

The Paradox of Being Nothing but a Body in Lucy Grealy's *An Autobiography of a Face*

Dr. Nouf Alkhattabi¹

Abstract

In a social set-up, people behave, think and act following what others in a group do. Because of the social nature of people's lives and interactions, those who are less fortunate in a community adopt new forms of lifestyle that conform to the new identity given to them by the stronger. The study here, is an account of Lucy Grealy's childhood illness and disfigurement as presented in her book, *An Autobiography of a face*, which provides a powerful insight into the nature of her suffering. As the community discriminates against Lucy due to her physical appearance, she retreats from normal life and accepts their judgment. Through sociological analysis, the study examines how the development of an identity is influenced often by superficial social norms. The researcher emphasizes the destroying effects of our preoccupation with physical beauty as presented in Lucy's autobiography twenty-seven years ago and is still going on today leading to paradoxical conclusions within humanity. Hence, the researcher suggests executing further studies on the paradox of being nothing but a body especially today with the wide spread of social media and its advertisement for physical beauty.

Keywords: Lucy Grealy, *Autobiography of a Face*, paradox of a body, discrimination, dehumanization

1. Introduction

The world today is living in paradox. Relationships are no longer about the soul but are based on material things and bodily looks. People are nowadays unashamedly more interested in how a person looks on the outside rather than what is inside that person. A paradox is a line of thinking, a proposition, or a statement that expresses an opinion about something but which looks contradictory or absurd. Paradoxes are known to contain ironic insinuations that may be so conflicting, but at the same time seemingly reconcilable. They are the height of human thinking which express confounding truths about human situations that may seem illogical or untenable. Paradoxes are known to influence our philosophy over so many things concerning our lives and our approach towards relating with others.

In this topic, the paradox highlighted is that of being assigned an identity that seems demeaning and is based on subjectivity. The issue of beauty in society is an intriguing one and confounds many in terms of definition and meaning. However, the paradox of meaning arises when beauty is used as a unit of assigning the worthiness of an individual in society. The human body and the aspect of being are controversial but interesting, and this paradoxical engagement with the world of beauty and identity is quite interesting. Beauty is an astonishing affair as far as our minds are concerned. It touches on our inner feelings and is a controversial topic across different cultures in the world today.

The definition of the body that signifies a person is apparently evolving into different meanings. "Whatever meaning or attributes the body acquires are in fact culturally constructed and variable." The body that is expected to represent oneself is a focal point of various discourses and interpretations that determine our relations and productivity. This body is perceived as a site for a virtual construction where individuals inscribe their conclusions without any particular formula or universality (Butler, 1989, p. 601). The constructions and conclusions given to a particular body are based on cultural attributes which vary from person to person. Human beings have developed inclinations and measurable aspects of individuals that control how one is perceived publicly. This cultural perception of the individual is constructed based on a process of strict external attributes as opposed to the inner soul that drives the individual.

¹ English Department - College of Languages and Translation, University of Jeddah- Kingdom of Saudi Arabia
Email: naalkhtabi@uj.edu.sa Mobile: +966505537202

These external factors include social status, bodily well-being, and limitations that an individual portrays in public. Unfortunately, human beings have been unable to match their theoretical assumptions with construed perceptions of human relationships.

This explains why it is increasingly becoming paradoxical in defining our relationships in a world that is preaching social justice and human respect. What our minds critically view as the perfect meaning of an individual is cancelled out by what we portray in reality towards defining our relationships. As we relate with one another, materialism and looks greatly influence our philosophical thinking that brings out the brutal reality of materialism.

Society has gone overboard in its quest to portray beauty as a gift that opens many doors. Beauty is almost always treated more kindly and all those who are seen as beautiful are believed to be socially skilled and more intelligent than those who do not possess these beauty attributes. This perception of beauty, though deceiving and exaggerated, it is unfortunately taken by society to nothing but the truth. Thus, creating a controversial alienation of those who are perceived to be ugly in the eyes of society.

2. Literature Review

There is more to being human than just a body made up of biological cells. Though human beings are not strictly identical to one another genetically, the fact remains that all human beings are a body with a mind, flesh, and soul. This underscores the fact that humans cannot be quantified to any particular material thing or system. According to Markus Gabriel though human beings cannot be identified with any material system, they cannot exist without material systems that drive the universe (2019). People are literarily obsessed with looks in contrast to the inner self. Looks are closely associated with materialism where the physical attributes of a person are taken to be the determinant of that person's worth. This shift from the inner meaning to physical endowment has controversially eliminated the real value of being a person and replaced it with artificial value based on looks. Moreover, people with physical disabilities, challenges, or not-so-attractive looks have found themselves on the receiving end of materialistic annotations.

