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## SELF-OBJECTIFICATION AND SUBJECTIVE WELL-BEING: A SERIAL MEDIATION ANALYSIS ON THE ROLE OF SOCIAL APPEARANCE ANXIETY AND BODY IMAGE

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### Abstract

The ideals of beauty and appearance imposed by today's popular society are becoming increasingly important in all stages of life. Correspondingly, research on the concepts of self-objectification, appearance anxiety, body image, and well-being has increased in recent years. Hence, this study aims to investigate whether social appearance anxiety and body image mediate the relation between self-objectification and subjective well-being in a Turkish sample. The study included 480 participants between the ages of 18 and 30. Participants were assessed using measurement tools for self-objectification, social appearance anxiety, body image, and subjective well-being. According to the serial mediation analysis, self-objectification had a negative effect on subjective well-being that was statistically significant. Additionally, it was concluded that social appearance anxiety and body image play a mediating role in the relationship between self-objectification and subjective well-being. It can be argued that the results obtained have both theoretical and practical importance for the related literature.

**Keywords:** Self-objectification, subjective well-being, social appearance anxiety, body image, young adults.

Fredrickson & Roberts (1997) introduced objectification theory as a framework for understanding the various psychological and physical consequences women face due to living in a culture that objectifies their bodies. This theory holds

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that women see themselves as “objects to be looked at and evaluated” based on their physical appearance in the cultural context. According to the theory, bodies are evaluated in social and cultural contexts and are thus constructed through sociocultural practices and discourses (Fredrickson & Roberts, 1997). Women learn to look at their bodies as if they were outside observers as a result of this structure. They internalize cultural body standards, believing that the standards come from the self and that meeting these standards is important, despite counterproofs (McKinley & Hide, 1996). This internalization of an observer’s perspective on one’s own body is referred to as self-objectification (Moradi & Huang, 2008). This critical self-perception can result in body surveillance, a form of self-consciousness or habitual monitoring of the body and its appearance, which can increase women’s feelings of shame and anxiety while decreasing awareness of realistic bodily situations (Fredrickson & Roberts, 1997). Women become overly preoccupied with their own physical appearance, begin to view themselves as objects and start to value their bodies more for their appearance than for their functionality as a result of objectification (Oehlhof et al., 2009). Self-objectifying women view their bodies in relation to the idealized female body that society has created, and they feel shame when they fall short of this standard or notice a discrepancy between their true selves and their culturally idealized self-image (Choma et al., 2009).

Objectification theory was originally proposed to explain psychological outcomes in women, and studies with women are abundant (Tiggemann & Lynch, 2001; Muehlenkamp & Saris-Baglama, 2002; Miner-Rubino et al., 2002; Calogero et al., 2005; Cohen et al., 2018; Schaefer et al., 2018; Caso et al., 2020; Chen et al., 2022). However, Morrison et al. (2003) asserted that men care more about how their bodies look than what their bodies can do and that the fundamental ideas of objectification theory can be applied to men as well. When the literature is examined, it can be seen that studies conducted with men are also at a substantial level (Hallsworth et al., 2005; Strelan & Hargreaves, 2005; Martins et al., 2007; Kozak et al., 2009; Schwartz et al., 2010; Michaels et al., 2013; Fox & Rooney, 2015; Davids et al., 2019). For this reason, both male and female were included in this study.

While most research on self-objectification has focused on its association with negative psychological and physical outcomes, very little has focused on positive psychological functioning. This indicates that more research is needed to examine the effect of self-objectification on well-being. The concept of well-being refers to optimal psychological functioning and experience (Ryan & Deci, 2001). Within the framework of objectification theory, self-objectification has been evaluated as the primary psychological mechanism that explains the connection between women’s cultural-level sexual objectification experiences and their individual-level bodily and subjective well-being (Calogero, 2012). Choma et al. (2009) discovered a negative relationship between self-objectification and subjective well-being, and that the harmful effects of increased self-objectification not only cause negative experiences such as depression and body dissatisfaction but

also have an impact on life evaluations including the sense of satisfaction and emotional reactions in women's lives. According to the study by Mercurio & Landry (2008), self-objectification leads to decreased well-being, and self-objectification has negative correlations with subjective well-being indicators: self-esteem, and life satisfaction. Breines et al. (2008) stated in their study that an individual's experience of objectifying their own body accompanies a decrease in well-being. Accordingly, it was predicted in the current study that subjective well-being is a result of self-objectification. Therefore, experiences of objectifying one's own body can be considered a significant risk factor affecting subjective well-being.

