

Use of social media and their desires to be liked by women who do sports

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Accepted 23 November, 2021

ABSTRACT

The desire to admire has varied with the introduction of social media networks into our lives. This diversity is among the subjects worth researching, especially among women who do sports. The study aims to examine the desire to be liked and the level of use of social media networks in terms of various variables. For this purpose, the "personal information form" developed by the researchers and the "desire to like" scale developed by Kaşıkara and Doğan (2017) were applied to 120 women with an average age of 30.65. The Chi-square test was applied for the statistical solutions of the study. As a result of the analysis, a difference was found between demographic characteristics, but no similarity was found in terms of scale scores.

Keywords: Social networks, desire to be like, exercise, woman.

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INTRODUCTION

The desire of people to be satisfied with their bodies puts them in an effort to reach their proper body shape and size. People who are dissatisfied with their physical appearance go to renewal using many different methods, from wearing different styles of clothes to plastic surgery. As people generally seek cosmetic interventions to feel better about themselves, one would anticipate that cosmetically successful procedures would lead to enhanced self-esteem, mood, and social confidence (Castle, 2002).

Body image refers to the image formed by the individual to one's own body, which is the objective cognition, and subjective assessment of one's body characteristics. It is composed of appearance, body shape, physical strength, health, and other dimensions, and the degree of self-awareness will affect emotion and health behavior, such as weight control, personal social adaptation, psychological stress, self-development, and interpersonal relationship. In today's highly developed network media, people tend to focus on their body shape and appearance (Ouyang et al., 2020). Physical attractiveness, particularly facial beauty, is a means through which women could secure a good marriage, or valuable "friendships", making it important for female

social improvement (Williams, 2018).

Among the methods used to bring yourself to a new and attractive physical appearance, participation in physical activities is perhaps one of the most used ones (Mülazımoğlu et al., 2006).

Self-esteem has emotional, mental, social and physical elements. Feeling valuable, showing their talents, achieving, being appreciated in society, accepting, being loved, accepting and adopting their physical characteristics, are the leading factors in the formation and development of self-esteem (Özcan et al., 2013).

The desire to admire is important for every individual, regardless of age. The basic structure behind people's behavior in daily life is "be liked". If individuals are not liked by others, they may feel worthless and enter into a sad mentality. The individual may overdo it in appearance, behavior, clothes to make it like other people (Loureiro et al., 2020).

The person's desire to be admired, his first impression of his surroundings and his efforts towards it can be evaluated as self-presentation. One's self-love, admiration and desire and effort to sanctify themselves can be expressed as narcissism; the ability of people around him to control his ideas, thoughts and behaviors

reminds him of the concept of self-presentation (Baritci and Fidan, 2018).

The individual's perception of the body is also influenced by the belief that others see themselves. The evaluation of the physical appearance of the individual by other individuals causes anxiety. These concerns are reflected in the behavior of individuals; it manifests as changes in physical exercises and eating attitudes (Göksel, 2018).

In individuals who create feelings and attitudes about their bodies according to the ideal measures offered by the individual, the divergence from the ideal measures causes changes in the self-assessment of the person.

Because the perception of one's own body and loading certain meanings is related to one's self-confidence. While individuals who evaluate themselves physically positively are safer and more successful in their relationships with people around them, those who do not like their appearance and body and feel that they have many flaws in their lives experience feelings of unhappiness, insecurity and insignificance at certain times in their lives (Kılıç, 2015).

Individuals try to cope with a situation that disturbs them by putting forward these behaviors. People learn various strategies to deal with and manage stress-generating thoughts and feelings about body image. For example, avoidance strategies include specific triggering situations or avoidance behaviors, while appearance correction strategies include actions to change perceived "problematic" features (Cash, 2012).

In many societies' history from past to present, features such as youth, beauty and charm have been evaluated as the most important personal features in some times. People often wanted to communicate more with people who are appealing and beautiful to the eyes, and therefore they made an effort to make an eye-catching impression and look attractive on other people. In addition to providing the physical image of the person to the ideal position, sports also provides a sense of confidence in social areas. Therefore, individuals who are more related to sports can be considered to have high self-esteem (Hatfield and Sprecher, 1985).

The body image of a person in social anxiety is a very important factor. Individual image is one of the main objects that people want to transfer to other people. Especially the physical appearance of people through social media platforms is one of the reasons that push people to share. Social media tools, which are not used only for the transmission of bodily image, are also used as the transmission of the mental reflections of people (Yorulmaz and Kurutçu, 2019).