Philosophers have tried to argue out the principles that determine our perceptions towards one another. For instance, dualist philosophers argue that the body and the mind are two distinct aspects of the individual that operate differently. The mind is that which thinks and has no physical attributes such as shape, solidity, size, or motion, while the body is the physical aspect of the individual. However, it is the same mind that assigns a specific perception to an individual. This creates the first paradox of how the body operates with the mind. The mind is thus impaired in its pursuit to acquire knowledge and truth about the sensible particulars. The mind is thus unable to comprehend reality. The mind can perceive beautiful things, but it cannot discern beauty itself. (Blum 2019). Since these perceptions vary from one individual to the other, human beings have developed a system of using physical attributes to quantify the worthiness of an individual. Thus, the individual is judged on the perceived physical attributes, creating a lineage of like or dislike. It is this mind that depicts a body as beautiful or not and chooses to either like or dislike an individual, either holistically or in certain attributes such as character, or behavior.

These physical attributes tend to disassociate themselves from the soul which forms the foundation of that individual. People have conditioned their minds to the physical attractiveness of beauty, thus, only allowing the mind to perceive and appreciate beautiful things while shunning the unattractive ones. And so, human beings have developed a system of using physical attributes to quantify the worthiness of an individual. Philosophers have tried to argue out the principles that determine our perceptions towards one another. The fact that different people assign different perceptions to the same individual is in itself a paradox that the world cannot clearly understand.

However, there seems to be no clear conclusion on how human beings define others. In other words, it is incomprehensible why one individual sees the other as something while another views the same person as nothing. This difference is what creates the paradox of values that are assigned to individuals by different people. The respective values are purely based on an individual's perception of the other based on selective attributes of somethingness or nothingness.

Perception can be defined as the ability to be aware of your surroundings in terms of sight, hearing, or mental imaginations. The human senses are concerned with this form of perception. The perception of beauty however is beyond the normal human senses and is perceived through other factors engraved by nature and by the human being himself. According to Little et al., "while some aspects of face perception might be innate, other aspects are clearly influenced by experience; it seems unlikely that individuals are born with a representation of what a perfect partner looks like" (2011 p. 1651).

Hence, beauty perception is a construct of the interplay between evolutionary factors, cultural beliefs, individual personalities, and other social factors which eventually makes it a concept of individual choices based on many individual preferences. In other words, beauty is very subjective.

The complexities of depicting an individual as something or nothing are based on simple attributes which are individually, or, to some extent, culturally assigned. This nothingness is what is portrayed through the negativity that the physically challenged encounter daily. Fundamentally, these negative attributes are mainly based on materialism rather than on the inner soul that makes the being. Materialism is connected with property ownership, beauty, attraction, or pleasure that an individual portrays to the world. Thus, the perception of something or nothing is a paradox that cannot be easily explained.

However, a majority of individuals forget the basic fact that beauty is a matter of personal perception and is fully subjective. The subjectivity of this matter simply rules out beauty as a measure of being since all individuals are physically, morally, socially, and, genetically different. Every individual professes beauty in a radically different paradigm from the other. Savvy Raj, suggests that the human capacity to assign the other as beautiful is as varied as the genetical differences existing between the human races. She points out that human beings possess complex ideas about beauty, thus making each expression unique concerning their respective nature these varied ideals of discerning what is beautiful amongst many individuals make the subject more controversial. Raj continues to argue out that “cultural differences have strange ideas of what is beautiful and they seem poles apart from each other. Such is the paradox of beauty” (2017). In other words, the attractiveness of an individual is based on the interpretation of harmonious proportions of features and specifications attributed to cultural beliefs.

Human beings use beauty as a measure of determining who ‘something’ is or who ‘nothing’ is. The paradox of portraying one as beautiful or not beautiful creates a plethora of illogical conclusions on individuals. From this perspective, beauty becomes a tool for discrimination, sometimes leading to chaos or instances of destruction. The choice of assigning an individual as not beautiful based on your perception may be a source of hate, upheavals, or malice. Moreover, there are gaping cultural differences and ideas attributed to beauty to an extent that it becomes paradoxical to ascertain what is beautiful and what is not. Those who are segregated may become outcasts in their own homes or society.

