

AN EXPERIMENTAL STUDY ON WOMEN TO UNDERSTAND NEGATIVE
MOOD, APPEARANCE ANXIETY, BODY DISSATISFACTION, AND BODY
SHAME CONSIDERING ADLERIAN THEORY AND OBJECTIFICATION
THEORY

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ABSTRACT

AN EXPERIMENTAL STUDY ON WOMEN TO UNDERSTAND NEGATIVE MOOD, APPEARANCE ANXIETY, BODY DISSATISFACTION, AND BODY SHAME CONSIDERING ADLERIAN THEORY AND OBJECTIFICATION THEORY

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Objectification theory posits that women internalize males' sexualizing gaze on them and they begin to pay more attention to their appearance than their feelings. This phenomenon is called self-objectification and it has some psychological and experiential costs, such as increased risk of eating disorders. Likewise, Adlerian theory suggests that women are exposed to masculine superiority persistently in many domains of life. Societal norms require them to be thin and to accept culturally-defined beauty ideals to get accepted. However, these beauty ideals are determined by male-dominated sectors and they are often unattainable. Efforts to fit in these ideals generally fail. Thereby, women feel persistent inferiority and experience depression and anxiety. This study was a 3 (type of gaze) x 2 (clothes) within-subjects study to examine the effects of type of gaze and clothes on state self-objectification, body dissatisfaction, body shame, appearance anxiety, and negative mood. Six different imagined scenarios were used to affect dependent

variables. Moderator roles of body mass index (BMI) and trait self-objectification (SO) were further examined. In study I, Self-Objectification Questionnaire and Body Consciousness Scales were satisfactorily adapted to Turkish language. In study II, experimental manipulations were conducted in a laboratory setting. All dependent variables were significantly affected by clothes. Body shame, negative mood, appearance anxiety, and state SO were significantly affected by type of gaze. Interaction effects were significant for body dissatisfaction and negative mood. BMI and trait SO did not moderate the effect of clothes on state SO. Findings and their implications, as well as the strengths and limitations of the studies, were discussed in the light of the literature.

Keywords: Objectification, Adlerian theory, Self-objectification, Psychopathology, Eating disorders.

ÖZ

KADINLARDAKİ OLUMSUZ DUYGU DURUMU, GÖRÜNÜM KAYGISI,
BEDEN MEMNUNİYETSİZLİĞİ VE BEDEN UTANCINI ADLERYAN
KURAM VE NESNELEŞTİRME KURAMI İLE ANLAMAK ÜZERE YAPILAN
DENEYSEL BİR ÇALIŞMA

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Nesneleştirme kuramı kadınların, erkeklerin kendilerine uyguladıkları cinselleştirici bakışlarını içselleştirdiğini ve bu şekilde kadınların kendi hislerindense görünümüne dikkatlerini verdiklerini öne sürer. Bu durum kendini nesneleştirme olarak adlandırılır ve yeme bozuklukları gibi bazı psikolojik ve deneyimsel bedelleri vardır. Benzer şekilde, Adleryan kuram da kadınların hayatın birçok alanında eril üstünlüğe maruz kaldığını önermektedir. Toplumsal normlar kadınların zayıf olmalarını ve kültürel olarak tanımlanan güzellik ideallerini kabul etmelerini gerektirir. Ancak bu güzellik idealleri erkek hâkim sektörler tarafından belirlenir ve çoğu zaman ukaşılmazdır. Dolayısı ile bu ideallere uyum sağlama çabaları genelde başarısızlıkla sonuçlanır. Bu sebeplerle kadınlar süregelen bir aşağılık hissi duyarlar ve depresyon ve kaygı yaşarlar. Bu çalışma, 3 (bakış çeşidi) x 2 (kıyafetler) denek-içi desenle bakış çeşitleri ve kıyafetlerin, durumsal nesneleştirme, beden memnuniyetsizliği, beden utancı, görünüm kaygısı ve olumsuz duygu durumu

üstündeki etkilerini araştırmayı amaçlamaktadır. Altı farklı hayali senaryo bağımlı değişkenleri etkilemek için kullanılmıştır. Ayrıca, vücut kitle indeksi (VKI) ve sürekli kendini nesneleştirme (SKN) değişkenlerinin düzenleyici (moderator) etkisi de incelenmiştir. Çalışma 1 kapsamında, Kendini Nesneleştirme Ölçeği ve Nesneleştirilmiş Beden Bilinçlilik Ölçekleri Türkçe'ye uyarlanmıştır. Çalışma 2'de, laboratuvar ortamında deneysel manipülasyonlar yapılmıştır. Bütün bağımsız değişkenler kıyafetlerden istatistiksel olarak anlamlı derecede etkilenmiştir. Bedne utancı, olumsuz duygu durumu, görünüm kaygısı ve durumsal kendini nesneleştirme bakış çeşitlerinden istatistiksel olarak anlamlı derecede etkilenmiştir. Ortak etki ise beden memnuniyetsizliği ve olumsuz duygu durumu üzerinde istatistiksel olarak anlamlı derecede etkili bulunmuştur. VKİ ve SKN kıyafetlerin, durumsal kendini nesneleştirme üstündeki etkisini düzenleyememiştir. Sonuçlar, çıkarımları, çalışmanın güçlü yanları ve sınırlılıkları alan yazın ışığında değerlendirilmiştir.

Anahtar Kelimeler: Nesneleştirme, Adleryan kuram, Kendini-nesneleştirme, Psikopatoloji, Yeme Bozuklukları.

To my family,

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CHAPTER 1

INTRODUCTION

When gender differences in different psychopathologies are studied, it is seen that for some psychological disorders, women are more vulnerable than men. For depression, for instance, women are reported to be two to three times more vulnerable to depression than men (Van de Velde, Brecke, & Levecque, 2010).

Another example for gender differences in the prevalence of psychological disorders is sexual dysfunctions. Apart from premature ejaculation, all other types of sexual dysfunctions are reported more often by women (Oltmanns & Emery, 2015). This is so obvious that one-third of women reported that they lack interest in sex, and about one-quarter of women indicated that they experience a period of several months during which they were unable to reach orgasm (Laumann, Paik, & Rosen, 1999).

Another striking example is eating disorders. Eating disorders are far more common among women than men. Anorexia nervosa and bulimia nervosa are ten times more prevalent in women than in men. Likewise, binge eating disorder and occasional binge eating are more common in women than men (Oltmanns & Emery, 2015). Researchers try to explain these gender differences with sex hormones, stressful life events and response styles that are associated with gender roles (Kuehner, 2003). In this study, the aim is to provide another viewpoint in explaining the gender difference in some specific psychopathologies such as depression, sexual dysfunctions, and eating disorders which are affected by the current social factors. To be able to do this, Adlerian theory (Individual Psychology) and Objectification theory were examined since they have common points in their emphasis on social

factors in the development of some women-specific psychological disorders. This suggestion was tested with an experimental study on women to see the effect of negative mood, appearance anxiety, body dissatisfaction, and body shame which are psychological variables that are closely linked with women-specific psychopathologies.

1.1. Objectification Theory

Although the biological body can separate between sexes, it is not enough to account for psychological gender differences. Sociocultural perspectives and especially feminist perspective argue that differential socialization of boys and girls rather than the biological body determines gender differences. These perspectives hold that the body is constructed through social and cultural practices.

Gender oppression, sexual objectification in particular, is a part of women's daily experience. Women are frequently treated as a collection of body parts and these parts are given value for their potential use by others (Fredrickson & Roberts, 1997). Hence, women body is exposed to several social and cultural experiences in which they are perceived as an object. This object is thought to exist for pleasure, use and exploitation of others and thereby it is looked at and evaluated especially for sexual purposes (Fredrickson & Roberts, 1997; McKinley & Hide, 1996).

The most implicit and subtle mean of sexual evaluation is visual inspection, i.e. the gaze (Kaschak, 1992). Because of this, sexual objectification of women body can occur in any occasion involving interpersonal and social interactions. In addition to this, the objectifying gaze that is embedded in Western culture is best achieved by visual media involving the spotlight of body and body parts. So, the viewers are implicitly subjected to the materials ready to be objectified and by this way they play an implicit objectifying gaze to the visual material. Because of this, visual media including advertisements, campaigns, movies, magazines and music videos prefer to use women body rather than men body to attract the attention of the audience. Women are exclusively presented in such a way that their bodies are emphasized more than their heads and faces (Fredrickson & Roberts, 1997).

Cultures that are acculturated to Western culture develop a practice of objectifying women body and thus share the pervasive practice of the Western culture. Because of this general practice, girls and women are at the face of various psychological consequences.

Fredrickson and Roberts (1997) proposed objectification theory to provide a framework to understand a series of psychological consequences that girls and women confront frequently. They know that women's bodies are used and judged in their sociocultural context. They purport that the first psychological consequence that girls and women face is to view and treat themselves as objects to be inspected and evaluated. Along the same line with the feminist approaches, the objectification theory posits that women are socialized to adopt an observer's perspective on their physical selves (Tiggemann & Boundy, 2008). Thus, women develop a perspective named "self-objectification" and get preoccupied with their physical appearance. To put it differently, women value their own body from a third person perspective and they focus on their observable body attributes (i.e., How do I look?) instead of a first-person perspective by focusing on non-observable body attributes (i.e., How do I feel; What do I think?) (Fredrickson & Roberts, 1997; Noll & Fredrickson, 1998).

Fredrickson and Roberts (1997) emphasized that the extent to which each woman views her body as an object appreciated by others is variable. In other words, they highlighted individual differences in women in internalizing a third person's view about their external appearance. They indicated that the extent to which a woman objectifies her body is dependent on the context and can be caused by proximal factors. Some social encounters and environments easily arouse women's awareness of observers' perspectives on their body. Whereas some other environments do not arouse. In other words, objectification theory accommodates stable differences across women as well as different effects that are specific for some situations in terms of objectification practices and consequences. In other words, these researchers differentiated between trait self-objectification and state-self objectification. While trait-self objectification refers to a stable, enduring, and

personality-related practices of the objectification practice, state self-objectification corresponds to situations which can increase objectification practice in women.

1.2 Process of Self- Objectification

Because of the sociocultural practice of men looking at women for sexual purposes, women start to view themselves from an outsider's viewpoint. So, women adapt to being constantly self-conscious. In other words, self-objectification occurs when a woman privileges her physical attractiveness more than nonobservable body attributes such as physical competence and health (Fredrickson et al., 1998). They check themselves whether they are acceptable to others (Moradi, 2010). They internalize the gaze on their body and practice self-objectification. This practice leads woman to depend on cultural standards of attractiveness which are promoted mainly by the media (Wolf, 1991).

Self-objectification has some experiential, emotional, and behavioral costs such as the emotion of shame, the emotion of anxiety, derailment of peak motivational states and being less aware of internal body states (Fredrickson & Roberts, 1997). Particularly for women, these costs gradually increase risks for a range of psychological disorders, including depression, sexual dysfunctions and eating disorders (Fredrickson & Roberts, 1997; Noll & Fredrickson, 1998). The shame is proposed to be a result of a woman's continual comparison of her real physical body with idealized young, slim and white body, which is indeed rarely attained. Although Lewis (1992) pointed out that shame is adaptive in disrupting ongoing activity and creating confusion because the self shifts focus towards itself, shame in this context leads women to have extensive efforts to correct their bodies through diet, exercise, cosmetics, plastic surgery and the worst, eating disorders and thus not functioning at adaptive levels (Fredrickson & Roberts, 1997). In other words, the costs of self-objectification can mediate the association between self-objectification and risks of various psychological disorders. Emotion theories contend that shame is a motivating factor for changing some aspects of the self that are thought to fall short of the ideal (Lewis, 1971; Lewis, 1992). In response to the negative emotion

of shame, women exercise, apply cosmetics, and go on diets to correct their body and approximate to the thin ideal.

Supporting this proposition, McKinley and Hyde (1996) developed Objectified Body Consciousness Scale (OBCS) to study the effect of shame. Among its subscales, body surveillance (corresponding to self-objectification) and body shame are positively correlated with each other, and they both are positively correlated with disordered eating. Likewise, Noll and Fredrickson (1998) studied causal pathways among shame, self-objectification and disordered eating and their results supported McKinley and Hyde's (1996) findings by showing that self-objectification contributed to disordered eating directly, and indirectly by the mediation of shame. Additionally, because body shame consumes and disrupts attentional resources it is supported to be affecting mental performance negatively, which is a result consistently confirmed by the swimsuit experiments (Fredrickson et al., 1998). This result was replicated by several studies manipulating body shame and state self-objectification by asking participants to try on swimsuits or sweater allowing them to solve some cognitive tasks, such as a mathematical problem (Gapinski, Brownell, & LaFrance, 2003; Hebl, King, & Lin, 2004; Martins, Tiggemann, & Kirkbride, 2007; Quinn, Kallen, Twenge, & Fredrickson, 2006; Quinn, Kallen, & Cathey, 2006). These studies in general showed that cognitive performance worsened more when people wore on swimsuits than they wore sweater and jean.

Many studies examined the effects of objectification on several different variables relevant to body appearance by employing different methodologies. For instance, Rolnik, Engeln-Maddox, and Miller (2010) studied the effect of self-objectification (SO), body shame and disordered eating on sorority rush, and their results showed that rush participation at a single time point led to increases in SO which further led to increases in body shame and disordered eating. Attitudes to cosmetic surgery was another variable of interest with its relation to SO. Calogero, Pina, Park, and Rahemtulla (2010) showed that SO can explain why college women are motivated to cosmetic surgery. Similarly, Tylka and Sabik (2010) supported the mediation of

body shame in disordered eating and SO association by expanding it with social comparison theory.

Alternative to swimsuit methodology, researchers elaborated their efforts to manipulate state SO in several perceptive experiments to observe its effects on several psychological consequences. Among those experimental manipulations assessing cognitive tasks included manipulation of the laboratory environment with subtle objectifying cues and participants' receiving a compliment (Tiggemann & Boundy, 2008) and filmmaking by a man or a woman (Gay & Castano, 2010). Ones that assess psychological consequences such as body dissatisfaction, body shame, and negative mood employed the manipulation of creating different scenarios by different clothing and settings (Tiggemann, 2001; Tiggemann & Andrew, 2012), complimenting (Tiggemann & Boundy, 2008; Calogero, Herbozo, & Thompson, 2009), and fat talk (Gapinski, Brownell, & LaFrance, 2003; Salk & Engeln-Maddox, 2011).

Other than body shame as a cost of SO, existing literature has some studies in which interoceptive awareness (IA) was studied as a mediator in SO and several psychological disorders. To illustrate, IA was partially mediated in SO and disordered eating relation (Myers & Crowther, 2008). Peat and Muehlenkamp (2011) suggested that both IA and social anxiety separately acted as a mediator in SO and depression relation. However, when IA was measured with heartbeat detection task, results yielded that it was negatively correlated with body image dissatisfaction (Emanuelson, Drew, & Köteles, 2015). This contradictory result could be accounted by the differences in the measurement of IA.

Although the theory highlights the self-objectification experiences of women, researchers also studied this experience in men. Fredrickson, Roberts, Noll, Quinn, and Twenge (1998) compared gender performance on math when they asked participants to try on a swimsuit or a sweater-pants pair. They found that body shame and restrained eating occurred only in women, and self-objectification negatively affected only women's math performance. This result was also

confirmed by the swimsuit study of Hebl, King, and Lin (2004). Roberts and Gettman (2004) primed self-objectification or body competence by a scrambled sentence test in both genders. Their study showed that when primed with self-objectification women reported more negative feelings and less physical sex appeal than when primed with body competence. On the other hand, the priming did not affect men's ratings.

More recent findings are still supporting the previous findings. For example, a cross-sectional study conducted by Slater and Tiggemann (2010a) investigated the association of SO and disordered eating in both boys and girls (12-16 ages) for comparative purposes. This comparison confirmed that SO accounts for disordered eating in boys as well but at a less strongly than girls. Another study investigated perceived discrepancies between self and partner ideal. The authors exposed men and women to either neutral or objectifying environment, which is in fact a virtual environment like a computer game (Overstreet, Quinn, & Marsh, 2015). The authors found a gender asymmetry; women exposed to objectifying environment reported greater discrepancies between their self-perception and partner ideals than men did. In a more recent study, participants were manipulated with a common daily practice: interacting with an opposite-sex partner (Garcia, Earnshaw, & Quinn, 2016). The study was different from other studies because they used an actual manipulation. Their results yielded that women that objectified by a male partner had an increase in state self-objectification which led to perceptions that the interaction was less comfortable and less authentic than men objectified by a female partner.

Up to this point, studies showed that women seem to be more vulnerable in terms of being affected by self-objectification and related consequences such as diminished sexual appeal, depression, body shame and appearance anxiety. Many of the studies exposed women to thin ideals such as models or mirrors, or they made men look at women. Considering all this information, one additional point that worth investigating seems to be women's self-objectification levels when they are looked at by other women. The objectification theory postulates that women internalize

men's sexually evaluating gaze on their appearance. But is women's self-objectification limited only for men's gaze? Few researchers integrated this question to their studies.

First, when testing the question of whether a male or a female gaze affects appearance anxiety and body shame in college women, Calogero (2004) suggested male gaze resulted in significantly higher appearance anxiety and body shame than female gaze in women participants. In terms of gender differences in objectification, Strelan and Hargreaves (2005) used a different strategy. They recruited men and women and asked them to report two things: how they objectify themselves, and how they objectify others (a woman and a man). Their t-test results illustrated that men objectify women statistically more than they objectify other men. On the other hand, women objectify women more than men but the result was not statistically significant. The important result was when a woman was looked at she was objectified by both genders. The result suggested that men objectified women statistically more than women. Therefore, it can be concluded that there could be a vicious cycle because women objectify other women as well; however, results were not statistically significant to show this effect. A study which might be providing an evidence to the vicious cycle hypothesis was the study of Gay and Castano (2010). The authors studied the effect of state and trait SO on cognitive load for women participants (Gay & Castano, 2010). Women's state SO was manipulated by filmmaking by a man (high objectifying) and by a woman (low objectifying). The results illustrated that although high objectifying condition (filmmaking by a man) resulted in longer latencies in letter-number sequencing (LNS) task in three different conditions; low objectifying condition resulted in statistically longer latencies in women when their trait SO was low and LNS task had high difficulty.

Another study investigated people's perception of how others perceive experience self-objectification. So, the researchers studied whether men or women attribute negative feelings to self-objectifying females, and physically competent females. After showing a group of female pictures, they asked participants to select words

that best apply to the person in the pictures (Newheiser, LaFrance, & Dovidio, 2010). It was found that female participants selected significantly more negative emotions to describe the target person in the picture than male participants did. Moreover, female participants selected significantly more negative emotions to describe female target person in the self-objectifying condition than physically competent pictures. Authors discussed this result with their argument that women are more aware for the negative effects of self-objectification. They thought that this happens because women are more familiar with anxiety of having a good physical appearance and its negative consequences (Fredrickson & Roberts, 1997).

In sum, objectification theory (Fredrickson & Roberts, 1997) explains how woman depend on cultural standards of attractiveness that are indeed difficult to be attained, and its psychological consequences. Because women compare their body with the cultural standards posed by the media, they become more conscious about their appearance and they pay less attention to their inner psychological world. Feeling inadequate in terms of meeting cultural beauty standards, women desperately try to approximate their body appearance to the ideal beauty. These efforts are originated from negative feelings, body shame, appearance anxiety and body dissatisfaction, all of which may lead to a range of psychopathologies, such as eating disorders.

1.3 Adlerian Theory

Adler's (1927) holistic theory suggests that a unique and purposeful individual is formed by the integration of the mind, body and the spirit. In explaining personality, he emphasized the importance of societal and cultural forces and gender differences. His theory also emphasized egalitarian relationships and masculine protest in the development of personality. These points from Adlerian theory will be discussed in relation to objectification theory and other feminist theories.

Adler (1927) said that to have a healthy life a person should be socially related. According to him, there are three main life tasks; work, love, and society. These life tasks require a person to involve in a relationship with the self, the society and with an intimate partner. Adler (1927) believed that these three life tasks involve a

person in social connections. Within these connections, he argued that a person's lifestyle is formed.

In these social connections, a person is also judged by many ways. People's beliefs, attitudes, and values are judged by the society. Consequently, these judgments lead people to feel inferior. With an emphasis to organ inferiority, Adler's theory believes that people have inferiorities. Here, the inferiority is rather related with an individual's belief rather than a physical organ inferiority. As Adler put forward, each person strives toward superiority. If a person feels inferior because of his/her behaviors that are judged by the society s/he lives in, as a way of coping, maladaptive and psychologically distressed behaviors occur. This is due to a person's striving toward some extent of superiority. In sum, it can be inferred that if a person's relationship with the society is judgmental, a person may end up with having a low sense of worth, feeling psychological distress, and engaging in maladaptive behaviors as a coping mechanism.

Persons actively participate in creating their style of life by the relationships with other people and society in general. As a constructivist theory, Adler's theory argues that the meaning of the self is constructed within social contexts and relationships. His theory shares the notion that knowledge is socially embedded and relationally distributed with other constructivist theories (Watts, 2013). Thus, although people have free will to choose their perceptions and the meaning of their actions; these perceptions, meanings, values, and beliefs are based on the societies that they were born in. In other words, they are inevitably bound to the societal contexts.

To exemplify, suppose a woman is born to a society where a certain ideal beauty is valued. If she is grown up in the same society, the knowledge of "the beautiful" is accepted as having a certain body size/shape and she will be affected with this information since many of her relationships with the other members of the society will transfer this information to her mind several times. This beauty standard might be very hard to achieve; however, many women would compare their bodies with

this ideal. In fact, this practice is shared with other members of the society, many people who are related to this woman would compare her body with the socially accepted beauty standards. After these judgments, this woman presumably feels shame, since she could not meet the criteria of the socially accepted beauty. If she is above the socially determined criteria, she would feel psychologically distressed so that the woman may try to restrict her eating, exercise excessively, or control her hunger. If she is under the criteria, she feels as if she is a child, and would try to do her best to put on weight and gain curves to approximate to the socially accepted criteria of beauty. Generally, the reactions that she gives to these socially norms are considered as maladaptive, since they occurred due to her feelings of inferiority. In this way, maladaptive personal attitudes towards our mind and body may depend on being judged by the society.

Adlerian theory emphasized egalitarian relationships and equal rights for all people. He stressed that all political and power issues involved in human relationships should be equal for all people (Watts, 2013). This point is shared by feminist theories, too. To him, people should have equal opportunities and power in establishing relationship with others for three main life tasks (i.e., work, love and society). In other words, Adlerian theory does not label a client as a psychologically ill person. Instead, the client is perceived as having a problem in meaning making process of him/herself in his/her social context. Thereby, therapeutic intervention is based on this premise. In application, Adlerian and feminist theories try to externalize the psychological distress in women by three ways. These ways are establishing equal relationship with the individual, challenging her beliefs about herself, and giving her a voice. By this way, a woman is believed to form better relationships with herself, and the people related with her.

Another important point from Adlerian theory is masculine superiority. Adler recognized that patriarchy assigns males many privileges in society. This makes women to feel inferiority since they lack equal power and rights. This situation affects the individual development of men and women. To him, because of division of labor, the privileged group (males) are guaranteed with some advantages, and

activities that are avoided by this group are assigned to women (Adler, 1927). In other words, as well as feminist theories, Adler (1931) emphasized the importance of the dominant culture in influencing the development of individual lives, relational and psychological difficulties. As a reaction to this masculine superiority in patriarchal society, Adler defended that masculine protest is the natural end and he thought that this protest has several forms. He reported that women may dislike her second-class status in the society, or women may become anxious or depressed in some situations, or respond to abuse with some psychological problems, such as personality disorders, or they may express their anger to men with the powers of the weak, i.e. manipulation. Adler believed that although both genders begin their lives as human beings, privilege of men given by the society makes women feel a presumed inferiority and their paths differ in life. Women may think that this inferiority is a natural inferiority. General dissatisfaction from the life and serious disturbances in women in patriarchic societies appear in this way.

1.4 Integrating Adlerian and Objectification Theories

Adler's theory has some common grounds with feminist theories. One common point is to struggle for equality. Acceptance, mutual respect, appreciation of diversity, and valuing of others as well as self are targeted as relational experiences in struggle for social equality. Social equality does not mean every people are the same. Instead, it purports that although people are different, every person has an equal right to be valued and respected.

Another common ground is to value female perspective. The voices and perspectives of males are privileged nearly in every culture and unfortunately, their voice includes depreciation of voices and perspectives of women. Even some jokes and stories are full of degradation and criticism of women. These kinds of experiences may directly or indirectly strengthen the presumed natural inferiority in women and can be carried out from one generation to another. In application, therefore, Adlerian and feminist theories ask women to explain their experiences in their relationships, try to understand what part of the cultural experience affects

women, listen emphatically, and encouraging women's growth and development (McLean, La Guardia, Nelson, & Watts, 2016).

In sum, Adlerian theory recognizes the adverse effects of living and growing up as a woman in a patriarchic culture that overtly privileges men in power and labor division. This societal influence is acknowledged in the development of women's psychological problems since they constantly feel presumed inferiority in their cultural status. Regarding this point, Adlerian theory has some similar points with the objectification theory which suggests that males' attitudes towards women body is so persistent that they become the reason for the development of some psychological problems as they cause women to feel shame and anxiety.

Historically ideal beauty standards have been changed and currently they include being tall and skinny (Mazur, 1986). Ideal cultural beauty standards are pushed by males who are in power of many sectors such as advertisement, retailing, and entertainment. They are published and broadcasted in so many explicit and implicit means that even the smallest village in each society get to know them (Mazur, 1986). It was thought that the forces that make a woman to feel ashamed because her body falls short of the ideal cultural beauty standards (Fredrickson & Roberts, 1997) are just a small portion of the general inferiority that women feel just because of being women in patriarchic societies (Adler, 1927). Societal forces are so effective that by imposing some imaginary standards they can make a woman to feel inferior and engage in incapacitating ways (Mazur, 1986) as Adler put forward in his theory (Adler, 1927). They may sacrifice their psychological wellbeing in exchange of looking beautiful to others (Fredrickson & Roberts, 1997). To approximate to cultural beauty standards, many women try to lose weight and be in shape. Many women use dietary supplements, are on a diet, have a surgery to lose weight, or have a surgery to get in shape with an aim to conform to the body image in vogue and to be physically accepted by their culture. To achieve these ends, women learn to suppress their hunger and try to ignore the hunger signals from her physical sensations (Fredrickson & Roberts, 1997; Myers & Crowther, 2008). Hence, such kind of coping ways make women to be estranged to their internal and

physical sensations and become obsessed with their appearance and seek acceptance from the dominant culture (Fredrickson & Roberts, 1997).

Making women feel, think, and believe that they are not beautiful, the dominant culture makes an implementation at the cognitive and emotional levels. As expected, this implementation works for the benefit of the patriarchic culture. Once standards are imposed to a society, the ways how to make up for the defects are also presented. Advertisement, retailing, and entertainment industries produce beauty standards to sell their products and they service to women who feels their body is defected in a way (Mazur, 1986). This self-feeding system is imposing so many hard-to-reach beauty standards that women keep trying to reach them and many of them eventually fail. Feeling frustrated by not being able to meet these standards, a woman feels more inferior since she also lacks abilities to catch up with these standards or lack initiative to keep up with them; being estranged to her feelings, thought and sensations, she continues to invest her money and time on her appearance. What is more interesting is women earning money from second-class status jobs spend their money for the self-feeding system and not self-improvement. Women are so manipulated by societal norms that they may not question their “real” status in the culture and continue to feel worse and dissatisfied with their work, and life in general as Adlerian theory suggested.

1.5 General Aims of the Current Study

The current study is designed as an experimental study to investigate negative mood, appearance anxiety, body dissatisfaction, body shame, and state SO, all of which are psychological consequences of the objectification practice on women. Due to the fact that the gender of the observer was not studied in the literature, it was also taken into consideration.

Imagined scenarios (Tiggemann, 2001; Tiggemann & Andrew, 2012) are prepared to manipulate self-objectification practice for Turkish culture. Tiggemann was e-mailed and her permission was obtained for using the scenarios. Tiggemann sent the original scenarios and these scenarios were translated to Turkish language.

In Tiggemann and Andrew's (2012) study, the experimental design was 2 (places: public and private) x 2 (clothes: revealing and unrevealing) within-subjects design. Participants were asked to imagine themselves in four different scenarios; when they wear sweater and jeans in dressing room, when they wear sweater and jeans on a beach, when they wear a swimsuit in dressing room, and when they wear a swimsuit on a beach. After the participants were exposed to one scenario, they were asked to fill out a questionnaire set.

Similar to Tiggemann and Andrew (2012), the current study will also employ imagined scenarios. However, the first variable was modified to include the gender of the observer. Therefore, the first variable in the current study is the type of the gaze and it has 3 levels, self-gaze, male-gaze, and female-gaze. The aim in making such a modification was to assess the premises of the objectification theory and to compare the male and female gazes in between and with self-gaze. The second variable, clothing is the same with the original study. As a result of this, the research design of this study is 3 (type of gaze) x 2 (clothing) within-subjects design.

Participants were asked to imagine themselves in three different type of gazes. Self-gaze scenario took place in a dressing room that has a mirror in it (alone). Male gaze scenario took place on the beach when a man is looking at the participants. Lastly, female gaze scenario took place on the beach when a woman is looking at the participants. So, to assess the effect of three types of gazes, three different scenarios were prepared.

In each level of type of gaze, participants were asked to imagine themselves wearing a sweater-jean pair, and a swimsuit. As a result of this design, there were six different conditions in the study.

The dependent variables were some of the psychological variables that are theoretically the consequences of self-objectification. According to the relevant literature, these variables are closely associated with eating disorders; negative emotions (Gapinski, Brownell, LaFrance, 2003; Tiggemann & Boundy, 2008;

Tiggemann & Andrew, 2012), body dissatisfaction (Salk & Engeln-Maddox, 2011; Tiggemann, 2001; Tiggemann & Andrew, 2012) appearance anxiety (Gapinski, Brownell, & LaFrance, 2003), and body shame (Noll & Fredrickson, 1998; Tiggemann & Boundy, 2008; Tiggemann & Andrew, 2012). The moderator role of trait SO on effects of clothing on state SO was investigated in the manipulation of the scenarios.

In the light of the existing literature given above and the proposed research design, the current study has 7 hypotheses.

Hypothesis 1: There will be a main effect of two different clothes on state SO:

Swimsuit scenarios elicit higher state SO than sweater-jean pair scenarios.

Hypothesis 2: There will be a main effect of three different gazes on state SO.

Hypothesis 2.1: Self-gaze scenarios will elicit higher state SO than other types of gazes.

Hypothesis 2.2: Male gaze scenarios will elicit higher state SO than female gaze scenarios.

Hypothesis 3: There will be an interaction effect of gazes and clothes on state SO.

Hypothesis 4: There will be an interaction effect of gazes and clothes on negative emotions

Hypothesis 5: There will be an interaction effect of gazes and clothes on body dissatisfaction.

Hypothesis 6: There will be an interaction effect of gazes and clothes on appearance anxiety.

Hypothesis 7: There will be an interaction effect of gazes and clothes on body shame.

