



**UNIVERSITY OF PADOVA**

**Department of Developmental Psychology and Socialisation**

**Master's Degree in Developmental and Educational Psychology**

**Final dissertation**

**Conceal your body or not? The relation between self-objectification, self-determination, and body concealment in Turkish and Italian women**

*Supervisor*

Prof. Maria Laura Bettinsoli

*Co-supervisor*

Dr. Carmen Cervone

*Candidate:* Enda Ozbas

*Student ID Number:* 2055892

Academic Year 2023/2024

To all the women and children who lost their lives and hopes  
in the 2023 earthquake  
in Kahramanmaraş, Turkey.

## Acknowledgments

First of all, I would like to express my deepest appreciation to my supervisor, Professor Maria Laura Bettinsoli. I am grateful for your interest, support, and understanding in this process. Your warm attitude and expertise always encouraged me to do better. Also, I would like to thank Dr. Carmen Cervone. I appreciate her for leading me to begin the thesis process and for valuable information.

I would like to give a special and foremost thanks to Assistant Professor Olcay Yilmaz and Assistant Professor Kursad Demirutku, who have guided me with passion since my undergraduate studies. I am very lucky to have your support and always shedding light on my way.

I am grateful to my mother, Nesrin Ozbas, my father, Fikret Ozbas, my brother, Emre Ozbas, and my aunt Seher Ozbas, who always hearted me and supported me in every decision I made. I would like to thank you with all my heart my mother, who never spared me her love and attention during my education life in Italy, even though we were far away from each other. Further, the biggest thanks to my little sweetie baby, Meylin Ozbas, for always filling my heart with happiness. İyi ki varsınız canım ailem!

My heartfelt gratitude to Soner Emec, whose unwavering support, and understanding have been a constant source of strength for me. Thank you for being my light and my confidant in all endeavors!

Finally, I would like to thank my dear friends, Befrin Yigit, Irem Gorurgoz, Irem Uner, Seda Calik, and Sumeyya Calik, whose motivation has been invaluable. Despite the distance, they have always been with me, and I would not be as strong without them.

## Table of Contents

<b>Acknowledgments</b>	<b>3</b>
<b>Abstract</b>	<b>6</b>
<b>Chapter 1: Introduction</b>	<b>7</b>
1.1. General Introduction	7
1.2. Theoretical Perspectives: Objectification Theory	9
1.3. Literature Review	12
1.3.1. <i>Self-objectification</i>	12
1.3.2. <i>Body Concealment</i>	15
1.3.2.1. <i>Body Concealment and Headscarf-wearing in Turkey</i>	17
1.3.3. <i>Self-determination</i>	20
1.3.3.1. <i>Self-determination and Headscarf Bans in Turkey</i>	24
1.3.4. <i>Well-Being</i>	28
1.3.4.1. <i>Veiling/Unveiling and Well-Being</i>	30
1.4. Aim of the Present Study and Research Questions	33
<b>Chapter 2: Methodology</b>	<b>34</b>
2.1. Hypotheses	34
2.2. Participants	36
2.2.1. <i>Among Turkish Participants</i>	36
2.2.2. <i>Among Italian Participants</i>	38
2.3. Procedure	39
2.4. Measures	40
2.4.1. <i>The Sexual Objectification Beliefs and Behaviors Scale (SOBBS)</i>	41
2.4.2. <i>Sense of Control Scale</i>	42

2.4.3. <i>Self-Determination Scale</i>	43
2.4.4. <i>Body Concealment Scale</i>	43
2.4.5. <i>Life Satisfaction Scale</i>	44
2.4.6. <i>Interpersonal Sexual Objectification Scale (ISOS)</i>	44
2.4.7. <i>Gender Roles Beliefs Scale (GRBS)</i>	45
2.4.8. <i>Gender-Specific System Justification (GSJ)</i>	45
2.5. Analytic Plan	46
<b>Chapter 3: Results</b>	<b>47</b>
3.1. Descriptive Statistics	47
3.2. Correlations Among Variables for Turkey and Italy	48
3.2.1. <i>Among Turkish Participants</i>	48
3.2.2. <i>Among Italian Participants</i>	49
<b>Chapter 4: Discussion</b>	<b>52</b>
4.1. General Comments	52
4.2. Limitations and Future Perspectives	58
4.3. Conclusions	59
<b>References</b>	<b>60</b>
<b>Appendix</b>	<b>67</b>
Appendix 1	67
Appendix 2	79

## **Abstract**

In the present study, our objective is to investigate the relation between self-objectification (assessed as the observer's perspective and body as self), body concealment/exposing, and subjective well-being among a sample of Turkish and Italian women, considering potential cultural and religious differences in this association. Drawing upon self-objectification theory by Fredrickson & Roberts (1997), we examine whether body concealment affects subjective well-being in Turkish and Italian women. A sample of 156 Turkish women and 168 Italian women participated in the online questionnaire, which included a total of nine scales. Our findings support two main hypotheses: we found body concealment is positively related to well-being for Turkish women, suggesting that adherence to possible cultural patterns of modesty might enhance subjective well-being. Conversely, our findings support that body concealment is negatively related to well-being for Italian women. In addition to these findings, in this dissertation, the headscarf, which is a tool for Turkish women to conceal their bodies based in accordance with cultural and religious norms, has been discussed in detail in terms of Turkish women's body concealment and self-objectification within the framework of the literature; the use of the headscarf in Turkey, the relationship between the headscarf bans and self-determination, and the effect of veiling/unveiling on women's well-being. The findings and their implications, along with the strengths and limitations of the research, are discussed within the context of existing literature.

# Chapter 1

## Introduction

*“Taught from infancy that beauty is women’s scepter,  
the mind shapes itself to the body,  
and roaming round its gilt cage,  
only seeks to adorn its prison.”*

- *Mary Wollstonecraft, 1792, p. 90.*

### 1.1. General Introduction

As a relational being, the individual is greatly affected by the social realities and cultural environment in which they live. While establishing interaction with society, the bodies exist within social and cultural contexts and are constructed through sociocultural practices and discourses (Fredrickson & Roberts, 1997, p. 174). However, the cultural environment also has a function in treating women’s bodies as objects to be looked at and evaluated at some level (Fredrickson & Roberts, 1997). Even though the body is not an object, we are consistently exposed to the content people’s bodies are objectified, especially women’s bodies.

For instance, women’s bodies are objectified in actual interpersonal and social encounters such as “receiving catcalls, checking out, or by means of gazing at women’s bodies” (Calogero, Tantleff-Dunn, & Thompson, 2011, p. 6-10). Further, women are subjected to sexual comments/actions and harassment in the street over their bodies (McKay, 2013), such as whistling or honking the car horn at women (Calogero, Tantleff-Dunn, & Thompson, 2011), and are subjected to visual media, such as sexualized media imagery (Calogero, Tantleff-Dunn, & Thompson, 2011), movies (Kuhn, 1985; Mulvey, 1975; Van Zoonen, 1994), and

pornography (Mulvey, 1975), that spotlight women's bodies and body parts, depicting them as the target of a non-reciprocated male gaze (Calogero, Tantleff-Dunn, & Thompson, 2011).

Objectification theory provides an important framework for understanding, researching, and intervening to improve women's lives in sociocultural contexts that sexually objectify the female body and equate a woman's worth with her body's appearance and sexual functions (Szymanski et al., 2010). Not only others objectify women's bodies, but also women themselves might incur what the literature defined as "*self-objectification*," which means women internalize an observer's perspective on their physical self, regarding themselves as objects to be evaluated and appreciated by others (Fredrickson & Roberts, 1997). This perspective on women's self can lead to constant body monitoring, which can enhance women's opportunities for shame and anxiety, reduce opportunities for motivational states, and diminish awareness of internal bodily states (Fredrickson & Roberts, 1997).

In the present study, we generally aimed to determine the tendency of women's self-objectification and body concealment/exposing and, further, how their levels of self-determination and well-being are influenced in this situation. Specifically, when women objectify their bodies, they also tend to conceal or cover their bodies. This situation is called "*body concealment*," which denotes the tendency to conceal one's body from the gaze of others (Davison & McCabe, 2005, p. 466). An accessory, piece of clothing, or entire clothing is the most effective instrument for classifying, displaying, opening up, or concealing the body; for example, a headscarf for women who cover their heads to fulfill religious obligations, a long jacket worn over a skirt or a dress to feel safer on the street, a foulard worn around the neck to avoid attracting attention when wearing a low-cut outfit, and so on. At this point, it is critical to consider whether women make these choices on their own, to fulfill cultural patterns/expectations, or to avoid external threats and feel safer with the clothes they choose. Women's tendency to decide on their own, what the literature defined as "*self-determination*,"



which means acting with a sense of choice, volition, and commitment (Deci & Ryan, 2010), is an important factor in their choices, preferences, and behaviors. Women's ability to decide about their own bodies might be affected by external and internal aspects, and even because of these reasons, they might not have the right to make a choice, decision, and behavior regarding their bodies. This situation affects not only women's self-determination but also their "*well-being*," which means one's judgment of their overall quality of life and assumes that it is essentially a subjective phenomenon experienced by the individual (Diener et al., 1998; Diener & Suh, 2000).

In the present study, the fact that we compare Turkey with Italy is relevant because of possible differences in women's self-objectification, self-determination, stereotype endorsement, well-being, sense of control, and body concealment across these two different cultures. However, this dissertation only focused on the variables of self-objectification, body concealment/exposing, and well-being. Further, with this study, the concepts of body concealment/exposing and well-being in relation to women's self-objectification will be examined for the first time in a group of Turkish women.

## **1.2. Theoretical Perspectives: Objectification Theory**

Objectification theory, which was developed by Fredrickson and Roberts (1997), provides a focused and structured framework for investigating the consequences of living in a sexually objectifying cultural environment that socializes women to view and treat themselves as objects to be evaluated based on women's appearances (Calogero, Tantleff-Dunn, & Thompson, 2011). The common thread behind all forms of sexual objectification is the experience of being viewed as a body valued primarily for its use to others (Fredrickson & Robert, 1997). The pervasiveness of this experience leads women to internalize the perspective of an observer who intervenes in their personal agency (Zurbriggen, 2013). This internalized objectified perspective is

operationalized by focusing on appearances, such as “how the body/self appears, and whether this appearance is pleasing to others”, rather than focusing on action and performance such as “what the body can do” (Zurbriggen, 2013, p. 191).

Martha Nussbaum (1995) suggested that objectification involves at least seven ways of treating the other person: “*instrumentality*” (to treat a person as a tool for one’s own purposes), “*denial of autonomy*” (to treat a person as lacking self-determination), “*inertness*” (to treat a person as lacking agency), “*fungibility*” (to treat of a person as interchangeable with other objects), “*violability*” (to treat of a person as permissible to break/break into), “*ownership*” (to treat of a person as something that buys or sold), “*denial of subjectivity*” (to treat of a person as something whose feelings and experiences are denied). Indeed, whenever one or more properties are considered for someone, this person is objectified.

Furthermore, objectification theory (Fredrickson & Roberts, 1997) explains a framework for comprehending how cultural pressure on women’s appearance affects their well-being (Daniels et al., 2020). According to the specific cultural context in which women’s bodies are constantly looked at and viewed as objects, the objectification theory framework is the main psychological process explaining the connection between women’s experiences of sexual objectification at the cultural level (Calogero, 2012). In particular, Fredrickson and Roberts (1997) indicated that objectification theory aims to diminish a specific set of societal and cultural obstacles that undermine women’s well-being and limit their potential. Miner-Rubino and colleagues (2002) argued that it’s commonly understood that women and girls in our society are constantly subject to being looked at, evaluated, and potentially objectified of their bodies. Therefore, one of the aims of objectification theory is to clarify how existing in a social and cultural environment that sexualizes and devalues the female body can result in particular negative emotional outcomes, negative consequences such as peak motivational states (self-consciousness and body monitoring) (Fredrickson & Roberts, 1997), increased body shame,

increased appearance anxiety, and decreased awareness of internal states result from self-conscious body monitoring (Breines et al., 2008), and mental health risks for women and girls (Miner-Rubino et al., 2002).

Considering the information provided above, the relationship between sexual objectification and self-objectification and then the outcomes of these two situations can be summarized as follows:

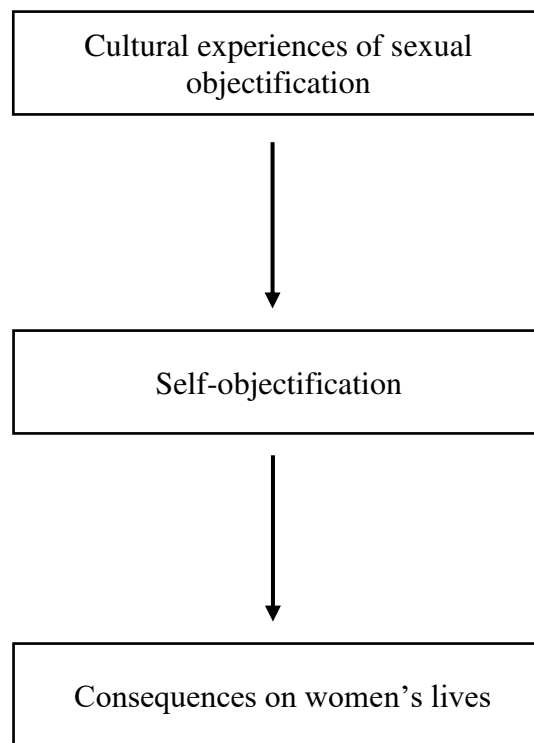


Figure 1. *A model of objectification theory*

Moreover, Fredrickson and Robert (1997) indicated that as women's bodies are evaluated and viewing third perspectives, many women begin to judge and assess their self-worth based on the dimensions, form, and appeal of their bodies (Miner-Rubino et al., 2002). In general,

women might adopt a self-perspective as an observer and frequently question, “How do I appear?” to some extent. Many women might prioritize this detached, objectifying perception of themselves more than appreciating their physical attributes initially. This self-perception, as described by Fredrickson and Roberts (1997), is referred to as self-objectification (Miner-Rubino et al., 2002).

### **1.3. Literature Review**

This part represents four main broad themes identified during our review of research on women’s experiences within the framework of self-objectification theory. The following sections and sub-sections are organized around these themes to structure this dissertation.

First, we review definitions and research on self-objectification and its impact on the lives of women. Next, we delve into the definition and research on body concealment experiences posited as the potential precursor to self-objectification. Within this theme, we focus on the practice of Turkish women wearing headscarves as a form of body concealment, and we detail this in the sub-section. Then, we review definitions and research on self-determination and its functions on women’s experiences. We also focus on the headscarf bans and women’s self-determination in Turkey, which we elaborate on in the sub-section. Lastly, we review definitions and studies on well-being, and we focus on the impact of women’s veiling or not veiling on their well-being as a sub-section.

#### ***1.3.1. Self-objectification***

Fredrickson and Roberts (1997) identified that self-objectification is the first psychological consequence of living in which the process of internalizing the way of self others perceive and

treat us as objects rather than as whole individuals and can occur gradually over time as individuals come to adopt an external observer's viewpoint of themselves. Thus, women engage in a kind of psychological detachment from their physical bodies when they begin to see their own bodies through this objectified lens, which in turn conduces to negative attitudes and experiences with their bodies (Calogero, 2005). In this way, the accumulation of sexually objectifying experiences serves to change and shape self-body relations, such that women begin to treat themselves not as whole persons but as objects to be looked at and evaluated from the outside (de Beauvoir, 1952/1989).

