Deceptive Advertisement: Objectifying Women into Thin-Ideal Media

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ABSTRACT

Objectification is the process of representing a person like an object and sexual objectification is the process of representing a person like a sex object, one that serves another's sexual pleasure. Research shows that living in an objectifying society is highly toxic for young girls and women. Women who grow up in a culture with widespread sexual objectification tend to view themselves as objects of desire for others. This internalized sexual objectification has been linked to problems with mental health (e.g., low self-esteem, eating disorders and body shame).

This study investigates the impacts of thin ideal internalization on women, that is, women believing that having a slim body with little body fat and a small waist is good for them. To conduct this research, primary data was collected by distributing surveys in Cyprus. Secondary data was also used and gathered through literature review. Results present a mixed pattern of effects occurring from the media publicity of sexual objectification. It is argued that women who self-objectify, by definition, highly aware of their own appearance, and therefore should also be highly aware of the appearance of others. Further, it is argued that pressure to look good, from both media and the society in general, can be very persistent that women absorb such negative attitudes (start self-objectification). Self-objectification has negative effects including giving women a feeling of low self-esteem. The results bear this out: the more women self-objectify, the more likely they are to objectify others. There is a negative relationship between self-objectification and self-esteem.

ÖZ

Nesneleştirme, bir insanı nesne gibi gösterme sürecidir. Cinsel nesneleştirme ise, bir insanı başka birisinin cinsel hazzına hizmet eden bir seks objesi olarak göstermektir. Araştırmalar gösteriyor ki, nesneleştirici toplumlarda yaşamak, genç kızlar ve kadınlar için fazlasıyla zarar vericidir. Cinsel nesneleştirmenin yaygın olduğu bir kültürde büyüyen kadınlar, kendilerini başkalarının arzularının nesnesi olarak görme eğilimindedirler. Bu gibi içselleştirilmiş cinsel nesneleştirmeler, akıl sağlığı problemleri ile bağlantılı olmuştur. (ör. zayıf özsaygı, yeme bozuklukları ve vücut'tan utanç duyulması)

Bu çalışma, sıfır beden idealinin içselleştirilmesinin kadınlar üzerindeki etkisini inceler. Yani, bu diğer bir deyişle kadınların çok az yağlı ve ince belli sıfır beden vücuda sahip olmanın onlar için iyi bir şey olduğuna inanmalarıdır. Bu araştırmayı yapmak için, Kıbrıs'ta anket dağıtılarak birincil veri toplanmıştır. Ayrıca ikincil veriler'de Literatür incelemesi yapılarak toplanmış ve kullanılmıştır.

Sonuçlar, medyanın cinsel nesneleştirmeyi çokca sergilemesinden dolayı meydana gelen etkilerin karışık bir modelini ortaya koyuyor. Ayrıca, kendi kendini nesneleştiren kadınların, kendi görünüşlerinin fazlasıyla farkında oldukları ve bundan dolayı diğerlerinin görünüşlerininde fazlasıyla farkında oldukları ileri sürülüyor. Dahası, genel olarak medya ve toplumdan gelen güzel görünme baskısı, kadınların bazı olumsuz davranışları (öz nesneleştirme başlangıcı) özümsemesine sebep olacak şekilde kalıcı olabilir. Öz-nesneleştirmenin, bir kadına zayıf öz-saygı hissiyatı vermek gibi olumsuz etkileri vardır.

Sonuçlar şunu ortaya koyar: Bir kadın, ne kadar fazla öz-nesneleştirme yaparsa, o kadar fazla diğerlerinide nesneleştirir. Öz-nesneleştirme ve öz-saygı arasında negatif bir ilişki vardır.

Anahtar Kelimeler: İnce vücut ideali içselleştirmesi, Öz-nesneleştirme, Başkalarını nesneleştirmek, Öz-saygı, Nesneleştirme teorisi, Medya imajı ve sosyal karşılaştırma.

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I dedicate this thesis to the most amazing woman I have met, for without her I won't be standing here today. She experienced many inequalities in her lifetime as she struggles with the Israeli occupation on a daily basis. She taught me, how to be a strong woman like her; she always put me before herself. That woman: My mother.

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INTRODUCTION

1.1 Background of the Study

It is difficult to dislike one part of your body and like yourself at the same time, thus some women are aware of their good qualities while others fail to understand that their good qualities matter greatly as their bad ones (Sanford and Donovan, 1985). The difference between advertisement and art is that advertisement identifies the market first and then creates, whereas art creates and then identifies the market. Advertisement comes in different forms such as, magazines, billboards and TV commercials. Most people are exposed to 5,000 ads per day and the goal is the same Johnson (2009). Consequently, in the world of advertisement, the sexualizing and objectification of females is more outstanding and noticeable. For example, women have been depicted as sexual objects substantially to a greater extent than men have, 20.8% and 9.2%, respectively, as it has been demonstrated by Lin (1997). The analysis of commercials in nations around the globe, for example, Turkey and Japan demonstrated similar findings (Uray and Burnaz, 2003; Akima, 2003). Thus, visual media objectify females in a craftier manner and sexualizing arises in various structures extending from sexual assessment to sexual brutality. The common characteristic all types of sexual objectification is being dealt with as a gathering of body parts to serve another's sexual pleasure (Fredrickson and Roberts, 1997; Schooler, 2015; Berberick, 2010; Vance, 2015). Objectifying bodies is the most enticing way the media guarantee physical allure (Fredrickson and Roberts, 1997).

content investigation have characterized sexual objectification as the attention on secluded body parts, for example, exposed mid-section, cleavage, and uncovered stomach staying away from the emphasis on whatever remains of the individual (Kolbe and Albanese, 1996). Though, how media sexually objectify contrast between sexes. Archer and colleagues (1983) suggested that face-ism inclination exists for men, which is the tendency to focus on the face with more facial details. For women body-ism bias exists, described as the tendency to wipe out women's head and concentrate on women's bodies.

The most recent 20 years forward, media has spread an overwhelming amount of material that stereotypes and objectifies women by exhibiting them as reliant on men, sexual objects and tame (Galdi et al., 2013). For example, (Lin, 1998) examined 505 TV ads and found that contrasted with men; women will probably be robed nudist with additional accentuation put on their bodies. In television, objectification of women is done not only visually but also by hidden verbal acts. Here, objectification is done when making remarks cleverly through stiflers and jokes on women's appearance. However, occasionally such occasions really speak to hassling conduct. For instance, Grauerholz and King (1997) analyzed 48 hours of prime TV shows and found that 84% of the programs contained no less than one occurrence of lewd behavior. Particularly, the most frequent behavior was using sexist terms (e.g., babe, chick, blonde) to describe women, in which the authors noted that the victims were for the most part unharmed and could bargain viably with the provocation (Grauerholz and King, 1997). In other words, objectification of women in media ranges from explicit such as, provocatively dressed models or even sexual remarks to more straightforward structures, for example, depicting women as simply enriching components. In a similar vein, two studies have inspected the expose effects of

objectified female models on interpersonal practices (Rudman et al., 1995; Hitlan et al., 2009). Hitlan et al. (2009) demonstrated that male members who were prepared with a video depicting woman in a sex cliché terms asked more sexist inquiries amid a fake prospective employee meet-up than the individuals who were not prepared. The consequences of another study conducted by Rudman and Borgida (1995) were similar. Men who were presented to TV plugs that depicted women as sexual items did not just tend to consider women as sexual objects yet showed behaviors that are more erotic. These findings suggest that TV shows and commercials portray sexual harassment as an unserious act and deliver the wrong message namely that victims of sexual harassment must be able to handle the situation. Further, suggesting that these harassing behaviors not only depend on the individual's predisposed view of women as sexual objects, likewise the introduction to media that objectifies women upgrades the view of women as sexual objects. In addition, Gali, Maass and Cadinu (2013) reported that men had propensity to exercise sexual compulsion after watching objectified female models and sending sexual/sexist jokes to women. Further, their findings show that the type of TV show or commercial can affect viewer's impressions of real individuals.

The literature possesses a mixture of impact that media and advertising have on viewers' perceptions of themselves and others. Advertising and media clearly portray certain types of images known as thin ideal, which is; a depiction of how a body ought to look like and that is viewed as the immaculate state of a women's' body. When girls and women see pictures that depict gorgeous shapely figure models in advertisements or by watching different programs, unconsciously they are driven into believing and internalizing that what they see is true beauty. Overall, those pictures and ads whom women are ought to contrast themselves to influence women in a

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negative way creating a distorted sense of understanding ideal images and weaken their self-esteem (Sheehan, 2013). A study directed on school undergrad females by Bessenoff (2006) results proposes that body disappointment, expanded negative temperaments, and low self-esteem are the aftereffect of thin ideal images exposure. Similar to Bessenoff (2006), Harper and Tiggemann (2008) examined how women's' self-objectification is affected by slim perfect promotions; the outcomes reviled that being exposed to thin idealized models showed higher self-objectification. Hypothetically, thin-ideal internalization normally afore self-objectification, as social weights to accomplish the thin-ideal prompts to internalize thin-ideal, which thus prompts the ongoing checking of one's appearance that is representative for self-objectification as an approach to inspect one's looks to figure out whether they are meeting the societal benchmarks of slimness. Thus, if individuals who self-objectify presumably objectify others, it is reasonable then to expect individuals who internalize thin ideal to more likely objectify others based on their physical appearance. The research question in this concentrate then is a basic one, yet the discoveries ought to add to the general comprehension of the elements' that impact woman experience of objectification. Given the degree of nonstop-idealized media images exposure, which urges women to self-objectify, to what degree may women themselves add to the objectification procedure? Consequently, do the objectified objectify others?

To observe the impact of the sexual objectification presented by the media on viewer's figure perception, Fredrickson and Roberts (1997) objectification theory was utilized as a hypothetical structure. The theory proposes that Westernized societies sexually objectify women's bodies. By presenting the female body merely as an item to be gazed at and valued. The coerce by the media and the society to

attain their standards of beauty is so common and vigorous, that a numerous amount of women adopt those sociocultural standpoints. That is, not only do they objectify themselves, likewise they hold of a viewer concept as a primary view on self. In turn, self-objectification drives women to encounter negative psychological and health outcomes, like, body dissatisfaction, low self-esteem, body shame and continuous anxiety (Strelan and Hargreaved, 2005; Mckinley and Hyde, 1996). Likewise, thou it has not been officially addressed women's view can be a factor that takes part in the process of objectification. An individual who self-objectify develop an ongoing checking of physical appearance. At that point, it is discerning to envision that individuals who objectify themselves solely are attentive of their physical appearance also that of other's. Related research (Beebe et al., 1996) supported the idea that women who set an excessive volume of weight on how they look utilize the same importance level when evaluating other women's appearance. Another study by Strelan and Hargreaved (2005) became attentive that women who objectify themselves are apparent to objectify other women. Likewise, their discoveries additionally introduce that women who objectify other women impose more esteem on other women looks than they do on their physical appearance. (Strelan and Hargreaved, 2005). Thus, we can say that people with high self-objectification give careful consideration to others' physical appearance than individuals with low self-objectification. Moreover, I talk about that in light of being the fundamental focus in the objectification procedure women are urged to trust that they are esteemed in view of how appealing they are. Consequently, women will replicate those received impression of objectification towards women more than they will towards men. In sum, women who objectify themselves will objectify other women.

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These strings of connection inevitably expand the risk on women to confront mental wellbeing, such as low self-regard. Self-esteem is the answer to questions such as how do I feel about myself? and the evaluation can be positive or negative. We do not inherit self-esteem rather we learn it in our family of origin. Thus, media have created a definition for beauty, which has caused both individuals and societies to suffer from racism, objectification and sexism. However, not all women are objectified equally; neither do they internalize those images in the same degrees. For example, Tylka and Subich (2004) study suggested that low self-esteem women are extra reactive to media ideal images, to which they turn for guidance. A supportive argument is that the higher the inconsistency among the idyllic identity is seen by people who are vital in that individual's life and the real self is the more likely that the contradiction will be a cause for low self-esteem (Harter, 1999). A study by Clay et al. (2005) suggests that frequent exposure to images that are idealized lower self-esteem and most likely have long-term negative effects. Whether it was high or low, self-esteem is shaped by individuals' evaluation about themselves, such as social approval for whatever they do, and school and job performance. Overall media pictures including magazines, TV shows and commercials all have a similarly influential impact on women's self-esteem (Sheehan, 2013). Supporting this, a study by Bessenoff (2006) directed to students' female school suggests that being exposed to commercials that advance tinny idyllic lowered self-esteem.

1.2 The Aim of the Study

The point of this examination is to understand how advertisement objectifies women. This thesis aims to address the issue of whether the exposure to Thin-Ideal media affects body self-perception as well as judgment of other women's appearance. On this background, my research questions are as follows:

RQ1: Would women who are exposed to idealized images be more likely to take an observer's perspective as a primary view on self?

RQ2: Would women who self-objectify be more likely to objectify other women?

To answer those questions this thesis examines how advertisement portrays women in ads and how those ads affect people's sub-conscious. The main focus will be directed towards an understanding of how advertisement dictated the viewer's perception of what is beautiful and what is not.

1.3 Outline of the Study

- Chapter One gives a foundation of the study, and states the research questions and aim.

- Chapter Two displays a survey of the writing. It talks about what past studies have inspected and finished with the definition and part of advertisement in objectifying women.

- Chapter Three gives point by point data about how the research data were collected. The data was collected through survey that was distributed to students keeping in mind the end goal to see how ad influenced their perspectives on women and how it affected women's view of themselves and other women. The research uses a quantitative methodology and employs the purposive inspecting strategy to gather essential information.

- Chapter Four exhibits the discoveries. This area exhibits a nitty-gritty report on the impression of the respondents on the setting of women objectification, and conclusion based on past literature and findings.

- Chapter Five introduces an examination of the discoveries and restrictions confronted in gathering information. In this last part, proposals are presented on how to educate students in this matter.

Chapter 2

LITERATURE REVIEW

2.1 Deceptive Advertisement

Advertising was derived from the Latin word 'ad vertere' that means, "to turn the mind toward." Today we can define advertisement as a communication process, information and persuasion process, and marketing process (Norins, 1963). We encounter advertisement on TVs, billboards and magazines. As a mass communication process, it delivers the same message to everyone in the audience for a specific goal; that is to influence the audience's mind, and try to convince them of new advertised ideas, products or services. More specifically, an advertisement's objective/aim is to convince its audience to purchase what they are being offered and make them believe that they actually are in need of those products or services, and that they will not be satisfied with any other product in the market. Dunn et al. (1978) defined advertisement as a non-personal communication which has to be paid for by users in order to communicate their products through media with an aim to inform and persuade people regarding a specific product. According to Bovee and Arens (1992) can be categorized as personal and non-personal selling (advertisement). Personal advertisement is when the advertiser meets with the customer face to face and demonstrates what the product is about in detail and the customer gets a chance to ask questions. It is on the spot process, but an expensive one because it deals with one customer at a time. When it comes to non-personal advertisement, it targets groups "hundreds, thousands, even millions" of people, that

later on become what is called "potential customer/target market". Unlike personal selling such advertisement does not have to persuade the public on the spot. The advertisement can be tested and written multiple times until the needs and wants of target market are satisfied and the most effective way to deliver the messages is decided.