Along this line of thought, beauty is seen as a material possession based on the outward looks of an individual. One who is signified as beautiful is fully appreciated in society while the one who is seen as not is segregated, oppressed, and victimized. The latter is viewed as being nothing but a body and does not attract any form of recognition from society. Lucy Grealy suffered great humiliation and rejection by society for her facial looks. As outlined in her book, *Autobiography of a Face*, she is victimized after suffering cancer that distorted her facial appearance.

I knew what was coming...they'd notice me. Half my jaw was missing...I made things worse by continuously bowing my head and hiding behind the curtain of my hair, furtively peering out at the world like some nervous actor. I was, however, dependent on my audience. Their approval or disapproval defined everything for me, and I believed with every cell in my body that approval wasn't written in my particular script. (1994, p.8)

Materialistic human beings immediately profiled her, ignoring the misfortune that befell her body. Her story is a primed chronicle highlighting the suffering people with physical disabilities go through as materialism replaces the human inner self. Her relationships with the same people she was with before the malaise completely changes on account of her facial looks. In reality, society has been blinded by subjective beauty perceptions. These physical attributes tend to disassociate themselves from the soul which forms the foundation of that individual.

Lucy's outward appearance is used as the basis for her demotion from being human to a ‘nobody’. Her cancerous jaw is regarded as not being beautiful and thus, she is treated with contempt because of her looks. All those with different forms of physical disabilities are branded inhuman. Society utterly ignores the fundamental tenets that define a human being and uses beauty as the only tool to make their conclusions.

3. The Methodology Applied

In this essay the researcher presents a sociological criticism directed towards understanding how society functions in literature with reference to Lucy Grealy's *An Autobiography of a Face*. The introduction explores the divided opinion of the perception of beauty and the applied paradoxical meanings. It highlights the general meaning of both beauty and paradox, before exploring the situations where the paradox is applicable in society.

The introduction gives way to the literature review section of the essay. The section details the paradox of being ‘something’ or ‘nothing’ concerning the physical attributes of an individual. The literature review features philosophical as well as general writers who have explored the topic of beauty and its inferences on behaviors and social set-ups. This section is intended to update the reader to the different scenarios relating to the state of being beautiful. Additionally, Grealy’s autobiography is included in the discussion to give the direction which the research paper is taking. A brief explanation of Lucy’s story is highlighted.

The latter section involves a detailed discussion on how beauty and appearance dictate the subjectivity of individual references to human beings. This section details all aspects of beauty and physical appearance and their related repercussions within the existing social set-ups. The section attempts to differentiate between the perception ideologies that shape our opinion on who to love or hate based on the physical bequest. It also looks at how those with physical challenges struggle to be part of a society that is shunning them. This section is closely knitted with the memoirs of Lucy’s autobiography to fully expound on the topic of discussion. Here, the researcher makes inferences to all aspects of social thoughts, behaviors, and interactions that dictate all forms of situational relationships that eventually assign identities to individuals. The paper ends with a conclusion about the topic based on what has been discussed throughout the research paper.

4. Discussion

In her autobiography, Lucy Grealy endures a horrid period of social rejection, mistreatment, and segregation due to her disfigured face resulting from the treatment of Ewing’s Sarcoma. Her relationship with humanity is unimaginable as society paradoxically discriminates against her, based on her physical appearance. She was treated like a body without a soul. “I *was* my face, I *was* ugliness... Everything led to it, everything recorded from it” (Grealy, 1994, p. 11). Her predicament is worsened by the treatment of her peers and the disillusionments of her mother. She was worried to disappoint her supportive mother to the extent of avoiding looking at herself in the mirror. She had to endure cruel taunts from other children and unsolicited stares from strangers wherever she went. She was tormented simply for her outward physical appearance.

Her autobiography presents the controversial social perception of physical beauty in our society. The mere definition of beauty creates a pleasant ground for social discrimination against the un-attractive physical attributes of an individual. “Beauty as defined by society at large, seemed to be only who was best at looking like everyone else” (Grealy, 1994, p. 127). It becomes obvious that the definition of a human being is based on personal taste in the absence of any morally or socially acceptable formula. The subjectivity of the definition is founded on self-principles revolving around social beliefs and individual mental concepts. This creates the paradox of subjectivity on beauty versus reality. Moreover, it creates a situation where the physically challenged members of society are treated as non-human for no apparent reason.