Besides these hypotheses, two exploratory analyses were run. The moderating role of Body Mass Index (BMI) on the relation between clothes and state SO will be investigated. Second, the moderating role of trait SO on the relation between clothes and state SO will be investigated

For these hypotheses to be tested in a Turkish sample, Turkish measurement tools are needed. However, there is no measure in Turkish to assess state and trait self-objectification. Because in the 3 (types of gaze) x 2 (clothes) within-subjects study, body shame of the participants is measured in response to the manipulation, this manipulation needs to be measured by a valid instrument such as Objectified Body Consciousness Scales (OBC Scales; McKinley & Hyde, 1996), which measures body surveillance, control beliefs and body shame.

Second, in the main study, participants' trait SO is aimed to be assessed. In literature, there is an assessment tool to measure trait SO: The Self Objectification Questionnaire (SOQ; Noll & Fredrickson, 1998). Although this questionnaire was translated to Turkish, its reliability and validity results were missing (Doğan, 2013). So, this scale was also needed to be adapted to Turkish language.

Because of these reasons, in Study I, OBC scales and SOQ were translated Turkish and their psychometric properties were examined.

CHAPTER 2

STUDY 1

Turkish Adaptation of the Objectified Body Consciousness Scales, and Self-Objectification Questionnaire

2.1 The Objectified Body Consciousness Scales (The OBC Scales)

The Objectified Body Consciousness Scale (OBC) was developed by McKinley and Hyde (1996). The original scale is in English and it consists of 24 items measured on a 7-point Likert scale ranging from “strongly disagree” to “strongly agree”. In the scale, there is also “not applicable” alternative for each item which is scored as zero. The OBC includes three 8-item factors namely, surveillance, body shame, and control beliefs. Surveillance refers to monitoring one’s outer appearance and standards of cultural beauty. Body shame refers to the feelings when one’s body does not meet the standards of beauty. Control beliefs refer to an individual’s beliefs about his/her personal control over her appearance and body. There are 14 reverse-coded items in the OBC (1, 3, 4, 6, 7, 9, 12, 13, 15, 18, 19, 20, 21, 24th items). If there are more than 2 items missing or coded as NA, the factors/scale is counted as missing.

The OBC Scales are frequently used in the literature to measure body shame in objectification studies. For example, Martins et al. (2007) used body shame subscale of the OBC in their study to assess body shame levels in their homosexual and heterosexual participants. Tiggemann and Boundy (2008), and Tiggemann and Andrew (2012) used a state version of the body shame subscale of the OBC. The state version-items start with “Right now...” and the remaining of the sentences are the same as the original items.

Body image studies in the literature has been using OBC scales to test their hypotheses about the association of body shame and body surveillance with consequences, such as eating disorder symptoms and depressive disorder symptoms (Moradi & Huang, 2008). Some of these studies revealed that body shame and surveillance are positively associated with women's self-objectification experiences, depressive symptomatology, and disordered eating (Augustus-Horvath & Tylka 2009; Grabe, Hyde, & Lindberg, 2007; Moradi, Dirks, & Matteson, 2005). However, the third scale in OBC scales, i.e., control beliefs, yielded mixed results. In other words, findings regarding the association between control beliefs and indicators of body image and eating problems were sometimes positive, and sometimes negative (McKinley & Hyde, 1996; Moradi & Varnes, 2017). Moradi and Varnes (2017) studied the factor structure of the OBC scales in U.S. college students sample after 20 years of publication of the OBC scales. They checked the reliability and validity of the measures with body esteem and internalization of sociocultural attitudes towards body. They concluded that control beliefs scale showed very weak psychometric qualities. For example, it was negatively correlated with the other two scales in OBC. They suggested that OBC scales are better to be used as a two-factor solution (body shame and body surveillance) for a better model fit. Moreover, item 3 from body surveillance and items 14 and 15 from body shame did not have satisfactory factor loadings. Hence, researchers are advised to delete three items from these two scales, ending up with 13 items as an alternative model fit to a model comprises two-factor OBC scales.

This scale was used as an instrument to assess body shame in the Study II, i.e., the main study. For each condition, participants were asked to assume themselves as the protagonist in a scenario and after reading the scenario they were asked to fill out some measurements which included OBC Scales to measure body shame. The main aim of this study was to assess psychometric qualities of OBC scales, i.e., body shame, body surveillance and control beliefs in a Turkish sample.

2.2 The Self-Objectification Questionnaire (The SOQ)

Self-objectification research is a developing area of study in Turkish literature. Because of this, measurement tools frequently used in the objectification research, such as the Self-Objectification Questionnaire (SOQ; Noll & Fredrickson, 1998) is not available in Turkish.

The SOQ has an instruction and lists 10 attributes about body and health to be ranked ordered. Test-takers are asked to rank order the items from 0 to 9, while 0 represents the least important attribute, 9 represents the most important attribute. Five of the items are related with appearance and the other 5 items are related with health and competence. As a result of the ranking, a total SOQ score is calculated by a formula and it represents the level of objectification.

In the literature there are other measures, such as Interpersonal Self-Objectification Scale (ISOS; Kozee, Tylka, Augustus-Horvath, & Denchik, 2007) assessing the same phenomenon. The authors explained that women's daily encounters with interpersonal sexual-objectification wax and wane in time. Thinking that interpersonal encounters affect self-objectification of women (Fredrickson et al., 1998; Noll & Fredrickson, 1998; Slater & Tiggemann, 2010), researchers supported their reasons to develop ISOS. They argued that as Moradi et al. (2005) study showed that women's understanding of their psychological stress can be enhanced by understanding their levels of interpersonal self-objectification. As a result, they developed a 15-item scale consisting of two factors, i.e., body evaluation and unwanted explicit sexual advances.

However, this scale was not measuring self-objectification at a stable, enduring, and personality-related practices of the objectification practice (Fredrickson & Roberts, 1997). Instead, ISOS measures instant self-objectification that occurs when a woman encounters another person. Hence, SOQ and ISOS were conceptually different from each other.

The SOQ is the only measure assessing objectification level at personality level, i.e. trait SO. Hence, it was used by several researchers to measure trait self-objectification of individuals (Fredrickson et al., 1998; Noll & Fredrickson, 1998; Tiggemann & Andrew, 2012; Tiggemann & Boundy, 2008; Tiggemann & Lynch, 2001). These studies revealed the adverse effect of having high scores on trait SO measurement. For example, Fredrickson et al. (1998) and Tiggemann and Boundy (2008) showed that women whose trait SO scores were high were more open to triggers of state SO in the environment than their counterparts whose trait SO scores were lower.

To the best of our knowledge, no study has adapted SOQ to other languages with adequate psychometric qualities after its publication. Until now, studies have been conducted with U.S. college students (Fredrickson et al., 1998; Noll & Fredrickson, 1998) and Australian college students (Tiggemann & Andrew, 2012; Tiggemann & Boundy, 2008; Tiggemann & Lynch, 2001). SOQ has always been used in its original English language.

In 2013, Doğan translated SOQ to Turkish language and studied psychometric properties in her master's thesis study. Although there were some correlations between the total SOQ score and other conceptually converging scales used in that study, they were insignificant. The author found significant correlations only between the total SOQ score and some relevant items that were asked in the demographic information form (1. My appearance is quite important for me / Dış görünüşüm oldukça önemlidir; 2. I have trouble focusing on my daily chores if I feel dissatisfied with my appearance / Görünüşümden memnun olmadığım günlerde günlük işlerime odaklanmakta zorluk çekerim). The author stated that the insignificant findings are due to the fact that there is no available Turkish scale related to objectification.

Doğan (2013) stated that due to the ordinal nature of the items in the SOQ, reliability and validity analyses were not run. However, the author did not discuss the pattern of the answers on this scale. This is an important point since many

psychology studies in Turkey recruit university students or psychology students. Many of the assessment tools used in these studies are Likert-type scales and students are used to answer the questions in Likert-type scale fashion. The ordering of the SOQ items was originally determined as assigning 0 to least important attribute and 9 to most important attribute. However, Turkish people are used to assign small numbers to more important items. They are used to rank some items from the most important to the least important in a 1, 2, 3, 4... fashion. The ranking procedure asked by the SOQ is not parallel to the general expectations of the Turkish students.

To proceed to the experimental study of the objectification theory, a necessary step seems to be conducting Turkish adaptation of the SOQ and The OBC Scales. So, in Study I, reliability and validity study of the Turkish version of these measurement tools was conducted.

2.3. Method

2.3.1. Participants

Participants were female Turkish university students. At Time 1, the sample consisted of 174 women, 139 of whom were undergraduate students. They were aged 18 to 30 years ($M = 22.93$, $SD = 3.17$). In terms of socioeconomic status (SES), 10.9% ($n = 19$) of them reported they have low, 81.6% ($n = 142$) of them reported they have middle, and 7.5% ($n = 13$) of them reported they have high SES. Majority of the participants were single (91.4%, $n = 159$) while there were 15 participants (8.6%) who reported that they are married.

Time 1 participants were called for the Time 2 assessment and 127 women agreed to participate. Of them, there were 107 (84.3%) undergraduate students. Time 2 participants were aged 18 to 30 ($M = 22.50$, $SD = 3.00$). In terms of socioeconomic status (SES), 12% ($n = 15$) of them reported they have low, 83% ($n = 105$) of them reported they have middle, and 5% ($n = 7$) of them reported they have high SES.

Majority of the participants were single (93%, $n = 118$) while there were 9 participants (7%) who reported they are married.

2.3.2 Measures

2.3.2.1. Background Information. Participants were asked their age, marital status, education level, height and weight.

2.3.2.2 Objectified Body Consciousness. Surveillance, body shame, and control beliefs of the participants were assessed by the OBC Scales (McKinley & Hyde, 1996). The original scale is in English and it has 24 items answered on a 7-point Likert type scale. The test-retest reliability of the subscales ranged between .73 and .79 ($p < .001$). Validity of the scales were assessed by examining their relations with body esteem. While surveillance had a negative correlation with body esteem ($r = -.39, p < .001$); body shame has a strong negative correlation with it ($r = -.51, p < .001$) (Franzoi & Shields, 1984). Control beliefs were not significantly related to body esteem, they were positively related to both surveillance and body shame. The scale was translated to Turkish in the present study. Internal consistency of the scale was .64 in the current study. While, internal consistency of the subscales ranged between .64 and .75.

2.3.2.3 Body Consciousness. Public and private body consciousness were assessed by Self-Focused Attention Scale (Kiropulos & Klimidis, 2006). The scale has 17 items and none of them is reversed item. Items in the scale are answered on a 4-point Likert type scale ranging from “*strongly disagree*” to “*strongly agree*”. Construct validity of the scale was assessed with its relation to depression (Beck Depression Inventory-2 [BDI]; Beck, Steer, & Brown, 1996), anxiety (State-Trait Anxiety Inventory [SFAS]; Spielberger, Gorsuch, & Lushene, 1970) and illness concern (Illness Concern Scale [ICS]; Klimidis & Minas, 1998). Correlation coefficients between SFAS and BDI-2, STAI and ICS were positive indicating that the scale has satisfactory construct validity. Internal consistency of the four dimensions ranged between .54 and .70. The Turkish version of the scale was studied by Akın, Demir, Akkuş, Bilgin, and Güneş (2013). It has four subscales:

private body consciousness, private self-consciousness, public body consciousness, and public self-consciousness. Internal consistency of the subscales ranged between .57 and .68. Confirmatory factor analysis revealed that four-dimensional model had a good fit ($\chi^2 = 273.94$, $df = 105$, $RMSEA = .069$, $GFI = .91$, $AGFI = .87$, and $SRMR = .079$). Higher scores correspond to more self-focused attention. Internal consistency reliability of the subscales in the current study ranged between .53 and .65. Internal consistency of the whole scale in the current scale was .76.

2.3.2.4 Appearance Anxiety. Participants' appearance anxiety was assessed by the Social Physique Anxiety Inventory (SPAI; Hart, Leary, & Rejeski, 1989). The inventory was used to measure self-presentational anxiety related to appearance. It includes 12 items (e.g., "In the presence of others, I feel apprehensive about my physique/figure") and the answers are scored on a 5-point Likert type scale ranging from "not at all" to "extremely". Higher scores indicate greater social physique anxiety. The scale has high internal consistency reliability ($\alpha = .90$) and test-retest reliability ($r = .82$). Construct validity of the original scale was measured by correlations of SPAI with self-consciousness (Fenigstein, Scheier, & Buss, 1975), fear of negative evaluation (Leary, 1983a) and interaction anxiousness (Leary, 1983b). SPAI correlated moderately with interaction anxiousness and fear of negative evaluation. Hence SPAI showed strong correlations with measures that are related to general concerns of others evaluations. While SPAI significantly correlated with public self-consciousness, it was not significantly correlated with private self-consciousness. SPAI correlated positively with degree to which people think about their observable aspects; whereas it did not correlate with degree to which people think about their nonobservable aspects. The scale was adapted to Turkish culture by Mülazımoğlu-Ballı and Aşçı (2006). Internal consistency of the adapted scale is .81 and test-retest reliability is .81 both of which are moderately high. Pearson Product Moment Correlation coefficient was used to test the criterion related validity between SPAI and Body Image Scale (Berscheid, Walster, & Bohrnstedt (1973) scores. The correlation coefficients were negative and ranged

between .43 and .57. The authors stated that SPAI Turkish version has satisfactory validity and reliability. Internal consistency of the scale was .88 in the current study.

2.3.2.5 Trait Self-objectification. Trait self-objectification was evaluated by the Self-Objectification Questionnaire (SOQ), which was developed by Noll and Fredrickson (1998). This questionnaire was aimed to explicitly measure general self-objectification. The test has a list of 10 body attributes and participants are asked to rank order them in order of their importance to physical self-concept. 10 body attributes contain five appearance-based attributes (weight, sex appeal, physical attractiveness, firm/sculpted muscles, and measurements) and five competence-based attributes (physical coordination, health, strength, energy level, physical fitness level). Scoring involves getting the sum of the ranks of appearance-based attributes and competence-based attributes separately. Then, the sum of the ranks for the competence attributes is subtracted from the sum of the ranks for the appearance attributes. Scores can range between -25 to $+25$ whereby higher scores indicate greater dependence on physical self-concept focused to appearance, in other words, greater self-objectification. The scale was translated to Turkish by Doğan (2013). The reliability and validity of Turkish adaptation of the study were reexamined in the scope of this study. Internal consistency reliability of the scale was .83 in the current study.

2.3.2.6 Body Image. Sociocultural Attitudes Towards Appearance Questionnaire-3 (Thompson et al., 2004) was used to assess body image of the participants. It has 4 subscales: information, pressure, internalization-general, and internalization-athlete. Internal consistency of the subscales were high. They ranged between .92 and .96. Internal consistency of the whole scale was .96. The total score was positively and significantly correlated with Ideal Body Internalization Scale-Revised (Stice & Agras, 1998), Eating Disorders Inventory (Garner, 1991) Drive for Thinness and Body Dissatisfaction subscales. SATAQ-3 was translated to Turkish by Kalafat, Özbaşı, and Dilek (2008). The scale has 25 items and they are answered on a 5-point type Likert scale ranging from “*strongly disagree*” to “*strongly agree*”. The internal consistency of the factors ranges between .74 and .91

while it is .93 for the whole scale. Confirmatory factor analysis revealed that four-dimensional model had a good fit ($\chi^2 = 834.97$, $df = 105$, RMSEA= .07, NFI= .86, CFI= .90, and RFI= .84). All these statistics indicate that Turkish SATAQ-3 has satisfactory psychometric qualities. Internal consistency of the scale in the current study was .93, while it ranged between .70 and .91 for the subscales.

2.3.3. Procedure

In translation process of the scales, translation and back-translation method (Brislin, Lonner, & Thorndike, 1973) was used. Three bilingual psychology experts translated the OBC scales independently. Two bilingual psychology experts selected best translated items from three translations. After that, another expert translated Turkish items to English for final comparison. The SOQ was translated to Turkish by Doğan (2013), this translation was examined by the author and the same translation was used in the study.

The study was approved by the Middle East Technical University Research Center for Applied Ethics. An online survey (qualtrics.com) was prepared for data collection. University students were asked to participate to the study in exchange for extra course credits. They were also told that they can call their friends to participate to the study. All participants filled out informed consent forms and debriefed at the end of the study. Participation was voluntary. The Time 2 measurement took place after 3 weeks.

2.4. Results

2.4.1 The OBC Scales

2.4.1.1 Data Screening

Minimum and maximum scores of each variable was checked. Male participants were excluded from the data set ($n = 10$). Ages of female participants were checked and 2 participants were excluded from further analyses because they are older than 30 years. Univariate outliers were calculated by Z scores and no univariate outlier

was found. Participants with more than 25% missing values were excluded from all analyses. Multivariate outliers were investigated by Mahalanobis distance for the OBC Scales. A value exceeded the cutoff so that 1 participant was excluded from further analyses [$\chi^2_{(16)} = 39.252, p < .001$].

2.4.1.2 Confirmatory Factor Analysis for the OBC Scales

EQS Version 6.1 was used to conduct confirmatory factor analysis (CFA). First, the original 3-factor model was calculated by confirmatory factor analysis of the sample variance-covariance matrix. The original 3-factor model indicated an overall fit of the data $SB \chi^2 = 379.72, df = 245, p < .001, CFI = .83, RMSEA = .052, SRMR = .076$. Standardized factors loadings showed that the first (.179) and the ninth items (.085) were not loading well. Other items loaded significantly under their factors adequately (ranging between .25 and .82). As a result of this, to improve the fit, 1st and 9th items were deleted from analyses.

The second CFI was conducted with 22 items because surveillance factor lost 2 items. The second CFA showed that data fit the model more adequately; $SB \chi^2 = 280.49, df = 202, p < .001, CFI = .87, RMSEA = .047, SRMR = .077$. Standardized factor loadings were all significant and ranged between .25 and .78 under their factors.

2.4.1.3 Reliability Analysis

The internal consistency of each of the OBC scales was examined by Cronbach's alpha coefficients. At Time 1, internal consistency reliability of the scales ranged between .64 and .75, which indicate a good reliability. From Table 1, Corrected item-total correlations and Cronbach's alpha if item deleted were displayed for each scale.

Test-retest reliability of each scale was calculated by two subsequent measurements by a 3-week interval. All test-retest reliabilities were significant at $p < .01$ level. These statistics were also shown in Table 1.

2.4.1.4 Correlations among the OBC Scales

At Time 1, surveillance ($M = 3.54$, $SD = 1.02$) correlated positively and significantly with body shame ($M = 2.80$, $SD = 1.03$) ($r = .478$, $p < .001$, $N = 174$) while it correlated negatively and significantly with control beliefs ($M = 5.15$, $SD = .96$) ($r = -.165$, $p < .05$, $N = 174$). Body shame and control beliefs correlated negatively and significantly ($r = -.225$, $p < .01$, $N = 174$).

2.4.1.5 OBC Items Mean and Standard Deviations

Means and standard deviations of the items of the OBC scales at Time 1 were displayed in Table 1.

2.4.1.6 Construct Validity of the OBC Scales

Correlations among the OBC Scales, Self-Focused Attention Scale (SFAS), Social Physique Anxiety Inventory (SPAI), and Self-Objectification Questionnaire (SOQ) were displayed in Table 2.

Surveillance ($r = .066$, $p = \text{n.s.}$), body shame ($r = .128$, $p = \text{n.s.}$), and control beliefs ($r = -.133$, $p = \text{n.s.}$) scales did not significantly correlate with private body consciousness. These insignificant and very low correlations might point that the OBC scales were conceptually different from being aware of internal thoughts and processes. This result was also in line with the original study (McKinley & Hyde, 1996). On the other hand, other scale of SFAS, public body consciousness that refer to how one looks to others, was significantly and positively correlated with surveillance ($r = .311$, $p < .01$).

When the correlations among the subscales of SOQ and the OBC scales were investigated, in line with the expectations, surveillance ($r = -.202$, $p < .01$) and body shame ($r = -.236$, $p < .01$) were negatively and significantly correlated with competence. However, control beliefs ($r = .156$, $p < .05$) were positively and significantly correlated with competence.

Table 1

Test-Retest Reliability, Internal Consistency Reliability, Means and Standard Deviations of the OBC Scales

Items	Corrected Item- Total Correlation	<i>M</i>	<i>SD</i>	Cronbach's alpha if item deleted	Internal Consistency Reliability	Test- retest Reliability (<i>N</i> = 127)
Surveillance					.635	.68
3	.327	3.35	1.59	.605		
7	.306	2.84	1.82	.615		
14	.324	3.85	1.83	.608		
16	.528	3.96	1.80	.523		
18	.275	9.94	1.70	.625		
20	.452	3.28	1.53	.562		
Body shame					.747	.78
2	.541	3.74	2.01	.699		
5	.498	2.87	1.81	.709		
8	.445	1.82	1.36	.722		
11	.413	2.17	1.71	.726		
13	.369	2.98	1.66	.734		
15	.313	3.53	1.96	.748		
17	.441	2.96	1.68	.721		
22	.553	2.38	1.55	.702		
Control beliefs					.699	.68
4	.384	5.54	1.59	.671		
6	.513	5.44	1.73	.641		
10	.221	5.76	1.37	.701		
12	.291	4.73	1.89	.695		
19	.447	4.48	1.67	.657		
21	.429	5.46	1.82	.661		
23	.344	5.93	1.62	.679		
24	.381	3.93	1.76	.648		

These results were opposite for the relation between appearance and objectification level. Surveillance ($r = .237, p < .01$ for appearance; $r = .422, p < .01$ for objectification level) and body shame ($r = .172, p < .05$ for appearance; $r = .381, p < .01$ for objectification level) were significantly and positively correlated with appearance. But, control beliefs did not significantly correlate with appearance ($r = -.006, p = \text{n.s.}$) and objectification level ($r = -.136, p = \text{n.s.}$).

In terms of attitudes towards body, the patterns of the result stayed the same. In other words, while surveillance and body shame exhibited stronger correlations (positive and significant correlations) with pressure (surveillance $r = .45, p < .05$; body shame $r = .48, p < .01$), internalization-general (surveillance $r = .46, p < .01$; body shame $r = .39, p < .01$) and internalization-athlete (surveillance $r = .21, p < .05$; body shame $r = .32, p < .01$) subscales of SATAQ-3; control beliefs were not significantly correlated to subscales of SATAQ-3 (correlations ranged between -.03 and -.14).

Additionally, when the OBC Scales associations with appearance anxiety scales were examined, the pattern of the correlation of OBC Scales repeated themselves. Surveillance, and body shame were strongly (positively and significantly) correlated with feeling of discomfort (surveillance $r = .40, p < .01$; body shame $r = .44, p < .01$) and expecting negative evaluation (surveillance $r = .54, p < .01$; body shame $r = .56, p < .01$) subscales of SPAI. Whereas, control beliefs had weaker associations with these subscales of SPAI (feeling of discomfort $r = -.14, p = \text{n.s.}$; expecting negative evaluation $r = -.20, p < .01$).

The correlation with information factor of SATAQ-3 was an indicator that surveillance and body shame were not the same construct. The only factor that differentiated surveillance from body shame was information factor of SATAQ-3. While surveillance exhibited a stronger association (positive and significant) with information subscale ($r = .23, p < .01$); body shame had weaker association with it ($r = .12, p = \text{n.s.}$). Therefore, while information converged with surveillance, it was unrelated with body shame.

Among all intercorrelations, the strongest correlations of the OBC scales exhibited with appearance anxiety scales (SPAI) ($r = .535$ for surveillance; $r = .556$ for body shame; $r = -.201$ for control beliefs; $p < .01$).

Last, when the OBC scales and appearance anxiety relation was investigated, it was seen that all three scales of the OBC significantly correlated with expectation of negative evaluation. This result supported the convergent validity of surveillance, and body shame with negative evaluations from others. It also supported the divergent validity of control beliefs from two scales and expectation of negative evaluations from others.

2.4.1 The Self-Objectification Questionnaire (SOQ)

2.4.2.1 Data Screening

To detect multivariate outliers for appearance and competence, Mahalanobis distance was calculated [$\chi^2(2) = 13.816$, $p < .001$]. One participant's datum was excluded from the further analyses because it was a multivariate outlier.

2.4.2.2 Confirmatory Factor Analysis for the SOQ

EQS Version 6.1 was used to conduct confirmatory factor analysis (CFA). First, the original 2-factor model was calculated by confirmatory factor analysis of the sample variance-covariance matrix. The original 2-factor model indicated a good overall fit of the data SB $\chi^2 = 62.72$, $df = 31$, $p < .001$, CFI = .95, RMSEA = .077, SRMR = .073. Standardized factors loadings ranged between .18 (item 2; health) and .78 (item 10; size of the body). Although 2nd item yielded a low factor loading, because the calculation of objectification depends on a difference between two subscales (each has five items), losing one item in the subtrahend could inflate the difference score, which also would inflate objectification levels. That is why, since it was a necessary and meaningful item in this relatively short questionnaire; it was continued to be used in the further analyses.

Table 2

Intercorrelations among The OBC Scales, SFAS, SOQ; SATAQ-3, and SPAI.

Scale Name	Subscales	The OBC Scales		
		Surveillance	Body shame	Control beliefs
SFAS	Public body	.311**	.186*	.022
	Private body	.066	.128	-.032
SOQ	Appearance	.237**	.172	-.006
	Competence	-.202**	-.236**	.156*
	Objectification	.422**	.381**	-.136
SATAQ-3	Information	.231**	.121	-.133
	Pressure	.452*	.481**	-.143
	Internalization-General	.455**	.394**	-.129
	Internalization-athlete	.21**	.323**	-.035
SPAI	Feeling of discomfort	.397**	.444**	-.140
	Expectation of negative evaluation	.535**	.556**	-.201**

Note 1. SFAS: Self-Focused Attention Scale, SOQ: Self-Objectification Questionnaire, SATAQ-3: Sociocultural Attitudes Towards Appearance Questionnaire-3, SPAI: Social Physique Anxiety Inventory.

Note 2. * $p < .05$, ** $p < .01$.

2.4.2.3 Correlations among the SOQ Subscales

The SOQ has two subscales: appearance and competence. Objectification level was calculated by subtracting competence scores from appearance score. As expected, competence ($M = 33.47$, $SD = 7.47$) and appearance ($M = 28.12$, $SD = 9.94$) were significantly correlated with each other ($r = .501$, $p < .001$).

2.4.2.4 The SOQ Items Mean and Standard Deviations

Means and standard deviations of the items of the SOQ at Time 1 were displayed in Table 3.

2.4.2.5 Reliability Analysis

The internal consistency of each of the SOQ subscales was examined by Cronbach's alpha coefficients. At Time 1, internal consistency reliability of appearance and competence were .84 and .73, respectively. These values indicated good internal consistency reliability. In Table 3, corrected item-total correlations and Cronbach's alpha if item deleted were displayed for each scale.

Table 3

Internal Consistency Reliability, Means and Standard Deviations of the SOQ

Item	Corrected Item- Total Correlation	<i>M</i>	<i>SD</i>	Cronbach's alpha if item deleted	Internal Consistency Reliability
Appearance					.84
3	.616	5.49	2.62	.819	
5	.690	5.71	2.73	.798	
6	.675	6.30	2.23	.805	
8	.585	4.90	2.68	.828	
10	.688	5.70	2.38	.800	
Competence					.73
1	.590	5.89	2.55	.642	
2	.256	8.20	1.45	.750	
4	.484	5.28	2.56	.693	
7	.608	6.94	2.06	.639	
9	.546	7.15	1.93	.666	

2.4.2.6 Construct Validity of the SOQ

Intercorrelations among the SOQ, the OBC scales, Social Physique Anxiety Inventory (SPAI), and Self-Objectification Questionnaire (SOQ) were displayed in Table 4.

Table 4

Intercorrelations among the SOQ, the OBC scales, SATAQ-3, and SPAI.

Scale Name	Subscales	The SOQ		
		Appearance	Competence	Objectification
OBC	Surveillance	.237**	-.20**	.422**
	Body shame	.172*	-.20**	.381**
	Control beliefs	-.006	.156*	-.136
SATAQ-3	Information	.246**	.038	.233**
	Pressure	.185*	-.20**	.37**
	Internalization-General	.183*	-.20**	.383**
	Internalization-athlete	.036	-.17*	.179*
SPAI	Feeling of discomfort	.002	-.30**	.242**
	Expectation of negative evaluation	.062	-.15*	.279**

Note. * $p < .05$, ** $p < .01$

In assessing objectification level, as the Table 4 shows, appearance is not enough in and of itself. So, the objectification simply does not mean giving importance to appearance; instead it means giving importance to appearance more than competence. Thus, the difference between appearance and competence is a better way of measuring objectification as the SOQ suggested.

As expected, the objectification level assessed by SOQ had stronger correlations with surveillance and body shame of the OBC scales. However, the association between control beliefs and objectification was nonsignificant.

With sociocultural attitudes, objectification level has strong correlations.

Particularly with pressure ($r = .37, p < .01$) and internalization-general ($r = .38, p <$

.01), objectification level had stronger correlations which was a result that was expected conceptually.

The association between internalization-athlete and objectification was not a strong association ($r = .18, p < .05$). Since objectification was related with having an acceptable look to others, internalization of athletic standards might not be strongly related with it.

Among all factors, control beliefs and objectification relation was insignificant. This might be because these two variables were conceptually unrelated to each other. Control beliefs seemed to be distinct concept when compared to body shame and surveillance in the current sample. Hence, although these control beliefs of the OBC and SOQ assess objectification (state or trait), their association was weak. In discussion part, this finding was discussed in detail.

2.5 Discussion

There were two objectives of the Study I. The first objective was to conduct Turkish adaptation of the Objectified Body Consciousness Scales and study their psychometric properties in a Turkish sample. The second objective was to examine the psychometric properties of the Self-Objectification Questionnaire, which was translated to Turkish by Doğan (2013). For factor structure, Confirmatory Factor Analyses (CFA) were run in EQS version 6.1. To examine internal consistency reliability, Cronbach's alphas were calculated. The OBC Scales' test-retest reliabilities were examined by Time 1 and Time 2 measurements with a 3-week interval. To examine construct validity, the relations among some relevant measurement tools and the OBC scales and the SOQ were examined via Pearson Product-Moment correlation analyses.

2.5.1 The OBC Scales

First, CFA was run to study the fit of the data to the original factor structures of each scale. For the OBC Scales, three factor (i.e., surveillance, body shame, control) solution was investigated by using Turkish sample data. The results yielded a good

fit of the data from the current sample to the three-factor model. Different from the original scale, the first (I rarely think about how I look / Nasıl görüdüğüm hakkında nadiren düşünürüm) and the ninth items (When I can't control my weight, I feel like something must be wrong with me / Nasıl görüdüğümü diğer insanların görüntüsü ile nadiren karşılaştırırım) of the scale did not load satisfactorily under body surveillance scale. This could be a result of the translation issues. Surveillance items measure the extent to which women see themselves as others see them (McKinley & Hyde, 1996). Since these items did not load to their factors, they were excluded from further analyses. Thus, Turkish version the OBC scales had 22 items. There was a similar situation in the study of Moradi and Varnes (2017). They argued that item 3 from body surveillance and items 14 and 15 from body shame did not load well under their factors. Hence, these items could be deleted from OBC.

