A STUDY OF THE RELATIONSHIP BETWEEN SELF-OBJECTIFICATION,

SOCIAL MEDIA AND SELF ESTEEM

PRELIMINARY STUDY OF THE INFLUENCE OF SELF-OBJECTIFICATION AND

SOCIA MEDIA USE ON SELF-ESTEEM AMONG COLLEGE STUDENTS

by

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Social media and self-objectification can have either a beneficial or detrimental association with one's sense of self-worth. The majority of the research has shown a negative correlation, emphasizing that an individual's wellbeing may be significantly impacted by excessive usage of social media. Self-objectification is a similar consequence of self-presentation and the way

women post about and feel about their bodies. According to earlier studies, women who view themselves as objects of evaluation typically have low self-esteem. Studies on women have become more prevalent than those on men. The proposed study aims to address the gap in literature by investigating whether social media and self-objectification as predictors of self-esteem in a sample of young adults in Greece. Approximately 100 young adults who are active users of social media were recruited from online social groups and social media platforms. The following questionnaires were employed in the proposed study: (a) a socio-demographic and social media use questionnaire; (b) the Rosenberg's Self-Esteem Scale, (c) the Bergen's Social Media Addiction scale; and (d) the Self-Objectification questionnaire. The findings from the study contribute to our better understanding of the relationship between self-esteem, self-objectification and social media use. Mental health professionals will benefit from understanding the connection of social media use and self-objectification with self-worth.

Keywords: Social media, self-esteem, self-objectification

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At the beginning of 2023, 5.30 billion people worldwide or 65.7% of the world's population—were Internet users (We Are Social, 2023). The number of people on social media that are active as of October 2023 has grown significantly reaching 4.95 billion. This indicates that 93.5 percent of Internet users currently utilize social media on a monthly basis, or 61.4 percent of all persons globally. Social media is a major part of modern life as users engage three hours a day on those sites (Gilsenan, 2019). The growing influence of social media in people's lives has made it more crucial to research how women's and men's actions may be shaped by it. Adult people are constantly exposed to advertising imagery that presents an idealized version of beauty through Instagram, Facebook, and othersocial media. Women and men are frequently objectified, meaning that their value is derived solely from their sexuality or bodily components (Calogero et al., 2011; Fredrickson & Roberts, 1997). The objectification of women and men is largely facilitated by the mainstream media (Aubrey &Frisby, 2011; Fredrickson & Roberts, 1997). As a result, social media users' self-esteem is damaged.

The following literature review will focus on the influence of social media and self-objectification on self-esteem. First, the development of social media platforms will be discussed followed by a discussion about the positive and negative outcomes of social media and its association with individuals' wellbeing. Therefore, an association between social media, self esteem and self-objectification will be presented. Finally, the gap and limited information about the literature review concerning men will be discussed and how my research will benefit mental health professionals.

The modern era that we live in has brought computers and the Internet to a completely new level of significance in people's lives, and social media played a big part in this image.

One of the things that encourage people to use social media is the growth of the communication network, in addition to the simple, affordable, and quick access to information via computers and the Internet. Our everyday lives now revolve around social media as we use it to communicate with friends and family, accept invites to public events, and join online communities to meet people who have similar interests. With the advent of social media in the early 2000s, social interactions now have more channels and avenues for communication.

The following section will review the literature with an emphasis on social media platforms, and its contributions. Then, social media and self-esteem will be discussed, followed by self-objectification and self-esteem. Moreover, self-esteem and self-objectification will be presented in order to have an overall view of their connection

Positive Contributions of Social Media

The development of Internet technology on people's cell phones has led to the globalization of Internet usage. The daily use of social media is rising as a result of this (Halverson et al., 2016). Social media is a platform that enables people to interact with one another, communicate, develop, share, and explore material (Kim, 2017; Smock et al., 2011). It has not only replaced conventional means of communication and the way people value their connections with others, but it is now the main source of information.

Zhan et al. (2016) found that while social networks were initially created to help people stay in touch with friends and family, they are also occasionally used as a tool for assessing people's quality of life. Social media users can benefit from social connections and peer support, which can improve their mental health (Naslund et al., 2020). Online communities can offer a forum for talking about health issues, unfavorable life experiences, or common problems. This can reduce stigma and boost feelings of emotional support and

connection. During the COVID-19 pandemic, social media humor, rewarding social contacts, and mutual friendships all helped people feel less stressed (Zsila& Reyes, 2023).Social media platforms provide students with a useful means of decompressing during crises, such as the COVID-19 pandemic, since they allow them to freely share their opinions and get guidance from others on how to deal with and get past difficult situations (Shah et al., 2021). Among other things, de-stigmatizing mental health, increasing access to resources, and providing a forum for users of the applications to connect about their mental health symptoms (Lattie et al., 2019).

There are many **positive aspects** concerning social media. One of the most important ones is the ability to make connections. Meeting individuals through social media allows users to connect with people they might not have otherwise met. Therefore, they can meet people from all around the world and exchange ideas beyond geographical boundaries, which are also beneficial and can broaden knowledge. Furthermore, studies have shown that students who regularly use social media to share ideas and deepen their relationships with friends and family can benefit from lower levels of loneliness and social isolation as well as higher levels of life satisfaction (Zhan et al., 2016).

One more advantage of social networking sites is that they bring people together on a broad platform to work toward common objectives (Ellison et al., 2007). Positive changes are brought about in society as a result. Social media raises awareness among the public through campaigns, articles, and advertisements that keep people informed about current events. Users can generate content in a variety of media formats, contribute, label, vote on, and evaluate this content. They can also develop networks and form communities around shared interests through feedback and participation. These are just a few of the common elements of social media. These days, social networks are among the beneficial elements that help people socialize with each other. They give people the chance to not only show who they are to the

community, but also to be creative, active, and project a fresh image. The effects of social

media vary based on a person's personality, the situation, the issue at hand, and a host of

other variables (Appel et al., 2020).

Students among the age range of 20 to 30 years old, who use social media to express

their ideas and feelings about their rights have a wider platform to do so, which increases

their sense of self-worth and confidence as well as their knowledge and comprehension

(Sheheen, 2008). Social media platforms provide students with a valuable means of relieving

stress during times of crisis, such as the COVID-19 pandemic. They allow them to freely

express their opinions and seek guidance from others on how to effectively navigate and

overcome difficult situations.

People of many ages and socioeconomic backgrounds congregate on social

networking sites like Facebook, Twitter, and Instagram, where they communicate by

exchanging text, audio, images, and data. Social media can be used for things like connecting

the masses and raising public awareness. Millions of people utilize these websites these days

to share content, images, and videos, reconnect with old acquaintances, and meet new ones

(Murat Kirik, 2015). The unique quality of social media that sets it apart from traditional

media is that anybody may post content, leave comments, and provide text, audio, video, and

image contributions (Murat Kirik, 2015).Through peer support and social connections, social

media can offer individuals the opportunity to improve their mental health (Naslund et al.,

2020). Online communities can offer a forum for talking about health issues, unfavorable life

experiences, or common problems. This can reduce stigma and boost feelings of emotional

support and connection. According to Nadkarni and Hofmann (2012), there are two main

reasons why people use Facebook. The first is the urge to show oneself well and the second

the need to belong. Facebook helps people feel more independent and like themselves,

increases their self-esteem, and lifts their spirits in trying circumstances. Additionally,

because it lessens communication barriers and provides a platform for the development of

solid, healthy bonds and relationships, it aids shy and introverted students who struggle to

strike up a discussion in developing their social capital (Ellison et al., 2007). According to

Amichai-Hamburger, and Vinitzky (2010), a lot of introverts establish relationships on social

networking sites since they typically struggle in face-to-face interactions.

Negative Contributions of Social Media

On the other hand, several studies have pointed out the **potentially detrimental**

effects of social media use on mental health. Getting dependent on social media is one of its

harmful effects. People invest a lot of their free time on social media platforms, which can

cause them to lose their attention on an assignment. **Social media addiction**, as defined by

Andreassen and Pallesen(2017), is characterized by an intense and unmanageable internal

urge that pushes people to invest a substantial amount of time and energy in using social

media. Important aspects of their everyday lives are negatively affected by this inclination,

including social interactions, scholastic and/or professional obligations, interpersonal

connections, and psychological well-being. Some signs of social media addiction are always

seeking internet access so they can use social media, constantly using it wherever they go,

viewing it as an escape from reality, preferring it to real friendships, becoming anxious and

irritated when playing, feel horrible about having to limit their time on it and utilizes it too

much to put off doing assignments (Purnama et al., 2021).

Numerous factors can indicate problematic social media use, including: salience,

defined as the declared worry and persistent thought about using social media; intolerance

and desire, or an inclination of the individual to use the network for an extended period of

time in order to experience the same positive emotions as in the previous use; mood swings

brought on by the platform; deprivation, or the experience of suffering, restlessness, or

nervousness when the person is restricted from using social media; conflict and functional

impairment, where the person overlooks aspects of his personal life due to the extent of his

online social media use; and, finally,relapse or loss of control brought on by an urge or failed

attempt to reduce the level of usage and going back to the prior pattern of use (Andreassen et

al., 2017). Excessive use has increased loneliness, and fear of missing out, and decreased

subjective well-being and life satisfaction (Valkenburg, 2022; Balta et al., 2018). Users at

risk of social media addiction often report depressive symptoms and lower self-esteem

(Banyai et al., 2017).

Prolonged use of social networking sites raises the risk of encountering and

participating in extremely self-endangering online communication, such as cyberbullying.

Lower well-being has been linked to both being the victim and the perpetrator of

cyberbullying (Kowalski et al., 2014). Cyberbullying is commonly characterized as

intentional and persistent aggression directed towards an individual who is unable to defend

themselves, through electronic means such as blogs, instant messaging, text messages, or

email.Cyberbullying has been associated with a number of detrimental effects on people and

organizations (such schools), such as anxiety, sadness, substance misuse, trouble sleeping,

worsening health conditions, and poor academic performance (Provitera&Cambell,

2009).Cyberbullying can have such detrimental effects that people may take it so far that the

victim ends their own life. Cyberbullying is the intentional dissemination of untrue,

humiliating, or offensive information about another individual via digital media. It is the most

prevalent peer-to-peer risk that young people encounter online. Some find the anonymity of

cyberbullying appealing because it allows victims to say things they wouldn't say to someone

in person. The study by Lowry et al. (2016) brought attention to the actual risks and

detrimental effects of cyberbullying. Victims of cyberbullying have also been shown to have

lower levels of self-esteem (Wachs et al., 2020). They might feel less willing to interact with

social media sites and online networks, and have less peer, friend, and family support available to them online.

Another one of its detrimental effects is that social media may lead to body image dissatisfaction (Harriger& Trammell, 2022). Social media sites frequently post pictures of users with what appear to be flawless looks and physique; these users frequently use filters and other photo-editing software to improve their appearance. Unrealistic expectations of beauty can result from this, which can cause low self-esteem and feelings of inadequacy in both men and women. Exposure to the slender ideal images dramatically lowered self-esteem and increased body dissatisfaction (Hawkins et al, 2004). A lot of people have the tendency to share just their finest pictures, which might not accurately depict how they look on a daily basis.

Social Media and Self-Esteem

Self-esteem, according to Rosenberg (1965), is the evaluation of one's thoughts and feelings about oneself overall, as well as one's disposition toward oneself. Self-esteem is essential for healthy development from childhood to adulthood. It is necessary to preserve social and mental well-being. It influences social interaction, personal goals, and wants. Low Self-Esteem is associated with a wide range of mental health conditions and social problems, including internalizing problems (like depression, eating disorders, anxiety, and suicidal thoughts) and externalizing problems (like substance abuse and criminality) (Mann, 2004). One's self-concept, or knowledge and views about one's traits, is a component of their self-esteem (Harter, 1998). Self-esteem, self-worth, and self-estimate are synonymous with self-esteem. According to the assessments people give themselves in a variety of jobs and areas of life, it represents an individual's overall evaluation of value, whether favorable or negative (Markus &Nurius, 1986). Several studies have shown a strong association between self-

esteem and both mental and emotional well-being, as well as a major correlation between

subjective well-being and self-esteem (Zimmerman, 2000). Self-esteem has been determined

to be the most reliable and strong predictor of happiness (Furnham& Cheng, 2000).