According to Christopher Durt, the paradox of subjectivity is concerned with the relationship between subjective conclusions and the conscious interpretation of reality. “Unlike many other paradoxes, the paradox of subjectivity is not due to a mere conceptual misunderstanding, but instead expresses something about ordinary consciousness.” Subjectivity defines objects in a manner that we perceive them as conscious beings but ignores the real meaning of that particular object. This subjective interpretation creates a relationship between what is perceived and what it means to us, and wholly ignores the natural or phenomenological meaning of the object (2020 p.83). The subjective manner in which society perceives Lucy’s malaise creates a mental notion that she is unattractive, and therefore does not fit into our prejudicial realm of being human. Friends and strangers alike discriminate against her purely on their subjective perceptions of how a human being should look like. The subjective interpretation ignores the fact that despite her jaw being unconventional, she remains the natural human being that she was before cancer took away her facial beauty.

Moreover, the subjective notion in her mind also makes her think she is unattractive and she also begins to hate herself. She believes she is ugly and cannot attract any romantic affection, forcing herself to withdraw from social life. “I felt as if my illness were a blanket the world had thrown over me; all that could be seen from the outside was an indistinguishable lump. And, somehow, I transformed that blanket into a tent, beneath which I almost happily set up a camp” (Grealy, 1994, p. 89). She felt a sense of hopelessness, strongly believing in the idea that beauty was based on physical appearance only. The subjectivity of others blinds her mental reasoning and she also becomes a victim of the same paradox that was running against her.

From Lucy’s experiences, it becomes difficult to fit the definition of a human being in the existing paradigm of natural science and social basis. The interplay between natural reasoning, social backgrounds, physical perception, and self-logic makes it difficult to design a conclusive formula to define the state of being.

Lucy was unable to comprehend why others treated her negatively despite the misfortune of sickness. It also defeats logic why she convinced herself that she was indeed ugly as was being suggested by the stares and jeers she attracted.

The paradox of defining 'somethingness' or 'nothingness' in a human being is, in Lucy's instance, defined by her physical appearance after the surgery. This physical appearance creates an identity that society defines as either beautiful or unattractive. Society's definition of beauty only relies on best looks in comparison to others. Thus, her disfigured face conjures an un-attractive identity in the eyes of society, making her an object of discrimination. This brings disharmony among individuals in society as no other basis can be used to describe Lucy's identity. It ends up being interpreted as the only identity for her, making everyone believe that she is nothing but a body, an unattractive one that is. Nothingness is a reality that is experienced by Lucy making her live in a state of denial.

The subjectivity of our decisions and the choices that we make are limited within the ranges of our thoughts, cultural alienation, and existing world concepts. These limitations tend to create emotional anguish in ourselves, leading to action-oriented constructs to resolve the anguish. Consequently, we tend to portray our anguish towards others through visualizations that serve to exonerate us from the said limitations. These visualizations, such as assigning an identity to another person without any logical basis, serve to take us to a meaningful, satisfying end. "Common conflicting and misunderstood definitions of beauty often create a paradox that influences what society sees and accepts as beautiful" (Averett, 2016). Concerning this line of thought, the presence of an individual with different physical features makes one make a self-comparison with that person. This self-evaluation, based on the distinguishable physical attributes of the other person sets out a subjective concept that creates an image of contrast. Depending on the attributable likes or dislikes, the other person is transformed and assigned an identity that satisfies the egos of the individual and society in general. This is how subjects end up being transformed into either being beautiful or unattractive.

Human relationships are intended to alienate one from loneliness and create mutually inclusive situations that complement any shortcomings in an individual. Human beings have social beliefs and ideals that are aimed at acquiring equilibrium in our lives through social relations. Social relationships are founded on a sense of identification with others and portraying empathy with them.

The individual loses his active, responsible role in the social process; he becomes completely 'adjusted' and learns that any behavior, act, thought or feeling which does not fit into the general scheme puts him at a severe disadvantage; in fact he is what he is *supposed* to be. If he insists on being himself, he risks...feeling isolated, without communication with anybody (Fromm, 2013 p. 77).

As Lucy explains, "when I tried to imagine being beautiful, I could only imagine living without the perpetual fear of being alone, without the great burden of isolation, which is what feeling ugly felt like" (Grealy, 1994, p. 120).