In addition, self-objectification contains two components: trait and state self-objectification (Fredrickson et al., 1998). Trait self-objectification (TSO) develops from the internalization of this external perspective on the self and refers to the overall propensity to view oneself through the lens of others (Gay & Castano, 2010). State self-objectification (SSO) is a similar experience that is triggered or enhanced by the context; viewing pictures of models in a magazine, getting cat-calls from people on the street, or being the target of a sexually explicit gaze from others (Gay & Castano, 2010). Further, state self-objectification (SSO) refers to the momentary, situationally activated internalization of the objectifying gaze, while trait self-objectification (TSO) refers to the frequency with which the state of self-objectification is experienced and its importance to self-construal (Winn & Cornelius, 2020).

Moreover, self-objectification is an antecedent of sexual objectification, also known as sexualization (Fredrickson & Roberts, 1997; McKinley & Hyde, 1996; Smolak & Murnen, 2011). Sexualization involves the culturally endorsed adoption of another person's sexuality (Smolak & Murnen, 2011), approaching the status of a social norm. It reflects the widespread notion that a provocative appearance not only appeals to others but also to be successful in various life domains, driven by societal pressure on women to draw conclusions about

themselves based on their appearances. This conviction plays an important role in internalizing the sexual gaze, leading to self-objectification (Smolak & Murnen, 2011).

Some theorists, such as Lorber (2010) and Sheffield (2007), argued that sexualization is primarily directed at women in patriarchal societies. This situation supports gender stratification and leads to its perpetuation. In a society where sexualization is prevalent, women are relegated to subordinate societal positions by limiting their options and depending on men (Smolak & Murnen, 2011). These cause women to sexualize themselves and, at the same time, to self-objectification. In patriarchal societies, the role of women is shaped to meet societal needs. For example, it is often easiest and most cost-effective for someone to stay at home with the children if the family has little children. This is usually the woman because the possibility of the woman leaving her job is considered more acceptable. Such women are financially dependent on men and thus must be attracted to men (Smolak & Murnen, 2011, p. 58). In fact, socially defined gender roles, gendered behaviors, and endorsement of gender stereotypes put women into a particular mold. These allow their bodies to be sexualized and objectified, and the pressures imposed on them to meet cultural expectations and social norms enable self-objectification.

Fredrickson and colleagues (1998) investigated that in two experiments, self-objectification was manipulated by having participants try on either a swimsuit or a sweater. The first experiment involved 72 women and found that self-objectification led to an increase in body shame, which subsequently predicted restrained eating behaviors. In the second experiment, conducted with 42 women and 40 men, the founded effects on body shame and restrained eating were replicated, but only among women (Fredrickson et al., 1998). As the findings of their research, for the first experiment, the interaction between trait and state self-objectification revealed that women who exhibited high levels of trait self-objectification and were placed in the swimsuit reported the highest levels of body shame (Fredrickson et al., 1998).

In the second experiment, the experimental manipulation of state self-objectification (trying on a swimsuit) resulted in significantly higher levels of body shame for women compared to the control condition (trying on a sweater) (Fredrickson et al., 1998). Thus, the selection of clothing can impact how women perceive their bodies and experience feelings of shame regarding their appearance. Specifically, clothing that does not conceal the body, like swimsuits, tends to elicit higher levels of body shame in women compared to garments, like sweaters, and is associated with less self-objectification.

Breines and colleagues (2008) measured experiences of self-objectification in the daily lives of 49 undergraduate-age women over 2 weeks to determine what happens to women when they objectify themselves. They examined how state well-being, appearance validation goals (trait self-esteem), and trait appearance-contingent self-worth (CSW) as moderators, and perceived attractiveness and unattractiveness as mediators change when women self-objectify in their daily lives by using an event-contingent sampling method (Breines et al., 2008, p.583-586). In the study, the authors used a handheld computer programmed with the Experience-Sampling Program, and women were instructed to complete a questionnaire, reported on their degree of state self-objectification and their well-being 3 to 4 times a day when the participants were engaged in one of the following activities: studying, eating, working, socializing, grooming, exercising (including athletics), and religious or spiritual activities (Breines et al., 2008, p.586). They expected that “within-person increases in self-objectification would predict decreased well-being relative to individual baseline levels” (Breines et al., 2008, p. 586). Breines and colleagues (2008) showed that daily experiences of self-objectification in a range of contexts negatively affect women’s well-being as indicated by their diminished feelings of vitality, flow, and positive affect. However, this study also found that self-objectifying seems to be advantageous for a particular subgroup of women: women who had high self-esteem and a large degree of their appearance reported greater well-being when they self-objectify compared with

other women. This is partly because they experience a reduction in feelings of being unattractive when they self-objectify.

### ***1.3.2. Body-Concealment***

Many women tend to conceal their bodies in relation to their psychological, social, and sexual functioning. They conceal or cover some parts of their bodies by internalizing their appearance as objects based on other people's thoughts and behaviors, and this concept is what the literature defines as body concealment, which is the tendency to conceal one's body from the gaze of others (Davison & McCabe, 2005, p. 466). Women are in a culture that sexually objectifies them in order to conceal their bodies, and these cultural and social patterns expose women to this behavior. For example, women have to conceal their bodies to avoid the verbal/non-verbal or behavioral movements of others or to defend themselves and protect their bodies from embarrassment, sexual harassment, the male gaze, and the possibility of a social stigma, or they have to cover their bodies and some parts of bodies so as to fulfill cultural expectations and religious obligations. In fact, social and cultural influences not only contribute significantly to women concealing their bodies but also inhibit their self-determination in making decisions regarding their bodies and clothes and attire that promote their subjective well-being and comfort.

In the literature, several studies investigate the relationship between body, self, and dress. For instance, Johnson and colleagues (2014) conducted research in two main areas: (1) the impact of dress as a stimulus on attributions by others, attributions by the self, and on one's behaviors, and (2) the relationships between dress, body, and the self (Johnson et al., 2014). Other studies have examined "the effects of dress on impression formation, attributions, and social perception (Lennon & Davis, 1989) or the effects of dress on behavior" (Johnson et al.,



2008) (Johnson et al., 2014, p. 2). Further, perceptions about others are significantly influenced by both the context in which dress is perceived (Damhorst, 1984-85) and the characteristics of those who observe clothed individuals (Burns & Lennon, 1993; Johnson et al., 2014).

Wilhelm and colleagues (2018) in their study aimed to investigate whether body image, body checking, and disordered eating differ between veiled and unveiled Muslim women, Christian women, and atheist women in a sample of 882 participants aged at least 18 years. They used an online survey including seven scales; the centrality of religiosity scale (CRS), body covering, self-rated general attractiveness and subjective satisfaction, eating disorder examination questionnaire (EDE-Q), eating disorder inventory-2 (EDI-2), contour drawing rating scale (CDRS), body checking questionnaire (BCQ), and a demographic questionnaire (Wilhelm et al., 2018). Participants were asked about whether Muslim women conceal any parts of their bodies in public and, if they do, which specific body parts they cover. Additionally, veiled Muslim women were requested to rate their perceived attractiveness in situations where their bodies were covered versus uncovered (Wilhelm et al., 2018).

The findings of the study indicated that veiled women, those who were more religious, tended to conceal more body parts compared to those who were less religious. Furthermore, veiled Muslim women perceived themselves as more attractive in public when veiled compared to unveiled (Wilhelm et al., 2018, p. 1821). In terms of body-checking behavior, veiled Muslim women checked their appearance less frequently than both unveiled Muslim and Christian women (Wilhelm et al., 2018). However, unveiled Muslim women checked specific body parts more frequently than veiled Muslim women and unveiled Muslim women had a higher total score on the Body-Checking Questionnaire total score than veiled Muslim women (Wilhelm et al., 2018, p. 1822). As a result, their findings showed that veiled Muslim women had lower body checking than unveiled Muslim women and Christian women. Further, veiled Muslim women had greater self-rated general attractiveness and greater subjective satisfaction with

various body parts compared to both unveiled Christian and Muslim women (Wilhelm et al., 2018, p. 1825).

### ***1.3.2.1. Body Concealment and Headscarf-wearing in Turkey***

Women's headscarf-wearing in Turkey and surely also in all the Islamic countries is an important tool in the concealment of their bodies. Specifically, the covering of women's heads or some parts of their bodies (i.e., neck and shoulders) is called "veiling." Nilufer Gole, in her book *"The Forbidden Modern,"* wrote that veiling is "the wearing of a head covering and long, loose-fitting gowns- refers to the political reappropriation of Islamic religiosity and way of life rather than its trivialization within established tradition." (Gole, 1996, p. 1). The veiling is not only the symbol of Islam but also the veiling of women is the most salient movement of Islamists, which depends on the main tension among Islamism; which tends to be more religious, and traditionalism; which tends to embrace and practice more cultural aspects, and modernism; which tends to be more contemporary (Gole, 1996).

From the historical and descriptive perspectives of veiling in Turkey, since the late 1960s, women's veiling choices have increasingly captured a central theme in debates about Turkish politics (Carkoglu, 2009). A new strain of Islamic conservatism gradually emerged in Turkey after the revitalization of Islam in the Turkish public domain during the Democratic Party era of the 1950s. This development has been seen, particularly in the Turkish urban settlements during the post-1980 era (Carkoglu, 2009, p. 450). These political changes surely affected the types of women's covering. For instance, the veiling women, which is less common and worn by women who are Islamists, and embrace Islamic principles, has been referred to as "chador" and called "*çarşaf*" in Turkish, "which is typically black or dark in color and covers a woman's body from head to toe, leaving only her eyes uncovered" (Carkoglu, 2009, p. 450). The veiling

women, which is common in small districts and villages of rural regions and worn by women who are traditionalists depending on cultural backgrounds and expectations, has long been referred to as “*yaşmak*” or “*yemeni*” in Turkish; however, this different form of covering, especially worn in rural areas, does not cover all of a woman’s hair, neck, and shoulders. These are colorfully decorated, designed to be worn for ease while working in open fields, and are usually smaller than “Islamic” head coverings and knotted under the chin, leaving the neck, shoulders, and some of the hair exposed (Carkoglu, 2009). Moreover, the word “turban,” called “*türban*” in Turkish, which is a political meaning and describes how to cover the head, hair, neck, and shoulders carefully (Kilicbay & Binark, 2002, p. 498). This concept became more pronounced when Ihsan Dogramaci, the first president of the Higher Education Council (*Yükseköğretim Kurulu, YÖK*) after the 1980 coup period, introduced the term turban as a compromise (Carkoglu, 2009, p. 451).

In recent years, so as to attribute a supposedly much more modernized meaning and to detach the headscarf from its religious connotations, the state authorities referred to the head covering of female university students as a turban (Saktanber & Corbacioglu, 2008). Moreover, the first and most common meaning is usually symbolized in the use of a “headscarf,” called “*başörtüsü*” in Turkish, which is defined in the latest edition of the Turkish Language Institution (<https://sozluk.gov.tr/>) as “the veil, “*bürgü*,” covering, and “*leçek*” used by women to cover their hair.” The term “headscarf” eventually came to represent the symbol of widespread religiosity in Turkey (Subasi, 2000; Kilicbay & Binark, 2002).

In all Islamic countries such as Turkey, there is a concept that obliges women to conceal their bodies, makes women subordinates, and causes them to face a domestic sphere, simultaneously “privacy” in English, but its direct meaning is not met in translation, as closer meaning the concept of “forbidden” “refers to the gendered construct of the private sphere” (Gole, 1996, p. 22), and directly meaning as called “*mahrem*” in Turkish, it “literally refers to

intimacy, domesticity, secrecy, women's space, what is forbidden to a foreigner's gaze; it also means a man's family." (Gole, 1996, p. 7). This concept turns into an analytic category and a key to comprehending the problems with intimacy, sexual segregation, and communal morality in Muslim society (Gole, 1996). The culture of "*mahrem*" not only causes women to conceal their bodies but also causes organized behavior and attitudes in order not to attract the attention and gazes of others, especially males (Sehlikoglu, 2015). Indeed, this concept exists as a boundary-making mechanism in social life (Sehlikoglu, 2015, p. 14) and leads to women who consider religious obligations to conceal or cover their bodies and, therefore, objectify themselves. Nilufer Gole (1996, p. 15-17) wrote on this point that "*women's visibility, women's mobility, and women's voices... form the stakes of the battle between the modernists and the Islamists in Turkey and elsewhere in the non-Western world*".

### ***1.3.3. Self-determination***

This part represents how the self-determination framework is explained in the literature and discusses the wearing of headscarves in Turkey, and headscarf conflicts/bans. Further, examining how body concealment is related to the self-determination of Turkish women is an important factor for the study. In the framework of self-determination theory (SDT; Deci & Ryan, 1985; Ryan & Deci, 2000), self-determination is the consideration of innate basic psychological needs shared by all cultures by people (Chirkov et al., 2003) and the level to which people can satisfy these basic needs as they pursue and attain their valued purposes (Hennessey, 2000, p. 293). Ryan and Deci (2000) distinguished between different types of motivation (i.e., intrinsic and extrinsic motivations) based on the different reasons or purposes that give rise to an action (Ryan & Deci, 2000, p. 55). The most fundamental difference is between intrinsic motivation, "which refers to doing something because it is inherently

interesting or enjoyable,” and extrinsic motivation, “which refers to doing something because it leads to a separable outcome” (Ryan & Deci, 2000, p. 55). While intrinsic motivation is a significant construct that reflects the natural human tendency to learn and assimilate, extrinsic motivation is argued to vary greatly in its relative autonomy and thus can either indicate external control or actual self-regulation (Ryan & Deci, 2000).

Moreover, Ryan and Deci (2000) identified three needs: competence; refers to feeling effective in one’s ongoing interactions with the social environment and experiencing opportunities to exercise and express one’s capacities (Deci, 1975; Harter, 1983; White, 1959; Ryan & Deci, 2002, p. 7), relatedness; refers to feeling connected to others, to caring for and being cared for by those others, to having a sense of belongingness both with other individuals and with one’s community (Baumeister & Leary, 1995; Bowlby, 1979; Harlow, 1958; Ryan, 1995; Ryan & Deci, 2002, p. 7), and autonomy; refers to being the perceived origin of the source of one’s own behavior (deCharms, 1968; Deci & Ryan, 1985; Ryan & Cornell, 1989; Ryan & Deci, 2002, p. 8). These needs provide the basis for categorizing aspects of the environment as supportive vs. antagonistic to integrated and vital human functioning (Ryan & Deci, 2002, p. 6), and when these three needs are supported by social context and can be fulfilled by individuals, well-being is enhanced (Chirkov et al., 2003, p. 97).

Chirkov and colleagues (2003), in their cross-cultural study, found that despite different cultural practices, the relative autonomy of individuals’ motivation for those practices predicts well-being with 559 people from South Korea, Russia, Turkey, and the United States. They examined samples from 4 diverse cultures, chosen for the differences between them in their relative emphasis on vertical versus horizontal and individualistic versus collectivistic practices. They predicted that each type of cultural practice could be characterized as being more or less autonomously enacted, although each person in each culture would engage in different practices and cultural norms differently, individuals’ internalization view of

autonomy, which can be understood in diverse cultural settings. In their study, in order to identify cultural practices, the authors referred to the work by Triandis (1997) and Triandis and Gelfand (1998), who conceptualized four different types of cultural behaviors and norms, based on two dimensions: “horizontal/vertical dimension (refers to practices and norms supporting equality or interchangeability among people versus hierarchical or subordinate social relations)” (Chirkov et al., 2003, p. 99), and “individualism/collectivism dimension (refers to relative priority given to the individual’s goals and preferences versus the priority placed on the needs, norms, and goals of one’s group or collective)” (Chirkov et al., 2003, p. 99-100).