The chairman of the Federal Trade Commission Chair Lewis A. Engman (1974) spoke out regarding deceptive advertisement. He expressed that consumers are only provided with the kind of information that suits the seller rather than what the customer really need to know. He adds that sellers do not usually tend to make negative aspects of their products known for clients but rather keep such aspects hidden. This is so albeit the fact that such aspects could prove to be of importance for the client, especially if it could affect their health and welfare. Customers will not purchase a product if they do not know that it exists, or whether it is beneficial to them or not. Advertisement comes in many forms, such as TV commercials, magazines, billboards and so on. Nevertheless, the goal is one and the same, that is to successfully deliver to the public basic information about the product. Information may be complete or incomplete but to advertise a product with full information is not possible. Therefore, the advertiser provides the public with the information he or she thinks will trigger the purchase decision. Marketing management study the behavior, wants and attitudes of potential customers that could help in designing the product that is desired and in promoting and distributing it (Kotler and Zaltman, 1971).

The difference between art and advertisement is that art creates and then identifies the market whereas advertisements identify the market first and then creates. As Young and Rubicam's William K. Nield put it, there should be a difference between

art and advertisement. Art is the expression of emotions and ideas of the artist, it is sufficient if the artist is satisfied. Whereas, advertisement are the expressions of someone else's emotions and ideas, if it does not attract customers then it is better to use a different advertisement tactic. As cited by (Fox, 1984, p. 251) William Bernbachsaid "Advertisement is persuasion and persuasion is an art. Advertisement is the art of persuasion".

For many years, the US army has used the slogan "BE ALL THAT YOU CAN BE" created by Ayer in 1981 in its advertisements to recruit soldiers, creating the assumption that by joining the army individuals could become a better version of themselves, and therefore their life would be better Military Advertising (2003, September 15). Many cosmetics companies, model agencies and beauty product manufacturers use the same approach to appeal to the ideal image people are looking for. Marketers for a long time now have attached the customer's self-concept 'how you see yourself' and self-ideal 'how you would like to see yourself' to products. In other words, marketers believe that customers purchase products that make them feel good about themselves and get closer to their ideal image of themselves.

Based on the arguments stated above it could be posited that advertisement is something written or shown to the public in order to sell a product or make an announcement about a product. Deceptive advertisement takes place when the information provided to the public is not completely correct and/or misleading. It violates the trust of consumers and destroys work relationships. Advertisers promote a product in an unethical way or maybe in an illegal manner in order to fool consumers into buying a product or a service. Although deceptive advertisement is illegal, some advertising techniques are considered legal because they mislead

without lying outright. Therefore, consumers must pay attention to what they encounter and be able read between the lines Financesonline, A. H. (2014).For example, fast food hamburger commercials show us the ingredients in between the hamburger bread looking brighter than usual and with a bigger size. Making it look fresh and natural even healthier, though such words are not used directly, creates a positive impression. Another example of a product that is promoted as healthy is Nutella. It is promoted as a light breakfast, saying it is made from simple ingredients from skim milk to a hint of cocoa, forgetting to mention that there is actually 31 grams of sugar in every two spoons. In the past 10-15 years, the market has been swamped with products labeled organic and/or calories free, regardless of the actual ingredients, often making ads that claim something that is simply "a tip off to a rip off" (Financesonline, A. H., 2014; M. P. (n.d.)).

However, deceptive advertisement is used not only in the food industry but it goes further, including promotion of how hotels and houses advertise themselves. They often Photoshop the pictures or use a deceptive angle to remove the unwanted surroundings of the place, or to make it look wider and larger. For example, one of the hotel advertisements seen in Palestine used a low angle to view the pool they have as an infinite one. Nevertheless, in reality, it is just simply a pool round in shape. It is also worth mentioning that cosmetic companies exaggerate beauty. A good example is the banning of an advertisement promoting Christian Dior mascara because it was misleading and exaggerated (Guardian Newspaper 2012). In addition, photoshopping their models to modify the advertisement campaigns, and portraying thinness as the most desired and common worldview all the while insinuating fatness as an undesirable trait, are practices that cosmetic companies have been using. For instance, in 2009, Ralph Lauren jeans ad has featured one of its models 'Filippa

Hamilton' with her head wider than her pelvis (Service, M. F., 2009). According to Johnson (2009), advertisement is an important source for getting information, and that people are exposed every day to an average of 5000 ads. There is a strong pressure imposed on women, by the culture they live in, to follow specific beauty values. Due to which they become forced to change their physical appearance in order to fit the accepted social mold (Fredrickson and Roberts, 1997) (Zubriggen et al., 2007). Furthermore, women are also pressured to take into account a third person's judgment about how their own bodies should look like, which is called *objectification*. Media is full with images and advertisements that objectify women, however, only recently the effect of this phenomenon has been explored. In the following section sexual objectification theory and the internalization of those images will be discussed (Fredrickson and Roberts, 1997).

2.2 Sexual Objectification Theory

What the theory of Sexual Objectification aims towards is to establish an understanding of what the reality of being a female who is constantly objectified in a sexual manner, by her society, feels like (Fredrickson and Roberts, 1997). Sexual objectification takes place when a female's body is looked at as an object/instrument rather than as a person. This means that females can be often viewed as objects that are there to pleasure others. Such a view makes women's looks and sexual ability equivalent to their worth as human beings (Fredrickson and Roberts, 1997). Not all men sexually objectify women, some refuse to engage in this demeaning behavior leading them to have richer relationships with women. On the other hand, few women can avoid situations in which they are objectified because they are not in command of such an objectification. Objectification gaze is illustrated interpersonally (through gaze) and through social encounters. For example, women

feel more likely to be looked at, likewise women are gazed at (sexually) more than men are.

Second representation of women in the media, sexually inclined images of women's bodies is how media uses sexual objectification (Zubriggen. E. L. et al., 2007) (Fredrickson and Roberts, 1997). Such and objectification can be found in music videos, advertisements, movies, and magazines making these images unavoidable in most cultures. Visual media focuses mostly on the woman's body rather than their facial expressions whereas they tend to focus on men's heads trying to include more facial expressions, which Archer and his colleagues (1993) call "face-ism". This proves the fact that women are more sexualized in media than men.

AT the mean time women of color, besides being viewed as objects and having been victimized since the days of slavery to the current day, are often portrayed as animals, sexual savages, and sexual aggressors (Cowan, 1995; Leidholdt, 1981; Szymanski, 2011). Furthermore, lower class women, and women of color are considered unpleasant and deserving of sexual aggression (Pharr, 1988).

Various studies have also indicated that the media portrays an untenable physical beauty and associates it with women's worth (see, Fredrickson and Roberts, 1997; Johnson, 2009; Michaelides, 2005; Bazzini, Pepper, Swofford and Cochran, 2015; Sheehan, 2013). Today it is possible to access the most famous music videos, news, and celebrities' lives on the internet. Yet there are some images that are unfavorable to us, however media is the response to a popular demand and also a direct reflection of a culture even worse a culprit to the current immoral condition of global culture. According to Nielsen media research (1998) women are very likely to get engaged

through media and also absorb what is being transmitted to them, which makes them more exposed to the sexually objectifying media which insinuates that women are sexual objects. As an evidence that sexual objectification occur almost in every corner of our lives, the American Psychological Association (Zurbriggen. E. L. et al., 2007) focused on media objectification of women in video clips, TV programs, songs, movies including animations, internet and advertisement. Even though there are many more socialization factors but these are the most common ones that young girls and women spend their time on.

APA's study (Zubriggen et al., 2007) provided us with the fact that in media, women are used as objects for decoration, dancing around wearing provocative clothes or no clothes at all. They are often placed in positions where they are subservient to sexual excesses. They are used as an accessory rather than a consumer of that product. Media has made being a female equivalent with being a sexual object, even though some advertisers do not show it directly. Particularly when it comes to young girls, there is evidence that there are some techniques advertisers use such as dressing adult women like little girls and little girls as grown up women. Another example from the television is, Victoria's Secret fashion show's use of a sexualized model dressed like a little girl pulling a stuffed animal and surrounded by boys themed for Christmas APA,(Zubriggen. E. L. et al., 2007).

It is difference rather than separation that allows change to happen. Buss, (1989) tested his evolutionary hypothesis human mate preferences, and found support for his physical attractiveness hypothesis stating that men more than women valued physical attractiveness and youth in potential mate cues to high reproductive capacity which made evaluating women based on their physical attractiveness important in

men's mate preferences and selection (Donaldson, 1993; Fredrickson, 1997). The patriarchy truth is that men are superior to women, and in order to maintain that patriarchy objectification of women's bodies' falls in place. If the gender system has an independent structure, then we should be able to fight the dominant forces within it. If it is the opposite then we should question the autonomy of the system and why the hegemonic masculinity is in the center.

Connellen (2005) argued that masculinity is a social achievement that comes into reality with everyday practices and not as a human being core regardless of social reality and their physical strength. This also applies to the media representation of masculinity that reflects on how it portrays women; these images are changeable over time as a response to society norms. Traditionally, it is known that for men sex is far more important than it is for women, in a patriarchal society men control romantic and sexual environments by showing aggressive behaviors within the society. In other words, men are entitled to more or less freely act as they want in a sexual manner, while women would be shunned if they do the same (Ray, 2010; Clark, 1989).

In a study conducted by Ray and Rosow (2010) it was found that men, both white and of color, sexually objectify women. Yet black men often use an approach that is tenderer when it comes to relationships and are more aware of how they treat women, than white men. Moreover, according to Rayel et al., (2010) black males are more religious than white males and as a result of those cultural values sexual objectification is less likely to happen. Yet less religious black men are still tenderer, in their behavior towards women, than white men are. Underlying those lines we cannot avoid the fact that there are other factors that can also have a role in

influencing the way others can be perceived. For example, based on the structural settings how others are perceived is formed whether it was romantically or sexually (Ray, 2010).

Consistent with this, Hurtado (1989), discussed in an article that in cultures where the dominant (white male) oppresses (white women) by seducing them, the same (white male) oppresses women of color through rejection. Moreover, same sex female relationships is used and sexualized by the media to target the male fantasy of being sexual with more than one woman at the same time. Reemphasizing what was mentioned earlier, lower class and poor women, in addition to black women and lesbians all have their share of oppression, being restrained and suppression. Combinations of these subgroups sexual objectification with others produce different effects (Fredrickson and Roberts, 1997). Collectively, these patterns affect women's mental health that will be discussed in the upcoming sections.

2.3 Internalizing an Observer's Perspective

With the constant exposure to sexually objectifying media and gender roles, girls and women internalize cultural standards of attraction or beauty making it theirs according to Fredrickson and Roberts (1997). Women become more adoptable to others perceptions' of their appearance and thus they start treating themselves and behaving as objects in order to attract the opposite sex and to evaluate them based on their appearance. This constant exposure makes self-monitoring of outward appearance a habit. This internalization is called self-objectification, and a regular self-monitoring of the body usually enhances it. Yet, this internalization of the body image individually differs from one to another for two reasons as summarized by Fredrickson and Roberts (1997). The first reason is that the observer's perspective

can be internalized in different degrees. For example, Noll (1996a) developed a self-objectification questionnaire showed that women who score high have eating disorders partly because of experiencing body shame. The second reason for varying degrees in internalization is ethnicity, sexuality and physical attributes.

Sexual objectification framework portrays that consistent self-monitoring accompanying self-objectification alongside the unattainable media images that women are exposed to influence women's satisfaction with their bodies that lead them to compare their bodies with the constant slimmer media images of models. Such comparisons are associated with undesirable psychological effects, such as self-objectification, being ashamed of one's own body, disordered eating, depression, anxiety, lower self-esteem, in addition to internalization of what is considered as a thin ideal. Moreover, some women experience excessive sexual objectification through becoming victims of, among other things, sexual harassment, and even rape (Fredrickson and Roberts, 1997). Studies show that at least one woman out of four have experienced or will experience sexual harassment or rape during her life or have been victimized more than once. In addition, it has been found that college women face a great risk of rape or being harassed, however, victimization off-campus is more common (Fisher et al., 2000). As Pharr (1988) pointed out it is impossible to view different kinds of oppression (f.eg racist behavior, heterosexism, and class based oppressions) in isolation because they are all connected. For example, self-objectification and the internalization of heterosexism may induce lesbians to be open about their sexual orientation but dress by the way that it is set by male customs and views regarding female beauty so that to get a social acceptance, or even criticize other lesbians who have an unfeminine appearance (Szymanski and Chung, 2001; Moffitt and Carr, 2011). Furthermore, racism internalization influences the way they

self-objectify, for example, white females could become an image of idealization for other women who might wish to have different skin color and looks so to achieve that ideal image. They migh want to do that through changing the color of their hair and straightening it and using excessive cosmetics to make their skin color lighter (Fredrickson and Roberts, 1997) (Szymanski et al., 2011).

In order to cope with sexism, oppressive events and environments that continuously objectify the female body, women may use different mechanisms like smoking, alcohol, drugs or other substances in order to control and/or numb their feelings of being undermined, depressed or even anger from the constant oppression (Szymanski et al., 2011). Similarly, research by Swim et al. (2001) demonstrated that those women who have been sexually objectified experience feelings of anger and depression in their daily routine. As it was mentioned earlier sexual objectification is not equal for all women. One of the reasons is that the individual internalization of the third persons opinion differs among women; undoubtedly environment is one of several cause of these differences. Thus, understand the attributes of the environment that encourages sexual objectification ending up forming an environment of sexual objectification is important (Szymanski et al., 2011). As confirmed by Szymanski, Moffitt, & Carr (2011) the core criteria for forming an environment that sexually objectify the female body are: (1) when traditional gender roles exist, (2) when women have less power than men, (3) when there is a high attention towards the female body/physical attributes, (4) and when there is an acknowledgment and approval for male gaze. It is important to know that those criteria interact with each other. For example, the presence of a male does not lead to sexual objectification rather the actions cause that result. In other words sexual objectification is created by

the behaviors of that male in that culture that idealize the women body, especially the ones that encourage them to evaluate women based on how they look.

A study by Dahlberg and Zimmerman (2008) examined today's females' attitude toward the sexual objectifying media on how advertisement portray women sexually and keep categorizing them in different roles from being a house wife (physically attractive and seductive), sex object, and always dependent on men. Based on their data they found that today's generation is more forgiving than the 1980 generation about how advertisement portrays the female body (Dahlberg and Zimmerman, 2008). In addition, based on the advertisement that they showed in the study they conducted, the educated women did think that the advertisement that they used in this study had sexual contents however they saw it as culturally acceptable (Dahlberg and Zimmerman, 2008). Furthermore, objectified advertisements affect sexual behavior and how sex is viewed. Girls by the age of 15 understanding/translating in an aggressive way the messages for achievement and empowerment and/or by the down side of feminism to be firm in all areas of life by dating and sex. Moreover, their sexual experiment is beginning earlier, pregnancy rates among the ages of 15-17 and the rates of sexual transmitted disease between the ages of 13-19 are becoming higher (Dahlberg and Zimmerman, 2008; Kuczynski, 2002).

Relatedly, girls grow up learning that how they look is more important than how they feel or what they can do. Learning to keep paying attention to their physical appearance leaves little space for other mental activities and endows them with fewer cognitive resources (Fredrickson et al., 1998). A study about swimsuit wear demonstrated this clearly. In the study, participants (college students) were told to put on either a swimsuit or a sweater, and complete a math test while wearing those

outfits. The results showed that those who wore a swimsuit did significantly worse than those who wore sweaters; but no differences were found for the male participants. This simply shows that the constant thinking of achieving the idealized images of male standard and continuously comparing the body with the media images disturbs the mental capacity.