In accordance with the objectification theory (Fredrickson & Roberts, 1997), social appearance anxiety was thought to mediate the relation between self-objectification and subjective well-being in this study. Anxiety includes the anticipation of threats and fear about when and how one's body will be evaluated (Moradi & Huang, 2008). Social appearance anxiety is a construct that combines aspects of social anxiety and negative body image, it defines the levels of social anxiety surrounding the general appearance of the individual, including but not limited to body shape (Koskina et al., 2011). Not knowing when or how their body will be evaluated may cause individuals to worry about whether their appearance matches cultural ideals (Roberts & Gettman, 2004). When individuals take a view of self-objectification, they are increasingly concerned about whether they meet cultural standards of physical attractiveness (Fredrickson et al., 1998). In other words, a culture that objectifies the body provides individuals with experiences that cause constant anxiety and requires them to be alert about their physical appearance (Fredrickson & Roberts, 1997).

Roberts & Gettman (2004) stated that if the individual's self-objectification experiences increase, their anxiety about whether they meet the ever-changing and narrowly defined beauty ideals regarding their own appearance will also increase. According to Slater & Tiggemann (2002), internalizing the objectifying perspective of an observer, in particular, leads to an increase in the individual's shame about their body and appearance anxiety. Studies have also found that an increased self-objectification is associated with a higher level of appearance anxiety (Noll & Fredrickson, 1998; Slater & Tiggemann, 2002; Greenleaf & McGreer, 2006; Michaels et al., 2013; Adams et al., 2017). Body surveillance, which is a dimension of self-objectification, has also been linked to body shame and appearance anxiety (Calogero, 2012). According to Hallsworth et al. (2005), there are significant positive associations between appearance anxiety and self-objectification, body surveillance, body shame, and body dissatisfaction. According to the same study, appearance anxiety mediated the relationship between body surveillance and body dissatisfaction.

Body image, one of the concepts associated with self-objectification, was used as another mediating variable in the current study, with the presumption that it would mediate the relationship between self-objectification and subjective well-being. According to objectification theory, the internalization of objectifying

sociocultural pressures can lead to body dissatisfaction in individuals (Gerrard et al., 2021). One of the psychological consequences of self-objectification, according to Calogero (2012), is negative body image. Similarly, Myers & Crowther (2007) stated that self-objectification leads to body dissatisfaction. Therefore, body image dissatisfaction can be seen as a risk factor in individuals who objectify themselves (Smolak & Murnen, 2011). When individuals internalize the point of view of others towards their own body, ignore the functionality of their body and perceive their body as an object, they may have negative thoughts and perceptions about their body appearance, they may find their appearance repulsive, and this may lead to body dissatisfaction in individuals. Furthermore, the discrepancy between the ideal body accepted by society and the body perceived by the individual can be regarded as a factor contributing to body dissatisfaction.

### *Current Study*

Based on all of these evaluations, a testable model was developed in the current study, consistent with earlier studies, by taking into account the Objectification Theory, to bridge the gap in the literature using a sample from Turkey. According to the literature, social appearance anxiety and body image are important factors in self-objectification. Individuals who objectify themselves by internalizing today's popular beauty ideals may experience negative evaluation anxiety due to their appearance, have negative feelings and thoughts about their body, and this may have a negative impact on their self-confidence, optimism, interpersonal relationships, future outlook, and, most importantly, subjective well-being.

As a result, it is possible to believe that social appearance anxiety, which arises as a result of self-objectification, has a decisive role in subjective well-being, which is one of the indicators of psychological functionality through body image dissatisfaction. The purpose of this study was to see if social appearance anxiety and body image mediated the relationship between self-objectification and subjective well-being. In line with the findings of previous studies in the literature, the following hypotheses were proposed and tested for this purpose.