It is seen that social media often turns into a means of representation adopted by users in the production of self and identity (Göker, 2015).

It can be said that individuals who create their own identity life and the environment take action due to social motivations. People act according to their needs in most

of their preferences in line with the determined goals. Motives are the main reason that needs to motivate the individual. Social networking sites, on the other hand, are a medium that makes it easier for the individual to create his/her identity group and to communicate with his/her environment in line with what he/she wants to belong to. Social networking sites can be defined as applications where people can communicate content created by users interactively with each other. These contents are transmitted through personal information (profile), blogs and discussion lists within the network formed between individuals (Bakıroğlu, 2013).

Identity, which is formed by the shaping effect of the individual's environmental and social structure, differs and develops as it communicates and the communicated environment expands. Social sharing networks subject the person to a permanent identity development process with the global communication opportunity and continuity opportunity it provides. Cultures interact with other cultures and become more open to cross-border influence than ever before. With social networks, social traditions, values and culture are carried from national borders to the global level. While globalization refers to the interaction between individuals, products, capital, and the public sphere, while the boundaries with the new communication environment are getting more and more widespread, culture has become a product that has been hand in hand, and cultural mergers have also been experienced in the expanding circle, and this process, also referred to as cultural globalization has become a product of the global village (Singh, 2010).

The place of online profiles in identity construction, with the globalization of communication, is one of the methods used by the individual to express where he sees or wants to see himself in this global crowd, the profile pages and interactions he creates. Here, the individual creates a profile in which he conveys his identity completely subjectively with his view. Each element such as photos, posts, friends in the profile he creates is a part of his identity and is a sign of his lifestyle. The process of creating identity continues dynamically. On social networks, every shared message, every photo, every location notification, etc. It joins our identities, displays a lifestyle and it maintains it by recording. Our profiles on social networks are also a tool of identity construction in social life. For example, while telling our own story in the timeline of our Facebook account, we witness the posts of others from the news source. According to Stone, identity production has two dimensions. While the first of these is the 'sense of identity', the process in which the individual reflects his or her identity; 'Identity assignment' is the thoughts other people have about their identity stance (Toprak, 2014).

People need each other's information to ensure effective communication in social life. Individuals have expectations about how they want to look and how they want to be seen by others and offer an appropriate

identity. People try to get information about the people they meet in the new environments. The basic element underlying this curiosity in obtaining information is the following: the impression obtained from other people expresses what the observer expects from him and so they can understand what they can expect from the other person. Therefore, the individual wants to keep the impression he gives to the other person under control (Goffman, 1959). The distinction of symbolic interactionist Mead is as follows: first, being aware of oneself as the 'I'; the second is formed by being influenced by the attitudes of others (Aboulafia, 2016). The transformation of identity according to external influence is named as Gonzales and Hancock identity shift (Amy, 2008).

The interactive and real-time nature of social networking networks, on the other hand, allows users to share their daily lives with the opportunity to give feedback for their posts. Of course, under such sharing of all these, the intensity of the psychological desire to be liked will have a considerable effect, that the "like" button on Facebook is used without a "dislike". The theoretical support of this example can be found in Tajfel and Turner's social identity theory. Within this theory, it is stated that the individual always strives to have a positive perception of identity and affirms the group to which he/she belongs, while leaving the negative aspects outside the group's qualities. Here, the individual first categorizes himself, then identifies with people in the same category, compares with other categories and thus makes identity groups distinct (Tajfel and Turner, 1979).

Social networking is a medium that makes it easier for the individual to form his/her identity group and to communicate with the circles they feel belong to. Goffman's concept of identity performance defines the effort to create a positive image in the eyes of others, which is also expressed in the social identity theory (Goffman, 1959).

Although the subject, who is psychologically always willing to be liked, seizes the opportunity to present his idealized identity in social networks, the limits of this freedom are not the same for every social network. In the process of creating an identity, the individual's presenting himself as he is or presenting himself as he wishes to be is related to the awareness in the medium. While it is freer in the process of creating its own identity in an unrecognizable, in other words, "disembodied" environment, it is limited when it comes to the body when it is a "friend" in its daily life or the social network. The individual who has the freedom to "pretend" in a medium where he is not known is highly restricted in this sense in environments where he has anchored relationships. Zhao uses the phrase 'anchored relationships' for relationships based on translation. Facebook is a social network that reflects anchored relationships intensely (Zhao et al., 2008).