2.4 Sexual Objectification Promotes Self-Objectification

Objectification theory framework's main argument is that women in particular internalize a third person-perspective as a primary view of their appearance, a perspective called self-objectification (Fredrickson and Roberts, 1997). By self-objectifying individuals view themselves as objects and deal with their bodies as objects for the appeal of others. In other words, they focus on a third person perspective: How do I look? Instead of their own perspective: How do I feel? or what I am capable of? This theory also suggests that this internalization of the observer's perspective varies in degrees stably among individuals (Fredrickson and Roberts, 1997) (Noll and Fredrickson 1998). Consequently, by self-objectifying women worry about their physical appearance and develop a habitual monitoring of the body (e.g., weight), along with the aspects of their physical appearance that is not immediately visible (e.g., health).

With this constant internalization, women and girls learn that their physical beauty matter and this has a great impact in shaping their social and economic success and/or outcome. Nevertheless, this role differs based on the dominant (white male) standards. Subsequently, women and girls continuously monitor their physical appearance (Berger 1972). Unger (1979) argued that their physical attractiveness could be translated into power for women, which Freud (1933) viewed as evidence

of narcissism. From another perspective it could be argued this is how women determine how others view them (McKinley and Hyde 1996; Fredrickson and Roberts, 1997; Noll and Fredrickson 1998; Zubriggen. E. L. et al., 2007; Fredrickson et al., 1998; Berger 1972).

In the same range, a social psychological view argues that one's self is a social construction by addressing ourselves the way others address us (Cooley 1990). Cooley (1990) concluded that individual consciousness of themselves is a reflection of how they perceive themselves in which they attribute to others. Related, others exist in our imagination and they affect us only there and vice versa. This idea has three principles. First; how we imagine ourselves appears to others; their judgment on our appearance; and our self-feeling such as pride and/or shame. Furthermore, self-objectification can be triggered by particular situations. For example, most often people objectify themselves when they are aware of a third person's perception of their appearance. Noting that those perspectives might be actual by others (e.g., catcalls) or imagined by others (e.g., while trying on a swimsuit while shopping) in which Fredrickson and Robert (1997) phrased it, as a trait and/or a state. Nonetheless, "some women might internalize and consequently be dogged by observers on their physical appearance in some context in which they find themselves in, while other women become aware of these perspectives only when they receive catcalls while walking on the street" (Fredrickson and Roberts, 1997 p. 180) noting that an observer's opinion might be internalized in various degrees.

Objectification-theory further posits that self-objectification has ongoing individual psychological consequences. It forms a self-consciousness that is described by a cautiously monitoring the body appearance. This phenomenon of self-consciousness

of monitoring the outward body appearance can fog and limit mental resources available for other purposes, as expressed by John Berger:

> A woman must continually watch herself. She is almost continually accompanied by her own image of herself. Whilst she is walking across a room or whilst she is weeping at the death of her father, she can scarcely avoid envisioning herself walking or weeping… Her own sense of being in herself is supplanted by a sense of being appreciated as herself by another (Berger, 1972, p. 46).

Men act and women appear. Certainly, this is a strange way of viewing yourself but it is a view that exhausts the mental resource when an individual visualizes the observer's perspective view of her body. In simpler words, the worth of self-being is split into two, ever since women and girls learn that their physical appearance is important they consider both the viewer and the viewed within themselves. Being herself in her own sense is replaced by the sense of being appreciated as herself by others. Simply put we can say that men observe women and women are aware of themselves being observed (Berger, 1972).

McKinley and Hyde (1996) suggested in their study that self-objectification can consists of surveillance and body shame. Surveillance refers to viewing one's body as others observe it, and body shame is the negative feelings people have towards their own bodies. Previous studies have demonstrated that there is a link between surveillance and body shame, which further relates to experiencing eating problems. In other words; an individual who takes on the aspects of self-objectification can be more vulnerable to experience eating-disorders (Tiggemann and Kuring, 2004; Tylka and Hill, 2004).

2.4.1 Consequences of Self-Objectification

The framework of objectification-theory proposed how self-objectification can lead to psychological consequences. As it has been noted earlier, not all women experience the same degree of sexual objectification and the effects vary among women depending how much they internalize the observer opinion. Thus, internalization and self-objectification leads to psychological consequences (Fredrickson and Roberts, 1997). Moreover many researchers have found that females, with higher levels of self-objectification, have greater effects of others objectification, leading to emotions such as shame and anxiety (Fredrickson and Roberts, 1997). These consequences may lead to more serious mental health disorders, specifically three psychological consequences: sexual dysfunction, eating disorders and depression (Fredrickson & Roberts, 1997). These consequences have been supported by many studies (see Menzel, 2013; Dorland, 2006; Fredrickson et al., 1998; APA's 2007; Krawczyk, 2013; McKinley and Hyde, 1996).

Body shame: Objectification-theory suggests that self-objectification creates negative effects of shame, especially body shame through the unattainable and unrealistic standards of beauty or the cultural ideals. Body shame arise when women internalize and evaluate themselves according to cultural standards, and when they fail to meet such ideals they feel a sense of shame. Individuals experiencing shame attribute their failure to meet those standards they deem important to the personality (e.g. I am a bad person) rather than to a explicit action (e.g. what I did was bad) (Lewis, 1971). In particular, women's bodies are evaluated based on the culture ideals of extreme thinness and/or attractiveness. In American culture, ultra-thin models that are young and charming are exposed. It is hard to find any media pattern different from the Western European ideal that has universalized the women ideal

body (Fredrickson and Roberts, 1997; Noll and Fredrickson, 1998). Simply, the comparison women are making between their bodies and the ideal body is a recipe for shame.

In summary, shame is a negative painful state that generates the desire to hide and disappear from the gaze of others, accompanied with feelings of being worthless and powerless. Likewise, as the self focuses completely on itself it disrupts the mind; creating confusion and inability to think and actclearly (Feiring et al., 1996). Body shame has been linked to the tendency and desire to change the body through dieting, fashion (Fredrickson & Roberts, 1997), cosmetic surgeries and eating disorders (Krawczyk, 2013). Overall, research found that body shame is a main factor to understanding the influence of self-objectification (Krawczk, 2013). Others presented support to the argument that body shame can act as a mediate between self-objectification and psychological consequences (Noll and Fredrickson, 1998; McKay, 2013; Calogero, 2009).

Eating disorders: A part of the cultural assumption about weight is that individuals can choose the weight they desire and control it. Shame motivates individuals to change some aspects of themselves, particularly the ones that failed to meet the cultural standard of beauty and idealized bodies. Likewise, dieting promises girls and women some relief from the weight of their shame for their dissatisfied body sizes. Objectification theory posits that shame is associated with the increased risks for anorexia and bulimia nervosa. In a culture that continuously objectifies the female body, perhaps one of the most dangerous risks to their well-being is to restrict their eating. As a result, women will pay more attention to their physical appearance and

shape (Fredrickson and Roberts, 1997; Noll and Fredrickson, 1998; Calogero, 2009; Menzel, 2013; APA, 2007).

Furthermore, a study by (Demitrack et al., 1990) showed that victims of actual sexual assault suffer from eating disorders and have body image disturbance at a higher rate than others have. On the other hand, a feminist view argues that feeling dissatisfied with our bodies has become so common that it has become a norm; termed "normative discontent" by Rodin, Silberstein and Moore (1984). Another feminist view proposes that eating disorder is an expression for rebellion against the powerlessness of women and a statement against the patriarchy of the society. This view further argues that women have less influencing power through actions than men-who predominantly use their bodies-as a tool to gain power and make change (Orbach, 1978).

Depression: A study by Calogero (2009) found a moderate link between, depression,self-surveillance and self-objectification. Another study by Fredrickson and Roberts (1997) argued that learned self-objectification is a root cause for depression. Many studies indicated that women experience depression and anxiety in higher rates than men do at earlier ages (Piccinelli and Wilkinson, 2000; Fredrickson and Roberts, 1997). However, there has not been much focus given to the effect on women's mental health, and depression , that could be possibly caused by self-objectification. On the other hand, depression episodes are portrayed by long depressed moods and/or loss of desire in most activities (APA, 1994). Hoeksema (1990) mentioned in her study that not only the rate of depression varies between genders but also from country to country. Yet women experience more depression than men do across nations.

Hoeksema (1990) reviewed many theories that tried to explain different depression experiences of females and males. The first explanation for these differences was that females experience depression as a result of changes in their hormones, puberty, the period after childbirth and periods before premenstrual. However, the relationship between hormonal changes and depression is weak. Second social status and lack of power, feeling powerless and not being able to succeed because of inequality and discrimination women face in the workplace, cause reeducation in their motivation and lead to sadness and depression. The third explanation was that individual characteristics such as being emotional and/or relationship oriented can increase rates of depression (see Hoeksema 1990, for a review of different explanations).

The invention of the camera changed the way we think and the invisible became visible to us with a different meaning. In summary, women's feeling of self-worth is affected by their self-objectification, and it also has an effect on women's and their view regarding their appearance. Over time, the reflection of being viewed by others in a sexually objectifying way coerces individuals to internalize that view as a main and important factor when it comes to their appearance. Consequently, they start seeing themselves as objects of an effect called self-objectification. The customary observation of the body, resulting from self-objectification makes women experience body shame, continuous anxiety and reduce women's quality of life.

2.6 New approach in Psychology: Objectification of Others

Women do not only objectify themselves but also other women. This objectification can be in the form of suggestions, glances, competition (e.g., male partners, putting other women down to feel better and worthy), which Michie (1992) phrased "the words other and women have a long history of association" (Bearman et al., 2009). A study by Thompson (2013) suggests that women who pay more attention to their looks are often also more aware of other women's looks, and moreover competitiveness is nothing but a loop on how they perceive their own bodies. A related research by Beebe et al. (1996) gave similar results to other studies, suggesting that those women who give higher importance to their appearance, weight, and body shape utilize the same criteria when evaluating other women. Furthermore, a study conducted by Strelan and Hargreaved, 2005 found a positive correlation signifying that both men and women that self-objectify (conscious of their appearance, and thus are also conscious of others' appearance) would be more probable capable of objectifying others, though, the relationship was stronger for women. Acknowledging that this relationship operates in the opposite direction, their study found that women, more than objectifying themselves would objectify other women.

Relatedly, a study by Zurbriggen, Laura and Beth (2011), examined not only the consequences for the objectified women but also the consequences for the ones objectifying. One's self and their partner objectification, when an individual objectify him/her-self they will objectify a partner, in romantic relationships the physical attractiveness increases the probability that people objectify their partners. Both genders objectify women more than men (Zurbriggen et al., 2011; Morris,

2013) which prove that men seem to show more concern about their partner's appearance. The objectification of a partner (i.e., thinking of the partner as an object) leads the other partner, who is the victim of the objectification, to be less satisfied with their relationship and hinder emotional connection. Consequently, Strelan and Hargreaves (2005) refer to the connection between self and other objectification as the "cycle of objectification", relating this circle to body dissatisfaction. This circle has been supported by another study by Linder, Dunn and Jentsch (2012). To have better understanding how women contribute to sexual objectifying environments, more research must be done on how women objectify other women (Szymanski et al., 2011).

Some women choose to compare their bodies with those of other women as they judge and are judged on their physical appearance.. In support of this perspective, social comparison theory (Festinger, 1954) suggests that people often assess how they do in a specific area. Individuals seek others' opinions or compare themselves with others in their environment to find out how they are doing. . Whether comparison is correct or incorrect depends on how an individual compares himself/herself with other individuals. A study in a college in Australia found that seeing women bodies and body parts trigger body comparison (Tiggemann and McGill, 2004). As stated before, women who pay more attention to their physical appearance demonstrate the same significance to that of other women. Exposure to sexual objectified media results in self-objectification that could envisage women's affinity to scrutinize other women's bodies (Thompson, 2013; Beebe et al., 1996; Linder et al., 2012).

2.7 Sexual Objectification and Self-Esteem

The media have benefited from representing women in a sexual manner as objects, by using her for the pleasure of others and separating her body parts from herself. They have created a definition for beauty that some men started comparing between their female partners and how other women look like on TV, and women also compare themselves using the same standard. This has affected individual's and society's self-consciousness, both suffering from objectification, sexism, racism and much more. One variable that can be used to express those effects is self-esteem (Rosenberg, 1965). Self-esteem is either a positive or a negative self-evaluation (Coopersmith, 1967). Rosenberg (1965) presented self-esteem as an attitude that is either in favor of or unfavorable towards oneself by. As it has been noted before, not all women are equally objectified or experience the media's negative consequences (Fridreckson and Roberts, 1997; Berberick and Buffalo, 2010). For instance, one study done by (Mischner et al., 2012) illustrated that those women who have low self-esteem had a greater tendency to be influenced in a negative manner through being exposed to media that is sexually objectifying. Similarly, women who have a low self-esteem prove to be more affected by media messages, where they turn to for ideal guidance and learn to measure their bodies against other women (Tylka and Subich, 2004). Self-esteem which is an essential psychological factor is highly related to physical, psychological wellbeing and social behavior (Kim and Lennon, 2007).

Sexual objectifications can result in harmful outcomes for women, since appearances have been given more meaning than other factors including their personality, feelings and behavior (Fredrickson and Roberts, 1997). Puberty occurs when younger girls

learn that others are evaluating them based on their appearance and body parts, resulting in self-esteem reduction (Pipher, 1994). Poor self-esteem can lead to anxiety, suicidal tendencies, eating disorders and depression. Whereas positive self-esteem has an impact on positive social behavior, happiness, success, academic achievements and satisfaction (Breines et al., 2008). High self-esteem helps protect against the negative influences (body dissatisfaction and eating disorders) conversely, low self-esteem can be related with health and social risks (Mann et al., 2004).

The stages of psychosocial development in children conceptualizes the growth of self-esteem (Mann et al., 2004). As long as the process of shaping their identity is continuous, individuals are engaged with their self-esteem. If the process is not discussed properly, individuals end up having identity problems (not knowing who they really are) alongside with poor self-esteem, which thusly could lead to various social and mental problems (Mann et al., 2004; Erikson, 1968; Kidwell et al., 1998). During childhood and adolescence, self-esteem development is dependent on a range of individuals' inner and social aspects. Main determinant of self-esteem are usually expressed as the support of parents and friends (for a review, see Harter, 1999). Supporting this idea, a research by Kernis (2000) showed that children with self-esteem instability are the ones who perceived their parents as insulting and use guilt as a control tactic. Put differently, developing poor self-esteem is the outcome of negative parenting practices, low maternal acceptance, criticism, rejection and lack of warmth (Garber and Flynn, 2001). In addition, another source of low self-esteem is the contradiction between how the individual sees them self and how they are seen by the important people in that individual's life. As a general rule, the larger the

contradiction between the actual self and the ideal, the lower self-esteem becomes (Harter, 1999; Mann et al., 2004; Garber and Flynn, 2001).

The consequences of poor self-esteem can be numerous. It can develop a chain of self-defeating attitudes, and decrease self-appreciation. According to the Diagnostic and Statistical Manual of Mental Disorders, negative or unstable self-esteem has a essential impact in developing different mental disorders. A study by Mann el at. (2004) argued that empirical literature had studied self-esteem as a cause, whereas it should also be examined as an outcome of problematic behavior. For instance, children may perceive themselves in a negative way that might lead them to feel depressed, consequently feeling bad, which could further lower their self-esteem. Further, some articles have provided evidence for self-esteem playing a significant role as a potential risk factor for internalization of mental disorders, such as eating disorders, anxiety and depression (APA, 2007). Another study by Patton (1991) shows a negative relationship between depression and self/esteem. Likewise, a study by Campbell, Chew and Scrarchley (1991) found that self-esteem is associated to an individual's assessment of events. People with low self-esteem rated their daily events in a more negative way which in turn affects their mood.