The relations among the OBC Scales were calculated by Pearson Product-Moment correlation coefficient. The surveillance and body shame correlation of the current sample was similar to the original study ($r = .48$ in current sample; $r = .66$ in original study; both $p < .001$). However, the correlation between surveillance and control beliefs, and the correlation between body shame and control beliefs were different than the original study. While these two correlations were positive and significant in the original study; in the current sample, they were negative and significant. In the reevaluation study of OBC scales (Moradi & Varnes, 2017), they obtained similar findings. While body shame and body surveillance were positively correlated ($r = .69, p < .001$), control beliefs were negatively correlated with body surveillance ($r = -.17, p < .01$) and body shame ($r = -.26, p < .001$).

Several factors might have contributed to these findings. First, control beliefs scale of the OBC Scales consists of 8 items and they are 4th, 6th, 10th, 12th, 19th, 21st, 23rd, 24th items of the whole scale. The items which directly or in a reversed fashion try to ask whether a person is in control of these; the look they are born with (4th item), body (6th item), look (10th item), how their body looks (12th item), the genes that control weight (19th item), weight (21st and 23rd items), the genes that determine

outlook (24th item). In Turkish, these words were görünüm (4th item), beden (6th item), görünme (10th item), beden görünümü (12th item), genler (19th and 24th items), and kilo (21st and 23rd items). These items show that some of them are controllable while some others are not. For example, the look a person has depends on bodily parts, such as ears, nose, height, hair, leg length etc. on which personal control is limited as compared to the control for weight. So, the control over the 4th item (görünüm) and that over the 21st item could be perceived differently. Genes, on the other hand, seems nearly completely related with external locus of control since personal control over genes is nearly impossible. Hence, the participants might have believed that they have different levels of control (beliefs) on the items of this scale. Because of different wording and the new research on the controllability of these items might have resulted in misunderstandings of the items. Moradi and Varnes (2017) argued that control beliefs items were poor indicators of control beliefs scale, so they should be excluded.

Another explanation is the understanding of the word “control” in Turkish sample. Participants who believed that they were in control of their body and appearance might report less body shame and less need for surveillance. When we compare means and standard deviations of the OBC scales, it is seen that the largest difference between the current and the original study was for control beliefs. In the original sample consisting of 121 women, its mean was 3.93 ($SD = .70$) while in this sample at Time 1 ($N = 174$), its mean was 5.16 ($SD = .96$). These results might suggest that Turkish sample reported that they were more in control of their appearance than the original sample.

Yet another possible explanation could be history. Original study was conducted in 1996; while this study was conducted on 2016. A twenty-year gap and the expansion of the social media might have created more awareness and need for controlling the body and the appearance than it was 20 years ago.

When test-retest reliabilities were examined, current study yielded approximately similar results with the original study. For the current study test-retest reliabilities

were .68, .78, and .68 ($p < .01$) for surveillance, body shame and control beliefs, respectively. While, in the original study test-retest reliabilities were .79, .79, and .73 ($p < .01$) in the same order. Hence, in terms of test-retest reliabilities, the original and the current findings are consistent.

Internal consistency of the OBC scales were similar with the original study. They were .64, .75, and .70 for surveillance, body shame, and control beliefs, respectively. Whereas among the samples of the original study Cronbach's alpha reliability coefficients were in .70 and .80 range for body shame and body surveillance. Whereas, they are in .60 and .70 range for control beliefs scale. In Moradi and Varnes (2017) study, results were similar; internal consistency reliabilities were .84, .80, and .71 for body surveillance, body shame, and control beliefs, respectively. Therefore, except surveillance, internal consistency results of the other scales are consistent with the original study. Internal consistency of body surveillance in the current study was lower than it was in the original study.

Construct validity of the OBC scales were examined by its relation with related measures, i.e., SFAS, SOQ, SATAQ, and SPAI. First, SFAS measures general body and private body factors. Among intercorrelations, while body shame and surveillance had strong correlations with some factors, control beliefs had insignificant correlations with those factors. This pattern repeated itself in other studies. For instance, control beliefs were not significantly correlated with internalization-general factor of SATAQ-3 in the current study ($r = -.13, p = \text{n.s.}$); similarly, control beliefs were negatively correlated with the same scale of SATAQ-3 ($r = -.14, p < .001$) in Moradi and Varnes (2017) study. Although the correlations were similar to each other, the first was insignificant while the latter was significant. This might be due to the difference between the samples. In the current study, there were 174 women aged between 18 and 30 years ($M = 22.93, SD = 3.17$), while in Moradi and Varnes (2017) study the sample consisted of 368 women aged between 18 and 35 years ($M = 20.33, SD = 2.52$).

For SFAS, general body means being apprehensive about how oneself is seen by others. Private body, on the other hand, measures being attentive to personal feelings and thoughts. As expected, surveillance and body shame were positively correlated with general body; but they were not correlated with private body. This result supported the idea that body shame and surveillance had good qualities to represent objectification levels. Additionally, these two scales were conceptually different from private body perceptions such as interoceptive awareness.

This result was continued to be supported by the correlations of surveillance and body shame with competence from the SOQ, and internalization subscales of SATAQ. Significant and strong correlations with the SPAI indicated that surveillance and body shame were conceptually similar with negative evaluations from others. This was in line with the proposition of the original study of the OBC scales (McKinley & Hyde, 1996).

Although the OBC scales, particularly the body shame scale, was used in many studies, our review of the literature showed that this was the first attempt to study an adaptation of the scale to Turkish. This study aimed to conduct Turkish adaptation of the scale with satisfactory psychometric qualities. Results revealed that Turkish version of the OBC scales have satisfactory psychometric qualities. Nevertheless, further investigation of surveillance scale might improve the psychometric qualities of the Turkish OBC Scales. Excluding control beliefs scale might be another issue for future studies in examining Turkish OBC scales.

2.5.2 The SOQ

The second aim of this study was to validate the psychometric qualities of the SOQ (Noll & Fredrickson, 1998). The SOQ was frequently used in self-objectification research to measure trait self-objectification. The SOQ has 10 attributes; half of them are related with competence and the other half is related with appearance. The participants were asked to rank order these items from 0 to 9; while 9 means the most important attribute, 0 means the least important attribute. Moreover, the

participants were asked not to give the same number to two attributes in the instructions.

However, in this study it was seen that the participants could not follow the instructions well enough. Instead, they understood that each attribute was to be rated on a 9-point Likert type scale, so; they gave two or more attributes the same number. Thus, items of SOQ were not answered as if they were ordinal; instead, participants treated each item as if they were answered on an interval measurement (9-point Likert type scale).

The scale was translated to Turkish by Doğan (2013). In Doğan's study, it was said that because the scale needed an ordinal scoring, Cronbach's alpha for the internal consistency reliability could not be calculated. For construct validity, The SOQ was correlated with Social Appearance Anxiety Inventory ($r = .06, p = n.s.$) and Social Physique Anxiety Inventory ($r = .05, p = n.s.$); however, the correlations were insignificant. The author discussed that these results were insignificant since there was no other available Turkish scale to measure objectification directly or indirectly. Instead, the author asked some questions regarding appearance in the demographics form, and found that the SOQ was significantly correlated with them, which could be used as an evidence for convergent validity. These items and the correlations were as follows: "My appearance is quite important for me / Dış görünüşüm benim için oldukça önemlidir" ($r = .28, p < .01$); "I have trouble focusing on my daily chores if I feel dissatisfied with my appearance / Görüntümden memnun olmadığım günlerde günlük işlerime odaklanmakta zorluk çekerim" ($r = .25, p < .01$); "I enjoy watching programs related with aesthetic operations / Estetik operasyonlarla ilgili programları izlemekten keyif alırım" ($r = .22, p < .01$); and "I often feel the need of looking to mirror in a day / Gün içerisinde sık sık aynaya bakma ihtiyacı hissederim" ($r = .24, p < .01$).

To examine the factor structure and the fit of the data from the current sample to the two-factor solution, CFA was run. According to the results, except the item 2, other items loaded under their subscales sufficiently, and the data fit the model well. The

low factor structure of the item 2 “health” could be related to the translation and the different understanding of health in two different cultures. In fact, according to World Health Organization (WHO), health consists of physical, psychological, social and spiritual wellbeing in addition to being disease-free. If the participants have thought that being healthy means being a disease-free individual, they would have rated the item more for appearance rather than competence. Because of this, this item might have showed insufficient factor loading to the competence subscale. Nevertheless, since the objectification level depends on the difference of appearance from competence; it was thought that subtracting one item would affect the measurement drastically due to the short item number of the scale. Therefore, item 2 was decided to be sustained for the further analyses.

Internal consistency reliability results of the SOQ factors were satisfactory. To examine the construct validity, the SOQ relation with some other related constructs was investigated. These measurement tools were SPAI, OBC, and SATAQ. As expected, except control beliefs from the OBC, the SOQ exhibited strong correlations with conceptually-related measurements. Control beliefs, which measured the extent to which a person perceives himself/herself in control of his appearance, was a conceptually distinct concept than the trait-objectification level measured by the SOQ.

In sum, the study also aimed to study the psychometric properties of the SOQ. The reliability and the validity analyses revealed that the SOQ has satisfactory psychometric qualities for Turkish sample.

2.6 General Discussion

Study I was an important step to conduct the experimental study on objectification which was explained in the Study II section. Self-objectification studies have been expanding in the literature. The important point is, when a quick review was done in the well-known databases, the studies are predominantly from English speaking cultures. This is due to the nature of the theory; the objectification theory (Fredrickson & Roberts, 1997) put forward that the internalization of the third-

person eye occurs in Western cultures. However, non-Western cultures are not free of the effects of Western cultures. Advertisements, movies, series, video clips, various kinds of visual arts, and ideas have been exchanging in Western and non-Western countries. From this viewpoint, objectification should also be studied in non-Western cultures.

Statistical analyses yielded satisfactory results for both measurement tools. Though, for both of the scales findings are suggested to be replicated in Turkish literature. The translation of the items could be revised. In this study, Turkish women and predominantly university students were recruited. This sample may not be representative of the Turkish women population. Another suggestion is; therefore, to replicate the findings in other Turkish women samples. Moreover, the data were collected via online data collection method. Although this method is feasible, it was seen that many people opened the webpage for the scale; read the informed consent, and left the study. This might lead to lose the participants who belong to focus group but decided not to participate to the online study. Therefore, last suggestion of this study is to conduct studies by more efficient methods, such as online studies done in a laboratories or administrating hardcopies of the questionnaires.

For good objectification research, measurement tools with satisfactory psychometric qualities are needed in non-Western cultures. Hence, this study aimed to study the most frequently used measurement tools of objectification in a Turkish sample. For trait objectification, the SOQ; for body shame the OBC scales were examined. According to the current literature, this study was the first attempt in conducting adaptation of the OBS scales to a foreign language, and the second attempt of the translation of the SOQ to Turkish. We hope this study will enable other researchers to study objectification in Turkey.

CHAPTER 3

STUDY 2

3.1 Method

3.1.1 Participants

Respondents of study II were different from those of the study I. There were 170 women in the sample of this study. All participants were university students from Çankaya University ($N = 95$) and Middle East Technical University ($N = 75$). The age range of the participants was 18-30 ($M = 21.44$, $SD = 1.60$). In terms of marital status, all of the participants were single. The mean height of the participants was 165.5 cm with a standard deviation of 6.28. The mean weight of the participants was 58.03 with a standard deviation of 9.89. Means, standard deviations, and frequency table for grades, SES, size and diet experience were given in Table 5.

3.1.2 Measures

3.1.2.1 Demographics. Participants' university, class, age, gender, socioeconomic status, marital status, height in cm, and weight in kg were asked in the demographics questionnaire.

3.1.2.2 Trait Self-Objectification. Trait self-objectification was evaluated by the Self-Objectification Questionnaire (SOQ), which was developed by Noll and Fredrickson (1998). This questionnaire was aimed to explicitly measure general self-objectification.

Table 5

Descriptive Statistics for Grades, SES, Size, Diet experience and BMI of the Participants.

Variables	Levels	Frequency	Percentage	<i>M</i>	<i>SD</i>
Grades	1	49	28.8	2.12	.94
	2	68	40		
	3	36	21.2		
	4	17	10		
SES	Low	10	5.9	2.02	.38
	Middle	145	85.3		
	High	15	8.8		
Size	XS	18	10.6		
	S	54	31.8		
	M	63	37.1		
	L	28	16.5		
	XL	7	4.1		
Diet	No	86	50.6		
	Yes	83	48.8		
BMI	Underweight	27	16		
	Normal weight	127	75		
	Overweight	16	9		

The questionnaire has a list of 10 body attributes and participants are asked to rank order them in order of their importance to physical self-concept. Ten body attributes contain five appearance-based attributes (weight, sex appeal, physical attractiveness, firm/sculpted muscles, and measurements), and five competence-based attributes (physical coordination, health, strength, energy level, physical fitness level). Scoring involves getting the sum of the ranks of appearance-based attributes and competence-based attributes separately. Then, the sum of the ranks for the competence attributes is subtracted from the sum of the ranks for the appearance attributes. Scores can range between -25 and $+25$ whereby higher scores indicate greater dependence on a physical self-concept focused to

appearance, in other words, greater self-objectification. Turkish adaptation of the study was accomplished in the scope of Study I. The internal consistency reliability coefficient of SOQ for the present sample was .61.

3.1.2.3 State Self-objectification. Modified version of Twenty Statements Test (TST; Fredrickson et al., 1998) was used to assess state-self objectification. Participants completed 10 sentences that begin with “I” to describe their condition (feelings, thoughts, ideas). Two independent researchers then coded responses into one of six categories: body shape and size, other physical appearance, physical competence, traits or abilities, states or emotions, and uncodable or illegible. Inter-rater reliability for appearance items in the first two categories was .93, and .80 for the whole scale (Tiggemann & Boundy, 2008). This measurement was used to check the effect of the experimental manipulation in Study II.

Tiggemann and Boundy (2008) suggested that earlier items of the modified version of the TST was more indicative of participants’ state SO than later items. They reached this conclusion based on the recommendation of Gapinski, Brownell, and LaFrance (2003). So, state SO was operationalized as the number of the responses in the first two categories (body shape and size, and other physical appearance) in first three responses. The internal consistency reliability coefficient of TST for the present sample was .78.

3.1.2.4 Appearance Anxiety. Participants’ appearance anxiety was assessed by the Social Physique Anxiety Inventory (SPAII; Hart, Leary, & Rejeski, 1989). The inventory was used to measure self-presentational anxiety related to appearance. It includes 12 items (e.g., “In the presence of others, I feel apprehensive about my physique/figure”) and the answers are scored on a 5-point Likert type scale ranging from “not at all” to “extremely”. Higher scores indicate greater social physique anxiety. The scale has high internal consistency reliability ($\alpha = .90$) and test-retest reliability ($r = .82$). Construct validity of the original scale was measured by correlations of SPAII with self-consciousness (Fenigstein, Scheier, & Buss, 1975), fear of negative evaluation (Leary, 1983a) and interaction anxiousness

(Leary, 1983b). SPAI correlated moderately with interaction anxiousness and fear of negative evaluation. Hence SPAI showed strong correlations with measures that are related to general concerns of others evaluations. While SPAI significantly correlated with public self-consciousness, it was not significantly correlated with private self-consciousness. SPAI correlated positively with degree to which people think about their observable aspects; whereas it did not correlate with degree to which people think about their nonobservable aspects. The scale was adapted to Turkish culture by Mülazımoğlu-Ballı and Aşçı (2006). Internal consistency of the adapted scale is .81 and test-retest reliability is .81 both of which are moderately high. Pearson Product Moment Correlation coefficient was used to test the criterion related validity between SPAI and Body Image Scale (Berscheid, Walster, & Bohrnstedt (1973) scores. The correlations coefficients were negative and ranged between .43 and .57. The authors stated that SPAI Turkish version has satisfactory validity and reliability. The internal consistency reliability coefficient of SPAS for the present sample was .89.

3.1.2.5 Body Shame. Body Shame subscale of the Objectified Body Consciousness scales (OBC Scales; McKinley & Hyde, 1996) was used to assess body shame. There are eight items rated on a 7-point Likert type scale as to how participants feel at that moment. Higher scores indicate greater body shame. The scale has satisfactory internal consistency ($\alpha = .75$) and good test-retest reliability. The scale was adapted to Turkish in the scope of the Study I. The internal consistency reliability coefficient of body shame scale for the present sample was .78.

3.1.2.6 Negative Mood. A series of Visual Analogue Scales (VAS) (Heinberg & Thompson, 1995) were employed to measure negative mood. Five adjectives (happy, anxious, confident, angry and depressed) were rated on a 100 mm horizontal line with a vertical line between the polar points of “none” and “very much”. The distance between the participant’s mark on the line and to” none” polar point shows the participant’s score for each adjective. VAS has two advantages. First, it is sensitive to the small changes in mood. Second, it is advantageous for

repeated measures design since it is not easy for participants to recall their initial responses easily. Positive items are reverse coded and all items are summed. An average is calculated as a composite score for negative mood. Scores on VAS measures correlated significantly with subscales of Profile of Mood States (PMO; McNair, Lorr, & Droppelman, 1971). In Tiggemann and Andrew's (2012) study, internal consistency reliability ranged between .81 and .86 for four experimental conditions. The internal consistency reliability coefficient of VAS-negative mood for the present sample was .85.

3.1.2.7 Body Dissatisfaction. Two Visual Analogue Scales (VAS; Heinberg & Thompson, 1995) were used to measure state body dissatisfaction. Two stems (dissatisfaction with my weight and dissatisfaction with my appearance) will be rated by the participants on a 100 mm horizontal line with a vertical line between the polar points of "none" and "very much". Then, the distance between the participants' mark on the line and to "none" polar point gives the participant's score for each stem. These two items were correlated significantly with body dissatisfaction subscale of Eating Disorders Inventory (Garner, Olmstead, & Polivy, 1983). In Tiggemann and Andrew's (2012) study internal consistency reliability ranged between .79 and .86 for four experimental conditions. The internal consistency reliability coefficient of VAS-body dissatisfaction for the present sample was .95.

3.2 Procedure

The necessary permission was obtained from METU Applied Ethics Board to conduct the study. Participants were voluntary university students from Çankaya University and Middle East Technical University (METU). Students were called to a laboratory study by appointment. The hardcopy questionnaires were administered to them in the laboratory. They were given extra credits in exchange of their participation.

The main aim of the study was to study differences in dependent variables across six different scenarios. These scenarios were (1) wearing sweater and jeans in a

dressing room and looking to oneself in the mirror, (2) wearing sweater on a beach while a man is looking, (3) wearing sweater and jeans on a beach while a woman is looking, (4) wearing a swimsuit in a dressing room and looking to oneself in the mirror, (5) wearing a swimsuit on a beach when a man is looking, (6) wearing a swimsuit on a beach when a woman is looking.

Participants were called to the study which was held in a laboratory environment consisting of chairs and tables. The name of the study was announced as “Environmental Factors and Body Study”. So, participants were not fully informed about the real aim of the study. They were given appointments for participation. In a group of 2 to 6 individuals, they were welcomed to the laboratory. They were let to be seated according to their wish. After they sat, they were told that: “Hello, welcome to a study including some scenarios. The study consists of two phases. Before beginning, please read the informed consent and sign it. As you can see there is a code on the informed consent. So, your names will remain anonymous. Thank you for participation.”

For the first phase, informed consent, demographic information form and SOQ were provided to participants. After they finished filling out these forms, the experimenter separated the informed consent form from the rest of the questionnaire set, gave a code to the participant, and filed it separately. For the second phase, participants were provided with six scenarios. These scenarios were given the same code before the participants read them. Each scenario was written on a separate page. At the beginning, there was a page including general instructions. The participants were told that “Now you are in the second phase of the study. Please read the general instructions. There are six different scenarios. Please read each of the scenarios and consider yourself as the protagonist in the scenario and answer the following questions accordingly.” After they finished the second phase, their data were paired with the first phase documents and filed.

Since the nature of the experiment was repeated measures design, all participants were exposed to all conditions. The order of presentation of scenarios was

counterbalanced (Balanced Latin square) for 6 different orders across the sample. For each dependent variable, one-way ANOVA results were run to examine the effect of the sequence. All *F* statistics were insignificant; thus, the main effect of scenarios was insignificant.

The participants were asked about their expectation of the study. They told that they expected something about the environment, like the effect of weather on their mood. This was done to check whether participants understood the aim of the study. After this, the participants were debriefed thoroughly. Debriefing form was given to them before they left the laboratory.

3.3 Results

3.3.1 Initial Analysis and Data Screening

All data were collected by hardcopy surveys and they were entered to SPSS. Participants whose answers were missing more than 25% of the all answers were not entered to SPSS. Before proceeding to hypotheses testing, data screening was performed to a total of 186 participants. Normality assumption was tested by examining skewness and kurtosis of the variables. As George and Mallery (2010) suggested, the skewness and kurtosis values should be in between +2 and -2 range for normal univariate distribution. After all variables were examined in terms of skewness and kurtosis, it was seen that none of the variables exceeded upper or the lower limit. Hence, no transformation was performed since the normality assumption was met.

To identify multivariate outliers, Mahalonobis distance was calculated [$\chi^2(32) = 59.70, p < .001$]. Participants whose Mahalonobis distance exceeded this cutoff were excluded from further analyses. This made a total of 13 participants. After this operation, univariate outliers were investigated. For this, Z scores were computed so values exceeding -3.29 and +3.29 were determined as univariate outliers (Tabachnick & Fidell, 2007). Only three participants exceeded this limit and they

were also excluded from the analyses. This operation resulted in 170 participants to remain for further analyses.

3.3.2 Means and Standard Deviations of the Variables in Study II

Means and standard deviations of the variables in Study II were examined. The values were given in Table 6.

Table 6

Means and Standard Deviations for Negative Mood, Appearance Anxiety, and Body Dissatisfaction, Body Shame and State SO in Study II.

Scenarios	Negative Mood		Appearance Anxiety		Body Dissatisfaction		Body Shame		State SO	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Sweater-self	20.4	14.1	33.9	8.66	2.97	2.70	2.7	.96	.79	.94
	6	9	4				5			
Sweater-male	31.0	19.8	33.9	8.61	3.25	2.60	2.7	.90	.74	.99
	3	3	0				7			
Sweater-female	31.1	19.0	34.2	8.78	3.22	2.65	2.7	.92	.70	.90
	6	2	0				3			
Swimsuit-self	39.0	24.4	35.6	9.57	4.30	3.19	2.8	1.0	1.9	1.1
	4	6	6				9	6	6	2
Swimsuit-male	39.8	24.0	35.1	9.97	3.92	3.11	2.8	1.0	1.3	1.1
	7	5	6				7	1	3	3
Swimsuit-female	40.4	23.7	35.7	10.1	3.99	3.11	2.8	1.0	1.3	1.1
	5	3	2	1			6	3	7	1
Min-Max	0 - 100		5 - 60		0 - 10		1 - 7		0 - 3	

3.3.3 Correlations among the Variables in Study II

Pearson correlation coefficients were examined among 30 variables (6 scenarios across 5 dependent variables; appearance anxiety, negative mood, body dissatisfaction, body shame and state SO). However, since a 30 x 30 correlation matrix is not a compact one, instead of it, general means were calculated across 6 scenarios for 5 dependent variables. All correlations among the means of the variables were found to be significant at $p < .001$ level. Table 7 illustrates these intercorrelations.

Table 7

Pearson Correlation Coefficients among Appearance Anxiety, Negative Mood, Body Dissatisfaction, Body Shame and State SO.

	1	2	3	4	5
1. Negative mood	1				
2. Appearance anxiety	.80*	1			
3. Body dissatisfaction	.71*	.72*	1		
4. Body shame	.53*	.68*	.54*	1	
5. State SO	.63*	.65*	.58*	.50*	1
Internal consistency	(.85)	(.89)	(.95)	(.78)	(.78)

Note 1. * $p < .001$

Note 2. Values in parentheses show Cronbach's alpha coefficients

3.3.4 Participants' Characteristics

All participants' body mass indices (BMI) were calculated by $BMI = \text{kg}/\text{m}^2$ formula. Mean BMI was 21.15 and standard deviation of BMI was 3.19.

Based on the BMI classification table of World Health Organization (WHO, 2004), participants were categorized. According to WHO (2004), if BMI was less than 18.49, they were classified in underweight group. The second class is normal and it includes BMI between 18.50 and 24.99. The third group is overweight group and it includes the BMI more than 25.00. Depending on this classification, the mean and standard deviation of BMI of the participants of the current study falls within the normal weight class, which was a result consistent with other studies, such as Tiggemann and Andrew (2012).

After the classification, current sample consisted of 27 underweight, 127 normal weight, and 16 overweight participants. The three weight groups were compared on trait SO, state SO, body shame, body dissatisfaction, negative mood, and appearance anxiety. State SO, body shame, body dissatisfaction, negative mood, and appearance anxiety were computed across 6 scenarios and overall mean for each of the variables was used in the below calculation. Results were shown in Table 8.

The three weight classes did not differ significantly on trait SO [$F(2,167) = .57, p = \text{n.s.}$]. However, they did significantly differ on negative mood [$F(2,167) = 4.54, p < .05$], appearance anxiety [$F(2,167) = 5.36, p < .01$], body dissatisfaction [$F(2,167) = 16.60, p < .001$], body shame [$F(2,167) = 3.05, p < .05$], and state SO [$F(2,167) = 3.86, p < .05$].

Other than BMI, trait SO was also investigated in the preliminary analyses.

Participants' trait SO was also examined in the preliminary analyses. Overall mean trait SO was -7.52 and standard deviation was 9.87.

Table 8

Means and Standard Deviations for Trait SO, State SO, Body Shame, Body Dissatisfaction, Negative Mood, and Appearance Anxiety by BMI groups and significance of effects

Variables	Under weight	Normal Weight	Over weight	Total Sample	Min- Max
Trait SO	-8.81 _a (7.59)	-7.05 _a (10.24)	-9.06 _a (10.36)	-7.52 (9.87)	-25 - +25
State SO	.82 _a (.48)	1.23 _b (.73)	1.10 _{ab} (.71)	1.15 (.70)	0 - 3
Body Shame	2.47 _a (.71)	2.84 _{ab} (.94)	3.15 _b (.93)	2.81 (.92)	1 - 7
Body Dissatisfaction	16.15 _a (19.16)	37.52 _b (24.29)	58.26 _c (27.07)	36.08 (25.94)	0 – 100
Negative mood	26.07 _a (15.44)	34.60 _b (14.98)	39.05 _b (17.84)	33.67 (15.65)	0 - 100
Appearance anxiety	29.91 _a (7.99)	35.48 _b (8.60)	37.26 _c (9.97)	34.76 (8.85)	5 - 60

Note 1. The mean scores that do not share the same subscript on the same row are significantly different from each other.

Note 2. Values in parentheses are standard deviations.

Post hoc tests were done by Tukey's honest significant difference (HSD) test.

Underweight group displayed significantly lower state SO than normal and overweight groups. But normal and overweight groups did not differ significantly from each other on state SO.

Second, overweight group showed significantly more body shame than under- and normal weight participants. Under- and normal weight participants did not differ significantly from each other on body shame.

Third, overweight group had significantly greater body dissatisfaction than normal weight group and underweight group. Normal weight group had significantly greater body shame than underweight participants.

Forth, underweight group had significantly lower appearance anxiety than normal and overweight groups. However, normal and overweight groups did not significantly differ from each other on appearance anxiety.

Last, underweight group had significantly lower negative mood than normal and overweight groups. Normal and overweight groups did not significantly differ on negative mood.

3.3.5 Effects of Clothes and Type of Gaze on State Self-objectification

It was predicted that there is a main effect of clothes on state SO (Hypothesis 1). Moreover, in comparing the levels of the clothes variable, it was also predicted that swimsuit scenarios would produce higher state SO than sweater-jean scenarios (Hypothesis 1.1).

For the second variable, i.e., type of gaze, it was predicted that there is a main effect of gaze on state SO (Hypothesis 2). For post hoc analysis, it was expected that self-gaze would lead to the highest state SO as compared to the other gazes (Hypothesis 2.1.) When comparing man and woman gaze, it was further expected that male gaze would produce greater state SO than female gaze (Hypothesis 2.2.).

Concerning the interaction of two variables (clothes and type of gaze), Hypothesis 3 suggested that there is an interaction effect of these two variables on state SO.

To test these hypotheses, 3 (type of gazes: self, male, and female) x 2 (clothes: swimsuit, sweater) repeated measures factorial ANOVA was conducted with state SO as the dependent variable. Table 9 displays the mean and the standard deviations for the six conditions as well as the significance of the effects.

Mauchly's test statistics were insignificant ($p = .62$) suggesting that it is reasonable to conclude that the variances of differences were not significantly different (i.e.,

roughly equal). So, two-way ANOVA results were interpreted. There was a significant main effect for clothes on state SO, $F(1,169) = 187.23, p < .001, \eta p^2 = .53$, whereby swimsuit scenarios elicited significantly higher state SO than sweater scenarios (Hypotheses 1 and 1.1)

Second, there was a significant main effect for type of gaze, $F(2,338) = 17.40, p < .001, \eta p^2 = .09$, suggesting that self-gaze led to greater state SO than male and female gazes. However, male and female gazes were not significantly different in the level of state SO they gave rise to. (Hypotheses 2, 2.1, and 2.2)

Third, interaction of clothes and condition was significant $F(2,338) = 14.60, p < .001, \eta p^2 = .08$, which showed that self-gaze elicited greater state SO than other gazes only when cloth was the swimsuit; in other words, self-gaze did not result in statistically greater state SO than other gazes when cloth was the sweater.

Additionally, neither in sweater nor in swimsuit scenarios, male gaze and female gaze led to significantly different state SO from each other (Hypothesis 3).

Table 9.

Means and Standard Deviations for State SO by Clothes and Type of Gaze.

Clothes		Type of gaze		
		Self-gaze	Male observer	Female observer
	<i>M</i>	.79 _a	.75 _a	.70 _a
Sweater	(<i>SD</i>)	(.94)	(.99)	(.90)
	<i>M</i>	1.95 _b	1.34 _c	1.37 _c
Swimsuit	(<i>SD</i>)	(1.12)	(1.14)	(1.11)

Note. The mean scores that do not share the same subscript on the same row or on the same column are significantly different from each other.

3.3.6 Effects of Clothes and Type of Gaze on Body Shame, Appearance Anxiety, Negative Emotions, and Body Dissatisfaction

To study these four overall experimental effects, a doubly multivariate MANOVA was run, which was also done in Tiggemann and Andrew's (2012) study (Hypotheses 4, 5, 6, 7). This analysis is recommended for moderately correlated variables (Tabachnick & Fidell, 2007). A 3 (type of gaze) x 2 (clothes) within subjects MANOVA with body shame, appearance anxiety, negative emotions, and body dissatisfaction as multiple dependent variables were conducted. This analyses yielded a significant main effect for type of gaze (Wilk's $\lambda = .86$; $F(8, 670) = 6.34$, $p < .001$; $\eta p^2 = .07$); and clothes (Wilk's $\lambda = .66$; $F(4, 166) = 21.00$, $p < .001$; $\eta p^2 = .34$). Additionally, multivariate interaction was significant (Wilk's $\lambda = .87$; $F(8, 670) = 5.81$, $p < .001$; $\eta p^2 = .07$).