H<sub>1</sub>: Self-objectification will be negatively related to subjective well-being.

H<sub>2</sub>: Social appearance anxiety mediates the relationship between self-objectification and subjective well-being.

H<sub>3</sub>: Body image mediates the relationship between self-objectification and subjective well-being.

H<sub>4</sub>: Social appearance anxiety and body image serially mediate the relationship between self-objectification and subjective well-being.

## Method

### *Participants*

The participants of the present study were selected through a convenient sampling and consisted of 504 young adult individuals in a province located in the eastern Black Sea Region in Turkey. After missing data ( $n=14$ ) and extreme values ( $n=10$ ) were removed from the data set, statistical analyses were performed with the remaining 480 participants. Participants were undergraduate and graduate students who were continuing their education. Of the 480 young adults participating in the study, 341 (71%) were female and 139 (29%) were male, aged between 18 and 30, with a mean age of 21.34 ( $SD = 2.12$ ).

### *Measures*

*Self-Objectification:* The Objectified Body Consciousness Scale, developed by McKinley & Hyde (1996) and adapted into Turkish by Yılmaz & Bozo (2019), is a seven-point Likert-type scale consisting of 24 items. It consists of three subscales: body surveillance, body shame, and control beliefs. In the reliability analysis, the Cronbach's alpha internal consistency coefficients of the subscales were .64, .75, and .70, respectively; test-retest reliability coefficients were found to be .68, .78, and .68, respectively. It has been shown to have very good construct validity ( $\chi^2/sd = 1.39$ , CFI=.87, RMSEA=.047, SRMR=.077; Yılmaz & Bozo, 2019). In the current study, Cronbach's alpha internal consistency coefficient of the scale was found to be .72.

*Social Appearance Anxiety:* The Social Appearance Anxiety Scale, developed by Hart et al. (2008) and adapted into Turkish by Doğan (2010), is a five-point Likert-type scale consisting of 16 items. The Cronbach's alpha internal consistency coefficient of the scale was found to be .93; the reliability coefficient obtained by test splitting was .88 and the test-retest reliability coefficient was .85. The scale's lowest possible score is 16, and its highest possible score is 80. High scores obtained from SAAS, which measures unidimensional social appearance anxiety, indicate that appearance anxiety is high. It has been shown to have very good construct validity (RMSEA=.051, NFI=.98, CFI=.99, IFI=.99, RFI=.98, GFI=.93 ve AGFI=.90; Doğan, 2010). In the current study, Cronbach's alpha internal consistency coefficient of the scale was found to be .92.

*Body Image:* The Body Image Scale, developed by Saylan & Soyyiğit (2022), is a five-point Likert type scale consisting of 21 items. It consists of four factors: negative perception of the body, evaluation sensitivity, positive perception of the body, and body change. In the reliability analyses, Cronbach's alpha internal consistency coefficient was calculated as .92 and .88 for the EFA and CFA samples, respectively. The scale's lowest possible score is 21, and its highest possible score is 105. High scores obtained from the scale indicate that individuals have a negative

body image. It has been shown to have very good construct validity ( $\chi^2/df = 1.72$ , RMSEA= .061, SRMR= .063, PGFI= .67, NFI= .90, NNFI= .94, PNFI= .7, GFI= .87, AGFI= .83; Saylan & Soyyiğit, 2022). In the current study, Cronbach's alpha internal consistency coefficient of the scale was found to be .76.

*Subjective Well-Being:* The Subjective Well-Being Scale developed by Tuzgöl-Dost (2005) is a five-point Likert-type scale consisting of 46 items. 26 of the scale items are positive, and 20 are negative statements. Negative statements are scored in reverse order. It is stated that the scale has 12 factors as well as a general factor. Cronbach's alpha internal consistency coefficient of the scale was found to be .93; the test-retest reliability coefficient was .86. The scale's lowest possible score is 46, and the highest score is 230. A high score indicates a high level of subjective well-being (Tuzgöl-Dost, 2005). In the current study, Cronbach's alpha internal consistency coefficient of the scale was found to be .72.