In contrast to the above, people with higher self-esteem usually relate what they positively expirence in their lives more than other negative happenings, to stable internal attribution, whilst individuals with poor self-esteem had more stable internal attribution for negative events than for positive events (Campbell et al., 1991). In summary, results have showed that low self-esteem is an indication of and can be related to causing depression, 'positive psychology'. A recent research by Seligman and Csikszentmihalyi (2000) suggest that if children learn to confront their negative

thoughts by using other optimistic thoughts, could reduce the appraisal of depression. An association thus between depression and low self-esteem has been established, although another link has been found with other internalizing disorders (Mann el at., 2004). For instance, for school-girls and adolescents self-esteem plays an important role in causing eating disorders during school years (Mann el at., 2004). At such a life period, factors such as weight, looks and personality are wrapped up with each other, causing low self-esteem (Mann el at., 2004). Meanwhile Sanford and Donovan (1985) argue that even though some women are aware of their good qualities, others fail to understand that such good personal characteristics do matter as much as whatever negative ones. This means that though some women may not only valuate themselves negatively, they might still have low self-esteem.

Self-esteem has become a known term among parents, teachers and therapists, who all make efforts to boost individuals' self-esteem with a hope that higher levels of self-esteem will lead to positive outcomes. However, people with higher levels of self-esteem are often inclined to exceed their successes as presented by Campbell el al. (2003) in a study which focused on the objective measures of outcomes. For example, high self-esteem does not result in good performance in school; instead good performance in school results in having higher self-esteem. Self-esteem sometimes is related to job performance in adults, being successful may increase self-esteem instead of the reverse. People with high self-esteem argue that they have have better relationships and being more attractive and likable. However, Campbell et al., (2003) objective measures did not confirm those beliefs. Moreover, self-esteem has indirect effects on leadership, but that does not mean that leadership stems directly from high self-esteem. Yet, neither low nor high self-esteem has a direct relationship with violence, there is no proof for that self-esteem problems disappear

when other variables are controlled (Campbell el al., 2003). Further, high self-esteem has a significantly strong association to happiness, regardless of the circumstances. Nevertheless, high self-esteem does not stop teenagers from smoking or using narcotics, in fact high self-esteem actually enhance experimentation (Baumeister et al., 2003; Ciarrochi et al., 2007).

To sum up, self-esteem is the core of everything one does and the measure of what people like, value and accepts themselves to be. Having positive self-esteem enhance happiness, self-image and confidence, whereas having poor self-esteem leads to negative thinking, serious psychological health risks and reduce self-concept clarity (Baumeister et al., 2003; Mann el at., 2004). As Sanford and Donovan (1985) argued, it is difficult to dislike one part of your body and like yourself at the same time. Positive or negative self-esteem is shaped by people's evaluation about themselves in specific areas such as, job performance, school performance, appearance and social approval for whatever they do. This can stand as an obstacle in other important life events so as to uphold high self-esteem. Whilst, it has been found that high self-esteem is the result of doing good, rather than the reason to do good (Kernis, 2005; Baumeister et al., 2003; Harter, 1999).

2.8 Internalization of Thin-Ideal Media

Today, women are being constantly reminded about what is considered beautiful and what is considered ugly. However, beauty has many definitions depending on individual's personal values, ethnicity and most importantly how their society defines ideals of beauty (Sheehan, 2013; Dittmar and Howard, 2004). Those images can be harmful, and girls from a very young age are constantly exposed to them, thus images and advertisement have a great impact on our everyday life. Nonetheless, the question that remains unanswered is what true beauty looks like and who determines

what is beautiful and what is not. In reality, there are diverse views on what actual beauty is, including the concept "thin ideal'. Johnson (2009) reported that most people are exposed to 5,000 ads per day, and those advertisements promote elusive images of women in different ages, sizes, shapes, health and beauty. Those messages often carry harmful meanings about what women should look like implying that they are required to have a specific appearance, or live up to thin-ideal woman Johnson (2009). By placing photo-shopped models in advertisements, society has become tied up with associating beauty with physical attraction all the while building impossible standards of beauty, while beauty embraces all aspects of humans On the other hand; those aspects are usually neglected because they are invisible to the human eye. As Ashmore et al. (1994) argued, physical attractiveness is not one-dimensional and beauty is not only what meets the eye. When a society defines beauty, it concentrates on the traditional elements (e.g., physical appearance and attractiveness) that make beauty, rather than the culture, which can be confusing to those of different cultures. A study was conducted by Frisby (2004) so to understand how both ethnicity and culture take a part in one's understanding of what is considered to be beautiful and what images are considered ideal. The studies participants were women with an African American background. The study established that both ethnicity and culture can influence one's reactions to thin-ideal images in addition to one's perception of what is considered beautiful (Frisby, 2004).

As a society becomes numb to the regular stimuli they face every day, advertisers go further to grab more attention (Michaelides, 2005). In return, it should not be a surprise that the messages advertisers promote are different for women and men given the beauty norms (Bazzini el at., 2015). Despite the diversity, there is a fixed ideal appearance held that women should be slim, while men should have and look

more muscular and tall. Further, youth and thinness are defined as a feminine beauty. With these stereotyped values about beauty, advertisers are using those images to sell everything from clothes to alcohol (Michaelides, 2005). These messages that are constantly being sent create the notion that women should continuously improve their appearance and in order to do that they must purchase different products. Although not all images are idealized, most of the ads present unrealistic and/or idealized pictures disconnected from real life (Kim & Lennon, 2007). Women start to believe that being slender goes hand in hand with successful life events, and ultimately becoming happier. By believing that those pictures depict what true beauty is, they insist that this is how they must look in order to correspond by the way the society they live in view women. (Michaelides, 2005; Bazzini et al., 2015; Sheehan, 2013).

Similarly, women differ in the degree of adopting thin ideal, but it is essential to establish an understanding of the variation between being aware of appearance importance and actually internalizing those ideals as a personal belief (Dittmar and Howard, 2004). The beauty gauge currently is labeled as 'thin ideal'; and this ideal has only become thinner during the past 20 years (Bissell and Rask, 2010). There have been an increasing number of negative outcomes were the most frequent outcome is increased frustration of one's own body, which is associated with the extreme idealized images in advertisements (Roberts el at., 2015). There has been increasing support for the negative effects caused by idealized images. Hargreaves and Tiggemann (2003) research in which they compared how appearance related advertisements and advertisement without any appearance could affect people, found that the ones who viewed appearance related advertisement are actually more disappointed with how the shape of their bodies than those who viewed

nonappearance advertisements. In addition, another study reported that the pressure media puts on women to be thin was the only important influence on their dissatisfaction with the way their bodies are shaped due to absorbing thin ideal related media (Blowers el at., 2003) Furthermore, a research by Cohen (2012) found that those who participated in the study, after watching video clips and several TV programs, became dissatisfied with their looks and body shape.

Harrison and Cantor (1997) established that media does not only lead to body dissatisfaction but also a tendency to develop eating disorders. The focus on being thin and appearing beautiful that is foisted on young girls, can enhance eating disorders (Sheehan, 2013). Yet, in spite of what women get exposed to, including idealized images, they are different in how dissatisfied they feel about their body shapes, whilst a small group actually develops eating disorders (Dittmar and Howard, 2004). Trying to revise those ideals play an important role in the distribution of the body image and eating disorders. This disturbance is apparent in different ways, either when people try to change their appearance or/and make judgments about other people's appearance (Krawczyk, 2013). However, the negative consequences of the thin ideal means it must be internalized. By not adapting those ideals they will have less negative impact on women. If women internalize those ideals they will influence their responses to idealized advertisements (Roberts et al., 2015; Tiggemann and Polivy, 2010). In addition, the high rates among US females experiencing body dissatisfaction suggest that most of them internalized thin ideal, also a consequence of internalizing the thin ideal is that women are more vulnerable and negatively influenced upon by the idealized advertisement images (Craft et al., 2012; Tiggemann and Polivy, 2010). As a result of being exposed to idealized images Cohen (2012) reported that among American girls 53% of them are

dissatisfied with their bodies by the age of 13 years old, and this percentage reaches 78% by the age of 17.

Similarly, Sheehan (2013) citing Dittmar et al. (2009) found that there is a body size gap between ordinary women and models that affect ordinary women's perception about their bodies in relation with the model's bodies that differ from their own. Whilst, this gap keeps expanding year after year ordinary women internalize the lavish thin ideal as a personal goal, which is connected with body discontent. Keeping this goal in mind, women start to focus more on their appearance to achieve that thin ideal goal, that results in, as mentioned before, psychological and physical functioning problems. It has been determined by the U.S. Department of Health (2009) that the typical woman in America weighs 140 pounds and is five feet four inches tall while the average model in America weighs 117 pounds and is five feet eleven inches tall. 95% of students between the ages of 12 and 25 have eating disorders, as a result of the "thin ideal" according to the statistics reported by the National Association of Anorexia Nervosa and Associated Disorders (2012).

Women are continuously exposed to unhealthy images that are unrealistic, underweight body shapes not matching the typical body of an average American woman. Eating disorder statistics show that women actually believe that they need to look and live in a specific way to achieve that thin ideal (Sheehan, 2013). Consistent with this concern, Dittmar and Sarah (2004) cited (APA, 2000) with diagnosis gauge 15% underweight for anorexia nervosa, media models are now 20% underweight and in some cases even more. These findings show that thin ideal internalization is significant as it affects the relationship between body dissatisfaction and the exposure to media. Hence, internalization of thin ideal has to be identified as a

moderator -a variable that changes the relationship between body image and media exposure- that can be a useful factor to determine what decreases or increases women's vulnerability. As noted earlier, after being exposed to idealized images women felt worse about their bodies, in other words identifying that being dissatisfied with their own bodies is a moderator for women's vulnerability (Dittmar and Sarah, 2004).

National Eating Disorders Association (2005) reported that ten million women in the U.S. have eating disorder and 80% has body dissatisfaction. The pressure from social and cultural factors on women towards slimness and beauty are stronger towards women than they are towards men that lead young females to have body image dissatisfaction. It is also reported that men are less dissatisfied with their body shape than women are (Drewnowski and Yee, 1987; Fredrickson and Roberts, 1997). Thin ideal is transmitted to individuals through celebrities and models appearing in the media, particularly TV and magazines relying on idealized models for beauty products as a promised effect on women's appearance. Those idealized models' images usually appearing as full or only partial body parts are mainly objectified to highlight a particular feature of the body that in turn promotes sexual objectification (Szymanski et al., 2001). For example, body-lotion advertisement using a thin, long soft female model legs with skin exposure, is objectifying and imposing the idealness of the female's leg. This process of objectification makes the gap bigger between the idealized images and their own bodies that affect how they feel about their bodies (Kilbourne, 1999).

Advertisers aim to sell their product or service, using idealized images of models in order to achieve that aim. Research by Khale and Homer (1985) found that images of

models led to greater liking of the product and the intentions to purchase that product. Despite featuring idealized women bodies and the positive results of it on the product, it has been found that those same advertisement images lead women to self-objectification and being unsatisfied with their body shape which in turn can lead to eating disorders (Hargreaves and Tiggemann, 2003; Tiggemann, 2002).

 In sum, advertising studies show that there is a positive effect on the product when the female body is objectified, whereas, psychological studies show negative outcomes (body dissatisfaction and eating disorders) on women when advertisements feature objectified women. Therefore, sexual objectification of women's bodies can influence advertisement effectiveness because whether low or high-objectified bodies can have different effects on the way women usually perceive their bodies. The reason why advertising has a monopoly on how people are preferred to look like is because consumers keep buying and consuming products without actually taking a good look on what is being sold to them and the messages behind the products. The motivation to have a thinner body gives young woman some hope of success and hope with a low self-image and other personal problems with no easy solution. Becker Anne (1995) pointed out that some people in different cultures admire a specific body shape without trying to mimic it. However, in the Western world the concern of not being recognized or 'I don't fit in' is translated into identification 'I want to be like that'.

Kilbourne (1999) analyzed over 160 ads and commercials and presented compelling arguments on how advertisement uses the image of women, inviting viewers to look at the same image but in a different way. In her book *Deadly Persuasion,* Kilbourne (1999) argued that advertisements cancreate addiction and cause relationships to

fracture. She also suggests that products became a substitute for human contact, meaning that advertisement teach us that our most important relationships are with products. However, such relationships are a threat to us especially if they are addictive as in, when cigarettes represent independence or when martini passes as glamour. Alcohol and other products that cause mind illusions often lead to sexual activities and at the same time allow denial, having excuses the next day such as, I was drunk and/or I did not choose this experience. Further, in her film *Killing Us Softly* Kilbourne provided examples on how advertisement uses women's body, and engorges stereotyping of women. The film is very helpful, viewers become more aware of what they are seeing whether it was on magazines, billboards and/or television. Ellen Goodman of US magazine said once, the entertainment industry's successful story is created by its ability to export insecurity and cause women anywhere to have a low body self-esteem.

The power of advertisement is illustrated in the study of Fiji women's preferences for body types before television became so common and as well as after. When television was not available to everybody, healthy appetites were encouraged and a round full body, which in turn gave an image of the person as being rich and having the ability of taking care of one's own family, was preferred. In their culture, gaining weight was a compliment and being thin was a sign of a problem. However, after the introduction of television to the culture there was a sharp increase in eating disorder among women in Fiji from 0% to 69%. It is more than a coincidence that 74% of girls in the study felt too big and 62% said they are on a diet for past months just after three years after the introduction of television (Becker el at., 2002; Derenne and Beresin, 2006; Kilbourne, 2000).

Advertisement creates worry and concern about the body weight on purpose just because it is profitable. Ads mirror the cultural concerns and conflict about women's power. Absolute freedom for women would mean the change of male dominance in a society, something that many men and women fear (Kilbourne, 2000). In a study conducted by Franzoi and Chang (2000) cited by Kilbourne (2000), argued that the thin ideal and practices to achieve it would increase women's power over men in some areas (e.g., receiving admiration) but weaken them in other areas given the relationship involving thin ideal and body type or shape disorders. Similarly, many advertisement portray women in a way that men treat them like sex objects, on the other hand, there are some ads that portray women in a "powerful way" that are uncommitted, treating men as sex objects and being evaluative and distant. Some girls, of course do resist the contradictions of a society in a healthy way. However, there are others who resist in a way that damages them. Females seem to have two choices only. Being a good girl (Gilligan, 1993) which is described as the tyranny of nice and kind by numbing the pain either by overeating or by starving or becoming a rebel by seducing inappropriate partners, getting drunk and smoking. Both are destructive ways yet they begin as an attempt to survive. Women split themselves into two, in public a good girl and in private an individual out of control (Gilligan, 1993). So women are offered a superficial toughness by the popular culture, they are offered an attitude, drinking and smoking.

 Ads also offer products as a way to rebel and become a real individual. For example, a clothing ad featuring a woman (very thin and conventionally beautiful) leaving a men's room saying, "live outside the lines" (Kilbourne, 1999). Many ads feature females rebelling but the final message seems to be the same. Jacobs (2010) claims that it has not been always like that, further describing that in the nineteenth century

when woman thought about ways to improve themselves they focused on their inner self and how it reflected on their outward behavior. All these superficial dreams, hopes, or ideal bodies that the media and culture draw for young girls to pursue soon reach to their souls. They become enthusiastic to spread their wings, empowered, sexually active and independent and the culture moves in to cut her down to size.