Bonferroni correction was computed as $.05/4 = .0125$. Follow-up univariate tests of significant effects indicated that there was a significant main effect of clothes on body dissatisfaction [$F(1, 169) = 53.74$, $p < .001$; $\eta p^2 = .24$], body shame [$F(1, 169) = 14.19$, $p < .001$; $\eta p^2 = .08$], negative mood [$F(1, 169) = 81.37$, $p < .001$; $\eta p^2 = .33$], and appearance anxiety [$F(1, 169) = 29.99$, $p < .001$; $\eta p^2 = .15$]. As can be seen from Table 11, swimsuit scenarios led to significantly higher body dissatisfaction, body shame, negative mood, and appearance anxiety than sweater scenarios.

For the main effect of type of gaze, follow-up analyses showed a significant main effect for negative mood [$F(2, 338) = 14.89$, $p < .001$; $\eta p^2 = .08$], but not for body dissatisfaction [$F(2, 338) = .14$, $p = .87$; $\eta p^2 = .00$], body shame [$F(2, 338) = .58$, $p = .56$; $\eta p^2 = .00$], and appearance anxiety [$F(2, 338) = 2.06$, $p = .13$; $\eta p^2 = .01$]. Post-hoc analysis revealed that male (sweater $m = 31.03$, $sd = 19.83$; swimsuit $m = 39.87$, $sd = 24.05$) and female gazes (sweater $m = 31.16$, $sd = 19.02$; swimsuit $m = 40.45$, $sd = 23.73$) led to higher negative mood than self-gaze (sweater $m = 20.46$, $sd = 14.19$; swimsuit $m = 39.04$, $sd = 24.46$). However, male and female gazes did not significantly differ from each other in terms of negative mood.

For the interaction effect of type of gaze and clothes, follow-up analyses showed a significant effect for body dissatisfaction [$F(2, 338) = 8.28, p < .001; \eta p^2 = .05$], and negative mood [$F(2, 338) = 22.23, p < .001; \eta p^2 = .12$]. For appearance anxiety [$F(2, 338) = .62, p = .54; \eta p^2 = .00$], and body shame [$F(2, 338) = .18, p = .84; \eta p^2 = .00$], there was no significant interaction effect of type of gaze and clothes.

For the interaction effect of type of gaze and clothes on body dissatisfaction, post-hoc analyses illustrated that for sweater scenarios, type of gazes did not differ significantly in terms of body dissatisfaction (self-gaze $m = 29.71, sd = 27.01$; male gaze $m = 32.48, sd = 26.01$; female gaze $m = 32.24, sd = 26.51$). However, when participants imagined themselves trying on a swimsuit, the highest body dissatisfaction was achieved in self-gaze ($m = 43.03, sd = 31.94$) and the least body dissatisfaction was achieved in male gaze ($m = 39.16, sd = 31.08$). Female gaze ($m = 39.86, sd = 31.10$) was not significantly different from self- and male gazes in terms of body dissatisfaction.

For the interaction effect of type of gaze and clothes on negative mood, post-hoc analyses illustrated that across swimsuit scenarios, type of gaze did not significantly differ from each other in terms of negative mood (self-gaze $m = 39.04, sd = 24.46$; male gaze $m = 39.87, sd = 24.05$; female gaze $m = 40.45, sd = 23.73$). However, when sweater was imagined to be tried on, male ($m = 31.03, sd = 19.83$) and female gazes ($m = 31.16, sd = 19.02$) led to greater negative mood than self-gaze ($m = 20.46, sd = 14.19$). Female and male gazes did not significantly differ from each other in terms of negative mood.

3.3.7 Moderating Effect of BMI

The moderator role of BMI on the effect of clothing on state SO was investigated (first exploratory analysis). To do this, an interaction between a repeated measures design and a continuous moderator variable, a 3 (type of gaze) x 2 (clothes) repeated measures ANCOVA with BMI as the covariate was run (Tiggemann & Andrew, 2012).

Table 10

Means and Standard Deviations for Body Dissatisfaction, Body Shame, Negative Mood, and Appearance Anxiety by Type of Gaze and Clothes, and Significance of Effects.

Variables		Type of gaze										Inter- action
		Self					Female					
		Sweater	Swimsuit	Sweater	Swimsuit	Sweater	Swimsuit	Sweater	Swimsuit	Gaze	Cloth	
Body Dissatisfaction	<i>M</i>	29.71 _a	43.03 _b	32.48 _d	39.16 _c	32.24 _a	39.86 _{bc}	.14	53.73*	8.28*		
	<i>(SD)</i>	(27.01)	(31.94)	(26.01)	(31.08)	(26.52)	(31.10)					
Body Shame	<i>M</i>	2.75 _a	2.89 _a	2.77 _a	2.87 _a	2.73 _a	2.85 _a	.58	14.19*	.18		
	<i>SD</i>	(.96)	(1.06)	(.90)	(1.01)	(.92)	(1.02)					
Negative Mood	<i>M</i>	20.46 _b	39.04 _a	31.03 _c	39.87 _a	31.16 _c	40.44 _a	14.89*	81.37*	22.23*		
	<i>SD</i>	14.19	24.45	19.83	24.05	19.02	23.72					
Appearance Anxiety	<i>M</i>	33.94 _a	35.66 _a	33.90 _a	35.16 _a	34.20 _a	35.72 _a	2.06	29.99*	.62		
	<i>SD</i>	8.66	9.57	8.60	9.97	8.78	10.11					

Note 1. The mean scores that do not share the same subscript on the same row are significantly different from each other.

Note 2. * $p < .001$

For state SO, BMI was not a significant covariate [$F(1, 168) = 3.48, p = .06; \eta p^2 = .02$]. Moreover, its interaction with clothes was also insignificant [$F(1, 168) = 4.06, p = .06; \eta p^2 = .02$]. Therefore, BMI was not a significant moderator on effect of clothes on state SO.

3.3.8 Moderating Effect of Trait SO

The moderator role of trait SO on the effect of clothing on state SO was investigated (second exploratory analysis). To do this, an interaction between a repeated measures design and a continuous moderator variable, a 3 (type of gaze) x 2 (clothes) repeated measures ANCOVA with trait SO as the covariate was run (Tiggemann & Andrew, 2012).

For state SO, trait SO was not a significant covariate [$F(1, 168) = 1.17, p > .05; \eta p^2 = .01$]. Its interaction with clothes was not significant [$F(1, 168) = 3.57, p = .06; \eta p^2 = .02$]. Therefore, trait SO was not a significant moderator on effect of clothes on state SO.

CHAPTER 4

DISCUSSION OF THE STUDY II

The Study II aimed to see whether an experimental manipulation of type of gaze and clothes could achieve to alter some psychological consequences; i.e., state SO, body shame, body dissatisfaction, appearance anxiety, and negative mood in female participants. While objectification Theory (Fredrickson & Roberts, 1997) provided a clear framework, Adler's Individual Psychology provided a more general viewpoint for this study.

To test the hypotheses of the Study II, a 3 (type of gazes) x 2 (clothes) repeated measures ANOVA was designed where state SO, body shame, body dissatisfaction, appearance anxiety, and negative mood were the dependent variables. Main effects and interaction effects were studied on the psychological consequences and group comparisons were presented in post-hoc analyses. In addition to these analyses, the moderating effect of BMI and trait SO were tested separately on the relation of clothing with psychological variables.

To have a controlled experimental process, some precautions were taken. For example, counterbalancing was used to prevent the findings from being affected by the sequence of the presentation of the scenarios. Balanced Latin square was used for the counterbalancing. In the analyses section, the effect of the counterbalancing on the dependent variables was tested by several one-way ANOVAs but *F* statistics were insignificant suggesting that the order of the presentation of the scenarios did not affect the measurement of the dependent variables.

4.1. Effect of Type of Gaze and Clothes on State SO

Objectification research was relatively new in the literature. Researchers applied several procedures for experimental manipulation some of which are subtle while some are apparent. For example, apparent manipulations were filmmaking by a man or a woman (Gay & Castano, 2010), fat talk (Gapinski, Brownell, & LaFrance, 2003; Salk & Engeln-Maddox, 2011), trying on a swimsuit or a sweater-jean pair (Gapinski, Brownell, & LaFrance, 2003; Hebl, King, & Lin, 2004; Martins, Tiggemann, & Kirkbride, 2007; Quinn, Kallen, Twenge, & Fredrickson, 2006; Quinn, Kallen, & Cathey, 2006), imagining trying on a swimsuit or a sweater-jean pair (Tiggemann & Andrew, 2012), or using images from beauty magazines (Newheiser, LaFrance, & Dovidio, 2010)

Researchers also used some subtle manipulations such as changing laboratory environment with full-scale mirror and beauty magazines (Tiggemann & Boundy, 2008), receiving a compliment from female or male laboratory assistants (Calogero, Herbozo, & Thompson, 2009; Tiggemann & Boundy, 2008), scrambled sentence test (Roberts & Gettman, 2004), and interacting with an opposite-sex partner (Garcia, Earnshaw, & Quinn, 2016).

To the best of our knowledge, of the independent variables of this study, the effect of type of gaze were not studied but effect of clothing was studied several times until this time. Thus, this study is the first attempt to examine whether females are differentially affected by different type of gaze in relation to the dependent variables of the study.

Effect of type of gaze and clothes on only one dependent variable, i.e. state SO, was analyzed for checking the effectiveness of manipulation in terms of objectification. Experimental manipulation check analysis showed that there were significant main effects for type of gazes, clothes, and interaction of these two variables. The result for the main effect of clothes is align with the argument that revealing clothes lead participants feel more state SO than unrevealing clothes. Thus, participants felt more state SO when they thought they tried on swimsuit than sweater. Hence

Hypotheses 1 and 1.1 were confirmed. These results were similar to Tiggemann and Andrew (2012) and Fredrickson et al. (1998).

The result of the main effect of types of gaze yielded that self-gaze elicited greater state SO than male and female gazes. Additionally, male and female gazes did not significantly differ in state SO. Hence, while hypotheses 2 and 2.1 were confirmed, hypothesis 2.2 was not confirmed.

This result is consistent with the main premise of the objectification theory: women internalize the third person eye on their bodies so well that they become their own guard for checking physical attractiveness (Fredrickson & Roberts, 1997). For women, being looked by a male or female did not matter in degree of effect in terms of state SO, but they still felt being objectified; however, the sharpest effect occurred when they looked themselves in the mirror.

Statistically undistinguished female gaze and male gaze effects on state SO in the current study was not in line with the main results of the studies of Calogero (2004), Strelan and Hargreaves (2005), and Gay and Castano (2010). These studies generally reported that male gaze resulted in more state SO than female gaze. They compared only male gaze and female gaze; however, they did not compare them with the self-gaze. In fact, in this study self-gaze is also a female gaze since all participants were females. It was thought that repeated measures design on presentation of scenarios might have led participants not to process female and male scenarios adequately. Another explanation was defensiveness of the participants, which was also apparent in the mean trait SO of the sample. Mean trait SO of the current sample was -7.52 with a standard deviation of 9.87. These statistics meant that participants in the current study gave more importance to their competence than their appearance. These results were very different from previous studies (Fredrickson et al., 1998; Harper & Tiggemann, 2008; Tiggemann & Andrew, 2012). Young undergraduate female students might have acted defensively in answering questions when they were exposed to male and female gaze scenarios because of this reason. However, their defensiveness was not high when they were

exposed to self-gaze scenarios. This situation might also be related to actor observer bias. When participants thought that they were looking to themselves in the mirror, they were the actors since they played gaze on themselves. But, when they imagined that a female or a male was looking at them, they were observer of this situation, whereby their answers might have differentiated. Moreover, type of gaze variable of the study might have given different results when compared to previous studies because of the cultural differences. The participants of the current study live in a more collectivistic culture. Thereby, their answers were different in self-gaze and in male-female gaze scenarios. When they were alone, the participants objectified themselves more than they imagined themselves as being looked at by other people.

The interaction of the type of gaze and clothes was significant. This result demonstrated that self-gaze elicited greater state SO than other gazes only when swimsuit was the cloth. In other words, self-gaze did not result in statistically greater state SO than other gazes when sweater was the cloth. Additionally, neither in sweater nor in swimsuit scenarios, male gaze and female gaze elicited significantly different state SO from each other. So, self-gaze, in other words, the interior female gaze, was showing its detrimental effects when a person's body and body parts were revealing. Covered by pants and sweater, a woman might have felt that she hides her "defected" body parts. Hence the source of the gaze did not lead to significantly different state SO levels when she wears unrevealing clothes. Self-monitoring gaze was in charge when a woman feels more vulnerable to be criticized because of her "not ideal" body and/or her "defected" body part/s are visible to outsiders. This result was important in the point that it showed that a woman carries her monitoring, criticizing, guarding gaze within herself. Moreover, she also protects her body and appearance from the criticisms of this internal guarding gaze, in fact, from herself. This result reminded the researcher the famous philosopher Heraclitus' quote about the resource of destructive forces in a human being: "ἦθος ἀνθρώπου δαίμων/ Ethos anthropoi daimon" which can be translated into English as

“A person’s character is his/her daemon” in which daemon refers to destructive forces.

Although the resource of this guarding self-gaze was unknown in this study, it can be inferred that it was not an inborn characteristic. Socialization process that begins with the infant’s interactions with the parents contribute a child’s behaviors since this child consciously or unconsciously selects characteristics of the people around him/her. As psychoanalytic theory pointed out, identification defense mechanism (Gabbard, 2004; McWilliams, 2010) leads a child select somebody/something to internally represent for the rest of his/her life. Identification refers to internalizing the qualities of a person (i.e., parent, sibling) by becoming like that person.

Although this defense mechanism is grouped under higher-level neurotic defenses, in normal development, identification can serve non-defensive functions (Gabbard, 2004; McWilliams, 2010). In fact, as McWilliams (2010) suggested, identification process that begins in childhood occurs automatically and helps solving anxiety-provoking conflicts. Identification process is also selective, a child can select only certain properties of another to internalize.

Although objectification theory states that a woman internalizes persistent cultural practices on her body, it corresponds to identification defense mechanism in clinical application. Why internalization of cultural practices is not counted as introjection is the fact that in introjection defense mechanism, internalized representations are experienced as other. Moreover, introjection is not selective. Whereas, if a child uses identification defense mechanism, internalized representations are experienced as the self (Gabbard, 2004; McWilliams, 2010). At this point, because the findings of this study suggested that self-gaze resulted in greater state SO than other type of gazes when a revealing cloth was tried on shows that a prevalent practice in culture is incorporated to one’s psychological world with identification defense mechanism.

Originally, objectification theory and Adler’s Individual Psychology pointed out the effect of the practices of patriarchic culture on women. Men’s insidious examination of women body is a degrading practice and it arouses negative

feelings, such as anxiety and shame. As a result, this examining and guarding “cultural eye” should be dealt with a defense mechanism. Hence, women may find a solution by identifying with the patriarchic culture and its guarding/sexualizing eye, especially when their awareness about their appearance is aroused by wearing revealing clothes. So, they integrate this criticizing eye to their internal world and experience this quality of culture as a part of themselves. If they would have used introjection defense mechanism in internalizing this guarding eye, they could experience this quality as “other”. This might have altered this “self-gaze” to “an outsider’s gaze”. Therefore, differences among self-gaze, male gaze and female gaze would not have resulted in this way in terms of state SO.

In sum, when the effect of type of gaze and clothes on state SO was examined, the interaction result suggested something important in psychology of women about anxiety-provoking cultural practices. These persistent cultural practices are coped with identification defense mechanism and integrated as a part of self in women. Interestingly, the power of this integrated eye is stronger than that of female and male gazes (outsider gazes) in leading to state SO. Therefore, being objectified by others is less effective than feeling objectified. The reason for this result might be explained by the collectivistic nature of Turkish culture. Cultural practices might have led people to do the worst to themselves so that they might not feel the worst case in front of strangers. This practice might have led participants to identify themselves with the objectifying gaze more strongly than other cultures. Therefore, self-gaze leads to higher state SO than female or male gazes, which is contrary to the results of the previous studies in the literature.

4.2. Effect of Type of Gaze and Clothes on Body Shame, Appearance Anxiety, Negative Emotions, and Body Dissatisfaction

4.2.1 Main Effect of Clothes on Body Shame, Appearance Anxiety, Negative Emotions, and Body Dissatisfaction

After checking the effectiveness of objectification manipulation, to assess the effectiveness of the experimental manipulation on other dependent variables, i.e.

body shame, appearance anxiety, negative emotions, and body dissatisfaction, a doubly multivariate 3 (type of gaze) x 2 (clothes) repeated measures MANOVA was conducted.

Results suggested that there was a significant main effect of clothes on body dissatisfaction, body shame, negative mood, and appearance anxiety. Overall, swimsuit scenario elicited significantly higher body dissatisfaction, body shame, negative mood, and appearance anxiety than sweater scenario. In other words, when women supposed that they wore body-revealing cloth, they felt more body related shame, negative mood, body dissatisfaction and appearance related anxiety, than when they supposed that they wore unrevealing cloth. This result might be due to the feeling of being open to body-related criticism when women imagined themselves in swimsuits. They might have allocated their cognitive resources to focusing on their body and appearance. This situation might have provoked anxiety and negative feelings, since they might have felt falling short of “the thin ideal” and might have felt body related shame. This result was in line with Tiggemann and Andrew (2012) study. They also ran 2 (clothes) x 2 (setting) repeated measures ANOVA with body shame, body dissatisfaction, and negative mood. Their findings suggested that swimsuit led to more body shame, body dissatisfaction, and negative mood. Tiggemann (2001) further confirmed this result by suggesting that body-focused situations regardless of being social or not (i.e., beach and dressing room) led to lower body satisfaction than non-body focused situations (i.e., refectory and home). The similarity of the findings obtained from the current study, Tiggemann (2001) study, and Tiggemann and Andrew (2012) study might be due to the fact that they all depend on imagined scenarios.

Main effect of clothes was also similar in state SO, body shame, appearance anxiety, negative emotions, and body dissatisfaction. Previous analysis showed that swimsuit scenario led to more state SO than sweater scenario. A 3 (type of gaze) x 2 (clothes) repeated measures MANOVA showed that swimsuit scenario led to more body shame, appearance anxiety, negative emotions, and body dissatisfaction than

sweater scenario. The cloth variable served as an effective manipulation in altering all dependent variables across its levels.

This result suggested the importance of clothes in psychology of women by stressing that clothes that make women focus on their body will have some experiential and psychological consequences, such as increased body dissatisfaction, body shame, negative mood, and appearance anxiety than clothes that do not make women focus on their body. This result should be interpreted with caution. Revealing clothes are not limited to swimsuits and unrevealing clothes are not limited to swimsuit-jeans pair. Therefore, rather than thinking about clothes as revealing or not, women's experience of clothes seems to be important. In other words, the fact that revealing clothes make women feel more body dissatisfaction, body shame, negative mood, and appearance anxiety than unrevealing clothes should not be interpreted as wearing unrevealing clothes is safer in terms of the experiences they lead to in women; thereby, they should be advised to wear unrevealing clothes. Instead, this result should be interpreted as clothes that make women feel more focused on their body lead women to have more psychological and experiential consequences. At the end, what is toxic in making women experience psychological costs is not only the clothes themselves; rather the practice of society, which is given in response to seeing women in some kinds of clothes, is toxic for women to experience psychological costs.

4.2.2 Main Effect of Type of Gaze on Body Shame, Appearance Anxiety, Negative Emotions, and Body Dissatisfaction

A 3 (type of gaze) x 2 (clothes) repeated measures MANOVA yielded a main effect for type of gaze only for negative mood. Other three dependent variables (i.e., body shame, appearance anxiety, and body dissatisfaction) were not statistically affected by the type of gaze. Type of gaze had three levels, i.e., self, male, and female. Although this variable is introduced to the literature for the first time, these levels can be grouped as public/social (male and female gaze) and private/nonsocial (self-gaze).

Post-hoc analysis revealed that male and female gazes elicited higher negative mood than self-gaze. However, male and female gazes did not significantly differ in terms of their effect on negative mood. Therefore, it can be suggested that public circumstances increase negative mood more than private ones. This result is in accordance with the findings of Tiggemann and Andrew (2012) study. The findings of their 2 (setting) x 2 (clothes) repeated measures MANOVA yielded a significant main effect for setting (public and private) on negative mood. They suggested that public setting lead to significantly more negative mood in women than private settings. However, they found the same pattern for body dissatisfaction, too; which was not the case in the current study.

Although appearance anxiety and body shame were not significantly affected by the type of gaze in the current study, a study comparing female and male gazes conducted by Calogero (2004) showed that male gaze resulted in more appearance anxiety and body shame than female gaze in women. Although Calogero's (2004) study did not have a self-gaze condition, it showed the differences between male and female gazes, a result that was not parallel to the findings of the current study. The reason why female and male gazes did not differ in the current study might be the nature of scenarios; i.e., they considered themselves as the protagonist in the scenarios. However, in Calogero's (2004) study, participants actually met males and females and interacted with them.

In another study, males and females were shown pictures of females and they were asked to describe the female on the picture. The results showed that females assign more negative emotions to the female in the picture than males (Newheiser, LaFrance, & Dovidio, 2010). This result was not parallel to the findings of the current study. The current study suggested that female and male gazes resulted in more negative mood than self-gaze; however female and male gazes were not significantly different from each other. The reason of these conflicting findings might be explained by several factors. First, Newheiser, LaFrance, and Dovidio's (2010) study did not have a self-gaze condition; their comparison is binary between females and males. Second and more important, Newheiser et al. (2010) study was

different from the current study and Calogero's (2004) study in terms of their procedures. Newheiser, LaFrance, and Dovidio (2010) asked questions to individuals who objectified other individuals; whereas in the current study and in Calogero (2004) study, questions were asked to individuals who were objectified by other individuals.

Negative mood was affected by the type of gaze variable in a different way than by the state SO. Among the groups/levels of the type of gaze, self-gaze resulted in more state SO than female and male gazes. Female and male gazes were not different from each other in terms of state SO. However, among the levels of type of gaze, female and male gazes resulted in greater negative mood than self-gaze, whereby female and male gazes were not significantly different from each other. This difference can be summed up as state SO was more in private condition than in public conditions; but negative mood was more in public conditions than in private condition. This difference between negative mood and state SO could be explained by the nature of these variables. State SO was a cognitive state in which people are distracted from the environment and focused on their body and body parts. State SO was acquired as a consequence of an individual's socialization process and acquired by some defense mechanisms, and it is not an inborn quality of humans. On the other hand, negative mood and emotions are inborn human qualities. Emotions are central to all our endeavors, i.e., cognitive processes, social behavior, and physical health (Halle, 2003). The expression of these negative emotions, i.e., how and where to express these negative emotions, can be shaped by the socialization process and defense mechanisms. However, negative feelings are not acquired, in fact their existence is a part of human psychology. Their occurrence generally depends on the interactions with other people. Because of this difference, state SO and negative feelings might have been different across public and private conditions.

4.2.3. Interaction Effect of Type of Gaze and Clothes on Body Shame, Appearance Anxiety, Negative Emotions, and Body Dissatisfaction

4.2.3.1 Interaction Effect of Type of Gaze and Clothes on Body Dissatisfaction

The interaction of type of gaze and clothes was significant for body dissatisfaction and negative mood but not for body shame and appearance anxiety. Hence the levels of type of gaze interacted with the levels of clothes for two dependent variables, i.e., body dissatisfaction and negative mood.

Post-hoc analyses illustrated that for sweater scenarios, type of gaze did not differ significantly in terms of body dissatisfaction. However, when participants imagined themselves trying on a swimsuit, the greatest body dissatisfaction was achieved in self-gaze whereas the least body dissatisfaction was achieved in male gaze condition. Female gaze was not statistically different from two types of gazes.

From these results, it was thought that when an unrevealing cloth was imagined to be tried on, females might have felt safe from receiving body related criticisms so that the source of the gaze did not matter in the level of body dissatisfaction.

However, when a revealing cloth was imagined, body dissatisfaction was elevated thereby who was looking to their body gained importance. Specifically, self-gaze led to the highest body dissatisfaction, whereas opposite-sex gaze elicited the least body dissatisfaction. Female gaze score, although in between, was not statistically different from either gaze in terms of body dissatisfaction.

Cattarin, Thompson, Thomas, and Williams (2000) conducted a study in which participants viewed some commercials. These commercials were divided into two groups, the group in which commercials that were ranked high and the commercials that were ranked low for the attractiveness of the women in them. They asked female participants to compare them with the women in the commercials and they measured participants' negative mood (i.e., anger) and body dissatisfaction before and after the presentation of commercials. Their results suggested that commercials that were ranked high for the attractiveness of the women in them resulted in increases in depression, anxiety, and body dissatisfaction of the participants than the other commercial group. The researchers also suggested that individuals who have higher tendency to internalize sociocultural norms of beauty and attractiveness are

more vulnerable to the negative effects of viewing thin ideals. Therefore, they underlined the importance of social comparison in making one woman vulnerable to the effects of viewing thin models while having high tendency to internalize sociocultural norms of beauty.

The result regarding the interaction effect of type of gaze and clothes on body dissatisfaction revealed by MANOVA showed that source of gaze matters on body dissatisfaction only if women imagined themselves wearing swimsuits. Considering oneself in a swimsuit might have led participants to focus on their body and recall internalized cultural beauty standards. Since a woman in this context compares her body with the internalized thin ideal in her mind, she might have felt the highest body dissatisfaction when she was alone than she was viewed by a male. Since female gaze was not different from self-gaze in terms of body dissatisfaction in this context, considering that a female was looking to herself while wearing a swimsuit, a female participant might have found an opportunity to compare her own body with the viewer's body. However, this could not be applied to male gaze scenario. This result could be due to the fact that women compare their body with the body of an actual woman or an imagined woman but not with the body of a man. In sum, these findings suggested that source of body dissatisfaction may lie behind the social comparison, particularly upward social comparison (Wheeler & Miyake, 1992).

4.2.3.2 Interaction Effect of Type of Gaze and Clothes on Negative Mood

The interaction effect of type of gaze and clothes on negative mood yielded that across swimsuit scenarios, types of gaze did not significantly differ on negative mood. Being undifferentiated, all three gazes result in greater negative mood than overall sweater scenario. However, participants imagined they wore a sweater, male and female gazes elicited greater negative mood than self-gaze. Female and male gazes did not significantly differ in terms of negative mood in this context.

For negative mood, it was discussed that public conditions (i.e., where there are outsiders and viewers) increase negative mood more than private situations, which

is parallel to the findings of Tiggemann and Andrew (2012). Interaction effect of type of gaze and clothing on negative mood showed that: type of clothing can change this result, but the premise is valid only for unrevealing cloth, not for a revealing cloth. A revealing cloth (i.e., swimsuit) increases negative mood so much that source of gaze/setting does not matter; on the other hand, an unrevealing cloth (i.e., sweater) keeps negative mood at an optimum level that type of gaze can show its effects across its three levels, whereby outsiders' gazes achieve greater negative mood than self-gaze. This might be related to some cognitive processes, such as not being distracted by recalling internalized beauty standards. In other words, when participants imagined they wear a sweater, they might not have been quite distracted since their bare body was not visible to others. Hence, they might have enough resources to process the resource of their emotions, especially negative ones. They might have thought which type of gaze led to more negative mood. However, when they imagined they wear swimsuits, they might have been so distracted with the internalized beauty standards and comparing their bare body with this ideal that they were overwhelmed by the negative mood they experience and could not utilize the resources to process the source of the negative mood.

Interaction effect of 3 (type of gaze) x 2 (clothes) repeated measures MANOVA resulted in different directions for the levels of independent variables on negative mood and body dissatisfaction. This could be due to the nature of dependent variables. Although negative mood and body dissatisfaction were suggested to be experiential costs of objectification practice and causes of some women-specific psychopathologies (Fredrickson & Roberts, 1997), they are different from each other in terms of their nature. Negative mood and emotions, as discussed in the previous sections, are inborn (Halle, 2003). An emotion is a rapid appraisal of personal significance of the situation that prepares one to take action (Berk, 2006). Thus, the experience of emotions requires no conscious effort. Whereas, satisfaction is a state and it is not an inborn quality. As Longman Dictionary of Contemporary English puts forward, satisfaction is "a feeling of happiness or pleasure because you have achieved something or got what you wanted" (Summers, 2006). Feeling of

satisfaction, or its opposite state, dissatisfaction lies on emotions and fulfillment of personal expectations. Expectations develop as people are motivated toward achieving some end. For this reason, body dissatisfaction can be affected by social comparison while negative mood can be affected by distraction in allocation of cognitive resources.

Another result that draws attention was post-hoc results in type of gaze for state-SO and for negative mood. Although state SO and negative mood were correlated significantly and positively ($r = .63, p < .001$), the changes across different gazes were not similar for these dependent variables. In other words, self-gaze led to higher state SO than male-female gazes whereas female-male gazes led to negative mood than self-gaze. This difference should be related to collectivistic cultural practices for objectification. In terms of state SO, participants were distracted more when they imagined looking at themselves since their internal inspecting gaze was more active in this case. But when imagined someone is looking at themselves, they were not distracted so strongly that they could act defensive for the negative effect of objectification. However, participants needed another person to look at them to assign an emotion. They reported that they felt more negative mood when they imagined they are looked at by another than they are alone. Hence, assigning emotions required different processes than feeling objectified.

4.2.3.3 Interaction Effect of Type of Gaze and Clothes on Body Shame and Appearance Anxiety

Unlike body dissatisfaction and negative mood, MANOVA results did not show significant differences in body shame and appearance anxiety across different scenarios. Tiggemann and Andrew (2012) found significant differences across each scenario for body shame. This might be due to they used a different version of the body shame scale of OBC scales. They modified the scale by “Right now I am feeling...” words so that each item of the body shame subscale began with these words. This modification might better address to the instant feelings of body shame in the scenarios, rather than using them as they are in the OBC scales. Another

explanation might be imagining oneself in a specific scenario might not be strong enough to elicit differences in body shame. For example, in an actual manipulation, Tiggemann and Boundy (2008) used compliments in the study and found significant differences in body shame although they used the body shame scale of the OBC scales as they are.

In fact, appearance anxiety is closely linked with shame. When women compare their body with the culturally-idealized beauty standards, they report feeling anxious because of their body and appearance, but what they also feel shame in not meeting the beauty standards. Shame creates confusion since it makes people to turn themselves. Shame make women feel that they fall short of ideal. Negative emotion of shame, thereby, lead women to make correction attempts to change appearance (M. Lewis, 1992). Hence, women may attempt to use cosmetics, exercise, begin to diet, undergo plastic surgeries, or they may develop symptoms of eating disorders, depressive disorders.

4.3 Moderator Role of BMI

When the moderator role of BMI on the relation of clothes and state SO was investigated, a 3 x 2 repeated measures ANCOVA was computed while BMI was a covariate. However, BMI did not show significant covariate effect not it had a significant interaction with clothes. So, it was concluded that BMI was not moderating the effect of clothing on state SO in the current study.

Likewise, in Tiggemann and Andrew's (2012) study, BMI was not a significant moderator on clothes' effect on state SO. They argued that effect of clothes on state SO was so common to all women that women from different BMI groups showed similar sensitivity to state SO when they imagined trying on a sweater or a swimsuit.

The sample characteristics in Tiggemann and Andrew (2012) were as follow; the age range was between 18 and 29 ($M = 20.20$, $SD = 2.66$), mean BMI was 21.92 ($SD = 3.35$). those in the current study were very similar; the age range was

between 18 and 30 ($M = 21.44$, $SD = 1.60$), mean BMI was 21.15 ($SD = 3.19$). Depending on this similarity and knowing that two samples were consisted of undergraduate students, BMI had a similar effect when interacted with clothes on state SO.