In the findings of the study, Chirkov and colleagues (2003) found that they included both relative comparisons (latent) and direct averages (raw means) for each cultural dimension internalized by the samples, they standardized the U.S. data as the reference point for latent means. For raw means, they employed subscripts to denote differences between countries, calculated using the Turkey test of significance (Chirkov et al., 2003, p. 104). The cultural practices investigated generally displayed low levels of internalization among U.S. students, indicating that they might experience reduced autonomy when participating in these practices (Chirkov et al., 2003). Further, the results showed that internalization of vertical practices such as authoritarian leadership style was observed to be highest among participants from Turkey, while it was lowest among those from the United States. As for horizontal collectivism, Turkish participants exhibited the highest internalization, followed by those from Korea, with the lowest levels observed among participants from Russia and the United States (see Chirkov et al., 2003, p. 104). Even though participants from Korea differed from those from the United States, Russia, and Turkey, between-sample differences were small for horizontal individualism (Chirkov et al., 2003)

As a consequence, the authors found that whatever cultural practices one is considering, a positive relationship seems to exist between more internalized or autonomous regulation of

those practices and well-being as measured by both hedonic (happiness) and eudaimonic (self-fulfillment) indicators (Ryan & Deci, 2001; Chirkov et al., 2003, p. 106). Further, they found that “whether one’s behavior and attitudes are individualistic, collectivistic, horizontal, or vertical in nature, more autonomous enactment is associated with greater well-being” (Chirkov et al., 2003, p. 106). Overall, they indicated that regardless of the influence of cultural patterns, there is a positive relationship between an individual’s level of self-determination and well-being.

Baldissarri and colleagues (2019) suggested that women who encounter objectifying situations are more likely to self-objectify, resulting in a decrease in self-attribution of mental states and an increased self-perception of being an instrument rather than a human being. In particular, they aimed to examine the indirect link between sexual objectification and beliefs in personal free will (i.e., the perception of being able to make free and conscious decisions (Baumeister & Monroe, 2014; Baldissari et al., 2019). Participants were randomly allocated to one of three conditions (objectifying vs. non-objectifying vs. baseline condition) (Baldissari et al., 2019, p. 3). They predicted that “women’s belief in personal free will could be affected by self-objectification” (Baldissari et al., 2019, p. 2). Also, they hypothesized that “being subjected to an objectifying gaze, such as male comments focused on physical appearance, might lead women to self-objectify, in terms of self-perception both as an instrument and as lacking human mental states” (Baldissari et al., 2019, p. 2). They suggested that the concept of self-objectification has the possibility of undermining women’s intention to engage in active actions and their attempt to explain or comment on a situation. For instance, women who experience self-objectification might be less inclined to express a dissenting opinion in interpersonal relationships due to decreased personal beliefs. Therefore, this experience may influence women’s tendency to engage in “saying no” actions (Baldissarri et al., 2019, p. 7).

Their results demonstrated that in terms of mental state attribution, the condition significantly influenced the participants' responses. Specifically, individuals in the objectifying condition tended to self-attribute fewer human mental states to themselves compared to those in the non-objectifying and baseline conditions (Baldissarri et al., 2019). Additionally, participants in the non-objectifying condition were inclined to attribute more human mental states to themselves than those in the baseline condition. Furthermore, individuals in the objectifying condition perceived themselves more as instruments rather than humans compared to participants in the non-objectifying and baseline conditions (Baldissarri et al., 2019). However, the mean scores indicating participants' instrument perception (vs. a human) in the baseline and non-objectifying conditions did not differ significantly (Baldissari et al., 2019, p. 5). In fact, as stated in this study, the connection between self-objectification and women's free will in articulating their potential ideas can have adverse effects on women's autonomy. In our study, we approach this correlation as follows: the adherence to cultural and religious norms might lead women to internalize self-objectification, thereby influencing their sense of self-determination.

#### ***1.3.3.1. Self-determination and Headscarf Bans in Turkey***

In the light of historical and descriptive perspectives of “veiling issues/headscarf bans” and “clothing regulations” in Turkey, women's bodies, women's freedom to make their own decisions, clothing choices, what women wear or do not wear, and especially the headscarf has been a controversial issue in the conflicting ideologies of modernists/secularists and Islamists throughout Turkey's political history. Secularists have utilized various anti-democratic tools to ban the headscarf from being worn in public institutions since they have seen it as a threat to the secular structure of the state. (Akboga, 2020). On the other hand, “Islamist politics put a



special emphasis on the headscarf in its discourse and struggled with the headscarf bans” (Akboga, 2020, p. 83). “Women’s bodies became the battleground over which opposing tendencies of secularism and Islam, modernity and tradition, or civilized and uncivilized were often fought” (Tajali, 2014, p. 74). From the historical perspective, with the establishment of the Republic in 1923 by Mustafa Kemal Atatürk, “*father of the Turks*”, the visibility of women increased in Turkey, and the concepts such as “women’s rights” and “women’s freedom” had an important place in the processes of secularization, nationalization, and modernization, and also the women of the Republic were expected to build a bridge between Western civilization and Anatolian civilization to save themselves from the influence of Islam, to protect the reforms of the Republic (Cindoglu & Zencirci, 2008), and to be carriers of secular nationalism (Kavas, 2015; Akboga, 2020, p. 85). Since the new state, the Republic of Turkey was built on the principles of modernization, Westernization, and secularism, this new national identity had to bear the stamp of modernity; this meant not only the emergence of Westernism but also the break from the Ottoman past and a revolutionary diversion from Ottoman ways (Cinar, 2008).

In 1925, the Hat Law was only one of the examples through which the state undertook revolutionary changes to institute marks of modernity, nationalism, and Westernism in the public sphere (Cinar, 2008, p. 898). It is clear that this law directly intervenes in people’s bodies by regulating public dress and clothing norms, intending to erase traces of Islam from the Republic of Turkey, and institutionalizing signs of civilization (Cinar, 2008). While the traditional veil and Islamic clothing for women were not banned, local governments were urged to oversee the problem, and in certain places, “the veil was banned in public spaces through local regulations” (Aktas, 1991, p. 170-173; Cinar, 2008, p. 899). The political regulations, principles, and norms of this period declared the unveiled women’s body as a political agent that exposes it, on the other hand, in the 1980s, with female students attempting to wear headscarves at universities, the women’s bodies and covering the women’s bodies continued a

political tool in Turkey. “Such politicization of women’s bodies, in which women’s dress, behavior, and “proper roles” became the concern of state politics, rarely concerned women’s interests and demands” (Gol, 2009; Ilkcaracan, 1997; Kandiyoti, 1989; Sirman, 1989; Tekeli, 1995, 2006; Tajali, 2014, p. 74). Further, when women’s bodies and clothing became men’s regulation, women were seen as mere sexualized subjects who needed to be protected and rescued either from the backwardness of Islam or the regime of secularism’s restrictive approach to the public display of religion (Cinar, 2008; Tajali, 2014). While in July 1982, women civil servants were legally sanctioned to be uncovered, in December 1982, the Higher Education Council regulations made it a disciplinary offense to wear attire that contradicted “Atatürk’s revolutionary principles” (Carkoglu, 2009, p. 451). All the contradictory decisions made in Turkey have made the headscarf, women, and surely women’s bodies an integral part of Turkish politics and a source of polarization (Carkoglu, 2009). By the end of 2002, the headscarf ban was implemented in all universities (Kejanlioglu & Tas, 2009). Students wearing headscarves had to remove their headscarves at the school/university gate before entering, therefore, some students wore wigs to cover their heads instead of headscarves (Kejanlioglu & Tas, 2009). This ban exposed women who chose to wear headscarves to wearing wigs by ignoring women’s self-determination and preventing them from making decisions about their bodies.

Moreover, in Turkey, the framework is that variables such as family background, religiosity, political and policy preferences, education, and economic status consistently impact women’s use of the headscarf (Carkoglu, 2009). “Conservative familial background, reflected in whether one’s mother covered the headscarf or not, has the biggest impact on women’s headscarf choices. Thus, being born into a conservative family seems to determine one’s inclination toward the Islamic headscarf more than anything else” (Carkoglu, 2009, p. 452). Mothers who wear headscarves most likely reflect the intensity of family conservatism and are

effective in their daughter's or son's spouse's choices concerning headscarves (Carkoglu, 2009, p. 459). In fact, familial and cultural norms from past and present significantly affect body concealment, wearing the headscarf, self-determination, making our own decisions, and well-being, how these attitudes and behaviors satisfy us and make us happy.

Indeed, while secularists aimed to distance women from Islamic influences and highlight the appearance of women in the public sphere in a more modern and Westernized way with their uncovered women's bodies, Islamists aimed to popularize veiled women's bodies (Cinar, 2008). For instance, "the experiences of a veiled lawyer, Gonul Arslan, who notes that she has encountered discriminatory behavior not only from secularists who express disdain because of her clothing but also from Islamists who unfairly privilege her only because of her headscarf" (Cinar, 2008, p. 907). It is possible to say that both ideologies ignored women's choices, preferences, self-determination, and women's ability to say "something" even in situations related to their "own" bodies in certain periods of Turkey.

On the other side, headscarf conflicts definitely created possibilities for Muslim women to express themselves. They collaborated, voiced their concerns publicly, and established platforms for dialogue. In this point, they improved alternative narratives challenging dominant perspectives among Muslim women (Hadj-Abdou, 2016, p. 226). This situation also affects women's lives positively and contributes to their well-being. From the perspectives of Muslim women's groups, they view it as their entitlement to be covered, portraying it as an expression of their autonomy and freedom of choice (Hadj-Abdou, 2016). Leyla Sahin, a Turkish-covered woman, declares:

*"For us, wearing the headscarf, despite a lot of difficulties, is a struggle by Muslim women to exert their free will in modern society"* (Hadj-Abdou, 2016, p. 226).

#### ***1.3.4. Well-Being***

The concept of well-being includes one's judgment of their overall quality of life and assumes that well-being is essentially a subjective phenomenon experienced by the individual (Diener et al., 1998; Diener & Suh, 2000). Diener and colleagues (1999) explain that subjective well-being is a broad category of phenomena that contains people's emotional responses, domain satisfactions, and global judgments of life satisfaction (Sirgy, 2021, p. 43). Further, some researchers have identified two broad aspects of subjective well-being: an affective indicator (such as happiness), which is usually further divided into pleasant affect (i.e., joy, and pride) and unpleasant affect (i.e., sadness, anxiety, and shame) (Diener, 1990; Diener & Emmons, 1984), and a cognitive indicator (Andrews & Withey, 1976; Pavot & Diener, 1993).

Subjective well-being considers people's cognitive and affective evaluations of the quality of their lives. It is argued to consist of at least three main components: positive affect, low levels of negative affect, and life satisfaction (Pavot & Diener, 1993; Mercurio & Laundry, 2008). Utilizing one's own distinct standards and ideals for "the good life" is an essential and necessary component in evaluating one's level of overall life satisfaction (Mercurio & Laundry, 2008). Breines and colleagues (2008) clarify that well-being has two types: hedonic and eudaimonic well-being. Hedonic well-being refers to the presence of positive affect and the absence of negative affect or feeling good (Diener, Sapyta, & Suh, 1998; Ryan & Deci, 2001). Eudaimonic well-being is also a feeling of vitality and authenticity that results from the expression of one's daimon, or true self (Ryan & Deci, 2001; Waterman, 1993; Breines et al., 2008). Indeed, eudaimonic well-being, which is a state of feeling good, refers to a more comprehensive well-being that occurs when a person acts consistently with her basic values and participates fully in activities (Ryan & Deci, 2001).

In the literature, Saylan and Soyyigit (2023) investigated whether social appearance anxiety and body image (mediation variable) mediate the relationship between self-objectification (independent variable) and subjective well-being (dependent variable) with a sample of 480 Turkish participants aged 18 to 30 in the eastern Black Sea Region in Turkey (Saylan & Soyyigit, 2023, p. 119-124). The researchers, Saylan and Soyyigit (2023), proposed two ideas: firstly, “self-objectification will be negatively related to subjective well-being,” and secondly, “social appearance anxiety mediates the relationship between self-objectification and subjective well-being” (Saylan & Soyyigit, 2023, p. 122). They gathered information from participants in a classroom setting, asking about their thoughts and socio-demographic details such as age and gender. The results of this research showed that “there was a positive relationship between self-objectification and social appearance anxiety,” and self-objectification was associated with lower subjective well-being (Saylan & Soyyigit, 2023, p. 125). However, social appearance anxiety did not directly affect subjective well-being once body image was considered (Saylan & Soyyigit, 2023). This denotes that feeling like an object (self-objectification) affects happiness (subjective well-being), but it is not only because of worrying about social appearance. As a result of these findings, their first hypothesis was accepted depending on the results, and the second hypothesis was rejected.

In addition, life satisfaction, which constitutes the cognitive component of well-being, is defined by Andrew and Withey (1976) as an individual’s cognitive critical evaluation of his or her own life (Dogan, 2013). This cognitive assessment involves individuals comparing their own perceived lives with the standards or criteria they’ve established. Specifically, as the relationship between the individual’s life currently living and the ideal life she/he wants to live increases, the level of life satisfaction also increases (Mercurio & Laundry, 2008).

Mercurio and Laundry (2008) examined the impact of self-objectification on women’s overall feelings of self-worth and their perceptions of their well-being in terms of life

satisfaction. Specifically, they investigated relationships between self-objectification, body shame, and two well-being indicators (i.e., self-esteem and satisfaction with life) with a sample of 227 female undergraduate students aged from 18 to 31, from the United States (Mercurio & Laundry, 2008, p. 460). The authors, Mercurio and Laundry (2008), conducted a study investigating how certain factors affect well-being. They organized their findings in a sequence: self-objectification leads to body shame, body shame leads to self-esteem, and self-esteem leads to life satisfaction (Mercurio & Laundry, 2008, p. 460). They suggested that understanding body shame plays an important role in comprehending how self-objectification impacts overall well-being. Their research showed significant relationships between these variables, indicating that self-objectification positively correlated with body shame and, in turn, negatively affected self-esteem and life satisfaction (Mercurio & Laundry, 2008, p. 462). As a result, their results demonstrate that self-objectification affects overall life satisfaction through its relation with body shame and self-esteem. Moreover, several studies on women aged undergraduate found that self-objectification is positively correlated with body shame, or feelings of shame about one's physical appearance, whether it is measured as a dispositional characteristic or as a situationally indicated state (e.g., Fredrickson et al., 1998; Tiggemann & Slater, 2001; Mercurio & Landry, 2008).

#### ***1.3.4.1. Veiling/Unveiling and Well-Being***

Altuntas (2010) conducted a comparative study focusing on two different groups of women living in Germany: 24 women who immigrated from Turkey and 12 Western women who later became Muslims. The research investigated the process of forming the Muslim identity and explored the roles this identity performs, as perceived from the women's perspective (Altuntas, 2010). The key finding of this study reveals contrasting approaches: Turkish immigrant women

utilize their Muslim identity to transition from the traditional to modern lifestyle, while Western women who later became Muslims instrumentalize Islam to transition from modern to traditional ways of life, in a completely opposite process (Altuntas, 2010).

In this study, Altuntas stated that one of the immigrant Turkish women expressed a need to distinguish the headscarf issue from tradition. The other comment also was that Turkish women mentioned that they initially adopted the headscarf because they observed their mothers wearing it and perceived it as a traditional practice (Altuntas, 2010). Some participants stated:

- 1) *“When I was 7-8 years old, I went to primary school wearing a headscarf. My mother was veiled, and I saw her wearing a headscarf, I guess I imitated her. However, now I know it was primarily because of religion”* (Altuntas, 2010, p. 14).
- 2) *“There are those who wear the headscarf as a tradition. I wear it for the conscious Islamic religion”* (Altuntas, 2010, p. 14).