Awareness is evaluated through the acceptance of statements such as, 'in our society fat people are regarded as unattractive' while thin ideal internalization can usually be evaluate by looking at statements similar to this one: 'photographs of thin women make me wish I were thin' (Dittmar and Howard, 2004). As noted earlier, one being unsatisfied with one's own body occurs when one evaluates one's own body in a negative way and it is found to moderate the influence exposure to thin ideal media could have on weight, self-esteem and even depression (Heinberg and Thompson, 1995). Internalization of the thin ideal was also moderates how such an exposure affects a person's dissatisfaction with his or her own body and leading to eating disorders (Dittmar and Howard, 2004; Hargreaves and Tiggemann, 2003). Heinberg and Thompson (1995) demonstrated that internalization is more consistent with body image disturbance than awareness. Halliwell and Dittmar (in press) explained that internalization of thin ideal and not simple awareness is a influential moderator of media exposure. In addition, they discovered that being exposed to skinny models leads to anxiety on the body greater than the exposure to average ones, but only for women who internalize the thin ideal. Consequently, the thin ideal has many functions but mostly functions to reduce self-esteem than to boost it (Thompson and Stice, 2001).

Similar to Thompson and Stice (2001) study, Klaczynski et al. (2003) did a study among children and adults that are overweight and obese and found that thin-ideal internalization affects the belief that personal control over weight have an impact on self-esteem. In other words, when women idealize ultra-thinness and believe that their weight is uncontrollable they suffer from low self-esteem. Similarly, a study by Irving (1990) found that being exposed to thin models in advertisements lower women's self-esteem. The lower an individual self-esteem is, the higher his/her acceptance beliefs that thinness and success in life are related (Klaczynski et al., 2004).

A study carried out in Western countries assured that women whose self-esteem is worse than that of men's are particularly in middle adolescence (Kling et al., 1999). Supporting this finding, another study by Clay et al. (2005) showed a drop in young women's self-esteem between the ages of 12 to 17 years, whilst young men showed more stable self-esteem. Media, in general, do not only put prominence on girls' appearance but also further launch prevailing cultural ideals of women's beauty that is vastly unachievable. Thus, it is not a surprise that contrasting boys not subjected to these unattainable ideals, adolescent girls' perception on their physical appearance declines from 11 years onward Clay et al. (2005). Self-esteem, notably, shows a similar pattern. Clay et al.'s (2005) findings suggest that viewing idealized models decrease body satisfaction and self-esteem in young girls, providing evidence that repeated exposure to idealized images mostly likely will have long-term negative effects.

In conclusion, exposure to thin ideal advertisements has been proven to amplify depression, negative moods, body dissatisfaction and lower self-esteem (Bessenoff,

2006). In addition, body dissatisfaction, defined as negative assessment of one's own body, has been found to regulate the influence of the thin ideal media on body esteem. Further, thin ideal internalization, which is defined as accepting the social standards of thinness, is also found to affect the exposure on body dissatisfaction and eating disorder (p. 239). Finally, social comparison has been found to be a major factor that ties thin ideal internalization and body dissatisfaction (p.239). Therefore, women who are compelled by society to be thin do not automatically experience body dissatisfaction. The importance of thin ideal internalization foreseeing body dissatisfaction and eating disorders among young females has been a well-established, consistent finding in preceding research (e.g., Blowers et al., 2003). In short, thin-ideal internalization is unequivocally linked with body dissatisfaction and young women who internalized the thin ideal were more likely to employ social comparison, which thus factor in to their discontent.

2.9 Social Comparison

Social comparison theory presents a constructive framework to understanding how the media affect individual's behaviors, experiences and body image dissatisfaction. Social comparison theory, first put out by Festinger (1954), deals with how people employ in social comparison with others to comprehend where and how they fit. Festinger's (1954) theory also proposed that sociocultural factors enhance the process of social comparison, comparing one's self to others intentionally (roommate interactions, in class) and unintentionally (passing others in the street). The hypothesis of social comparison was based on people's need to evaluate themselves accurately and in a stable way (Festinger's, 1954).

Therefore, social comparison fulfills essential destination, such as self-improvement and self-evaluation (Wood and Taylor, 1991). When people do not obtain those accurate evaluations of their own attitudes and abilities, social comparison satisfies these basic needs (Festinger, 1954). Presumably, the inclination to compare one's own body to that of others is the source of negative effects from thin ideal media exposure (Bessenoff, 2006).

Taylor et al. (1989) suggest that the Social Comparison Theory portrays people who like to evaluate themselves with nonsocial and objective standards. However, if such standards are not available then individuals will use other people to compare themselves. According to Festinger (1954) comparing yourself to someone similar is informative because it will provides a more truthful and accurate assessment than a comparison with someone who is entirely dissimilar. A tennis player, for instance, may choose someone who is comparable in training, practice and age so to evaluate his/her skills in tennis. The comparison selection process is based on common specific characteristics that both sides have. Thus, low relevance would not be intimidating to one's self-improvement or cause a self-improvement process in the social comparison. Therefore, relevance similarity is an important foreteller in the social comparison process. On one hand, it has been hypothesized that there is a one way upward comparison, meaning people prefer to relate themselves to others who are more attractive or have abilities that are somewhat better. These social comparisons are called upward comparisons (Taylor and Lobel, 1989). On the other hand, people who seek to be better and more competent than their recent presentation or to appear better than whom they compare themselves to have been referred to as downward comparison (Taylor et al., 1989). For example, Leahey et al.'s (2007, as cited in Taylor et al., 1989) research explained that women's comparison of

appearance is increasing; and such comparisons generally makes those women unsatisfied with their bodies, this is due to the fact that there is room created between how a person actually is and how they perceive a different ideal self.

Similarly, study by Harrison (2001) found that thin ideal internalization stimulates social judgment for people in order to obtain more details regarding their progress to that ideal. Further, Tiggemann and Mcgill (2004) proposed that constant viewing of thin ideal media could enhance appearance distress and trigger the comparison process in vulnerable women. For example, when women compare themselves to an image in the media it usually represents an upward social comparison that they think or imagine they lack. This in turn can have a negative effect on women's physiology and feeling dissatisfied with their body.

 As a larger number of women weight more than their thin ideal, when they start comparing themselves to thin models, would affect their own body esteem in a negatively (Dittmar and Howard, 2004). In some studies, average size models were used instead of thin models and the outcomes suggested that social comparison can have positive consequences as long as the models were not portrayed as very thin. Irving (1990) for example, found that after women saw average and oversize models there has been a boost in body satisfaction. Thus, the use of normally sized actors and models rather than extremely thin ones is very useful.

Objectification-theory and social comparison-theory can provide us with information about the relationship between eating disorders and body images. As suggested by Hargreaves (2005), social comparison has an important role in the constant objectification circle. In other words, when a woman starts self-objectification and

objectification of others (mainly women) without consciously thinking about it, she is probably making a comparison. In addition, Quinn et al. (2001) also suggest that when there is an appearance comparison repetition it might serve self-regulatory for people who are engaged in self-objectification.

Beger (1977) argued that between the observer and the model a social comparison emerges. Further, he argues that similarities and dissimilarities between the two explain how the observers gain the evaluative information about themselves through modeling. Thus, similarity between both the observer and the model should increase the imitation.

In summary, social comparison as pointed out by Corcoran et al. (2011) includes a particular judgment that links information concerning the self and the standard. As noted, the social comparison process allows individuals to evaluate themselves with similar others. Thus, the level for each individual about their self-knowledge determines the consequences of the social comparison process. In other words, people's ability to evaluate the external environment through approaching their own knowledge of themselves determines the consequences of social comparison.

2.10 Summary

Advertisement is the foundation of mass media. It tells us that men and women inhabit two different worlds where women are stereotyped and their bodies are routinely criticized. Many ads portray women as complementary to other objects or even stationary objects. Further, varieties of ads are used to portray how women are viewed. Ads are madewith the express intention to affect people's sub-conscious. For instance, advertisement and media has lead to a position that being extremely slim is

achievable and very desirable (Fitzsimmons-Craft et al., 2012). Where in fact, for most women it is not possible or extremely hard to get to this ideal without the tendency to develop eating disorder. For those, social and cultural pressures, to have an influence, should be absorbed. Internalizing thin ideal often occurs before self-objectification. Social pressure favoring a thin ideal body makes women absorb the idea of a better thin ideal. This in turn leads to a constant self-evaluation of one's looks. This constant self-evaluation is by itself self-objectification so to judge one's own looks if they meet the cultural standard of thinness. Harper and Tiggemann (2008) studied what influence does thin ideal advertisement have on women's self-objectification. They reported that those women who were exposed to images showing thin idealized models have reported higher self-objectification (see Figure 1).Based on the postulation that more constant viewing of thin ideal related advertisement can cause self-objectification, the following hypothesis is developed:

Hypothesis 1: There is an association between Thin-Ideal and Self-objectification. As the degree of exposure to thin ideal advertisement increases, perception of self-objectification increases

A related hypothesis was also developed:

Hypothesis 2: There is an association between Thin-Ideal Internalization and Objectification of Others. As individuals internalize thin ideal, objectification of others increases.

Women start to believe that being slender goes hand in hand with successful life events, and ultimately become happier. Continuously, thin ideal have many functions

but mostly functions to reduce self-esteem than to boost it (Thompson and Stice, 2001). When women idealize ultra-thinness and believe that their weight is uncontrollable, they suffer from low self-esteem (Klaczynski et al., 2003). The less self-esteem a person have, the higher his/her acceptance beliefs that thinness and success in life are related Klaczynski et al (2004). Based on several relevant studies, the following hypothesis is proposed in this study:

Hypothesis 3: There is a negative association between Thin-Ideal Internalization and Self-Esteem. Those with low self-esteem will internalize thin ideal at a higher degree. Individuals who have higher acceptance of one's thinness will internalize thin ideal at lower levels.

Women who give larger considerations to their appearance are more attentive to other women appearance Thompson (2013). A research by (Beebe, et al., 1996) supported the idea, that woman who place a strong emphasis and give higher importance to their appearance, weight, and body shape exercise the same norm when evaluating other women. Strelan and Hargreaved (2005) found a positive correlation suggesting women and men who self-objectify are more likely to objectify others. A fourth hypothesis is presented:

Hypothesis 4: There is an association between Self-Objectification and Objectification of others. Individuals who give larger considerations to their appearance will also pay more attention to evaluate others.

Rosenberg (1965) defines self-esteem as being an attitude that can be favorable and/or unfavorable towards one's self. Self-esteem is related to physical,

psychological health and social behavior (Kim & Lennon, 2007). The pressure to look good, from both media and the society in general, can be very persistent that women absorb such negative attitudes; hence women start self-objectification (Fredrickson and Roberts, 1997). Self-objectification has both negative psychological and health effects, including giving women a feeling of low self-esteem and making them feel that their bodies are not good enough the way they are (Strelan and Hargreaved, 2005; Mckinley and Hyde, 1996). Media images and advertisement both have powerful effect on how women perceive themselves (Sheehan, 2013). Accordingly, the following hypothesis was formulated:

Hypothesis 5: There is a negative association between self-objectification and self-esteem.

Individuals who self-objectify and pay more attention to their physical appearance are more likely to put the same emphasis on others appearance. This has psychological consequences, including low self-esteem and constantly objectifying others. Thus it is possible that people who objectify others will have low self-esteem. Accordingly, the following hypothesis was formulated:

Hypothesis 6: Higher levels of objectification of others will be associated with lower levels of Self-Esteem. There is a negative association between objectification of others and self-esteem.
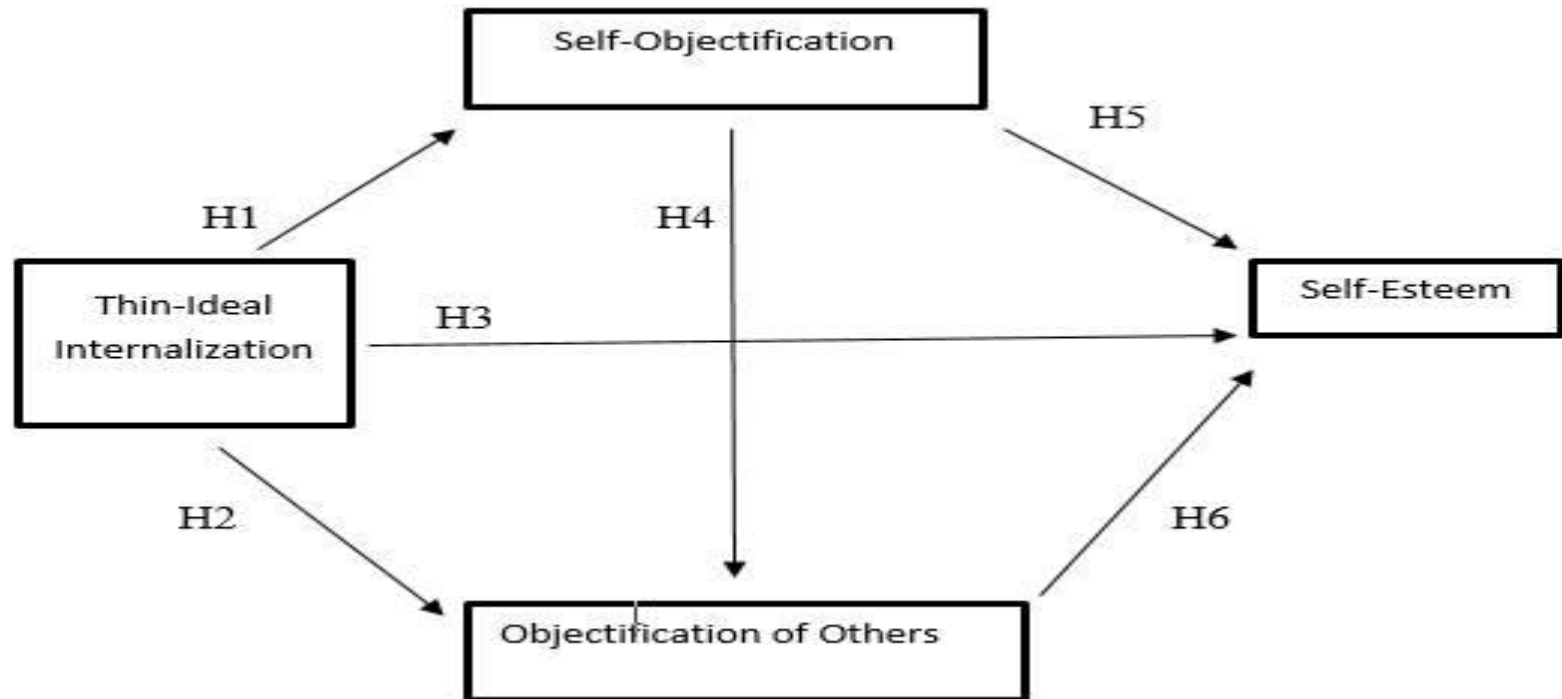
Figure 1: Model for the relationships among Thin-Ideal internalization, Self-objectification, Objectification of others, and self-esteem

Chapter 3

METHODOLOGY

3.1 Participants

Convenience random sampling is used. 169 undergraduate students are used. 42.5% of respondents were female and 57.5% male.. At Eastern Mediterranean University in Northern Cyprus, the studies were circulated in different areas on grounds, for example, Business Administration department, Mechanical Engineering and Psychology. Participants were recruited utilizing a safe site (Google Forms) so as to finish the study surveys secretly. Participants' ages between 16 and 45 years, with a mean period of 22.76 years (SD= 3.29). Most members recognized themselves (24.3%) as Cypriots, (6.5%) as, Nigerian, (9.5%) as Iranians, (3.0%) as Pakistani, (2.4%) as Syrian, (15.4%) as Palestinian, (3.0%) as Zimbabwean and (2.4%) as Lebanese.