This study will focus on state self-esteem. Self-esteem is a state that describes a

person's present sense of value in themselves (Kernes et al., 1993). Depending on the

circumstance and social setting, it may change.State self-esteem fluctuations can be a natural

and adaptive aspect of life. These variations are regarded as significant in part because they

show how social self-esteem is (Kernes et al., 1993). For example, people show sensitivity

and responsiveness to their social environment in relation to their sense of self. However,

state self-esteem might increase the risk of mental health issues when it becomes overly

reliant on approval from others or varies too much.

Studies have indicated that the use of social media can have **positive outcomes**.

Students who use social media to express their ideas and feelings about their rights have a

wider platform to do so, which increases their sense of self-worth and confidence as well as

their knowledge and comprehension (Shaheen, 2008).Engaging in self-reflective practices on

social media might boost one's sense of self. Social media gives individuals the ability to save

and select their content. As a result, looking through one's profile or thinking back on

previous exchanges with others might highlight positive elements of oneself and provide self-

affirming traits, which will boost one's self-esteem. People can use social media as a forum to

think back on their own experiences, values, and views. They may be able to better

comprehend who they are and acquire self-awareness as a result.

Moreover, absorbing social feedback can facilitate increases in self-esteem, possibly

because the majority of comments made by others on a person's uploaded content are

positive. Research has indicated a positive correlation between self-esteem and the quantity

of Facebook likes one receives (Burrow &Rainone, 2017). More recent research using

objective data discovered a positive correlation between happiness and Facebook likes

through increases in self-esteem (Marengo et al. 2021). Larger social networks can operate as

a line of defense against low self-esteem, but smaller social networks are often associated

with lower self-esteem on Facebook (Lim et al., 2021).

According to Baumeister and Leary (1995), social connectivity is the urge to fit in and

be accepted by others is a fundamental human desire. It is therefore not surprising that social

media platforms foster social connectedness, which is strongly linked to self-worth. It arises

from people's assessments of themselves, which can be either favorable or adverse and rely

on other people's validation and approval. Leary (2005) asserts that self-esteem serves as a

sociometer—a gauge of one's suitability within the group. Social indicators need to be

carefully weighed in order to preserve one's self-esteem (Leary, 2005). Applying this to the

instance of Instagram, it emphasizes the importance of all indications of other people's

opinions, comments, and follows.

Studies have shown that students who use social media frequently to communicate

with one another and fortify relationships with family and friends can benefit from a

reduction in loneliness, a reduction in social isolation, and an increase in life

satisfaction(Zhan et al., 2016). For example, social media use might boost users' feelings of

humanity (Twemnge&Campell, 2019). Other research has shown that interacting with people

on smartphones improves one's sense of well-being in general by significantly reducing

emotions of shyness and loneliness(Halston et al. 2019) while providing a sense of intimacy

and reducing social isolation.Additionally, several studies have shown that the use of social

media platforms driven by entertainment can enhance users' self-disclosure(Zsila&

Reyes,2023) and that facilitated social connections through these platforms can reduce

stigmatization increase a sense of belonging, and improve social inclusion.

There are some important theories concerning the positive links concerning self-esteem and social media. Researchers have hypothesized that people who are initially less happy may be more likely to use social networking sites (Heffer et al., 2019). This theory aligns with the **mood management theory**, which holds that people use social media to try to lift their spirits (Johnson &Knobloch-Westerwick, 2014). Many acknowledge using social media as a coping mechanism for loneliness (LaRose et al., 2003). Longitudinal research revealed prospective relationships between social media usage and well-being, implying that over time, higher social media use was anticipated by decreased well-being (Aalbers et al., 2017). This would often happen in order to lift their mood and provide an escape from difficult situations (Aalbers et al., 2017).

One particular study was notable due to its distinct findings about the correlation between social media use and mental health (Steinfield et al., 2008). To determine the connection between social networking, self-esteem, and social capital, a longitudinal analysis was done. The study involved interviewing university students as part of the research procedure. According to the research, Facebook helps individual to keep up relationships and gives people with poor self-esteem more chances to interact with others. This study broadened our understanding of the impact of social media on mental health while revealing findings that differed from those of previous research. Social media may be helping people communicate, as intended and developing their self-worth, according to research by Steinfield and colleagues.

Also, according to Schwartz (2012), participants enjoy Facebook activities and value being able to maintain social connections. In their 2016 study, Błachnio, Przepiórka, and Pantic examined Facebook addiction, self-esteem, and life contentment. They discovered a negative correlation between Facebook intensity and both self-esteem and life happiness. According to research by Steinfield, Ellison, and Lampe (2008), there is a negative

correlation between Facebook use and life satisfaction and self-esteem. These studies also found that Facebook was helpful for people with low self-esteem. Another study proposed that Facebook helped students with low self-esteem and life satisfaction maintain social relationships through bonding and bridging (Ellison et al., 2007). Additionally, they clarified that the majority of students use Facebook to preserve their friendships with friends from their former high school. Regular usage of Facebook allows users who previously struggled with in-person communication to forge meaningful relationships. Furthermore, Valenzuela et al. (2009) found a positive relationship between Facebook activity and students' life happiness. Pettijohn et al. (2012) found a favorable correlation between the amount of Facebook used by college students and their self-esteem, which was dependent on friendship.

Some other studies have indicated that the use of social media use can have negative outcomes. A study including 70 undergraduate college students found that excessive use of social media had an indirect associationwith social well-being and self-esteem (Kalpidou et al., 2011). The participants were reported spending 60-120 minutes online every day on Facebook. It may be argued that social media is a way of life. However, if taken excessively, it might hurt a person's life. A second study that included 371 college students looked at the connection between Internet use and self-worth. The findings demonstrated that excessive social media users that involved more than 20 hours per week online were more socially timid and had lower self-esteem than non-users; over half of users reported experiencing a decline in self-esteem (Niemz et al., 2005). Social media use has led to a rise in popularity-seeking behavior when people post on social media in an attempt to gain attention and recognition from others in order to boost their self-worth. People tend to get fixated or obsessed with their level of social media fame as a result of the emergence of popular culture.

They consequently experience low self-esteem when they believe they are being ignored or that their posts aren't receiving enough attention. According to Haiwi and Samaha

(2016), students who use social media mostly want to improve their perception of themselves and their values. Comparing oneself to others is a prevalent cause of depression and low self-esteem among social media users.

The purpose for many users of social media has been portraying the ideal version of themselves or their lives, as the platform has gotten more visual. Low self-esteem, sadness, and a lack of life satisfaction are thought to be mental health issues caused by the gap between an individual's perception of themselves and their ideal selves (Rogers, 1959). Even though this divide was first theorized, social media picture modifications and filters have given it a tangible reality. Facebook users may falsely think they are getting closer to their ideal selves because the platform now offers tools for editing and adding filters to photos. Sharing photos of their extravagant vacation or expensive dinners on Facebook could give their friends and followers a stronger feeling of their value. To feel good about themselves or their lives, significant, or well-liked, users could feel that they must accumulate a particular amount of likes.

Two important theories explain the negative links between social media and self-esteem. The **social displacement hypothesis** (Kraut et al., 1998) states that people's well-being is harmed by social media use because it takes up more time than they have for in-person social contact. Social media may be detrimental to wellbeing because it only allows for surface-level, public social interactions while activating the need for deep, personal connection and self-disclosure (Sbarra et al., 2019). Supporting these assertions, several long-term research studies found that early social media use negatively impacted later levels ofwell-being (Booker et al., 2018; Shakya& Christakis, 2017; Dienlin et al., 2017). For instance, Shakya and Christakis (2017) discovered that frequent engagement on Facebook,such as likes and status updates, at baseline was linked to poorer mental health and lower life satisfaction based on objective data collected on participant behavior.

According to the **social comparison hypothesis**, people use comparisons with other people to assess their feelings of value and define their talents. Social comparison is a procedure where individuals contrast themselves with someone who they believe to have more highly regarded qualities than they do. On social networking sites, people compare things in two ways, such as upward and downward. According to Wills (1981), the first compares a person with people who are superior to him and have good traits, while the second compares a person with those who are inferior to him and have negative traits. People can watch others' potentially idealized selves on social media sites like Facebook and Instagram and evaluate their own lives in light of these views. The use of social networking sites has been demonstrated to promote upward social comparisons, envy, low self-esteem, and a feeling of inferiority (Feinstein et al., 2013; Steers et al., 2014). It has also been shown that those who make upward comparisons experience feelings of inferiority and low self-evaluation (Morse &Gergen, 1970). Social comparisons are made easier by social media, which causes psychological distress and lowers users' sense of overall worth (Chen & Lee, 2013). Comparisons lead people to become resentful of other people's lives and less grateful and thankful for their blessings. Consequently, these individuals have a negative association with their self-worth.

Because of this, people's self-esteem is typically negatively linked with these upward comparisons. Using social media to obtain information about other people, such as where they've been and what they've been doing. Compared to offline encounters, social comparison can happen more frequently and with greater ease because it is more freely accessible (Verduyn et al., 2015). It might be challenging to refrain from comparing oneself to others on a similar issue because many social media platforms include features that make it simple for users to interact with and learn about people who share information similar to them. At first, researchers thought that these comparisons would have to be unfavorable (Krasnova et al.,

2013). Social comparison, social feedback, and self-reflection are the three main mechanisms that help to explain why and how social media may be related to self-esteem (Krause et al., 2019). Although these mechanisms promote self-esteem both offline and on social media, their advantages can be amplified by the features of computer-mediated communication and the specific activities individuals engage in there. Facebook use among adult users was linked in two studies to increased social comparison processing and decreased self-esteem (Ozimek&Bierhoff, 2020).Also, people who view these posts on Instagram and compare themselves to others have lower levels of positive affect and more depressive symptoms than people who do not engage in social comparison behaviors because posts on Instagram are frequently presented as the best summary of someone's life (Garcia et al., 2022). Unfortunately, Instagram users compare their own life and self-worth to these photographs, even though the majority of images shared on the platform are carefully edited and feature filters to improve appearance.Also, there is significant research concerning Instagram, Facebook and self-esteem that highlight the negative link. Particularly if a user is exposed to fitness and/or beauty photographs on Instagram, using the platform should lower one's self-esteem (Sherlock, M., &Wagstaff, D. L., 2019). In contrast to exposure to trip photographs, the researchers found that exposure to images of fit models led to higher levels of body dissatisfaction and worse levels of self-esteem regarding one's looks. Idealized fitness and aesthetic pictures promote upward social comparisons that lower one's self-esteem in regards to their appearance.

Some of its users claim to be so engrossed in it that hours go by without them realizing it, ignoring household tasks, and even ignoring friends and family in the real world. Through self-disclosure and checking notifications, Facebook can provide us with rapid gratification, but the resulting social isolation might lead to depression over time. Some become so dependent on Facebook that it becomes an obstacle to their ability to work, study,

maintain relationships, and engage in daily social activities. Facebook gives its users the ability to upload information and photos for other users to view instantly. This makes it possible for others to follow the user's activities (Sherlock, M., &Wagstaff, D. L., 2019). Another study that examined self-esteem and Facebook use showed that those with lower self-esteem reported a perceived rise in Facebook use (Cramer et al., 2016).