People are social beings and are expected to orient their actions to others in an interrelationship that assigns meanings and expectations from each other. This is expected to create a complex web of togetherness where each derives comfort and vision from the mere presence of the other. The human mind is exercised and developed through interaction with others. As such, human social relationships are critical foundations for the development of individuals. This underscores the importance of social cohesion as a tool for growth and development. Human beings have gone against the very tenets they believe in and have resulted in cruelty and inhuman tendencies towards others. By assigning the identity of nothingness, unattractiveness, or ugliness to an individual, human beings are showing a paradoxical interpretation of their own social rules. Treating others as less human is a human concept that attempts to bring out a sense of satisfaction despite its contradictory nature. This is an attempt to convince oneself that those being dehumanized are nothing and deserve to be treated so. "To dehumanize people is to treat them as less than or other than human. To dehumanize to be reduced in the consideration of others to be a thing that can be subjected, dominated and controlled. As such dehumanization is the paradox of human interaction" (Keenham, 1990 p. 15).

An individual values his/her capacity which in turn is valued by the social grouping he/she belongs to. Thus, someone is considered human by being accorded an identity that conjures up a community membership and recognizes his/her entitlement to live. "To accord a person community is to perceive him –along with one's self-as part of interconnected network of individuals" (Kelman, 1973 p. 48). This perceives that individual as a corporate member of the social grouping with inalienable rights. However, this corporate membership is in most cases removed through subjective conclusions on the part of an individual. In Lucy's case, the mere act of discrimination based on her outward physical attributes is an act of dehumanization. Her humanity is negated by dismissing her facial attributes and disregarding all other distinct human qualities that she still has.

The jeers, the funny stares, the rejection, and the conflicts within her concerning her social status is mistreatment that does not befit a human being. "Society is no help. It tells us again and again that we can most be ourselves by acting and looking like someone else, only to leave our original faces behind to look like ghosts that will inevitably resent and hunt us" (Grealy, 1994, p. 149).

Consequently, individuals are born and raised within a certain social grouping and are expected to unconditionally conform to the standard concepts of the group. Such groupings have common values that define their operations and anything outside of this common value is regarded as wrong. The definition of normal within such groups is what constitutes the group's prejudices- their expectations. The prejudices are intended to offer some comfort or benefit to the group while discarding the non-conforming member to avoid conflicts. This is what creates the branding of the non-conformer as being unattractive, ugly, or being nothing. Lucy's sudden change in her facial physical appearance is seen as a non-conformity based on the physical attractiveness of the human being. Even though her changes are forced by circumstances beyond her control, the social norms associated with physical appearance are breached. The members of her social group judge this as an abnormality, thus creating a new identity for her. This identity is that of ugliness contrary to the accepted tenets of the group. The consequences are that of social discrimination. They start seeing her as not being completely human, and therefore she cannot fit in their definition of that which qualifies to be called human.

On the other hand Lucy, unconsciously, creates a concept of her un-attractiveness based on the philosophy of conformity. She attributes her segregation to her not-so-attractive face after the surgeries. In her mind, she accepts this fact, and even withdraws herself from social gatherings, and avoids looking herself in the mirror. By being a member of the social grouping, she is aware of all the basic rules that bind the group together. It is no surprise then that, despite being the victim, she seems to accept, although she is in contravention of the group expectations.

It is worth noting that patterns of social interaction and consciousness are in most cases determined by social structures and content. Therefore, whatever an individual portrays in terms of thoughts and behaviors is a direct influence of the social settings. The tendency of the people to brand Lucy as un-attractive and not being worth human is predominantly an aspect of social construction. Social philosophy has taught the masses to subjectively assign an identity to an object based on the social constitution. Therefore, Lucy's new facial phenomena are instantly rewarded with a new identity that conforms to the existing social structure.

The situations that people find themselves in are manifested through mental notions, behaviors, and expressions. For the people to survive in their social settings and groupings, they must as well make sense of the world they are living in. They, therefore, must interpret their surroundings and make sense of what it is all about. This interpretation of the environmental surroundings is what defines how they behave, for themselves, and towards each other. The aspect of beauty, ugliness, being something, or being nothing is all but an aspect of relational phenomena between the objects and the surroundings. The definitions and interpretations of all these situations give a specific identity based on the conformity of the object/subject with the social order.