3.2 Measures

The exploration model was tried utilizing PLS, an auxiliary demonstrating procedure that is appropriate for prescient models utilizing little specimens (Chin, 1998). Structural equation modeling (SEM) is a multivariate strategy that is utilized as a part of showcasing examination since it can test hypothetically bolstered straight and added substance easygoing models (Ashill, N. J., 2005; Chin, 1996). SEM provides researchers with a useful methodology to look at the connections among the variables to prioritize resources for better customer service. Further, owning the fact that researchers can use unobservable hard to measure latent variables is the best

possible for business to tackle their problems (Wong, K. K. K., 2013; Ashill, N. J., 2005).

3.3 Self-Objectification

Self-objectification was measured by embracing Noll and Fredrickson's (1998) measure singular distinction quality of self-objectification. The Self-objectification Questionnaire (SOQ) is a 10-item measure to give a state measure of women's' perspective of their bodies. Participants were asked to rank-order the ten body attributes, the extent in which they saw their bodies in appearance based, externalized terms, and fitness based, non-typified terms. Each of which recognizes diverse body traits, five of which are appearance-based (weight, sex appeal, physical attractiveness, firm/sculpted muscles, and measurements), and five are competence-based (strength, physical coordination, energy level, health and physical fitness). Members were requested to rank how vital they evaluated every trait from 1 (least effect) to 10 (greatest effect). Last scores were acquired by subtracting the whole of the fitness rankings from the total of the appearance rankings. The conceivable scope of scores was from - 25 to 25, with higher scores showing more notable self-objectification. The dependability is dictated by associating the total of the appearance positions and the aggregate of the fitness positions (Hill and Fitsher, 2008) in their study Hill et al. (2008) found a good reliability (r= -.81). In the event that members rank the appearance based characteristics as more essential, then the fitness based characteristics must be positioned as less imperative which makes a negative relationship between the two arrangements of traits.

3.4 Objectification of Others

Like Strelan and Hargreaves (2005) work, an altered adaptation of Self-Objectification Questionnaire (Noll and Fredrickson, 1998), portrayed in this document as the Objectification of Others Questionnaire (OOQ), was utilized to gauge the degree members objectified other women. Members were requested, that consider which body qualities are most essential in other women, rather than rank requesting body traits altogether of their relative significance to one's own physical self-concept. Members rank the same body traits in both the SOQ and the OOQ. Absolute score were acquired utilizing the same scoring technique as with the SOQ, yielding scores from - 25 to 25. Higher scores show more prominent objectification of other women.

3.5 Self-Esteem

To gauge self-esteem, the Rosenberg Self-Esteem Scale (Rosenberg, 1965) was utilized. Ten surveys were asked on the scale, half expressed as positive articulations and the other half as negative proclamations of self (e.g., "overall, I am happy with myself"). Answers were positioned in light of a five-likert scale running from 1 = Strongly Agree to 5 = Strongly Disagree (Rosenberg, 1965). The general score of self-esteem was ascertained by averaging member's scores crosswise over items, which means reverting the five positive substances and summing them with the five negative substances, with a higher mark showing an abnormal state of self-esteem. A survey of the Rosenberg Self-Esteem Scale demonstrated a decent inner dependability, with Cronbach's alpha levels extending from .72 to .87. Silber and Tippet (1965) reported a test-retest unwavering quality of .88 for a specimen of undergrads over a two-week time frame, Rosenberg gave as confirmation to build legitimacy being developed of the instrument, the relationship of the RSE with

mental markers, for example, wretchedness and tension (Wells and Marwell, 1976). The Rosenberg Scale has been utilized as a part of an assortment of populace and is generally used self-esteem scale in exploration studies (Forbes, Jobe and Richardson, 2006; Hatcher, 2007).

3.6 Thin-Ideal Internalization

Thin-ideal internalization was measured with the Internalization General Subscale of the Sociocultural Attitudes Towards Appearance Questionnaire (SATAQ-3; Thompson et al., 2004). The scale comprised of nine substances that shows acknowledgment of the media messages that introduce impossible perfect for women excellence and the endeavoring toward such beliefs. Nevertheless, four of the nine substances reference correlation (e.g., "I contrast my appearance with the presence of TV and film stars"). These substances are appraised on a five-point scale extending from 1 = Definitely Disagree to 5 = Definitely Agree. Examination was run utilizing the subsequent five-item variant of the SATAQ-3 Internalization General subscale. Substantiation of good develop legitimacy has been illustrated, for instance relative high connection with drive for slenderness; (Calogero, Davis and Thompson, 2004; Thompson et al., 2004), and high inward consistency (alphas of .96 and .92; Thompson et al., 2004).

Chapter 4

DATA ANALYSIS

In this segment of the study, investigation of the data will be discussed examining the validity of objectifying women in thin ideal media.

4.1 Descriptive Statistics

170 questionnaires were distributed to students, 169 were returned with no missing data. The survey (see appendix 1) contained demographic questions identifying the sample by gender, age, marital status, nationality and education. It also, contained 29 different statements that respondents were requested to demonstrate the degree to which they concur or oppose this idea with each statement. The final sample that is composed of 73 (43.2%) female students and 96 (56.8%) male students, indicates that male students had higher response rate than female ones. A frequency distribution on the respondent's gender is displayed in Table 1.

Table 1: Frequency table for gender

Gender	Frequency	Percent%
Male	96	56.8%
Female	72	42.6%
Total	**169**	**99.4**

The respondents age ranged from 16-20 years (n=47) to 30+ (n=4) as appeared in table 2 underneath. Dominant parts of the respondents (52.7%) belong to the second

range of ages between 21-25 years. The survey further shows that the majority of respondents (75.1%) are single (see table 3).

Table 2: Members age

Age	Frequency	Percent%
16-20	47	27.8%
21-25	89	52.7%
26-30	28	16.6%
30+	5	3.0%
Total	**169**	**99.5**

Table 3: Frequency table of respondents' material status

Status	Frequency	Present%
Single	127	75.1%
Married	4	2.4%
lover	38	22.5%
Total	**169**	**100**

Table 4 shows the frequency distribution of respondents' nationalities. Respondent nationalities were divided into four continents, Asia (Syria, Yemen, Kurd, Iran, Jordan, Pakistan, India, Azerbaijan, Tajikistan, Iraq, Russia, Lebanon, Palestine, Turkey and Kazakhstan), Europe (Albania, Kosovo, Cyprus, Britain, France and Austria), Africa (Cameron, Nigeria, Zimbabwe, Egypt and Morocco) and finally Australia.

Table 4: Frequency table of respondents' nationalities

Country	Frequency	Percent%
Asia	102	60.4%
Europe	45	26.6%
Africa	21	12.4%
Australia	1	.6%
Total	**169**	**100**

For the education level (see Table 5), all students were undergraduates. It appears that the majority 34.3% of respondents were in Business and Economics Department followed by Art and Sciences 23.1%.

Table 5: Frequency table of education

Education	Frequency	Percent%
Business and economics	58	34.3%
Art and Sciences	39	23.1
Engineering	14	8.3%
Pharmacy	16	9.5%
Architecture	12	7.1%
Education	14	8.3%
Tourism and Hospitality	13	7.7%
Law	3	1.8%
Total	**169**	**100**

4.2 Analysis of Respondents' Perception of the Relationship between Exposure to Sexually Objectifying Media and Body Self-Perception

The first part of the questionnaire (see appendix 1) used for this research contained 10 statements about self-objectification (SOQ) that were adopted from Noll and Fredrickson's (1998). In it I examined how participants' viewed their bodies. Five of the statements are competence-based (strength, energy level, physical coordination, physical fitness and health) and five are appearance-based (sex appeal, measurements, physical attractiveness, firm/sculpted muscles and weight). A modified version of SOQ was used to measure the extent participants objectified others (OOQ). Members placed the same body traits in both SOQ and OOQ.

The second part of the questionnaire contained 10 statements half of which are certain and the other half are negative articulations about the participants' general feelings about themselves. Rosenberg self-esteem scale was utilized to gauge the members' self-esteem (Rosenberg, 1965). Rosenberg scale demonstrated a good reliability with Cronbach's alpha levels reaching from .72 to .87. The last part of the questionnaire measures the internalization of thin ideal by using the (SATAQ-3) Internalization General Subscale of the Sociocultural Attitudes Towards Appearance Questionnaire (Thompson et al., 2004).

The research model was verified utilizing PLS a basic demonstrating approach to SEM. Although many researchers are still exploring PLS practices. Structural equation modeling (SEM) is a technique that is utilized to analyze the structural relationship between latent constructs and measured variables (see Figure 2). There are two categories of variables utilized as a part of this investigation, endogenous

variables and exogenous variables. Exogenous variables are determined outside the model; we make a value for it and plug it into our model for the most part it is going to be fixed. In which, it is not affected by other variables in the model. On the other hand, endogenous variables are determined within the model; the model is utilized to discover the qualities for endogenous variables. In which, endogenous variables are dictated by different variables in the model (exogenous variables). Additionally in SEM there are two sub models the internal model (depict the relationship between the dependent variable and the free dormant variables) and the external model (portrays the relationship between latent variables and their observed indicators (see Figure 2).

Though PLS is known for its capacity to handle little specimen sizes earlier research recommends that a specimen size of 100 to 200 is a decent beginning stage and our sample size is 196 without any missing values (Hoyle, 1995). In this survey, members were requested to demonstrate the degree in which they concur with every phrase on a scale representing four latent variables, Thin-ideal internalization (TII), Self-objectification (SC), Objectification of others (OWB) and Self-esteem (SE), using a point likert scales ((1) Strongly disagree, (2) Disagree, (3) Neutral, (4) Agree, (5) Strongly agree). The structure is appeared in Figure 2, and the review questions asked are shown in Table 6.

SEM has two types of measurement scale a formative regarded as complementary meaning that they cause the latent variable, and, a reflective regarded as interchangeable means that we expect to those indicators to be highly correlated. In this research, a reflective measure is utilized, which means the reliability and validity should be examined. For example, thin ideal internalization (TII) is made up of 9

observed indicators and their external loadings, composite reliability and AVE and its square root must be analyzed and reported. As portrayed in the figure, bellow the direction in a reflective measurement scale is going from the orange color latent variables to the green color indicators. Whereas, formative indicators arrows go on the opposite direction but since all of the indicators here are reflective there is no compelling reason to change the bolt directions.
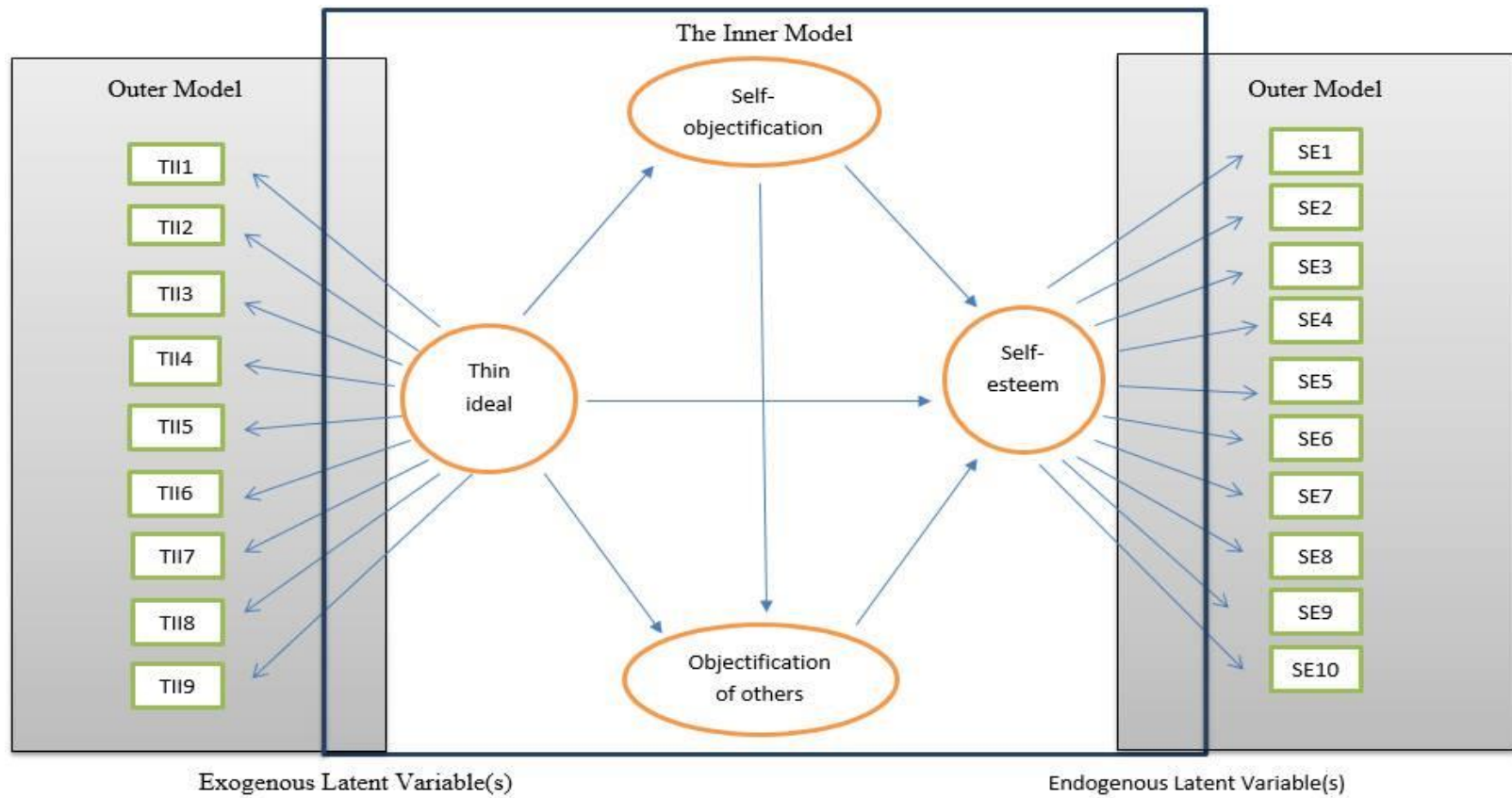
Figure 2: Inner vs. Outer Model Diagram

Table 6: Questions for Indicators Variables

Thin-Ideal Internalization (TII)	
TII1	I don't care if my body looks like the body of people who are on TV
TII2	I compare my body to the bodies of people who are on TV
TII3	I would like my body to look like the models who appear in magazines
TII4	I compare my appearance to the appearance of TV and movie stars
TII5	I would like my body to look like the people who are in movies
TII6	I do not compare my body to the bodies of people who appear in magazines
TII7	I wish I looked like the models in music videos
TII8	I compare my appearance to the appearance of people in magazines
TII9	I do not try to look like the people on TV
Self-Objectification/Objectification of others (SC/OWB)	
SC1/OWB1	What rank do you assign to physical coordination?
SC2/OWB2	What rank do you assign to health?
SC3/OWB3	What rank do you assign to weight?
SC4/OWB4	What rank do you assign to strength?
SC5/OWB5	What rank do you assign to sex appeal?
SC6/OWB6	What rank do you assign to physical attractiveness?
SC7/OWB7	What rank do you assign to energy level (e.g., stamina)?
SC8/OWB8	What rank do you assign to firm/sculpted muscles?
SC9/OWB9	What rank do you assign to physical fitness level?
SC10/OWB10	What rank do you assign to measurements (e.g., chest, waist, hips)?
Self-esteem (SE)	
SE1	On the whole, I am satisfied with myself
SE2	At times, I think I am no good at all
SE3	I feel that I have a number of good qualities
SE4	I am able to do things as well as most other people
SE5	I feel I do not have much to be proud of
SE6	I certainly feel useless at times
SE7	I feel that I am a person of worth, at least on an equal plane with others
SE8	I wish I could have more respect for myself
SE9	Overall, I am inclined to feel that I am a failure
SE10	I take a positive attitude toward myself

4.3 Path Modeling Estimation

After I have accumulated the pointers and latent variables effectively together in SmartPLS, I have conducted the path modeling "PLS Algorithm". PLS Algorithm shows us how much the change of the latent variable is being clarified by other latent variables (the numbers in the circle) and gives us the path coefficient (the numbers on the arrows) as appeared in figure 3. By taking a gander at the graph, we can mention the accompanying objective facts: The coefficient of determination R^2 for Self-esteem endogenous latent variable is 0,181. This implies that the other three latent variables TII, SC and OW explain 18% of the variance in self-esteem.