Social Media and Self-Objectification

According to the objectification theory, women in particular are frequently subjected to objectification, which is the idea that they are not seen as human beings but rather as objects (Fredrickson & Roberts, 1997). Feminist theorists have long maintained, under a social constructionist framework, that the female body is frequently viewed as an object in a society fixated on physical appearance. To objectify something is, by definition, to transform it into an object and treat it as such, treating it as though it were an objective reality. Accordingly, to be objectified is to be transformed into and handled as an object that can be used, changed, controlled, and identified by its outward appearance. Women raised in societies that value objectification are conditioned to value standards of hegemonic femininity that place a premium on attractiveness, appealing appearances, and sexual appeal (Fredrickson & Roberts, 1997).

The gender stereotypes that women confront in their offline interactions may also exist online and continue to shape their conduct. The pressure placed on self-objectifying women to emphasize their appearances and win over others may be evident in the work they put into creating their online personas, among the other possible effects of self-objectification, such as appearance anxiety and body shame. When someone measures themselves against an internalized or societal standard and believes they fall short of it, they may experience body shame. Fear of impending danger and uncertainty over the timing and

method of a physical examination are examples of anxiety. Users of social media platforms can decide whether to provide true information about themselves or purposefully lie about themselves to project the desired self-image by presenting themselves in a particular way (Toma et al., 2008).

According to Fredrickson and Roberts (1997), being reduced to a physical body or its parts and having one's worth determined by how useful one is to other people constitute the experience of sexual objectification. Research has also demonstrated that objectifying interpersonal interactions in conjunction with societal norms that prioritize or emphasize women's appearances regularly can cause some women to internalize the opinion of others and reevaluate their worth based solely on appearance. This is the phenomenon known as self-objectification (Fredrickson & Roberts, 1997; McKinley & Hyde, 1996).

Self-objectification happens when women internalize their experiences on social media and start to see themselves as worthy objects based only on their outward looks. When someone continuously evaluates themselves against societal norms of attractiveness, it might be a sign of self-objectification (Fredrickson & Roberts, 1997). Girls and women are socialized to view themselves as objects to be examined and evaluated based solely on their outward appearance through encounters with self-objectification (Fredrickson & Roberts, 1997). Women see themselves as detached observers of their bodies as a result of this presumed objectifying gaze. Put another way, women are trying to view themselves the way they think other people perceive them, which leads to feel as pieces rather than as wholes, and from a distance. Constant body surveillance, also known as habitual monitoring of the body's outward appearance, is a sign that one has internalized societal body norms (Fredrickson & Roberts, 1997). Women's adoption of a self-objectified perspective is not a sign of vanity.However, it is a psychological tactic that gives them the ability to predict and manage how other people will perceive and treat those (Calogero et al, 2011).

Social networking site use is associated with women's self-sexualization and self-objectification, according to an increasing corpus of research (Boursier et al., 2020; Lee & Lee, 2021). Research on how people present themselves on social media has revealed that women, as opposed to men, report more concerns about how they present themselves, feel more pressure from society to maintain a certain physical appearance, and feel more pressure to adhere to gender and beauty standards to be viewed as attractive (Haferkamp et al., 2012; Kapidzic& Herring, 2015). Furthermore, data indicates that men are growing more and more self-conscious about their bodies in particular (Parks & Read, 1997; Pope et al., 2000). The ideal male physical appearance has been more widely represented in contemporary Western countries, with an emphasis on a slim, muscular, physically fit, and sharply defined physique (Cafri& Thompson, 2004).

Instagram users are bombarded with photographs all the time that, like those in the media, encourage unattainable standards of beauty. Young women who view these images may be motivated to share images that adhere to virtual beauty norms. Additionally, Instagram users can "like" and "comment" on posts to exchange and receive feedback. Due to the importance of receiving feedback, such as judging oneself as an object based solely on appearance, young women may experience extreme pressure to conform to beauty standards and self-objectify (Kleemans et al., 2016).

There are advantages and disadvantages to self-objectification. Feelings of skill and power can be enhanced by successfully adhering to cultural norms (McKinley & Hyde, 1996). But today's standards of feminine beauty are the height of unreal and artificial features for women's bodies. Research suggests that social media users, particularly women, emphasize how important it is to appear attractive in the pictures they choose to post on their online profiles. This may be because of the pressures society already puts on women to meet rigid, frequently unachievable standards (Siibak, 2009). It appears likely that using social

media sites like Instagram may help people internalize cultural standards of beauty given the volume of photos shared on these platforms every day and the observation that users typically share images that uphold these standards. The average model, which is considered the pinnacle of cultural ideals, is, for instance, thinner than 98% of average women. Consequently, most women's physiques do not conform to the media's thin ideal(Harrison, 2003). Self-objectification typically leads to women making ineffective attempts to fulfill irrational expectations (Katz et al., 2006). When women don't live up to the ideal, they start to believe that they are flawed and that their bodies need to be changed. That makes them feel like they should be treated like objects to be worked on.

There are many reasons that self-objectification is encouraged through social media. Cultural and interpersonal are some of the reasons that lead to self-objectification. Cultural social media includes representations of women that highlight their sexuality, parts of their bodies, and slenderness (Moradi& Huang, 2008). It is difficult to avoid coming into contact with media that presents stereotypical images of women, and pictures of scantily clothed or partly nude women are frequently used to promote anything from jewelry and clothes to electronics and home goods (Wolf, 1991). Environments that objectify sexuality are a part of absorbed social media. For instance, some environments place a strong emphasis on understanding how others perceive a woman's physique. Social platforms tend to provide pictures with bodies that may be filtered or altered in order to showcase a unique and beautiful body. Individuals are affected by the images that are constantly promoted in social media platforms. Because of the intense emphasis on the female body in these contexts, it is suggested that ballet, beauty pageants, modeling, and cheering can promoteself-objectification (Slater &Tiggemann, 2002). Moreover, a lot of women work in environments where the primary goal is to provide clear targets for males to objectify. These types of

establishments reward women for being viewed as objects of sexual desire, such as exotic dance, bartending and cocktail waitressing.

Building interpersonal relationships involves a lot of self-presentation, especially in the beginning (Ellison et al., 2006; Toma et al., 2008). Goffman (1956) defined self-presentation as the strategic actions associated with preparing and modifying oneself as well as associated initiatives to consciously leave a positive impression on others. Making choices on what information to provide and how to reveal it is a part of the self-presentation process. When someone tries to seem likable to others throughout this process, strategic communication, including deception, often is associated with low self-esteem (Schlenker, 2012; Schlenker&Pontari, 2000).

According to research, 92 million selfies were shot daily in 2022 on all devices (Broz, 2022). According to a poll conducted using random sampling, out of those who take selfies, over 40% share them online at least once a day, and over 25% share them more than three times a day (Balakrishnan& Griffiths, 2018). Because of this aspect of online communication, adopting self-presentation techniques might be extremely important in an online setting. To get to know one another online, people largely rely on the information that other users have chosen to share. However, because people can readily change the information they disclose, this self-presentational information is more customized than that in face-to-face conversations (Fox &Vendemia, 2016; Ward, 2016). Social media use may support people in managing their body image by enabling them to maintain personal images and create and share the best versions of themselves online through photo editing and manipulation (Boursier& Manna, 2018). Furthermore, studies have shown that powerful and strategic self-presentation actions, like changing profile information on social media, satisfies the demand for approval in the form of likes or comments and promotes self-objectification (Utz et al., 2012; Ramsey & Horan, 2018). These days, establishing a relationship through

online social contacts has become crucial, and actively presenting oneself to others during these conversations is a crucial tactic for gaining their acceptance. As a result, people who use social networking sites and other associated activities more frequently in their daily lives may be more vulnerable to social pressures about body ideals or may actively promote self-objectification models through the sharing of visual images.

Moreover,engaging in more selfie activities is linked to self-objectification. Specifically, a selfie-taker was more likely to be preoccupied with taking selfies, to carefully choose which ones to take, and to heavily edit them before posting them online if she strongly felt that she should be seen as an outside observer, emphasizing her physical appearance (Veldhuis et al., 2020). On the one hand, this research may highlight how damaging and persistent self-objectification is: This is the case when we contend that appearance-focused behaviors, like retouching selfies and sharing them online, may be encouraged in women once they are trained to engage in self-objectification. Individuals who exhibit higher levels of self-objectification may exhibit maladaptive behaviors when using social media and taking selfies, emphasizing their bodies as beautiful objects.However, social media incentives have the power to strengthen their positive self-image or even elevate their slightly insecure or negative self-image. In fact, research between body image and selfie habits points to the possibility that certain women may benefit from taking selfies by elevating their self-esteem.

Another research by Fredrickson et al. (1998), women who self-objectify may also concentrate on outwardly visible physical characteristics, asking questions like "How do I look, and how does that please others?" as opposed to asking questions about their perspectives, like "What am I capable of?" or "How do I feel?" To live up to others' expectations of them, women who self-objectify may behave more "object-like" in social situations. For instance, they may engage in less conversation with men (Saguy et al., 2010).

Furthermore, a recent study found that women who self-objectify had higher approval motivation (Chen et al., 2022), which includes a propensity to look for affirmation from others. In a social media setting, Daniels and Zurbriggen (2016) repeated these findings and discovered that female participants rated the same female Facebook user as less competent, and less attractive in terms of both appearance and social status when she was shown wearing a low-cut dress and a visible garter belt as opposed to when she was shown wearing jeans, a t-shirt, and a scarf covering her chest. When women wore short and fit dresses, there were more comments on their body parts, rather when they were wearing jeans and t-shirts. Moreover,an Italian study found that boys are particularly engaged in appearance management and control of social media through selfie manipulation and photo-editing, before sharing personal images online, it has been suggested that young women in particular may be more likely to engage in photo-based activities on social media, which may consequently heighten their body image concerns (Perloff, 2014).

Since it provides an easily quantifiable and seemingly unambiguous measure of positive audience feedback, the like feature of some social media platforms, such as Facebook and Instagram, where users effortlessly provide positive feedback on other people's content at the click of a button is of interest here (Sherman et al., 2016). Young people's behavior can be strongly motivated by social rewards (Foulkes& Blakemore, 2016). Consequently, getting more likes on objectified self-images than on non-objectified ones could encourage an objectified self-image to be posted more frequently by providing positive reinforcement. There is proof that elevated self-objectifying feelings on the same day are highly connected with daily IG use (Garcia et al., 2022).

Research has consistently demonstrated a strong correlation between self-objectification and the practice of altering selfies, which is a form of strategic self-presentation (Chen et al., 2022; Fox et al., 2021; Salomon & Brown, 2020; Wang et al.,

2021). Caso et al. (2020), for instance, discovered a positive association between the frequency of posting and altering selfies and self-objectification. Similarly, utilizing self-reported measures of self-objectification and past selfie actions, Lamp et al. (2019) discovered that self-objectification is linked to photo alteration and emotions of disingenuousness online. These images are not chosen by chance; female users want to project an image of themselves as appealing, and research indicates that they place greater value on presenting aesthetically pleasing images than male users do (Manago, Graham, & Greenfield, 2008; Ellison et al., 2006). Examples of such images include ones in which the users themselves appear attractive, wear pleasing clothing, or pose in a beautiful setting. In addition, it seems that female users exhibit more photos than male users (Pempek et al., 2009; Lenhart& Madden, 2007).

However, other research has revealed that increased use of social networking sites may negatively be associated with body image and well-being, at least for some people. This is because these activities may lead to appearance-related worries and problematic body image monitoring (Boursier et al., 2020a, 2020b; Fox &Vendemia, 2016; Gioia et al., 2020; Per-loff, 2014). Furthermore, the high level of visual focus on physical appearance may lead to activities like body image monitoring and control, which may then be linked to body dissatisfaction and self-objectification (Butkowski et al. 2019; de Vries& Peter, 2013; Fardouly&Vartanian, 2016). The research revealed that self-objectification (Boursier et al., 2020b) and body image dissatisfaction (Ryding&Kuss, 2020) might be linked to the characteristics of social media use and the style of involvement. The relationship between the usage of social media and body objectification showed that more time spent on social media is linked to increased body objectification (Andrew et al., 2016. Furthermore, appearance-related discussions and high-exposure topics on social media are linked to self-objectification, body dissatisfaction, and appearance concerns (Arroyo & Brunner, 2016;

Fardouly et al., 2015. In the context of body image, Instagram use in particular merits attention because of the platform's highly visual content, such as pictures and images, and the ability to edit and enhance photos with filters. Users can also interact with one another through the "liking" and commenting systems, which encourage comparison through online feedback. Lately, studies on body image have concentrated on how frequently and how well people use Instagram (Fardouly et al., 2018). Another less obvious way that users can accomplish it is by adding trending hashtags to the caption of their photos, which enables images to show up on other people's feeds if they follow that specific hashtag (Knorr, 2019).