### *Procedure and Data Analysis*

This study was completed considering the 1964 Declaration of Helsinki and the ethical standards thereof. Ethics committee approval was obtained from Ethics Committee in order to conduct this research. The researchers who developed/adapted the scales provided permission for them to be used in the study via e-mail. The participation was based on the principle of voluntariness; participants were included in the implementation phase after receiving their written consent. Informed consent was obtained before participating in the study. Scale instruments based on self-reporting were administered to the participants. Participants were asked to provide answers to measures assessing self-objectification, social appearance anxiety, body image, and subjective well-being, as well as basic information (e.g., gender, age, and questions related to body image). The researchers administered the measuring tools to participants in a classroom environment and the applications lasted approximately 25 minutes.

In line with the conceptual and theoretical framework in the literature, the independent variable of the study was determined to be self-objectification, the dependent variable to be subjective well-being, and the mediating variables to be body image and social appearance anxiety, and a testable model was developed. In this direction, the Serial Multiple Mediation Model (Model 6) proposed by Hayes (2022) was used to identify the mediating role of social appearance anxiety and body image in the relationship between self-objectification and subjective well-being. Gender and age were controlled for as covariates. In the analyses, the bootstrap technique was used to select 5000 resampling options, and indirect effects were evaluated within a 95% confidence interval. Bootstrapped 95% CIs not straddling

zero were considered statistically significant (Hayes, 2022). The data were analyzed with IBM SPSS Statistics v26 and the SPSS Process v4.1 macro plug-in.

## Results

### *Preliminary Analyses*

Table 1 displays descriptive statistics, correlation coefficients between variables, and reliability analysis results.

**Table 1.** Descriptive statistics, correlations, and reliabilities among study variables (N = 480)

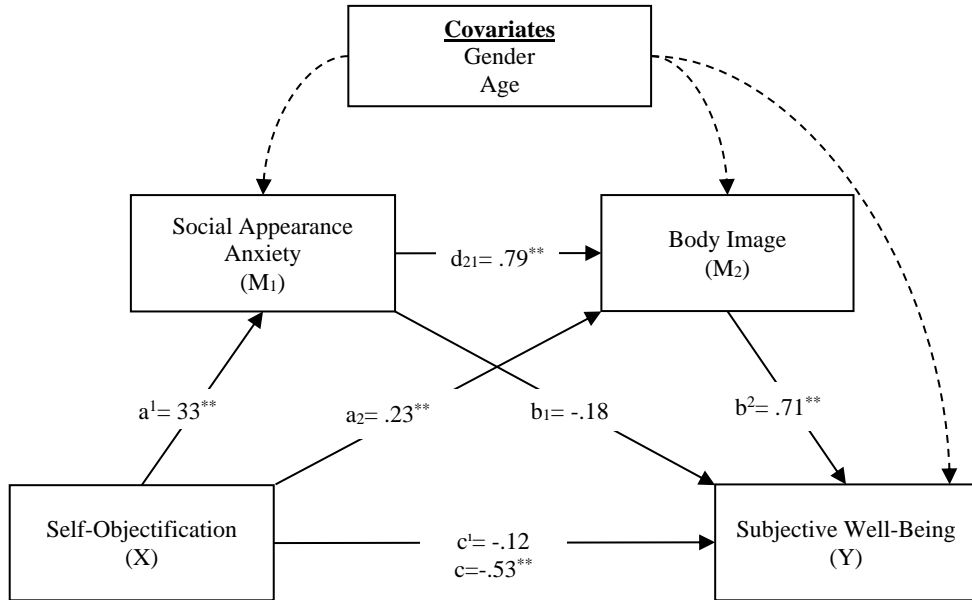
Variable	1	2	3	$\alpha$	<i>M</i>	<i>SD</i>	Skewness	Kurtosis
1. Self-objectification	1			.72	92.95	11.76	.399	.748
2. Social appearance anxiety	.30**	1		.92	31.34	12.75	1.004	.610
3. Body image	.41**	.77**	1	.76	48.49	14.12	.747	.519
4. Subjective Well-being	-.23**	-.40**	-.47**	.72	163.76	25.96	.194	-.216