According to Nietzsche, humanity always wants to gain more power beyond its survival effort. The individual who

wants to be liked in society has found the opportunity to present himself by idealizing himself in social areas. Research has shown that online identity presentation is more internalized than offline identity presentation. Thus, the following conclusion can be approached; it is possible to overcome some personal characteristics that may cause an obstacle in the socialization process of the individual online (Ganda, 2014).

For example, a person who is uncomfortable with any physical characteristics can create images in his profile with his photographs that camouflage that feature, and while he is more politically passive in daily life, he can have a stronger identity in this sense in social networks. According to the results of the studies conducted in 2012, it was concluded that individuals use these mediums for identity construction and create an identity with different components than the existing ones, even though they erode privacy. Therefore, social networks provide the reflection of the idealized identity and satisfy the need for psychological appreciation by being liked or 'retweeted'. In social networks, which are a very suitable environment for presenting the ideal identities that individuals try to create, all profile components are used for the effort to get closer to the ideal identity. Many factors are effective in increasing the importance of social media in society. These factors are possible to list as being easy to use, delivering desired messages to large masses quickly, being completely free of charge, and offering two-way communication (Yayla, 2018).

Another element that creates social media platforms is sharing. Sharing is an element that is used to interact and create in social media. While expressing themselves on social networking sites, they can have an environment where they can create an individual profile because they communicate in detail about their location, ideas, feelings and activities at various levels of confusion (Balci and Koçak, 2017).

This phenomenon gave rise to the term "fitspiration". Fitspiration is a popular social media trend containing images, quotes and advice related to exercise and healthy eating (Raggatt et al., 2018).

Individuals design their virtual identities with their profile information, photographs and articles they create on social networks. An individual's profile page on social media is a kind of their showcase, and just as a well-designed showcase can bring the customer into the store, a well-constructed profile page can bring other people to their personal page. Therefore, the primary goal of the individual who interacts with the profiles he creates to express himself in the way he wants to see, is to reflect his own identity, even if it is fictionalized. All kinds of elements such as photos, posts and friends in the social network profile are also a stage of this identity formation (Uluç and Yarcı, 2017).

This study aimed to examine the status of social networks, which have become a part of our lives, regarding the desire to be liked by women who do sports

in terms of various variables. Thus, it was tried to reveal the link between social networks and the desire to be liked.

MATERIALS AND METHODS

The aim of this study is to examine the women who work out in the gym, the desire to admire and the frequency of using social media networks in terms of various variables. With this aim "personal information form" was developed by researchers and "the desire to admire" scale was developed by Kasikara and Dogan (2017).

Data collection

This study was conducted with 120 participants with an average age of 30.65. The study groups evaluated, pilates, reformer, Zumba, yoga and other exercise types are named as "other". Women who continued these exercises for at least two days a week and a year were

included in the study. The data were obtained from the participants at the end of June 2020.

Analysis

Chi-square test was applied to understand whether there is a relationship between the desire to admire oneself and social media use and demographic characteristics. The obtained data were transferred to SPSS 23.0 program.

RESULTS

Results of the study are shown in Tables 1 to 5. There is a statistically significant relationship between the social media applications used and age groups (Chi-square = 30.130; $p < 0.001$). While 62.5% of Facebook users are over the age of 35, it seems that those under 35 and especially those under 25 prefer to use Twitter and Instagram (Table 6).

Table 1. Descriptive statistics for quantitative variables.

	\bar{x}	Med.	S	Min	Max.
Age	30.65	26.00	11.02	16	71
Overall Mean	16.89	17.00	4.87	9	33

Table 2. Marital status percentages of the participants.

	Num.	%
Single	85	70.8
Married	29	24.2
Divorced	6	5

Table 3. Exercise preference distributions.

	Num.	Percentage by exercise programs	Percentage by respondents
Pilates	58	32.8	48.3
Reformer	48	27.1	40
Zumba	30	16.9	25
Yoga	23	13	19.2
Other	18	10.2	15

Table 4. Social media usage percentages.

	Num.	Percentage by social media account	Percentage by respondents
Facebook	40	20	33.6
Twitter	56	28	47.1
Instagram	95	47.5	79.8
Other	9	4.5	7.6
Total	200	100	168.1

Table 5. Descriptive statistics on social media use.

		Num.	Percentage by respondents
Location notification	Yes	14	11
	Sometimes	35	29.2
	No	71	59.2
Social Media's influence on personal decision	Yes	19	15.8
	Sometimes	48	40
	No	53	44.2
Sharing where you exercise	Yes	55	45.8
	No	65	54.2

Table 6. Social media applications used and demographic characteristics.

	Facebook	Twitter	Instagram	χ^2	p
	Number (%*)	Number (%*)	Number (%*)		
Age groups					
16-25 ages	10 (25)	26 (46.4)	43 (45.3)	30.130	<0.001*
26-35 ages	5 (12.5)	12 (21.4)	25 (26.3)		
+35	25 (62.5)	18 (32.1)	27 (28.4)		
Education					
High school	18 (45)	18 (32.1)	26 (27.4)	10.353	0.016*
Undergraduate and postgraduate	22 (55)	38 (67.9)	69 (72.6)		
Marital status					
Single or divorced	22 (55)	43 (76.8)	72 (75.8)	13.997	0.003*
Married	18 (45)	13 (23.2)	23 (24.2)		
Exercise preference					
Pilates	20 (50)	28 (50)	50 (52.6)	10.078	0.815
Reformer	15 (37.5)	22 (39.3)	40 (42.1)		
Zumba	8 (20)	16 (28.6)	23 (24.2)		
Yoga	7 (17.5)	13 (23.2)	17 (17.9)		
Oth.	4 (10)	6 (10.7)	14 (14.7)		

*P<0.05; **Row percentage.

There is a statistically significant relationship between the social media applications used and the level of education (Chi-square = 10.353; $p = 0.016$). The majority of Twitter and Instagram users (67.9 and 72.6%, respectively) are in the undergraduate or higher education group. It seems that the distribution of educational status of Facebook users is relatively similar (Table 6).

There is a statistically significant relationship between the social media applications used and marital status (Chi-square = 13.997; $p = 0.003$). It seems that the majority of Twitter and Instagram users (76.8 and 75.8%, respectively) are single. The marital status distributions of Facebook users seem to be relatively similar (Table 6).

There was no statistically significant relationship between the social media applications used and exercise programs (Chi-square = 10.078; $p = 0.815$) (Table 6).

There is no statistically significant relationship between location reporting behavior and age groups, education levels, marital status and exercise program levels (Table 7).

There is no statistically significant relationship between the influence of social media on personal decisions and age groups and education levels (Table 8).

There is a statistically significant relationship between the influence of social media on personal decisions and marital status (Chi-square = 4.970; $p = 0.026$). While the rate of being affected is 61.5% for singles, this rate is 37.9% for married people (Table 8).

Table 7. Location reporting behavior and demographic characteristics.

	No		Yes		χ^2	p
	Number (%)**	Number (%)**	Number (%)**	Number (%)**		
Age groups						
16-25 ages	30 (56.6)		23 (43.4)			
26-35 ages	16 (53.3)		14 (46.7)		1.647	0.439
+35	25 (67.6)		12 (32.4)			
Education						
High school	24 (60)		16 (40)			
Undergraduate and postgraduate	47 (58.8)		33 (41.3)		0.017	0.896
Marital status						
Single or divorced	51 (56)		40 (44)			
Married	20 (69)		9 (31)		1.520	0.218
Exercise preference						
Pilates	35 (60.3)		23 (39.7)			
Reformer	24 (50)		24 (50)			
Zumba	18 (60)		12 (40)		3.007	0.699
Yoga	14 (60.9)		9 (39.1)			
Other	10 (55.6)		8 (44.4)			

*Row percentage.

Table 8. The effects of social media on personal decisions and the relationship between demographic characteristics.

	No		Yes		χ^2	p
	Number (%)**	Number (%)**	Number (%)**	Number (%)**		
Age groups						
16-25 ages	20 (37.7)		33 (62.3)			
26-35 ages	11 (36.7)		19 (63.3)		5.082	0.079
+35	22 (59.5)		15 (40.5)			
Education						
High school	22 (55)		18 (45)			
Undergraduate and postgraduate	31 (38.8)	and	49 (61.3)		2.856	0.091
Marital status						
Single or divorced	35 (38.5)		56 (61.5)			
Married	18 (62.1)		11 (37.9)		4.970	0.026*
Exercise preference						
Pilates	18 (31)		40 (69)			
Reformer	23 (47.9)		25 (52.1)			
Zumba	10 (33.3)		20 (66.7)		14.543	0.013*
Yoga	14 (60.9)		9 (39.1)			
Other	10 (55.6)		8 (44.4)			

*P<0.05; **Row percentage.

There is a statistically significant relationship between the influence of social media on personal decisions and

exercise programs (Chi-square = 14.543; p = 0.013). While the rate of influence in Pilates and Zumba

practitioners is 65-70%, this rate seems to be 40-45% in yoga and other groups (Table 8).

There is no statistically significant relationship between allowing sharing personal pictures of the place of work and age groups, education levels and exercise program levels, but there is a statistically significant relationship

between marital status (Table 9). While the rate of allowing single people to share their personal pictures is 60.4%, this rate is 34.5% for married people (Table 9).

There is no statistically significant difference between education levels, marital status, age groups, and exercise programs in terms of scale mean scores (Table 10).

Table 9. Relationships between allowing sharing personal pictures and demographic characteristics.

	No	Yes	χ^2	p
	Number (**%)	Number (**%)		
Age groups				
16-25 ages	20 (37.7)	33 (62.3)	4.242	0.120
26-35 ages	13 (43.3)	17 (56.7)		
+35	22 (59.5)	15 (40.5)		
Education				
High school	20 (50)	20 (50)	0.420	0.517
Undergraduate and postgraduate	35 (43.8)	45 (56.3)		
Marital status				
Single or divorced	36 (39.6)	55 (60.4)	5.968	0.015
Married	19 (65.5)	10 (34.5)		
Exercise preference				
Pilates	30 (51.7)	28 (48.3)	2.423	0.788
Reformer	20 (41.7)	28 (58.3)		
Zumba	13 (43.3)	17 (56.7)		
Yoga	11 (47.8)	12 (52.2)		
Other	9 (50)	9 (50)		

**Row percentage.

Table 10. Comparison of demographic characteristics in terms of scale total scores.

	n	Ortalama	Std. Sapma	t veya F	p
Education					
High school	40	17.03	5.50	0.211	0.833
Undergraduate and postgraduate	80	16.83	4.56		
Marital status					
Single or divorced	91	17.34	4.87	1.805	0.074
Married	29	15.48	4.67		
Age groups					
16-25 ages	53	17.06	3.90	2.255	0.109
26-35 ages	30	18.13	5.90		
+35	37	15.65	5.06		
Exercise preference					
Pilates	58	17.05	4.88	-	>0.05
Reformer	48	16.04	4.12		
Zumba	30	16.57	3.87		
Yoga	23	16.74	5.41		
Other	18	16.61	6.53		

DISCUSSION

Social media, which creates profound changes in the lives of individuals, is seen in our study and the literature examined, where seeing and being seen take place at the highest level, and at the same time, it manifests itself as an unlimited field to create the desired profiles. Social media programs, which are presented as one of the tools of popular culture, have desired to watch and be watched for the purpose of having fun.

Today, when individuals do not share on social media, they feel as if they have never been to the place they go to, have not eaten the food they ate or drank the beverage they drink. Individuals who share their work on social media cannot prevent themselves from filtering. Because acting in accordance with the created profile is in the nature of tools such as social media. As Goffman mentions in his theory of diffuse impression, the ideas of the custodian are of great importance, since the selves presented to carry the approval of the society. For this reason, individuals behave in accordance with those who watch them. They also determine the social media platforms they choose and their sharing style accordingly.

In a study conducted in the USA, majorities of 18- to 29-year-olds say they use Instagram or Snapchat and about half say they use TikTok, with those on the younger end of this cohort – ages 18 to 24 – being especially likely to report using Instagram (76%), Snapchat (75%) or TikTok (55%). These shares stand in stark contrast to those in older age groups. For instance, while 65% of adults ages 18 to 29 say they use Snapchat, just 2% of those 65 and older report using the app – a difference of 63 percentage points. Additionally, a vast majority of adults under the age of 65 say they use YouTube. Fully 95% of those 18 to 29 say they use the platform, along with 91% of those 30 to 49 and 83% of adults 50 to 64. However, this share drops substantially – to 49% – among those 65 and older. By comparison, age gaps between the youngest and oldest Americans are narrower for Facebook. Fully 70% of those ages 18 to 29 say they use the platform, and those shares are statistically the same for those ages 30 to 49 (77%) or ages 50 to 64 (73%). Half of those 65 and older say they use the site – making Facebook and YouTube the two most used platforms among this older population (Auxier, 2021). The above data support the statistically significant relationship between social media applications and age groups in our study.

When we observed the frequency of social media platform used in the context of the level of education, the post-graduate participants holding master's and doctoral degrees, tend to use wikis Twitter and Instagram app more frequently as compared to the other groups of education levels. This may result in people looking for people like themselves and wanting to meet people who use similar applications in terms of education level.

The more natural the state of being married or single,

the more natural the possibility of being divorced or widowed should be (Aksoy, 2020). Therefore, in our study, singles and divorced groups were evaluated as a single group. It has been determined in the literature research that singles are more social media addicts than married people and that singles are more social media addicts than married people in terms of virtual communication. This situation is similar to the significant relationship between marital status and the type of application used in our study.

Although there is "Law on the Protection of Personal Data" in Turkey, many fitness centers do not know this law and share pictures of their customers during exercise on their social media platforms for advertising purposes (Kosta, 2010).

One of the results of our study is that "the institution allows single people to share their own pictures at a significant level. This may be due to the fact that singles see social media as a socialization tool at the same time.

Social media has become a widely discussed media form, which nonetheless is in plain sight, due to the fact that users can share their opinions, emotions and thoughts without having to impose self-censorship and because its content is created primarily by users. It is in question whether social media, which has gained strength from its effect on the masses, reaches different segments of society. Both organizational structures and non-professional users look for people who have common emotions, thoughts and opinions with themselves by sharing on social communication platforms and they turn into an active power by constituting a community with like-minded users. Although virtual media are specified as virtual, the environment where they take place and the communication with other people in that environment are in real-time. Social interaction is becoming easier thanks to virtual environments, a situation that allows people to socialize in virtual environments. Separate from pressures originating from the super-ego, users can express themselves freely in virtual environments. Users getting together via virtual environments escape from their roles and can share freely. Opinion, thought and tendencies shared about a message using digital tagging are likely to broaden the scope of the message in a way that can be seen by other users. Facebook and Twitter users can directly involve a person in the issue by tagging content that they share. Such rapid access and admission of social media into our lives is closely associated with the change experienced in the social sphere. The structure of social communication platforms has the ability to display the social structure of the current age. Social movements have flexible organization qualities as do economic issues, and it has been seen that social media is an instrument that enables flexible organization. In the name of social movements, the internet has fully appeared as an alternative media. Alternative media has risen to prominence while the

mainstream media remains inadequate and ineffective due to various reasons. Social media and networks developed by people not only constitute the parts of network society but also substitute the organized society ideal, which is not achieved at the basis of civil society through social media. Periods, when the media has transformed as a goal rather than a tool, have been often experienced in Turkey as in many countries. Audiences of both traditional media and social media want to make themselves visible. The media is aware of every issue, is a remedy for every trouble, and makes non-visible things visible. Mass media is also formed by data for the sake of mass itself. Given such a wide and heterogeneous audience with a public structure but without an identity, the actualization speed of events and circumstances requires complex formal institutions. As a result, social media is a magic wand that determines the structure of society, forms a basis for polarizations and dissolutions, and also ensures mergers and agreements.

In this platform, each person can replicate hundreds of times and will continue to replicate in the expectation that this replication will provide a kind of happiness while their reflections move away from their realities. On one hand, social media allows people to express themselves, on the other hand, it takes their believability and reliabilities away, trivializes them by objectifying. "Mainstream media" can be formed within the frame of social media in one sense. Although this situation appears as if it has emerged by itself, the attractiveness of the like button, a profile of friend/follower list that forces participation lead people to become such that he/she has to plan all actions to be performed with a feeling of being kept under close watch continually.

In terms of all these data, the inability to find a significant relationship between the scale score and demographic characteristics suggests that the people participating in the study may be trying to hide their purpose of using social media.

Social media platforms such as TikTok and youtube, which are increasingly used for different age groups, should also be evaluated. At the same time, the level of awareness of the personal data protection law by the owners of sports centers, trainers and users of these gyms can be examined as another research topic.

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Citation: Gültekin, O. (2021). Use of social media and their desires to be liked by women who do sports. *African Educational Research Journal*, 9(4): 925-934.