As a consequence, women view wearing the headscarf as a responsibility in their Islamic identity rather than a traditional obligation (Altuntas, 2010). This result indicates that women’s Muslim identity directs them to perform religious practices such as wearing a headscarf. As in our predictions in this dissertation, this situation might have positive effects on women’s well-being, as it allows them to fulfill a religious obligation, which can provide a sense of fulfillment and spiritual contentment. This may also contribute to satisfaction with their lives and feeling better. In addition, Sen (1999) highlighted that well-being involves enhancing people’s capabilities to pursue lives they find valuable and meaningful. Thus, “well-being is the freedom to live the lives we choose to live freely” (Sen, 1999; Hadj-Abdou, 2016, p. 227). In order to

enhance well-being for all women necessitates approaches that are sensitive to their diverse positions within power dynamics, as well as their distinct needs and desires (Hadj-Abdou, 2016)

On the other side, Altuntas (2010) mentioned that one of the common observations among Western women who converted later to Muslim, as highlighted in the study, was their criticism of Western culture and values. The participants' perspectives shed light on the West versus the East, Christianity versus Islam, modern versus traditional values, and individualism versus community (Altuntas, 2010, p. 18-19). In this context, religion is considered a deeply ingrained, comprehensive, and readily accessible framework as a solution for the participants' lives. Some of the participants said about their experiences after becoming a Muslim:

- 1) *"I now have a sense of inner peace, purpose, and meaning in life."* (Altuntas, 2010, p. 20).
- 2) *"I have a sense of spiritual happiness within me, understanding of one's purpose, and now I'm looking at life with a different perspective."* (Altuntas, 2010, p. 20).

In the Western women participants, in general, women did not explicitly provide a definitive statement regarding the link between veiling and well-being. Instead, they emphasized that veiling is a subjective matter and advocated for the acceptance of this understanding (Altuntas, 2010). Nevertheless, it was asserted that the religious and cultural traditions associated with Islam had an extremely positive influence on the lives of Western women, and they expressed feeling a stronger connection to traditional values and lifestyles by distancing themselves from modern lives (Altuntas, 2010). As a result, it can be said that while religion and cultural values might be significantly associated with women's satisfaction with life, it can be considered that



the practice of covering will only significantly impact the well-being of women who willingly embrace this religious obligation.

#### **1.4. Aim of The Present Study and Research Questions**

The overall aim of this dissertation was to determine the relation between self-objectification, body concealment, and well-being in two different countries: Turkey and Italy. We expected that this relationship might occur in two different ways for Turkish and Italian women because of cultural and religious reasons (see below).

The research questions of the study are as follows:

*R.Q.1. How are body concealment/exposing and well-being related to Turkish and Italian women?*

*R.Q.2. How does self-determination mediate the relation between self-objectification and body concealment/exposing among Turkish and Italian women?*

## Chapter 2

### Methodology

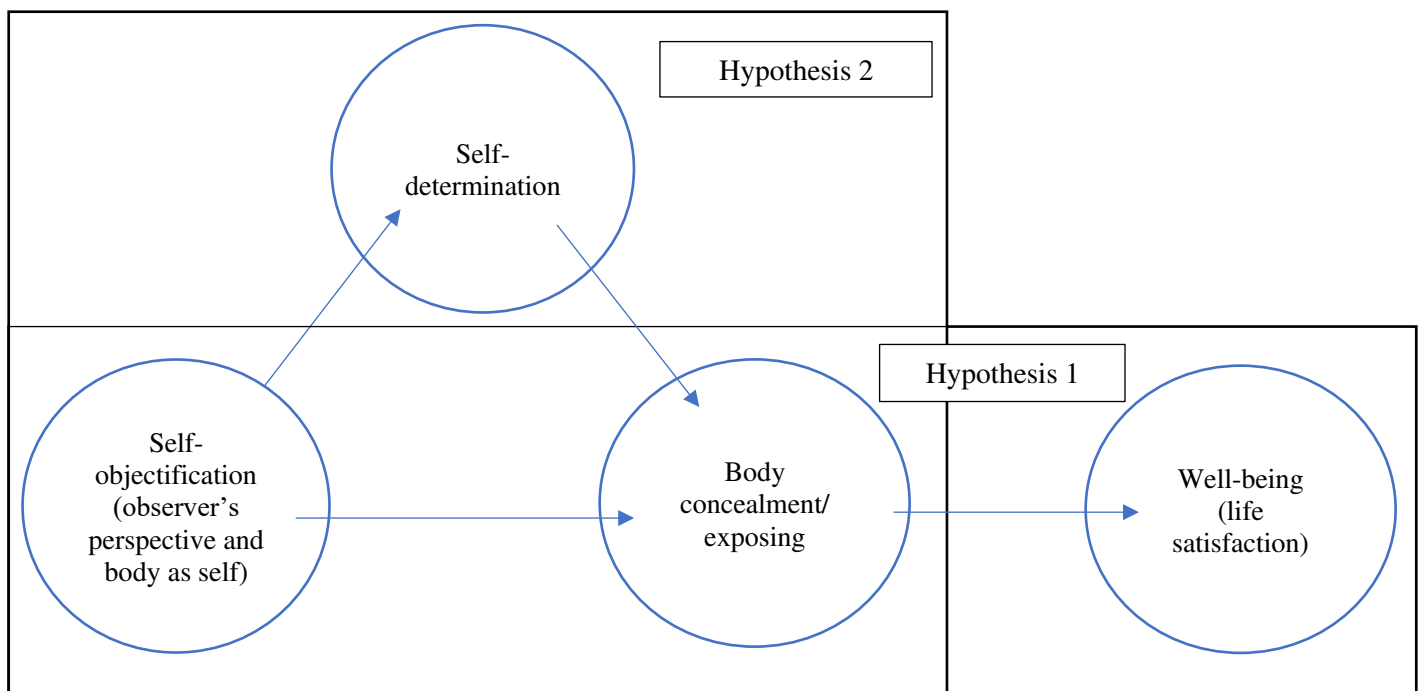
*“You’re unique like all other women”*

- Beauvoir, 1992, p. 55.

#### 2.1. Hypotheses

For this study, we had two hypotheses, however, this dissertation only focused on the first hypothesis (see Figure 2). Specifically, in the present dissertation, we investigated the relation between self-objectification (assessed as the observer’s perspective and body as self), body concealment/exposing, and subjective well-being in two different countries, namely Turkey and Italy.

Figure 2. *Variables of Hypotheses*



The present study was designed to investigate the following predictions:

The first hypothesis aims at examining the relations between body concealment/exposing and well-being among Turkish and Italian women. Specifically, we predicted that;

1a) Body concealment is positively related to well-being in Turkish women.

We expected body concealment to be positively associated with well-being for Turkish women. Our prediction lays on the assumption that Turkey's modesty practices, religious beliefs, and cultural norms and values might lead women to conceal certain parts of their bodies, contributing to well-being by supporting feelings of safety and a sense of self.

By the same logic, we hypothesized that;

1b) Body concealment can be negatively related to well-being in Italian women.

In fact, Italian culture tends to be more liberal in terms of clothing than Turkish cultural norms, Italian women might feel less societal pressure and expectations to conceal their bodies. Further, religious practices and beliefs may have less influence on women's choices regarding body concealment compared to Turkey.

The second hypothesis aims to determine whether self-determination might mediate the relationship between self-objectification and body concealment (and body exposing). We predicted that this might occur in two different ways for Turkish and Italian women, most likely because of cultural and religious reasons. Specifically, we predicted that;

2a) The relation between self-objectification and body concealment (or body exposing) is mediated by lower levels of self-determination in Turkish women.

In Turkey, women are more likely to report higher levels of self-objectification and conceal their bodies more compared to Italian women, and this might be explained by lower levels of self-determination. In fact, it is a controversial point whether women conceal themselves by their own choices and decisions, that is, under the influence of both cultural norms and religious rules, women might accept concealing/veiling as an obligation. By the same logic, we also predicted that;

2b) The relation between (high or low) levels of self-objectification and (high or low) levels of body concealment (and low or high) levels of body exposing) is mediated by higher levels of self-determination in Italian women as compared to Turkish women.

This might depend on different cultural and religious norms. However, in this dissertation, we only focused on Hypothesis 1.

## **2.2. Participants**

### ***2.2.1. Among Turkish Participants***

Turkish participants included women over the age of 18 and natives of Turkish. There were a total number of 277 participants in the online questionnaire. We excluded from the analyses all those participants failing the attention check items and those who did not select

“female” as their gender, resulting in a final sample of 156 participants. Among the 156 participants, ages ranged between 20 and 57 ( $M = 31,28$ ,  $SD = 8,66$ ).

As regards the education level, the majority of Turkish women ( $N=91$ , 58%) reported having an associate degree/undergraduate degree diploma.

As for job status, the majority of Turkish women ( $N=73$ , 47%) reported being employed workers.

On average, Turkish participants rated their subjective economic class, measured on a scale that ranged from 0 (lowest) to 100 (highest), as middle class ( $M=59$ ,  $SD=17,41$ ).

We also assessed religious beliefs through three questions. Specifically, we asked participants to report a) religious identification (e.g., “*What is your religion, if any?*”), b) whether they identify as religious persons (e.g., “*Do you consider yourself a religious person?*”), and c) whether their religion has some specific norms of clothing (e.g., “*In your way of dressing, do you have any precautions related to your religion, such as wearing the headscarf or not wearing short clothes?*”).

152 Turkish participants indicated this question. 133 Turkish women (85%) reported Islam as their religion, 7 participants (5%) were Atheists, and 12 participants (8%) chose the “other” option. As the other option, they stated some religions such as Deism, Agnosticism, and Paganism. There were not any participants who chose Christianity and Judaism. There were 4 (3%) missing answers to this question.

As for the second question, 69 Turkish women (44%) reported they were religious, whereas 74 women (47%) were not religious. There were 13 (8%) missing answers to this question.

In the last question, while 61 Turkish women (39%) reported that there was a precaution regarding religion in clothing style, 89 women (57%) stated that there was no precaution. There were 6 missing (4%) answers to this question.

### ***2.2.2. Among Italian Participants***

A total of 237 Italian participants voluntarily took part in the online survey. We excluded from the analyses all those who did not complete the questionnaire or failed the attention check items and those who did not select “female” as their gender, resulting in a final sample of 168 women. Among the 168 participants, the maximum age was 45 years, the minimum age was 18 years. ( $M = 26,23$ ,  $SD = 5,54$ ).

As regards the education level, the majority of Italian women ( $N=72$ , 43%) reported having an undergraduate degree diploma.

As for job status, the majority of Italian women ( $N=63$ , 38%) reported to be student.

On average, Italian participants rated their subjective economic class, measured on a scale that ranged from 0 (lowest) to 100 (highest), as middle class ( $M=54$ ,  $SD=17$ ).

With regards to the religion/religion identification, 145 Italian participants indicated this question. 90 Italian women (54%) were reported to be Atheists, 49 participants (29%) were Christianity, 1 participant (1%) was Islam, and 5 participants (3%) chose the “other” option. There were 23 (14%) missing answers to this question.

As for the second question, 27 Italian participants (16%) reported they were religious, whereas 123 women (73%) were not religious. There were 18 (11%) missing answers to this question.

In the last question, while 1 Italian woman (1%) reported that there was a precaution regarding clothing style, 150 participants (89%) stated that there was no precaution. There were 17 (10%) missing answers to this question.

### **2.3. Procedure**

The present study was approved by the Ethical Committee of the School of Psychology of the University of Padua (code 229-a).

A total of nine scales were used in the present study (see measures below). The Turkish translation of seven of the scales was made by the author of this dissertation, and the back-translation was made by a bilingual person unrelated to the research. Two scales had validated Turkish adaptations: The Sexual Objectification and Beliefs and Behaviors Scale (SOBBS) and The Interpersonal Sexual Objectification Scale (ISOS), and those translations were used for the questionnaire of the present study.

The present study was based on the administration of an online questionnaire to Turkish samples by using the snowball technique. The questionnaire was built on Qualtrics ([www.qualtrics.com](http://www.qualtrics.com)) and disseminated through the same link via social media (Instagram, WhatsApp, LinkedIn) and it was sent to university students and graduates via e-mail through Turkish Education Association (TED) University communities.

The first page of the questionnaire included an informed consent form. This form notified subjects about the nature of the study; the aim of the study; the evaluation in different countries (Turkey and Italy); the number of sections and questions to be completed; the approximate time required to complete it (8 minutes); that responses would be kept confidential; and that e-mail addresses were written for any clarifications. After reading the informed consent form, participants were asked to choose either “*I consent*” or “*I do not consent.*”

In the last part of the questionnaire, we debriefed participants on our objectives, goals, and hypotheses. Additionally, a box was left for participants to leave comments, and the questionnaire was completed by thanking them for their participation.

## **2.4. Measures**

The instruments in the present study were as follows: the Sexual Objectification and Beliefs and Behaviors Scale (Lindner & Tantleff-Dunn, 2017; adapted by Demir Kaya & Cok, 2023), the Sense of Control Scale (Mirowsky & Ross, 1991), Self-Determination Scale (ad-hoc scale), Body-Concealment Scale (Cervone, et al., (in prep)), Life Satisfaction Scale (World Value Survey), Interpersonal Sexual Objectification Scale (Kozee et al., 2007; adapted by Demiroz & Capri, 2018), Gender Role Beliefs Scale (Brown & Gladstone, 2012), and Gender-Specific System Justification Scale (Kay & Jost, 2005) (see below).

Table 1. *Measures and Item examples used in the questionnaire*

<b>Construct</b>	<b>References</b>	<b>Sample Item(s)</b>
Sexual Objectification Beliefs and Behaviors	Lindner & Tantleff-Dunn, 2017; adapted by Demir Kaya & Cok, 2023	<i>“I consider how my body will look to others in the clothing I am wearing”</i>
Sense of Control	Mirowsky & Ross, 1991	<i>“I have little control over the bad thing that happen to me”</i>
Self-Determination	Ad-hoc scale	<i>“I always feel free to choose what to wear”</i>
Body Concealment and Exposing	Cervone, Formanowicz, Galdi, Guizzo, Ruzzante, Vezzoli & Suitner, (in prep)	<i>“I avoid wearing “revealing” clothes (e.g. bathing suits, tank tops, or shorts)”</i>
Life Satisfaction Scale	World Value Survey	<i>“I am satisfied with my life”</i>
Interpersonal Sexual Objectification	Kozee et al., 2007; adapted by Demiroz & Capri, 2018	<i>“How often have you noticed someone leering at your body?”</i>
Gender Role Beliefs	Brown & Gladstone, 2012	<i>“Women with children should not work outside the</i>



		<i>home if they don't have to financially"</i>
Gender-Specific System		<i>"The division of labor in families generally operates as it should"</i>
Justification	Kay & Jost, 2005	
Age		<i>"Compared to the average Turkish family, how is your family economically?"</i>
Education Level		
Work Status	Socio-demographic	
Socioeconomic Status	Information Form	<i>"In your way of dressing, do you have any precautions related to your religion? (e.g. wearing the headscarf, or not wearing short clothes)"</i>
Religion/Religiousness (not mandatory to respond)		

#### **2.4.1. The Sexual Objectification Beliefs and Behaviors Scale (SOBBS)**

The Sexual Objectification Beliefs and Behaviors Scale (SOBBS) by Lindner & Tantleff-Dunn (2017), includes 14 items, such as *"I consider how my body will look to others in the clothing I am wearing"* that assess self-objectification. Items are answered using a 5-point Likert-type scale ranging from strongly disagree (1) to strongly agree (5), and the scale has two sub-dimensions: observer's perspective (7 items) and body as self (7 items).

The sub-dimension of the observer's perspective considers the level to which a person takes others' perspectives into account when evaluating her body. The sub-dimension of the body as self refers to the person's evaluation of her body through other characteristics, thus seeing her body as an entity representing herself. The SOBBS is regarded as a highly significant measuring tool in revealing the level of objectification in numerous ways since it

simultaneously focuses on the cognitive and behavioral components of self-objectification in women (Lindner & Tantleff-Dunn, 2017).

The adapted Turkish version was used in the scale of the present study. The validity and reliability study of the scale in Turkish was carried out by Demir Kaya & Cok, (2018).