\*\* $p < .001$

When Table 1 is examined, there appears to be a positive relationship between self-objectification and social appearance anxiety ( $r = .30, p < .001$ ), between self-objectification and body image ( $r = .41, p < .001$ ), and between social appearance anxiety and body image ( $r = .77, p < .001$ ); and a negative relationship between subjective well-being and self-objectification ( $r = -.23, p < .001$ ), between subjective well-being and social appearance anxiety ( $r = -.40, p < .001$ ), and between subjective well-being and body image ( $r = -.47, p < .001$ ).

Before beginning the analysis, the statistical assumptions were double-checked. First, skewness and kurtosis values were calculated to see if the variables met the normal distribution assumption. Skewness values range from .19 to 1.00, and kurtosis values range from -.22 to .75. The values of skewness and kurtosis between -2.00 and +2.00 indicate that the data are normally distributed (George & Mallery, 2010), and these values demonstrate that the data are normally distributed. The Cronbach alpha internal consistency coefficients calculated as part of the reliability analysis were found to be greater than .70 and thus acceptable (Cortina, 1993). The Mahalanobis distance of all data was found to be less than 18.47. The VIF values were found to be between 1.20 and 2.66, the tolerance values were between .38 and .83, and the Durbin-Watson value was 1.93. Based on these values, there appeared to be no multicollinearity, autocorrelation, or residual value. All of these results demonstrated that the assumptions were met (Field, 2016).

Serial Multiple Mediation Analysis



**Figure 1.** Serial mediation model with unstandardized coefficients. Covariates are represented by dashed lines and were controlled for in all mediation pathways.  $**p < .001$

Figure 1 depicts the results of the serial mediation analysis. The analysis revealed that self-objectification had a negative effect on subjective well-being, which was statistically significant (total effect;  $B = -.53, p < .001$ ), and the  $H_1$  hypothesis was accepted. When social appearance anxiety and body image were included in the analysis as mediating variables, the direct effect of self-objectification on subjective well-being lost its significance statistically (direct effect;  $B = -.12, p > .05$ ). In addition, self-objectification was discovered to be a positive predictor of social appearance anxiety ( $B = .33, p < .001$ ) and body image ( $B = .23, p < .001$ ).

According to the findings of this study, self-objectification had no significant indirect effect on subjective well-being while social appearance anxiety was a mediator ( $B = -.06, SE = .04, 95\% \text{ CI} = [-.14, .02]$ ). Because the values in the bootstrap confidence interval were zero (0), the result was not statistically significant. The  $H_2$  hypothesis was rejected as a result of this finding. This finding indicated that independent of body image, self-objectification did not affect subjective well-being while social appearance anxiety was a mediator. Self-objectification, on the other hand, was found to have a significant indirect effect on subjective well-being, with body image acting as a mediator ( $B = -.17, SE = .04, 95\%$



CI = [-.25, -.10]), and the H<sub>3</sub> hypothesis was accepted. Lastly, the current study tested the indirect effect of self-objectification on subjective well-being using social appearance anxiety and body image as mediators. Because this indirect effect was statistically significant ( $B = -.18$ ,  $SE = .04$ , 95% CI = [-.28, -.11]), the H<sub>4</sub> hypothesis was accepted. Table 2 summarizes the findings.

**Table 2.** The indirect effect of self-objectification on subjective well-being

Path	Coefficient	Confidence Interval (CI)	
		Lower Limit	Upper Limit
Total effect	-.53	-.72	-.34
Direct effect	-.12	-.31	.07
Total indirect effect	-.41	-.53	-.30
Self-objectification → Social appearance anxiety → Subjective well-being	-.06	-.14	.02
Self-objectification → Body image → Subjective well-being	-.17	-.25	-.10
Self-objectification → Social appearance anxiety → Body image → Subjective well-being	-.18	-.28	-.11

## Discussion

The main focus of this study was to examine the mediating role of social appearance anxiety and body image in the relationship between self-objectification and subjective well-being, based on the Objectification Theory (Fredrickson & Roberts, 1997). The study's findings revealed that the overall effect of self-objectification on subjective well-being was negative and significant. Accordingly, H<sub>1</sub> was accepted. According to this finding, high self-objectification leads to low subjective well-being. Considering that self-objectification creates hard-to-reach ideal body standards and evaluates individuals according to their physical appearance (Fredrickson & Roberts, 1997; Moradi & Huang, 2008), individuals with high self-objectification may have lower subjective well-being. Given that self-objectification is a risk factor for subjective well-being, the findings are consistent with previous research. Many studies have been conducted to investigate the relationship between Objectification Theory variables and psychological well-being indicators. For example, self-objectification, body surveillance, and body shame were found to be negatively related to individuals' self-esteem and psychological health-promoting behaviors (Aubrey, 2006; Fiessel & Lafreniere, 2006; Breines et al., 2008; Mercurio & Landry, 2008; Choma et al. al., 2010; Impett et al., 2011; Barzoki et al., 2018; Guo & Wu, 2021; Garcia et al., 2021). All of these studies show that self-objectification has a negative effect on individuals' well-being.

The direct effect of self-objectification on subjective well-being was not statistically significant when mediator variables were included in the analysis. According to Baron & Kenny (1986), when the mediator variables and the predictor

variable enter the model simultaneously, and if the relationship between the predictor and the predicted variable ceases to be significant, then the data are compatible with the total mediation hypothesis. Accordingly, in the current study, when the mediating variables were included in the analysis, it was observed that the direct relationship between self-objectification and subjective well-being lost its significance level. Therefore, social appearance anxiety and body image can be argued to play a total mediating role in the relationship between self-objectification and subjective well-being. According to this, it can be argued that a high level of self-objectification causes decreased subjective well-being in individuals, entirely as a result of social appearance anxiety and body image.

Contrary to our hypothesis, it was concluded that social appearance anxiety did not mediate the relationship between self-objectification and subjective well-being. Accordingly,  $H_2$  was rejected. This finding indicates that the relationship between self-objectification and subjective well-being is explained entirely by two mediating variables (social appearance anxiety and body image). Appearance anxiety is considered one of the negative consequences of self-objectification (Calogero, 2012). Nonetheless, the findings of this study add to the body of knowledge on self-objectification. This study revealed that both social appearance anxiety and body image are important in the relationship between self-objectification and subjective well-being, rather than just social appearance anxiety. This collective effect is stronger, and it should be considered in studies and evaluations on self-objectification and subjective well-being.

Body image was found to be a mediator of the relationship between self-objectification and subjective well-being in the current study. Accordingly,  $H_3$  was accepted. According to objectification theory, repeated objectification experiences cause individuals to have an observer's perspective on their bodies, thus treating their bodies as objects that need to be looked at and evaluated (Fredrickson & Roberts, 1997). An objectified body is a measurable and controllable body (Calogero, 2012). Therefore, individuals who objectify themselves often evaluate whether they conform to the beauty ideals of popular society by perceiving their bodies as an object. This may lead individuals to dislike their bodies and become more critical of them. Furthermore, individuals may create a negative mental image of their bodies by negatively evaluating them. Even if an individual has never experienced self-objectification, they will likely be influenced by the objectifying perspectives of others and internalize them, thereby objectifying themselves. Depending on the dominant viewpoint in today's popular culture, self-objectification experiences can be viewed as a justification for individuals' negative experiences with their bodies. Many studies have shown that individuals who objectify themselves have more negative body images (Prichard & Tiggemann, 2005; Grippo & Hill, 2008; Winter, 2017; Sun, 2018; Fardouly et al., 2018). According to the findings of this study, people who have a negative body image have lower subjective well-being. According to Yazdani et al. (2018), the more satisfied an individual is

with their body, the greater the likelihood of feeling good. Similarly, Lee et al. (2014) stated that body satisfaction improves an individual's well-being. Swami et al. (2018) and Tager et al. (2006) discovered that body image is an important predictor of well-being. Based on previous research and the current study's findings, it can be concluded that individuals who objectify themselves have negative body images, which are associated with low subjective well-being.