Self-Esteem and Self-Objectification

It seems that the use of social networking sites today is more focused on sharing visual content, which may lead to an increase in physical appearance comparison (Clerkin et al., 2013; Fardouly&Vartanian, 2015; Hummel & Smith, 2015). Several detrimental psychological and behavioral outcomes, such as low self-esteem and life satisfaction (Mercurio& Landry, 2008), negative body image (Calogero& Thompson, 2009; Steer &Tiggemann, 2008), and disordered eating behavior (Noll & Fredrickson, 1998; Tiggemann& Williams, 2012), have been connected to this inclination to regularly self-objectify. Users are also more aware of evaluation cues and commenting on and sharing photos (Mabe et al., 2014). According to Cohen et al. (2017), social media users are more prone to participate in appearance-based comparisons and self-objectification, which are linked to body shame and low self-esteem (Hanna et al., 2017). To improve physical appearance (Franchina& Lo Coco, 2018; Rousseau et al., 2017), self-esteem, social confidence (Boursier& Manna, 2019; Pelosi et al., 2014; Rodgers et al., 2013), and well-being related to positive feedback from peers (Bianchi et al., 2017), social media may be a source of comparison and information in this regard.

Understanding the effects of self-objectification in women may help determine the best times and ways to safeguard or enhance their mental and social well-being. The majority of the literature now available on self-objectification is on the detrimental intrapersonal well-being that it has with women. For instance, self-objectification has been found to impair women's cognitive function and is associated with mental health issues (Tiggemann& Slater, 2015) and affect, such negative emotions and low mood (Koval et al., 2019). Concerning men the literature found that men's negative feelings about their bodies were significantly correlated with the pressure from the media, specifically about body esteem and self-esteem (Barlett et al., 2008). This could result in unfavorable outcomes and unhealthy behaviors, such as depression and over-exercising (Blouin& Goldfield, 1995; Ricciardelli& McCabe, 2004). Consequently, men's body satisfaction and self-evaluations were statistically negatively associated with exposure to photos of idealized male bodies (see Blond, 2008 for a review). Men who experience media pressure to conform to a body ideal are said to have poorer levels of body and self-esteem (Muris et al., 2005), particularly after being exposed to muscular images (Barlett et al., 2005).

Research has looked at the relationship between psychological well-being measures and variables from the objectification theory. For instance, it was discovered that the self-esteem and health-promoting activities of mostly college women were negatively correlated with body surveillance and body shame. Studies have indicated that women who self-objectify may experience negative consequences. According to some theories, self-objectification, and body surveillance can lead to eating disorders, depression, and sexual dysfunction by fostering body shame, increased anxiety, decreased flow states, and a decreased awareness of one's own body (Fredrickson & Roberts, 1997). Furthermore, according to Wolf (1991), self-objectification disturbs and appropriates financial, physical,

and cognitive resources. The most pervasive of all, self-objectification is linked to a woman's body dissatisfaction and self-esteem throughout her life.

Instagram use has been found to notably increase upward social comparisons while self-evaluating. Instagram is a visually based social networking service. Users will often upload pictures of themselves on the platform, such as selfies, pictures of the user doing different things, pictures of the user with friends, family, or pets. The user's followers frequently comment on these photos, sometimes offering critical feedback on the person's appearance. Therefore, an Instagram user may be exposed to appearance-related feedback more frequently the more they interact with the platform. Social recognition in the form of likes and follows might only help people feel good about themselves at first. The favorable benefits wear off when one grows accustomed to receiving compliments from others, and a decline in likes results in lower self-esteem. Young adult women's rates of self-objectification and self-esteem have been linked to both favorable and negative online comments about their attractiveness (Calogero et al., 2009). Additionally, it has been proven to be positively connected with body dissatisfaction, self-objectification, and body anxiety (Adams et al., 2017; Fardouly et al., 2018). More Instagram use was recently shown to be positively correlated with lower levels of self-esteem, body image disturbance, and physical appearance anxiety, according to Sherlock and Wagstaff (2019). Peer social comparison through social media acted as a mediating factor in body image concerns, which are strongly correlated with low self-worth (Stapleton et al., 2017) and represent a strong factor in body image concerns (Ridolfi et al., 2011). Instagram is a popular social media platform where users share photos or videos, usually of themselves, and then use the comments feature to interact with friends online. Because of these primarily image-based websites, our society now has a new setting where appearance comparison, appraisal, and sexual objectification can take place. Furthermore, the acceptance of photographs as a legitimate way to convey one's identity and

win over others could be interpreted as a sign of a greater emphasis on one's outward looks

while communicating with others on social networking sites. Consequently, there's a

possibility that female users of social networking sites like Instagram are more likely to

internalize a third party's perspective of their physical appearance and to see themselves as

objects to be examined and assessed.

Additionally, Instagram has promoted very much fitness and ideal bodies through

extensive workouts. "Fitspiration" (also known as "fitspo") aims to inspire individuals to

exercise and be healthy (Carrotte, Prichard, & Lim, 2017). It has been determined that

objectified fitspiration media content is a dangerous and harmful trend that significantly

affects viewers' perceptions of their bodies (Easton et al., 2018; Tippemann&Zaccardo,

2018). This trend may perpetuate false narratives that prioritize physical activity above health

to achieve an appealing figure (Deighton-Smith & Bell, 2018; Fatt et al., 2019), encouraging

males to lose weight and endorsing eating disorders and low self-esteem.

Research has indicated a correlation between increased self-esteem and the quantity

of likes on social media platforms such as Facebook (Burrow&Rainone, 2017). Facebook

likes and comments have been found to positively correlate with happiness because they

increase self-esteem, according to more recent studies utilizing objective data. Comparably,

self-reflection on social media might boost one's confidence in themselves. Social media

allows users to curate and showcase their best qualities and experiences, which can help

people feel better about themselves when they look back at their profile or previous

interactions with others (Tome and Hancock, 2013). They judge who they are by the way

they want other people to see them, especially about their body image. This self-perception

stems from their own assessments of themselves and may gauge their entire existence based

only on peers' responses (Newell et al., 1990). Girl's self-esteem and pleasure with their

bodies rise when they believe that other people find their bodies attractive. This will probably

result in feelings of inferiority and a lifelong battle to maintain a flimsy and idealized

appearance (Newell et al., 1990). It's possible that girls would feel better about themselves if

their classmates liked them or made comments about their bodies or appearance. Some girls

seem to find it difficult to judge their bodies by themselves, so instead they judge them by

others. Girls may occasionally rely too much on other people's opinions, which can cause

their self-esteem and body image to fluctuate (Grossbard et al., 2008). They are more

susceptible to anxiety, physical dissatisfaction, self-objectification, and negative self-

perception (Jabłońska & Zajdel, 2020). Moreover, Instagram provides the option to compete

and blatantly look to other people for approval. For example, users frequently plead for more

followers, "likes," and emojis, making the competition between them fierce (Knorr, 2019).

According to Carrotte et al. (2017), Rohlinger (2002), and Tiggemann and Zaccardo

(2018), self-objectification in the media do, in fact, direct viewers' attention to strategic

posing and posturing, emphasize visual presentation, and highlight externally perceivable

traits like body appearance and sexualizing bodies. Lastly, social media use is considered

particularly fascinating because of the established impact of peers on social comparison.

Purpose of the Study

The current research aims to determine the connection between social media, self-

esteem, and self-objectification for people of both genders. There aren't many studies on how

social media affects men's levels of self-objectification and self-esteem. Furthermore, there

are no studies in the Greek context on the connections between the aforementioned topics.

My goal is to determine the relationship between these variables and the degree to which they

affect certain people. These days, social media is a big deal and has an influence on people's

mental health and general wellbeing. The goal is to ascertain the connection so that mental

health professionals can better understand how people think and feel about social media, self-

objectification, and self-esteem and can treat patients appropriately when they present with similar concerns. Some studies have discovered a positive link, while others have discovered a negative one. Determining the type of correlation that is most prevalent in Greece is crucial. More precisely, this study aims to examine at how college students' use of social media and self-objectification relate to their self-esteem.

As shown by prior studies, elevated levels of self-objectification may contribute to low self-esteem. People's self-esteem declines when they try to flaunt certain portions of their bodies and become more self-conscious about their body image and don't get an adequate feedback. On the other hand, spending a lot of time and placing a high value on social media could be a sign of developing low self-worth and self-consciousness. As a result, it's assumed that spending a lot of time on social media and being obsessed with its contents can be associated with low self-esteem.

The following hypotheses will be tested in the present study:

Hypotheses 1: High level of self-objectification will predict low self-esteem.

Hypotheses 2: High level of social media use will predict low self-esteem.

Method

Participants

The sample size of this study had 100 participants for detecting medium and large effect sizes with a statistical power of 0.80.The participants were randomly selected from three colleges in Greece (National Kapodistrian University of Athens, Panteion, and The American College of Greece, Deree). All of the participants were White Caucasians (see Table 1). 54 % of the participants were men and 46% were women. 67% of the participants were seniors in the class year, 19% were juniors, and 14% were sophomores.The participants were recruited conveniently guaranteeing anonymity through online social media platforms and online discussion boards.

The study was conducted among college students in Greece over the course of three months. The inclusion criteria for the present study are college students aged between 18 to 29 years old. The youngest participant was 21 years old, and the oldest participant was 29 years old. Participants should be engaged with any type of social media. To ensure that participants are active social media users and they are currently live in Greece, the following statement on the first page of the online was added:

> *By clicking on the button below, you consent to participate in the survey and you*
> *agree that you are 18 years old or above, you are currently living in Greece and you*
> *have engaged in social media at least one time in the last month.*

Participants were only allowed to continue with the rest of the survey if they indicated their agreement. To further check for participants' eligibility, information about their social media use was assessed in the socio-demographic questionnaire. Moreover, participants were Greek-speaking living in Greece.

Materials

The instruments that were used in the study are a socio-demographic and social media information questionnaire, the Rosenberg Self-Esteem Scale, the Bergen Social Media Addiction Scale, and the Self-Objectification questionnaire. Instruments are described in detail below. All instruments were administered in Greek (see Appendix B, D, F,H) and English (see Appendix A, C, E,G). 80% of the participants answered in Greek and 20% in English.

Socio-Demographic Information

A short socio-demographic questionnaire was administered in order to gather socio-demographic information and social media use characteristics of the participants. The questionnaire has been developed by the author and includes questions about age, gender, educational status, area of residence and social media use behavior.

Self-Esteem

The self-esteem scale is developed by Rosenberg (SES; Rosenberg, 1965): Ten items on a 4-point Likert-type scale, ranging in score from 10 to 40, are presented in the SES. Participants respond to a range of comments, both positive and negative. *"There are moments when I feel like I am nothing at all"* and "*I think I am a person of worth"* are two examples of similar expressions. Since some items on the SES are reverse-scored—a 4-point response indicates strong agreement, while a 1-point response indicates strong disagreement—high scores on the test are indicative of high levels of self-esteem. The psychometric properties of the Greek version of the Rosenberg's Self Esteem Scale indicated that validity and reliability were satisfactory as the internal reliability index Cronbach α was .80 (Galanou et al., 2014).For the current study the internal consistency was acceptable, with an a=.778.