Apart from the interaction of BMI and clothes on state SO, when participants' characteristics were investigated, their BMI was classified on the basis of WHO (2004) classification system. After BMI was grouped under three clusters, i.e., underweight, normal weight, and overweight, its effects on negative mood, appearance anxiety, body dissatisfaction, body shame, trait SO, and state SO were examined. At this point, it should be noted that the sample sizes of three groups were not equal. There were 27 underweight, 125 normal weight, and 16 overweight participants in the current study.

These three BMI groups were compared on trait SO, state SO, negative mood, appearance anxiety, body dissatisfaction, and body shame. Results of one-way ANOVA yielded that except for trait SO, three BMI groups significantly differed on other variables. The same procedure was accomplished in Tiggemann and Andrew (2012) study. Their findings revealed that three BMI groups differed on body shame, body dissatisfaction and negative mood but not trait SO and state SO.

BMI groups did not differ significantly on trait SO, which is a kind of a personality characteristics to pay more attention to appearance than physical sensations. This result was parallel to Tiggemann and Andrew's (2012) study. BMI is a controllable construct, a person can lose weight and lower his/her BMI, however trait SO is a relatively stable characteristic (Fredrickson & Roberts, 1997). Therefore, BMI could not be stronger enough to cause changes on trait SO of the participants.

Another point which is not similar to Tiggemann and Andrew's (2012) study was post hoc analyses results. In Tiggemann and Andrew's (2012) study, the higher levels of body dissatisfaction, body shame and appearance anxiety were measured for overweight, then for normal weight and the least for underweight participants. In the current study, however, normal and over-weight participants were not different

on the state SO and negative mood measurements, but their scores were higher than the underweight group. For body shame, overweight group had higher levels than normal group. Underweight group was not significantly different from other two groups. For appearance anxiety and body dissatisfaction, overweight group had higher levels than normal weight group, who in turn had higher levels than the underweight group.

Regardless of their BMI groups, all participants of this study reported that they had negative mood, appearance anxiety, body shame, and body dissatisfaction. Even the underweight group reported these negative consequences as the overweight BMI group. This showed the distortion in body perception in all BMI groups. Although the BMI categories differed, all participants reported negative consequences of objectification.

In sum, BMI achieved to show its effect alone. Once the participants were divided into three BMI groups and compared to each other, BMI showed its effect on state SO, negative mood, appearance anxiety, body dissatisfaction, and body shame. However, BMI did not yield a moderator effect with clothing on state SO.

4.4 Moderator Role of Trait SO

As the second exploratory analysis, moderator role of trait SO was investigated on effects of clothes on state SO. Trait SO was a continuous variable as a moderator, and clothes was a repeated measures variable; to see the moderator effect of trait SO 3 x 2 repeated measures ANCOVA was computed where trait SO was a covariate. Results indicated that trait SO was not a significant covariate and it meant that trait SO was not a significant predictor of state SO across all scenarios. Moreover, the interaction of trait SO and clothes was not significant, suggesting that trait SO was not a significant moderator.

The sample of Study II consisted of females whose mean trait SO was -7.52 with a standard deviation of 9.87. This mean of the current study sample was not similar with previous studies. For instance, Fredrickson et al. (1998) recruited American

college students whose mean trait SO was .08. Two studies employed Australian undergraduate students had similar means. They are .24 with a standard deviation of 12.71 (Tiggemann & Andrew, 2012) and .32 with a standard deviation of 14.47 (Harper & Tiggemann, 2008).

Tiggemann and Andrew (2012) results also did not show a moderator effect of trait SO on the effects of clothes on state SO. They suggested that the scenarios evoked state SO across all women that trait SO did not moderate the effect of clothes on state SO. However, there were studies showing effect of trait SO on state SO (Fredrickson et al., 1998; Tiggemann & Boundy, 2008). The difference between these two studies with the current study and Tiggemann and Andrew study is that the first two study was designed as a between-subjects study. They treated trait SO as an independent variable in a factorial design, whereby state SO was the dependent variable. Therefore, their results suggested that women high on trait SO were more open to triggers of state SO in the environment. But in the latter two studies, trait SO was examined as a moderator variable, where it interacted with a repeated measures variable and the results suggested that trait SO was not a significant moderator on the relation between clothes and state SO.

4.5 Clinical Implications of the Findings of Study II

The findings of the current study have several implications. The effect of type of gaze and clothes was investigated on state SO, body shame, body dissatisfaction, appearance anxiety, and negative mood. For the main effect of clothes, swimsuit scenario led to higher state SO, body shame, negative mood, and appearance anxiety. This could offer some practical implications. First, wearing a revealing cloth, by distracting cognitive processes, may become an obstacle against enjoying pleasurable activities for women in everyday life, such as going to beach and swimming pool. This effect might prevent some women from engaging in health-promoting behaviors, such as exercising through swimming. As Slater and Tiggemann (2010b) pointed out one reason of low rates of sport participation was

sport uniforms; revealing sport uniforms can even set women back from regular sporting and exercising.

The interaction of type of gaze and clothes results was significant for state SO, body dissatisfaction, and negative mood. For the first two dependent variables, while type of gaze differentiated across swimsuit scenarios, they did not differ in sweater scenarios. Post hoc tests revealed that self-gaze led to higher body dissatisfaction and state SO than other gazes in swimsuit scenario. This result could suggest cloth stores to be mindful of body related concerns of women customers. They should acknowledge the stress and negative experiences of women when they try swimsuits on. In fact, fashion advertisements should be very cautious in refraining from designing their commercials with ultrathin models. They should also refrain from making degrading comments about women body, such as accusing women to have a defected body or body parts. France, for example, is a country which implemented bans for underweight and underage models. According to a bill passed by the lower house of France's Parliament, models are required to see a doctor to obtain a bill of health. They must be over 18, and they should have a healthy BMI and accept to sustain this BMI for the following years. Casting agencies, if they hire underweight models, can be fined or be imprisoned. Moreover, websites promoting eating disorders and advertisements which use photoshop to make women thinner were also banned (BBC news, 2015). Such kind of regulations in advertisement industry are necessary for every country.

Since objectification is a very prevalent cultural practice, some implications should be on a very large-scale. The idea that a woman is in power because her body is in the range of beauty standards of the culture should be altered by persistent efforts against it. For example, women can be encouraged to accept their body as it is, a change that cannot be attained in a very short time. Children and adolescents can be given education about accepting their body and others' bodies as they are as an early intervention. Children's and adolescents' media literacy can be improved by specific interventions (Tiggemann & Andrew, 2012). Nowadays, their social media literacy should also be improved. Classes that focus on media and social media

literacy and beauty can be offered in several levels of formal education. Another suggestion is that children's toys can be selected from normal-looking dolls rather than ultra-thin dolls or ultra-muscular toys.

Generally, increasing women representation in media, politics, academia and retailing industry can contribute defeating dysfunctional ideas about women. Entertainment and fashion industries should avoid using thin models. In short, culturally accepted beauty standards should be arranged and accepted in a way that they are for majority of women, rather than for a very small minority of them.

Psychotherapists, when working with patients with eating disorders, can offer a psychoeducation about cultural effects in the development of eating and feeding disorders. They can discuss sexual objectification and how sexual objectification is converted into self-objectification. They can stress the importance of personal psychological processes that internalize cultural views on beauty. They can reveal the link between self-objectification and eating disorders. They can also pay attention to uncovering factors that exacerbate feeling of self-objectification, body dissatisfaction, and negative mood of their patients. Psychotherapists can draw their patients' attention to cognitive distraction they experienced and how this experience withhold them from here and now experiences. Psychotherapist can discuss that as a result of this cognitive distraction their patients' negative mood increases. Other than this, questioning the level of social comparison that a patient engages in can work in psychotherapy. Whether a patient makes upward or downward comparison can be discussed as an agenda. The significance of making upward comparison (Wheeler & Miyake, 1992) on body dissatisfaction can be delineated with real life-experiences from a patient's life.

Patient and the psychotherapist can question the way the personal ideas about beauty developed and which factors contributed to them. While doing this, psychotherapists can question the contribution of their patients' personal ideas about beauty and attractiveness to their eating problems. They can discuss real-life experiences of their patients. Patients can do behavioral observations, such as

keeping track of ideas, cognitions and events that take place just before their eating problems. For instance, when working with a patient with binge-eating disorder, factors that trigger binge eating can be examined while considering the power of personal inner eye that often guard a woman.

Other than this, although this study could not have revealed the effect of type of gaze and clothes on body shame and appearance anxiety; particularly for patients with eating disorders, the link between emotions and inappropriate compensatory behaviors could be investigated further with qualitative methods. Clinicians and researchers may try to explore anxiety and shame feelings in precipitating inappropriate compensatory behaviors. Tracking down the thoughts and feelings before an inappropriate compensatory behavior takes place could be employed as a technique in psychotherapy of patients with eating disorders.

Body dysmorphic disorder, which is classified as an obsessive compulsive-disorder in The Diagnostic and Statistical Manual of Mental Disorders (5th ed., DSM-5; American Psychiatric Association, 2013) now is thought to be related with dysfunctional anxiety. People might believe that their appearance is flawed and they should take measures to fix it. In working with these patients, clinicians may explore early objectification experiences of the patients and whether they apply these experiences to themselves, too. They might show the relations between their self-objectification levels and attempts to fix their “flawed” appearance. Moreover, clinicians may search for the dysfunctional belief of having a flawed appearance, and dig for its roots in collaboration with the patients.

Psychotherapy of depressive disorders might be aided in the search for dysfunctional automatic thoughts, cognitive biases, and cognitive distortions of the patients (Beck, 1995). Socratic questioning can be employed to reveal ideas about standards of beauty and personal expectations about these standards. Internalized parental or cultural standards of being good, acting good, being attractive, and smart can be traced back to determine cognitive biases. Patients might be questioned

whether the sources of cognitive biases are personal, familial, or societal. Clinicians might address the effect of cultural expectations in determining automatic thoughts.

Sexual dysfunctions are examples to derailment of peak experiences (Dove & Wiederman, 2000). If people focus on their appearance of bodies rather than the mutual feelings of joy and pleasure; they pay more attention to their performance and lose track of spontaneity of sexuality. In working with patients of sexual dysfunctions, attention biases might be investigated. Why the patients prefer paying more attention to appearance, or performance or feelings during sexual encounters can be a subject of discussions. Times that partners are distracted from the ongoing activity and their feelings of dissatisfaction can be explored. Psychoeducation about sexuality might be applied in psychotherapy of sexual dysfunctions since first training about sexual life is a very important point. Cultural expectations about sexuality from women seems to be an important topic in working with these patients. Internalized personal beliefs about how one should appear during sexuality might be identified. Clinicians as well as patients may cooperatively explore how cultural expectations shape personal expectations in sexuality.

4.6 Limitations of the Study II

The current study is not without its limitations. The sample of the current study involved only female participants between 18 and 30 ages. Objectification theory stated that girls at puberty are especially vulnerable to psychological consequences of the objectifying culture, but it also has an alternative explanation about the aging process. The theory postulates that middle-aged woman relinquish the internalized third-person perspective on their body, they avoid contexts that are objectifying so that they can escape the negative effects of the objectifying culture (Fredrickson & Roberts, 1997). So, the authors stated that as long as aging woman step out of the objectifying culture and become visible by their achievements rather than their body, they become less self-conscious about their appearance, they experience peak-experiences, improve self-perceptions, and have less shame and anxiety (Fredrickson & Roberts, 1997). Given these premises, the findings of this study can

be generalizable to 18-30 aged females. Further studies are recommended to study the current research questions in aging women to see the differences in objectification practices, in women's self-perceptions, and in psychopathology risk in women.

Another limitation was that differences between female and male gazes were not found in any type of scenarios. Generally, the effects of male and female gazes were not significantly different from each other, and together they were significantly different from self-gaze. Although the objectification theory puts forward that females internalize men's visual inspection of their bodies, this was not reflected in the results of this study. Instead, regardless of the gender of the gazes, females reported that they felt negative psychological consequences such as body dissatisfaction, and negative mood. Previous studies showed that males more objectify females more than females do (Gay & Castano, 2010; Strelan & Hargreaves, 2005). The findings of the current study were not confirming these results. Further studies are suggested to include type of gazes in their study to see whether they can replicate the findings.

Experimental manipulation in the current study was achieved by imagined scenarios. Since real life/actual instances were not used, ecological validity of the scenarios can be considered by the participants when they read the scenarios. However, the scenarios were adapted from Tiggemann and Andrew's (2012) research and these researchers suggested that the scenarios are easy to be imagined, because they are a part of everyday life and all participants would have likely experienced them. Since the scenarios were not intrusive, they were means of experimentally manipulating several situations.

Design of the study was repeated measures, which could have increased the possibility of demand characteristics. A participant read six different scenarios and they might have thought that their answers to questions should change across different scenarios. However, order effect was found as significant across six scenarios, which disaffirm the effect of demand characteristics.

In demographics form, sexual orientation of the participants was not asked. This factor might have contaminated our findings. Further studies should recruit participants with the same sexual orientation. Attributions of the participants when they imagined themselves in each scenario is another important point. What kind of a picture did the participants visualize in each scenario should be elaborated.

Hostile attributions of the participants should be asked by open-ended questions.

Self-esteem of the participants was not assessed in the scope of this study. Self-esteem could be a potential confounding variable. Further studies are suggested to include self-esteem measurements in their research designs.

Types of clothing can be another issue. In this research, clothes were selected on revealingness criterion. However, several other clothes can be selected on revealingness, femininity, and other criteria.

4.7 Strengths of the Study II

The study contributed to the efforts in literature to highlight the effect of clothes on several psychological variables such as state SO, body dissatisfaction, body shame, appearance anxiety, and negative mood. Role of clothes was a neglected issue in body image literature (Tiggemann & Andrew, 2012). Moreover, this study was the first study examining the effects of different types of gaze: self-gaze, female gaze, and male gaze. Studies in the literature had a lot of versions of comparison of female and male gazes (Gay & Castano, 2010; Newheiser, LaFrance, & Dovidio, 2010; Strelan & Hargreaves, 2005). However, this study made triple comparisons among the types of gaze and reached different results than the previous studies. The importance of self-gaze was highlighted for several psychological variables, i.e., state SO, body dissatisfaction, and negative mood. Hence, the study was a first attempt to confirm the premises of objectification theory (Fredrickson & Roberts, 1997), which stated that women internalize the visually inspecting male eye on them and experience self-objectification. This study reinforced this premise, women internalize this eye so efficiently that when they are under a stressful situation such

as wearing a swimsuit, they distract themselves so powerfully that their psychological well-being was negatively affected.

Moreover, Tiggemann and Andrew's (2012) scenarios were adapted to Turkish language in the scope of this study. Although it is expanding in the literature, objectification research is limited in Turkish literature: Thus, this study contributed to this area and may inspire new researches to take place.

CHAPTER 5

GENERAL DISCUSSION

Taken together, the couple of studies involved in this thesis aimed to testify the premises of objectification theory (Fredrickson & Roberts, 1997) that have predictions for women's increased psychopathology risk for eating disorders. Adlerian theory (Adler, 1927) also supports objectification theory in suggesting how effective the persistent cultural effects on psychology of women are. Objectification theory purports that men's insidious sexual evaluation of women body is mainly achieved by a simple gaze that is when performed persistently, is internalized by most of women. Adlerian theory provides a wider framework for this viewpoint of the objectification theory by stating that living in a patriarchal culture, women are exposed to various types of degrading experiences through their lifetime, since power is not in favor of them but for men.

5.1 Discussion of the Results in terms of the Integration of Adlerian Theory and Objectification Theory

Adlerian theory (1927) stresses the important role feelings of *inferiority* in shaping personality development and thereby suggests that women has very early experiences of cultural inferiority, since they are brought up in a male-dominant culture. Adler thought that each child has an inferiority since their life depends on grown-ups monitoring and nurturance. He alleged that a child should strive toward perfectionism to cope with the feelings of inferiority. However, the consequence of coping with the feelings of inferiority is not always striving towards perfectionism. Processes experienced as a person is coping with the inferiority feelings can shape the consequences, which can have a wide variety, i.e., not striving at all, accepting inferiority, or being superior and narcissistic.

When objectification theory (Fredrickson & Roberts, 1997) and Adlerian Theory (Adler, 1927) are integrated with each other, it is thought that Adlerian theory has a more general idea that women feel inferiority feelings persistently, because they have similar kind of reactions from the society in exchange of their actions. Women are consistently confronted with frustration, they are expected to meet specific standards to have a status in a society, and more is expected from them to be culturally accepted. Hence, their striving of inferiority feelings may end up with surrendering to inferiority and obeying the norms of the culture they live in.

Masculine superiority in every aspect of the culture (cultural habits, media, fashion, and imposing unattainable beauty standards) and unequal relationships among the members of the culture may lead women's acceptance of inferiority as a persistent characteristic. Although women accept inferiority as is, they may dislike their second-class status in the society thereby they report anxiety and depression more than men and report general dissatisfaction with their life.

Regarding the inferior feelings of women and their psychological consequences, objectification theory (Fredrickson & Roberts, 1997) addresses a single point where women internalize the inspecting third person eye on their bodies. Adlerian theory (1927), on the other hand, stresses that women are persistently exposed to superior manner of men in every aspect of daily living, family, working, and education; not just the sexualizing gaze. In this study, particularly for state SO results, it was seen that women internalized the third person eye on their body so well that when they wore revealing clothes and their body parts are open to everyone's gaze they felt the highest state SO than any other type of scenarios. This result is confirming both objectification theory and Adlerian theory that women accept their inferiority, also known as defected bodies, so deeply that they put their own guarding eye on their bodies to monitor how others can see and evaluate it sexually.

When classified based on weight and height, results also suggested that as weight increased in proportion to height, state SO feelings deteriorate. That is to say, having an increased weight (in proportion to height) is related with greater feelings

of state SO which has adverse effects on wellbeing of women, especially for restricted eating (Noll & Fredrickson, 1998; Slater & Tiggemann, 2010a), depressive disorders, decreased sexual satisfaction (Calogero & Thompson, 2009), and sexual disorders (Fredrickson & Roberts, 1997).

In terms of body dissatisfaction, interaction results of MANOVA showed that the highest body dissatisfaction experienced when exposed to the scenario in which participants thought they wear a revealing cloth and they look to themselves in the mirror. The least body dissatisfaction was elicited when women thought they wear a revealing cloth and are being looked at by a male. Under the same circumstances, when a female looked at the participants, body dissatisfaction results were not significantly different from self- and male gazes. The important point here in this result is body dissatisfaction, a feeling that aroused when a female thinks that her body is not ideal enough with the culturally-defined beauty standards, seems to be created by the mainstream media, cultural standards, and fashion trends that are sectors that are dominated by male superiority. Body dissatisfaction levels measured in this study was highest when a woman looked at herself, not by a male. This result also stresses the importance of internalizing male gaze and accepting it as a part of the self (Fredrickson & Roberts, 1997).

These results suggested that as if a diathesis-stress model (Zuckerman, 1999) is operating for state SO and body dissatisfaction to occur. Diathesis in this sense refers to the presence of internal guarding eye of women, which develops as women live in patriarchic societies (Adler, 1927). They become sensitive to criticisms on their appearance and body since these criticisms are threats to not being accepted to a society. For this diathesis to result in body dissatisfaction and state SO, a stressor is needed since diathesis is not enough by itself. Stressors, in this study were revealing clothes, i.e. swimsuits. Wearing a swimsuit arouses so strong negative feelings and experiences in a woman that the diatheses call into action and result in negative experiential results such as body dissatisfaction and state SO.

In terms of negative mood, revealing clothes elicited greater negative mood than unrevealing clothes. When participants thought that they wear swimsuits, their negative mood was so high that type of gaze was not significantly different from each other. This result strengthens the belief that once opened, defected body and body parts are being visible to outsiders, which is enough to achieve the greatest negative mood, whereby presence of any observer did not matter. However, source of gaze mattered in unrevealing clothes, female and male gazes had higher negative mood than self-gaze. So, when defected body parts are not visible to others, presence of others affect the level of negative mood more than looking in mirror.

This result was not the same in cases of state SO and body dissatisfaction, and it might be due to the nature of mood and emotions. State SO and body dissatisfaction are related with appearance and body, they are more specific to cognitive processes such as thinking about the beauty ideals, paying attention to them, concentrating on them, and comparing the body with these ideals. Social comparisons shape occurrence of state SO and body dissatisfaction. Although interdependent to each other, emotions are somewhat different than cognitions.

Participants' preference of body-correction attempts, or whether they feel the need of changing their bodies were not measured within the framework of this study. Since body shame is associated with attempts to change appearance, measurement of this study might have fallen short of detecting changes in body shame across scenarios. Since there were six consecutively answered scenarios and the time in between the scenarios was very short, changes in shame feelings might not have been detected efficiently. Appearance anxiety, a closely linked concept with body shame, in turn might not have been found, too.

Last important point is the general non-differentiation of male and female gazes on the dependent variables of this study. There is preliminary evidence in the literature that women also objectify women (Newheiser, LaFrance, & Dovidio, 2010; Strelan & Hargreaves, 2005), which might lead to the idea that although everything began with men gaze on woman body, in time women internalized the men gaze so

strongly that they begin to apply this gaze to each other as if men apply the gaze on them. In other words, male gaze looking to female body could have been converted into female gaze looking to female body. If this would be the case, just an external observer, regardless of gender, seems to be enough to arouse objectification feelings in a woman, especially when she feels vulnerable due to the display of her so-called “defected” body or body parts to others.

5.2 Strengths and Implications

First, this study was the first study conducted with a Turkish sample with Turkish measurement tools. Second, types of gazes were employed for the first time in the literature. This point was especially critical for the testing of the premises of the objectification theory (Fredrickson & Roberts, 1997). Generally, clothes did make a difference on state SO, body dissatisfaction, and negative mood. Swimsuit scenarios elicited higher levels of these variables than sweater scenarios. Type of gaze showed its effect on negative mood. Interaction of type of gaze and clothes were effective on state SO, body dissatisfaction, and negative mood.

This study brought some novel findings in the literature. The study aimed to see the effect of cloth-type of gaze manipulation on an array of psychological variables, such as self-objectification, body shame, appearance anxiety, negative mood, and body dissatisfaction. Generally, results indicated the insidious power of the self-gaze on the measured variables, especially state SO, negative mood, and body dissatisfaction. The greatest scores on those variables were elicited in scenario where participants believed they wear swimsuits and look at themselves in the mirror.

This study was the first attempt in the literature to see the differential effects of the type of observers; self, female, and male observers. Self-objectification, which is stated to be closely related with several psychological disorders such as depression, sexual disorders, and eating disorders and experiences of derailment from peak experiences (Fredrickson & Roberts, 1997), was found to be related with internal processes, too. In other words, women, targets of sexual objectification, are also

gaining the role of an objectification-player. Sexual objectification has a very insidious nature, since once it finds a stable place in a woman's psychological world, it is converted into self-objectification via identification process. This result can be applied to clinical psychology applications, especially when working with females diagnosed with depressive disorders, sexual disorders, and eating disorders, and body dysmorphic disorders. The role of women in shaping their psychological world, wellness standards, beauty standards, and weight expectations might be explored in detail. Shame, especially body-related shame, might be given priority in assessing emotions of the patients. Precursors of shame might be questioned considering internalized cultural expectations. After these steps, the potential reasons for the question of "why might a woman have a role in shaping her psychological world in this way?" can be explored to see the effect of contemporary cultural atmosphere in shaping psychological decisions.

Last, some measurement tools, The OBC Scales and The SOQ were adapted to Turkish culture in the scope of this study with satisfactory psychometric qualities. Further studies may employ these objectification-related measurement tools in their studies and expand objectification research in Turkish literature.

5.3 Limitations and Suggestions for Future Studies

As an initial step to investigate objectification experiences in Turkish literature, further studies are needed to compare the results of the current study. This study examined the effects of objectification manipulations on different psychological variables and concluded that some sort of manipulations, i.e., type of gaze and clothes work on changing self-objectification, body dissatisfaction, and negative emotions. This study did not include the assessment of risks to specific psychological disorders, thereby a link between state SO and psychopathology risk could not be presented. However, since previous research suggested link between state self-objectification and various psychological risks, investigating factors related with state self-objectification is a contribution of this study.

This study was an imaginative study due to the nature of the manipulations used. Future studies are suggested to employ actual manipulations that are thought to be more effective in manipulating state self-objectification. If they are to use imaginary scenarios, they may employ more control standards, such as defining the characteristics of male-female observers.

This study included 6 scenarios on a repeated measures design to eliminate individual differences as an external variable. It used counterbalancing to control for sequence effects. However, reading 6 scenarios consecutively might have tired participants, since it required lots of imagination. It might have prevented detecting changes in body shame and appearance anxiety. Future studies might apply to between-subjects design with careful recruitment of participants to each group.

Further studies are recommended to study with male participants, as well. Moreover, open-ended questions can be incorporated to understand what participants imagine when they are exposed to scenarios. This could enlighten the differences in thoughts and feelings when participants imagined themselves looking at themselves, or when they are looked at by others (males and females).

5.4 Conclusion

This study addressed a well-studied concept with a different point of view with two different studies. In the first study, The SOQ and the OBC Scales (control beliefs, surveillance, and body shame) were adapted to Turkish culture. In the second study, objectification research was conducted in Turkish culture. Self-objectification was measured in different manipulations and implications of the results were discussed in terms of psychology of women.

Being objectified by a person can be converted into self-objectification experiences due to some psychological processes, such as identification, thereby, a female can monitor herself more strictly than anyone else. The association of this experience with an array of psychological outcomes, such as state SO, negative mood, and body dissatisfaction was experimentally studied.

Lastly, how these results can aid clinical psychology theory and applications were discussed in the light of objectification theory (Fredrickson & Roberts, 1997) and Adlerian theory (Adler, 1927).

To sum up, women's burden living in patriarchal societies seems to be very heavy, since taking advantage of female body requires putting standards that are unattainable. Females are made to believe that they should meet these standards to be in power and to be accepted by the society. Therefore, women try to meet these standards, which are in fact rarely attained. To keep this process going, society implements some psychological interventions. These cultural interventions create false beliefs, such as making women believe that they are inferior in nature and they constantly need male control and supervision. Starting from a cultural and political point, this cultural intervention has a strong impact on women's daily lives. Believing that their bodies are not within the societally accepted range, women may enforce stricter eye on their bodies. This complex process can make women vulnerable to several negative psychological outcomes, especially if they lack some resiliency factors (Fredrickson & Roberts, 1997).

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APPENDICES

APPENDIX A: SCENARIOS

Şimdi size içinde kendinizi hayal etmenizi istediğimiz bazı durumlar sunulacaktır.

Lütfen, her bir durum için, kendinizi o durumun içindeymişçesine hayal edin. Kendinizi bir durumdan hayal ederken neler gördüğünüzü, neler düşündüğünüzü ve neler hissettiğinize odaklanın.

Sonra, belirtilen durum içindeyken bedeninizle ilgili nasıl hissettiğinizle ilgili sorulara cevap verin.

1. Büyük bir mağazaya gittiniz.

Deneme kabiniinde bir kazağı giyip üzerinize denediğinizi düşünün.

Deneme kabiniinde kendinizi aynada gördüğünüzü hayal edin.

2. Büyük bir mağazaya gittiniz.

Deneme kabiniinde bir mayoyu giyip üzerinize denediğinizi düşünün.

Deneme kabiniinde kendinizi aynada gördüğünüzü hayal edin.

3. Gün ortasında bir pantolon ve bir de kazak giydiniz.

Kumsalda yürüyüşe çıktığınızı hayal edin.

Kendi aralarında konuşup gülüşen bir grup kadın ve erkeğin yanından geçiyorsunuz.

Bu gruptaki bir erkeğin size baktığını hayal edin.

4. Gün ortasında bir pantolon ve bir de kazak giydiniz.

Kumsalda yürüyüşe çıktığınızı hayal edin.

Kendi aralarında konuşup gülüşen bir grup kadın ve erkeğin yanından geçiyorsunuz.

Bu gruptaki bir kadının size baktığını hayal edin.

5. Gün ortasında mayonuzu giydiniz.

Üstünüze başka bir şey almadan, kumsalda mayonuzla yürüyüşe çıktığınızı hayal edin.

Kendi aralarında konuşup gülüşen bir grup kadın ve erkeğin yanından geçiyorsunuz.

Bu gruptaki bir erkeğin size baktığını hayal edin.

6. Gün ortasında mayonuzu giydiniz.

Üstünüze başka bir şey almadan, kumsalda mayonuzla yürüyüşe çıktığınızı hayal edin.

Kendi aralarında gülüşüp konuşan bir grup kadın ve erkeğin yanından geçiyorsunuz.

Bu gruptaki bir kadının size baktığını hayal edin.

APPENDIX B: DEMOGRAPHIC INFORMATION FORM

1. Üniversitenizin ismini yazınız. _____
2. Sınıf: Hazırlık ___ 1___ 2___ 3___ 4___ YL___ Doktora___
3. Bonus alacağınız dersin adı: _____
4. Öğrenci Numarası: _____
5. Yaşınız: _____
6. Cinsiyetiniz: Kadın ___ Erkek ___
7. Boyunuz (cm) : _____
8. Kilonuz (kg): _____
9. Medeni Haliniz: Bekâr ___ Evli ___
10. Ekonomik durumunuzu en iyi hangi seçenek yansıtıyor?
Düşük ___
Orta ___
Yüksek ___
11. Kıyafet alırken bedeninize uygun olan beden genelde hangisidir?
XS ___
S ___
M ___
L ___
XL ___
XXL ___
XXXL ___
12. Daha önce diyet yaptınız mı?
Evet ___ Hayır ___
13. Bu diyeti diyetisyen ya da doktor kontrolünde mi yaptınız?
Evet ___ Hayır ___

APPENDIX C: SELF-OBJECTIFICATION QUESTIONNAIRE

İnsanların vücutları hakkında ne düşündükleri ile ilgileniyoruz.

Lütfen aşağıdaki özelliklerin fiziksel benlik algınız için (kendinizi fiziksel yönlerinizle tanımlamanızda) ne kadar önemli olduklarını kendi aralarında 0'dan (en önemsiz) 9'a (en önemli) kadar numaralandırarak sıralayınız.

Not: Her bir özellik için gerçekte nasıl olduğunuz önemli değildir. Örneğin; formda olsanız da olmasanız da formda olmaya büyük önem veriyor olabilirsiniz; dolayısıyla forma olmak fiziksel benlik algınızda büyük bir etkiye sahip olabilir.

Fiziksel benlik algınız için önemlerini göz önünde bulundurarak aşağıdaki özellikleri 0'dan 9'a sıralayınız, her özelliğin sonuna sıra numarasını yazınız.

Uyarı: Aynı puanı birden fazla özelliğe vermeyiniz.

... fiziksel koordinasyona (denge) kaç puan verirsiniz? _____

...sağlığa kaç puan verirsiniz? _____

...vücut ağırlığına kaç puan verirsiniz? _____

...fiziksel güce kaç puan verirsiniz? _____

...cinsel çekiciliğe kaç puan verirsiniz? _____

...fiziksel çekiciliğe kaç puan verirsiniz? _____

...enerji düzeyine kaç puan verirsiniz? _____

...sıkı kaslara sahip olma durumuna kaç puan verirsiniz? _____

...zinde olma düzeyine kaç puan verirsiniz? _____

...vücut ölçülerine kaç puan verirsiniz? _____

APPENDIX D: VISUAL ANALOGUE SCALE FOR NEGATIVE MOOD

Kendinizi bu senaryodaki kiři olarak dūřündüğünüzde ařağıdaki duyguları ne kadar hissediyorsunuz?