The trail coefficient sizes and significance in the inner model proposes that thin ideal internalization has the most grounded impact on self-esteem (0.175), dangled by self-objectification (-0.360) and objectification of others (-0.024). This implies that the speculated trail connection between Thin-ideal and Self-esteem is statistically significant (see Figure 3). In addition, the hypothesized path relationship between Self-objectification and Self-esteem has a negative connection. On the other hand, the speculated path between objectification of others and Self-esteem is not factually huge. On account of its consistent path coefficient (-0.024) is less than 0.1. We can determine that, Thin-ideal moderately predicts Self-esteem, but SC and OWB do not (see Table 11).
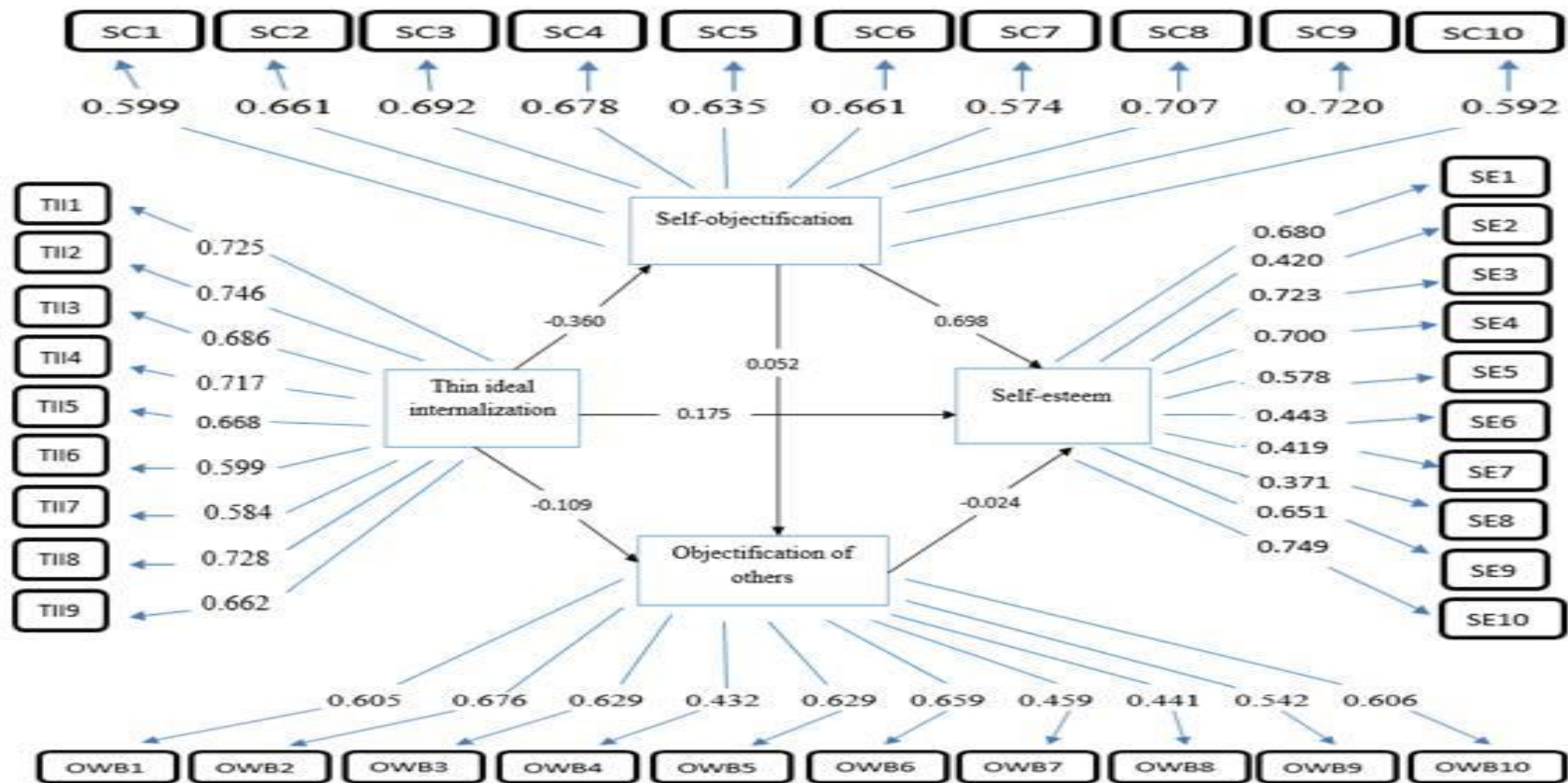
Figure 3: PLS-ESM Results

4.4 Indicator Reliability and the Validity of Constructs

After analyzing the inner model path coefficient, I conducted the external model loadings to observe the relationship flanked by the latent variables and their observed indicators. One of the reasons the software in SmartPLS will stop the estimation is when it reaches the maximum number of iterations (Wong, K. K. K., 2013). In this research, instead of reaching 300 the maximum number of iterations the algorithm converged after 19 iterations meaning that the estimation is good. As mentioned earlier, the reliability and validity of the latent variables must be established. Table 7 displays the reliability and validity of constructs. By looking at table 7, it can be understood that the majority of the individual indicator reliability (the first one to check) values are larger than the minimum acceptable level 0.4 also, near to the favored level 0.7.

The internal consistency measure (ic) and cronbach's alpha and AVE were used. In this research, all internal consistency and alpha measures were above 0.7 meaning that we have demonstrated adequate internal consistency reliability among the four latent variables (see Table 7). However, the AVE values are below 0.5 indicating that there may be not enough distinctiveness between constructs (see Table 7).

Fornell and Larcker (1981) proposed that to establish discriminant validity the square root of AVE for each latent variable must be used. To do this, I have created a table in which the square root of AVE was calculated by hand and put down in bold (see table 8). Measures likewise considered having sufficient discriminant validity if the square root of AVE for every construct is higher than the relationship between the construct and whichever other construct in the model. It is found that the latent

variable Self-esteem AVE 0.348 (from Table 7) square root is 0.590. This is bigger than the relationship values in the segment of Self-esteem (-0.386 and 0.197) and bigger than those in the line of Self-esteem (-0.303). Alike observations are too complete for the latent variables (Self-objectification and Thin-ideal). Those results indicate that we have well-established discriminant validity (see table 8). Whereas objectification of others is, lower than those in the row of objectification of others.

Table 7: Convergent and discriminant validity of the model constructs

Variables	Factor loading	Indicator reliability
Thin-Ideal Internalization		
ic = 0.886; Factor mean score = 2.85 α = 0.865; SD = 0.52; AVE = 0.465		
Tii1	0.725	0.526
Tii2	0.746	0.557
Tii3	0.686	0.471
Tii4	0.717	0.514
Tii5	0.668	0.446
Tii6	0.599	0.356
Tii7	0.584	0.341
Tii8	0.728	0.530
Tii9	0.662	0.439
Self-Objectification		
ic = 0,881; Factor mean score = 6.38 α = 0.850; SD = 1.59; AVE = 0.427		
Sc1	0.592	0.351
Sc2	0.661	0.437
Sc3	0.692	0.479
Sc4	0.678	0.460
Sc5	0.635	0.403
Sc6	0.661	0.437
Sc7	0.574	0.330
Sc8	0.707	0.500
Sc9	0.720	0.519
Sc10	0.599	0.359
Objectification of others		
ic = 0.828; Factor mean score = 6.20 α = 0.770; SD = 1.43; AVE = 0.330		
Owb1	0.605	0.361
Owb2	0.676	0.457
Owb3	0.629	0.396
Owb4	0.432	0.187
Owb5	0.629	0.396
Owb6	0.659	0.189
Owb7	0.459	0.210
Owb8	0.441	0.194
Owb9	0.542	0.293
Owb10	0.606	0.368
Self-esteem		
ic = 0.834; Factor mean score = 3.16 α = 0.796; SD = 0.44; AVE = 0.348		
Se1	0.680	0.462
Se2	0.420	0.177
Se3	0.723	0.522
Se4	0.700	0.49
Se5	0.578	0.334
Se6	0.443	0.197
Se7	0.419	0.176
Se8	0.371	0.138
Se9	0.651	0.423
Se10	0.749	0.561

Notes: "ic" is internal consistency measure; α is Cronbach's alpha; AVE is average variance extracted

Table 8: Fornell-Larcker Criterion Analysis for Checking Discriminant Validity

	Objectification of others	Self-esteem	Self-objectification	Thin-ideal
Objectification of others	**0.574**			
Self-esteem	-0.303	**0.590**		
Self-Objectification	0.703	-0.386	**0.653**	
Thin-ideal internalization	-0.145	0.197	-0.052	**0.682**

4.5 Structural Path Significance in Bootstrapping

For significance analysis of both internal and external model, SmartPLS generates T-statistics using a procedure called bootstrapping. For example, if we have a sample size of 169 (which we do) bootstrapping would randomly pick 169 to create a subsample. So the size of the original sample and the size of the subsample is the same but the way bootstrapping chooses is random. Which means a given (e.g., bank) could appear more than once in the subsample. In other words, a great amount of sub specimen (e.g. 5000) are taken from the original sample to give standard inaccuracies, which thus give us T-values of the basic pathway. Utilizing a two-tailed t-test with a centrality level of 5% the pathway measurement will be significant if the T-statistics is more than 1.96. In this analysis, it is seen that we have two critical ways. This affirms our prior discoveries when taking a gander at PLS-SEM results (see above Figure 3). Nevertheless, the other trail coefficients in the internal model are not measurably critical (see Table 9).

After exploring the path coefficient for the inner model, I will now review the outer model. For the outer model to be significant all T-statistics ought to be bigger than

1.96. As displayed in table 10 the entire T-statistics are bigger than 1.96 therefore we
can say that the loadings of the external model are very significant (see Table 10).

Table 9: T-Statistics of Path Coefficients (Inner Model)

	T-statistics
Objectification of others → Self-esteem	0.216
Self-objectification → Objectification of others	12.991
Self-objectification → Self-esteem	3.279
Thin-ideal → Objectification of others	1.562
Thin-ideal → Self-esteem	1.456
Thin-ideal → Self-objectification	0.362

The results show that the structural model explains 18% of the variance in Self-
esteem (see Figure 3). From the results, it can be seen that neither Thin-ideal
internalization nor Objectification of others has a significant relationship with Self-
esteem (see Table 11). Thus, H3 (p. 39) is not supported. Of the three variables, only
one is related to Self-esteem. The outcomes demonstrate that Self-objectification
affects positively the objectification of others, and Self-objectification has a negative
influence on Self-esteem. Thus, H4 and H5 (p. 40) are confirmed. The path
coefficient also reveals insignificant correlation between Thin-ideal internalization
and Objectification of others. Therefore, no support exists for H2 (p.38). The model
also reveals that with an increase of exposure to Thin-ideal advertisement, the
perception of Self-objectification decreases. Therefore, no support exists for H1.
However, contrary to that hypothesized the path coefficient demonstrates that when
people objectify others it is associated with lower Self-esteem. H6 is thus supported
(see Table 11).

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Table 10: T-Statistics of Outer Loadings

	Objectification of others (OWB)	Self-esteem (SE)	Self-objectification(SC)	Thin-ideal internalization(TII)
OWB1	8.139			
OWB2	11.490			
OWB3	8.667			
OWB4	5.382			
OWB5	9.642			
OWB6	12.084			
OWB7	5.108			
OWB8	4.758			
OWB9	9.111			
OWB10	10.782			
SE1		7.781		
SE2		2.451		
SE3		7.417		
SE4		7.195		
SE5		3.613		
SE6		2.736		
SE7		2.605		
SE8		1.879		
SE9		4.600		
SE10		8.772		
SC1			8.874	
SC2			10.555	
SC3			15.602	
SC4			15.668	
SC5			11.950	
SC6			12.014	
SC7			7.986	
SC8			16.434	
SC9			20.253	
SC10			9.745	
TII1				3.744
TII2				2.554
TII3				2.273
TII4				2.188
TII5				2.125
TII6				3.090
TII7				2.064
TII8				2.484
TII9				3.398

Table 11: Structural (inner) model results

	Proposed effect	Path coefficient	Observed t-value	Sig. level
Effects on Self-esteem (R-square = 0.181)				
H1. Thin ideal internalization Effect on Self-objectification	+	-0.052	0.362	ns
H2. Thin ideal internalization Effect on objectification of others	+	-0.109	1.562	ns
H3. Thin ideal internalization	-	0.175	1.456	ns
H4. Self-objectification Effect on objectification of others (R-square=0.003)	+	0.698	12.991	***
H5. Self-objectification	-	-0.360	3.279	***
H6. Objectification of others	-	-0.024	0.216	ns

CHAPTER 5

DISCUSSION AND CONCLUSION

This research displays a model that clarifies the procedure by which commercials can affect the common view of women by both men and women and how such an effect can lead to different outcomes. By using college students as a research sample, the study examines the connection amongst thin ideal internalization, self-perception and the objectification of others and how they can have an impact on self-esteem.

The aim of this study is to analyze whether the increase in internalized thin-ideal increases self-objectification. Unexpected, results revealed a negative insignificant correlation concerning thin ideal and self-perception. The lack of positive significant correlation between thin ideal and self-perception might be because of members' absence of information and/or comprehension of the research topic. This was in spite of the fact that the questions were disclosed to the members equally in words and on paper in English and Turkish. After which the participants were left alone to fill the survey. A second possibility could be the absence of exposing the participants to thin-ideal images or videos before asking them to fill the survey. This was not done in this study because as, Johnson (2009) demonstrated that most people are exposed to 5000 ads on average every day. Besides that, and according to The American Psychological Association there are many socialization factors, wherein music videos, music lyrics internet and advertisement are the most common factors people spend time on (Zurbriggen. E. L. et al., 2007). A third explanation could be that male students had higher response rates than female students.

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It was assumed that thin ideal internalization has an impact on the objectification of others. However, the results of the study show that internalizing thin ideal media decreases the objectification of others. The conclusion is that displaying thin-ideal media does not have a gigantic enduring impact. In addition, it can amplify that other social environments such for instance, families and peers assume a more vital part. This research also sought to test the assumption that persons with low self-esteem will internalize thin ideal at higher degrees than people with people with high self-esteem and vice versa. This study also proves that this hypothesis is not valid. On the other hand, the absence of a significant relationship might have resulted, because participants compare themselves less and idealize television images less which makes them less affected. For future research, it would be helpful to continue exploring other possible factors that can have an effect causing a relation between social pressure and wanting to be thin.