The current study showed that social appearance anxiety and body image were serial mediators in the relationship between self-objectification and subjective well-being. Accordingly, H4 was accepted. This finding indicates that social appearance anxiety and body image are the main mechanisms that can explain the effect of self-objectification on subjective well-being. From this point of view, it can be argued that as individuals' self-objectification experiences increase, so does their social appearance anxiety, their body images become more negative, and thus subjective well-being levels decrease. By experiencing self-objectification through sociocultural forces (family, peers, media), individuals are guided to evaluate their bodies from the critical point of view of others (Fredrickson & Roberts, 1997) and thus learn to view their own bodies as "objects". Individuals who objectify themselves tend to be more concerned about their bodily appearance (Dakanalis et al., 2015; Tiggemann & Slater, 2015). Therefore, it can be argued that individuals who objectify themselves are likely to experience anxiety about their appearance being negatively evaluated by others.

## **Conclusion**

It is possible to argue that the current study has some limitations. One of the study's limitations is that the participants were chosen using the convenience sampling method, and consisted of young adults only, limiting the generalizability of the results. Repeating the study on samples from different cities and regions can validate the tested model and increase the generalizability of the current study's findings. Future research on the subject with participants at various stages of development can provide comparative evaluations. Another limitation of the study is that the data is cross-sectional and relational, with no determination of causality. It is important to emphasize at this point that establishing a causal link between the variables solely through mediation analysis is insufficient (Li et al., 2022). Future studies using longitudinal and experimental data collection may be able to reveal attitude and behavior differences as well as complex causal relationships that may occur over time, overcoming the relational nature of the findings. Even though the data is cross-sectional, the current study provides preliminary information that can be used as a model for future research using other methods.

The analysis conducted using Hayes' Serial Multiple Mediation Model (2022) led to the conclusion that social anxiety and body image serve as serial mediators in the relationship between self-objectification and subjective well-being. When the effects of these variables were examined separately, it was discovered that social appearance anxiety did not have a significant mediating effect on the relationship between self-objectification and subjective well-being, whereas body image did. Theoretically, the fact that social appearance anxiety does not have a mediating effect in the current model can pave the way for different studies on this subject by bringing new insights to the literature. Therefore, it may be recommended to retest this result on samples with larger or different cultural structures. Given that positive body image is a strong predictor of well-being (Swami et al., 2018), it is thought to be critical to conduct studies to increase body satisfaction and body appreciation not only to encourage more positive body image but also to improve individuals' well-being. On the other hand, it is regarded as critical in both the scientific and current communities to assess how idealized body appearances are and how realistic they are, given the existence of many dissatisfied individuals who are unable to achieve these ideals. Body dissatisfaction levels revealed in the studies necessitate this. Furthermore, in other studies to be conducted, a more detailed evaluation of individuals' body satisfaction (such as satisfaction with the physical appearance and functionality of the body) will contribute to the subject being dealt with more comprehensively and descriptively.

Despite these limitations, the current study is expected to contribute to the literature in the Turkish sample by revealing the direct and indirect relationships between self-objectification, social appearance anxiety, body image, and subjective well-being. The current study's findings indicate that self-objectification, increased social appearance anxiety, and negative body image are important factors in decreasing subjective well-being. Based on these findings, it is expected that the study will contribute to the practices of professionals, educators, and parents by raising their awareness of the factors influencing subjective well-being and informing them to take precautions to prevent the negative effects of these factors. As a result, the obtained findings can be argued to have both practical and theoretical significance for the related literature.

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**Data Availability Statement.** The data that support the findings of this study are available on request from the corresponding author. The data are not

publicly available due to restrictions (e.g. their containing information that could compromise the privacy of research participants).

**Ethics Approval.** The Ethics Committee Approval Certificate numbered E-18457941-050.99-50712 was obtained from Artvin Coruh University's Scientific Research and Publication Ethics Committee in order to carry out the study.

**Consent to Participate.** Informed consent was obtained from all individual participants included in the study.

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