We averaged the 7 items referring to the subscale of observer perspective and the 7 items referring to the subscale of the body as self; respectively,  $\alpha = 0,86$ ,  $\alpha = 0,81$  for the Turkish sample and  $\alpha = 0,90$ , and  $\alpha = 0,81$  for the Italian sample.

#### ***2.4.2. Sense of Control Scale***

The Sense of Control Scale by Mirowsky & Ross (1991) contains 8 items, such as “*I have little control over the bad things that happen to me*” that assess the sense of control. The scale has a 4-point Likert-type scale, but in the present study, items are answered using a 5-point Likert-type scale ranging from strongly disagree (1) to strongly agree (5). The items of scale depend on a person’s sense of control, defensiveness, and agreement orientation. The scale has two sub-dimensions and two possible outcomes: positive internal control and negative internal control.

I translated the original version of the scale into Turkish. After the first translation, a bilingual person in Turkish-English speaking checked the translations to be used in the present study scale in Turkish.

We averaged the 8 items referring to the control;  $\alpha = 0,61$  for the Turkish sample and  $\alpha = 0,29$  for the Italian sample.

#### ***2.4.3. Self-Determination Scale***

The Self-Determination Scale is an ad-hoc scale. The scale includes 4 items, such as “I am free to dress how I want,” which examines the level of self-determination. Items are answered using a 5-point Likert-type scale ranging from strongly disagree (1) to strongly agree (5).

I translated the original version of the scale in English into Turkish.

We averaged the 4 items referring to self-determination;  $\alpha = 0,75$  for the Turkish sample, and  $\alpha = 0,76$  for the Italian sample.

#### ***2.4.4. Body-Concealment Scale***

The Body-Concealment Scale was administered by Cervone et al., (in prep). The scale includes 10 items such as “*I avoid wearing “revealing” clothes (e.g., bathing suits, tank tops, or shorts)*” or “*I enjoy drawing attention on my figure or some parts of my body*” that assess whether to conceal the body, expose the body, and draw attention to the body. Items are answered using a 5-point Likert-type scale ranging from strongly disagree (1) to strongly agree (5). The scale has 2 sub-dimensions; concealment (5 items) and exposing (5 items).

I translated the original version of the scale in English into Turkish. After the first translation, the back-translation was made by a bilingual person.

We averaged the 5 items referring to the body concealment and the 5 items referring to the body exposing; respectively,  $\alpha = 0,87$ , and  $\alpha = 0.84$  for the Turkish sample and  $\alpha = 0.84$ , and  $\alpha = 0,90$  for the Italian sample.

#### ***2.4.5. Life Satisfaction Scale***

The Life Satisfaction Scale was administered by the World Value Survey. The scale includes 2 items, such as “*I am satisfied with my life,*” that assess happiness and life satisfaction. Items are answered using a 5-point Likert-type scale ranging from strongly disagree (1) to strongly agree (5).

I translated the original version of the scale in English into Turkish.

We averaged the 2 items referring to life satisfaction;  $\alpha = 0.90$  for the Turkish sample, and  $\alpha = 0,88$  for the Italian sample.

#### ***2.4.6. Interpersonal Sexual Objectification Scale (ISOS)***

The Interpersonal Sexual Objectification Scale (ISOS) by Kozee, Tylka, Augustus-Horvarth, and Denchik (2007) consists of 15 items such as “*How often have you noticed someone leering at your body?*” or “*How often has someone made a degrading sexual gesture towards you?*” that assess the level of sexual objectification in women. Items are answered by using a 5-point Likert-type scale ranging from never (1) to almost always (5), and the scale has two sub-dimensions: body evaluation and unwanted explicit sexual advances.

The adapted Turkish version was used in the scale of the present study. The validity and reliability study of the scale in Turkish was carried out by Demiroz & Capri (2018). The Turkish version of the scale was sent to me via e-mail by Prof. Burhan Capri.

We averaged the 11 items referring to body evaluation and the 4 items referring to sexual advances; respectively,  $\alpha = 0,91$  and  $\alpha = 0,79$  for the Turkish sample,  $\alpha = 0,91$  and  $\alpha = 0,83$  for the Italian sample.

#### ***2.4.7. Gender Roles Beliefs Scale (GRBS)***

The Gender Roles Beliefs Scale by Brown & Gladstone (2012) includes 10 items, such as “*Women with children should not work outside the home if they don’t have to financially.*” that assess gender role stereotypes. Items are answered using a 5-point Likert-type scale ranging from strongly disagree (1) to strongly agree (5).

I translated the original version of the scale in English into Turkish.

We averaged the 10 items referring to gender roles;  $\alpha = 0,84$  for the Turkish sample, and  $\alpha = 0,65$  for the Italian sample.

#### **2.4.8. Gender-Specific System Justification (GSJ)**

The Gender-Specific System Justification Scale by Kay & Jost (2005) includes 8 items, such as “*The division of labor in families generally operates as it should,*” that assess gender-specific system justification. The scale has a 9-point scale to indicate the strength of agreement or disagreement, such as the agreement with items a, b, d, e, f, h, and disagreement with items c and g. However, in the present study, items are answered using a 5-point Likert-type scale ranging from strongly disagree (1) to strongly agree (5).

I translated the original version of the scale in English into Turkish.

We averaged the 7 items referring to gender-specific system justification;  $\alpha = 0,61$  for the Turkish sample, and  $\alpha = 0,65$  for the Italian sample.

After responding all these items, participants were asked to report their demographic information, they were debriefed about the aims of the study and thanked for the collaboration.

## **2.5. Analytic Plan**

Data were analyzed using IBM SPSS Statistics software.

First, we calculated Cronbach's alpha, the means, and standard deviations for all the variables in the survey. We then computed descriptive statistics among all variables for Turkish and Italian sample.

Following this, we ran correlations among all the variables for both Turkey and Italy.

## Chapter 3

### Results

*“When one is an object, not a subject,  
all of one’s own physical and sexual impulses  
and interests are presumed not to exist independently.*

*They are to be brought into existence  
only by and for others -controlled, defined, and used”*

- Jean Baker Miller, 1986, p. 60.

#### 3.1. Descriptive Statistics

This part presents the results of descriptive variables. The mean and standard deviations of the present study, all variables for Turkish and Italian participants, are shown in Table 1.

Table 2. *Descriptive statistics of all variables for Turkish and Italian participants*

	<b>Country</b>	<b>M</b>	<b>SD</b>
<b>Observer’s Perspective</b>	turkey	<b>2,60</b>	<b>0,95</b>
	italy	<b>3,15</b>	<b>0,97</b>
<b>Body as Self</b>	turkey	<b>1,64</b>	<b>0,67</b>
	italy	<b>1,82</b>	<b>0,64</b>
Self-determination	turkey	3,97	0,84
	italy	3,67	0,84
<b>Body Concealment</b>	turkey	<b>2,95</b>	<b>1,21</b>
	italy	<b>2,47</b>	<b>0,94</b>
<b>Body Exposing</b>	turkey	<b>1,94</b>	<b>0,87</b>
	italy	<b>2,41</b>	<b>0,93</b>
<b>Life Satisfaction</b>	turkey	<b>3,60</b>	<b>1,01</b>

	italy	<b>3,52</b>	<b>0,93</b>
Body Evaluation	turkey	2	0,75
	italy	2,80	0,81
Sexual Advances	turkey	1,48	0,57
	italy	2,08	0,83
Gender Roles	turkey	2,28	0,82
	italy	1,49	0,41
Positive Internal Control	turkey	3,96	0,83
	italy	3,61	0,76
Negative Internal Control	turkey	3,47	0,90
	italy	3,32	0,89

*Note: N (Turkey) = 156; N (Italy) = 168.*

### **3.2. Correlations Among Variables for Turkey and Italy**

Understanding the relation between variables of self-objectification (observer's perspective and body as self), body concealment/exposing, and well-being (life satisfaction) for Turkish and Italian participants plays an important role in this dissertation because our research objective was to investigate the relations between body concealment/exposing and well-being among Turkish and Italian women. This part represents correlations among these five variables between the Turkish and Italian participants.

All the correlations are reported in Table 3.

#### **3.2.1. Among Turkish Participants**

In the Turkish participants, the findings demonstrate that there was a very weak negative relationship between body concealment and the observer's perspective. Further, the results also



show that there was a very weak negative relationship between body concealment and body as self for the Turkish sample.

In light of these findings, specifically depending on body concealment and self-objectification, our results showed that the correlation was weak, it is meaning that the relationship was not very strong. In fact, in contrast to the prevailing findings reported in the literature (Fredrickson & Roberts, 1997; Noll & Fredrickson, 1998; Kozee et al., 2007; Moradi & Huang, 2008; Calogero & Thompson, 2009; Aubrey & Frisby, 2011), our study showed a notable disparity in the outcomes.

Moreover, our findings indicated that there was a moderate negative relationship between life satisfaction and body as self. This suggests that Turkish women who perceive their bodies as central to their identity tend to report lower levels of life satisfaction. Further, there was a weak negative relationship between life satisfaction and the observer's perspective for the Turkish sample. This result indicates that Turkish women who place more importance on how others perceive their bodies tend to report slightly lower levels of life satisfaction. Lastly, there was a moderate positive relationship between life satisfaction and body concealment for the Turkish sample. This suggests that Turkish women who engage in concealing their bodies, possibly due to cultural and religious reasons, tend to report higher levels of life satisfaction.

### ***3.2.2. Among Italian Participants***

The results demonstrated that Italian participants showed a stronger association between body concealment and the observer's perspective compared to Turkish participants: this might indicate that for Italian participants, there was a tendency for increased adoption of the observer's perspective to correspond with greater levels of body concealment.

Further, Italian participants indicated a positive stronger association between body concealment and body as self compared to Turkish participants: for the Italian participants, the more they perceived their bodies as a part of themselves, the more they tended to conceal their bodies. On the contrary, this relationship is less strong among Turkish participants.

Moreover, for the Italian sample, there was a moderate negative relationship between life satisfaction and body concealment. Thus, the findings showed that there were significant differences in the association between life satisfaction and body concealment/exposing among Turkish and Italian participants: while in Turkish participants, higher levels of life satisfaction were associated with greater tendencies towards body concealment, in Italian participants, higher levels of life satisfaction were linked to lower levels of body concealment.

Additionally, for the Italian sample, there was a weak positive relationship between life satisfaction and body exposing. This might indicate that whereas higher levels of life satisfaction corresponded with lower levels of body exposing for Turkish participants, higher levels of life satisfaction were associated with higher levels of body exposing.

Table 3. Correlations among the present study of all variables in Turkey and Italy

	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
1. Observer's Perspective	1	.64**	-.22**	-0.05	.37**	-.18*	.25**	.20*	0.002	.18*	.18*
2. Body as Self	.58**	1	-.28**	-0.08	.38**	-.24**	.25**	.16*	0.03	0.02	0.07
3. Self-determination	-.40**	-.31**	1	0.07	-.25**	.45**	-.16*	-.23**	0.16	.17*	0.03
4. Concealment	.31**	.19*	-.37**	1	-.52**	.24**	-.54**	-.27**	.57**	-0.01	0.13
5. Exposing	0.07	.25**	0.14	-.52**	1	-.33**	.50**	.32**	-.33**	-0.02	-.17*
6. Life Satisfaction	-.35**	-.41**	.32**	-.32**	0.11	1	-.33**	-.25**	.28**	0.11	-0.05
7. Body Evaluation	.32**	.23**	-0.14	0.01	.25**	0.02	1	.62**	-.37**	0.01	-0.07
8. Sexual Advances	.33**	.33**	-.22**	0	.23**	-0.04	.64**	1	-.21**	0.02	-0.10
9. Gender Roles	-0.15	0.007	0.100	-0.06	0.10	0.12	-0.04	-0.14	1	-0.096	0.15
10. Positive Internal Control	-.21**	-.25**	.33**	-.29**	0.09	.47**	.16*	0.06	.17*	1	.37**
11. Negative Internal Control	.31**	.27**	-0.03	0.03	0.06	-.30**	.18*	.28**	-0.08	0.03	1

Note: \*\* $p < 0,01$ , \* $p < 0,05$ , Correlations reported in the upper-right diagonal refer to Turkish sample ( $N=156$ ); correlations reported in the lower diagonal refer to Italian sample ( $N=168$ ).

## Chapter 4

### Discussion

*“Two separate beings, in different circumstances,  
face to face in freedom and  
seeking justification of their existence through one another,  
will always live an adventure full of risk and promise.”*

- Simone de Beauvoir, 2011, p. 305.

#### 4.1. General Comments

This dissertation aimed to understand whether body concealment affects subjective well-being in a sample of Turkish and Italian women and, if so, whether there might be a difference between women belonging to these two different cultures. In particular, we intended to answer the question of whether women’s tendency to conceal or cover their body parts affects their motivation to be satisfied with their lives by comparing Turkish and Italian participants. In order to answer this question, we considered self-objectification theory: even though objectification theory does not directly discuss the role of clothing, some studies have been conducted on the relation between objectification theory and the type of dress. These investigations have employed different aspects of clothing to manipulate self-objectification (Tiggemann & Andrew, 2012). Further, in this dissertation, we discussed the significance of clothing, particularly focusing on the wearing of headscarves within Turkish culture and religion. Examples and interpretations were provided based on the headscarf and other specific types of clothing (long and low-cut clothes) chosen to adhere to religious obligations.

In light of our research findings, we found evidence to support our hypotheses. Specifically, our first hypothesis (Hypothesis 1a), which showed a positive correlation between body concealment and well-being in Turkish women, was supported. Similarly, our second hypothesis (Hypothesis 1b), suggesting a negative association between body concealment and well-being for Italian women, was also supported.

Indirect evidence from the last literature (Fredrickson & Roberts, 1997; Noll & Fredrickson, 1998; Kozee et al., 2007; Moradi & Huang, 2008; Calogero & Thompson, 2009) would suggest that several factors, such as societal and cultural influences and media representations, contribute to the framework of self-objectification among women. However, this is not directly in line with what we predicted because, specifically, our study centers on investigating how women's tendency to conceal their bodies, thus objectifying themselves, influences their subjective well-being. Further, we formulated our predictions, particularly between Turkey and Italy, by considering cultural and religious distinctions.

For example, as a study in light of our hypothesis, despite not directly, the research by Legate (2020) delved into Muslim-majority countries such as Iran and Saudi Arabia, examined the autonomous motivations behind veiling experiences and their potential impacts, whether positive or negative, on women's religious clothing experiences and investigating the relationship between veiling practices and the life satisfaction of Muslim women (Legate et al., 2020). Their findings showed that having autonomous motivations for wearing a veil consistently correlated with greater positive experiences and lower negative experiences while wearing it, as well as higher levels of life satisfaction (Legate et al., 2020). Overall, this study demonstrates that there is a positive significant relationship between body concealment and life satisfaction among Muslim women.

By highlighting the positive effects of veiling on women's well-being (life satisfaction) among Muslim women, the research indirectly supports the notion that body concealment,

which is often associated with veiling practices, might contribute positively to the well-being of Turkish women. This suggests that for Turkish women, who might adhere to cultural and religious norms that promote body concealment through practices such as veiling, this behavior may serve as a source of empowerment and satisfaction. Further, it reflects the autonomy and positive experiences associated with veiling, as discussed by Legate et al., (2020), and shows that similar factors could influence the well-being outcomes of Turkish women in our study.

Furthermore, the negative association between body concealment and well-being observed among Italian women is consistent with existing literature on self-objectification, body concealment, and well-being concerns. Body concealment is not a prevalent cultural practice in Italian culture in the same way it is in Turkish culture and religion. Additionally, Italian culture is more modern compared to Turkey, and cultural, religious, and social norms and pressures are less common than in Turkey. There might be fewer compulsory and necessary impacts for Italian women to conceal their bodies. Therefore, when Italian women conceal their bodies, the level of their well-being might decrease because of an unusual cultural pattern.