Social Media Addiction

The Bergen Social Media Addiction Scale (BSMAS) developed by Andreassen et al. (2016), measures addiction to social media. A six-item test called BSMAS is used to assess social media addiction. This short and effective psychometric tool assesses the risk of Internet social media addiction using a six-item self-report scale. Using a five-point Likert scale, the scale goes from 1 (very rarely) to 5 (very often). The Greek version of the Bergen Social Media Addiction Scale is a valid and reliable instrument as the internal consistency α is 0.75 (Dadiotis et al., 2021).For the current study the internal consistency was acceptable, with an a=.895.

Self- Objectification

Ten rank-ordered questions made up the Self-Objectification Questionnaire (Noll & Fredrickson, 1998). Regarding their physical self-perception, participants ranked each item—which represents a distinct body attribute—from 1 (least important) to 10 (most significant). Competency was the basis for five of the items: strength, physical coordination, energy level, and health, five were based on looks (weight, sex appeal, physical attractiveness, firm/sculpted muscles, and body measures), and the other five were focused on physical fitness. Higher scores indicate higher levels of self-objectification. Scores can vary from -25 to 25. Adequate concurrent validity has been shown for this questionnaire in both women and men (Martins et al., 2007; Fredrickson et al., 1998). It has also been demonstrated that the measure has adequate test-retest reliability in females (Aubrey, 2006; Miner-Rubino et al., 2002). The scale has sufficient conceptual construct validity, but due to the way the questionnaire was constructed and scored, it is not possible to export a reliability index (Mavrogiorgi et al., 2017).

Design

The present study is quantitative in nature, and has a between-subjects, cross-sectional design. Self-Esteem is the dependent variable, while Social Media Use and Self-Objectification are the predictor variables.

Procedure and Ethical Considerations

Data collection was conducted through an online survey, using the Qualtrics platform. Specifically, the researcher posted a short message with study aim and link to the survey asking participants to complete the online questionnaire anonymously.

Participants were informed about the purpose of this study and it was clarified that their anonymity would be guaranteed. The message was as follows:

Hello everyone! I study psychology and I am doing my thesis in the use of social media. It would be great if you could help me by completing some questionnaires that will take about 20 minutes of your time. All questions are anonymous; please don't state your name or give any personal information. If you are interested just click on the link, thank you!"(See Appendix L,O).

Participants interested to take part in the study clicked on the link and transferred to the online survey platform without revealing their personal information.

Once participants accessed the online survey, and before they proceeded with the completion of the questionnaires, they were asked to read an Informed consent for, and agree with the terms in order to continue. In the Informed consent the nature and the purpose of the study were stated along with some contact information of the researcher and the thesis supervisor. More importantly, it was clarified that the participation in this study is completely voluntary and the participants may choose not to participate at any time without facing any type of consequences. At last, it was stated clearly that the information that they would offer

would be used only for scientific purposes and that they would not be asked any personal

information like their name, email address or IP address (see Appendix I,K)Consenting

participants then completed the selected scales of the study, namely, the socio-demographic

questionnaire the Rosenberg Self-Esteem Scale, the Bergen Social Media Addiction Scale,

and the Self-Objectification questionnaires (see Appendix A, B, C, D,E, F,G,H)

After responding to all of the questions, the participants were thanked for their

participation.

Data Analysis

Following the collection of the expected sample, eligible questionnaires (e.g. full

completed questionnaires without any omissions) were gathered and statistical analysis were

performed. Cross-sectional design was used in order to measure how self-objectification and

social media use might have an impact on self-esteem. We gathered our data from the

participants without interfering.

The process of study began with a descriptive analysis, which looked at the variables'

distribution, mean, standard deviation, minimum and maximum scores. Next, the two

instruments were assessed for their psychometric properties, namely internal consistency by

computing the Cronbach's α coefficient of internal consistency for the entire scale, as well as

the Cronbach's α if each of the items. An ideal Cronbach α would be approximately .80,

which indicated a good correlation between the items without too much redundancy. It is

expected that alphas for all instruments fell above the generally accepted minimum of .70.

T-test analysis performed to check the differences between male and females on the

variables-self objectification and social media use.

To test our hypotheses, we computed a correlational matrix to test the bivariate correlations among all three scales. Finally, regression analysis was performed to determine if self-esteem was predicted by self- objectification and social media, with self-esteem serving as the dependent variable and these two concepts serving as the predictors.

The IBM SPSS Statistics Program was used for data analysis and preliminary study was done to make sure the assumptions of normality, linearity, multicollinearity, and homoscedasticity were not broken before performing the statistical analysis using IBM SPS Statistics 20.

Results

In total, 100 questionnaires were collected. Descriptive statistics are presented first, followed by inductive analyses to test the hypotheses.

Descriptive Statistics

Initially, the youngest participant was 21 years old, and the oldest participant was 29 years old, with $M=27.77$ and $SD=2.29$. Table 1 presents the descriptives from the demographic scale. As can be seen, 54% of men and 46% of women participated in the survey, all white/Caucasian. 67% of the participants were seniors in the class year, 19% were juniors, and 14% were sophomores. 55% of the participants spend 4-5 hours on SM daily, 25% spend 12 hours daily, and 20% spend 1-2 hours daily. Regarding the SM platform most commonly used, participants chose Instagram as the most used (73%), followed by TikTok (23%) and Facebook (4%). Then, they were asked to state the reason they use SM, and the participants stated that they see what is going on in everyone's life (38%), connect with loved ones (32%), upload personal moments (25%) and to do personal business (5%). In addition, the participants stated at 93% that they often look at SM, and rarely 7%. Finally, 81% of the participants stated that they did not experience any symptoms of anxiety or depression, while 19% stated that they did.

Descriptive statistics were then performed to extract means and standard deviations for the three scales used (after reversing the corresponding items of the RSES and computing the variables). As shown in Table 2, the participants' self-esteem presents $M=2.51$ and $SD=.24$, which generally shows low self-esteem, with a slight standard deviation indicating no significant differences in the responses. Similarly, the BSMAS scale on the dependence on SM shows $M=3.04$ and $SD=.98$, which indicates a dependence below "sometimes," while the equally slight standard deviation indicates no high variation in responses. Then, following the

instructions for the Self-Objectification scale, the subscales were first calculated, where the appearance-based subscale presents M=4.38 and SD=1.18. The competence-based subscale presents M=4.58 and SD=1.22, which means that participants rated the impact of appearance-based characteristics (such as weight, sex, etc.) on their physical perception (4.38 out of 9) while also rating the impact of ability-based characteristics (such as physical coordination, health, etc.) in their physical perception (4.58 out of 9). Finally, as suggested by the instructions, the computed variable of SOQ is by extracting the appearance-based from the competence-based subscale, showing M=-.2 and SD=2.37, which generally shows that the participants do not significantly lean towards prioritizing appearance-based attributes over competence-based attributes in shaping their physical self-concept. This small negative mean suggests a slight average preference or emphasis on competence-based attributes.

Internal Consistency

Then, an internal consistency analysis was performed using Cronbach's a. As can be seen from the table below, RSES has an a=.778, which is acceptable, while BSMAS has an a=.895, which is good enough.

Distribution

An analysis was carried out to detect the distribution of the scales. As can be seen in Table 4, while no distribution is perfectly normal, the slight deviations in skewness and kurtosis are within acceptable limits. This usually suggests that parametric tests that assume normality can be used.

Gender Differences

Initially, a t-test analysis of independent samples was carried out to check the differences between males and females in terms of self-objectification and social media use. As shown in Table 5, both men and women have negative scores on the SOQ, indicating a

greater emphasis on ability-related characteristics over appearance-related characteristics on average. Women have a slightly more negative mean score, indicating a marginally greater emphasis on ability attributes than men. However, this difference is not statistically significant, as $p=.445$ for the BSMAS and $p=.595$ for the SOQ.

Then, Pearson's r correlation analysis was performed and it was found that there is a statistically significant weak positive correlation between SOQ ($M=.20$, $SD=2.37$) and BSMAS($M=3.04$, $SD=.98$), $r=.391$, $p<.05$.

Hypothesis 1

The first hypothesis was that high levels of self-objectification use will predict low self- esteem. The results of the regression analysis performed to test the first hypothesis, as shown in Tables 7 and 8, do not significantly predict levels of self-esteem as measured by the Rosenberg Self-Esteem Scale. The $R^2= .002$ suggests that only 0.2% of the variance in self-esteem scores is explained by self-objectification scores, which is negligible. The F-statistic $F(1, 98)=.1478$, $p=.701$, and the non-significant p-value further confirms that the regression model with SOQ score as a predictor does not significantly explain variations in self-esteem scores.

Hypothesis 2

The second hypothesis was that high levels of social media use will predict low self-esteem. A regression analysis was performed to test the second hypothesis. As can be seen in Tables 9 and 10, the findings show a fragile relationship between social network use and self-esteem, with $R=.029$ and $R^2=.001$, which suggests that around 0.1 % of the variance in self-esteem is explained by social network use. The adjusted $R^2= -.009$, indicated that the model does not improve predictive accuracy over the baseline model and could perform worse than

using the mean self-esteem as a predictor. The F-statistic $F(1, 97)=.085$, $p=.771$ confirm

these findings.

Discussion

The purpose of this study was to investigate the relationship between social media networking with self-objectification and self-esteem. Interesting data was gathered that sheds light and paves the way for more similar research in Greece, as the current Greek literature on the topic is limited. Following the structure of the research objectives, in the following sections the research findings are listed and discussed with similar findings from the international literature.

Based on the literature review, the study aimed to investigate two alternative hypotheses, both of which failed to receive confirmation and hence supported the null hypotheses. According to the **first hypothesis**, poor self-esteem is predicted by high levels of self-objectification. However, a weak correlation was found between self-objectification and self-esteem. We therefore accept the null hypothesis based on the findings. These findings are in contrast with the findings from previous studies; It is commonly recognized that issues with body image are negatively associated with wellbeing and are important indicators of mental health illnesses such depression and eating disorders in addition to low self-esteem (Mougharbel& Goldfield, 2020). Body image has become a major focus in these activities due to social media platforms like Facebook, Snapchat, and Instagram, where users post their best pictures and browse those of others, potentially generating a negative online environment for one's body image. Young people who use social media frequently run the risk of comparing their physical appearance to that of their more attractive friends. As a result, negative social comparisons can cause or worsen body image issues (Espinoza &Junoven, 2011). One explanation could be that body image issues can be associated with low self-esteem and affect individuals' wellbeing.

Furthermore, the research's **second hypothesis** examined the possibility that substantial social media use is a predictor of low self-esteem. The study's findings showed that the research hypothesis is not supported. These findings are partially in line/ or are in contrast with the findings from previous studies; for example, a different study found that social media use is often not a good indicator of mental health issues, thus worries that social media use could trigger a mental health crisis may be unfounded (Berryman et al., 2017).

The association between social media exposure and self-esteem is too wide to quantify, which is why a link between was not found. It must consider things like the person's personality, the websites they visit, the kind of information they view, etc. According to social comparison theory, people compare themselves to, to assess oneself and others' ideas, skills, and status in society. Therefore, social media can be used as a platform for social comparison. On the other hand, studies have revealed no connection between using social media and self-esteem. This indicates that social media use has no significant association with a person's sense of self-worth, even in spite of its widespread use and the possibility of social comparison. Furthermore, people could use social media for things other than social comparisons, including amusement or social connection, which could possibly account for the lack of a relationship between social media and self-esteem. Perhaps the content is what could cause a correlation between media use and self-esteem. Additionally, prior research (Coyne et al. 2019) did not find a connection between social media use and self-esteem. Furthermore, it was discovered that there is no proof that social media use over time may have an impact on one's mental health (Jaishanker et al., 2023).

