

**THE EFFECT OF SELF-COMPASSION ON THE RELATIONSHIP BETWEEN
BODY IMAGE AND SOCIAL MEDIA USAGE**



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BODY IMAGE AND SOCIAL MEDIA USAGE**

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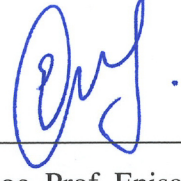
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**IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
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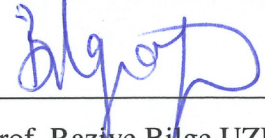
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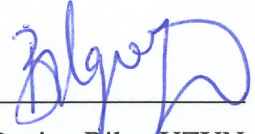
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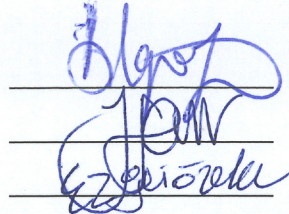
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ABSTRACT

THE EFFECT OF SELF-COMPASSION ON THE RELATIONSHIP BETWEEN BODY IMAGE AND SOCIAL MEDIA USAGE

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As social media become one of the key constituents of everyday life, it has started to affect users' perceptions of their body. In this respect, self-compassion may play a critical role on social media users' perception of body image. In this research, the effect of self-compassion on the relationship between body image and social media usage was investigated. The study was conducted among 294 adult participants whose mean age was 29.3 (SD = 7.64). Participants were asked to fill a demographic information form, social media usage information form, body image scale and the short version of self-compassion scale. The results showed that the self-compassion scores were not significantly related to the body image scores.

Keywords: Body Image, Self-compassion, Social Media

ÖZ

ÖZ-ŞEFKATİN BEDEN ALGISI VE SOSYAL MEDYA KULLANIMI ARASINDAKİ İLİŞKİYE ETKİSİ

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Sosyal medya, günlük yaşamın ana bileşenlerinden biri haline geldiğinden, kullanıcıların bedenlerine ilişkin algılarını etkilemeye başlamıştır. Bu açıdan öz-şefkat sosyal medya kullanıcılarının beden algısı üzerinde hayati bir rol oynayabilir. Bu araştırmada öz-şefkatin beden algısı ve sosyal medya kullanımı arasındaki ilişkiye etkisi incelenmiştir. Bu çalışmada 294 kişiden oluşan örneklem grubunun yaş ortalaması 29.3 ($SD = 7.64$) dür. Katılımcılardan demografik bilgi formu, sosyal medya kullanım bilgi formu, beden algısı ölçeği ve öz-şefkat ölçeğinin kısa versiyonunu doldurmaları istenmiştir. Bu çalışmanın sonuçlarına göre, öz-şefkat ile beden algısı arasında istatistiksel olarak anlamlı bir ilişki bulunamamıştır.

Anahtar Kelimeler: Beden Algısı, Öz-Şefkat, Sosyal Medya



To my husband,
Who has always been there for us.

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Chapter 1

Introduction

1.1 Theoretical Framework

As the internet has become easily accessible and widespread across the world, its impacts on people's lives are increasing. This is evident in social media platforms where people are spending many hours as part of their daily life activities. A report named "Digital 2019 Q4 Global Digital Statshot" reveals that the number of social media users all around the world has reached to 3.725 billion in 2019 (Kemp, 2019). According to the same report, there are 53 million social media users in Turkey. These figures show that the social media platforms have increasingly become influential in people's social lives.

In order to have a better grasp of the current situation of social media, it is important to understand how different age groups use social media platforms and with which frequency. A report on Turkey shows that there has been a dramatic increase in the number of social media users every year (Nurluoğlu, 2019). The same report reveals that Facebook has the largest active users in Turkey, with 43 million users, followed by Instagram and Twitter. Considering the distribution of users across different age groups, it appears that social media is used dominantly by adults. Additionally, male users are more active than female users as the ratio for male users is 64% for Facebook, 59% for Instagram and 81% for Twitter (Nurluoğlu, 2019). Moreover, social media users in Turkey spend 2 hours and 46 minutes on average on daily basis (Kemp, 2019).

As social media has increasingly become one of the key constituents of everyday life, its impacts on how people perceive their body are also increasing. Previous research findings have already demonstrated that both traditional and social media have profound influences on men and women's body images. Not only time spent in social media has an effect on body image (Tiggemann & Slater, 2013), but also the usage of different social media platforms has effects on body image (Fardouly, Diedrichs, Vartanian & Halliwell, 2015). At this juncture, the concept of self-compassion might play a vital role in moderating the strength and direction of the relationship between media and body

image. Self-compassion is one's acceptance of his/her imperfections (Neff, 2003). When someone is more compassionate toward himself/herself his/her psychological wellbeing rises. As such, self-compassion might help preserve one's psychological wellbeing by mitigating the negative effects stemming from the media's presentation of ideal body shapes (Albertson, Neff & Dill-Shackleford, 2015).

1.2 Statement of the Problem

The latest developments regarding the widespread use of social media have paved the way for new researches concentrating on various aspects of the issue. While the literature on the relationship between traditional media and body image is well-constructed and has produced consequential findings, given the transition of the media from traditional to the social, examining the association between social media and body image appears as a critical endeavour in order to understand the causes and consequences of the concept of body image in its entirety.

Additionally, latest studies have demonstrated that self-compassion is strongly associated with psychological wellbeing (Neff, 2011). This is in addition to the fact that body dissatisfaction is negatively correlated with the psychological wellbeing. Therefore, it is imperative to examine how social media, self-compassion and perception of body image relate to one another and how their interaction affects psychological wellbeing. As such, this study is done with the assumptions that first; social media has adverse effects on how one perceives his/her body and second; a person having a high level of self-compassion, will be less affected by the negative effects of social media use, therefore, will have a better psychological wellbeing.

1.3 Purpose of the Study

This study is designed to examine the impact of self-compassion on the relationship between social media use and perception of body image. It is assumed that people with high self-compassion level will be safeguarded from the potential negative effects of social media use. In this regard, this study will contribute to the literature on body image and self-compassion as well as cumulative knowledge that would help enhance psychological wellbeing of the society. Moreover, although there has been a

bourgeoning literature on the subject matter across the world, studies on the relationship between social media and body image has remained limited in Turkey. In this respect, the results of the present study are expected to fill this gap by analysing population from Turkey.

Additionally, time spent in social media is a topic that might be related to body image of social media users. Because the literature has mixed results about this topic, this study aims to expand the knowledge about the relation.

1.4 Hypotheses

The main hypothesis of the study is that people's body image scores who use social media platforms are affected by their self-compassion score. When self-compassion score is high, it is expected that their body image score is also high even though they use these social media platforms.

The research questions are:

1. Does self-compassion affect body image scores of the participants who use social media platforms namely Facebook, YouTube, Twitter and Instagram?
2. Is there a relation between body image scores and self-compassion scores of the participants?
3. Is there a difference between body image scores and self-compassion scores of the participants with different gender?
4. Is there a difference between body image scores and self-compassion scores of the participants from different age groups?
5. Is there a difference in body image scores and self-compassion scores of the participants in terms of time spent in social media?

1.5 Significance of the Study

Social media affects our psychology in different ways, and it is evident that body image is one of the psychological areas being exposed to these effects. Considering the importance of pro-actively acting before a psychological disorder emerge, understanding

the impacts of social media on people's satisfaction with their body is utmost importance before it generates psychological problems such as eating disorders and depression. Therefore, this study will help define the problem properly and enable taking precautions proactively.