As we discuss the correlations depending on variables of self-objectification, body concealment, and life satisfaction, in Turkey, mostly in the eastern, southeastern, and northeastern regions, Turkish women often feel compelled to adhere to strong family expectations, desires, and traditional standards of appearance and clothing. This adherence can lead to increased pressure and potential discontentment. Women in rural areas of these regions might conform to traditional local customs in their dress as it aligns with longstanding societal norms and ideals. In doing so, while women's self-objectification may depend on the perspectives of others, they also encounter challenges in making their own decisions regarding their bodies, influenced by societal ideals. Thus, these aspects may cause women to conceal their bodies in accordance with social norms, which affects their self-objectification and might lead to a decrease in women's well-being.

Another example is that in recent times, the wearing of headscarves by young women in Turkey has been greatly admired and appreciated by others with a more conservative perspective. Young women who choose to wear the headscarf are congratulated, receive gifts from others, and are celebrated for being perceived as “on the right path.” Specifically, when society persistently imposed this perspective in a positive way towards viewing headscarves positively, has led to the organization of celebrations, sometimes even for girls under 18 ages, known as “Hijab Entry Parties.” During these celebrations, cakes are adorned with messages like “*I am valuable with my headscarf*” (Haberet.com, 2023). This reinforces the notion that wearing a headscarf adds value to an individual, further perpetuating the celebration and societal approval of this choice. It allows the person to infer that feeling valuable depends on wearing a headscarf. Thus, overall, societal norms and attitudes surrounding them might create an environment where women feel pressure to conform to certain standards of clothing, potentially negatively influencing their well-being.

In addition to our findings and discussions, insights shared by Turkish participants in the comment part of our questionnaire provided further context for interpreting the results. Specifically, these comments shed light on various aspects of body concealment, body exposing, and subjective well-being. For example, some participants noted that:

1) “*...in some of my responses, I mentioned that I was not completely free in my clothing choices due to my past practice of wearing a headscarf and dressing modestly. Over time, my clothing preferences changed, and I no longer had a problem with clothing. However, since my family still “opposed” to me wearing revealing and low-cut clothing. I am mindful of their preferences to avoid causing tension or discomfort. As our interactions are infrequent, I can tolerate this.*”

The participant here stated that she did not feel free while wearing the headscarf, and then although she did not continue to wear it, she could not wear exactly what she wanted because of her family's expectations. This comment might be related to our predictions depending on cultural and religious patterns, but it did not completely support our hypothesis. Thus, we can interpret that the participant was not happy and satisfied with concealing her body and wearing what she wanted, so body concealment might not be positively relevant to the participant's well-being. Another comment is that:

2) *“Drawing from my own life experiences, I’ve noticed that young girls who are raised in a conservative family often initially conform to clothing choices that may not align with their personal style or comfort once they’re on their own. However, I was always determined to wear the clothes I wanted, but it was impossible for my family to adjust to this. When I moved to another city, I started to wear clothes that I really wanted and felt good in. As my level of freedom increased, the importance of appearance to me also increased.”*

By the same logic, in this expression, the participant who grew up in a conservative family cannot choose clothes that depend on her own decisions because of the influence of her family. This also might be related to our predictions depending on cultural and religious patterns, but it did not completely significant our hypothesis. Indeed, we can say that the participant's sense of freedom and happiness was affected positively by moving to another city as she no longer felt the pressures imposed by her family because she could dress as she wanted without feeling the need to conceal her body.



On the other hand, the participant stated about body concealment:

3) *“A woman’s character was created as precious. It should be safeguarded like a diamond or an emerald to prevent it from falling into the wrong and evil. A woman achieves freedom not through revealing herself but by concealing herself...”*

In this point, it is important to consider the religious perspective expressed by the participant. She emphasized that concealing women’s bodies protects them against evil intentions, thus allowing them a sense of freedom. From this viewpoint, it can be inferred that when women conceal their bodies, their levels of well-being might be enhanced. This expression aligns with our hypothesis because as it suggests a positive correlation between body concealment and women’s well-being. Consequently, the participant’s viewpoint provides valuable support for our findings and emphasizes the importance of our study in comprehending the correlation between body concealment and women’s subjective well-being.

Overall, our study sheds light on the intricate and multifaceted connection between body concealment and subjective well-being. Through our study, we have come to recognize that body concealment manifests in various contexts across different cultures and religions; in cultures where body concealment is prevalent, covering the body with a headscarf or related thing might empower women and grant them a sense of autonomy, thereby enhancing their subjective well-being. Conversely, in cultures where body concealment is uncommon, like most of the Western societies, it might result in decreased life satisfaction and diminished happiness.

#### **4.2. Limitations and Future Perspectives**

Although the present study provides valuable insights into various variables among Turkish and Italian women, several limitations need to be acknowledged.

First of all, this study concerned data collection from a group of participants at a single point in time; this situation might complicate discerning the underlying causes for the complex relationships between variables such as body concealment/exposing, self-objectification, and subjective well-being based only on a single snapshot because the variables of body concealment/exposing or subjective well-being might vary over time in response to various social and contextual situations.

In future research, the relationship between body concealment and subjective well-being might be investigated by considering the research question of longitudinal research; “How does the relationship between body concealment and well-being evolve over time for Turkish and Italian women?” This research question would allow for the exploration of changes in the relationships between variables across multiple time points, providing insight into the dynamic nature of this association and a clearer understanding of how body concealment and subjective well-being interact and evolve in response to different social and contextual circumstances.

Secondly, the snowball technique used to determine the sample of this study, that is, via social media or by sending the link of the questionnaire to know and accessible people, might have caused sampling bias. Additionally, social desirability in the self-reported answers cannot be ignored as a potential threat because this might decrease the reliability of answers. Future studies may consider this limitation and may use other sampling methods to include a more representative population of Turkish and Italian women.

Lastly, considering the cross-cultural study, we had to translate some of the scales we used (those that were not adapted versions) from English to Turkish and Italian. Translation of the scales may distort the meaning of some questions, and some concepts may not have the same meaning in two languages. It denotes that since both versions were back-translated from

English, we cannot be sure that the Italian version is directly comparable to the Turkish version. Therefore, these situations may affect the validity of the study's findings. In future research, someone who is bilingual in Italian and Turkish might support the back-translation process of the scales.

### **4.3. Conclusions**

To put it in a nutshell, this dissertation shows that the extent to which women conceal their bodies a) might affect their subjective well-being and b) might differ depending on their cultural and religious backgrounds; further, the relationship between this behavior and women's well-being can also vary depending on these influences. Moreover, by highlighting the essence of self-objectification, this study demonstrates not only women can shape their attitudes and behaviors towards their bodies with their own decisions but also the possible interactions of these behaviors with social and cultural factors. This situation surely plays an effective role in the well-being of women. We anticipate that this study and all future related studies will raise awareness regarding the various situations and environments in which body concealment occurs, thereby fostering a more comprehensive understanding of its impact on the well-being of women from different backgrounds.

## References

- Agatekin, E. (2016). Türkiye’de Kadın Gözüyle Kadın Olmak Sorunsalı ve Çağdaş Türk Seramik Sanatından İzlenimler. *7(15)*, 77-90.
- Akboga, S. (2020). Türkiye siyasi ve toplumsal hayatında başörtüsünün değişen anlamları. *Liberal Düşünce*.
- Altuntas, N. (2010). Kadın ve Bir Kimlik Olarak Araçsallaşan İslam: Almanya’da Karşılaştırmalı Bir İnceleme. *Sosyoloji Araştırmaları Dergisi*, *13(2)*, 1-40.
- Aubrey, J. S., & Frisby, C. M. (2011). Sexual objectification in music videos: A content analysis comparing gender and genre. *Mass communication and society*, *14(4)*, 475-501.
- Baldissari, C., Andrighetto, L., Gabbiadini, A., & Volpato, C. (2017). Work and freedom? Working self-objectification and belief in personal free will. *British Journal of Social Psychology*, *56(2)*, 250-269.
- Baldissari, C., Andrighetto, L., Gabbiadini, A., Valtorta, R. R., Sacino, A., & Volpato, C. (2019). Do self-objectified women believe themselves to be free? Sexual objectification and beliefs in personal free will. *Frontiers in Psychology*, *10*, 1867.
- Breines, J. G., Crocker, J., & Garcia, J. A. (2008). Self-objectification and well-being in women’s daily lives. *Personality and Social Psychology Bulletin*, *34(5)*, 583-598.
- Brown, M. J., & Gladstone, N. (2012). Development of a short version of the gender role beliefs scale. *International Journal of Psychology and Behavioral Sciences*, *2*, 154-158. <https://doi.org/10.5923/j.ijpbs.20120205.05>.
- Calogero, R. M. (2004). A test of objectification theory: The effect of the male gaze on appearance concerns in college women. *Psychology of Women Quarterly*, *28(1)*, 16-21.
- Calogero, R. M. (2012). Objectification theory, self-objectification, and body image.

- Calogero, R. M., & Thompson, J. K. (2009). Potential implications of the objectification of women's bodies for women's sexual satisfaction. *Body image*, 6(2), 145-148.
- Calogero, R. M., Davis, W. N., & Thompson, J. K. (2005). The role of self-objectification in the experience of women with eating disorders. *Sex Roles*, 52, 43-50.
- Calogero, R. M., Tantleff-Dunn, S. E., & Thompson, J. (2011). *Self-objectification in women: Causes, consequences, and counteractions*. American Psychological Association.
- Carkoglu, A. (2009). Women's choices and head cover in Turkey: An empirical assessment. *Comparative Studies of South Asia, Africa and the Middle East*, 29(3), 450-467.
- Cervone, C., Formanowicz, M., Galdi, S., Guizzo, F., Ruzzante, D., & Suitner, C. (2023). Body concealment scale. (Unpublished scale). University of Padua, Padua.
- Chirkov, V., Ryan, R. M., Kim, Y., & Kaplan, U. (2003). Differentiating autonomy from individualism and independence: a self-determination theory perspective on internalization of cultural orientations and well-being. *Journal of Personality and Social Psychology*, 84(1), 97.
- Cinar, A. (2008). Subversion and subjugation in the public sphere: Secularism and the Islamic headscarf. *Signs: Journal of Women in Culture and Society*, 33(4), 891-913.
- Cindoglu, D., & Zencirci, G. (2008). The headscarf in Turkey in the public and state spheres. *Middle Eastern Studies*, 44(5), 791-806.
- Daniels, E. A., Zurbriggen, E. L., & Ward, L. M. (2020). Becoming an object: A review of self-objectification in girls. *Body Image*, 33, 278-299.
- Davison, T. E., & McCabe, M. P. (2005). Relationships between men's and women's body image and their psychological, social, and sexual functioning. *Sex Roles*, 52, 463-475.
- De Beauvoir, S. (1949). 2011. *The Second Sex*. (Trans.) C. Borde & SM Chevalier. New York: Vintage eBooks.

- De Beauvoir, S. (1952). *The Second Sex*, HM Parshley. *New York: Vintage*. (Original work published 1949).
- De Beauvoir, S. (1989). *The Second Sex*, HM Parshley. *New York: Vintage*.
- De Beauvoir, S. (1992). *All men are mortal: A novel*. WW Norton & Company.
- Demir Kaya, M., & Cok, F. (2023). Kendini Nesneleştirme İnanç ve Davranışları Ölçeğinin Genç Kadınlar Üzerinde Geçerlik ve Güvenirlik Çalışması. *Akdeniz Kadın Çalışmaları ve Toplumsal Cinsiyet Dergisi*, 6(1), 46-66.
- Demiroz, Z., & Capri, B. (2018). Turkish Adaptation of Interpersonal Sexual Objectification Scale: A Reliability and Validity Study. *Cukurova University Faculty of Education Journal*, 47(1), 285-307.
- Diener, E., & Emmons, R. A. (1984). The independence of positive and negative affect. *Journal of Personality and Social Psychology*, 47(5), 1105.
- Diener, E., & Suh, E. M. (2000). Measuring subjective well-being to compare the quality of life of cultures. *Cultures and Subjective Well-being*, 3, 12.
- Dogan, G. (2013). Üniversite öğrencilerinde kendini nesneleştirme ve bazı değişkenlerle ilişkisi. (Yayınlanmamış yüksek lisans tezi). Ankara Üniversitesi, Sosyal Bilimler Enstitüsü, Ankara.
- Fredrickson, B. L., Roberts, T. A., Noll, S. M., Quinn, D. M., & Twenge, J. M. (1998). That swimsuit becomes you: sex differences in self-objectification, restrained eating, and math performance. *Journal of Personality and Social Psychology*, 75(1), 269.
- Gay, R. K., & Castano, E. (2010). My body or my mind: The impact of state and trait objectification on women's cognitive resources. *European Journal of Social Psychology*, 40(5), 695-703.
- Gole, N. (1996). *The Forbidden Modern: Civilization and Veiling*. University of Michigan Press.

- Gole, N. (1998). Islamism, feminism and post-modernism: Women's movements in Islamic countries. *New Perspectives on Turkey*, 19, 53-70.
- Grabe, S., Routledge, C., Cook, A., Andersen, C., & Arndt, J. (2005). In defense of the body: The effect of mortality salience on female body objectification. *Psychology of Women Quarterly*, 29(1), 33-37.
- Haberet. (2024, Ekim, 24). *Küçük Azra'nın tesettüre girme partisi sosyal medyada gündem oldu*. Haberet.com. Retrieved from <https://www.haberet.com/yasam/kucuk-azranin-tesetture-girme-partisi-sosyal-medyada-gundem-oldu-42853>.
- Hadj-Abdou, L. (2016). Women's Mobilization in Conflicts over Female Muslim Covering: An Opportunity for the Well-Being of Women?. In *Transforming Gendered Well-Being in Europe*. Routledge. 213-230.
- Johnson, K., Lennon, S. J., & Rudd, N. (2014). Dress, body and self: Research in the social psychology of dress. *Fashion and Textiles*, 1, 1-24.
- Jost, J. T., & Kay, A. C. (2005). Exposure to benevolent sexism and complementary gender stereotypes: consequences for specific and diffuse forms of system justification. *Journal of Personality and Social Psychology*, 88(3), 498.
- Kejanlioglu, D. B., & Tas, O. (2009). Regimes of un/veiling and body control: Turkish students wearing wigs. *Social Anthropology/Antropologie Sociale*, 17(4), 424-438.
- Kilicbay, B., & Binark, M. (2002). Consumer culture, Islam and the politics of lifestyle: Fashion for veiling in contemporary Turkey. *European Journal of Communication*, 17(4), 495-511.
- Kozee, H. B., Tylka, T. L., Augustus-Horvarth, C. L., & Denchik, A. (2007). Development and psychometric evaluation of the interpersonal sexual objectification scale. *Psychology of Women Quarterly*, 31(2), 176-189.