However, numerous research studieshave revealed a negative correlation between social media use and self-esteem (Hawi& Rupert, 2016; Niemz et al., 2005). A negative correlation showed that self-esteem declined as social media usage rose. According to reports from other authors, social media usage and self-esteem are positively correlated, meaning that

an increase in social media usage was accompanied by an increase in self-esteem (Gonzales & Hancock 2011; Sponcil & Gitimu, 2013).

Also, increased usage of social media linked to negative body image, insomnia, low self-esteem, and online abuse (Kelly et al., 2018). Low self-esteem can quickly emerge in young individuals, and experiences they have online, such as receiving unfavorable comments and seeing unfavorable social comparisons, may make this worse. The proliferation of digitally altered depictions of idealized "beauty" is connected to personal views of one's body and self-worth, which are connected to poor mental health (de Vries et al., 2015). Some research comments that social media use is linked to self-esteem because of its growth and the issues surrounding it (Jan et al. 2017). According to one study, people who edit their posts and choose the content on their social media profiles with care report feeling better about themselves, or having greater self-esteem (Gonzales & Pancock 2011). Furthermore, encouraging remarks or likes from friends are likely to have an association with one's self-esteem since positive reinforcement raises one's self-esteem while negative reinforcement lowers it (Valkenburg et al. 2006). Research has also indicated that using social media is negatively linked one's sense of self (Andreassen et al. 2017; Appel et al. 2015). People will begin to feel envious of others' lives, which they consider to be better than their own, as they browse through other users' social media accounts (Appel et al. 2015). Users start to compare themselves favorably to others and feel less fortunate. Self-esteem is directly associated with these unfavorable self-perceptions.Research has also demonstrated that using social media more is frequently linked to lower self-esteem (Jan et al. 2017). According to earlier research, social media users who browsed through other people's posts had poorer levels of life satisfaction and self-esteem (Midgley et al., 2020).

Exploring the gender differences amongst our sample, women and men value more highly ability-related traits than appearance-related traits. Women seem to value more ability-

related traits. Previous research has indeed shown that females provide more emphasis on appearance-based characteristics.Compared to women, men expressed higher levels of self-esteem. Spending more time on social media has been linked to a higher risk of low self-esteem in women (Barthorpe et al., 2020).According to earlier studies, extensive Instagram use may be linked to detrimental psychological effects and low appearance-related self-perception. Research has demonstrated a correlation between the frequency of Instagram use and feelings of depression, anxiety connected to one's physical appearance and general well-being, as well as body dissatisfaction (Sherlock &Wagstaff, 2019).Extensive social media use promotes body as a measure of one's own worth. A decrease in body image satisfaction is frequently associated with increased media exposure and social networking, which mediates the reduction in self-worth (Clay et al., 2005). Lowery et al. (2005) state that there is a significant correlation between self-objectification and self-esteem, particularly for women, and that reports generally reflect lower self-esteem ratings observingtheir bodies as observers, widening the gap between their ideal and actual body.

Therefore we can conclude that our findings are in line with the already existing literature. It is of great important and interest to further explore gender differences. Prior research showed that compared to men, women used social media more problematically, preferred upward rather than downward comparison photos, and made more negative comparisons between themselves and other users. High social media use scores were linked to low self-esteem and depression (Samra et al., 2022). The results provide credibility to the idea that women's self-esteem and social media use are correlated, with women's self-esteem serving as both a source of low self-esteem and a motivator for more social media use. Men's use of social media appears to have fewer negative effects (Miljeteig& von Soest, 2022).

Overall, the main purpose of using social media seems to be communication that is offered between members, the fastest update at any time and entertainment provided. It has to

be noted that the purpose of usage and positive results (such social connection and meaning in life) have received less attention in social media research, which has mostly concentrated on the frequency of use and negative psychosocial repercussions (like self-esteem and distress).

Regarding the nature of use, most of the answers, specifically 38% stated that they are interested in finding what is going on in everybody's life. Further analysis of the responses, lead to certain conclusions. Survey respondents utilize social media for networking without incident, logging on for an average of four to five hours each day and most participants tend to use social media in order to watch what is going on in everybody's life. Users have a need to stay informed about what is happening in their social environment rather than chatting with friends and relatives (32%). Depending on the pattern or kind of social media use, there seems to be a different relationship between social media use and wellbeing. According to some research, passive social media use behaviors like scrolling through feeds or looking through other people's profiles were more frequently linked to negative outcomes, while active social media use behaviors included sharing links, interacting with others, and disclosing personal information online were more frequently linked to positive outcomes (Frost &Rickwood, 2017; Verduyn et al., 2017).

Keeping an eye on other's profile and the content shared by the people one engages with on social media is essential, and it satisfies people's natural curiosity to both participate in and observe other people's lives. However, the majority of the time, individuals choose to share an idealized picture of their lives on social media that differs greatly from the truth. Thus, by looking at other users' material, those who engage in the act of comparing themselves to others, mostly place themselves in an unfavorable position (McCay-Peet&Quan-Haase, 2016).

Every user shares one enhanced version of themselves and reality through their own content selection, processing of the photos and videos that shared, such as filters. The exposure of individuals to other people's posts appears to have a significant association with their self-esteem, particularly on social media platforms such as Instagram(Jiang &Ngien, 2020).

In the era of digital reality, among the values, the representation of the entire body is a stereotype. Numerous scholars argue that one of the primary factors is the mass media, which is linked to eating disorders and physical dissatisfaction, as well as the continual exposure and interaction with one unachievable standard of beauty on social media. A higher likelihood of developing body dissatisfaction or viewing one's body as a way to attract and gain attention appears to exist when there is a strong desire to adhere to societal norms paired with a discrepancy in self-evaluation (Rounsefel et al., 2020).

According to Cohen et al. (2017), Instagram users exhibit markedly higher levels of physical monitoring and unhappiness as compared to non-users, who possess an account on the aforementioned platform. It is also evident how the Instagram and Facebook applications differ from one another, with the former focusing on activities related to photographs and exterior appearance content and the latter on texts and speech.In addition, young women in the Baker et al. (2019) study claim to spend a lot of time on Instagram, following and being followed by others, which exposes them to unpleasant and processed pictures, which affected how they saw themselves and made them more susceptible to emotions of dissatisfaction with their shape, size, and their usage to stay in touch with family and friends seems to be a little lower (32%). Prior studies revealed that to efficiently, selectively, and meaningfully engage with others online in order to satisfy their social needs and gain approval is a primary motivator for use and satisfaction (Urista et al., 2009). Considering the significance of social connections for human survival (Holt-Lunstad et al., 2010), social media has been identified

as a valuable instrument for fostering social bonds and expanding networks. Additionally, researchers have shown how greater involvement with social media content may encourage connections with others, enhance self-knowledge, and increase a sense of connection between present and past selves. They have also noted the possibility of social media platforms to prompt boosted significance in life (Thomas & Briggs, 2016). Further research revealed that positive outcomes were linked to social media use patterns that foster perceived social support, and social connectedness, while negative outcomes were linked to more severe habits of use that encourage upward social comparison, envy, despair, and more negative and emotional self-disclosures (which may be more common when users are merely "observing" at others' lives rather than engaging with them) (Frost &Rickwood, 2017).

Furthermore, most of the respondents claimed to use social media to forget about some of their personal issues, which raises issues for further study. Psychological issues might foster introverted, lonely, or isolated tendencies, which can lower a person's sense of self-worth (Zhang et al., 2023). Thus, an overemphasis on them in an attempt to ignore other issues may actually contribute to the emergence of new ones.

Limitations

The study's conclusions can be applied generally, but only with certain caution. The sample's first drawback is that it's most likely not representative of any age or age group that may influences the outcome. The study was focused mostly on college students with a certain age range from 18 to 29 years old. Moreover, the current sample is adequate and sufficient to draw conclusions; but, generalizations from a large and more representative sample would be trust worthier and more broadly applicable.

Additionally, because the sample was limited to individuals who attend public and a private university in Greece, it was predominantly composed of White, and highly educated

individuals. It's possible that these students don't accurately or fully reflect all graduates. It's possible that the study may not accurately reflect the undergraduate population in Greece as a whole. In order to extrapolate the findings to the entire population of college students, it is advised that future study assemble individuals from various Greek areas. To the extent that the findings of these studies may be applied to other populations, more research needs to be conducted.

In addition, there were more males in this population than females. A lower degree of accuracy in the results could have also resulted from the population sample's lack of diversity. All participants were white Caucasians and making it difficult to generalize the results. The study's sample might have posed a risk to external validity. 54% of participants in the example were women, while 100% of participants were Caucasian. It is unclear whether the results can be applied to other university samples due to the characteristics of the sample. It is advised that there be an equal number of men and women from diverse ethnic groups for future study.

It is important to remember that social media have the power to greatly impact their audience, which may, in some cases, result in beneficial outcomes. However, there are hazards associated with this as well, which seek to completely transform the person, either physically or behaviorally. There may be a number of additional factors that can stop imitation of this more evident behavior, depending on the pace of this transformation, the user's vulnerability and the information given to him. These all are important mediators, which haven't been examined in this particular research and can provide important feedback.

Lastly, the self-reporting nature of this study constituted another drawback. Because the current study was anonymous, the participants' integrity was a determining factor. This was based only on the participants' reports, not on real observation to determine the nature of use. Considering some users are passive and other active, it's important to take that into

account. Moreover, the number of hours that students spent on social media during the course of a day had to be reported. It's possible that their reporting doesn't always match up with the amount of time they actually spend on social media and networking sites. Students might not have been honest in reporting how long they spent on social media and what kind of experience they had in order to get the desired outcomes.

Future Research

A longer study is one of the topics of future research that might be helpful for the subject of social media usage, self-objectification and its connection to self-esteem. A study of longer duration and examines participant's self esteem and self-objectification after a certain time, while using social media could provide different findings. It's uncertain whether the outcomes would have altered in a longer amount of time, such as three months from the first survey. It would have been possible to learn more about the target population's potential changes and developments if the same survey had been distributed more than once over a longer period of time. Social media is always, evolving; therefore it's critical that research on this subject stays up to date. It might result in a more accurate shift in or retention of self-worth. Future studies should also examine how college students who are off social media differ from those who utilize it in terms of their sense of self-worth and self-objectification.

Also, future studies could provide information about the mediating role of social comparisons. People comparing their appearance to others in the media could be one reason why media usage is linked to self-objectification. According to research, women frequently assess their appearance by comparing it to others (Leahey et al., 2007), and a higher propensity to do so is linked to higher levels of body dissatisfaction (Myers &Crowther, 2009). Future research can provide more information about both genders. A high level of self-objectification, or an increased focus on one's appearance, can raise an impulse to compare one's own body to that of others while making appearance comparisons. This can be

associated with the reduction of one's own body to an object, as can happen when one compares one's own body to that of the person being compared (such as a model in a magazine). To determine if face and body comparisons fit within the framework of objectification theory, more research is required. Comparisons of one's physique and face can both heighten attention to one's appearance. They can also be linked to various manifestations of self-objectification and, consequently, to various outcomes. Also, some results imply that, as social comparisons may serve as a mechanism connecting social media use to detrimental psychological effects, the propensity for negative social comparisons may be a critical factor in determining whether problematic levels of usage result in depression and low self-esteem.

Implications

Although there are strategies to counteract the negative associations of social media with body image and self-esteem, these can nonetheless occur. There is a growing obsession with physical appearance, the spread of body ideal representations, and cultural norms (Thompson et al., 1999). Social comparisons may foster and sustain negative self-evaluation (such as body-objectification), which is a factor in the development of a negative body image (Leahey et al., 2007).