The above-shared meanings are actualized through acceptance by all members of the social grouping. This acceptance defines the harmonious social interactions that exist between members of the social set-ups. "When a self does appear it always involves an experience of another; there could not be an experience of the self simply by itself" (Margolis & Catudal, 2001 p.229). They form the ground rules of engagement and evaluation for the entire group. These rules of engagement are the ones that determine the acceptance or rejection of one's behaviors or physical appearance in the group settings. Although Lucy undergoes a period of discrimination, anguish, and uncertainty, the members of her social group have no regrets branding her as nothing. This is because to them, it is the norm to defend your group by eliminating that which does not conform to the set norms. She is only a victim of a situation that she has no control over, and also a victim of subjective, prejudicial judgments occasioned by members of society to conform to acceptable standards.

The paradoxes arising from the definition and interpretation of beauty are somehow demeaning as recounted in the *Autobiography of a Face*. There is no clear justification of how society subjected Lucy to discrimination and segregation on an account of a face disfigured by disease. The suffering that she goes through does not arouse any serious shortcomings among the members of her society. Yet, it is them that have subjected her to such levels of cruelty based on their interpretation of beauty. It is therefore critical to note that Lucy Grealy's situation dictates how she relates with the members of her group. The identity assigned to her by members of the social group is dictated by her physical appearance that is measured against the expected social rules and situational phenomena. "I was ugly, so people were going to make fun of me: I thought it was their right to do so simply because I *was so* ugly, so I'd just better get used to it" (Grealy, 1994, p. 99).

The discrimination that she goes through is seen by others as morally and socially right because it is only judged against the existing code of social being and relations. To them, it is justifiable to define Lucy as unattractive since that is the reality when viewed against the backdrop of physical attractiveness as defined by society. “Grealy's face denies her the sense of legitimate individuality that is guaranteed by identification with the dominant culture's codes of female beauty, and she internalizes the message that physical difference is the outward manifestation of an "ugliness" of character or self” (Mintz, 2001 p. 174).

Lucy went through a horrible experience of rejection, but she eventually overcame all the prejudices and accepted the adage that 'beauty is only in the eyes of the beholder' to which she was. Her story, as written in the *Autobiography of a Face*, is a stark reminder that the attributes that make one beautiful or attractive are not what others see. Lucy is a representative of many others who have physical challenges and who end up being rejected for their physical appearance. Initially, the same Lucy was perceived as a beautiful person before the jaw malaise that disfigured her face. As Butler explains it, “the culturally constructed body would be the result of a diffuse and active structuring of the social field” (1989, p.607). *An Autobiography of a Face* is a story of exposing the illogical and immoral perception of beauty that is dictated by outward physical appearance. It was intended to rebuke the paradoxical views of beauty as a measure of humanness, where the beautiful ones are regarded as human while the not so beautiful are seen as sub-human.

5. Conclusion

Paradoxes have been brought about by personal attitudes rooted in individual emotions. These emotions influence our beliefs and alter our judgments to fit into existing social conditions. In the end, we end up with paradoxical conclusions that alter our relationships and bring about discriminative tendencies that segregate against certain physical attributes. The inappropriate behaviors portrayed by people towards their own based on physical attractiveness is a paradox that excludes any logic or moral standards within the confines of social justice systems. “Human beings have a distinct form of self-consciousness that enables us to be aware of the motivations or potential reasons on which we are tempted to act, to evaluate those potential reasons, and to be moved to act accordingly” (Korsgaard, 2018, p. 9). These capacities are the basic endowments that define a human being and have nothing to do with the outward physical attributes that a person possesses. These abilities of reasoning, planning, and formulating purposes on your own are what should define the being.

At the beginning of her journey, Lucy was weak, had been weakened by existing social structures that could not allow her to think beyond the situation confronting her. She was unable to define her own identity because the formula was dictated by society's definition of beauty. This is the situation that allows this kind of paradox to thrive and continue to enslave the victims. Lucy's journey through discrimination in life gives us a glimpse of how individual courage can be used as a tool to overcome flawed human perceptions. We can therefore conclusively assert that though beauty has for long been used as a measure of social value, it is a social tool that can be manipulated to create control over certain social arrangements. It is a danger this generation and the one to come is greatly facing and thus more studies, lectures, and shows should focus on the inner beauty that is within all humans to overcome the paradox of being nothing but a body.

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