- Legate, N., Weinstein, N., Sendi, K., & Al-Khouja, M. (2020). Motives behind the veil: Women's affective experiences wearing a veil depend on their reasons for wearing one. *Journal of Research in Personality, 87*, 103969.
- Lindner, D., & Tantleff-Dunn, S. (2017). The development and psychometric evaluation of the Self-Objectification Beliefs and Behaviors Scale. *Psychology of Women Quarterly, 41*(2), 254-272.
- Lindner, D., Tantleff-Dunn, S., & Jentsch, F. (2012). Social comparison and the 'circle of objectification'. *Sex Roles, 67*, 222-235.
- McKay, T. (2013). Female self-objectification: Causes, consequences and prevention. *McNair Scholars Research Journal, 6*(1), 7.
- McKinley, N. M., & Hyde, J. S. (1996). The objectified body consciousness scale: Development and validation. *Psychology of Women Quarterly, 20*(2), 181-215.
- Mercurio, A. E., & Landry, L. J. (2008). Self-objectification and well-being. The impact of self-objectification on women's overall sense of self-worth and life satisfaction. *Sex Roles, 58*, 458-466.
- Miller, J. B. (1986). *What do we mean by relationships?* (Vol. 22). Wellesley, MA: Stone Center for Developmental Services and Studies, Wellesley College.
- Miner-Rubino, K., Twenge, J. M., & Fredrickson, B. L. (2002). Trait self-objectification in women: Affective and personality correlates. *Journal of Research in Personality, 36*(2), 147-172.
- Mirowsky, J., & Ross, C. E. (1991). Eliminating defense and agreement bias from measures of the sense of control: A 2 x 2 index. *Social Psychology Quarterly, 127*-145.
- Mulvey, L. (1975). A/the Cinema Offers a Number of Possible Pleasures. *Screen, 16*(3).
- Nussbaum, M. C. (1995). Objectification. *Philosophy & Public Affairs, 24*(4), 249-291.



- Pavot, W., & Diener, E. (1993). Review of the satisfaction with life scale. *Psychological Assessment, 5*(2), 164.
- Roberts, T. A., & Fredrickson, B. L. (1997). Objectification theory. *Psychology of Women Quarterly, 21*, 173-206.
- Ryan, R. M., & Deci, E. L. (2000). Intrinsic and extrinsic motivations: Classic definitions and new directions. *Contemporary Educational Psychology, 25*(1), 54-67.
- Ryan, R. M., & Deci, E. L. (2002). Overview of self-determination theory: An organismic dialectical perspective. *Handbook of Self-determination Research, 2*, 3-33.
- Saktanber, A. & Corbacioglu, G. (2008). Veiling and headscarf-skepticism in Turkey. *Social Politics, 15*(4), 514-538.
- Saylan, E., & Soyyigit, V. (2023). Self-Objectification and Subjective Well-Being: A Serial Mediation Analysis on the Role of Social Appearance Anxiety and Body Image. *Journal of Evidence-Based Psychotherapies, 23*(2).
- Sehlikoglu, S. (2016). The daring Mahrem: Changing dynamics of public sexuality in Turkey. *In Gender and Sexuality in Muslim Cultures*. Routledge. 251-268.
- Sirgy, M. J. (2021). Further distinctions among major concepts of wellbeing. *In the Psychology of Quality of Life: Wellbeing and Positive Mental Health*. Cham: Springer International Publishing. 37-58.
- Smolak, L., & Murnen, S. K. (2011). The sexualization of girls and women as a primary antecedent of self-objectification. In R. M. Calogero, S. Tantleff-Dunn, & J. K. Thompson (Eds.), *Self-objectification in women: Causes, consequences, and counteractions*. American Psychological Association. 53-57.
- Szymanski, D. M., Moffitt, L. B., & Carr, E. R. (2011). Sexual objectification of women: Advances to theory and research 1ψ7. *The Counseling Psychologist, 39*(1), 6-38.

- Tajali, M. (2014). Women's dress and the politics of access to political representation in contemporary Turkey. *Anthropology of the Middle East*, 9(2), 72-90.
- Tiggemann, M., & Andrew, R. (2012). Clothes make a difference: The role of self-objectification. *Sex Roles*, 66, 646-654.
- Triandis, H. C. (1997). Cross-cultural perspectives on personality. In R. Hogan & J. A. Johnson (Eds.), *Handbook of Personality Psychology*, San Diego, CA: Academic Press. 439-464).
- Triandis, H. C., & Gelfand, M. (1998). Converging measurement of horizontal and vertical individualism and collectivism. *Journal of Personality and Social Psychology*, 74, 118-128.
- Van Zoonen, L. (1994). *Feminist Media Studies*. London: Sage.
- Wilhelm, L., Hartmann, A. S., Becker, J. C., Kisi, M., Waldorf, M., & Vocks, S. (2018). Body covering and body image: a comparison of veiled and unveiled Muslim women, Christian women and Atheist women regarding body checking, body dissatisfaction, and eating disorder symptoms. *Journal of Religion and Health*, 57, 1808-1828.
- Winn, L., & Cornelius, R. (2020). Self-objectification and cognitive performance: A systematic review of the literature. *Frontiers in Psychology*, 11, 20.
- Wollstonecraft, M. (1798). *The Wrongs of Woman*, with 'Mary', ed. Gary Kelly, Oxford: World's Classics.
- World-Values-Survey. (2015). *1981-2014 Longitudinal aggregate v.20150418*. Retrieved from <https://www.worldvaluessurvey.org/wvs.jsp>.
- Zurbriggen, E. L. (2013). Objectification, self-objectification, and societal change. *Journal of Social and Political Psychology*, 1(1).

## Appendix 1

### **BİLGİLENDİRİLMİŞ ONAM FORMU**

Değerli katılımcı,

Sizleri, kendi bedeninize ilişkin algınız, özgürlük algınız ve iyi oluşunuz arasındaki bağlantıyı bir anket aracılığıyla araştırmayı amaçlayan çevrimiçi bir çalışmaya katılmaya davet ediyoruz. Ayrıca, bu bağlantıyı farklı ülkelerde de değerlendirmek istiyoruz. (örneğin, İtalya ve Türkiye)

#### **AÇIKLAMA**

Anket aşağıdaki ana bölümlere ayrılır:

1. Beden ile özgürlük algısı ilişkisi - 36 soru
2. İyi oluş - 17 soru
3. Topluma yönelik tutumlar - 18 soru
4. Demografik bilgiler - 5 soru

Anket yaklaşık 8 dakika sürmektedir.

#### **VERİ YÖNETİMİ**

Bu araştırmada toplanan tüm bilgiler, gizlilikle ilgili mevcut yasalara uygun olarak işlenecektir. Bu yasalar arasında, gizlilikle ilgili olan 196/2003 sayılı Kanun'un, 101/2018 sayılı Kanun ile değiştirilmiş hali, kişisel verilerin korunmasıyla ilgili AB GDPR 679/2016 ve İtalyan Psikologlar Etik Kuralları'nın 9.maddesi bulunmaktadır. Verileriniz anonim olarak ve maksimum gizliliği garanti eden tüm kriterlerle analiz edilecek ve yalnızca araştırmanın amaçları doğrultusunda kullanılacaktır.

Araştırma yöneticisi, DPSS'e bağlı RTD/RU'dan Maria Laura Bettinsoli'dir. Tel. 0498276579, e-posta: marialaura.bettinsoli@unipd.it

Araştırma yöneticisi, hassas verilerin toplanması, işlenmesi ve saklanması konusunda yürürlükteki mevzuatın getirdiği yükümlülükleri yerine getirmeyi üstlenmektedir. Her katılımcı, 196/2003 sayılı Kanun Hükmünde Kararnamenin 7. Maddesi, no. 101/2018'de belirtilen hakları dilediği zaman kullanma hakkına sahiptir. Toplu ve anonim olarak toplanan ve işlenen veriler yayınlara dahil edilebilir ve/veya bilimsel konferans ya da seminerlerde sunulabilir.

Verilerinizin işlenmesi yalnızca bu onam formunun imzalanmasıyla başlayacaktır.

## BEYAN EDERİM:

- Reşit olduğumu,
- Araştırmanın uygulanmasında gönüllü katılımcı olarak katıldığımı,
- Bu araştırma projesinin amaç ve hedeflerinin farkında olduğumu,
- Elde edilen verilerin mutlak anonimlik içerisinde yalnızca eğitim ve araştırma amaçlarıyla işleneceğinin farkında olduğumu,
- Ham verilerime erişemeyeceğimin farkında olduğumu,

Herhangi bir açıklama için Dr. Carmen Cervone ya da Enda Özbaş ile iletişime geçebilirsiniz, e-posta: carmen.cervone@unipd.it.

enda.ozbas@studenti.unipd.it

Değerli katkınız için çok teşekkür ederiz!

Ankete devam ederek araştırmaya katılmayı kabul ettiğimi beyan ediyorum.

KABUL EDİYORUM

KABUL ETMİYORUM

## Cinsiyet

Erkek

Kadın

Hiçbiri (belirtmek mümkündür)

Bedeninizle ilgili aşağıdaki ifadelere katılıp katılmadığınızı belirtmenizi rica ediyoruz.

Doğru ya da yanlış cevap yoktur, lütfen sizin için en uygun olan cevabı veriniz.

1 - Kesinlikle  
katılmıyorum

2

3

4

5 - Kesinlikle  
katılıyorum

İçimde kim olduğumla  
mutlu olsam,  
başkalarına çekici  
görünmek benim için  
daha önemlidir.

	1 - Kesinlikle katılmıyorum	2	3	4	5 - Kesinlikle katılıyorum
Fiziksel görünüşüm benim hakkımda zekamdan daha fazla şey söyler.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fiziksel görünüşüm kişiliğimden daha önemlidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fiziksel görünümüm fiziksel yeteneklerimden çok daha önemlidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Giydiğim giysilerde bedenimin başkalarına nasıl görüneceğini dikkate alırım.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Kesinlikle katılmıyorum	2	3	4	5 - Kesinlikle katılıyorum
Beni diğer insanlar için önemli/değerli kılan şey bedenimdir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bedenimin başkalarına nasıl görüldüğünü hayal etmeye çalışırım (örneğin, kendime dışarıdan bakıyormuşum gibi).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Yalnızken bile bedenimin başkalarına nasıl görüldüğüyle ilgili düşünürüm.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Kıyafetlerimi ve aksesuarlarımı bedenimin başkalarına nasıl görüneceğini göz önünde bulundurarak seçerim.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Başkalarının fiziksel görünüşüme tepkilerini tahmin etmeye çalışırım.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Kesinlikle katılmıyorum	2	3	4	5 - Kesinlikle katılıyorum
Nasıl görüldüğüm benim için nasıl düşündüğümden ya da hissettiğimden daha önemlidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Kesinlikle katılmıyorum	2	3	4	5 - Kesinlikle katılıyorum
Sık sık bedenimin başkalarına nasıl görünmesi gerektiğini düşünürüm.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Başkalarının beni cinsel olarak ne kadar çekici bulduğu, bir birey olarak kim olduğum hakkında bir şeyler söyler.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
İlgilendiğinizi göstermek için 4'e tıklayınız.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Aynaya baktığımda, dış görünüşümde başkalarının eleştireceğini düşündüğüm bazı alanlar fark ederim.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Şimdi size hayatınıza yönelik tutumunuzla ilgili ifadeler sunuyoruz. Lütfen sizin için en uygun olan cevabı veriniz.

	1 - Kesinlikle katılmıyorum	2	3	4	5 - Kesinlikle katılıyorum
Başarılarımdan ben sorumluyumdur.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Çok fazla planlamanın anlamı yok; eğer iyi bir şey olacaksa, olacaktır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Talihsizliklerim yaptığım hataların sonucudur.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Başıma gelen kötü şeyler üzerinde çok az kontrolüm vardır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	1 - Kesinlikle katılmıyorum	2	3	4	5 - Kesinlikle katılıyorum
Gerçekten kafama koyduğum her şeyi yapabilirim.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Başarısızlıklarımıdanben sorumluyumdur.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Kesinlikle katılmıyorum	2	3	4	5 - Kesinlikle katılıyorum
Sorunlarımın çoğu şanssızlıktandır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Başıma gelen gerçekten iyi şeyler çoğunlukla şanstır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Kesinlikle katılmıyorum	2	3	4	5 - Kesinlikle katılıyorum
Ne giyeceğimi seçmekte her zaman özgür hissedirim.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mecbur olduğum için böyle giyinirim.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Giyim tarzım beni temsil eder.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
İstediğim gibi giyinmekte özgürüm.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Şimdi size nasıl giyindiğiniz, ne zaman dışarı çıktığınız vb. ile ilgili ifadeler sunuyoruz. Lütfen aşağıdaki ifadelere katılıp katılmadığınızı belirtiniz.

	1 - Kesinlikle katılmıyorum	2	3	4	5 - Kesinlikle katılıyorum
Dışarıda ya da toplum içindeyken "bakılmaktan" keyif alırım.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
"Açık" kıyafetler giymekten kaçınırım (mayo, kolsuz kıyafetya da şort gibi).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Vücut hatlarımı gizleyen kıyafetler giyerim.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bedenimi göstermekten keyif alırım.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
İnsanlar bedenime baktığında bu hoşuma gider.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Kesinlikle katılmıyorum	2	3	4	5 - Kesinlikle katılıyorum
Bedenimi saklamak isterim.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Dikkati bedenime çekecek kıyafetler giyerim.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bedenimin bazı kısımları (göğüs ve bacaklar gibi) çıplak ya da çok fark edilebilir olduğunda rahat olmam.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Dikkati görünüşümden uzaklaştıracak kıyafetler giyerim.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Dikkati bedenimin bazı kısımlarına ya da vücut hatlarıma çekmekten keyif alırım.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Kesinlikle katılmıyorum	2	3	4	5 - Kesinlikle katılıyorum
Hayatımdan memnunum.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Genel olarak mutluyum.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Şimdi size olası olayların ya da durumların bir listesini sunuyoruz. Sizden bu olayların her birinin ne sıklıkla başınıza geldiğini yanıtlamanızı rica ediyoruz. Cevaplarınızın anonim olduğunu hatırlatırız.

	1 - Hiçbir zaman	2	3	4	5 - Neredeyse her zaman
İlgilendiğinizi göstermek için 1'e tıklayınız.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ne sıklıkla isteğiniz dışında dokunma yada okşama gibi hareketlerle karşılaştınız?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



	1 - Hiçbir zaman	2	3	4	5 - Neredeyse her zaman
Ne sıklıkla birileriyle konuşurken göğüslerinize bakıldığını fark ettiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ne sıklıkla birilerinin, sizin vücudunuzdan bahsederken cinsel yorumlarda ya da imalarda bulunduğunu içtittiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ne sıklıkla birileri isteğiniz dışında vücudunuzun özel bölgelerinden birini elledi ya da sıkıştırdı?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ne sıklıkla cinsel tacize uğradınız (iç yerinde, okulda, vb.)?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Hiçbir zaman	2	3	4	5 - Neredeyse her zaman
Ne sıklıkla birilerinin vücudunuzun bir ya da daha fazla bölgesini dikizlediğini fark ettiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ne sıklıkla birilerinin vücudunuzu dikizlediğini fark ettiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ne sıklıkla vücudunuzla ilgili cinsel içerikli kaba bir laf içtittiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ne sıklıkla sokakta yürürken size (taciz etmek amacıyla) korna çalındı?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ne sıklıkla vücudunuz hakkında yapılan uygunsuz cinsel konuşmalara kulak misafiri oldunuz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ne sıklıkla birilerinin fiziksel görünümünüzü incelediğini fark ettiniz ya da bir şekilde hissettiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Hiçbir zaman	2	3	4	5 - Neredeyse her zaman
Ne sıklıkla birileri size cinsel yönden aşağılayıcı bir jest ve mimikte bulundu?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ne sıklıkla birilerinin vücudunuza şehvetlibir şekilde baktığını fark ettiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ne sıklıkla sokakta yürürken arkanızdanışlık çalındı?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ne sıklıkla birilerinin, siz bir şey anlatırken sizi dinlemek yerine vücudunuzu ya da vücudunuzun bir bölümünü dikizlediğini fark ettiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Şimdi size genel olarak toplumla ilgili ifadeler sunuyoruz. Lütfen her birine olan katılımınızı belirtiniz.