Mental health practitioners have a vital role to play in helping young people develop positive body image and self-esteem by training them to identify and question unattainable beauty standards as well as the effects of social media. Using psychological therapy MH professionals may strive to improve specific parts of the self (e.g., self-confidence) or modify maladaptive beliefs, feelings, and behaviors that lead to a negative body image (Alleva et al., 2015).One strategy is to teach young people to become self-assured and to understand that social media frequently presents an idealized and false picture of reality. Appreciating the body's uniqueness and functionality is the first step towards achieving a positive body image,

which is commonly characterized as loving and accepting one's body (Tylka, 2011). Positive body image takes into account the significance of acknowledging one's best qualities and weaknesses in addition to valuing the diversity and well-being that come with one's body (Gelso&Fretz, 2001).It is discovered to act as a protective factor against social media. Thus, positive body image may be beneficial for both physical and psychological well-being, according to early research (Tylka& Wood-Barcalow, 2015b). This can be used therapeutically by assisting people in accepting upsetting situations and practicing constructive self-talk. For example, acceptance and commitment therapy (ACT) and mindfulness have been shown to support assessments of positive body image (such inner positivity) by fostering "present moment awareness" and flexible "value-driven actions" (Fogelkvist et al., 2016). Additionally, through media literacy, enhancing self-esteem, and psychoeducation, body image-specific cognitive behavioral therapy (CBT) seeks to transform problematic ideas, feelings, and behaviors (Alleva, et al., 2015).

Limiting social media use is an additional strategy. Establishing limits on social media use can assist youth in consuming less harmful messaging and spending more time on constructive activities. Limiting online time in a sensible approach can help a lot. It teaches youth how to be responsible, reduces unhealthy exposure, models self-regulation, and provides knowledge about responsible technology usage. The capacity to manage one's actions, feelings, and ideas in order to achieve long-term objectives is known as self-regulation. Self-regulation enables one to express him/herself correctly and behave in a way that is consistent with firmly held morals or social conscience. Researchers have discovered a number of advantageous health outcomes that are associated with self-regulation abilities. This includes enhanced happiness, a stronger ability to withstand stress, and improved general wellbeing (Hofmann et al., 2013). Mental health professionals can help through therapy. Cognitive reappraisal, also known as cognitive reframing, is a technique to enhance

self-regulation skills. This tactic entails altering mental processes (Brockman et al., 2016). To be more precise, cognitive reappraisal is the process of reconsidering a situation to alter one's emotional reaction to it.

Conclusion

In this new digital reality that people find themselves in, it is now a given that there is knowledge and at least minimal engagement with social media. Undoubtedly they have emerged as the most popular and useful tools as well as for businesses as for socialization in general. With statistical analyzes that have been conducted globally, some social networks have distinguished themselves for the functions they offer, conquering, based on their characteristics, the first places in people's preferences.

For example, some of them are Facebook, Instagram, TikTok, YouTube and various others, as through the services they offer they facilitate users to everyday issues such as information, communication and entertainment.

Several aspects of human existence have profited from the development of the Internet and social networks, including commerce, politics, education, and employment. These days, social networks have seen tremendous growth, and via the services they provide, they have also helped people grow intellectually, socially, and even financially.

Social media users' digital profiles reflect their personalities and identities, thus anything they post should be verified as it is public information on the internet platforms, which are incredibly simple to use and allow anyone to look for, save, or even alter content without anyone knowing. All it takes is creating an account.

In addition to their many beneficial effects, modern media can have negative effects that interfere with people's day-to-day lives. Addiction is the most significant adverse effect because of its continued and unchecked usage. As users are taken to a different virtual

world—the digital one—and commits themselves there, ignoring family and friends, illusions and major health issues may develop.

SNSs like Instagram have had a significant impact on our social environment. Our study contributes to our understanding of how SNSs are connected with self-esteem and self-objectification. While there is evidence from this and other studies that using SNSs can negatively associated with one's self-perception and overall health, we do not advocate avoiding social media. Instead, SNS use has benefits and drawbacks like any other technology; therefore users should consider the consequences before utilizing them.

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Table 1

Demographics Descriptives

	N	*%*
Gender		
Male	54	54.0%
Female	46	46.0%
Ethnicity		
White/Caucasian	100	100.0%
Class year		
Sophomore	14	14.0%
Junior	19	19.0%
Senior	67	67.0%
Time spend on SM		
1-2 hours	20	20.0%
4-5 hours	55	55.0%
12 hours	25	25.0%
SM Platform mostly used		
TikTok	23	23.0%
Instagram	73	73.0%
Facebook	4	4.0%
Reason to use SM		
Seeing what is going on in everyone's life	38	38.0%
Connect to loved ones	32	32.0%
Personal Business	5	5.0%
Upload personal moments	25	25.0%
Times/day on SM		
Often	93	93.0%
Rarely	7	7.0%
Symptoms of Anxiety/Depression		
Yes	19	19.0%
No	81	81.0%

Table 2

Descriptive Statistics of Scales

	M	*SD*
RSES	2.51	.25
BSMAS	3.04	.98
SOQ Appearance-based	4.38	1.18
SOQ Competence-based	4.58	1.22
SOQ Score	-.2	2.37

Table 3

Scales' Internal Consistency

	Cronbach's a
RSES	.778
BSMAS	.895

Table 4

Skewness and Kurtosis of Scales

	Skewness	Kurtosis
RSES	0.045	-1.1
BSMAS	-0.379	-0.987

Table 5

T-test Analysis for SOQ and BSMAS

	Man		Women		*t*	*p*
	M	*SD*	*M*	*SD*		
BSMAS	2.97	0.98	3.12	0.98	-.767	.445
SOQ	-0.31	2.32	-0.6	2.44	-.533	.595

Table 6

Pearson's Correlation Analysis

	M	*SD*	1	2
RSES	2.51	.25	-	
BSMAS	3.04	.98	.029	-
SOQ Score	-.2	2.37	.039	.361**

Table 7

Model (regression)

Model	R	R²	Adjusted R²	Std. Error of the Estimate	F	*p*
1	.039	.002	-.009	.249	.148	.701

Table 8

Coefficients (regression)

	B	Std. Error	Beta	t	*p*
(Constant)	2.511	.025		100.442	.000
SOQ	0.004	.011	.039	.385	.701

Table 9

Model (regression)

Model	R	R²	Adjusted R²	Std. Error of the Estimate	F	*p*
1	.29	.001	-.009	.24918	.085	.771

Table 10

Coefficients (regression)

	B	Std. Error	Beta	t	*p*
(Constant)	2.487	.082		30.44	.000
SOQ	.007	.026	.029	.292	.771

Appendix A

Socio-Demographics Questionnaire

What is your age? _____

What is your gender? (please circle one)

Male

Female

What is your ethnicity? (please circle one)

 White/Caucasian

Native American/American Indian

Black/African American

Pacific Islander

Asian

Multi-ethnic

Other (please describe): _____

What is your class year? (please circle one)

Sophomore

Junior

Senior

How much time you spend on social media per day?(please circle one)

1-2 hours

4-5 hours

12 hours

What social media platform do you use the most? (please circle one)

TikTok

Instagram

Facebook

What do you personally use social media for? (please circle one)

Seeing what is going on in everyone's life

 Connect to loved ones

Personal Business

Upload personal moments

How many times a day do you look at social media? (please circle one)

Often

Rarely

Never

Have you had any symptoms of depression or anxiety in the last three months?

Yes

No

Appendix B

Ερωτηματολόγιο Κοινωνικο-Δημογραφικών

Ποια είναι η ηλικία σου? _____

Ποιο είναι το φύλο σου; (παρακαλώ κυκλώστε ένα)

Αρρεν

Θηλυ

Τι εθνικότητας είσαι; (παρακαλώ κυκλώστε ένα)

Λευκός/Καυκάσιος

Ιθαγενής Αμερικανός/Αμερικανός Ινδός

Μαύρος/Αφροαμερικανός

Νησιώτης του Ειρηνικού

Ασιάτης

Πολυεθνικό

Άλλο (περιγράψτε): _____

Σε ποιο έτος φοίτησης είστε; (παρακαλώ κυκλώστε ένα)

Δευτεροετής φοιτητής

Πρωτοετής

Τελειόφοιτος

Πόσο χρόνο αφιερώνετε στα social media την ημέρα; (παρακαλώ κυκλώστε ένα)

1-2 ώρες

4-5 ώρες

12 ώρες

Ποια πλατφόρμα μέσων κοινωνικής δικτύωσης χρησιμοποιείτε περισσότερο;

TikTok

Instagram

Facebook

Για ποιον σκοπό χρησιμοποιείτε τα μέσα κοινωνικής δικτύωσης; (παρακαλώ

κυκλώστε ένα)

Για να δείτε τι συμβαίνει στη ζωή του καθενός

Για να συνδεθείτε με αγαπημένα πρόσωπα

Για την Ατομική επιχείρηση σας

Για να ανεβάσετε προσωπικές στιγμές

Πόσες φορές την ημέρα κοιτάτε στα social media; (παρακαλώ κυκλώστε ένα)

Συχνά

Σπανίως

Ποτέ

Είχατε συμπτώματα κατάθλιψης ή άγχους τους τελευταίους 3 μήνες;

Ναι

Όχι

Appendix C

Rosenberg's Self-Esteem Scale (English Version)

Below is a list of statements dealing with your general feelings about yourself. Please indicate how strongly you agree or disagree with each statement.

1 = Strongly agree

2 = Agree

3 = Disagree

4 = Strongly disagree

_____ 1. On the whole, I am satisfied with myself.

_____ 2. At times I think I am no good at all.

_____ 3. I feel that I have a number of good qualities.

_____ 4. I am able to do things as well as most other people.

_____ 5. I feel 1do not have much to be proud of.

_____ 6. I certainly feel useless at times.

_____ 7. I feel that I'm a person of worth.

_____ 8. I wish I could have more respect for myself.

_____ 9. All in all, I am inclined to think that I am a failure.

_____ 10. I take a positive attitude toward myself.

Scoring: Items 2, 5, 6, 8, 9 are reverse scored. Give "Strongly Disagree" 1 point, "Disagree" 2 points, "Agree" 3 points, and "Strongly Agree" 4 points. Sum scores for all ten items. Keep scores on a continuous scale. Higher scores indicate higher self-esteem.

Appendix D

Rosenberg's Self-Esteem Scale (Greek Version)

Rosenberg SelfEsteemScale				
Επιλέξτε την απάντηση που σας ταιριάζει καλύτερα.				
	Συμφωνώ Απόλυτα	Συμφωνώ	Διαφωνώ	Διαφωνώ Απόλυτα
1.Γενικά είμαι ικανοποιημένος με τον εαυτό μου				
2. Κατά περιόδους σκέφτομαι ότι δεν είμαι καλός σε τίποτα.				
3. Αισθάνομαι ότι έχω αρκετές ικανότητες.				
4. Είμαι ικανός να κάνω το ίδιο καλά κάποια πράγματα όπως οι

περισσότεροι άλλοι άνθρωποι | | | | |
| 5. Νομίζω ότι δεν έχω καταφέρει αρκετά πράγματα στη ζωή μου | | | | |
| 6. Νιώθω άχρηστος ορισμένες φορές | | | | |
| 7. Αισθάνομαι ότι αξίζω σαν άτομο, τουλάχιστον στον ίδιο βαθμό με

τους άλλους ανθρώπους | | | | |
8. Μακάρι να εκτιμούσα περισσότερο τον εαυτό μου.				
9. Εν γένει έχω την τάση να αισθάνομαι αποτυχημένος				
10.Έχω μια θετική τάση απέναντι στον εαυτό μου				

Appendix E

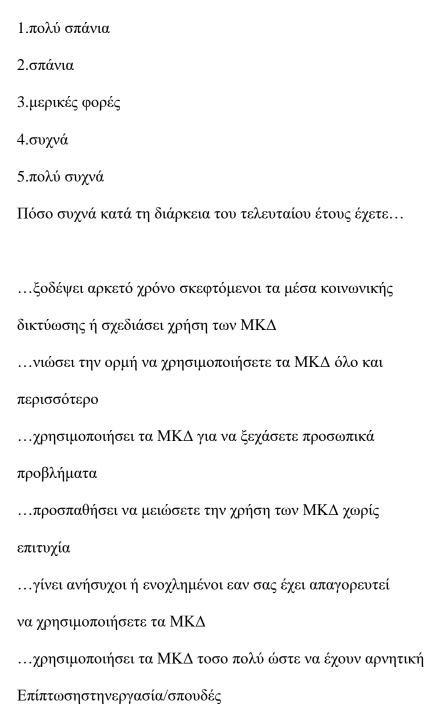Bergen's Social Media Addiction Scale (English Version)

Here are six statements to consider. For each, answer: (1) very rarely, (2) rarely, (3) sometimes, (4) often, or (5) very often.