Social pressures to attain the thin ideal clues to internalize thin ideal, which thusly leads to self-objectification in order to meet the standards of thinness. It is reasonable then to hypothesize and expect individuals who self-objectify (pay more attention to their physical appearance) to objectify others (based on their appearance) as well. The significant relationship as results show (see Table 11) concerning self-objectification as well as the objectification of others indicates that media images and society both pressure to achieve the ideal and look good is so pervasive (for a review see, Strelan and Hargreaved, 2005; Beebe et al., 1996). Many women internalize those images, taking a third person perspective as a primary view on themselves. This in turn can negatively affect their wellbeing and psychological wellbeing such as having low self-esteem. Hence, the chain of relations ultimately contribute to individuals with greater volumes of self-objectification are connected with low self-

esteem. It is critical to recap, that whether it is high or low self-esteem, it is shaped by an individual's evaluation of themselves.

The findings are consistent with objectification theory, the consequence of constant evaluation of media images and idealized bodies' women become encouraged to internalize those views. The analysis of my data presented in chapter (4) proves that those who self-objectify consider other's appearance to be fairly vital. To response to the inquiry, do the objectified in fact objectify? The data gathered shows that the objectified indeed, do objectify others. However, to reach to the origin of the issue the developments of the way of life on women's bodies and men's point of view transformation is a necessity. Contrary to what was hypothesized, the path between objectification of others and self-esteem there was no significant increase in negative affect. Further research is fundamental with a specific end goal to assemble a greater comprehension on the subject and in order to build a bigger database that can be compared. This in turn can confirm the hypothesized theory that objectification of others has an influence on self-esteem or it could prove that it is not valid.

5.1 Limitations of the Study

A few ramifications for future examination would be to utilize a bigger example size; in spite of the fact that I am fulfilled by the sample size however, a larger sample for this particular topic would have been better. Unfortunately, due to time constraints it was not possible to have a larger sample of participants. Lastly, noting two qualifications. First, in case participants have no knowledge what specific body type labels means, adding more definitions to each body type portrayed in the survey (e.g., curvy, average) might provide more understanding. Second, objectification of others results depend on an alteration of Noll and Fredrickson's (1998) self-

objectification poll. Participants reacted to the statements and were solicited to think of other individuals rather than themselves. Future researchers may, consider with the end goal of discriminant validity embracing a substitute measure for objectification of others, for instance, use Mckinley and Hyde's (1996) objectified body consciousness scale.

Another limitation of this research is that this study can only make tentative conclusions on how a specific factor can affect the outcome of a particular measure. Identifying a specific factor (e.g., images, TV, physical activity, self-esteem) does not mean that it has a general causal role in other cases. Neither does it mean that this factor is a basic condition for that result to happen. Moreover, it is hard to distinguish and measure the level of contribution of a specific factor to the outcome of a specific case. Several factors could have led to that outcome, but identifying and pointing out how much each factor contributed to the outcome is difficult.

In summary, this study might have several advantages and limitations; yet other research designs and methods also involve necessary trade-offs. Hence, one cannot argue against or for a specific type of research in general. The research design and methods used in a specific study should be assessed depending on several things, such as the phenomenon in focus, availability of time and resources, and the purpose of the study, among other things. Consequently and even though there might be some limitations to the study, I do believe that this research is valid.

5.2 Concluding Remarks

Clearly, there are no easy solutions and the problem is complicated. Approaches to change or to influence a positive change were women would not self-objectify

themselves so much can be implemented by involving schools, families and by educating girls themselves. Guardians and other relatives can limit the exposure to television and help girls to interpret those messages in ways that can prevent harm. In addition, Co-viewing could prove to be effective, having parents watch programs with their children and commenting on inappropriate and appropriate contents. A study by R. L. Collins, et al (2003) suggests that guardians can actually influence the way their youngsters translate TV substance. Nathanson et al (2002) have obtained similar results in their study in which they portrayed stereotypical gender roles. These studies conclude that active discussions and co-viewing with parents decreases the influence of sexualized television images on children.

Furthermore, working directly with children, encouraging young women to develop their own alternatives and speaking out is another approach to minimize the impact of media. There is a growing number of young women strengthening gatherings, for example, GENaustin and Girls Empowerment Network. Such groups aim to help girls and young women to make social changes, know what they want, and build their skills (e.g., leadership). For example, GirlSports program, aims to teach girls how to enjoy playing sports thereby boosting their self-esteem and giving them a sense of achievement. Opinions vary; some programs encourage critical thinking of girls about what they see. However, without public awareness about this important issue, achieving those goals will be difficult.

Furthermore, activities by governments ought to be taken in reinforcing programs that promote women's wellbeing in collaboration with non-administrative associations, the mass media, and relevant international organizations. By giving, the priority to both formal and informal educational projects that support and empower

women to develop self-regard, and take responsibility for their own wellbeing. In addition, developing policies that diminish the increase of women's objectification in the media treating woman's body as an object or an instrument isolating her body parts from her as a person. Further, greatening awareness among women, health professionals and the general public about the serious yet preventable hurtful media images and the need for education to lessen the impact of media images. The negative and degrading images of women in media communication; electronic, print and visual must be changed. The way media view women negatively affects women and their participation in society.

Women ought to be empowered by enhancing their abilities, knowledge and access to information technology. This will reinforce their ability to combat negative portrayals of women; most women particularly in developing countries are not able to access effectively the expanding electronic information and therefore cannot establish networks that will provide them with alternative sources of information. Accordingly, governments and non-governmental organizations should encourage the establishment of media watch groups that can monitor the media and consult with the media to ensure that women's needs and concerns are correctly reflected.

International organizations and governments should encourage gender-sensitive training for media professionals, including media owners and managers, to boost the creation and use of non-stereotyped, balanced and diverse images of women in the media. Essentially, encourage the media to refrain from presenting women as inferior beings and exploiting them as sexual objects and commodities, rather than presenting them as creative human beings.

It is important to encourage a moderate healthy diet and a healthy amount of physical activity and not to strict women from eating. Parents and care providers (e.g., teachers) should discourage unhealthy dieting and remove the focus from weight, appearance and the burden to be skinny. All of which can they lead to eating disorders.

Such a change making process will likely be slow but we have to be understanding as any guardian will let you know, it is practically difficult to get a kid consent to have an apple as a nosh when they just saw a commercial featuring different types of chocolate or chips. Yet, media is not the only culprit; family values and how parents behave also serve as a vital part in youngsters' life and their advancement.

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APPENDIX

Appendix A: Survey in English

SEXUALLY OBJECTIFYING MEDIA QUESTIONNAIRE

This questionnaire is part of a Master Thesis in partial fulfillment of Master program. The aim of this research is to understand if there is a relationship between exposure to sexually objectifying media and body self-perception.

Your gender: Male   Female

Age: _____

Education (Faculty/Department): _____

Nationality: _____

Relationship status: Single   Married   Lover   Other

The questions below identify 10 different body attributes. Please rank these body attributes from that which has the greatest impact on your physical self-concept and other women's (rank this a "10"), to that which has the least impact on your physical self-concept and other women's (rank this a "1").

Note: It does not matter how you describe yourself in terms of each attribute. For example, fitness level can have a great impact on your physical self-concept regardless of whether you consider yourself to be physically fit, not physically fit, or any level in between.

IMPORTANT: Do Not Assign the Same Rank to More Than One Attribute!

Least Impact	Next to Least Impact							Next to Greatest Impact	Greatest Impact
1	2	3	4	5	6	7	8	9	10

When considering YOUR PHYSICAL SELF-CONCEPT		When considering OTHER WOMEN'S BODIES
	1. What rank do you assign to physical coordination?	
	2. What rank do you assign to health?	
	3. What rank do you assign to weight?	
	4. What rank do you assign to strength?	
	5. What rank do you assign to sex appeal?	

	6. What rank do you assign to physical attractiveness?	
	7. What rank do you assign to energy level (e.g., stamina)?	
	8. What rank do you assign to firm/sculpted muscles?	
	9. What rank do you assign to physical fitness level?	
	10. What rank do you assign to measurements (e.g., chest, waist, hips)?	

Below is a list of statements about **your general feelings and about yourself**.   Using the scale below, please indicate the extent to which you agree with each statement.

Strongly disagree	Disagree	Neutral	Agree	Strongly agree
1	2	3	4	5

STATEMENTS:	SD	D	N	A	SA
1. On the whole, I am satisfied with myself	1	2	3	4	5
2. At times, I think I am no good at all.	1	2	3	4	5
3. I feel that I have a number of good qualities.	1	2	3	4	5
4. I am able to do things as well as most other people.	1	2	3	4	5
5. I feel I do not have much to be proud of	1	2	3	4	5
6. I certainly feel useless at times.	1	2	3	4	5
7. I feel that I am a person of worth, at least on an equal plane with others.	1	2	3	4	5
8. I wish I could have more respect for myself	1	2	3	4	5
9. Overall, I am inclined to feel that I am a failure.	1	2	3	4	5
10. I take a positive attitude toward myself.	1	2	3	4	5

Definitely disagree	Mostly disagree	Neither agree nor disagree	Mostly agree	Definitely agree
1	2	3	4	5

Using the scale below, please indicate the extent, which you agree with the following statements.

Statements:	DD	MD		MA	DA
1. I do not care if my body looks like the body of people who are on TV.	1	2	3	4	5
2. I compare my body to the bodies of people who are on TV	1	2	3	4	5
3. I would like my body to look like the models who appear in magazines	1	2	3	4	5

4. I compare my appearance to the appearance of TV and movie stars	1	2	3	4	5
5. I would like my body to look like the people who are in movies	1	2	3	4	5
6. I do not compare my body to the bodies of people who appear in magazines	1	2	3	4	5
7. I wish I looked like the models in music videos	1	2	3	4	5
8. I compare my appearance to the appearance of people in magazines	1	2	3	4	5
9. I do not try to look like the people on TV	1	2	3	4	5

Thank you for your time and cooperation.

Appendix B: Survey in Turkish

CİNSELLİĞİ NESLEŞTİREN MEDYA ANKETİ

Bu anket, Yüksek lisans programı kapsamında yazılacak olan Yüksek lisans tezi için hazırlanmıştır. Bu araştırmanın amacı, cinselliği nesneleştiren medya'ya maruz kalmak ile öz beden algısı arasında bir ilişkisinin olup olmadığını anlamaktır.

Cinsiyet: Erkek Kadın

Yaş: _____

Eğitim durumu (Fakülte/Bölüm): _____

Milliyet (uyruk) : _____

Medeni durumu: Bekar Evli İlişkisi var Diğer

Aşağıdaki sorular, 10 farklı beden özelliğini kapsar. Lütfen, bu beden özelliklerini fiziksel özbenliğiniz ve diğer kadınların özbenliği hakkındaki algınıza olan etkilerini dikkate alarak derecelendiriniz. En çok etkili'den (çok etkiliyse '10' olarak işaretleyin) en az etkili'ye (en az etkiliyse '1' olarak işaretleyin) doğru derecelendiriniz.

Not: Her bir beden özelliğinde kendinizi nasıl tanımladığınız önemli değil. Örneğin, kondisyon seviyenizin kendinizi fit görüp, görmediğiniz'den bağımsız olarak özbenliğiniz üzerinde çok etkisi olabilir.

DİKKAT: Lütfen, aynı dereceyi bir'den fazla özelliğe vermeyiniz!

En az etkili	Az etkili							Çok etkili	En çok etkili
1	2	3	4	5	6	7	8	9	10

Kendi özbenliğiniz göz önüne alındığında		Diğer Kadınların bedenlerini Göz önüne alındığında.
	1. Fiziksel koordinasyonunuzu nasıl derecelendirirsiniz?	
	2. Sağlığınızı nasıl derecelendirirsiniz?	
	3. Kilonuzu nasıl derecelendirirsiniz?	
	4. Kuvvetinizi nasıl derecelendirirsiniz?	
	5. Cinsel cazibenizi nasıl derecelendirirsiniz?	

	6. Fiziksel çekiciliğinizi nasıl derecelendirirsiniz?	
	7. Enerji seviyenizi nasıl derecelendirirsiniz?	
	8. Kas oranınızı nasıl derecelendirirsiniz?	
	9. Fiziksel kondisyon seviyenizi nasıl derecelendirirsiniz?	
	10. Vücut ölçülerinizi nasıl değerlendirirsiniz (bel,boy v.s)	

Aşağıda, **kendiniz hakkındaki genel duygularınız** hakkında bazı cümleler vardır. Aşağıda bulunan ölçeği kullanarak, her bircümleye ne derecekatilip, katılmadığınızıbelirtiniz.

Şiddetle katılmıyorum	Katılmıyorum	Ortada	Katılıyorum	Şiddetle katılıyorum
1	2	3	4	5

Cümleler	ŞK	K	O	K	ŞK
1. Genel olarak, kendimden hoşnutum	1	2	3	4	5
2. Bazen, o kadar da iyi olmadigimi düşünüyorum	1	2	3	4	5
3. İyi niteliklerim olduğunu hissediyorum	1	2	3	4	5
4. Diğer insanların yapabildiği herşeyi, onlar kadar bende yapabilirim	1	2	3	4	5
5. Gurur duyacak birşeyim olmadığını düşünüyorum	1	2	3	4	5
6. Bazen, işe yaramaz hissediyorum	1	2	3	4	5
7. Değerli bir insan olduğumu düşünüyorum, en azindan digerleri kadar	1	2	3	4	5
8. Kendime daha çok saygı duymayı isterdim	1	2	3	4	5
9. Genelde, yetersiz olduğumu hissederim	1	2	3	4	5
10. Kendim hakkımda olumlu bir tavrım vardır.	1	2	3	4	5

Aşağıda bulunan ölçeği kullanarak, belirtilen her bir cümleye ne derece katılıp katılmadığınızı belirtiniz.

Kesinlikle katılmıyorum	Çoğunlukla Katılmıyorum	Ne katılıyorum, ne katilmiyorum	Çoğunlukla Katılıyorum	Kesinlikle katılıyorum
1	2	3	4	5

Cümleler:	KK	ÇK		ÇK	KK
1. Bedenimin, televizyondaki insanlar gibi gözükmesi umrumda bile değil.	1	2	3	4	5

	1	2	3	4	5
2. Bedenimi televizyondaki insanların bedenleriyle karşılaştırırım.	1	2	3	4	5
3. Bedenimin, dergilerdeki modeler gibi olmasını isterim.	1	2	3	4	5
4. Kendi görünüşümü, televizyon ve film yıldızlarının görünüşüyle kıyaslarım.	1	2	3	4	5
5. Sinema filmlerindeki yıldızların bedenleri gibi, bedenim olsun isterim.	1	2	3	4	5
6. Dergilerde çıkan insanların bedenleriyle, kendi bedenimi karşılaştırmam.	1	2	3	4	5
7. Müzik videolarındaki insanlar gibi görünmeyi dilerim.	1	2	3	4	5
8. Dergilerdeki insanların görünüşüyle, kendi görünüşümü kıyaslarım.	1	2	3	4	5
9. Televizyonlardaki insanlar gibi görünmeye çalışmam.	1	2	3	4	5

Zaman ayırdığınız vekatkı koyduğunuz için teşekkür ederiz.