Lütfen, ařağıdaki çizgi üstünde hissettiğiniz duygunun seviyesini bir çizgi ile işaretleyiniz.

Mutlu Hiç ————— Çok fazla

Kaygılı Hiç ————— Çok fazla

Kendinden emin
Hiç ————— Çok fazla

Öfkeli Hiç ————— Çok fazla

Depresif Hiç ————— Çok fazla

APPENDIX E: VISUAL ANALOGUE SCALE FOR BODY DISSATISFACTION

Kendinizi bu senaryodaki kiři olarak dūřündüğünüzde ařağıdaki ifadelere ne derece katıldığınızı belirtilen doğru üstünde gösteriniz.

Kilomdan memnun deęilim.

Hiç _____ Çok fazla

Görünümümden memnun deęilim.

Hiç _____ Çok fazla

APPENDIX F: TWENTY STATEMENTS TEST MODIFIED

Kendinizi senaryodaki kişi olarak düşünün. Bu senaryodaki kendinizi, “Ben” ile başlayan on cümle ile tanımlayınız.

1. Ben
2. Ben
3. Ben
4. Ben
5. Ben
6. Ben
7. Ben
8. Ben
9. Ben
10. Ben

APPENDIX G: SOCIAL PHYSIQUE ANXIETY INVENTORY

Bu envanter dış görünüşünüzün başkaları tarafından değerlendirilmesinin size neler hissettirdiğini değerlendiren bir envanteredir. Bu bir test değildir. “Doğru” veya “Yanlış” yanıt yoktur, içtenlikle yanıtlamanız önemlidir. Sosyal Fizik Kaygı Envanterinde (SPAS) yer alan her sorunun size uygunluk derecesini ilgili kutunun içine “X” işareti koyarak cevaplandırınız.

		Tamamen Yanlış	Genellikle Yanlış	Bazen Yanlış Bazen Doğru	Genellikle Doğru	Tamamen Doğru
1.	Fiziksel görünüşümden hoşnutum.					
2.	Beni çok zayıf veya çok şişman gösteren kıyafetleri giymekten hiç endişe duymam.					
3.	Fiziki görünümüm hakkında takıntılı olmamayı isterdim.					
4.	Diğer insanların kilom veya kas gelişimim hakkında olumsuz yargıları olduğu konusunda endişeye kapıldığım zamanlar olur.					
5.	Aynaya baktığım zaman fiziksel görünüşümden dolayı kendimi iyi hissedirim.					
6.	Fiziksel görünüşümün çekici olmayan bölgeleri, belirli sosyal ortamlarda sınırlı olmama neden olur.					
7.	Başkalarının yanımdayken fiziksel görünüşümden endişelenirim.					
8.	Diğer insanlara, fiziğimin ne kadar hoş görüldüğü konusunda son derece rahatım.					
9.	Diğer insanların fiziğimi incelediğini bilmek beni rahatsız eder.					
10.	Fiziksel görünümümü diğer insanlara göstereceğim zaman çok utangaç olurum.					
11.	Başkaları bariz bir biçimde vücuduma baktıklarında kendimi genellikle rahat hissedirim.					
12.	Mayoluyken vücudumun şeklinden dolayı kendimi sıklıkla sinirlik hissedirim.					

APPENDIX H: OBJECTIFIED BODY CONSCIOUSNESS SCALES

Aşağıdaki sayfalarda bulunan ifadelere ne derecede katıldığınıza karşılık gelen numarayı daire içine alınız.

		kesinlikle katılmıyorum		ne katılıyorum ne de katılmıyorum		kesinlikle katılıyorum		
		1	2	3	4	5	6	7
1	Nasıl görüdüğüm hakkında nadiren düşünürüm.	1	2	3	4	5	6	7
2	Kilomu kontrol edemediğimde bende mutlaka bir sorun var diye düşünürüm.	1	2	3	4	5	6	7
3	Kıyafetlerimin üzerimde iyi görünmesinden ziyade rahat olması daha önemlidir.	1	2	3	4	5	6	7
4	İnsanların doğuştan gelen görünüşlerine mahkûm olduğunu düşünürüm.	1	2	3	4	5	6	7
5	En iyi şekilde görünmek için çaba sarf etmediğimde kendimden utanırım.	1	2	3	4	5	6	7
6	Formda olmak için öncelikle bu tip bir bedenle doğmak gerekir.	1	2	3	4	5	6	7
7	Vücudumun sağlıklı olup olmadığını nasıl gördüğünden daha çok düşünürüm.	1	2	3	4	5	6	7
8	Elimden gelenin en iyisi gibi görünmediğimde "herhalde kötü bir insanım" diye düşünürüm	1	2	3	4	5	6	7
9	Nasıl görüdüğümü diğer insanların görüntüsü ile nadiren karşılaştırırım	1	2	3	4	5	6	7
10	Bence üzerinde uğraşmaya istekli olduğu sürece, bir insan arzu ettiği gibi görünebilir.	1	2	3	4	5	6	7
11	İnsanlar gerçekte kaç kilo olduğumu bilseler utanırım.	1	2	3	4	5	6	7
12	Bedenimin görünümüyle ilgili çok da kontrole sahip olduğumu düşünmüyorum.	1	2	3	4	5	6	7
13	Kilomu kontrol edemesem de bence iyiyim.	1	2	3	4	5	6	7
14	Gün içerisinde nasıl görüdüğüm konusunda çok kere düşünürüm.	1	2	3	4	5	6	7
15	Gerektiği kadar egzersiz yapmadığımda, kendimde ters giden bir şeyler vardır diye asla endişelenmem.	1	2	3	4	5	6	7

		1	2	3	4	5	6	7
16	Giydiklerimin beni iyi gösterip göstermediği konusunda sık sık endişe duyarım.							
		kesinlikle katılmıyorum			ne katılıyorum ne de katılmıyorum			kesinlikle katılıyorum
17	Yeteri kadar egzersiz yapmadığım zaman yeterince iyi olup olmadığımı sorgularım	1	2	3	4	5	6	7
18	Başkalarına nasıl görüldüğümle ilgili olarak nadiren endişelenirim.	1	2	3	4	5	6	7
19	Kişinin kilosunun büyük ölçüde genleri tarafından belirlendiğini düşünürüm.	1	2	3	4	5	6	7
20	Bedenimin nasıl görüldüğünden çok işlevselliği ile ilgilenirim.	1	2	3	4	5	6	7
21	Kilomu değiştirmek için ne kadar çabaladığımın bir önemi yok, muhtemelen hep aynı kalacak.	1	2	3	4	5	6	7
22	İdealimdeki beden ölçülerine sahip olmazsam utanırım.	1	2	3	4	5	6	7
23	Yeteri kadar çabalarsam ideal kiloma ulaşabilirim.	1	2	3	4	5	6	7
24	Dış görünüşünüzü ağırlıklı olarak genleriniz belirler.	1	2	3	4	5	6	7

APPENDIX I: INFORMED CONSENT FORM

Bu çalışma Orta Doğu Teknik Üniversitesi (ODTÜ), Psikoloji Doktora Programına devam etmekte olan Uzm. Psk. Tuğba Yılmaz tarafından ODTÜ Psikoloji Bölümü öğretim üyelerinden Doç. Dr. Özlem Bozo danışmanlığında gerçekleştirilmektedir.

Çalışmanın Amacı Nedir? Çalışmanın amacı giyeceklerin insan üzerindeki etkisi hakkında bilgi edinmektir. Araştırmaya katılmayı kabul ederseniz, sizden beklenen, aşağıya bir e-posta adresi yazmanız ve bu epostalarla yapılan çağrılar ile Psikoloji Bölümü Laboratuvarına gelmenizdir. Bu çalışmaya katılım ortalama olarak 30 dakika sürmektedir.

Bize Nasıl Yardımcı Olmanızı İsteyeceğiz? E-posta adreslerine gelen linke tıklayarak katılımcıların gerekli bilgileri girmeleri istenecektir. Arkasından Psikoloji Bölümü Laboratuvarına davet edileceksiniz. Üniversite öğrencilerinin katılacağı bu çalışma için en fazla 30 dakika ayırmanız yeterli olacaktır.

Sizden Topladığımız Bilgileri Nasıl Kullanacağız? Araştırmaya katılımınız tamamen gönüllülük temelinde olmalıdır. Ankette, sizden kimlik veya kurum belirleyici hiçbir bilgi istenmemektedir. Herhangi bir yaptırıma veya cezaya maruz kalmadan çalışmaya katılmayı reddedebilir veya çalışmayı bırakabilirsiniz. Araştırma esnasında cevap vermek istemediğiniz sorular olursa boş bırakabilirsiniz. Cevaplarınız tamamıyla gizli tutulacak, sadece araştırmacılar tarafından değerlendirilecektir. Katılımcılardan elde edilecek bilgiler toplu halde değerlendirilecek ve bilimsel yayımlarda kullanılacaktır. Sağladığınız veriler gönüllü katılım formlarında toplanan kimlik bilgileri ile eşleştirilmeyecektir.

Çalışmanın her aşamasına katılanlar bu duyurunun yapıldığı ders için bonus puan alacaklardır. Alınacak puan dersin öğretim üyesi tarafından belirlenecektir.

Katılımınızla ilgili bilmeniz gerekenler: Çalışma, genel olarak kişisel rahatsızlık verecek sorular içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz cevaplama işini yarıda bırakıp çıkmakta serbestsiniz. Böyle bir durumda çalışmayı uygulayan kişiye, çalışmadan çıkmak istediğinizi söylemek yeterli olacaktır. Çalışma sonunda, bu araştırmayla ilgili sorularınız cevaplanacaktır.

Araştırmayla ilgili daha fazla bilgi almak isterseniz: Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Araştırma hakkında daha fazla bilgi almak için Uzm. Psk. Tuğba Yılmaz (E-posta tugbayilmaz@cankaya.edu.tr) ile iletişim kurabilirsiniz.

Yukarıdaki bilgileri okudum ve bu çalışmaya tamamen gönüllü olarak katılıyorum.

(Formu doldurup imzaladıktan sonra uygulayıcıya geri veriniz).

Ad Soyad
İmza

Tarih

E-posta

----/----/-----

APPENDIX J: DEBRIEFING FORM

Bu çalışma daha önce de belirtildiği gibi, ODTÜ Psikoloji Bölümü Klinik Psikoloji doktora programına devam etmekte olan Uzm. Psk. Tuğba Yılmaz tarafından ODTÜ Psikoloji Bölümü öğretim üyelerinden Doç. Dr. Özlem Bozo danışmanlığında yürütülmektedir. Çalışmanın amacı giyeceklerin insan üzerindeki etkisi hakkında bilgi edinmektir.

Kendini nesneleştirme kuramı bağlamında yapılan bu çalışmada kadınların bedenlerini nesneleştiren bakışları içselleştirdiğini ve kendi kendilerini nesneleştirme yoluna gittikleri sonucuna varmaktadır. Buna göre kişilik ve duruma bağlı olarak değişiklik gösterebilen kendini nesneleştirmenin, giyim, çevre ve gözlemleyen kişinin cinsiyeti gibi durumlarda artış gösterebildiği çeşitli çalışmalarla öne sürülmektedir. Bu kurama dayalı yapılan araştırmalardan bazıları kendini nesneleştirme eyleminin erkekler tarafından da uygulandığını öne sürmektedir. Kendini nesneleştirmenin artması bazı olumsuz duygu durumlarının oluşması ile ilişkili görülmektedir. Bu çalışmada giyecek çeşitleri ve giyeceklerin nerede giyildiği hakkında senaryolar verilmiş ve gözlemleyen kişinin cinsiyeti belirtilmiştir ve akabinde katılımcılara bazı sorular yöneltilmiştir. Bu çalışmada katılımcıların sorulara verdikleri yanıtlar, bu soruların belirtilen amaç doğrultusunda ne derece iyi tasarlandığı konusunda katkıda bulunmaktadır.

Bu çalışmadan alınacak ilk verilerin Ocak 2016 sonunda elde edilmesi amaçlanmaktadır. Elde edilen bilgiler sadece bilimsel araştırma ve yazılarda kullanılacaktır. Bu araştırmaya katıldığınız için tekrar çok teşekkür ederiz.

Araştırmanın sonuçlarını öğrenmek ya da daha fazla bilgi almak için Uzm. Psk. Tuğba Yılmaz'a (E-posta tugbayilmaz@cankaya.edu.tr) başvurabilirsiniz.

Çalışmaya katkıda bulunan bir gönüllü olarak katılımcı haklarınızla ilgili veya etik ilkelerle ilgili soru veya görüşlerinizi ODTÜ Uygulamalı Etik Araştırma Merkezi'ne iletebilirsiniz.

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APPENDIX K: CURRICULUM VITAE

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APPENDIX L: TURKISH SUMMARY

BÖLÜM 1

GİRİŞ

Klinik Psikolojinin ilgi alanlarından biri de psikopatolojilerin incelenmesidir. Psikopatolojilerin yaygınlığı ve cinsiyetlerin yaygınlık durumları da önemli konular arasındadır. Bazı psikopatolojilerin erkekler ve kadınlar arasındaki yaygınlıklarında farklılıklar görülür. Depresyonun (Van de Velde, Brecke, & Levecque, 2010), cinsel işlev bozukluklarının (Laumann, Paik, & Rosen, 1999), yeme ve beslenme bozukluklarının (Oltmanns & Emery, 2015) yaygınlıkları kadınlarda erkeklere kıyasla daha yüksektir.

Araştırmacılar cinsiyetler arası yaygınlık farklılıklarını çeşitli nedenlerle açıklamaya çalışırlar. Bu çalışmanın amacı, sosyal faktörlerle bu farklılığın açıklanması konusunun incelenmesidir. Bu amaçla Nesneleştirme Kuramı (Fredrickson & Roberts, 1997) ve Adleryan Kuram (Adler, 1927) ortak noktaları açısından incelenmiştir. Bu iki kuram kadına özgü olan psikopatolojilerin yaygınlığının fazla oluşunu, kadının hayata dahil olma şekli ve sosyalleşmesi açısından ele alırlar. Kuramların önerileri, olumsuz duygu durumu, görünüm kaygısı, beden memnuniyetsizliği ve beden utancı üzerine olan etkilerini bir deneysel desenle incelenmiştir.

1.1 Nesneleştirme Kuramı

Biyolojik beden cinsiyetleri ayırıyor olsa da bu durum psikolojik cinsiyet farklılıklarını açıklamada yeterli olmamaktadır. Sosyokültürel görüşler kız ve erkek

çocuklarının sosyalleşmelerinin, biyolojik bedenden daha fazla şekilde cinsiyet farklılıklarından sorumlu olduğu görüşündedir.

Cinsel anlamda boyunduruk altında olma kadınların gündelik yaşamlarının bir parçasıdır. Kadınlara, beden parçalarının bir bütünü olduğu için değer verilir ve bedenlerine de diğerlerinin olası kullanımını için değer verilir (Fredrickson & Roberts, 1997). Böylece, kadın bedeni sosyal ve kültürel deneyimlere maruz kalma sonucu nesne olarak görülür. Erkeklerin kadın bedenine cinsel olarak verdiği bu anlam nedeni ile kadın bedenine bakılır ve kadın bedeni cinsel potansiyeli açısından değerlendirilmeye tabi tutulur (Fredrickson & Roberts, 1997; McKinley & Hide, 1996).

1.2. Nesneleştirme Süreci

Kadınlar gündelik hayatta bedensel olarak değerlendirildikleri ve bakıldıkları için bu pratiğe karşı bazı psikolojik tepkiler geliştirirler. Nesneleştirme Kuramına göre kadınların verdiği ilk tepki kendilerine bakan bakışları içselleştirmeleridir. Diğer bir deyişle, başkasının bakışı ile bedeni nesneleştirilen kadın, bu bakışı içselleştirerek kendi bedenini nesneleştirmiş olur. Bu sürece de kendini nesneleştirme adı verilmektedir (Fredrickson & Roberts, 1997).

Kendini nesneleştirmenin utanç duygusu, kaygı ve dorukta hissettiren motivasyonel durumları kaçırma, iç beden durumlarını (açlık ve tokluk gibi) anlayamama gibi bazı deneyimsel, duygusal ve davranışsal bedelleri vardır (Fredrickson & Roberts, 1997). İşte bu nedenlerle kadınların depresyon, yeme bozuklukları ve cinsel işlev bozuklukları gibi bazı psikolojik bozukluklara yakalanma riskleri zamanla artmaktadır (Fredrickson & Roberts, 1997; Noll & Fredrickson, 1998).

Nesneleştirme alan yazınında beden utancının konu edildiği görülmektedir. Bu nedenle McKinley ve Hyde (1996) Nesneleştirilmiş Beden Bilinçlilik Ölçekleri'ni geliştirerek beden utancının çalışılmasını sağlamıştır. Bu ölçekler içinde bedeni gözetleme ve beden utancı ölçekleri birbirleri ile pozitif yönde ilişkilidir ve bozuk yeme davranışı ile de aynı yönde ilişki göstermektedir. Noll ve Fredrickson (1998)

utanç, kendini nesneleştirme ve bozuk yeme tutumu arasındaki ilişkileri çalışmış ve kendini nesneleştirmeye bozuk yeme tutumunun doğrudan ilişkili; utanç aracılığı ile dolaylı olarak ilişkili olduğunu göstermiştir. Beden utancı dikkat kaynaklarını tükettiği ve bozduğu için zihinsel süreçleri olumsuz olarak etkilemiştir ki bu etki mayo deneyleri ile defalarca kez gösterilmiştir (Fredrickson ve ark., 1998). Bu deneylerde katılımcıların beden utancı, ve durumsal kendini nesneleştirmeleri katılımcılara mayo giydirilmesi yolu ile manipüle edilmiş ve ardından katılımcılardan bir matematik problem çözmeleri istenmiştir (Gapinski, Brownell, & LaFrance, 2003; Hebl, King, & Lin, 2004; Martins, Tiggemann, & Kirkbride, 2007; Quinn, Kallen, Twenge, & Fredrickson, 2006; Quinn, Kallen, & Cathey, 2006). Mayo giyen katılımcıların bilişsel performansları, süveter-kot giyen katılımlara kıyasla kötüleşmiştir.

Kendini nesneleştirme çalışmaları farklı yöntemlerle de gerçekleştirilmiştir. Örneğin, Rolnik, Engeln-Maddox, ve Miller (2010) kendini nesneleştirmenin, beden utancının ve bozuk yeme tutumlarını sosyal kulüplere üyelik süreci (yarışması) ortamında çalışmıştır. Kozmetik ürünlere karşı olan tutumlar da kendini nesneleştirme ile ilişkisi açısından incelenmiştir (Calogero, Pina, Park, & Rahemtulla, 2010).

Durumsal kendini nesneleştirme (DKN) bazı çalışmalarda üstü kapalı yöntemlerle manipüle edilmiştir. Bu çalışmalara örnek olarak katılımcıların iltifat edilmesi (Tiggemann & Boundy, 2008) ve bir kadın ya da erkek tarafından filme alınması (Gay & Castano, 2010) çalışmaları örnek gösterilebilir. Aynı zamanda değişik kıyafetleri ve durumları içeren senaryoların kullanılması (Tiggemann, 2001; Tiggemann & Andrew, 2012), şişmanlıkla ilgili konuşmalar yapılması (Gapinski, Brownell, & LaFrance, 2003; Salk & Engeln-Maddox, 2011) ile de DKN seviyeleri manipüle edilmiş ve beden memnuniyetsizliği, beden utancı, olumsuz duygu durum gibi psikolojik değişkenler ölçülmüştür.

Nesneleştirme Kuramı kendini nesneleştirmenin (KN) kadınlar üstündeki etkilerine işaret etse de, araştırmacılar bu deneyimi erkekler üzerinde de çalışmıştır.

Mayo deneylerinden bir tanesi, örneğin, kadın ve erkek katılımcılar üzerinde gerçekleştirilmiştir (Fredrickson, Roberts, Noll, Quinn, & Twenge, 1998). Beden utancı ve kısıtlanmış yemenin sadece kadınlarda olduğu ve kendini nesneleştirmenin kadınların matematik performansını olumsuz etkilediği bulunmuştur. Bu sonuçlar başka bir mayo çalışması ile doğrulanmıştır (Hebl, King, & Lin, 2004). Roberts and Gettman (2004) KN seviyesini karışık cümle testi yolu ile uyandırarak olumsuz duyguları ve fiziksel çekicilik hissini ölçmüştür. Bu çalışma, kadınların KN seviyeleri uyandırıldığında daha çok olumsuz duygular ve daha az fiziksel çekicilik hissettiklerini rapor ettiğini göstermiştir. Diğer taraftan, KN seviyelerinin uyandırılması erkeklerin sonuçlarını etkilememiştir.

Güncel çalışmaların sonuçları önceki bulguları destekler görünmektedir. Örneğin Slater ve Tiggemann (2010a) KN ve bozuk yeme tutumlarını 12-16 yaşları arasındaki kız ve erkeklerde kıyaslama amaçlı çalışmıştır. Bu çalışmada KN'nin erkeklerde de bozulmuş yeme tutumuna etki ettiği ancak bu etkinin kızlardaki etkiden daha az olduğu görülmüştür. Garcia, Earnshaw ve Quinn (2016) çalışmasında ise katılımcılar karşı cinsten bir partner ile etkileşim kurmuşlardır ki bu günlük hayatın bir parçasıdır. Erkek tarafından nesneleştirilen kadın katılımcıların DKN seviyelerinin, kadın tarafından nesneleştirilen erkeğe kıyasla daha yüksek olduğu ve etkileşimi daha az sahici bulduğu bulunmuştur.

Bu noktaya kadar değinilen çalışmalar kadınların KN'den etkilenmeye daha müsait olduğu ve KN sonuçlarına daha açık olduğunu (azalmış cinsel çekicilik, depresyon, beden utancı ve görünüm kaygısı) göstermektedir. Bu çalışmalar kadınları ince modellere, aynalara maruz bırakmış ya da erkeklerin kendilerine bakmasını sağlayarak manipülasyonlarda bulunmuştur. Ancak çalışmalara eklenmesi gereken başka bir nokta ise *kendilerine başka bir kadın baktığında ya da kendi kendilerine baktığında kadınların KN seviyelerinin değerlendirilmesidir*. Kadınların KN seviyelerinin yükselmesi sadece erkek bakışı ile mi olmaktadır? Şimdiye dek sayıca az araştırmacı bu konuyu irdelemiştir. Calogero (2004) erkek bakışının, kadın bakışına kıyasla daha yüksek görünüm kaygısı ve beden utancına neden olduğunu göstermiştir. Strelan ve Hargreaves (2005) farklı bir strateji

kullanmıştır. Kadın ve erkeklere kendilerini nasıl nesneleştirdiklerini ve diğerlerini (kadın ve erkek) nasıl nesneleştirdiklerini sormuştur. Yapılan karşılaştırma sonuçları erkeklerin, kadınları diğer erkeklerden daha çok nesneleştirdiğini, ancak kadınların da kadınları erkeklerden daha çok nesneleştirdiğini ancak bu sonucun istatistiksel olarak anlamlı olmadığını göstermiştir. Önemli sonuçlar kadınların iki taraf tarafından bakıldığında ortaya çıktığı görülmüştür. Şöyle ki, erkekler kadınları, kadınların kadınları nesneleştirmesinden daha çok nesneleştirmiştir. Bu sonuçlardan şu ortaya çıkabilir; kadınlar da kadınları nesneleştirmektedir ve bu açıdan bir kısır döngüden bahsedilebilir. Bu sonucu Gay ve Castano (2010) çalışmasının sonuçları da desteklemektedir.

Kısacası, Nesneleştirme Kuramı (Fredrickson & Roberts, 1997) kadınların ulaşılması aslında çok zor olan kültürel güzellik standartlarına ne kadar bağımlı olduklarını ve bu durumun psikolojik sonuçlarını tartışmaktadır. Medya tarafından empoze edilen kültürel güzellik standartları ile kendi bedenlerini kıyaslayan kadınlar bu yüzden daha çok görünüm odaklı olmaktadır ve kendi iç dünyalarına da bu oranda daha az önem vermektedir. Güzellik standartlarını karşılayamayan kadınlar, bu standartlara yaklaşmak için çaba sarf ederler. Sarf ettikleri bu çaba olumsuz duygu durumu, beden utancı, görünüm kaygısı ve beden memnuniyetsizliğinden kaynaklanmaktadır ve bunların hepsi değişik psikopatolojilerle ilişkilidir.

1.3. Adleryan Kuram

Adler'in (1927) bütünleyici kuramı biricik ve amaçları olan bir bireyin zihin, beden ve ruhun bütünleşmesinden ileri geldiğini söyler. Adler, kişiliği açıklarken sosyal ve kültürel güçlerden ve cinsiyet farklılıklarından bahseder. Kuramında eşit ilişkiler ve eril üstünlüğün kişilik gelişimi üstündeki etkilerini vurgular.

Adler'e (1927) göre sağlıklı bir hayat için bir kişinin sosyal olarak hayatla ilişkili olması gerektiğini söyler. Ona göre üç temel hayat görevi vardır. Bunlar; iş, sevgi ve toplumdur. Bu görevler bir bireyi sosyal ilişkiler içinde tutar ve kişinin hayat şeklini şekillendirir.

İşte bu sosyal ilişkiler aynı zamanda bireyin yargılandığı ortamlardır. Adler, kuramında aşağılık hissini temel alır ve bu aşağılık hissini illa ki organla ilişkili olması yani bir organı olmamak, hasta olmak, kronik sorunları olmak, kaza geçirmek gibi olması zorunluluğu yoktur. Toplumsal ilişkileri içinde yargılanan bireyler de aşağılık hissi duyabilir ve bu hisse karşı mükemmel olmaya doğru mücadele etmeye başlar.

Bu durumu örneklemek gerekirse, bir kadının belirli güzellik standartları olan bir toplumda doğduğunu düşünelim. Aynı toplumda büyüdüğünde, toplumun bireyleri ile yaptığı etkileşimlerde güzellik standartları ile ilgili bilgilere maruz kalacaktır. Bu güzellik standartları aslında zor elde ediliyor olabilirler ancak kadınlar böyle bir toplumda sosyalleştikleri için bu standartları kabul eder ve kendi bedenlerini bu standartlarla kıyaslarlar. Standartlar karşılanmadığında utanç hissedilir. Eğer standartların üstündeysen kadınlar yemelerini kısıtlama, aşırı egzersiz yapma ve açlığını kontrol etme yollarına başvurur. Eğer standartların altında ise kendini çocuk gibi hissedebilir, kilo almak, kıvrımlara sahip olmak ve standartlara yaklaşmak için elinden geleni yapar. Ancak bazen kadınların bu güzellik standartlarına yaklaşmak için sarf ettiği çabalar yapıcı değil, aksine yıkıcı ve maladaptiftir çünkü aşağılık hissi nedeni ile ortaya çıkmıştır. Kısacası beden ve zihne karşı maladaptif bireysel tutumlar aslında toplumsal değerlendirme yargılanma sonucu ortaya çıkıyor olabilir.

Eril üstünlük Adler'in önem verdiği başka bir kavramdır. Ataerkil toplum düzeni erkeklere toplum içinde bazı ayrıcalıklar sunar. Bu nedenle kadınlar aşağılık hissini duyar, eşit güç ve haklardan mahrum kalır. Bu durum da bireylerin kişisel gelişimleri üstüne etki eder. Kısacası Adler, baskın kültür özelliklerinin bireysel hayatları, bireylerin ilişkilerini ve psikolojik sorunlarını nasıl etkilediği konusuna kuramında önemli bir yer vermiştir.

1.4. Adleryan Kuram ve Nesneleştirme Kuramının Bütünleştirilmesi

Adleryan kuramın Feminist kuramlarla ortak özellikleri vardır. İlki eşitlik için verilen mücadeledir. Sosyal eşitlik her insanın aynı olduğu anlamına gelmez.

Aksine, insanların farklı olduğunu öne süren kuram herkesin değer verilmek ve saygı duyulmak için eşit hakları olduğunu öne sürer.

Diğer bir nokta ise kadın bakış açısına değer vermektir. Erkeklerin sesleri ve bakış açıları neredeyse her kültürde ayrıcalıklıdır ve erkekler, kadınların sesleri ve bakış açılarının değerinin azaltılması yönünde çalışmalar yapar. Bazı fıkra, şaka ve hikayeler kadınların eleştirilmesi ve küçük düşürülmesi ile ilgili bilgiler içerir. Bu gibi durumların kadının toplumdaki “düşük” yerini doğrudan ve dolaylı yollarla pekiştirir ve bir nesilden diğer bir nesle aktarılmasına neden olur (McLean, La Guardia, Nelson, & Watts, 2016).

Zaman içerisinde ideal güzellik standartları değişmiştir ve şu anda güzellik standartları uzun boylu olma ve zayıf olma yönündedir (Mazur, 1986). İdeal güzellik standartları, reklamcılık, perakende ve eğlence sektörleri gibi erkek hakim sektörler tarafından belirlenir. Bu standartlar açık ve örtük birçok yolla her yere ulaşacak şekilde yayımlanır ve toplumun her köşesi bunlar hakkında bilgilenir (Mazur, 1986). Toplumsal etkiler, hayali güzellik standartlarını empoze etmek için çok etkilidir ve bu güçler kadını aşağılık hissettirir ve kadınlar kendilerine zarar verecek yollarla bu standartlara ulaşmaya çalışmaktadır (Mazur, 1986). Kadınlar psikolojik iyilik hallerini sırf diğerlerine güzel görünebilmek adına feda edebilir (Fredrickson & Roberts, 1997). Açlık bastırma, açlık sinyallerinin ve diğer fiziksel duyumların göz ardı edilmesi ve bastırılması bazı örneklerdendir (Fredrickson & Roberts, 1997; Myers & Crowther, 2008).

1.5. Bu Çalışmanın Amaçları

Bu çalışma yukarıda anlatılan kuramlar ışığında hazırlanmış deneysel bir çalışmadır. Çalışmada kadınların kendilerini nesneleştirmelerinin psikolojik sonuçlarından olan olumsuz duygu durumu, görünüm kaygısı, beden memnuniyetsizliği, beden utancı ve DKN araştırılmaktadır.

Hayali senaryolar (Tiggemann, 2001; Tiggemann & Andrew, 2012) KN seviyelerini Türk kültüründe kullanmak üzere hazırlanmıştır. Tiggemann’a bir e-mail yollanmış

ve senaryo kullanımı için izni alınmıştır. Kendisi orijinal senaryoları göndermiştir, senaryolar Türkçe'ye çevrilmiştir.

Tiggemann ve Andrew (2012) çalışmasına benzer şekilde bu çalışmada da hayali senaryolar kullanılmıştır ancak bu çalışmadaki senaryoların farkı ilk değişkenin bakış çeşidi olarak düzenlenmesidir. Bu nedenle çalışmadaki ilk değişken bakış çeşididir ve üç seviyesi vardır: kendi kendine bakma, erkek bakışı ve kadın bakışı. Çalışmadaki ikinci değişken kıyafetlerdir ve iki seviyesi vardır; kazak ve mayo. Bu nedenle bu çalışma 3 (bakış çeşidi) x 2 (kıyafetler) denek-içi desen şeklinde ortaya konulmuştur.