	1 - Kesinlikle katılmıyorum	2	3	4	5 - Kesinlikle katılıyorum
Bir hanımefendinin önünde küfretmek saygısızlıktır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Kur yapma girişimi çoğunlukla erkekten gelmelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Kadınlar da erkekler kadar cinsel özgürlüğe sahip olmalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Çocuğu olan kadınlar, maddi açıdan mecbur kalmadıkça ev dışında çalışmamalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Koca, hukuki her konuda aile grubunun yasal temsilcisi olarak kabul edilmelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Kesinlikle katılmıyorum	2	3	4	5 - Kesinlikle katılıyorum
Belki çok özel durumlar dışında, bir beyefendi bir hanımefendinin taksiyi ödemesine, bilet almasına ya da hesabı ödemesine asla izin vermemelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Erkekler kadınlara kapıyı açık tutma ya da montlarını giymelerine yardımcı olma gibi nezaketler göstermeye devam etmelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bir kadının tren sürmesi ve bir erkeğin elbise dikmesi saçmadır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Kadınlar profesyonel ve iç kariyer arzularından ziyade, çocuk yetiştirme ve ev bakımı görevleriyle ilgilenmelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bir kadının konuşmasında küfür ve müstehcenlik bir erkeğinkine göre daha iticidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Kesinlikle katılmıyorum	2	3	4	5 - Kesinlikle katılıyorum
Genel olarak kadın ve erkek arasında ilişkiler adildir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ailelerde iç bölümü genellikle olması gerektiği gibi içlemektedir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Toplumsal cinsiyet rollerinin kökten yeniden yapılandırılması gerekmektedir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Kesinlikle katılmıyorum	2	3	4	5 - Kesinlikle katılıyorum
Kadınlar için, Amerika Birleşik Devletleri dünyada yaşanacak en iyi ülkedir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Çoğu toplumsal cinsiyet ve cinsiyete dayalı iç bölümü ile ilgili politikalar, birçok insanın iyiliğine hizmet etmektedir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Herkes (kadın veya erkek) zenginlik ve mutluluk konusunda adil bir çansa sahiptir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Toplumdaki cinsiyetçilik her yıl daha da kötüleşmektedir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Toplum, erkeklerin ve kadınların genellikle hak ettiklerini alacağı şekilde düzenlenmiştir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Demografik Bilgiler

Yaş (sayıyla)

Eğitim seviyesi

İş durumu

- Öğrenci  
 Çalışan öğrenci
- Çalışan
- Serbest meslek
- İşsiz
- Diğer (lütfen belirtiniz)

Ortalama bir Türk ailesiyle karşılaştırıldığında, ailenizin ekonomik durumu nasıldır?

Çok daha kötü

Çok daha iyi

Dininiz nedir? (Bu soruyu cevaplamak zorunda değilsiniz)

- Hristiyanlık
- İslam
- Yahudilik
- Ateist
- Diğer (lütfen belirtiniz)

Dindar bir kişi olduğunuzu düşünüyor musunuz? (Bu soruyu cevaplamak zorunda değilsiniz)

- Evet
- Hayır

Giyim tarzınızda dininiz ile ilgili herhangi bir önleminiz var mı? Örneğin, baş örtüsü takmak ya da kısa kıyafetler giymemek. (Bu soruyu cevaplamak zorunda değilsiniz)

- Evet
- Hayır

## BİLGİLENDİRME METNİ

Değerli katılımcı,

Çalışmada amacımız kadınların kendini nesneleştirmesinin, yani kendilerine bir nesne ya da obje gibi davranma eylemlerinin, kadınlarda bedenlerini kıyafetlerle gösterme ya da gizleme davranışını destekleyip desteklemediğini incelemektir. Kültürler arası bir çalışma ile (İtalya ve Türkiye karşılaştırması) bu davranışların kadınların algılanan kişisel özgürlüklerini azaltıp azaltmadığını araştırmaktır. Bununla birlikte, kadınların bedenlerini gizleme davranışlarının onların iyi oluş halleri üzerindeki etkisini de araştırmayı

amaçlıyoruz; İy oluŖun bedenini gizleyen İtalyan katılımcılar için daha düşük, Türk katılımcılar için ise daha yüksek olması gerektiğini varsayıyoruz.

Çalışma hakkında yorum bırakmak isterseniz, lütfen aŖağıdaki kutuda belirtiniz.  
Araştırmaya katıldığınız için teşekkür ederiz!

Powered by Qualtrics

## Appendix 2

### CONSENSO

Gentile partecipante,

Le proponiamo di aderire ad uno studio on-line il cui scopo è quello di indagare tramite un questionario qual è il legame tra la percezione che si ha del proprio corpo, la percezione di libertà, e il benessere. Inoltre, vogliamo andare a valutare questo legame in diversi paesi (es. Italia, Turchia).

#### DESCRIZIONE

Il questionario è diviso nelle seguenti parti principali:

1. Rapporto con il corpo e percezione di libertà - 39 domande
2. Benessere - 17 domande
3. Atteggiamenti verso la società - 18 domande
4. Demografiche - 5 domande

Il tempo previsto per la compilazione è di circa 8 minuti.

#### TRATTAMENTO DATI

Tutte le informazioni raccolte in questa ricerca saranno trattate nel rispetto delle vigenti leggi D.Lgs.196/2003 sulla privacy novellato dal D.Lgs. n. 101/2018, UE GDPR 679/2016 sulla protezione dei dati personali e dell'art. 9 del Codice Deontologico degli Psicologi Italiani. I suoi dati saranno analizzati in modo /anonimo e con tutti i criteri che garantiscono la massima riservatezza, utilizzati unicamente ai fini della ricerca medesima.

La responsabile della ricerca è Maria Laura Bettinsoli, RTD/RU, afferente a DPSS. Tel. 0498276579, email [marialaura.bettinsoli@unipd.it](mailto:marialaura.bettinsoli@unipd.it)

Il/la responsabile della ricerca si impegna ad adempiere agli obblighi previsti dalla normativa vigente in termine di raccolta, trattamento e conservazione di dati sensibili. Ogni partecipante ha in ogni momento facoltà di esercitare i diritti di cui

all'art. 7 del D.Lgs.196/2003 novellato dal D.Lgs. n. 101/2018. I dati, raccolti ed elaborati in forma aggregata e anonima, potranno essere inseriti in pubblicazioni e/o presentati a congressi o seminari scientifici.

Il trattamento dei suoi dati sarà avviato solo con la sottoscrizione di tale consenso.



DICHIARO:

- Di essere maggiorenne
- Di aderire volontariamente alla realizzazione della ricerca in qualità di partecipante
- Di essere a conoscenza degli obiettivi e delle finalità di tale progetto di ricerca
- Di essere a conoscenza che i dati ricavati, nell'assoluto anonimato, saranno trattati esclusivamente per fini didattici e di ricerca
- Di essere a conoscenza che non potrò avere accesso ai miei dati grezzi.

Per eventuali chiarimenti è possibile contattare la Dott. Carmen Cervone, e-mail: [carmen.cervone@unipd.it](mailto:carmen.cervone@unipd.it).

Grazie mille per il tuo prezioso contributo!

Proseguendo nella compilazione del questionario esprimo il consenso a partecipare alla ricerca.

ACCETTO      NON ACCETTO  
                     

Genere

- Maschile  
 Femminile  
  Non binario (è possibile specificare)

Ti chiediamo di indicare il tuo grado di accordo con le seguenti affermazioni legate al tuo corpo. Non esistono risposte giuste o sbagliate, quindi ti chiediamo di rispondere spontaneamente.

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
Se stai leggendo premi su 4	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Penso spesso a come il mio corpo appare agli altri.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
Quando mi guardo allo specchio, noto delle aree del mio aspetto fisico che penso le altre persone vedranno in modo critico.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Scelgo i miei abiti o accessori sulla base di come fanno apparire il mio corpo agli altri.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Il mio aspetto fisico è più importante delle mie abilità fisiche.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
Come appaio fisicamente è per me più importante di quello che penso o che provo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Cerco di immaginare come gli altri vedono il mio corpo (come se mi stessi guardando dall'esterno).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Penso a come il mio corpo appare agli altri anche quando sono da sola.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Il mio corpo è ciò che mi dà valore agli occhi delle altre persone.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Il mio aspetto fisico è più importante della mia personalità.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
Cerco di immaginare le reazioni delle altre persone al mio aspetto fisico.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
Il mio aspetto fisico mi rappresenta di più rispetto al mio intelletto.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Penso a come il mio corpo apparirà alle altre persone con i vestiti che indosso.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quanto le persone mi trovano sessualmente attraente dice qualcosa di come sono come persona.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Apparire attraente agli altri è per me più importante che essere contenta di come sono dentro.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Ora vi presentiamo delle dichiarazioni sul vostro atteggiamento nei confronti della vostra vita. Si prega di indicare quanto si è d'accordo o in disaccordo con ciascuno di essi.

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
Sono responsabile dei miei fallimenti	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Posso fare praticamente qualunque cosa mi prefigga	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Le cose veramente belle che mi accadono sono per lo più fortuna	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
La maggior parte dei miei problemi sono dovuti alla sfortuna	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
Le mie disgrazie sono il risultato di errori che ho commesso	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sono responsabile dei miei successi	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Non ha senso pianificare troppo - se qualcosa di buono deve accadere, accadrà.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ho poco controllo sulle cose brutte che mi capitano	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
Mi sento sempre libera di scegliere come vestirmi.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Io mi vesto in modo appropriato al contesto, ma sento che non è davvero una mia scelta.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mi vesto così perchè devo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Il modo in cui mi vesto mi rappresenta.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sono libera di vestirmi come voglio.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Talvolta il mio corpo mi sembra estraneo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Talvolta quando mi guardo allo specchio vedo una estranea.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Gentile partecipante, ti presenteremo ora delle affermazioni legate ai tuoi comportamenti rispetto a come ti vesti, quando esci, e così via. Ti chiediamo di

indicare il tuo grado di accordo con le seguenti affermazioni. Non esistono risposte giuste o sbagliate, quindi ti chiediamo di rispondere spontaneamente.

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
Uso vestiti che distolgono l'attenzione dal mio aspetto fisico	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quando sono fuori o in pubblico, mi piace essere guardata	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Evito di indossare vestiti scollati o succinti (es. costumi da bagno, canottiere, shorts)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mi piace attirare l'attenzione sul mio fisico o su alcune parti del mio corpo	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Uso vestiti che nascondono il mio fisico	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
Uso vestiti che attirano l'attenzione sul mio corpo	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mi piace mostrare il mio corpo	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Voglio nascondere il mio corpo	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Non mi sento a mio agio quando parti del mio corpo (es. petto, gambe) sono esposte o molto visibili	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mi piace quando le persone guardano il mio corpo	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
Sono soddisfatta della mia vita	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Nel complesso, sono felice	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Ti presentiamo ora un elenco di possibili episodi o situazioni. Ti chiediamo di indicare quanto spesso ti è capitata ciascuna di queste cose, rispondendo spontaneamente. Ti ricordiamo che le tue risposte sono anonime.

	1 - Mai	2	3	4	5 - Quasi sempre
Quanto spesso qualcuno ha afferrato o pizzicato una delle parti intime del tuo corpo contro la tua volontà?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quanto spesso hai visto qualcuno fissare una o più parti del tuo corpo?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quanto spesso hai notato qualcuno guardare maliziosamente il tuo corpo?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quanto spesso hai avuto la sensazione che qualcuno stesse fissando il tuo corpo?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quanto spesso hai sentito un commento scortese di natura sessuale riguardante il tuo corpo ?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quanto spesso ti hanno fischiato mentre camminavi per strada?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	1 - Mai	2	3	4	5 - Quasi sempre
Se stai leggendo, premi su 1	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Mai	2	3	4	5 - Quasi sempre
Quanto spesso hanno suonato il clacson mentre camminavi per strada?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quanto spesso hai notato qualcuno guardarti il seno mentre stai parlando con lui/lei?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quanto spesso sei stata vittima di molestie sessuali (al lavoro, a scuola, ecc.)?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quanto spesso qualcuno ha fatto un gesto sessuale degradante verso di te?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quanto spesso hai avuto la sensazione o sapevi che qualcuno stava valutando il tuo aspetto fisico?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Mai	2	3	4	5 - Quasi sempre
Quanto spesso hai notato qualcuno che non stava ascoltando quello che stavi dicendo, ma stava invece guardando il tuo corpo o una parte di esso?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quanto spesso hai sentito commenti sessuali inappropriati riguardanti il tuo corpo?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quanto spesso sei stata toccata o palpeggiata contro la tua volontà?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quanto spesso hai sentito qualcuno che faceva commenti sessuali o commenti a doppio senso mentre guardava il tuo corpo?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Ti presentiamo ora delle affermazioni riguardo la società in generale. Ti chiediamo di indicare il tuo grado di accordo per ognuna di queste

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
Imprecare in presenza di una signora è irrispettoso	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Di solito l'iniziativa nel corteggiamento dovrebbe partire dall'uomo	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Le donne dovrebbero avere la stessa libertà sessuale degli uomini	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Le donne con figli non dovrebbero lavorare fuori casa se non sono obbligate a farlo dal punto di vista economico	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Il marito dovrebbe essere considerato il rappresentante legale del gruppo familiare in tutte le questioni legali	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
Tranne che in circostanze molto particolari, un gentiluomo non dovrebbe mai permettere a una signora di pagare il taxi, di comprare i biglietti o di pagare il conto	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Gli uomini dovrebbero continuare a fare gesti galanti verso le donne, per esempio tenendo aperta la porta o aiutandole a mettersi il cappotto	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
È ridicolo che una donna faccia il capotreno e che un uomo cucia i vestiti	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Le donne dovrebbero pensare ai loro doveri di cura dei figli e della casa, invece che a desideri di carriere professionali e imprenditoriali	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Le imprecazioni e le oscenità sono più ripugnanti quando dette da una donna che da un uomo	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
In generale, c'è un rapporto giusto tra uomini e donne	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Generalmente, la divisione del lavoro nelle famiglie è organizzato come dovrebbe	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I ruoli di genere devono essere radicalmente ristrutturati	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Per le donne, l'Italia è il miglior paese del mondo dove vivere	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
La maggior parte delle politiche relative al genere e alla divisione del lavoro in base al genere operano per il bene superiore	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tutti quanti (maschi e femmine) hanno eque opportunità di raggiungere ricchezza e felicità	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Il livello di sessismo nella società sta peggiorando di anno in anno	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
La società è organizzata in modo che uomini e donne solitamente riescano ad ottenere ciò che meritano	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Età (in cifre)

Livello di istruzione

Occupazione

- Studente
- Studente lavoratore/lavoratrice
- Lavoratore/lavoratrice dipendente
- Lavoratore autonomo/lavoratrice autonoma
- Disoccupato
- Altro (specificare)

Rispetto alla famiglia italiana media, come sta economicamente la tua famiglia?

Molto peggio

Molto meglio

Qual è la tua religione, se ne hai una? (non è obbligatorio rispondere a questa domanda)

- Cristianesimo
- Islam
- Ebraismo
- Ateismo/nessuna religione
- Altro (specificare)

Ti consideri una persona religiosa? (non è obbligatorio rispondere a questa domanda)

- Sì
- No

Nel tuo modo di vestire, metti in atto qualche precauzione legata alla tua religione, come ad esempio indossare un velo o non indossare abiti troppo corti? (non è obbligatorio rispondere a questa domanda)

- Sì
- No

Gentile partecipante, l'obiettivo del nostro studio era quello di indagare se l'auto-oggettivazione femminile, ovvero il fatto di trattare se stesse come un oggetto o una cosa, favorisce nelle donne il comportamento di mostrare o nascondere il proprio corpo con i vestiti perché riduce la loro libertà personale percepita, con un confronto di culture tra Italia e Turchia. Inoltre, ci interessava capire l'effetto che questo ha sul benessere della persona: abbiamo ipotizzato che, per le partecipanti che si nascondono, il benessere sia minore per le partecipanti italiane e maggiore per le partecipanti turche.

Se vuoi lasciare commenti sullo studio, indicali nel box qui sotto. Grazie mille per la partecipazione!

Powered by Qualtrics