1.   You spend a lot of time thinking about social media or planning how to use it.

2.   You feel an urge to use social media more and more.

3.   You use social media in order to forget about personal problems.

4.   You have tried to cut down on the use of social media without success.

5.   You become restless or troubled if you are prohibited from using social media.

6.   You use social media so much that it has had a negative impact on your job/studies.

Appendix F

Bergen's Social Media Addiction Scale (Greek Version)

Οδηγίες: Παρακάτω θα βρείτε κάποιες ερωτήσεις σχετικά με την σχέση σας και την χρήση των μέσων κοινωνικής δικτύωσης (ΜΚΔ) (Facebook, Twitter, Instagram και παρόμοια). Επιλέξτε την εναλλακτική απάντηση, για κάθε ερώτηση, που σας περιγράφει καλύτερα.

1.πολύ σπάνια

2.σπάνια

3.μερικές φορές

4.συχνά

5.πολύ συχνά

Πόσο συχνά κατά τη διάρκεια του τελευταίου έτους έχετε…

…ξοδέψει αρκετό χρόνο σκεφτόμενοι τα μέσα κοινωνικής

δικτύωσης ή σχεδιάσει χρήση των ΜΚΔ

…νιώσει την ορμή να χρησιμοποιήσετε τα ΜΚΔ όλο και

περισσότερο

…χρησιμοποιήσει τα ΜΚΔ για να ξεχάσετε προσωπικά

προβλήματα

…προσπαθήσει να μειώσετε την χρήση των ΜΚΔ χωρίς

επιτυχία

…γίνει ανήσυχοι ή ενοχλημένοι εαν σας έχει απαγορευτεί

να χρησιμοποιήσετε τα ΜΚΔ

…χρησιμοποιήσει τα ΜΚΔ τοσο πολύ ώστε να έχουν αρνητική

Επίπτωσηστηνεργασία/σπουδές

Appendix G

The Self-Objectification Questionnaire (English Version)

We are interested in how people think about their bodies. The questions below identify 10 different body attributes. We would like you to rank order these body attributes from that which has the greatest impact on your physical self-concept (rank this a "9"), to that which has the least impact on your physical self-concept (rank this a "0").

Note: It does not matter how you describe yourself in terms of each attribute. For example, fitness level can have a great impact on your physical self-concept regardless of whether you consider yourself to be physically fit, not physically fit, or any level in between. Please first consider all attributes simultaneously, and record your rank ordering by writing the ranks in the rightmost column.

IMPORTANT: Do Not Assign The Same Rank To More Than One Attribute!

When considering your physical self-concept:

9 = greatest impact

8 = next greatest impact

1 = next to least impact

0 = least impact

1 . . . .what rank do you assign to physical coordination? _____

2. . . .what rank do you assign to health? _____

3. . . .what rank do you assign to weight? _____

4. . . .what rank do you assign to strength? _____

5. . . .what rank do you assign to sex appeal? _____

6. . . .what rank do you assign to physical attractiveness? _____

7. . . .what rank do you assign to energy level (e.g., stamina)? _____

8. . . .what rank do you assign to firm/sculpted muscles? _____

9. . . .what rank do you assign to physical fitness level? _____

10. . . .what rank do you assign to measurements (e.g., chest, waist, hips)? _____

In administering the measure, the title is not included. Scores are obtained by separately summing the ranks for appearance-based items (3, 5, 6, 8 and 10) and competence-based items (1, 2, 4, 7 and 9), and then subtracting the sum of competence ranks from the sum of appearance ranks. Scores may range from -25to 25, with higher scores indicating a greater emphasis on appearance, interpreted as higher trait self-objectification.

Appendix H

The Self-Objectification Questionnaire (Greek Version)

Κατάταξε τις παρακάτω προτάσεις σε μια σειρά από (0-9) σύμφωνα με την επίδραση που 86 ασκούν επάνω σου (0= ελάχιστη επίδραση έως 9= Μέγιστη επίδραση). Η κάθε τιμή μπορεί να χρησιμοποιηθεί ΜΟΝΟ ΜΙΑ φορά.

O1 Σε τι σειρά τοποθετείς τη φυσική αρμονία του σώματος 0 1 2 3 4 5 6 7 8 9

O2 Σε τι σειρά τοποθετείς την υγεία 0 1 2 3 4 5 6 7 8 9

O3 Σε τι σειρά τοποθετείς το βάρος 0 1 2 3 4 5 6 7 8 9

O4 Σε τι σειρά τοποθετείς τη σωματική δύναμη 0 1 2 3 4 5 6 7 8 9

O5 Σε τι σειρά τοποθετείς την αισθησιακή έλξη 0 1 2 3 4 5 6 7 8 9

O6 Σε τι σειρά τοποθετείς φυσική ελκυστικότητα 0 1 2 3 4 5 6 7 8 9

O7 Σε τι σειρά τοποθετείς το επίπεδο ενεργητικότητας (πχ την αντοχή) 0 1 2 3 4 5 6 7 8 9

O8 Σε τι σειρά τοποθετείς τους σφικτούς/ καλοσχηματισμένους μυείς 0 1 2 3 4 5 6 7 8 9

O9 Σε τι σειρά τοποθετείς το επίπεδο που βρίσκεται η φυσική κατάσταση 0 1 2 3 4 5 6 7 8 9

O10 Σε τι σειρά τοποθετείς τις αναλογίες (π.χ. στήθος, μέση) 0 1 2 3 4 5 6 7 8 9

Appendix I

Informed Consent

You are being asked to participate in a study about how social media and self-objectification have an influence on self esteem of women and men. Specifically, about the way women and men self-objectify and use excessively social media. If you agree to participate, we ask that you complete all of the writing prompts and the survey questions. All data will be presented anonymously in final form. Any information obtained in connection with this study that can be linked to you will be kept confidential. Personal information such as name and email address will not be asked. The risks in participating in this study are no greater than those experienced in everyday life. There are no direct benefits to you from participating in this study other than reflecting on your self-objectification and social media use.

If you have any questions about this study, please feel free to contact Eleni Papadopoulou _____or Dr. Mari Janikian_____.

You will be offered a copy of this form to keep.

Thank You

You are making a decision whether to participate. Your signature indicates that you have read the information provided above and have decided to participate. You may withdraw at any time without prejudice after signing this form should you choose to discontinue participation in this study.

_____   _____

Signature   Date

Appendix K

Συγκατάθεση

Σας ζητείται να συμμετάσχετε σε μια μελέτη σχετικά με το πώς τα μέσα κοινωνικής δικτύωσης και η αυτο-αντικειμενοποίηση επηρεάζουν την αυτοεκτίμηση γυναικών και ανδρών.Συγκεκριμένα, για τον τρόπο με τον οποίο γυναίκες και άνδρες αυτοαντικειμενοποιούνται και χρησιμοποιούν υπερβολικά τα social media. Εάν συμφωνείτε να συμμετάσχετε, σας ζητάμε να συμπληρώσετε όλα τα γραπτά μηνύματα και τις ερωτήσεις της έρευνας. Όλα τα δεδομένα θα παρουσιαστούν ανώνυμα σε τελική μορφή. Οποιαδήποτε πληροφορία λαμβάνεται σε σχέση με αυτήν τη μελέτη και μπορεί να συνδεθεί μαζί σας θα παραμείνει εμπιστευτική. Δεν θα ζητηθούν προσωπικά στοιχεία όπως όνομα και διεύθυνση email. Οι κίνδυνοι από τη συμμετοχή σε αυτή τη μελέτη δεν είναι μεγαλύτεροι από εκείνους που αντιμετωπίζουμε στην καθημερινή ζωή. Δεν υπάρχει κανένα άμεσο όφελος για εσάς από τη συμμετοχή σας σε αυτήν τη μελέτη εκτός από τον προβληματισμό σχετικά με την αντικειμενοποίηση του εαυτού σας και τη χρήση των μέσων κοινωνικής δικτύωσης.

Εάν έχετε οποιεσδήποτε ερωτήσεις σχετικά με αυτήν τη μελέτη, μη διστάσετε να επικοινωνήσετε με την Ελένη Παπαδοπούλου _____ή την Δρ. Mari Janikian_____.

Θα σας προσφερθεί ένα αντίγραφο αυτής της φόρμας για να κρατήσετε.

Ευχαριστώ

Παίρνετε μια απόφαση εάν θα συμμετάσχετε. Η υπογραφή σας υποδηλώνει ότι έχετε διαβάσει τις πληροφορίες που παρέχονται παραπάνω και αποφασίσατε να συμμετάσχετε. Μπορείτε να αποσυρθείτε ανά πάσα στιγμή χωρίς προκατάληψη μετά την υπογραφή αυτής της φόρμας εάν επιλέξετε να διακόψετε τη συμμετοχή σας σε αυτήν τη μελέτη.

_____   _____

Ονοματεπώνυμο   Ημερομηνίαυπογραφής

Appendix L

Debriefing Statement

Thank you for participating in our study. The purpose of the study was to examine how self-objectification and social media can have a negative or positive impact on self-esteem.

If talking about your experiences made you feel upset and you'd like to talk to someone about your feelings, you can contact the counseling center at 210 600 9800, ext. 1080 and request for an appointment.

If talking about your experiences made you feel upset and you'd like to talk to someone about your feelings, you can contact KETHEA center at 1145.

Appendix M

Ενημερωτική δήλωση

Σας ευχαριστούμε για τη συμμετοχή σας στη μελέτη μας. Σκοπός της μελέτης ήταν να εξετάσει πως η αυτό-αντικειμενοποίηση και τα μέσα κοινωνικής δικτύωσης μπορούν να έχουν αρνητικό ή θετικό αντίκτυπο στην αυτοεκτίμηση.

Ένα μιλώντας για τις εμπειρίες σας, σας έκανε να νιώσετε αναστάτωση και θέλετε να μιλήσετε σε κάποιον για τα συναισθήματα σας, μπορείτε να επικοινωνήσετε με το συμβουλευτικό κέντρο στο 2106009800, εσωτ. 1080 και να δηλώσετε αίτημα για ραντεβού.

Ένα μιλώντας για τις εμπειρίες σας, σας έκανε να νιώσετε αναστάτωση και θέλετε να μιλήσετε σε κάποιον για τα συναισθήματα σας, μπορείτε να επικοινωνήσετε με το κέντρο ΚΕΘΕΑ στο 1145.

Appendix N

Posting template

Hello everyone! I study psychology and I am doing my thesis in the use of social media. It would be great if you could help me by completing some questionnaires that will take about X minutes of your time. All questions are anonymous; please don't state your name or give any personal information. If you are interested just click on the link, thank you!

(link)

Appendix O

Πρότυπο ανάρτησης

Γεια σε όλους! Σπουδάζω ψυχολογία και κάνω τη διατριβή μου στη χρήση των social media. Θα ήταν υπέροχο αν μπορούσατε να με βοηθήσετε συμπληρώνοντας μερικά ερωτηματολόγια που θα χρειαστούν περίπου Χ λεπτά από το χρόνο σας. Όλες οι ερωτήσεις είναι ανώνυμες. μην αναφέρετε το όνομά σας και μην δώσετε προσωπικά στοιχεία. Αν σας ενδιαφέρει απλά κάντε κλικ στον σύνδεσμο, σας ευχαριστώ!

(link)