Katılımcılardan üç farklı bakış çeşidinde kendilerini hayal etmesi istenmiştir. Kendi kendine bakış senaryosu, deneme kabininde bir kıyafetin denenmesi ve kişinin kendisine aynada bakmasını içerir. Erkek bakışı senaryosu sahilde bir erkek katılımcıya bakarken hayal edilir, kadın bakışı senaryosu aynı durumda, bir kadının katılımcıya bakması hayal edilmiştir.

Her bakış çeşidinde, katılımcıların kendilerini ya kazak-kot ikilisi içinde ya da mayo içinde düşünmeleri istenmiştir. Bu desen nedeni ile çalışmada altı farklı koşul bulunmaktadır.

Bağımlı değişkenler nesneleştirme psikolojik bedelleridir. Bu bedeller yeme bozuklukları ile ilişkilidir: olumsuz duygu durumu -emotions (Gapinski, Brownell, LaFrance, 2003; Tiggemann & Boundy, 2008; Tiggemann & Andrew, 2012), beden memnuniyetsizliği -dissatisfaction (Salk & Engeln-Maddox, 2011; Tiggemann, 2001; Tiggemann & Andrew, 2012), görünüm kaygısı (Gapinski, Brownell, & LaFrance, 2003), ve beden utancısı (Noll & Fredrickson, 1998; Tiggemann & Boundy, 2008; Tiggemann & Andrew, 2012). Sürekli KN (SKN) ve VKİ'nin kıyafetlerin DKN üstündeki etkisini düzenleyip düzenlemeyeceği de çalışılmıştır.

Kısacası bu çalışmada 7 denence vardır.

Denence 1: Kıyafetlerin DKN üstünde temel etkisi olacaktır.

Mayo senaryosu, kazak-kot senaryosundan daha fazla DKN uyandıracaktır.

Denence 2: Bakış çeşidinin DKN üstünde temel etkisi olacaktır.

Denence 2.1. Kendi kendine bakma senaryosu diğer bakışlardan daha fazla DKN uyandırır.

Denence 2.2. Erkek bakışı, kadın bakışına göre daha fazla DKN uyandırır.

Denence 3: Bakış çeşidi ve kıyafetlerin DKN üstünde etkileşim etkisi olacaktır.

Denence 4: Bakış çeşidi ve kıyafetlerin olumsuz duygu durumu üstünde etkileşim etkisi olacaktır.

Denence 5: Bakış çeşidi ve kıyafetlerin beden memnuniyetsizliği üstünde etkileşim etkisi olacaktır.

Denence 6: Bakış çeşidi ve kıyafetlerin görünüm kaygısı üstünde etkileşim etkisi olacaktır.

Denence 7: Bakış çeşidi ve kıyafetlerin beden utancı üstünde etkileşim etkisi olacaktır.

Bu denencelerin test edilmesine ek olarak, iki keşif araştırması yapılacaktır. İlk keşif araştırması SKN'nin, kıyafetlerin DKN üstündeki etkisi üzerindeki düzenleyici etkisinin test edilmesidir. İkinci keşif araştırması ise VKİ'nin, kıyafetlerin DKN üstündeki etkisi üzerindeki düzenleyici etkisinin test edilmesidir.

Bu araştırmaların Türk örnekleminde gerçekleştirilebilmesi için Türkçe ölçüm araçlarına ihtiyaç duyulmaktadır ancak SKN ve beden utancını ölçmek için Türkçe ölçüm araçları yoktur. BU nedenle Nesneleştirilmiş Beden Bilinçlilik Ölçeği (OBC Scales; McKinley & Hyde, 1996) beden utancının ölçülmesini sağlamak için; Kendini Nesneleştirme Ölçeği (SOQ; Noll & Fredrickson, 1998). de SKN'yi ölçmek için Türkçe'ye Çalışma 1 kapsamında uyarlanmıştır.

BÖLÜM 2

ÇALIŞMA 1

Nesneleştirilmiş Beden Bilinçlilik Ölçekleri ve Kendini Nesneleştirme Ölçeği'nin Türkçe'ye Uyarlama Çalışması

2.1. Nesneleştirilmiş Beden Bilinçlilik Ölçekleri (NBBÖ)

McKinley ve Hyde (1996) tarafından İngilizce dilinde geliştirilen bu ölçek 24 maddeden oluşur ve 7'li Likert ölçek üzerinden “tamamen katılmıyorum” ve “tamamen katılıyorum” seçenekleri arasında cevaplanır. Nesneleştirilmiş Beden Bilinçlilik Ölçekleri (NBBÖ), 8 maddeden oluşan üç ölçeği içinde barındırır: beden gözetleme, beden utancı ve kontrol inançları. Beden gözetleme, bir kişinin dış görünüşü ve kültürel güzellik standartlarını denetlemesi anlamına gelir. Beden utancı, güzellik standartları karşılanmadığında kişinin hissettiği utanma duygusuna tekabül eder. Kontrol inançları ise kişinin görünümü ve bedeni üstündeki kontrol algısı anlamına gelir. Ölçekte 14 adet ters kodlanan madde bulunur (Madde 1, 3, 4, 6, 7, 9, 12, 13, 15, 18, 19, 20, 21, 24). Eğer 2 madde eksikse ya da UD (uygun değil) seçeneği kodlandıysa, o ölçek eksik sayılır.

Moradi ve Varnes (2017) çalışmasında NBBÖ yapısını çalışmıştır. Sonuçlarına göre kontrol inançları ölçeği, diğer iki ölçekle negatif korelasyon göstermektedir. Orijinal çalışmada ise üç ölçeğin üçü de birbiri ile pozitif korelasyon göstermiştir. Araştırmacılar bu ölçeğin, NBBÖ'den çıkarılmasını tavsiye etmektedir. Benzer şekilde, beden gözetleme ölçeğinden bir, beden utancı ölçeğinden ise iki madde

düşük faktör yükü göstermiştir, araştırmacılar bu üç maddenin de ek olarak çıkarılabileceği şeklinde görüş bildirmişlerdir.

2.2. Kendini Nesneleştirme Ölçeği (KNÖ)

KNÖ, beden ve sağlıkla ilişkili 10 özelliği barındıran ve katılımcılardan bu 10 özelliği önem sırasına göre dizmesini isteyen bir ölçektir. Katılımcılar sıfır en az önemli özelliğe, 9'u en önemli özelliğe vermelidirler. Bu ölçekteki beş madde görünüm, diğer 5 madde ise sağlık ve yeterlilik ile ilişkilidir. Nesneleştirme seviyesi, görünüm maddelerine verilen skorların toplamından, yeterlilik maddelerine verilen skorların toplamının çıkarılması ile bulunur (nesneleştirme = görünüm-yeterlilik).

Alan yazında bu ölçek SKN ölçek adına kullanılır ve bu ölçeğe benzer başka bir ölçüm aracı bulunmamaktadır. Ölçek, Türkçe'ye Doğan (2013) çalışması ile çevrilmiştir ancak geçerlilik ve güvenilirlik sonuçları, ölçeğin maddelerinin sıralanması şeklinde olduğu için bulunamamıştır. Yazar, çalışmasındaki demografik soruların bazıları (1. Dış görünüşüm oldukça önemlidir; 2. Görünüşümden memnun olmadığım günlerde günlük işlerime odaklanmakta zorluk çekerim) ile ölçeğin arasındaki pozitif korelasyonlara dayanarak ölçeğin güvenilir olduğunu belirtmiştir.

Bu ölçeğin yönergesinin, bu çalışmadaki katılımcılar tarafından tam anlamı ile okunmadığı ve anlaşılmadığı tespit edilmiştir. 10 maddenin her biri için farklı skorlar vermeleri gerekirken, katılımcılar on maddeyi 0-9 arası Likert tipi ölçek şeklinde cevaplamıştır ve birden fazla maddeye aynı skoru vermişlerdir. Kısacası katılımcılar maddeleri önem sırasına göre sıralamamış, her maddeyi ne kadar önemli olduğu üzere 0 ile 9 arasında skorlamıştır. Bu da ölçek maddelerinin doğasını etkilemiştir.

2.3. Yöntem

2.3.1. Katılımcılar

Katılımcılar 174 Türk kadın üniversite öğrencisinden oluşmaktadır. Bu katılımcılardan 139'u lisans öğrencisidir Sosyoekonomik durum olarak düşük, orta ve yüksek durumların yüzdelikleri sırası ile % 10.9, % 81.6 ve % 7.5 şeklindedir. Katılımcıların çoğu (% 91.4) bekarken, diğerleri evli olduklarını beyan etmişlerdir. Test-tekrar test ölçümleri için Zaman1 ve Zaman2 ölçümleri alınmıştır. İkinci ölçüme 127 kadın katılımcı tekrar katılmayı kabul etmiştir.

2.3.2 Ölçekler

Demografik soru seti, NBBÖ, Benlik-odaklı Dikkat ölçeği (Akın, Demir, Akkuş, Bilgin, ve Güneş, 2013; Kiropulos & Klimidis, 2006), Sosyal Fizik Kaygı Envanteri (Hart, Leary, & Rejeski, 1989; Mülazımoğlu-Ballı and Aşçı, 2006), KNÖ ve Görünüme Yönelik Sosyokültürel Tutumlar Ölçeği-3 (Kalafat, Özbaşı, ve Dilek, 2008; Thompson ve ark., 2004) ölçüm araçları kullanılmıştır.

2.3.3 Prosedür

Ölçeklerin Türkçe'ye çevrilmesinde çeviri-geri çeviri yöntemi (Brislin, Lonner, & Thorndike, 1973) kullanılmıştır. İki dile hakim olan üç psikolog ölçekleri birbirinden bağımsız şekilde çevirmiştir. Benzer özellikleri olan iki psikolog en iyi maddeleri bu üç çeviri içinden seçmiştir. Anadili İngilizce olan ve Türkçe de konuşan başka bir kişi seçilen Türkçe maddeleri İngilizce'ye çevirmiştir. Bu maddeler ile orijinal maddeler kıyaslanmıştır.

Çalışma ODTÜ Uygulamalı Etik Kurulu tarafından onaylıdır. Online veri toplama platformu (Qualtrics.com) ile veri toplanmıştır. Üniversite öğrencileri, ekstra puan karşılığında gönüllü olarak çalışmaya katılmıştır. Bilgilendirilmiş onam formu ve katılım sonrası bilgi formu katılımcılara verilmiştir. Zaman2 ölçümleri 3 hafta ara ile alınmıştır.

2.4. Sonuçlar ve Tartışma

2.4.1 NBBÖ

30 yaş üstü olan ve erkek olan katılımcılar, verilerden silinmiştir. Toplamda % 25'ten fazla soruya cevap vermeyen katılımcılar veri setinden çıkarılmıştır. Mahalonobis değerine [$\chi^2_{(16)} = 39.252, p < .001$] göre belirlenen çokdeğişkenli uç değerler de veri setinden silinmiştir

Faktör analizi EQS 6.1 versiyonu ile doğrulayıcı faktör analizi yapılmıştır. Orijinal üç faktörlü model uygun bir uyum gösterse de ilk madde ve dokuzuncu madde faktörlerine uygun yüklerden daha az yüklenme göstermiştir. Beden gözetiminde bulunan bu iki madde silinmiştir. Model uyumu tekrar test edilmiştir ve uyum ilkinden daha iyidir (SB $\chi^2 = 280.49, df = 202, p < .001, CFI = .87, RMSEA = .047, SRMR = .077$.)

NBBÖ'lerin iç güvenirlik değerleri .64 ve .75 arasında değişmiş olup Kabul edilebilir düzeydedir. Bu değerler orijinal çalışma ve Moradi ve Varnes (2017) değerleri ile benzerlik göstermektedir.

Test-tekrar test güvenirlikler $p < .01$ seviyesinde anlamlı olup .68 ve .78 arasında Kabul edilir düzeydedir.

Yapı geçerliliğinin incelenmesi için NBBÖ'nin diğer ölçeklerle olan korelasyonları incelenmiştir. Beden gözetleme ve beden utancı ölçekleri, kavramsal olarak benzer olan tüm diğer ölçeklerle pozitif ve istatistiksel olarak anlamlı korelasyonlar gösterirken; kontrol inançları ölçeği bu tarzda ilişkiler göstermemiştir. Ayrıca, kontrol inançları ölçeği; diğer iki ölçek (beden gözetimi ve beden utancı) ile negatif korelasyon göstermiştir. Bu sonuç Moradi ve Varnes (2017) çalışması ile uyumluyken, orijinal çalışma ile uyumlu değildir. Bunun nedeninin kontrol inançları ölçeğinin maddelerinin iyi bir göstergeye sahip olmadığı şeklinde tartışan Moradi ve Varnes (2017) görüşüne ek olarak, maddelerin içeriğine bakılması da önemlidir çünkü bu ölçek içerisindeki bazı maddeler bireyin üzerinde kontrolü olduğu maddeleri içerirken (görünüm, kilo gibi) bazı maddeler ters kodlanmamasına rağmen kontrol edilebilecek özellikler değildir (genler, kulak şekli vs gibi). Bu nedenle maddeler, kontrol inançları ölçeği altında yüksek faktör yükleri

verememiş olabilir. Bu sonuçlar NBBÖ'nün yeterli geçerlik ve güvenilirliğe Türk örnekleminde sahip olduğuna işaret etmektedir.

2.4.2 Kendini Nesneleştirme Ölçeği (KNÖ)

Yukarıda bahsedilen veri temizlenmesi işleminin ardından doğrulayıcı faktör analizi EQS 6.1 ile uygulanmıştır. Orijinalindeki gibi 2 faktörlü modele veriler iyi düzeyde uyum göstermiştir (SB $\chi^2 = 62.72$, $df = 31$, $p < .001$, CFI = .95, RMSEA = .077, SRMR = .073). Ancak madde 2 (sağlık) en düşük faktör yükünü göstermiştir. Buna rağmen madde ölçekte tutulmaya devam etmiştir çünkü SKN seviyesi görünüm değerinden yeterlilik değerinin çıkarılmasından oluşur. Sağlık yeterlilik ölçeği altında sıralanmıştır ve bu maddenin çıkarılması, çıkarma işlemindeki çıkan değerinden skor eksilteceğinden dolayı farkın daha fazla çıkmasına neden olabilir. Bu nedenle ve ölçeğin kısa olması nedeniyle madde ölçekte tutulmuştur.

KNÖ içindeki iki altölçek olan görünüm ve yeterlilik birbirleri ile pozitif korelasyon göstermiştir ($r = .501$, $p < .001$). Görünüm altölçeğinin iç geçerliliği .84 iken yeterliliğinki .73 şeklindedir. Yapı geçerliliği açısından incelendiğinde, KNÖ ile ölçülen SKN düzeyi, kendisi ile ilişkili ölçümlerle (NBBÖ'deki kontrol inançları hariç) pozitif ve istatistiksel olarak anlamlı korelasyonlar göstermiştir. Kontrol inançları ölçeği kavramsal olarak farklı bir alanı ölçmesi nedeni ile KNÖ ile anlamlı bir korelasyon göstermemiştir. Bu bilgiler KNÖ'nün yeterli geçerlik ve güvenilirliğe Türk örnekleminde sahip olduğuna işaret etmektedir.

Bu iki ölçeğin Türkçe'ye kazandırılması, nesneleştirme alan yazınının genellikle İngilizce olması nedeni ile önemlidir. Ölçüm araçlarının yeterli psikometrik özelliklerle Türkçe'ye uyarlanması bu alan yazının Türk örneklemi ile çalışılmasını ve Türkçe alan yazınına katkılarda bulunulmasına destek olacaktır. Gelecekteki çalışmalara, verileri elden toplaması yani online veri toplama platformlarını kullanmaması önerilmektedir. Maddelerin çevirileri tekrar kontrol edilebilir.

BÖLÜM 3

ÇALIŞMA 2

3.1 Yöntem

3.1.1 Katılımcılar

Çalışma2'nin katılımcıları Çalışma1'deki katılımcılardan farklıdır. 170 kadın üniversite öğrencisi çalışmaya Çankaya Üniversitesi (95 kişi) ve Orta Doğu Teknik Üniversitesi'nden (75 kişi) katılım göstermiştir. Bütün katılımcılar bekarlıdır. Yaş aralığı 18-30'dur. Ortalama boy 165.5 cm (SS = 6.28) ve ortalama kilo 58.03 (SS = 9.89) şeklindedir.

3.1.2 Ölçümler

Demografik form, KNÖ, NBBÖ (Beden utancı ölçeği), Modifiye edilmiş 20 cümle testi (Fredrickson ve ark., 1998), Sosyal Fizik Kaygı Envanteri (SFKE, Hart, Leary, & Rejeski, 1989; Mülazımoğlu-Ballı & Aşçı, 2006), Görsel Analog Skalaları (Olumsuz duygu durum; Heinberg & Thompson, 1995), Görsel Analog Skalaları (Beden memnuniyetsizliği; Heinberg & Thompson, 1995) kullanılan ölçüm araçlarıdır.

3.2 Prosedür

ODTÜ Uygulamalı Etik kurulundan onay alınmıştır. Çankaya ve ODTÜ'deki üniversite öğrencileri çalışmaya çağırılmıştır. Kendilerine ekstra puan katılımları karşılığında verilmiştir. Çalışmaya katılım gönüllülük esasıyla yapılmıştır.

Altı adet senaryo hazırlanmıştır (deneme kabininde kazak giyme ve kendine bakma; sahilde kazak giyme ve bir erkeğin bakması, sahilde kazak giyme ve bir kadının

bakması; deneme kabininde mayo giyme ve kendi kendine bakma, sahilde mayo giyme ve bir erkeğin bakması, sahilde mayo giyme ve bir kadının bakması). Katılımcılar laboratuvara randevu ile çağırılmıştır ve çalışmanın adı “Çevresel Faktörler ve Beden Algısı” olarak duyurulmuştur. Katılımcılar tam anlamı ile bilgilendirilmedikleri için katılım sonrası bilgilendirmeleri yapılmış ve formlar kendilerine verilmiştir. Laboratuvara gelen katılımcılar grup şeklinde oturtulmuş, iki fazda anketleri doldurmaları istenmiştir. İlk fazda, bilgilendirilmiş onam formu, KNÖ ve demografik bilgi formu kendilerine verilmiştir. Bunu dolduran katılımcıların formları alınmış, bir kod verilmiştir. İkinci fazda katılımcılara bir senaryo çalışmasına başlayacakları söylenmiş, yönergeleri takip etmeleri ve gerekli sorulara cevap vermeleri istenmiştir. Bu formlar da dolduğunda ilk fazdaki formlarla birleştirilerek aynı kod üstünden veriler eşleştirilmiştir.

Tekrarlı ölçümler deseni kullanıldığı için bütün katılımcılar bütün senaryoları okumuş ve cevap vermiştir. Senaryoların katılımcılara sunulma sırası karşıt dengelenmiştir (Dengelenmiş Latin Kare tekniği ile). Her bağımsız değişken için, tek yönlü ANOVA sonuçlarına göre F değerleri istatistiksel olarak anlamlı değildir. Bu da, senaryoların sunulma sırasının bağımsız değişkenlerin ölçümünü etkilemediğini göstermektedir.

3.3. Sonuç ve Tartışma

Bütün veriler basılı olarak toplanmış, gerekli ölçümler yapılmış ve SPSS programına girilmiştir. Cevapların % 25’inden eksik cevaplama yapan kişilerin verileri silinmiştir. Hipotez testlerinden önce 186 katılımcı vardır ve bu veriler taranmıştır. Normallik sayıltısı Skewness ve kurtosis değerlendirmesi ile yapılmıştır. Çokdeğişkenli uç değerleri belirlemek için Mahalonobis değeri [$\chi^2(32) = 59.70, p < .001$] hesaplanmış ve bu değeri aşan veriler silinmiştir. On üç katılımcı böylece veri setinden çıkarılmıştır. Tek değişkenli uç değerleri de Z skoru ile belirlenmiştir (Tabachnick & Fidell, 2007). Böylece toplamda 170 katılımcı analizler için kalmıştır.

Olumsuz duygu durumu, görünüm kaygısı, beden memnuniyetsizliği, beden utancı ve DKN arasında hepsi pozitif ve istatistiksel olarak anlamlı korelasyonlar vardır.

Katılımcıların boy ve kilo bilgileri demografik bilgi formu ile alınmıştır. BU bilgilerle VKİ hesaplanmıştır ($VKİ = \text{kg/m}^2$). Ortalama VKİ 21.15 iken standart sapma 3.19'dur. Dünya Sağlık Örgütü (DSÖ, 2004) sınıflandırmasına göre 18.49 altı katılımcılar düşük kilolu, 18.50-24.99 arası katılımcılar normal kilolu, 25.00 üstü katılımcılar ise fazla kilolu olarak sınıflandırılmıştır. Bu sınıflama sonucunda 27 düşük kilolu, 127 normal kilolu ve 16 fazla kilolu katılımcı bulunmaktadır. Üç VKİ grubu bağımlı değişkenler üzerinden farklı olup olmadığının açısından incelenmiştir.

Buna göre, üç VKİ grubu SKN hariç tüm bağımlı değişkenler üzerinde anlamlı düzeyde farklılaşmıştır. SKN, kişilik düzeyinde bir değişken olması, VKİ'nin ise sonradan değiştirilebilir bir özellik olması sebebi ile böyle bir sonucun olması anlaşılır gelmiştir. Üç VKİ grubu olumsuz duygu durumu [$F(2,167) = 4.54, p < .05$], görünüm kaygısı [$F(2,167) = 5.36, p < .01$], beden memnuniyetsizliği [$F(2,167) = 16.60, p < .001$], beden utancı [$F(2,167) = 3.05, p < .05$], ve DKN [$F(2,167) = 3.86, p < .05$] üzerinde anlamlı derecede farklı sonuçlar vermiştir. Bu sonuçlar Tiggemann ve Andrew (2012) çalışması sonucu ile uyumludur.

Analiz sonrası testler (post-hoc tests) üç grubun benzer yönde her bağımlı değişken üzerinde farklılaşmadığını göstermiştir. Halbuki Tiggemann ve Andrew (2012) çalışmasında bütün bağımlı değişkenlerde düşük kilolu < normal kilolu < fazla kilolu şeklinde sonuçlar yer almıştır. Bu çalışmada ise bu sonuçlar sadece görünüm kaygısı ve beden memnuniyetsizliği için geçerlidir. Beden utancı için fazla kilolu grup, normal kilolu gruptan daha yüksek skorlar almışken, düşük kilolu grup diğer iki gruptan anlamlı düzeyde farklı sonuç vermemiştir. DKN ve olumsuz duygu durumu için fazla kilolu grup ve normal grup birbirlerinden farklı değilken, düşük kilolu gruba göre daha yüksek skorlar elde etmişlerdir.

3.3.1 Kıyafet ve Bakış Çeşidinin DKN Üzerindeki Etkisi

Denencelerin test edilmesi için 3 (bakış çeşidi) x 2 (kıyafetler) denek-içi ANOVA deseni, DKN bağımlı değişken olarak ele alınıp hesaplanmıştır. Sayıltı testleri istatistiksel olarak anlamlı değildir bu yüzden ana analiz yorumlanabilir. Bakış çeşidinin temel etkisi anlamlıdır $F(2,338) = 17.40, p < .001, \eta p^2 = .09$. Kendi kendine bakmak, diğer bakışlardan daha fazla DKN seviyesine neden olmuştur. Erkek ve kadın bakışları birbirinden farklı değildir.

Kıyafetlerin temel etkisi anlamlıdır $F(1,169) = 187.23, p < .001, \eta p^2 = .53$, mayo senaryoları kazak senaryolarından daha fazla DKN'ye neden olmuştur. Etkileşim etkisi de istatistiksel olarak anlamlıdır $F(2,338) = 14.60, p < .001, \eta p^2 = .08$, mayo denendiği düşünüldüğünde kendi kendine bakmak, diğer bakışlardan daha fazla DKN'ye sebep olmaktadır. Kadın ve erkek bakışı ise birbirlerinden farklı değildir. Kazak giyildiği düşünüldüğünde ise bakış çeşitleri arasında herhangi bir fark yoktur.

Kıyafet temel etkisi sonucu tartışıldığında kapalı kıyafetin, açık kıyafete kıyasla daha az DKN'ye neden olduğu düşünüldüğünde kıyafet konusunda bir öneri yapılmasındansa, kadınların açık-kapalı kıyafet giydiklerinde toplumdan aldıkları tepkilerin kendilerini nasıl etkilediği hakkında yorum yapılmalıdır. Sonuçta belirli bir kumaştan oluşturulan kıyafetin kendisi değil, o kıyafet giyildiğinde çevreden alınan tepkiler nedeni ile kadınlarda DKN ortaya çıkmaktadır.

Bakış etkisi incelendiğinde, Nesneleştirme Kuramının (Fredrickson & Roberts, 1997) temel önerisinin önemi görülebilir. Kadınlar kendilerine yöneltilen ve bedenlerini inceleyen bakışları o kadar iyi içselleştirmektedir ki, kendi kendilerine en sert bakışı uygulayabilir hale gelmektedir. Dışardan birinin bakması, hatta bakanın cinsiyetinin bile farklı olmaması da dikkat çekicidir. Erkek bakışı da kadın bakışı da benzer şekilde eleştirici olabilmektedir. Ancak en eleştirici bakış, kişinin kendi kendine uyguladığı bakıştır.

Daha da önemlisi, bakış çeşidi ve kıyafetler değişkenlerinin etkileşim sonucu tarafından ortaya konmaktadır. Etkileşim etkisinin sonucu, kişinin kendi kendine uyguladığı eleştirel bakışın açık kıyafet giyildiğinde devreye girdiğine ve zehirli

etkisini gösterdiğine işaret etmektedir. Kapalı kıyafetler giyildiğinde, kimin baktığının önemi yoktur çünkü kendi kendine baksa da, kadın baksa da erkek baksa da katılımcılar benzer seviyelerde DKN hissettiğini ifade etmişlerdir. Kısacası kişi kendini korunmasız ve bedenle ilgili eleştirilere açık hissettiğinde, kendi kendine uyguladığı bakış ile, dışardaki birinin bakışına kıyasla, daha çok incelemekte ve değerlendirmektedir.

Erkek ve kadın bakışlarının farklılaşmamış olması, alan yazındaki diğer çalışmaların sonuçları ile uyumlu değildir (Calogero, 2004; Gay ve Castano, 2010; Strelan ve Hargreaves, 2005). Bu durumun birden fazla nedeni olabilir. Birincisi, bakış çeşidi bugüne dek sadece kadın ve erkek boyutları ile ele alınmıştır. Katılımcılar bu iki bakışı çalışmada daha iyi işlemiş ve anlamış olabilirler. Halbuki bu çalışmada üç tür bakış çeşidi ilk kez çalışılmıştır. Katılımcılar kendi kendilerine bakarken savunmacı davranmazken, başkalarının bakışları açısından kadın ve erkek bakışının farklılıklarını işlemeyememiş ve savunmacı davranmış olabilirler. Başka bir neden ise araştırma deseni ile ilgili olabilir. Denek-içi desene sahip olan bu çalışmada ardı ardına senaryolara maruz kalan katılımcılar, kadın ve erkek senaryolarının farkını, kendi kendilerine baktıkları senaryolar kadar yakalayamamış olabilirler. Başka bir neden ise SKN ile ilgili olabilir. Bu çalışmadaki katılımcıların ortalama SKN'si -7.52 (SS = 9.87) iken Amerikalı ve Avustralyalı kadın üniversite öğrencileri ile yapılan çalışmalardaki SKN ortalamalarının +0.50'den az olduğu görülmektedir. SKN'nin kişilik düzeyinde nesneleştirme uygulaması olduğu göz önüne alındığında ve SKN'nin eksi olmasının kişilerin kendilerine görünüm odaklı değil, yetkinlik odaklı davrandıkları düşünüldüğünde, elde edilen sonuçlar Türk örnekleminin kendini değerlendirirken diğer milletlere kıyasla savunmacı olduğuna ya da batılılaşma sürecinin tamamlanmadığına işaret edebilir. Türk örneklemini, görünümünden ziyade yeterlilik ve sağlığına kişilik düzeyinde daha fazla önem verdiğini söylemesine rağmen, 3 BMI grubunun (düşük, normal ve fazla kilolu) hepsinin DKN, beden utancı, görünüm kaygısı, beden memnuniyetsizliği hissettiklerini rapor etmesi de örneklemin SKN cevaplarında savunmacı davrandığına kanıt niteliğinde olabilir. Başka bir neden de

kültürel olabilir. Türk kültürü, nesneleştirme çalışmalarının yapıldığı diğer ülkelere kıyasla (Amerika ve Avustralya) daha muhafazakâr/tutucu bir yapıya sahiptir. Bu nedenle katılımcılar, eleştirilmeye açık oldukları durumlarda, başkasının yanında kendini kötü hissetmektense, kendi kendilerine en sıkı uygulamaları göstererek dışarıdan gelecek eleştirilere karşı kendilerini koruduklarını düşünmüş olabilirler.

3.3.2 Kıyafet ve Bakış Çeşidinin Beden Utancı, Görünüm Kaygısı, Olumsuz Duygu Durumu ve Beden Memnuniyetsizliği Üzerindeki Etkisi

Denek-içi bir desende birden fazla bağımlı değişkeni çalışabilmek için kullanılan analiz çift çok değişkenli MANOVA'dır. Bağımlı değişkenler ortalama düzeyde pozitif korelasyon gösterirlerse, bu analizin yürütülmesi önerilmektedir (Tabachnick & Fidell, 2007). Bu nedenle, 3 (bakış çeşidi) x 2 (kıyafetler) denek-içi MANOVA, beden utancı, görünüm kaygısı, olumsuz duygu durumu ve beden memnuniyetsizliği bağımlı değişken olarak analize katılarak hesaplanmıştır.

Analiz sonuçları çok değişkenli bakış türü temel etkisinin (Wilk's $\lambda = .86$; $F(8, 670) = 6.34$, $p < .001$; $\eta p^2 = .07$), çok değişkenli kıyafetler temel etkisinin (Wilk's $\lambda = .66$; $F(4, 166) = 21.00$, $p < .001$; $\eta p^2 = .34$) ve çok değişkenli etkileşim etkisinin (Wilk's $\lambda = .87$; $F(8, 670) = 5.81$, $p < .001$; $\eta p^2 = .07$) hepsinin istatistiksel olarak anlamlı olduğunu göstermiştir. Bonferroni düzeltmesi hesaplanmıştır ($.05/4 = .0125$). Analiz sonuçları tek değişkenli testlerin sonuçlarına göre, kıyafetler temel etkisi, beden utancı [$F(1, 169) = 14.19$, $p < .001$; $\eta p^2 = .08$], görünüm kaygısı [$F(1, 169) = 29.99$, $p < .001$; $\eta p^2 = .15$], olumsuz duygu durumu [$F(1, 169) = 81.37$, $p < .001$; $\eta p^2 = .33$] ve beden memnuniyetsizliği [$F(1, 169) = 53.74$, $p < .001$; $\eta p^2 = .24$] üzerinde istatistiksel olarak anlamlı sonuçlar vermiştir. Analiz sonrası grup farklılıkları incelendiğinde tüm bağımlı değişkenler için benzer bir örüntü bulunmuştur. Mayo senaryoları, kazak senaryolarına kıyasla daha fazla beden utancı, beden memnuniyetsizliği, olumsuz duygu durumu ve görünüm kaygısının ortaya çıkmasına neden olmuştur.