Additionally, this study might decisively contribute to our understanding of the impacts of social media by focusing on time spent on social medial platforms. This would be a key contribution because the impact of social media might be varying depending on the time spent. As such, analysing time spent on social media and body image may help better comprehend their impacts.

1.6 Definitions

The terms body image, body dissatisfaction, self-compassion and social media are defined respectively.

1.6.1 Body image. Body image refers to one's perception of his/her own body (Schilder, 1950). The definition of the concept has broadened with new researches including the image in people's mind regarding size, shape and forms of their bodies; and their emotions about these body characteristics (Slade, 1988). In this study, body image is measured by Body Image Scale's Turkish version by Hovardaoğlu (1993).

1.6.2 Body dissatisfaction. Body dissatisfaction means one's negative consideration of his/her own body (Grogan, 2016). In this study, body dissatisfaction is operationalized as having low scores on the Body Image Scale.

1.6.3 Self-Compassion. Self-compassion refers to one's acceptance of his/her imperfections (Neff, 2003). The concept has three sub-components which are self-kindness, common humanity and mindfulness (Neff, 2009). Self-kindness refers to being sensible toward oneself, instead of being critical; common humanity refers to seeing oneself as a part of human beings; and mindfulness refers to one's ability to embrace negative feelings with an acceptance and not identify oneself with them (Neff, 2003). In this study, self-compassion is measured with the short version of self-compassion scale.

1.6.4 Social media. Social media is the mix of online platforms that allows users to create their own content such as pictures, texts, videos, and allows other users to see

and comment on these contents. In this study, participants' preferences of social media usage are acquired through the information forms filled by the participants.



Chapter 2

Literature Review

This chapter evaluates the relevant literature on body image, self-compassion and social media usage. The chapter begins with the concept of social media and continues with an in-depth analysis of the concept of body image with a particular focus on definitional issues and developmental processes, how the concept has evolved over the course of the years and how it has been applied in various researches. The chapter concludes with an evaluation of the concept of self-compassion and its constituting elements as well as the associations between body image and self-compassion.

2.1 Social Media

With the advancement of the communication, transportation and internet technologies in recent years, social media has become one of the widely used mediums for people, starting to supplant traditional media. As its usage increases across the world and people become more and more involved in, the effects of social media on human behaviour, attitude and perception become a critical inquiry. Regarding the increase in people's engagement with the social media, the Global Web Index's latest data shows that a regular internet user spends almost 6 hours a day on the internet (Kemp, 2018). Although there are various types of social media platforms, the report published by Hootsuit every year, shows that Facebook, Youtube and Whatsapp stand as the world's most frequently used first three social media platforms (Kemp, 2018).

In Turkey, while the same platforms preserve their status as being the most frequently used social media platforms, they are ranked as Youtube, Facebook and Whatsapp, making Youtube more popular than Facebook. These are followed by Instagram and Twitter. The same data demonstrates that currently 54.3 million people are internet users in Turkey (Kemp, 2018). The number of active social media users in Turkey is around 51 million and 44 million of them use their mobile devices to connect to internet and social media. The age range of social media users is quite wide. Majority of Facebook users, %74 to be precise, is consisting of adults whose ages ranging between 18 and 44 (Kemp, 2018).

2.2 Body Image

Schilder (1950), who first used the term ‘body image’, defined it as “the picture of our own body which we form in our mind, that is to say the way in which the body appears to ourselves” (p.11). The most recent literature has gone beyond the Schilder's definition adding new dimensions. The researchers listed 16 different definitions of the concept including ‘appearance evaluation, weight satisfaction, size perception accuracy, appearance satisfaction, body satisfaction, appearance evaluation, body esteem, body concern, body schema and body percept’ (Grogan, 2016, p.3).

The concept has been widely applied in clinical studies in investigation of neurological disorders where patients hold flawed perceptions of their body or experience eating and weight disorders. The application in clinical psychology has treated the concept of body image as a perceptual phenomenon based on misperceptions of body size and shape thereby underestimating other dimensions related to the concept. This approach has been challenged on the ground that cultural, historical, social, individual and biological variables have impacts on the formation of body image (Slade, 1994). Later studies have broadened the term to indicate the image in people’s mind regarding the size, shape and forms of their bodies; and their feelings about these body features (Slade, 1988). Defining body image in this way highlights the perceptual and attitudinal components of the term, which allows encapsulating perceptual judgments as well as attitudinal and cognitive factors influencing formation of body image (Slade, 1994).

Cash’s (2012) nuanced understanding of the concept of body image has shed new lights on the development of the literature. According to Cash, human appearance consists of two elements: inside view and outside view. While outside view is the features that can be seen by others, inside view is one’s perception of his/her body. Although the term body image is used to be associated with the inside view, in fact, these two concepts interact with each other (Cash, 2012). The way others see one’s body, influences one’s self-perspective about his/her body. This is in addition to the impacts of one’s inside view on others’ views. Thus, body image includes not only one’s beliefs, attitudes, emotions, thoughts and manners but also their interactions with others

(Cash, 2004). Grogan (2016) has further refined the concept by treating body image as a subjective social experience which operates within a particular cultural milieu making it open to alteration by way of social influence. As such, Grogan treats body image as a social construct requiring evaluation of the concept within cultural frameworks. This approach parallels with the main tenets of Schilder's definition of body image since Schilder does not consider body image as a mere cognitive construct, rather underlines the importance of social influences stemming from interactions with others.

One's body image and how one perceives his/her body is affected by how one relates his/her appearance with the idealized body shape. In the Western societies, slimness and slenderness appear as the ideal body shapes for women and men (Grogan, 2016). Overweight is generally associated with negative stereotypes such as laziness, lack of willpower, self-control and self-discipline while being slim carries positive stereotypes (Tiggemann & Rothblum, 1988). Regarding the causes of idealization of slimness, biologist approaches point out the indicated association between healthiness and slimness while cultural perspectives highlight the role played by culture in determining the elements of ideal body forms. Culturalists put forward the changing trends in the ideal and acceptable types of body shape across cultures and time as their evidences (Fallon, 1990).

The research studies on body image prior to Schilder concentrated on the neuropathological types paying particular attention to distorted perceptions stemming from brain damages, which led to investigation of amputated people or people with brain damage (Aktaran, 2018). The direction of the body image researches has changed dramatically with the efforts of Schilder who brought the psychological and sociological aspects in. Subsequent studies primarily concentrated on the eating disorder observed among young women (Thompson, 2001). These studies have demonstrated that majority of the women are dissatisfied with their body shapes and they try to have a slim body through diet, exercise and plastic surgery. Since 1980s, the researches on body image has started to be interested in the men's experience of their body shape and size. This time period also coincides with an ever-increasing social pressure dictating men to have muscular and slender body (Grogan, 2016). Additionally, the researchers also started to

investigate the image of not only women with eating disorders or people with physical damage but also of children, older people and adolescents (Aktaran, 2018). Despite its complex and intricate nature encompassing cognitive, affective and perceptual dimensions, body shape and weight remained as the central focus of these studies (Tiggemann & Lynch, 2001).

As researches expanded over time, novel concepts have started to emerge since every individual regardless of their gender has an image of their body starting from their childhood. In this research body dissatisfaction and body image development is explained in order to provide clear understanding for the concept of the body image properly.

2.2.1 Body dissatisfaction. Body dissatisfaction is one of the critical concepts deserving further explanation in understanding body image. Body dissatisfaction is defined as "a person's negative thoughts and feelings about his or her body" (Grogan, 2016, p. 4). The indicators of body dissatisfaction could be dieting, exercise, bodybuilding, anabolic steroid use and cosmetic surgery (Grogan, 2011). Devaluation of one's body's tone, weight, shape, size and the gap between one's ideal body shape and his / her actual body are also considered as the examples of body dissatisfaction (Szymanski & Cash, 1995). In the past, body dissatisfaction was dominantly examined among women (Green & Pritchard, 2003). But today with many new researches, it has become a concept for every gender and age groups.

Grabe, Hyde, and Lindberg (2007), in their longitudinal study, have identified body dissatisfaction as one of the most consistent and robust risk factors for depression, body shame and rumination. The study conducted by Johnson and Wardle (2005), has also revealed that body dissatisfaction is associated with low self-esteem, stress, and depression. Another study has also demonstrated that body dissatisfaction is correlated with dieting behaviour and disordered eating (Tiggemann, 2005).

2.2.2 Development of body image. Development of body image can be analysed in different age groups. The following section reviews body image development in childhood, adolescence and adulthood.

2.2.2.1 Body image development in children. Visual self-recognition is one of the earliest forms of self-awareness experienced by infants (Gallup, 1982). Infants can see themselves in the mirror and recognize that the image belongs to them. However, the term body image does not refer to the view that is seen in the mirror. Starting from fourth month, babies start to recognize themselves in the videos. At the age of two, they realize that they are separate entities. At the age of four, they start to compare themselves with other kids which increases and broadens throughout the years (Smolak, 2011). In general, infants compare themselves with their peers in four areas which are social competence, physical skills, physical appearance, and academic skills (Smolak, 2011). Among them, physical skills and physical appearance are related to formation of body image. Thus, it can be said that children start to develop a body image as they realize that they are separate human beings and as they compare themselves to others over the years. In terms of the impacts of gender differences on perception of body image in childhood, both boys and girls hold certain concerns regarding their body. While boys concentrate on activities, girls pay attention to their hair and clothing (Smolak, 2011).

How children perceive their body is mostly shaped by peer pressure, media imagery and sociocultural factors (Cash & Smolak, 2011). They share similar concerns with adolescents and adults since children acquire social schemas starting from the early years. For instance, a study conducted in UK showed that when children consider a child as ‘fat’, they think that this kid is more likely to have less friends, to be naughtier and less competent in academic areas (Harrison, Rowlinson & Hill, 2016). Similar stereotyping can be observed in adolescents and adults. Children learn these stereotypes from their parents, teachers and other adults as they become more and more subjected to their viewpoints. As such, they quickly adapt themselves how others expect them to be. They consume cartoons, observe and model adults’ behaviour and even at the age of four, they seem to catch up with adults’ assumptions and realize that “being fat is not a good thing”.

2.2.2.2 Body image development in adolescence. Adolescence is a very important time period for one’s life. It is the end of childhood and the entrance gate to adulthood.

In this respect, one's perception about his/ her own body become clearer at these ages. In adolescent years, individuals begin worrying about their body image. Several studies have shown that the risk factors of body image start to develop in adolescence. In terms of body image, not only body shape and weight but also skin type, toughness and muscle distribution of body are important for adolescents (Cash & Smolak, 2011).

In their adolescent years, girls seem to associate thinness to being more beautiful, having a healthier body and happier life (Eleanor & Susan, 2011). Just as girls, body image is also an important concern for boys in their adolescent years. Several studies have shown that while girls want to be thinner, boys prefer to be stronger in terms of muscles (Cohane & Pope, 2001). In contrast to the girls' desire to be slimmer, the boys in adolescence years wish to be stronger and, in that sense more muscular. Compared to girls, boys focus more on the positive sides of their bodies (Ricciardelli & McCabe, 2011).

It appears that both boys and girls have issues with their body, but why? The literature shows that, the concerns of both girls and boys regarding their body shape are stemming from sociocultural factors. These socio-cultural forces operate through various mechanisms. It is demonstrated that media, peer pressure and fashion industry are significantly influential in determining appropriate and acceptable body shape for girls, which is slimness and thinness. Among them, the media has the strongest effect (Tiggemann, Gardiner & Slater, 2000). Similar socio-cultural effects are evident for adolescent boys when it comes to body image. Additionally, best male friends' opinion appears as another social factor shaping boys' considerations (McCabe & Ricciardelli, 2003).

2.2.2.3 Body image development in adulthood. Body image studies mostly focused on adult women until last twenty years when men, children and adolescents have been taken into consideration (Grogan, 2016). Women-centred studies might be considered as a commonsense tendency because the focus of society is on women when it comes to body.

Idealized body has changed over the past decades and it seems that it will also change in the future. However, the phenomena that women are the ones who are

expected to catch up with the trends about body will not change soon (Grogan, 2016). As suggested by Grogan (2016) "this is clearest in relation to practices such as foot binding and wearing of restrictive corsets" (p. 25) in the past. In today's world, women all around the world exercise, diet, use pills, and eat less to fulfil these ideal body expectations.

In a cross-sectional study, it is found that the body dissatisfaction among adult women did not differ with age, but the appearance anxiety and disordered eating went down as age increases (Tiggemann & Lynch, 2001). The women in their twenties have the highest levels of anxiety about their appearance whereas the women in their seventies have the lowest (Tiggemann & Lynch, 2001). Therefore, this cross-sectional study has provided new insights regarding the relationship between age and body image among adults as well as the changing nature of body image. This relationship has been supported by other studies. For example, although the dissatisfaction remains stable, the importance of physical appearance decreases as women get older (Grogan, 2011). It is suggested that as women get older, they become less concerned with their physical appearance (Grogan, 2016). In a different study, it is presented that as women get older, they define themselves mostly with their family, community or career, but interestingly not with their body (Grogan, 2016).

Although looking young and lean is important among women, it seems that older women are satisfied with their body as much as younger women (Grogan, 2011). Grogan suggests that this is the case because older women compare themselves to other older women when they evaluate their body. Compared to women, men are more satisfied with their body and in contrast to women, men's satisfaction with their body decreases as they become older (Grogan, 2011). Overweight is always considered as a concern by both men and women leading them to experience body dissatisfaction. However, for men who perceive themselves as normal or underweight, they desire to have a larger body whereas underweight is not a big concern for women (Phillips & de Man, 2010). It is showed that the roots of the concerns about body goes back to the adulthood period (Green & Pritchard, 2003).

2.2.3 Body image and media. The effects of traditional media on body image has been widely studied. One study has demonstrated that exposure to TV commercials activates negative thoughts about one's own body (Legenbauer, Rühl & Vocks, 2008). Another study analysing the prime-time TV characters revealed that overweight male and female characters are generally linked to negative traits like eating all the time, unattractiveness, unable to engage in romantic relationships and so on (Greenberg, Eastin, Hofschire, Lachlan, & Brownell, 2003). It is also showed that women's dissatisfaction with their body is correlated with the media's idealization of thin body (Grabe, Ward & Hyde, 2008). Since the media consistently presents unrealistically thin bodies as ideals, this ideal becomes a social norm. Studies also show that the portrayal of men and women in TV programs showed difference as women were portrayed as slim most of the time while men were presented in moderate weights (Silverstein, Perdue, Peterson, Vogel & Fantini, 1986). However, beginning from 1980s and 1990s, idealization of men as muscular and trim started to be appearing in the media leading them to experience high level of body dissatisfaction and low self-esteem (Mishkind, Rodin, Silberstein & Striegel-Moore, 1986). Since then, men have come under pressure to be muscular and in mesomorphic shape.

The mass media may influence body image through its ability to create social pressure by defining what is acceptable and not. Thanks to its power to define and reflect what the prevailing social norm is, the mass media shape how people perceive their body and feel about themselves. As such, the media does not only mirror social norms, but also determine the acceptable body shape and size through creating idealized body images. (Ferguson, 1983) The media also exhibit its influence on body image through creating a referent point with which individuals compare their body shape with the media's portrayal of ideal body. This comparison might cause a gap between how they perceive their body and how they actually are (Furnham & Greaves, 1994).

Two psychology theories are widely applied in the literature in order to analyse the impact of the media on body image. Social Comparison Theory introduced by Leon Festinger (1954), assumes that individuals are in need of having objective knowledge and assessment of their attributes, behaviours and opinions through self-evaluation.

Lacking this opportunity, they compare themselves with others in order to make sense of their situation and meet the need of self-evaluation. Festinger makes a distinction between upward and downward comparisons. While the former refers to the comparison of oneself with the other who is perceived as having higher score, the latter indicates comparison of oneself with the other who is viewed as having lower score. From the perspective of Social Comparison Theory, the effect of the media on body image comes in as individuals rely on media imagery as the referent point or standards for comparison leading them to compare themselves with slim models, increasing body dissatisfaction (Major, Testa & Blysm, 1991). Self Schema Theory, introduced by Markus (1977), assumes that people hold mental representations about their distinctiveness and idiosyncratic features making them different from the others. These mental models help construct their self-identity which comes into being through not only personally reflecting on their attitudes but also evaluating the responses and reactions of others. According to Myers and Biocca (1992), body image is one dimension of a person's self-identity and it is not based on objective evaluations but on mental constructions making it vulnerable to alteration through new information and responsive to social influences. They identify three referent points with which young women construct their mental representations of body image, which are socially represented ideal body, internalized ideal body and objective body. Socially represented ideal body is the one that is idealized by primarily media as well as family and peers. Internalized ideal body refers to integrating actual body into the ideal body and objective body represents the actual body. As the gap between actual body and internalized ideal body grow too big, it creates mental tension giving way to body dissatisfaction and low self-esteem. The role of media here is that it might change the balance between the two by increasing the distance between the idealized slimness in media imagery and objective body shape.

2.2.4 Body image and social media. Although previous studies on body image concentrated primarily on the impact of conventional media, there has been a burgeoning literature recently that are mainly interested in the influence of social media on body image.

Researches on the relationship between body image and social media produced mixed results. For instance, Puglia (2017) demonstrated that there is no significant relationship between the time spent on social media and body satisfaction among young adults. It is also shown that particular social media platforms are not significantly correlated with body satisfaction score (Puglia, 2017). Yet, other studies find significant results after analysing different dimensions of social media use and body image. For instance, Fardouly, Diedrichs, Vartanian and Halliwell (2015), in an experimental study, examines the effect of Facebook on young women's body image concerns and their mood. Their results show that Facebook has a negative effect on young women's body image and mood compared to other websites (Fardouly et al., 2015). In a different study investigating the relationship between the internet consumption and body image concerns among 13-15 years teenage girls, it is shown that the more time they spent on the internet, the more they internalize thin body ideal (Tiggemann & Slater, 2013).

2.3 Self-Compassion

Self-compassion is one's positive attitude toward oneself. This attitude guard one from being judgmental for oneself, isolate oneself from others and ruminate negative thoughts. It involves being kind toward one's own failures, sadness and help oneself to heal (Neff, 2003). Although it might be commonly thought that people love and care for themselves, in fact, the opposite is also true. People criticize themselves and the harshest criticisms come from oneself (Neff, 2003).

Self-compassion has three constituent parts: self-kindness, common humanity and mindfulness. All three components unify and create the concept of self-compassion (Neff, 2009). Neff (2003) defines self-kindness as "Being kind and understanding toward oneself in instances of pain or failure rather than being harshly self-critical" (p.85). With self-kindness one embraces personal problems with a comforting and accepting attitude (Albertson, Neff & Dill-Shackleford, 2015). Second component of self-compassion is common humanity. It means one sees oneself as part of humankind, not in isolation (Neff, 2003). It contains a realization that everyone can fail, and no one is perfect (Neff, 2009). It brings a wiser understanding of one's own problems and helps look at problems from distance without being too much stuck in. By keeping in mind

that everyone can fail, and can encounter negative occurrences, one can develop an understanding that avoids identifying the failure with oneself. Once one manages to bear negative feelings and thoughts and go through them, they are being mindful. Embracing these negativities brings awareness and protects one from over-identification with failures (Neff, 2003). Additionally, being mindful brings acceptance but avoid rumination (Neff, 2009). Mindful attitudes make one kind and helpful toward oneself. Without mindfulness, it is hard to mention about common humanity and self-kindness because mindfulness helps stand one step behind from negativities. In the presence of mindfulness, common humanity and self-kindness can show up (Neff, 2003).

Research indicates that self-compassion is strongly associated with psychological well-being (Neff, 2011). In addition, the literature on self-compassion has revealed robust results regarding the effects of self-compassion on the positive outcomes. As such, the findings demonstrate that self-compassion is positively correlated with social connectedness and life satisfaction (Neff, 2003), perceived competence and intrinsic motivation (Neff, Hsieh, & Dejitterat, 2005) and negatively correlated with self-criticism, depression and anxiety (Neff, Kirkpatrick & Rude, 2007). It is also presented that there is a link between self-compassion and motivation for self-improvement. One study finds that people with high self-compassion are more likely to pursue self-improvements to ameliorate personal weaknesses, moral transgressions, and test performance (Breines & Chen, 2012). Although several studies demonstrate that self-compassion is associated with psychological well-being and other favourable outcomes, less attention has been given to the impacts of self-compassion on body image.

2.3.1 Self-Compassion and body image. Self-compassion contains one's acceptance of his/her imperfections. Thus, it can be related to acceptance to one's body. Self-compassion is strongly related to psychological wellbeing (Neff, 2009). Because of this relation, body dissatisfaction can be reduced with a self-compassionate attitude (Albertson, Neff and Dill-Shackleford, 2015).

In a study, it is found that there is a positive relationship between body image and self-compassion, in which the participants who have higher body image scores, possess higher self-compassion (Aktaran, 2018). A study conducted among 443 adult women

also show that there is a positive correlation between self-compassion and body image (Koç & Owen, 2019). Another study conducted with 142 adult women find similar results, revealing that women who are more self-compassionate towards themselves have higher scores on body image (Wasylikiw, MacKinnon & MacLellan, 2012). For men, self-compassion is again negatively correlated with body dissatisfaction as the result of a study conducted among college students shows (Marta-Simões, Ferreira & Mendes, 2016).

Breines, Toole, Tu and Chen (2014) claim that because self-compassionate people are more likely to accept their body-related defects and have lower level of body shame, they can deal with social pressures prescribing them to attain ideal body shape. Therefore, self-compassion reduces the risk factor of disordered eating behaviours. Their research reveal that college age women are less likely to experience eating disorder on days they have higher level of self-compassion regarding their appearances. Additionally, respondents who exhibit self-compassionate understandings toward their perceived body imperfections, score lower on anticipated eating disorder (Breines et al., 2014). After systematically reviewing 28 articles, Braun, Park and Gorin (2016) find that self-compassion is significantly associated with low level of eating pathology. They also find that self-compassion acts as a protective factor for body dissatisfaction as well as eating disorders. They suggest that its effects might operate through directly alleviating maladaptive consequences of poor body image, impeding development of risk factors in the first place, and moderating and mediating the effects of a risk factor (Braun et al., 2016). Another study finds that self-compassion mediates between body image and distress. After examining breast cancer survivors who undergone bodily changes as a result of the cancer treatment, Przedziecki et al. (2013), show that people with high levels of self-compassion are more likely to adopt their bodily changes and experience low distress. In analysing the impacts of self-compassion on body image among undergrad women, Wasylikiw, Mackinnon and Maclellan (2012) find that respondents who are compassionate towards themselves are more likely to experience fewer problems with their bodies. This result is valid even when the effect of self-esteem is controlled. Another study finds that self-compassion meditation in a group consisting of women from different age groups, contributes to reduction in the body dissatisfaction

and body shame while increasing the body appreciation (Albertson, Neff, & Dill-Shackleford, 2015).

It is also worth to note that although self-esteem is also presented as associated with mental health and psychological well-being, the way it works differs from self-compassion. Self-esteem requires one to evaluate oneself positively and view oneself distinctively unique and better than average. As such, high self-esteem might be problematic. On the other hand, self-compassion offers similar psychological benefits without generating pitfalls. It also provides one with mental stability and resilience. It does not require comparison with others, rather, it helps develop an attitude towards oneself characterized by kindness, understanding and mindfulness in the face of failure and negative circumstances (Neff, 2011).

Chapter 3

Methodology

This chapter outlines the research methodology including research design, description of the sample group, measures and scales, and data collection process. The chapter concludes with the limitations of the research.

3.1 Research Design

This study is based on a survey research. As Fraenkel and Wallen (2011) stated survey research is used to describe the characteristic of a population using a set of questions. The collected data is analysed through correlational analysis in order to determine the relationships among variables without having a claim about cause and effect.

3.2 Setting and Participants

Participants were asked to fill an online form in order to collect data. The online form was distributed via Whatsapp groups and email groups.

This study was conducted among voluntary male and female adults who had diverse backgrounds and whose ages ranged from 17 to 61. Since the majority of the body image studies are conducted among college students who are white, Western and women (Cash, 2012), this study has broadened the scope of the research and focused on adults. 294 individuals were attended the survey which was conducted between January and March 2019.

Female participants made up 71.4% ($n = 210$) of the sample whereas 28.6% ($n = 84$) of the sample were male participants. The mean age of participants was 29.3 (SD = 7.64). The participants' marital status and educational level were also asked. The majority of the individuals, 56.8%, were married ($n = 167$), while 39.8% of them were single ($n = 117$) and the remaining 3.4% of the participants were divorced/widow ($n = 10$). Regarding the educational level, the participants reported themselves as graduated from middle school (.7%), from high school (4.4%), from university (67.7%), from masters (21.1%) and from PhD (6.1%).

3.3 Procedures

3.3.1 Data collection instruments. In order to collect data, two instruments and also a demographic form and social media usage information form are used. Demographic form (see Appendix A) contains demographic information of the participants. Social media usage form (see Appendix B) includes questions about participants' preferences of social media tools, time spent on social media and the contents they prefer to follow. One of the two instruments is Body Image Scale (see Appendix C) which aims to measure the participants' image of their body by asking them to evaluate their bodies on the basis of 40 different aspects. Second instrument is Self-Compassion Scale (see Appendix D) which measures the trait levels of self-compassion.

3.3.1.1 Demographic information form. A demographic information form prepared by the researcher and sent to participants with other instruments. Gender, age, marital status and educational level were asked.

3.3.1.2 Social media usage information form. The form included questions about which social media platforms are used, which ones are the most frequently used and how much time they spent on social media. The form is prepared according to research questions by the author of the thesis.

3.3.1.3 Body image scale. The original version of the Body Image Scale's name is Body-Cathexis Scale. It was developed by Secard and Jurard in 1953 (Koleck, Bruchon, Schweitzer, Cousson-Gélie, Gilliard, & Quintard, 2002). The aim of the scale is to measure one's satisfaction of his/ her body out of 40 body parts. The original version has 2 parts. First part has 46 items which includes body parts and functions. Second part has 55 items which address issues about self like self-confidence, personality, etc.

The version used in Turkey is named Body Image Scale (Vücut Algısı Ölçeği). It is translated into Turkish by Hovardaoğlu (1993). A study is conducted to test the validity and reliability of Turkish version among university students. The result of the study shows that split half reliability of the scale is .75; item test correlation is in between $r = .45$ and $r = .89$; and Cronbach Alpha coefficients to be $\alpha = .91$ (Uçar, Ayhan,

Cakiroglu & Aral, 2010). A more recent study was also conducted to show reliability and validity scores of the body image scale's Turkish version. It shows that the split half reliability is .89 (Anbar, 2013). The Cronbach Alpha coefficients to be $\alpha=.95$ where item test correlation is in between .79 and $r =.87$ (Anbar, 2013). The results mean that the reliability of the scale is high (Anbar, 2013).

The scale has been used with different age groups in various studies; high school students (Uskun & Şabaplı, 2013), university students (İncekara, 2018), and adults (Cihan & Bozo, 2012). In this study, adults are the target group.

Turkish version of the body image scale has 40 items. It is designed in 5-pointlikert type. Each item is a different part of the body. On the Likert side, 5 means "I like very much" and 1 means "I do not like". The lowest score is 40 and the highest score is 200. Having lower score means the person is less satisfied with his/ her body.

3.3.1.4 Self-compassion scale. The original version of self-compassion scale is developed by Neff in 2003. It has 26 items in 5-point Likert type in which 1 means 'almost never' and 5 means 'almost always'. It has 3 main elements: self-kindness vs. self-judgement, common humanity vs. isolation, and mindfulness vs. over-identification. It is found that the scale's Cronbach's $\alpha = .92$ and test-retest reliability is $\alpha = .93$ (Kantaş, 2013).

The Turkish version firstly translated and adapted by Akın, Akın, and Abacı (2007) and Deniz, Kesici and Sümer (2008). These two versions' translations are mostly different in terms of word and phrase choices (Kantaş, 2013). Because of the inconsistency among these two versions, Kantaş made a new translation. For our research purposes, we used the short form of latest version Self-compassion Scale. The reliability of the scale is $\alpha = .94$. Factor loadings for self-kindness, self-judgement, common humanity, isolation, mindfulness, and over-identification are .85, .69, .82, .84, .77, .85 respectively (Kantaş, 2013).

Short form includes 12 questions whereas the long form has 26. Because our data was collected through online forms, short form preferred in order to increase reliability

of the test as Kantaş (2013) indicates that while using an online form, short version is more reliable.

3.3.2 Data collection procedures. The data is collected through online form created in Google Forms. The form was sent to volunteer adults via Whatsapp and email groups and they are asked to fill by using computer or mobile devices

3.3.3 Data analysis procedures. The Statistical Packages for Social Sciences (SPSS – v. 23) was used in order to analyse the data. The significance level is decided at .05, unless otherwise indicated. The group differences were explored through Independent Sample t Test. In addition to this, Pearson Product-Moment Correlation Coefficient was used to determine the nature of the relationships among variables of interests. One-way analysis of variance (ANOVA) was used to analyse group differences between social media platforms and the time spent on social media. Apart from that, in order to test research question, a one-way analysis of covariance (ANCOVA) was used to compare body image scores in terms of the usage of different social media platforms while the self-compassion scores were used as a covariate.

In the Global Web Index report, Whatsapp is categorized as a social media platform. But it differs from other platforms as being a messenger application (Kemp, 2019). In this study, Whatsapp is analysed as a social media platform and presented in the questions but it is ruled out from the data because it is a messaging app before analysis.

3.4 Limitations

There are some potential weaknesses in the study. First of all, since the two instruments that are used in this study consist of responses provided by the participants, there is a risk of self-reporting bias, where participants might prefer reporting their answers in a socially desirable fashion (Althubaiti, 2016). Additionally, the bias might result from the fact that people might not be objective or honest about themselves. Moreover, as this study uses Likert scale in order to measure respondents' perception of body image, it might suffer from people's potential tendency to give responds towards the middle of the scale. Therefore, using self-report instruments might cause validity

problem in this study. Nevertheless, by comparing the results of this study with the relevant studies done in this topic, this problem is tried to be overcome.

The other limitation of this study is associated with the distribution of male and female participants in the sample. 71.4 percent of the participants are women, which present a skewed distribution across genders. In order to have a better representative group of the population, the sample should have had an even distribution. Additionally, the number of participants might limit this study, too. A total of 294 people participated in this study, yet, having a higher number could give more robust results. Moreover, although the ages of the participants range from 17 to 61, its mean is 29. This suggests that younger participants are majority of the sample group thereby making it difficult to have inferences about the whole population.

Lastly, since this study is based on the observation of associations between self-compassion, body image and social media, it does not give us a cause and effect relationship among them. However, this does not mean that correlational findings are useless. In fact, correlational studies are good in providing valuable insights for the future researches. By showing the strength and direction of the relations between variables, correlational studies help scholarly community to narrow down their scope in the future.

Chapter 4

Findings

This chapter presents the results of the study together with the demographic characteristics of the sample and social media usage preferences of the participants.

4.1 Results of the Sample Characteristics

Female participants made up 71.4% ($n = 210$) of the sample whereas 28.6% ($n = 84$) of the sample were males. The mean age of participants was 29.3 ($SD = 7.64$). Detailed information is demonstrated in Table 1.

Table 1

Demographic Characteristic of Sample

Demographic Variable ($N = 294$)	M	SD
AGE (YEARS)	29.3	7.64
Demographic Variable ($N = 294$)	n	%
GENDER		
Female	210	71.4%
Male	84	28.6%
MARITAL STATUS		
Married	167	56.8%
Single	127	43.2%
EDUCATIONAL LEVEL		
Middle School	2	.7%
High School	13	4.4%
University	199	67.7%
Master's degree	62	21.1%
PhD	18	6.1%

4.2 Social Media Usage of the Participants

In order to understand the individuals' social media usage patterns, the questions were asked about the ranking of social media platforms in terms of usage frequency, how long they spend time and the ranking of these contents in terms of frequency. The detailed information of social media usage was demonstrated in Table 2.

Table 2

Social Media Usage Patterns of the Sample

Social Media Usage (<i>N</i> = 294)	n	%
THE SOCIAL MEDIA PLATFORMS		
Facebook	155	52.7%
Youtube	230	78.2%
Instagram	248	84.4%
Twitter	171	58.2%
Linked-in	89	30.3%
Snapchat	38	12.9%
Others	15	5.1%
THE MOST FREQUENTLY USED PLATFORM		
Instagram	95	32.3%
Twitter	23	7.8%
Youtube	22	7.5%
Facebook	15	5.1%
THE FREQUENCY OF USAGE		
0-1 hour	37	12.6%
1-2 hours	94	32.0%
2-4 hours	122	41.5%
4 or more	41	13.9%

4.3 Results of Group Differences

The group differences of the sample is explained in detail below. Gender differences and, the relationship between age and associated variables are interpreted with tables.

4.3.1 Gender differences in variables of interest. An independent sample of t test was used to compare gender differences in the variables of interest, namely body image and self-compassion. First of all, in terms of body image scores, the t test was statistically significant, with the males ($M = 148.98$, $SD = 23.42$) reporting higher body image scores than the females ($M = 141.88$, $SD = 23.50$), $t(292) = -2.34$, $p < .05$. On the other hand, for self-compassion, the t test was also statistically significant, with the females ($M = 3.2$, $SD = .37$) reporting higher self-compassion scores than the males, ($M = 3.08$, $SD = .41$), $t(292) = 2.32$, $p < .05$.

Table 3

Independent Sample t Test on Gender Difference in Variables of Interests

	Gender	<i>N</i>	<i>Mean</i>	<i>Sd</i>	<i>df</i>	<i>t</i>	<i>Sig.</i>
Body Image	Female	210	141.88	23.50	292	-2.34*	.020
	Male	84	148.98	23.43			
Self-compassion	Female	210	3.2	.38	292	2.32	.021
	Male	84	3.08	.42			

4.3.2 The relationship between age and associated variables. To assess the size and direction of the linear relationship between age and body image scores, a bivariate Pearson's product-movement correlation coefficient (r) was calculated. The bivariate correlation between these two variables was positive but weak, $r(293) = .170$, $p < .01$. Therefore, it could be said that as the age increased, the body image scores got higher. However, the bivariate correlation between age and self-compassion scores was not significant $r(293) = -.03$, $p < .05$.

Table 4

Results of The Relationship Between age and Associated Variables

Variables	1	2	3
1. Age	1	-.030	.170**
2. Self-Compassion		1	-.025
3. Body Image			1

In addition, the relationship between age and body image scores was assessed as a function of gender. The bivariate correlation between these two variables was positive but weak for women, $r(210) = .162, p < .05$, whereas the bivariate correlation between these two variables was not significant for men, $r(83) = .166, p < .05$. On the other hand, the relationship between age and self-compassion scores as a function of gender was not significant either for women $r(210) = -.050, p < .05$ or for men $r(210) = .040, p < .05$.

Table 5

Results of the Relationship between Age and Associate Variables

Female	1	2	3
1. Age	1	-.050	.162*
2. Self-Compassion		1	-.015
3. Body Image			1
Male	1	2	3
1. Age	1	.040	.166
2. Self-Compassion		1	.012
3. Body Image			1

4.4 The Analyses According to Research Questions

Research questions were answered through analyses. In this respect, the relationship between body image and self compassion was first assed and reported, then

time spent in social media and associate variables' relationship reported, and self-compassion's effect on the relationship between body image and social media usage analysed and reported.

4.4.1 The relationship between body image and self-compassion. In the first research question, the relationship between body image and self-compassion was examined. To assess the size and direction of the linear relationship between body image scores and self-compassion, a bivariate Pearson's product-movement correlation coefficient (r) was calculated. The bivariate correlation between these two variables was negative but not significant, $r(293) = -.02, p < .05$.

Table 6
Results of The Relationship Between Variables

	Self-Compassion	Body Image
Self-Compassion	1	-.025
Body Image		1

4.4.2 Difference in associated variables in terms of time spent in social media. In the second research question, the differences between the scores of body image and self-compassion in terms of the time they spent on social media (0-1 hour, 1-2 hours, 2-4 hours and 4 and more) was analysed. The body image scores and self-compassion scores were compared based on their time spent in social media using a one-way ANOVA. No significant difference was found either for body image scores, $F(3,290) = 2.32, p = .08, p > .05$ or for self-compassion scores, $F(3,290) = .64, p = .59, p > .05$.

Table 7
Summary of ANOVA for Time Spent in Social Media

	Source	Sum of Squares	df	Mean Square	F	Sig.
Body Image	Between Groups	3832.55	3	1277.52	2.3s12	.076
	Within Groups	160232.79	290	552.53		
	Total	164065.33	293			

Self	Between Groups	.29	3	.09	.637	.592
Compassion	Within Groups	44.81	290	.15		
	Total	45.11	293			

4.4.3 Difference in body image scores between people who use social media platforms with covariation of self-compassion scores. A one-way analysis of covariance (ANCOVA) was used to compare the participants' body image scores undertaking the usage of different social media platforms (Facebook, Instagram, YouTube and Twitter). A covariate was included to partial out the effects of participants' self-compassion scores from the analysis.

Examination of Kolmogorov-Smirnov and Shapiro-Wilk statistics and histograms for each group indicated that the ANCOVA assumption of normality was supported. Scatterplots indicated that the relationship between the covariate (self-compassion scores) and the dependent variable (body image scores) was linear. Finally the assumptions of homogeneity of regression slopes and homogeneity of variances were supported by a non-significant Levene's test $F(5, 288) = 1.47, p = .198$.

The ANCOVA indicated that, the self-compassion scores was not significantly related to the body image scores, $F(1, 287) = .29, p = .87, \text{partial } \eta^2 = .00$. However, the effect of social media platforms on body image scores was statistically significant, $F(1, 287) = 6.07, p = .00, \text{partial } \eta^2 = .06$. In this respect self-compassion does not have an effect on the relationship between body image and social media usage.

Chapter 5

Discussion and Conclusions

This chapter discusses the results and evaluates the hypotheses on the basis of findings. The explanations in the literature are also presented in order to make sense of the findings. Additionally, this chapter discusses the strength and the limitations of the study and provides suggestions for future researches.

5.1 Discussion Regarding the Group Differences

Participants' body image scores, self-compassion scores, social media usage patterns and demographic information were obtained. The results of social media usage patterns showed that the most frequently used social media platform is Instagram as 84.2% of the participants ranked it first. Youtube comes second with the %78.2 usage, followed by Twitter (58.2%) and Facebook (52.7%). This result contradicts with the global report that suggests that Youtube is the most commonly used social media platform in Turkey with the percentage of 92 and Instagram is the second most commonly used platform with the percentage of 84 (Kemp, 2019). The difference may stem from this study's limited sample size.

The frequency of usage showed that 41.5% of the participants use social media 2-4 hours a day. This finding shows consistency with the global report that suggests that an average person in Turkey uses social media for 2 hours and 46 minutes (Kemp, 2019).

In terms of body image scores, men's body image scores are higher than women's, which is consistent with the previous studies in the literature as it was suggested by Fallon and Rozin (1985) that women are more dissatisfied with their body than men.

Regarding the self-compassion scores, women have higher scores than men, which constitutes a contradiction with the findings of a recent study demonstrating that women are less self-compassionate compared to men (Yarnell, Neff, Davidson & Mullarkey, 2019). Cultural differences might be one of the reasons for this contradictory finding. This study was conducted among Turkish participants who reside in Turkey. Given the fact that patriarchy has a dominance in the Turkish culture, the expectations are high from men when it comes to success. Thus, men are more likely to be harshly judged

when they fail. For his reason, men might be more critical to themselves and less acceptant compared to women. This might explain why men's self-compassion scores are less than women's.

The findings also showed that body image scores increase with the age, meaning that as people get older, they become more satisfied with their body. This finding is partially consistent with the literature. The literature suggests that getting older, while women become less concerned with their body (Grogan 2016), men become more concerned (Grogan, 2011). Therefore, this study provides partial support for the extant literature by having consistent results regarding the body image of women and revealing contradictory results regarding the body image of men.

The results showed that there is no significant relationship between self-compassion score and age despite the previous findings in the literature (Neff & Vonk, 2009). Yet, other recent studies also found that there is no significant relationship between the two variables (Phillips & Ferguson, 2012). Thus, in order to deal with the inconsistency in the literature, further researches with larger samples are needed in order to determine the exact relationship between the self-compassion and age.

5.2 Discussion of Findings for Research Questions

The first hypothesis of this study was that the more one is self-compassionate the less he/she has body dissatisfaction. Yet, the results showed that there is a negative relationship between self-compassion and body image and correlation is not statistically significant. This result is important because previous studies showed that the relationship between self-compassion and body satisfaction is positive. For instance, a recent study conducted by Aktaran (2018) found that participants having higher body image scores possess higher self-compassion scores. Although not statistically significant, the result of this study indicates a negative correlation. Thus, further studies with larger samples should be conducted to find more accurate results.

The second hypothesis was that there is a relationship between the time spent on social media and both body image and self-compassion scores. The results suggested that the time spend on social media does not have a significant impact on body image

scores and self-compassion scores. Recent studies found similar results. For instance, Puglia (2017) could not find a significant relationship between time spent on social media and body image, and body dissatisfaction scores among adults. However, Tiggemann and Slater's (2013) study found that the more time teenage girls spent on social media, the more they internalize imposed body image. Thus, the findings in the literature are not consistent and further studies are needed with robust research designs.

The last hypothesis was that self-compassion has positive impacts on body image scores of participants who use social media platforms, namely Facebook, Youtube, Twitter and Instagram. The analyses showed that there are no statistically significant effects of social media on the relationships between body image and self-compassion scores. However, Moran's (2017) study found that negative social comparisons are associated with lower levels of self-compassion and body satisfaction among adolescents who use social media platforms. Thus, the findings of this study contradict with the previous findings. The cultural differences and sample sizes might be the reason this contradiction. Further researches are needed to determine more accurate results.

5.2 Conclusions

This study investigated the relationship between self-compassion, social media usage and body image in Turkey. By doing this, this study aimed to expand existing knowledge on the subject and provide psychological counsellors with better tools to conduct proactive programs to eliminate the possible negative effects of social media on body image with the help of self-compassion. Notwithstanding its limitations, the results showed that there is a negative correlation between self-compassion and body image in contrast to expectations and previous findings. Although this result is not statistically significant, it is still worthwhile since it shows that the sign of the relationship might be the opposite especially for women. The result demonstrates that the idealized body is still an important issue for women. Although women's attitude toward themselves is more compassionate, they are still less satisfied with their body. Hence, being more self-compassionate does not necessarily translate into body satisfaction. An important cause of this has to do with the fact that pressure of idealized body varies and changes throughout the time while those who are subjected to these pressures remain the same. In

this respect psychological counsellors should pay more attention to this issue. Starting from early ages, proactive programs for both children and parent can be applied in schools to prevent future body dissatisfaction.

Additionally, the study found that the time spent on social media does not have a significant impact on the body image scores. This reveals that future studies on social media might focus on different variables such as the content people choose to create, the way they use filters and how they perceive themselves while using filters. A study conducted among adults showed that both men and women use filters before they share selfies (Fox & Vendemia, 2016). Another study conducted among adolescent girls found that taking selfies and editing them to look better before sharing is significantly related to body dissatisfaction (McLean, Paxton, Wertheim & Masters, 2015).

5.3 Recommendations

With a more balanced distribution of male and female participants, a better representative sample can be achieved. In this way, future studies would come up with more accurate results. Additionally, increasing number of participants would also give more robust results in future researches. Finally, in social media studies, focusing on filter usage, content creation patterns and follower preferences would pave the way for new insights into the relationships between social media, body image and self-compassion.

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APPENDICES

A. Demographic Information Form

1. Yaşınız: _____

2. Cinsiyetiniz: Kadın Erkek

3. Eğitim Düzeyiniz: İlkokul Ortaokul Lise

Lisans Yüksek Lisans Doktora

4. Medeni Haliniz: Evli Bekar

B. Social Media Usage Information Form

1. Hangi sosyal medya mecralarını kullanıyorsunuz?

Facebook Youtube

Whatsapp Instagram

Twitter Tinder

Linked-in Snapchat

Diğer: _____

2. En sık kullandığınız sosyal medya mecraları hangileridir?

Birinci en sık kullandığım mecrası: Facebook Youtube

Whatsapp Instagram

Twitter Tinder

Linked-in Snapchat

İkinci en sık kullandığım mecrası: Facebook Youtube

Whatsapp Instagram

Twitter Tinder

Linked-in Snapchat

Diğer: _____

Üçüncü en sık kullandığım mecra:

Facebook

Youtube

Whatsapp

Instagram

Twitter

Tinder

Linked-in

Snapchat

Diğer: _____

3. Sosyal medyada günde ortalama ne kadar vakit geçiriyorsunuz?

0-1 Saat

1-2 Saat

2-4 Saat

4 Saat ve üstü

C. Body Image Scale

Aşağıda çeşitli vücut özellikleri ve beğenip beğenmeme ifadeleri bulunmaktadır. Yapmanız gereken, bir vücut özelliğinin hakkındaki duygularınızı bu ifadelere göre değerlendirmektir. Örneğin bir vücut özelliğinizi çok beğeniyorsanız, bu özellik için “çok beğeniyorum” ifadesinin bulunduğu kutuya “X” işreti koyunuz. Herhangi bir vücut özelliğınızı genel olarak beğenip beğenmediğinize göre duygularınızı değerlendiriniz.

	Çok Beğeniyorum	Oldukça Beğeniyorum	Kararsızım	Pek Beğenmiyorum	Hiç Beğenmiyorum
1. Saçlarım					
2. Yüzümün Rengi					
3. İştahım					
4. Ellerim					
5. Vücudumdaki kıl dağılımı					
6. Burnum					
7. Fiziksel Gücüm					
8. İdrar – dışkı düzenim					
9. Kas kuvvetim					
10. Belim					
11. Enerji Düzeyim					
12. Sırtım					
13. Kulaklarım					
14. Yaşım					
15. Çenem					
16. Vücut yapım					
17. Profilim					
18. Boyum					
19.					

Duyularımın keskinliği					
20. Ağrıya dayanıklılığım					
21. Omuzlarımın genişliği					
22. Kollarım					
23. Göğüslerim					
24. Gözlerimin şekli					
25. Sindirim sistemim					
26. Kalçalarım					
27. Hastalığa direncim					
28. Bacaklarım					
29. Dişlerimin şekli					
30. Cinsel gücüm					
31. Ayaklarım					
32. Uyku Düzenim					
33. Sesim					
34. Sağlığım					
35. Cinsel faaliyetlerim					
36. Dizlerim					
37. Vücudumun duruş şekli					
38. Yüzümün şekli					
39. Kilom					
40. Cinsel organlarım					

D. Self-compassion Scale – Short Form

Aşağıdaki cümleler, zor durumlar karşısında kendinize genel olarak nasıl davrandığınızla ilgilidir. Ne sıklıkla aşağıda belirtildiği şekilde davranma eğilimde olduğunuzu daire(0) içine alarak belirtiniz.

1	2	3	4	5
Neredeyse Hiçbir zaman	Nadiren	Ara sıra	Çoğu zaman	Neredeyse her zaman

1. Kişiliğimin beğenmediğim yanlarına karşı anlayışlı ve sabırlı olmaya çalışırım.	1	2	3	4	5
2. Kendimi bir şekilde yetersiz hissettiğimde, çoğu insanın da böylesi yetersizlik duyguları yaşayabileceğini kendime hatırlatmaya çalışırım.	1	2	3	4	5
3. Kendimi üzgün hissettiğimde, yanlış giden her şeyi kafama takma ve kurma eğilimindeyimdir.	1	2	3	4	5
4. Acı veren bir şey olduğunda, durumu belirli bir zihinsel mesafeden, dengeli bir bakış açısıyla görmeye çalışırım.	1	2	3	4	5
5. Kişiliğimin beğenmediğim yanlarına karşı hoşgörüsüz ve sabırsızımdır.	1	2	3	4	5
6. Benim için önemli olan bir şeyde başarısız olduğumda, yetersizlik hisleriyle kendimi tüketirim.	1	2	3	4	5
7. Benim için önemli bir şeyde başarısız olduğumda, bu başarısızlığın yalnız benim başıma geldiğini hissetme eğiliminde olurum.	1	2	3	4	5
8. Hatalarıma ve yetersizliklerime karşı kınayıcı ve yargılayıcıyım.	1	2	3	4	5
9. Kendimi üzgün hissettiğimde, diğer insanların çoğunun benden daha mutlu olduğunu düşünme eğilimi gösteririm.	1	2	3	4	5
10. Çok zor bir dönemden geçerken kendime ihtiyacım olan duyarlılık ve sevecenliği gösteririm.	1	2	3	4	5
11. Başarısızlıklarımı insanlık halinin bir parçası olarak görmeye çalışırım.	1	2	3	4	5
12. Herhangi bir şey beni üzdüğünde, duygularımı bir denge içerisinde tutmaya çalışırım.	1	2	3	4	5

E. Curriculum Vitae

PERSONAL INFORMATION		
Surname, Name: Aras Türkcan, Hatice Kübra Date and Place of Birth: 11 October 1991, İstanbul Phone: +90 545 600 92 97 E-mail: hkubra.aras@gmail.com		
EDUCATION		
Bogazici University BA in Psychological Counseling		2009 - 2014
Bahcesehir University MA in Psychological Counseling		2017 - 2020
FOREIGN LANGUAGES		
➤ Turkish: Native	➤ English: Fluent	➤ German: Beginner
WORK EXPERIENCE		
Vice Director of Psychological Counseling Department <i>Yenidoğu Education Organizations</i>		2016 - 2019
School Counselor <i>Çekmeköy Çınar Private High School</i>		2015 – 2016
School Counselor <i>Palet Montessori Private Primary School</i>		2014 - 2015
Intern School Counselor <i>Sultan Fatih Private Primary School</i>		2013 - 2014
CERTIFICATES		
Therapeutic Cards Training <i>By Dr. Neylan Özdemir At Bakış Psychological Counseling</i>		2018
Peer Mediation Instructor Training <i>By Assistant Prof. Fulya Türk</i>		2018
Drama Leadership Training (48 Hours) <i>At Oluşum Drama Institute</i>		2015
Solution Focused Brief Therapy Training Certificate <i>At Turkish Psychological Counseling and Guidance Association</i>		2015