Bakış çeşidinin tekli değişkenler üzerindeki sonuçları incelendiğinde tek anlamlı sonucun olumsuz duygu durumu [$F(2, 338) = 14.89$, $p < .001$; $\eta p^2 = .08$] üzerinde

olmasıdır. Beden memnuniyetsizliği [$F(2, 338) = .14, p = .87; \eta^2 = .00$], beden utancı [$F(2, 338) = .58, p = .56; \eta^2 = .00$] ve görünüm kaygısı [$F(2, 338) = 2.06, p = .13; \eta^2 = .01$], bakış çeşidi temel etkisinden anlamlı düzeyde etkilenmemiştir. Analiz sonrası grup farklılıkları incelendiğinde, erkek ve kadın bakışlarının, kendi kendine bakmaktan daha fazla olumsuz duygu durumuna neden olduğu görülmektedir. Kadın ve erkek bakışı birbirlerinden farklı sonuçlar vermemiştir.

Bakış çeşidi ve kıyafetlerin etkileşim etkisinin tekli değişkenler üzerindeki etkisi incelendiğinde, beden memnuniyetsizliği [$F(2, 338) = 22.23, p < .001; \eta^2 = .12$] anlamlı çıkan iki bağımsız değişkendir. Görünüm kaygısı [$F(2, 338) = .62, p = .54; \eta^2 = .00$] ve beden utancı [$F(2, 338) = .18, p = .84; \eta^2 = .00$] ise etkileşim etkisinden istatistiksel olarak anlamlı derecede etkilenmemiştir.

Etkileşim etkisinin beden memnuniyetsizliği üzerindeki tekil etkisi ele alındığında, analiz sonrası sonuçlar göstermiştir ki kazak senaryolarında bakış çeşidi birbirlerinden farklı derecede beden memnuniyetsizliğine neden olmamıştır. Ancak, katılımcılar mayo senaryolarında en yüksek beden memnuniyetsizliğini kendi kendine bakmakta rapor etmişken en az beden memnuniyetsizliği erkek bakışında görülmüştür. Kadın bakışı ise diğer iki bakışın neden olduğu beden memnuniyetsizliğinden farklılaşmamıştır.

Etkileşim etkisinin olumsuz duygu durumu üzerindeki tekil etkisi ele alındığında, analiz sonrası sonuçlar şu şekildedir. Mayo senaryolarında bakış çeşidi olumsuz duygu durumu açısından bakış çeşidi farklı sonuçlar vermemiştir. Ancak kazak senaryolarında erkek ve kadın bakışları, kendi kendine bakmaktan daha fazla olumsuz duygu durumuna neden olmuştur.

Kıyafetlerin temel etkisi göz önüne alındığında, iki farklı kıyafetin katılımcılar üzerindeki etkilerinin dört bağımsız değişken için de, DKN için verdiği sonucun aynısını verdiğini görürüz. Mayo senaryoları nasıl ki kazak senaryolarına kıyasla daha fazla DKN olmasına neden olmuşsa, daha fazla beden memnuniyetsizliği, daha fazla beden utancı, daha fazla görünüm kaygısı ve daha fazla olumsuz duygu durumuna da neden olmuştur. Bu durum da beden imajı literatüründe incelenmeyen

bir etki olan kıyafetlerin aslında kadın psikolojisi üzerinde ne denli önemli bir rolü olduğuna ışık tutar niteliktedir. Ancak vurgulanması önemli olan nokta, toplumun ve erkek egemen bir kültürün, kadının giydiği kıyafetlere verdiği tepkilerin kadınların psikolojisini nasıl etkilediğidir. Beden ya da beden parçalarına verilen seksüel önem, bu parçaları açıkta bırakan kıyafetler giyildiğinde, bu parçaları kapatır kıyafetlere kıyasla, kadınların kendilerini daha fazla nesneleştirmesine ve psikolojik bedelleri hissetmesine neden olur görünmektedir.

Bakış çeşidinin dört farklı bağımlı değişken üzerindeki temel etkisi incelendiğinde, tek anlamlı sonucun olumsuz duygu durumu olduğu görülmektedir. Sosyal bakış, diğer bir deyişle, sosyal ortamlarda rastlanabilecek türden kadın ve erkek bakışları daha fazla olumsuz duygu durumuna neden olurken kendi kendine bakmak daha az olumsuz duygu durumuna neden olmuştur. Bu da sosyal ortamlarda olmanın duygu işleme üstündeki etkisine işaret eder görünmektedir. Alan yazındaki diğer çalışmalar erkek kadın bakışlarını içerdiklerinde görünüm kaygısı ve beden utancı üzerinde anlamlı sonuçlara erişmiştir (Calogero, 2004). Farklı sonuçların neden olduğu incelendiğinde Calogero (2004) çalışmasında gerçek bir manipülasyonun kullanılması dikkati çeker. Diğer bir deyişle, gerçek manipülasyonda katılımcılar gerçekten kadın ve erkeklerle etkileşime geçmiş ve sohbet etmişlerdir. Halbuki bu çalışmada hayali senaryolar kullanılmıştır.

Bakış çeşidinin DKN'yi etkilemesi ile olumsuz duygu durumunu etkilemesi arasında fark göze çarpmaktadır. DKN'de kendi kendine bakma > kadın =erkek bakışı şeklinde bir sonuç varken, olumsuz duygu durumunda kadın = erkek > kendi kendine bakma şeklinde bir sonuç vardır. DKN kendi kendine olunan bir durumda yüksekken, olumsuz duygu durumu başkaları ile birlikte olunduğunda yüksek bulunmuştur. Bunun nedeni değişkenlerin doğasında olabilir. Olumsuz duygu durumları, doğuştan gelen özelliklerken (Halle, 2003), nesneleştirme sonradan sosyalleşme süreci ile kazanılan bir uygulamadır (Fredrickson & Roberts, 1997). Kısacası duygular doğuştan gelirken, nesneleştirme kazanılan bir süreçtir. Bu nedenle farklı sonuçlar ortaya çıkmış olabilir.

Bakış çeşidi ve kıyafetlerin etkileşim sonucunun dört farklı bağımlı değişken üzerindeki etkisi incelendiğinde iki bağımlı değişkenin (beden memnuniyetsizliği ve olumsuz duygu durumu) anlamlı, iki bağımsız değişkenin (beden utancı ve görünüm kaygısı) ise anlamsız sonuçlar verdiği görülmektedir. Beden memnuniyetsizliği bağımsız değişkeni tek başına ele alındığında, etkileşim etkisi göstermiştir ki mayo senaryolarında bakış çeşidi beden memnuniyetsizliğini farklılaştırmamıştır; ancak, kazak senaryoları en yüksek beden memnuniyetsizliğini kendi kendine bakışta ve en az beden memnuniyetsizliğini erkek bakışında ortaya çıkarmışken, kadın bakışı bu iki bakıştan farklı sonuç vermemiştir. Sonuçlar göstermiştir ki kapalı bir kıyafet giyildiğinde kadınlar bedenleri ile ilgili eleştiriye karşı açık hissetmediğinde beden memnuniyetsizliğinin hangi bakıştan kaynaklandığı önemini kaybetmiştir. Ancak açık bir kıyafet giyilip eleştirilme kaygısı hissedildiğinde kimin baktığı önem kazanmıştır. Kadın bakışı farksızken, kendi kendine bakmak en yüksek memnuniyetsizliğe neden olmuştur. Erkek bakışı ise en az memnuniyetsizliğe neden olmuştur. Burada kadının kadına uyguladığı nesneleştirme dikkati çekerken tutucu kültürün etkileri de göze çarpmaktadır. Bedeni eleştirilmeye açıkken kişi en sert uygulamayı kendi kendine yaparak dıştan gelecek eleştirilerden o denli etkilenmemeyi amaçlamış olabilir. Başka bir açıklama ise mayo giydiğinde kişinin içselleştirdiği güzellik standartlarını aklına getirdiği ve bilişsel süreçlerinin bu standartlarla kendi vücutlarını kıyaslamaktan dolayı yüklü hale geldiği için en yüksek memnuniyetsizliği kendi başınayken hissediyor olabilir. Kadın bakışında kadınlar kendilerine bakan kadınla bedenlerini kıyaslama fırsatı bulduğu anlamına gelebilir ancak erkek bakışında erkek bedeni ile kendi bedenini kıyaslayamayan kadınlar en az memnuniyetsizliği ifade etmiş olabilirler. Bu açıklama, beden memnuniyetsizliği için sosyal kıyaslamının, özellikle, yukarıya dönük sosyal kıyaslamayla beden memnuniyetsizliğinin ilişkisini gösterir niteliktedir (Wheeler & Miyake, 1992).

Bakış çeşidi ve kıyafetlerin etkileşim etkisinin olumsuz duygu durumu üzerindeki etkisi incelendiğinde bu sefer mayo senaryolarında bakış çeşidinin olumsuz duygu durumunu farklılaştırmadığını, kazak senaryolarında kadın ve erkek bakışlarının,

kendi kendine bakmaktan daha fazla olumsuz duygu durumuna neden olduğu görülmüştür. Kadın ve erkek bakışları olumsuz duygu durumu açısından birbirinden farklı değildir.

Olumsuz duygu durumunun yukarıdaki bölümlerde sosyal ortamlarda uyanmasının daha muhtemel olduğu tartışılmıştır ki bu sonuç Tiggemann ve Andrew (2012) sonuçları ile uyumludur. Ancak etkileşim etkisi göz önüne alındığında görülmüştür ki, bu sonuç kapalı olan kıyafet için geçerlidir. Kısacası kadınlar bedenleri ile ilgili eleştiri alamayacaklarını düşündükleri kıyafetleri denediklerinde bakışın sosyal olup olmaması olumsuz duygu durumu seviyesini etkilemektedir. Açık bir kıyafet giyildiğinde ise olumsuz duygu durumu daha yüksek hale gelmektedir ve bakışın sosyal olup olmaması önem taşımamaktadır çünkü kişi eleştirileceği konusunda o denli rahatsız haldedir ki kimin baktığı önemini yitirmektedir. Kazak senaryoları eleştirilmekten gelecek olumsuz duygu durumunu optimal bir seviyede tuttuğu için bakışın hangi kaynaktan geldiğini katılımcılar işleyebilmiş görünmektedir. Mayoda ise kadınlar içselleştirilmiş güzellik standartları ile o denli yoğun bir şekilde ilgilenmektedir ki, olumsuz duyguları hayli yüksek seviyeye ulaşır ve bu nedenle kendilerine yönelen bakışın kaynağı işlemlenebilecek bilgiler arasına girememektedir.

Bakış çeşidi ve kıyafetlerin etkileşim etkisinin olumsuz duygu durumu ve beden memnuniyetsizliği değişkenleri üstündeki farklılıklarının yönü birbirinden farklıdır. Bunun nedeni bu değişkenlerin doğası gereği olabilir. Her ne kadar bu değişkenler, nesneleştirme deneyimsel ve psikolojik bedelleri arasında yer alıyorsa da (Fredrickson & Roberts, 1997), bu bedeller doğaları gereği birbirlerinden farklı gözükmektedir. Olumsuz duygu durumu önceden de tartışıldığı üzere doğuştan gelir (Halle, 2003). Duyguların bilişsel süreçte işlenmesi bilinçli bir çabanın sarf edilmesini gerektirmez. Ancak, memnuniyet ya da memnuniyetsizlik ise doğuştan gelen durumlar değildir. Longman sözlükte de belirtildiği üzere memnuniyet “istenilen bir şeyin olması ya da başarılması üzerine hissedilen mutluluk ya da zevk” olarak tanımlanmıştır. Memnuniyetsizlik, kişisel beklentilerin gerçekleştirilmesi ve bununla ilgili duygularla ilişkili görünmektedir. Bu nedenle de

beden memnuniyetsizliđi sosyal kıyaslama ile iliřkili grnmektedir ve yukarıdaki blmlerde tartıřılmıřtır. Olumsuz duyguların ise biliřsel kaynakların farklı grevler iin ayrılmasındaki bozulma ile iliřkili olduđu dřnlmřtr.

Bakıř eřidi ve kıyafetlerin etkileřim etkisi beden utancı ve grnm kaygısı deđiřkenleri zerinde anlamlı farklılıklara neden olmamıřtır. Tiggemann ve Andrew (2012) yaptıkları alıřmada senaryoların beden utancı zerinde etkili olduđunu bulmuřtur. Bunun nedeni bu arařtırmacıların beden utancının lmnde NBB-Beden Utancı leđini kullanırken bir modifikasyon uygulamaları ve maddelerin bařına “řu anda...” ifadesini eklemeleri olabilir. Bu řekilde yaptıkları deđiřiklikle, katılımcıların o andaki beden utancını daha kolay yakalamıř olabilirler. Tiggemann ve Boundy (2008) de beden utancı iin anlamlı sonular bulmuřlardır ancak deneysel maniplasyonlarında gerek uygulama kullandıkları grlmřtr. Gerek uygulama beden utancının hissedilmesi ve ifade edilmesi iin kolaylařtırıcı bir etkiye sahip olmuř olabilir.

Aslında grnm kaygısı da beden utancı ile yakından iliřkili bir deđiřkendir. Kadınlar bedenlerini kltrel olarak iselleřtirdikleri gzellik standartları ile kıyasladıklarında, bedenleri grnmleri nedeni ile kaygılı hissettiklerini ve aynı zamanda bu standartları karřılayamamanın karřısında utan hissettiklerini de ifade etmiřlerdir. Utan kiřiye bir karmařıklık duygusu yaratır ve kiřinin kendinde memnun olmadıđı trdeki zellikleri dzenlemesine yol aar (M. Lewis, 1992). Bylece kadınlar kozmetik rnleri kullanma, egzersiz yapma, estetik operasyonlara bařvurma ya da yeme bozuklukları belirtileri gsterme gibi davranıřlara bařvurabilirler.

3.3.3 VKİ ve SKN'nin Kıyafetlerin DKN zerindeki Etkisini Dzenleyici Rol

VKİ ve SKN srekli deđiřkenlerdir ve denek-ii desende dzenleyici rollerinin incelenebilmesi iin denek-ii desende ANCOVA hesaplanması gerekir. Bu nedenle VKİ'nin dzenleyici etkisi, 3 (bakıř eřidi) x 2 (kıyafetler) ANCOVA, VKİ ortak deđiřken (covariate) iken yapılmıřtır. Bu analizde VKİ ne ortak deđiřken olarak anlamlıdır ne de kıyafetler deđiřkeni ile kurduđu etkileřim etkisi istatistiksel olarak

anlamli bulunmuştur (F sonuçları istatistiksel olarak anlamsızdır). Bu da VKİ'nin de SKN'nin de kıyafetlerin DKN üzerindeki etkisini düzenleyemediğini göstermektedir.

VKİ, DKN üzerinde kıyafetin etkilerini düzenleyici etkide değilse de kendi başına bakıldığında yukarıda da belirtildiği üzere DKN seviyesi üzerinde farklı etkilere neden olabilmiştir. Üç VKİ grubunun DKN üzerinde istatistiksel olarak farklı sonuçlar verdiği tartışılmıştır.

SKN'nin, kıyafetlerin DKN üzerindeki etkisini düzenleyip düzenlemediğinin incelenmesi için 3 (bakış çeşidi) x 2 (kıyafetler) ANCOVA, SKN ortak değişken (covariate) iken yapılmıştır. SKN ne ortak etki göstermiştir ne de kıyafetler değişkeni ile etkileşim etkisi istatistiksel olarak anlamlıdır (F sonuçları istatistiksel olarak anlamsızdır). Bu sonuçlar da SKN'nin kıyafetler değişkeninin DKN üzerindeki etkisi üzerinde düzenleyici bir rolü olmadığı anlamına gelmektedir. Bu sonuç Tiggemann ve Andrew (2012) çalışması sonuçları ile uyumludur. Bu araştırmacılar senaryoların DKN'yi her kadında benzer seviyelerde uyandırdığından, kadınların SKN seviyelerinin bu ilişki üzerinde etkili olmadığı şeklinde bir tartışma yürütmüşlerdir. Ancak SKN'nin DKN üzerinde etkili olduğunu gösteren çalışmalar mevcuttur (Fredrickson ve ark., 1998; Tiggemann & Boundy, 2008). Bu çalışma ve Tiggemann ve Andrew (2012) çalışmasındaki anlamsız sonuca rağmen, anlamlı sonuçlar veren çalışmaların da olmasının nedeni araştırıldığında görülmüştür ki anlamlı sonuç veren bu iki çalışmada SKN seviyesi tek başına bağımsız bir değişken olarak çalışmaya katılmıştır (Fredrickson ve ark., 1998; Tiggemann & Boundy, 2008). Halbuki bu çalışmada ve Tiggemann ve Andrew'in (2012) çalışmasında SKN iki değişken arasındaki etki durumunu düzenleyici bir değişken olarak ele alınmıştır. Bu nedenle de anlamlı sonuç veren çalışmalarda SKN'si yüksek kişilerin çevrede DKN'yi tetikleyecek bilgilere karşı daha savunmasız olduğu yönünde sonuçlar elde edilmiştir. Görüldüğü üzere bu sonuçlarda kıyafetler gibi bir değişkenin etkisi yer almamıştır.

3.3.4 Çalışma 2'nin Klinik Çıkarımları

Beden imajı literatüründeki kıyafet etkisinin incelenmesine katkıda bulunan bu çalışma, kıyafetlere alınacak çevresel tepkilerin kadınların bu kıyafetler içindeyken bazı bedeller ödediği yönünde sonuçlara işaret etmiştir. Açık bir kıyafet giyilmesi bilişsel süreçleri bozarak, kadınların özel kıyafet giyilmesini gerektiren günlük hayattaki keyifli işlerden kendilerini alıkoymalarına neden olabilir. Bu durumlara spor yapmak ve havuza gitmek örnek verilebilir ki alan yazındaki bir araştırmada spor üniforma giyme zorunluluğunun kadınlardaki düşük spor katılımının nedenleri arasında olduğunu göstermiştir (Slater & Tiggemann, 2010b).

Mayo senaryolarında kendi kendine bakışın yüksek nesneleştirme ve beden memnuniyetsizliğine neden olduğu yönündeki sonuç ise perakende giyim sektörü için önemlidir. Mayo denemek kadınlar için kendi başına stresli bir deneyim olarak görünmektedir ve bu durum bile bazı olumsuz hislerin yaşanmasına neden olmaktadır. Reklamlarda süper zayıf modellerin kullanımı yasaklanmalıdır. Kadın bedeni hakkında küçültücü ifadelerin kullanılması engellenmelidir, ancak böylece kadınlar vücutlarını “kusurlu” olarak değerlendirmeyebilirler. Fransa, süper zayıf ve reşit olmayan model kullanımı yasaklaması ile medyada dikkat çekmiş bir ülkedir. Gittikçe artan yeme bozukluğu vakalarıyla baş etmek için görsellerde photoshop vb. düzenleyici program kullanıldığında özel bir not koyulmasını yasal olarak gerektirmektedir. Modellerin sağlıklı VKİ’de olmalarını ve bu VKİ’de kalmalarını gerektiren bu yasal uygulamada doktor kontrolü şart koşulmuştur (BBC haberler, 2015). Bu gibi düzenlemeler her ülkenin reklam endüstrisinde kullanılmalıdır.

Bazı düzenlemeler ise geniş çaplı ve uzun süreye yayılmalıdır. Kadınların güzellik standartlarına uyarak güçlü oldukları şeklindeki algı, bu algının tam tersi uygulamaların sürekli kullanılması ve yaygınlaştırılması yolu ile değiştirilmelidir. Çocuk ve gençlere algılamakta zorlandıkları şekilde medyada kadın bedeni üzerinde yapılan düzenlemeleri algılamaları açısından eğitimler verilebilir. Çocuk ve gençlerin medya okur-yazarlığı bu şekildeki müdahalelerle artırılabilir (Tiggemann & Andrew, 2012). Ayrıca sosyal medya okur-yazarlığı da geliştirilmelidir.

Klinik uygulamalarda ise yeme ve beslenme bozuklukları ile çalışan psikoterapistler hastalarına semptomların gelişiminin kültürel faktörlerden nasıl etkilendiği ile ilgili bir psiko-eğitim verebilirler. Cinsel nesneleştirmeye uğrayan kadınların bu pratiği nasıl kendi kendine uyguladığını tartışılabilir. Kültürel güzellik algısının kişisel algılara nasıl dönüştüğü konu edilebilir. Kendini nesneleştirmeyi, beden memnuniyetsizliğini ve olumsuz duygu durumlarını tetikleyen ve artıran faktörlerin neler olduğu ele alınabilir. Kendi bedenini zihnindeki güzellik standartları ile kıyaslanmanın bilişsel süreçleri bozarak olumsuz duygu durumunu etkilediği de ele alınabilir. Hastaların yaptıkları sosyal kıyaslama kendilerine fark ettirilebilir ve bunun semptomlar üzerindeki etkisine değinilebilir. Özellikle yukarı doğru yapılan sosyal kıyaslanmanın beden memnuniyetsizliği algıları ile ilgili olan ilişkisi ele alınabilir (Wheeler & Miyake, 1992).

3.3.5 Çalışma 2'nin Sınırlılıkları

Çalışma 2'deki katılımcılar 18-30 yaşları arasındaki kadın üniversite öğrencileridir. Nesneleştirme Kuramı (Fredrickson & Roberts, 1997) nesneleştirmenin en sık bu yaş grubu arasında yaygın olduğunu ve psikolojik bedellerin bu yaş grubu tarafından daha sık ödendiğini önerse de yaşlanma sürecinin nesneleştirme seviyeleri üzerindeki etkileri daha ileri yaşlardaki kadınların da çalışmaya dahil edilmesiyle çalışılabilir. Bu nedenle, bu çalışmanın sonuçları 18-30 yaş arası kişilere genellenebilir.

Kadın ve erkek bakışı arasında bağımsız değişkenler üzerinde genellikle bir fark bulunamamıştır. Ancak bu iki bakış kendi kendine bakmaktan istatistiksel olarak farklı sonuçlar vermiştir. Alan yazındaki çalışmalar erkek bakışının kadın bakışından daha çok psikolojik bedelin hissedilmesine neden olduğunu göstermiştir (Gay & Castano, 2010; Strelan & Hargreaves, 2005). Araştırmada üçlü karşılaştırma yapılmıştır ve sonraki çalışmalarda da bu sonuçların doğrulanıp doğrulanmadığının görülmesi için üçlü bakış kıyaslaması yapmaları önerilmektedir.

Çalışmadaki deneysel düzenleme hayali senaryolarla yapılmıştır. Gerçek düzenlemeler yapılmamıştır bu sebeple çevresel geçerliliğin yüksek olmadığı söylenebilir. Ancak senaryolar Tiggemann ve Andrew (2012) çalışmasından uyarlanmıştır ve bu araştırmacılar senaryoların günlük hayatın bir parçası olması sebebi ile kolay hayal edilebilir olduğunu öne sürmüştür.

Çalışmanın deseni denek-içi desendir ve talep özelliklerinin olmasını artırmış olabilir. Katılımcılar her bir senaryoda farklı cevaplar vermesi gerektiğini hissetmiş olabilirler. Ancak sıralama etkisi incelendiğinde elde edilen sonuçlar talep özelliklerinin olma durumunu ortadan kaldırmıştır. Demografik soru formunda katılımcıların cinsel yönelimleri sorulmamıştır. Bu soru gelecek çalışmalarda sorulabilir.

3.3.6 Çalışma 2'nin Güçlü Yönleri

Bu çalışma kıyafetlerin DKN, beden memnuniyetsizliği, beden utancı, görünüm kaygısı ve olumsuz duygu durumu üzerindeki etkilerini araştırarak alan yazına katkıda bulunmuştur zira kıyafetlerin beden imajı üzerindeki rolü göz ardı edilmiş bir konu gibi görülmektedir (Tiggemann & Andrew, 2012). Ayrıca çalışma alan yazında ilk defa üç tip bakış türünün etkilerini de bu bağımlı değişkenler üzerinde incelemiştir. Alan yazında genellikle kadın ve erkek bakışları birbirleri ile kıyaslanmıştır (Gay & Castano, 2010; Newheiser, LaFrance, & Dovidio, 2010; Strelan & Hargreaves, 2005). Bu açıdan, Nesneleştirme Kuramı'nın (Fredrickson & Roberts, 1997) önerilerinden olan kadınların kendilerine yöneltilen cinsel açıdan nesneleştirici bakışları kendi kendilerine uyguladıkları görüşü ilk defa bir çalışmada test edilmiştir. Ayrıca, alan yazında kullanılmış olan senaryolar Türkçe'ye uyarlanmıştır.

BÖLÜM 4

GENEL TARTIŞMA

Hep birlikte ele alındığında bu çalışmada Nesneleştirme Kuramı'nın (Fredrickson & Roberts, 1997) önermeleri test edilmiştir ve böylece kadınların yüksek düzeyde yeme bozuklukları riski taşımaları konusunda yordamalar yapılmaya çalışılmıştır. Adleryan Kuram (Adler, 1927) de Nesneleştirme Kuramını kültürün kadın bedeni ve dolayısı ile psikolojisi üzerindeki etkileri açısından desteklemektedir.

Bu araştırmanın sonuçları psikoloji literatüründe sıkça geçen diathesis-stres modelini (Zuckerman, 1999) destekler görünmektedir. Bu açıdan diathesis, kadınların içselleştirdiği eleştiren bakışa tekabül etmektedir ve bu içsel göz erkek egemen kültürde yetişmenin doğal bir sonucu gibi görünmektedir (Adler, 1927). Bu yatkınlık, yani diathesis sebebi ile kadınlar beden ve görünümleri ile ilgili gelebilecek eleştirilere karşı, toplumda yer edinemeyecekleri düşüncesi nedeni ile hassaslaşmaktadır. Bu diathesisin beden memnuniyetsizliği ya da DKN olarak ortaya çıkması için bir stresörün olması gereklidir çünkü diathesis sadece bir yatkınlık faktörüdür. Stresörler bu çalışmadaki gibi açık kıyafetler ya da kendi kendine bakmak olarak örneklenebilir. Mayo giyerek stresöre maruz kalan kadınlar o denli güçlü olumsuz hisler ve deneyimler yaşarlar ki sahip oldukları diathesis devreye girer ve beden memnuniyetsizliği ve DKN gibi olumsuz deneyimsel bedellerin yaşanmasına neden olabilir.

Bu çalışmada katılımcıların bedenlerini düzeltme çabalarının olup olmadığı, nereyi nasıl düzeltme ihtiyacı duydukları konusunda bilgi toplanmamıştır. Beden utancı bedeni düzeltmekle ilgili olduğu için senaryolar arasında beden utancındaki

değişmeler yakalanamamış olabilir. Altı senaryo arasında geçen sürenin kısa oluşu bunu düşündürmektedir. Görünüm kaygısı da beden utancı ile ilişkili olduğu için bu değişkenle ilgili de istatistiksel düzeyde anlamlı sonuç elde edilememiştir.

4.1 Güçlü Yönler ve Çıkarımlar

Öncelikle bu çalışma Türk örneklemeyle ve Türkçe ölçüm araçları ile gerçekleştirilmiştir. İkincisi bu çalışmada ilk kez kendi kendine bakmanın etkisi incelenmiştir. Bu konu Nesneleştirme Kuramı'nın (Fredrickson & Roberts, 1997) en birincil önermesiyle ilişkilidir. Çalışma bu sebeple alan yazına bazı yeni sonuçlar ve önermeler sunmaktadır.

Ayrıca bu çalışmada NBBÖ ve KNÖ gibi nesneleştirme alan yazınında sıklıkla kullanılan ölçüm araçları uygun psikometrik özelliklerle Türkçe'ye uyarlanmıştır. Gelecek çalışmalar bu nesneleştirmeye özgü ölçüm araçlarını kullanabilir ve Türkçe alan yazına katkıda bulunabilirler.

4.2 Sınırlılıklar ve Öneriler

Türk alan yazınında nesneleştirme deneyimlerinin incelenmesi için gelecek çalışmaların bu çalışmadaki sonuçlarla kıyaslanması önem taşımaktadır. Benzer dizaynda ve benzer değişkenler ve düzenleme ile gelecek çalışmaların gerçekleştirilmesi önerilmektedir. Bu çalışmada belirli psikolojik bozukluklara özgü riskler ve bu risklerin beden utancı, beden memnuniyetsizliği, görünüm kaygısı, olumsuz duygu durumu ve DKN ile ilgisi çalışılmamıştır. Gelecek çalışmaların bu alana ışık tutması da önerilmektedir.

4.3 Sonuç

Özetle, kadınların erkek egemen toplumlarda yaşadıkları için taşıdıkları yükler ağırdır çünkü kadın bedeninden faydalanmak isteyen bu toplum kadınların uyması gereken ancak ulaşılması bir o kadar da zor güzellik standartlar bulmakta ve bunları empoze etmektedir. Kadınların kendilerini topluma kabul ettirmek ve güçlü hissetmek için bu standartları kabul etmesi gerektiği şeklinde bir inanç hüküm

sürmektedir. Kadınlar da hiç bitmeyecekmiş gibi görünen bir çaba ile bu standartlara uymak adına çeşitli açılardan çaba sarf etmektedir. Bu döngünün devam etmesi için toplum bazı psikolojik müdahalelerde bulunmaktadır. Bu müdahalelerin yolu, kadını kadın bedenine sahip olduğu için kusurlu hissettirme ve erkek kontrol ve egemenliğine ihtiyaç duyduğu şeklinde inandırmaktan geçmektedir. Kültürel ve politik bir bakış açısından bakıldığında bu kültürel müdahale kadınların günlük hayatı üzerinde güçlü bir etkiye sahiptir. Kadınlar bedenlerinin toplumun kabul ettiği güzellik standartlarının aralığında olup olmadığını kontrol etmek için eleştirel bir iç göz geliştirmektedir. Bu karmaşık süreç kadınları, eğer kendilerini koruyacak özellikle de yoksa, birçok olumsuz sonuca karşı hassas hale getirmektedir (Fredrickson & Roberts, 1997).

APPENDIX M: TEZ FOTOKOPİSİ İZİN FORMU

ENSTİTÜ

Fen Bilimleri Enstitüsü	<input type="checkbox"/>
Sosyal Bilimler Enstitüsü	<input checked="" type="checkbox"/>
Uygulamalı Matematik Enstitüsü	<input type="checkbox"/>
Enformatik Enstitüsü	<input type="checkbox"/>
Deniz Bilimleri Enstitüsü	<input type="checkbox"/>

YAZARIN

Soyadı : Yılmaz
Adı : Tuğba
Bölümü : Psikoloji

TEZİN ADI (İngilizce) : An Experimental Study on Women to Understand Negative Mood, Appearance Anxiety, Body Dissatisfaction, and Body Shame Considering Adlerian Theory and Objectification Theory

TEZİN TÜRÜ : Yüksek Lisans Doktora

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir.
2. Tezimin içindkiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir.
3. Tezimden bir (1) yıl süreyle fotokopi alınmaz.

TEZİN KÜTÜPHANEYE TESLİM TARİHİ: