

SOCIAL COMPARISON AS A DETERMINANT  
OF  
SELF-PRESENTATION

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## **ABSTRACT**

### **SOCIAL COMPARISON AS A DETERMINANT OF SELF-PRESENTATION**

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As social beings people usually try to project the best image of themselves on their interaction partners. On other occasions, they try to create the image that they think will be advantageous for them in a certain way. These self-presentational efforts may be conscious or automatic, and may be triggered by some situational determinants and be associated with some personality characteristics. Besides, social comparison tendencies may also be associated with self-presentation. People often compare themselves, their abilities, opinions, appearance, accomplishments, and many others with that of the other people. The classical social comparison theory suggests that individuals compare themselves to only similar others, and the outcomes of these social comparisons lead people to either change themselves or the comparison target to reduce the discrepancy, or cease

comparison. In the current thesis, first, the hypothesis that people only compare themselves with the similar others was challenged, and comparison with extremely-better and extremely-worse individuals was investigated. Secondly, the main hypothesis that social comparison may also result in pretending as if you are closer to the better-off others or more different than the worse-off others, but not only changing oneself or the comparison target was studied. Therefore, social comparison orientation should be associated with higher self-presentation tendency. Besides these two broad hypotheses, it was suggested that each comparison direction would lead to different self-presentational strategy, and this relationship would be moderated by the personality traits of honesty/humility, emotionality, extraversion, agreeableness, conscientiousness, and openness measured with HEXACO-PI-R, and the self-concept clarity of the individuals. Overall, the hypotheses were supported, except the moderation hypotheses, and the implications and future directions were discussed.

**Keywords:** Self-presentation, social comparison, HEXACO, self-concept clarity.

## ÖZ

### ÖZ-SUNUMUN BELİRLEYİCİSİ OLARAK SOSYAL KARŞILAŞTIRMA

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Sosyal varlık olarak insan, iletişim kurduğu kişilerde genellikle en iyi izlenimi yaratmaya çalışır. Diğer durumlarda ise, kendine herhangi bir açıdan faydalı olacağını düşündüğü izlenimi yaratmaya çalışır. Bu öz-sunum davranışı bilinçli ya da otomatik olabileceği gibi, durumsal belirleyiciler tarafından etkinleştirilebilir ve birtakım kişilik özellikleriyle ilişkilidir. Bunların yanında sosyal karşılaştırma eğilimleri de öz-sunum ile ilişkili olabilir. Kişiler sıklıkla kendilerini, becerilerini, fikirlerini, görünümelerini, başarılarını ve birçok başka özelliklerini diğer insanlarla karşılaştırırlar. Klasik sosyal karşılaştırma kuramında Festinger (1954), kişinin kendini yalnızca benzer olanlarla karşılaştırdığını ve karşılaştırma sonunda ya kendini ya da karşı tarafı değiştirmeye veya karşılaştırma yapmayı bırakmaya itebileceğini önermektedir. Bu çalışmada, ilk olarak, kişinin kendini yalnızca benzerleriyle karşılaştırdığı hipotezi sınanmıştır ve kişinin kendinden çok daha iyi ve çok daha kötülerle de karşılaştırma yapabileceği önerilmiştir. İkinci ve esas

olarak, sosyal karşılaştırmanın kişinin kendinden daha iyi olana yakınmış gibi davranması ya da kendinden daha kötüden uzakmış gibi davranması gibi sonuçları olabileceği test edilmiştir. Böylece Festinger'ın sosyal karşılaştırma sonucunda öngördüğü üç çözüme ek bir çözüm önerilmiştir. Bu durumda, sosyal karşılaştırmanın öz-sunum ile ilişkili olacağı beklenmektedir. Bu iki geniş hipoteze ek olarak, her karşılaştırma yönünün farklı öz-sunum eğilimleriyle ilişkili olacağı ve bu ilişkinin HEXACO kişilik özellikleri ve benlik kavramı netliği tarafından düzenleneceği önerilmektedir. Genel olarak, düzenleyici değişken hipotezleri dışındaki hipotezler desteklenmiştir. Sonuçların değerlendirilmesi ve gelecek çalışmalar için öneriler son kısımda tartışılmıştır.

**Anahtar Kelimeler:** Öz-sunum, sosyal karşılaştırma, HEXACO, benlik kavramı netliği.

*To my husband Başar...*

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## **CHAPTER 1**

### **INTRODUCTION**

Social psychology is commonly defined as studying the individual during the presence of real, imagined, or implied others. There is no doubt that these real, imagined, and implied others affect how individuals act in a given situation. Also, people define themselves and construct their identities in relation to others. How they relate to others, how they do in comparison to others, and how they are evaluated by others are important factors in individuals' self-concept. In this social world, people also need to achieve and maintain the acceptance of others, especially those who are important in one's life, such as family members, current or possible partner, peers, supervisors etc. When interacting with others, whose evaluation would be consequential for themselves, people try to project images that they believe would be advantageous for them for an immediate or a long-term cause (Gibbs, Ellison, & Heino, 2006; Schlenker & Pontari, 2000). Winning the favor of others, getting a promotion in the job, achieving or maintaining the partner's attraction, or having the friends embrace and regard oneself are some examples of short-term and long-term interpersonal goals. Moreover, the advantageous images are not always positive profiles; but sometimes people benefit from creating an immoral or a rude profile. For example, having subordinates beware of oneself might be advantageous for some high-status people, or some people may try to control their social interactions by creating a distance between themselves and others through an unpredictable image by erratic behaviors. Consequently, the impression people form of others becomes a vital means to these ends. However, the images individuals portray are not always

accurate reflections of their self, but also not completely diverted images from the reality. They should strategically balance the desired and the accurate information.

In addition to face-to-face interaction, social networking sites are also very fundamental contexts for creating the desired images (Mehdizadeh, 2010). Especially in these online interactions, people are more likely to exaggerate their accomplishments and omit negative outcomes or experiences (Jung, Youn, & McClung, 2007; Papacharissi, 2002). By the rise of Facebook, Twitter, Instagram, Snapchat, and many others, individuals can reach to various audiences to portray their strategically advantageous images, in addition to all offline contexts. All kinds of acts individuals utilize to serve this end are called “self-presentation” (SP; Goffman, 1959; Jones & Pittman, 1982; Leary, 1995). In Schneider’s words, “self-presentation may be the manipulation of information about the self by an actor” (Schneider, 1981, p. 25). Starting with Goffman (1959) a lot of research have been conducted on self-presentation. Some of these scholars have uncovered the individual difference variables predicting self-presentation, such as Big Five, Dark Triad, self-monitoring, self-consciousness, gender, etc. However, not only individual differences, but also “immediate circumstances, of course, are powerful determinants of the style one adopts in a given situation” (Wolfe, Lennox, & Cutler, 1986, p. 356). Therefore, some contextual effects on self-presentational tendencies have been studied extensively, in addition to personality variables. For example, feelings of superiority and inferiority are one of the fundamental situational determinants of self-presentation that were extensively investigated (e.g. Brown & Gallager, 1992).

Another inseparable part of social life is referencing others for evaluating oneself. This phenomenon, *social comparison*, is suggested as one of the basic drives of human-beings. The social comparison theory was postulated by Festinger (1954) first as “there exists, in the human organism, a drive to evaluate his opinions and abilities” (p. 117). When there are no non-social and objective anchors against which people can assess their own opinions and abilities, they take

others' opinions and abilities into account as anchors for self-evaluation. People may actively search for this information in social environment. For example, learning one's score on an exam might not be enough to understand how much an individual succeeded, but learning how the peers did would provide an accurate understanding of one's success. In more subjective cases, for instance when evaluating physical appearance, people may choose others in similar age or life style to judge their own standing. Furthermore, an encounter with a self-relevant information from another individual may trigger comparison process. Viewing photos of someone having fun on Instagram, self-promotional posts on Facebook, encountering homeless people on the way to one's home, encountering a high-status person in one's expertise, a simple shampoo ad, or a seriously ill person at the hospital may elicit social comparison and self-evaluation.

Although the tendency to compare oneself with others is a fundamental drive, as researchers dogged deeper it was suggested that the frequency and content of social comparisons is likely to be a function of an individual's personality. Thus, the *social comparison orientation* as an individual difference has been proposed (Diener & Fujita, 1997; Gibbons & Buunk, 1999). The bulk of studies indicate that self-esteem, concern for others' feelings, self-consciousness, and age are some of the important individual difference variables associated with social comparison (e.g., Buunk & Gibbons, 2007; Gilbert, Giesler, & Morris, 1995; Swap & Rubin, 1983).

In relation to social comparison and self-presentation, Rousseau (1754/1984) asserts that "people not only want to be better than others but they also want public esteem because of their superiority" (Webster, Duvall, Gaines, & Smith, 2003; p. 213). That is, being better than others is not enough for individuals, but to be known as "better" is also vital. In order to make one's accomplishments known to others, self-presentation becomes an essential tool. Using many self-promotional tactics, individuals can announce their superiority. Furthermore, the other way around, a desire to make up for an inferiority publicly or to non-disclose

an inferiority that results from social comparison is also possible with various self-presentation tactics.

Taken together, the current study aims to investigate social comparison as an antecedent of self-presentation. In general terms, it is predicted that the tendency and the direction of social comparison will be associated with assertive and defensive tactics of self-presentation. In addition, personality and self-concept clarity are expected to have a moderator role in this relationship.

## CHAPTER 2

### BACKGROUND

#### 2.1. Self-Presentation

Self-presentation is manipulating the image of the self, portrayed to others, in a way that would serve the social or material needs of the individual. Getting the desired outcomes from other people is highly dependent on others' impression of the individual; thus, people are attentive to the self-relevant information they convey to others (Leary & Allen, 2011). The self-presentations can be influenced from a number of factors; e.g. context of interaction, the interaction partner, nature of the relationship between interacting individuals, the desired outcomes and their value to one, and many others (e.g. Rosenbaum, Johnson, Stepman, & Nuijten, 2010; Swencionis & Fiske, 2016; for a review see Leary, 1995). In that sense, self-presentation is a dynamic activity that is constantly shaped by the changing requirements and the conditions of each social context as people adjust their self-presentational behaviors following their goals (Yang, 2014). Although self-presentation is a fundamental part of everyday social life, it has not attracted the attention of the scholars before Erving Goffman, a sociologist, published his seminal work, *The Presentation of Self in Everyday Life* (1959). He has described the face-to-face interactions in a theatrical analogy, and suggested that, first, the roles are prepared in the backstage, and then performed on the stage by the actor. In this analogy, the stage is the social context where the individual conveys the image that he or she has pondered by oneself earlier, which is the backstage preparation. In Goffman's analysis, individuals are aware of the multiplicity of the

roles that they perform in various situations. Therefore, they need to constantly monitor the impression they project on others.

During the same times, Edward E. Jones, a social psychologist, began his work on ingratiation (e.g., getting other people like one's self through various tactics) as an impression management strategy (1964). Contrary to Goffman's narrative explanations of his anthropological observations, Jones' studies on self-presentation included laboratory experiments (e.g. Jones, Gergen, Gumpert, & Thibaut, 1965; Jones, Gergen, & Jones, 1963). He manipulated the conditions in which individuals interact with others, and observed how and in which conditions the individual tried to project an image that would be liked. "When one considers the great number and variety of target persons toward whom ingratiating overtures might be directed, and the many interaction contexts in which such overtures might occur, it is clear that any attempt to develop check list of specific 'effective' tactics would be fruitless. It is probably true in general, however, that when we are dealing with ingratiation we are largely concerned with communicative behaviors which reflect the communicator's view of himself, aspects of the surrounding environment, and his esteem of the target person." (Jones, 1964, p. 24) He proposed four groups of ingratiation tactics: other-enhancement, opinion conformity, self-presentation, and rendering favors.

Nevertheless, at first, self-presentation as a field of study encountered a resistance from some researchers, because, as Baumeister (1986) later interpreted, self-presentation theorists came up with alternative explanations to these researchers' findings in other domains (e.g. for cognitive dissonance, psychological reactance). In 1970s, however, the self-presentation perspective gained recognition and research in this field flourished. Researchers in this field mostly focused on the personal and the situational determinants of self-presentation, as well as the intra- and interpersonal consequences of it. Keeping up with the recent developments in technology and cyber world, the more recent studies mainly focused on self-presentations in computer mediated and online

interactions (Haferkamp & Kramer, 2011; Hendrickse, Arpan, Clayton, & Ridgway, 2017; Michinov & Primois, 2005).

**2.1.1. Functions of self-presentation.** A functional approach to understand a social phenomenon is to start with the question of *why*. Understanding why people engage in self-presentation is a complex but productive investigation. To begin with, self-presentation serves many personal and interpersonal functions for the individual, namely interpersonal, self-construction, emotion regulation, evolutionary, and societal functions. First, the self-presentation can be utilized to get the desired interpersonal outcomes through creating positive images on others. Desirable impressions on others helps one have better interactions with others in short-run; and in the long-run, they have richer and more supportive social environments, better jobs and promotions, and therefore, get better social and financial outcomes (Barrick, Shaffer, & DeGrassi, 2009; Leary, 1995).

The second function is a more intra-personal one that works even when the individuals do not know the interaction partner, and would have no future interaction, and any social and material gain whatsoever. This function is about constructing and maintaining the self. Undesired impressions usually lower the individual's self-esteem. Leary (1995) explains this with the operant conditioning theory of learning: People often feel negative emotions when they have made a bad impression on others, and positive emotions when they have made a good impression. These experiences are repeated countless times in our lives, and we come to associate the impressions we make with the reduced or increased self-esteem and the emotions we feel afterwards. Therefore, even after an impression towards a stranger with no future interaction, people elicit the same emotional response, and this affects their self-esteem. For example, embarrassment in front of a stranger is almost as shameful as embarrassment in front of an acquaintance. Moreover, constructing and maintaining private identities require people to portray a consistent image in most occasions. Thus, even when the impression is

not essential in a particular context, people try to create the desired image to match their identity and self-concept. Furthermore, self-presentation is a well-established habit that people perform since very early ages, starting with influencing parents, peers, and teachers (e.g. Altermatt & Painter, 2015; Murray, Berkel, Brody, Miller, & Chen, 2009). The socialization process teaches individuals to monitor the impression they make on others, and it gets harder to shut down the self-presentation struggle.

In addition to these self-relevant functions, self-presentation serves an emotion regulation function. Getting approval of others elevates people's mood, and self-presentation is a way to get this approval of others (Leary, 1995). The negative state relief model suggests that people act in ways to relieve their negative emotions and promote positive emotions. Also, talking about oneself and sharing, that is *self-disclosure* –a form of self-presentation–, relieve the negative emotions and reduce stress (Lee, Lee, & Kwon, 2011; Pennebaker, 1990). Studies show that people are more likely to engage in self-disclosure in computer-mediated, compared to face-to-face interactions (Joinson, 2001).

Moreover, some evolutionary functions of self-presentation can also be considered. Self-presentation might play an important role in survival and reproduction (Koban & Ohler, 2016; Lange, Zaretsky, Schwarz, & Euler, 2014). Many studies on online self-presentation evidence that the profile photos of men and women on Facebook differ in ways parallel to the evolutionary theory; while men underline their status and courage, women present themselves more relational and emotional (Tifferet & Vilnai-Yavetz, 2014). Moreover, in online dating profiles women emphasize their reproductive fitness by minimal clothing and exposure of their skin (Gallant, Williams, Fisher, & Cox, 2011). Indeed, a review on online dating behaviors concludes that when choosing a mate, individuals are attracted to those characteristics which are parallel to the stereotypes (Abramova, Baumann, Krasnova, & Buxmann, 2016). While women are more interested in

long-term mating, and value income, status, and education over attractiveness, men are more inclined to short-term mating, and value physical attractiveness.

Furthermore, in addition to reproduction, since being in a social group increased chances of survival of our ancestors, people might have evolved to increase their acceptance in a group and maintain supportive relationships. And in the current modern life, creating a desirable image strengthens one's social connections (Baumeister & Tice, 1990). Lastly, as Goffman (1959) suggested, self-presentation is crucial for a smooth interaction to occur and society to work. He notes that to have a pleasant interaction people should have some amount of information about each other; and to provide some information about the self to the interaction partner, people should engage in self-presentation. In sum, a tactical self-presentation can be utilized to serve many functions depending on the immediate or long-term goals.

**2.1.2. Role of impression monitoring in self-presentation.** Even when these functions are at stake, people are not always concerned about their social image. Sometimes people give no thought to their self-presentation in the course of their daily life, and some other times people get preoccupied with others' impression of them. To be able to utilize self-presentation strategies people must pass through some levels of impression monitoring (Leary, 1995) –the extent to which individuals attend to their impression on others. In the lowest phase, *the impression oblivion*, the individuals are unaware of how they are perceived by others, and how their behaviors influence others' perceptions of them. As they move to the second (*preattentive impression scanning*) and the third (*impression awareness*) levels people's awareness of others' impression gradually increases. In the highest level, *the impression focus*, the individual is preoccupied with their impression on others, which relatively rarely occurs; and their motivation to create the desired image is at its highest level. However, to be able to monitor the impression on others does not necessarily lead one to manage their impression, without a motivation.

**2.1.3. Impression motivation.** The motivation to monitor and adjust one's impression on other individuals is mutable. This motivation can be affected from the life stages, social goals, the importance of these goals, the discrepancy between the desired and the conveyed impressions, and so on (Leary & Miller, 2000). Overall, it stems from a desire to maximize the rewards and minimize the punishments, as most of the behaviors (Schlenker, 1980). Leary and Kowalski (1990) summarize the factors of impression motivation in three categories: goal-relevance, value of the desired goals, and the discrepancy between the current and the desired image.

First, goal-relevance (relevance of the image to the goals) is determined by how public the behavior is performed. As long as the behavior will be heard from secondhand sources, the motivation to manage the impression is reduced, and increased publicity makes the impression more relevant to the social goals (Arkin, Appleman, & Berger, 1980). Also, people are more motivated to monitor their impression on others when they have higher dependency on their interaction partner; for example, their supervisors, teachers, or parents (Kowalski & Leary, 1990). The impression these targets have on the individual is more consequential. Moreover, as social beings, to satisfy the need to belong, people depend on their close others to create lasting relationships (Baumeister & Leary, 1995). Thus, they need to convey the images that will make them accepted in the group and will maintain this inclusion (Leary, 1995).

Furthermore, people place high importance on first impressions (Asch, 1946). These impressions are usually fundamental for short-term, and potentially for long-term goals. Therefore, they are more motivated to display a better self when they first meet an individual. And that's why they get very nervous in the first dates (Leary & Miller, 2000). By time and increased familiarity and security in a relationship, the need to convey a specific image is reduced. Moreover, the marginal effect of each self-presentational effort decreases with increased repertoire of images and impressions about the individual. Finally, this motivation

is even increased when the possibility to engage in with an individual in the future increases. This affects the goal relevance of the impression created upon them and people's concerns of the impression (Gergen & Wishnov, 1965). The implications for the future are higher in this instance, compared to people with whom no possible encounter is anticipated.

Secondly, as the goal's value increases for the individual, he/she would be more motivated to struggle for the desired image. But what influences the value of the goal? First of all, when the resources are limited, their market value increases. Therefore, to get a job with an only one position opening and many candidates, the impression motivation would be very high (Leary, 1995). Or, since people usually have less cross-sex friends compared same-sex friends, the image convey to the cross-sex target becomes much more valuable (O'Grady, Harman, Gleason, & Wilson, 2012). Moreover, the interaction partner's characteristics also play a major role in impression motivation. Usually, people want to impress the attractive, successful, intelligent, social, and powerful people. Better characteristics of the target increase the value of the impression created on them (Zanna & Pack, 1975). For instance, motorists are more likely to pick up attractive hitchhikers (Guéguen, 2007; Guéguen & Fischer-Lokou, 2004). Since self-presentation is usually performed to get the approval of others, the value of this approval is another factor influencing the value of the goal. Situational triggers of recent experiences of failure and embarrassment (Miller & Leary, 1992), and the characteristics of fear of negative evaluation and need for approval (Gregorich, Kemple, & Leary, 1986; Schneider & Turkat, 1975) lead to placing higher value on approval of others.

Thirdly, the discrepancy between the current and the desired image, that is how the individual wants to be perceived by others and who he/she is actually perceived, has a direct effect on the level of impression motivation. For that reason, people usually try to compensate for failures or embarrassments by striving to present a better self or balance the negative information with more

positive ones (Cheryan, Cameron, Katagiri, & Monin, 2015; Schneider, 1969). This compensation may take different forms; some may use the defensive tactics of excuse or justification, while others may prefer the assertive tactics of entitlement or enhancement (see section 2.1.4.4.). Further, people may also take precautions for *possible* discrepancies. When they fear a self-relevant information to create a discrepancy from their ideal image, they may try to conceal this information, present that information lightly, or try to compensate for the negative information beforehand (Leary, Landel, & Patton, 1996; Leary & Miller, 2000).

Overall, self-presentation serves many functions when employed strategically, from a very intra-individual to a highly social gain. To be able to utilize a self-presentation strategy one needs to be at a certain level of impression monitoring; that is, aware of own impression on others. Furthermore, this awareness is not enough unless the person has a motivation to alter own image portray to the others.

#### **2.1.4. Overview of concepts and methods in self-presentation**

**2.1.4.1. *Self-presentation versus impression management.*** Many researchers have a tendency to use self-presentation and impression management interchangeably. And many others documented the differences between these two terms. Impression management is defined as an "attempt to control images that are projected in real or imagined social interactions" (Schlenker, 1980, p. 6). The impression management for a person might be performed by third parties, for example friends, partners, and parents, as well as the person himself or herself (Schneider, 1981). When the individual manages the "self-relevant" impression, it would be the "self-presentation" (Schlenker, 1980). In that sense, self-presentation can be considered as a special type of impression management. In the current thesis, the focus is only on the self-presentation, but the impression management other than conducted by the self and for the self is out of the scope.

**2.1.4.2. Desirable or desired image?** People may employ self-presentation strategies with many different agendas, as summarized in section 2.1.3. Therefore, the images individuals want to display should be compatible to those agendas. Although it is common to convey, or wish to convey, a positive and a socially desirable image of the self on others, not all self-presentations are positive. Sometimes, individuals benefit from unfriendly self-presentations, which would be the *desired* image for them, though not *desirable* (Jellison & Gentry, 1978). For example, people may want to look threatening, especially when they want others comply to their requests without questioning or to gain power in some social context (Jones & Pittman, 1982). People do even portray an image of mentally disturbed, ill, or incompetent (Braginsky, Braginsky, & Ring, 1969; Kowalski & Leary, 1990). In other words, although creating a socially desirable image is a common self-presentation strategy, it is common because it is a frequently *desired* image by the individuals. However, when the desired image is a negative or a deviant one, individuals choose convey these impressions.

**2.1.4.3. Deceitful or genuine?** If people can put on an act of mentally disturbed, violent, or weak, can we conclude that all self-presentations are deceitful? According to Goffman (1959), self-presentation aims to intentionally manipulate impression of the self on others. However, he does not conclude that self-presentation is duplicitous in itself. Indeed, he claims that the true self is the one the individuals present in public, rather than an internal drive that triggers these public expressions. Even though Buss and Briggs asserted that individuals display a different character than their true self (1984), this view did not attract much support in the subsequent studies. A consensus seems to be achieved on that a true information might be “packaged” differently for self-presentational purposes, and the impression that the individuals try to project is usually accurate (Leary, 1995; Schlenker, 1980; Schlenker & Weigold, 1992). Supporting this view, individuals’ self-presentations match to their self-ratings, but sometimes they are exaggerated or excluded from the portrayed image (Leary & Allen, 2011).

Still, it is not realistic to expect individuals present themselves as they are, in all aspects.

When trying to portray an image of the self, one of the most critical factors is believability of the image presented (Schlenker & Weigold, 1992). An inaccurate image can be invalidated by the existing knowledge of the interaction partner or subsequent information. Also, presenting an image diverting from the accurate one might trigger anxiety that would stop the individual from utilizing any self-presentation strategy (Leary, 1995). Taken together, self-presentation should balance the accurate and the useful impression (Schlenker, 2003). Indeed, in online self-presentation, the portrayed images are slightly in favor of the idealized version at the expense of accuracy (Toma & Hancock, 2011)

**2.1.4.4. Self-presentation strategies.** Self-presentation can be very influential to project the desired impression on others and get the desired social outcomes when conducted successfully. From the self-presentation theorists' point of view, anything can be considered as a self-presentation tactic, which might be serving to a long-term strategy. For instance, in one study, researchers measured the amount of time people spent in a restaurant restroom by *self-grooming*, that is doing their hair and straightening their clothes, and they interpreted the data from the self-presentation point of view (Daly, Hogg, Sacs, Smith, & Zimring, 1983).

While any behavior can be utilized for self-presentation purposes, there are some commonalities. Jones and Pittman (1982) have identified five strategies of impression management in their influential article: self-promotion, intimidation, exemplification, supplication, and ingratiation. *Self-promotion* is used to persuade the audience or the target that the individual is competent. *Intimidation* is to create the image that the individual is dangerous and can do anything if angered. *Exemplification* is to be seen as a moral exemplar, conscientious, and virtuous. *Supplication* is displaying an image of weakness and helplessness for others'

compassion and support. Lastly, *ingratiation* is used to get the attribution of likability by using various tactics such as other-enhancement and doing favors. Apart from these strategies, two distinct orientations of self-presentation have been suggested: acquisitive/assertive and defensive/protective (Arkin, 1981; Briggs & Cheek, 1988; Lennox, 1988; Lennox & Wolfe, 1984; Tedeschi, 1981; Tedeschi & Lindskold, 1976; Tedeschi & Melburg, 1984). Acquisitive (*or assertive*) self-presentation is characterized by an active search for social status and power, while defensive (*or protective*) self-presentation emerges from avoiding social rejection. Lee and colleagues used this framework in development of their self-presentation tactics scale (Table 1; Lee, Quigley, Nessler, Corbett, & Tedeschi, 1999). They categorized excuse, justification, disclaimer, self-handicapping, and apology as defensive tactics, and ingratiation, intimidation, supplication, exemplification, entitlement, enhancement, and blasting as assertive tactics.

The defensive tactic of *excuse* is about verbally denying responsibility of negative events; *justification* is about providing acceptable reasons for negative acts while accepting responsibility; and *disclaimers* are about proving explanations and justifications before an act. All these three tactics are about escaping from a criticism or a punishment for a negative act. *Self-handicapping* is putting an obstacle in the way of own success to prevent any dispositional attributions of the observers; and finally, *apologies* are communicating the remorse after any harm given to others. Assertive self-presentation, on the other hand, comprise seven tactics. *Entitlement* is claims of credit for accomplishments; and similarly, *enhancement* is about emphasizing the positivity and importance of achievements. These two tactics are conceptually close since both are about for getting credit for accomplishments, either achieved by the individual or not. *Ingratiation* is performing behaviors to get the favor of others. *Intimidation* is behaving in ways that would threaten the interaction partner by signaling that he/she is powerful and can be dangerous. *Supplication* is projecting oneself as

weak and in-need to get the help and support of others. *Blasting* is looking down on rival groups or the groups of no association with the actor, and criticizing them publicly. Finally, *exemplification* is portraying oneself as a person with high morals that should be imitated by others (see Lee et al., 1999).

**Table 1**  
*Two-component model of self-presentation*

<u>Defensive SP</u>	<u>Assertive SP</u>
Excuse	Ingratiation
Justification	Intimidation
Disclaimer	Supplication
Self-handicapping	Entitlement
Apology	Enhancement
	Blasting
	Exemplification

*Note.* Table adapted from Lee et al. 1999, p. 704.

Finally, it is noteworthy that although “using strategies” implies conscious behavior, self-presentation does not necessarily work consciously (Leary, 1993). The self-presentation tactics can become automatic if performed regularly, if the requirements of the context are very explicit, or if the image to be presented is internalized by the presenter. Even, self-presentation can be triggered non-consciously by priming techniques (Tyler, 2012). Departing from this nonconscious activation, it is also possible that a social comparison, or an implicit social comparison might activate certain self-presentation tactics. For example, being exposed to someone superior to the self in an important domain might lead the individual to compensate with other qualities.

**2.1.4.5. Measuring self-presentation.** Just as any behavior might be utilized as a self-presentation strategy, for research purposes any behavior can also

be measured and interpreted as self-presentational, if the appropriate factors are present –like motivation to manipulate one’s image for the sake of the desired social outcomes. The literature on self-presentation is mostly built on a wide range of behaviors that are either self-presentational themselves (e.g. promoting oneself) or interpreted as self-presentational, post-hoc (e.g. changing attitudes in the presence of some targets, tuning one’s behaviors to that of the audience, self-disclosure, etc.).

Besides these behavioral measures, the categorized strategies and tactics are commonly cited in the literature. Frequently, the self-presentation tactics scale (Lee et al., 1999), modified impression management scale (Bolino & Turnley, 1999), self-presentation style inventory (Leary, Kowalski, Martin, & Koch, 1998), and perfectionistic self-presentation scale (Hewitt et al., 2003) were used to measure the tendency towards self-presentation, or the magnitude or the tactics of it.

In addition to the scales of the categorized tactics, the scales of some related constructs have been used as measures of self-presentation. One of the most frequently used scales is the original and revised versions of self-monitoring scale (Laux & Renner, 2002; Nowack & Kammer, 1987; Snyder, 1974). The term “self-monitoring” and the self-monitoring scale was first introduced by Snyder (1974), as he defined a high self-monitor as being sensitive to self-presentation of others in social interactions, and using this information for monitoring own self-presentations “out of a concern for social appropriateness” (p. 528).

However, use of the self-monitoring scale to measure self-presentation tendencies has been criticized for its multidimensionality, and absence of negative correlation with private self-consciousness as claimed by Snyder (Lamphere & Leary, 1990; Renner, Laux, Schütz, & Tedeschi, 2004). To compensate, some researchers used the concern for appropriateness scale for defensive self-presentation, and the revised self-monitoring scale developed by Lennox and Wolfe (1984) for acquisitive. Besides, Jones (1964) had suggested need for

approval as the motivation behind self-presentation. Therefore, to tap to positive self-presentation and need for approval motive, the Marlow-Crowne social desirability scale (Crowne & Marlow, 1960) was also used to measure self-presentation. Lastly, some researchers (e.g., Leary, Nezlek, Downs, Radford-Davenport, Martin, & McMullen, 1994) used a modified version of the Rochester Interaction Record (RIR; Wheeler & Nezlek, 1977) to measure the types of impressions individuals try to make in their everyday interactions. The RIR included ingratiation, self-promotion, and exemplification, based on Jones & Pittman's (1982) taxonomy, and *adonization* (wish to be evaluated physically attractive). Overall, regardless of the measure used, they have consistently found similar associations between other constructs.

#### **2.1.5. Individual differences associated with self-presentation.**

Categorizations of self-presentation tactics gave rise to the investigation of the studies about associated individual difference variables. Among these individual difference variables, the broad personality taxonomies (e.g., five-factor personality traits, HEXACO) and the dark triad have been studied to gain more understanding of the personality correlates of self-presentation.

**2.1.5.1. Five-factor models and the HEXACO.** A very broad area of interest was placed on the five-factor models' (FFMs') association with self-presentation. In two separate studies, about 10 years apart, Avia et al. (Avia, Sanchez-Bernardos, Sanz, Carrillo, & Rojo, 1998) and Wolf et al. (Wolf, Spinath, Riemann, & Angleitner, 2009) studied the personality correlates of acquisitive and protective self-presentations, measured with social skills and inconsistency subscales of self-monitoring in Spain and Germany, respectively. Both studies found extraversion and openness to experience to be positively correlated with acquisitive self-presentation, and neuroticism to be positively correlated with protective self-presentation styles, confirming Nowack and Kammer (1987).

Leary and Allen (2011) did also include the Big Five in their self-presentational persona study. They found that agreeableness ( $r = .53$ ) and

conscientiousness ( $r = .39$ ) were positively associated with normative self-presentation, that is presenting oneself parallel to the social norms. Moreover, they were found to be associated with self-congruent self-presentations (images that do not diverge from the actual self) and fewer number of personas. The results regarding agreeableness were contrary to the authors' predictions. They expected that since agreeable people value harmony and friendly relationships, they would display different images in various interactions. However, the results seem to suggest that agreeable people prefer normative, positive, and consistent images to cultivate positive relationships, or that they do not use tactical self-presentations due to their preference for cooperation, not competition for social gains.

All these FFM studies have been contributing to our understanding of the dispositional determinants of self-presentation. Nevertheless, a newer personality lexicon, the HEXACO (Ashton & Lee, 2001, 2007), have been equally, if not more, useful in the investigations of self-presentation. The HEXACO is composed of 6 personality factors, honesty/humility (H), emotionality (E), conscientiousness (C), agreeableness (A), extraversion (X), and openness (O). All factors, more or less, correspond to the similar factors of the five-factor models, except that the honesty/humility factor does not correspond to any of them. Ashton and Lee indicate that people high on honesty-humility tend to not manipulate others for personal gain, break rules, and are not fond of wealth and high social status (2007). Honesty/humility is composed of four facets: "fairness (a tendency to avoid committing acts of fraud or corruption), sincerity (a tendency to be genuine in interpersonal relations), greed avoidance (a tendency to be uninterested in possessing lavish wealth, luxury goods, and signs of high social status), and modesty (a tendency to be modest and unassuming)" (Lee & Ashton, 2005). These facets indicate that potentially, honesty/humility is theoretically and conceptually highly associated with self-presentation. Moreover, it captures the non-violent deceit better than any five-factor model (Ashton & Lee, 2005). In this sense,

HEXACO might tap into self-presentation better than the Big Five for the current study.

Indeed, the literature supports this premise. The analyses of self-presentation in relation to HEXACO indicate that honesty/humility is negatively associated with self-presentation. For instance, Grieve (2011) found that ability to monitor own self-presentation is moderately associated with honesty/humility ( $r = -.30, p < .01$ ), and strongly associated with emotional manipulation ( $r = -.54, p < .001$ ). More recently, an analysis of HEXACO traits in relation to some self-presentation tactics revealed that honesty/humility was negatively associated with all analyzed tactics in moderate to strong magnitude (self-promotion, ingratiation, exemplification, intimidation, and supplication) in both student and adult sample—the adult sample having stronger correlations (Bourdage, Wiltshire, & Lee, 2015).

Ogunfowora and colleagues (Ogunfowora, Bourdage, & Nguyen, 2013) point that in the distinction between the acquisitive and protective self-presentation (Arkin, 1981), the strive for approval and social gain in acquisitive self-presentation corresponds to low honesty/humility as it is associated with interest in material goods and social status, and ability to act unethical in the way of obtaining those. Also, the selfish motive of low honesty/humility is likely to correspond to the protective self-presentation, which also is associated with self-serving motive.

Furthermore, honesty/humility plays a critical role in job interviews as much as self-presentation, where the applicant is highly motivated to impress the interviewers and tries to convey the best-self to them. A recent research uncovered that honesty/humility is significantly and moderately associated with deceptive self-presentation in job interviews (Roulin & Bourdage, 2017). Moreover, within the work context, the low honesty/humility employees engage in impression management behaviors more often ( $r = -.52, p < .001$ ) measured with Bolino and Turnley's (1999) 22-item impression management scale (Wiltshire Bourdage, &

Lee, 2013). Moreover, high honesty/humility individuals perform impression management with the motivation of organizational citizenship behavior (Bourdage, Lee, Lee, & Shin, 2012).

Besides the studies in work context, de Vries and colleagues (de Vries, Zettler, & Hilbig, 2014) have investigated the role of HEXACO on socially desirable responding via the Balanced Inventory of Socially Desirable Responding (BIDR; Paulhus, 1991) encompassing impression management and self-deceptive enhancement factors. They found that honesty/humility is indeed positively and strongly associated with impression management factor ( $r = .56, p < .01$ ). Parallel to that, researchers testing the Bosnian-Croatian-Serbian BIDR scale found similar strong correlation ( $r = .47, p < .001$ ; Subotić, Dimitrijević, & Lovrić, 2016). These results indicate that people who answer socially desirable with the concern of impression management are people who are actually high on honesty/humility. Furthermore, this distinction in the role of honesty/humility in impression management in socially desirable responding and in real life indicates differentiation of these two domains' underlying psychological mechanisms. Besides, agreeableness and conscientiousness moderately and significantly predict impression management factor.

Furthermore, the association between the HEXACO and five-factor model, and the Dark Triad of personality was investigated by Lee and Ashton (2005). The Dark Triad is composed of the personality traits of sub-clinical psychopathy, Machiavellianism, and narcissism, associated due to their inter-correlation and conceptual similarity (Paulhus & Williams, 2002). The results indicate that honesty/humility dimension is strongly and negatively associated with the dark traits ( $r_s = 0.72, 0.57, \text{ and } 0.53$ , respectively). On the other hand, their association with the FFM traits remain suboptimal. The dark personalities are called "social chameleons," and consequently, their self-presentation strategies attracted the researchers' attention as well. Due to the close association between the dark traits and honesty/humility, and for the sake of brevity in the questionnaire form, the

dark triad was not directly included in the current thesis. However, because of this high association with honesty/humility, the findings on the dark triad and self-presentation have some implications in this study. Therefore, its role in the self-presentation literature will be summarized.

**2.1.5.2. *The Dark Triad.*** The Dark Triad, as mentioned above, is composed of three higher-order personality traits (Paulhus & Williams, 2002). Psychopathy is characterized by lack of interpersonal affect, remorselessness, being arrogant, and impulsive. Many studies on psychopathy have been conducted with prisoners, even though not all people with psychopathy are prisoners (Jakobwitz & Egan, 2006). Machiavellianism is associated with self-interest, manipulating others and using flattery for own gain, and being cold. Finally, narcissism is characterized by excessive self-love, feelings of superiority, and exploitativeness. Although these traits were studied individually previously, they were combined into one, as Paulhus and Williams (2002) suggested that they should be the same, and finally found out to be very similar, but definitely not the same.

There is no doubt in literature that the dark personalities use strategies to obtain the desired social consequences. For instance, Rauthmann (2011) investigated the use of protective and acquisitive self-presentation strategies of the dark personalities with the self-monitoring scale (Laux & Renner, 2002) in an online study, and found that Machiavellianists tend to use protective self-presentation style more frequently, while narcissists prefer acquisitive, and psychopaths prefer both protective and acquisitive similarly. Moreover, Machiavellianists tend to use the tactics that were suggested by Jones and Pittman (1982) indiscriminately (Bolino & Turnley, 2003), employ many different personas in different situations, and less likely to use a normative self-presentation strategy (Leary & Allen, 2011). Moreover, they are likely to use perfectionist self-presentation tactics, mediated by their perception of perfectionist expectations of others (Sherry, Hewitt, Besser, Flett, & Klein, 2006).

The literature on narcissism is more elaborate than the other two dark traits. Various researchers (e.g., Hart, Adams, & Burton, 2016; Sherry, Gralnick, Hewitt, Sherry, & Flett, 2014) associated narcissism with the use of perfectionist self-promotion, a facet of perfectionist self-presentation (employed by certain perfectionists with a strive for conveying an image of perfection and flawlessness in public) along with nondisclosure of imperfection and nondisplay of imperfection (Hewitt et al., 2003). People with narcissistic personalities do not seem to be affected from the evaluation expectations, since they describe themselves very positively in external domains (e.g., attractiveness) even when they are accountable (Collins & Stukas, 2008).

Lately, self-presentation researchers studied narcissism in its two forms: grandiose and vulnerable narcissism, as first conceptualized by Wink (1991). In this classification, although both grandiose and vulnerable narcissism have a sense of entitlement and grandiose fantasies, only vulnerable narcissism is related with hypersensitivity, defensiveness, and insecurity (Dickinson & Pincus, 2003 cited in Casale, Fioravanti, Rugai, Flett, & Hewitt, 2016). Casale and colleagues (2016) found that both grandiose and vulnerable narcissisms are associated with perfectionistic self-promotion. However, vulnerable narcissism was also associated with nondisplay of imperfection and nondisclosure of imperfection, manifesting their defensive tendencies. When Casale et al.'s findings on vulnerable narcissism is considered along with Rauthmann's (2011) finding of narcissism association with acquisitive tactics, it is clear that Casale and colleagues brings a more in-depth explanation to the narcissism investigation.

**2.1.6. Accomplishment and failure as situational determinants of self-presentation.** Besides some personality characteristics, the experiences of accomplishment and failure, and feelings of superiority and inferiority are tightly related to the self-presentational behaviors. If the individual holds high self-promotional concerns, the best scenario for him or her can be to experience a success in public context and a failure privately. Yet, if a success is experienced

privately or a failure happens in front of an audience, individuals manage the situation with various self-presentation tactics. Indeed, at the early ages of self-presentation field, a bulk of studies was devoted to these experiments. For example, in one of the very first studies, Schneider found that after a private failure, participants present themselves more favorable to a researcher to get positive feedback and maintain positive evaluations of themselves compared to no feedback condition (1969). On the other hand, if participants had succeeded, they were more modest in their self-presentation compared to no feedback condition.

Similarly, in another study, private failure was likely to trigger exaggerated evaluations of the self over the others, as a way of private self-enhancement, and public failure was likely to lead to modest evaluations of both self and the others, as public self-effacement (Brown & Gallager, 1992). Evaluation of a test taken by the participant is also affected from the publicity of the failure and success and publicity of the evaluation. When study participants succeeded publicly, they refrained to publicly evaluate the test too positively, because it would look like a self-enhancing strategy (Frey, 1978).

Also, instead of direct methods of self-enhancement, indirect methods of basking (e.g., enhancing own university) and blasting (e.g., depreciating the rival university) can be ways of saving one's image after a public failure (Cialdini & Richardson, 1980). Indeed, when students' public image is threatened, they were more likely to wear university apparel and use "we" when talking about the accomplishment of the university after a university team victory (Cialdini et al., 1976).

As a self-handicapping tactic, participants who expect failure chose performance debilitating drug instead of an enhancing one, if the experimenter was observing both the performance and the drug chosen, to *guarantee* that their failure would not be attributed to their incompetence, but to the drug (Kolditz & Arkin, 1982). Moreover, when men had been informed that they will be competing with another participant, they gave the advantage to their opponent and self-

handicapped themselves to both take the credit of partner's success and free oneself from the negative evaluation in case of a failure (Shepperd & Arkin, 1991). Poor performance expectation might also lead to self-presentational conforming to the experimenter, who will evaluate the performance (Jones, Gergen, Gumpert, & Thibaut, 1965).

The more recent studies provided some evidence of cultural differences upon the effect of superiority and inferiority on self-presentation. A comparison of Japanese and Canadian participants revealed that while Japanese hesitate to announce they performed better, Canadians hesitate to announce they performed worse (Heine, Takata, & Lehman, 2000). Another study found that when the Japanese participants failed at a task they evaluated that the task was important and diagnostic more than when they succeeded. Yet, the contrary pattern was observed with the North American participants (Heine et al., 2001).

The success-failure, and especially superiority-inferiority studies are based on having the participants compare themselves with a standard, a group norm, another participant, or a confederate. Therefore, it includes a social comparison component. Depending on the study condition, participants are put through upward or downward comparison-like experiences, for instance, announcing they performed better or worse than the other participant. Keeping in mind the consequences of these accomplishments and failures, it can be expected that downward and upward social comparison might have similar consequences in terms of self-presentational behaviors, as they can be perceived as superiority and inferiority.

Overall, self-presentation is the management of the self-related information when interacting with other people. Although it is not always deceitful, the image conveyed to the interaction partner most probably highlights some information, while concealing the others. The strategies used for self-presentation have been classified commonly as the defensive and assertive tactics, and which tactic to use depends on the interpersonal and intrapersonal goals of the

actor. Furthermore, some people tend to use some tactics over the others, and this is mainly determined by the personality traits. Specifically, studies show that extraversion and openness are related with assertive tactics, while neuroticism is related with the defensive tactics. Moreover, people who are high on agreeableness and conscientiousness are more likely to present themselves in line with the norms of the context. Specifically, the HEXACO trait of honesty-humility is negatively associated with self-presentation. Nevertheless, these relatively stable personality traits are not the only determinants of it; the experiences and the requirements of the context also play an important role in self-presentation. Specifically, experiences of accomplishments and failures lead to self-presentational behaviors. Experiencing a private failure hurts the self-esteem, and to recover and compensate, people tend to present themselves in a favorable light. On the other hand, when they succeed publicly, their superiority is already known to the audience, and they do not brag to look competent, but try to look warm with modest self-presentation. In the center of the current thesis is this association of inferiority and superiority experiences' role in self-presentation, and the function of personality in this association.

## **2.2. Social Comparison**

Social comparison is a central feature of social life, for not only human-beings, but also some other species (Buunk & Gibbons, 2007; Gilbert, Price, & Allan, 1995). Buunk and Gibbons point to the studies of Sherif (1936) as the beginning of social comparison research. Moreover, they mention the sociological writings of Hyman (1942) also pointing to the essential role of social comparison in evaluating one's financial, intellectual, and appearance status. However, not until Festinger's (1954) seminal work, the research in social comparison had expanded. Later, the theory has exceeded its pre-determined boundaries and

several researchers contributed to the literature with major theoretical improvements.

**2.2.1. Classic social comparison theory.** The comparison between self and others is one of the basic drives of human-beings. This comparison process influences individual's self-evaluations, affect, behaviors, and interpersonal relationships (Corcoran, Crusius, & Mussweiler, 2011). Engaging in a comparative evaluation is so basic that individuals tend to relate when they encounter information about others' behaviors, triggering the comparison process (Dunning & Hayes, 1996). This fundamental phenomenon of social life has been investigated extensively in social psychology literature starting with Festinger's (1954) work, comprised of nine hypotheses which were elaborated with eight corollaries and eight deviations (see Table 2).

This, one of the most fertile grounds of social psychological research has been initiated with Hypothesis 1 of the social comparison theory of Festinger (1954), suggesting that human-beings have a drive to evaluate their opinions and abilities. However, when there are no objective benchmarks against which people can compare themselves, people create their own benchmarks, and those are, most frequently, the opinions and abilities of other people who are similar to themselves (Hypothesis 2; Festinger, 1954). Thus, social comparison can be defined as the "...process of thinking about information about one or more other people in relation to the self" (Wood, 1996, p. 520). Festinger proposes that people compare themselves with similar others to get more accurate information about themselves. Furthermore, he hypothesizes people will be less motivated to compare themselves with a specific person as the difference between their opinions and abilities increase (Hypothesis 3).

Additionally, he specifies that people prefer to compare their abilities (but not the opinions) with those whose abilities are slightly better than themselves, which is called the "unidirectional drive upward" (Hypothesis 4). Supporting this prediction, Blanton and colleagues showed that students nominated same-sex

others who are slightly better than themselves as a comparison target (Blanton, Buunk, Gibbons, & Kuyper, 1999). Elaborating on this work, Huguet et al. (Huguet, Dumas, Monteil, & Genestoux, 2001) displayed that these academically slightly-better comparison targets are the ones students consider as standing in their future level and whom they felt close to. Furthermore, they compared with others especially when they felt control over their academic performance, and this control was what made them more successful in the following trimesters. Indeed, in this unidirectional upward comparison, the critical point is acknowledged to be the individuals' perception of the comparison information (Major, Testa, & Bylsma, 1991). If the individual evaluates the target's standing as reachable for himself or herself, then the beneficial effect of slight upward comparison is more likely. However, in case of an appearance upward comparison, the outcomes are not very positive (Fardoulya, Pinkusb, & Vartanian, 2017). Individuals' mood suffers from upward appearance comparisons, but they report exercising and dieting more after making a comparison in person and through social media, but not in traditional media comparisons, such as television, magazines, etc.

However, although opinions can be changed through persuasion, Festinger points that there are non-social constraints on changing abilities (Hypothesis 5). Improving oneself for an ability is not a direct cause of being persuaded that one should, but usually requires a great work and effort. Accordingly, a discrepancy between the individual and the comparison target would motivate individuals either to perform better and better to change own position to move closer to the slightly-better other (Derivation D1), to change the other's position as to closer to oneself (Derivation D2), or stop comparing themselves with others in group (Derivation D3). This initial theorization of the social comparison theory stands on opinion change in groups, although it not received much attention later on.

Regarding the outcome of social comparison with distinct others, Festinger predicts that increased hostility and derogation would emerge when people do not cease comparing themselves if they feel unpleasant due to this comparison

(Hypothesis 6). However, this aggression is observed when comparing with people with incomparable opinions, since disagreement might be associated with exclusion, but not with abilities, where the individual is likely to stop comparison.

Similar to the value of the desired goal in self-presentation motivation (see section 2.1.3), Festinger suggests that the increase in the need to evaluate oneself on an opinion or ability would increase the *pressure toward uniformity* for that specific comparison item (Derivation E). Furthermore, if a group's importance and attractiveness increases for a specific opinion or ability, the pressure toward uniformity for that domain would increase within the group (Hypothesis 7 and Corollary 7 A). Moreover, if an opinion or an ability becomes of high importance to the individual or to the group, the pressure toward uniformity would again increase (Corollary to Derivation E and Corollary 7 B). If an opinion or ability is trivial for an individual, comparison information and the discrepancy from the group would be inconsequential. However, for example, the evaluation of ability to run a marathon would be crucial before a competition.

Finally, Festinger proposes 2 additional hypotheses: Hypothesis 8 suggests that if divergent targets are perceived as different on attributes related to the divergence, then the individual is more likely to narrow the comparison range. Therefore, people are expected to cease social comparison with these individuals. Moreover, if there is a variety of opinions or abilities in a group, the expression of pressure toward uniformity is affected from how close the individual to the group mode is (Hypothesis 9). Specifically, individuals close to the mode of the group would be more likely to change the opinions of others, instead of changing themselves or narrowing their range of comparison.

As the social comparison theory has grown out of its pre-determined boundaries, other domains of comparison than abilities and opinions were unearthed, such as values (Kruglanski & Mayselless, 1990), emotions (Schachter, 1959), appearance (Chae, 2017), etc. Moreover, motivations of social comparison other than self-evaluation have been studied extensively, such as self-

improvement or self-enhancement (Gibbons & Buunk, 1999). These two motives triggered more comprehensive investigations of upward and downward comparison. It has been simply suggested that the self-improvement motive is associated with social comparison towards better others, and the self-enhancement motive towards the worse others (“*renaissance* of social comparison theory; Buunk & Gibbons, 2000; Buunk & Mussweiler, 2001).

**Table 2**

*Hypotheses, derivations, and corollaries of the social comparison theory (based on Festinger, 1954)*

<i>No.</i>	<i>Hypotheses, Derivations, &amp; Corollaries</i>
<i>Hypothesis I</i>	There exists, in the human organism, a drive to evaluate his opinions and his abilities.
<i>Hypothesis II</i>	To the extent that objective, non-social means are not available, people evaluate their opinions and abilities by comparison respectively with the opinions and abilities of others.
<i>Corollary II A</i>	In the absence of both a physical and a social comparison, subjective evaluations of opinions and abilities are unstable.
<i>Corollary II B</i>	When an objective, non-social basis for the evaluation of one’s ability or opinion is readily available persons will not evaluate their opinions or abilities by comparison with others.
<i>Hypothesis III</i>	The tendency to compare oneself with some other specific person decreases as the difference between his opinion or ability and one’s own increases.
<i>Corollary III A</i>	Given a range of possible persons for comparison, someone close to one’s own ability or opinion will be chosen for comparison.
<i>Corollary III B</i>	If the only comparison available is a very divergent one, the person will not be able to make a subjectively precise evaluation of his opinion or ability.
<i>Derivation A (from I, II, III)</i>	Subjective evaluations of opinions or of abilities are stable when comparison is available with others who are judged to be close to one’s opinions or abilities.
<i>Derivation B (from I, II, III)</i>	The availability of comparison with others whose opinions or abilities are somewhat different from one’s own will produce tendencies to change one’s evaluation of the opinion or ability in question.
<i>Derivation C (from I, III B)</i>	A person will be less attracted to situations where others are very divergent from him than to situations where others are close to him for both abilities and opinions.
<i>Derivation D (from I, II, III)</i>	The existence of a discrepancy in a group with respect to opinions or abilities will lead to action on the part of members of that group to reduce the discrepancy.

**Table 2 (continued)**

<i>No.</i>	<i>Hypotheses, Derivations, &amp; Corollaries</i>
<i>Hypothesis IV</i>	There is a unidirectional drive upward in the case of abilities which is largely absent in opinions.
<i>Hypothesis V</i>	There are non-social restraints which make it difficult or even impossible to change one's ability. These non-social restraints are largely absent for opinions.
<i>Derivation D1</i>	When a discrepancy exists with respect to opinions or abilities there will be tendencies to change one's own position so as to move closer to others in the group.
<i>Derivation D2</i>	When a discrepancy exists with respect to opinions or abilities there will be tendencies to change others in the group to bring them closer to oneself
<i>Derivation D3</i>	When a discrepancy exists with respect to opinions or abilities there will be tendencies to cease comparing oneself with those in the group who are very different from oneself
<i>Hypothesis VI</i>	The cessation of comparison with others is accompanied by hostility or derogation to the extent that continued comparison with those persons implies unpleasant consequences.
<i>Corollary VI A</i>	Cessation of comparison with others will be accompanied by hostility or derogation in the case of opinions. In the case of abilities this will not generally be true.
<i>Derivation F (from I, II and III)</i>	Any factors which increase the strength of the drive to evaluate some particular ability or opinion will increase the "pressure toward uniformity" concerning that ability or opinion.
<i>Hypothesis VII</i>	Any factors which increase the importance of some particular group as a comparison group for some particular opinion or ability will increase the pressure toward uniformity concerning that ability or opinion within that group.
<i>Corollary to Derivation B</i>	An increase in the importance of an ability or an opinion, or an increase in its relevance to immediate behavior, will increase the pressure toward reducing discrepancies concerning that opinion or ability.
<i>Corollary VII A</i>	The stronger the attraction to the group the stronger will be the pressure toward uniformity concerning abilities and opinions within that group.
<i>Corollary VII B</i>	The greater the relevance of the opinion or ability to the group, the stronger will be the pressure toward uniformity concerning that opinion or ability.
<i>Hypothesis VIII</i>	If persons who are very divergent from one's own opinion or ability are perceived as different from oneself on attributes consistent with the divergence, the tendency to narrow the range of comparability becomes stronger.

**Table 2 (continued)**

<i>No.</i>	<i>Hypotheses, Derivations, &amp; Corollaries</i>
<i>Hypothesis IX</i>	When there is a range of opinion or ability in a group, the relative strength of the three manifestations of pressures toward uniformity will be different for those who are close to the mode of the group than for those who are distant from the mode. Specifically, those close to the mode of the group will have stronger tendencies to change the positions of others, relatively weaker tendencies to narrow the range of comparison and much weaker tendencies to change their own position compared to those who are distant from the mode of the group.

**2.2.2. Downward comparison theory.** Some researchers challenged the Hypothesis 4 of Festinger (1954), and offered that social comparison is not only directed upward, but also downward social comparison has its advantages for the individual. Downward social comparison was first brought to the attention of the researchers by Thornton and Arrowood (1966) and Hakmiller (1966) (see Buunk & Gibbons, 2007). Later, researchers showed that self-esteem-threatened individuals do not prefer to learn information about better-off others (Friend & Gilbert, 1973).

Some researchers play an important role in the development of the downward comparison theory. First, Brickman and Bulman (1977) suggested that upward social comparison might be threatening, and, therefore, might be avoided, as worse-off others might be sought for comparison information. Secondly, in his classic paper, Wills (1981) elaborated the theory of downward comparison, contrary to *unidirectional drive upward*, where he discussed that the downward comparison is triggered with negative affect and low subjective well-being, and results in self-enhancement. In two corollaries, he suggested that people engage in downward comparison either passively (taking the advantage of comparison opportunities with unfortunate others) or actively (by derogating or harming others, and achieving distance from or advantage of others). He also predicted that downward comparison would be more preferable for low self-esteem individuals.

Moreover, although self-evaluation is an important motive behind social comparison, when there is a threat to self-esteem, self-enhancement motive becomes more important (Gruder, 1977).

Finally, Taylor, Wood, and Lichtman (1983) studied women with breast cancer, and found that no matter how unfortunate they are, women considered themselves doing better than other patients when coping with disease. Moreover, it became evident during the spontaneous chats with the women that they do downward social comparison with other cancer patients in some ways; and they even create comparison targets when none available. The researchers interpreted the results that downward comparison helps women cope with their situation better by considering themselves more fortunate than others. Studies with arthritis patients support these results as well (DeVellis, Blalock, Holt, Renner, Blanchard, & Klotz, 1991). Indeed, Tennen, McKee, and Affleck (2000) reviewed 23 studies, and concluded that people with serious medical conditions engage in downward social comparison frequently. However, studies showing preference to upward comparison by people with cancer, marital dissatisfaction, or work-related disability are not absent (Buunk & Gibbons, 2007). Moreover, social comparison information can activate different self-regulatory strategies, and both promotion and prevention focus serve for the desired end state (Higgins, 1998). For example, image of better-off others may pose as a desirable future self, and trigger promotion goals, while a worse-off other may represent an undesirable future self, and trigger prevention goals.

In addition to the feelings of positivity in comparison to others (see Gibbons & Gerrard, 1995), later it is suggested that comparing oneself with unfortunate similar others may provide information about possible dangers and obstacles one might face, and therefore may lead the individual to reassess and adjust their perceptions of chances of success and failure (Trope, 1986). Even, downward comparison might reduce self-evaluations through empathizing with

the inferior other for women (Kemmelmeier & Oyserman, 2001). In this case, how the individual interprets the information plays a critical role.

**2.2.3. Social comparison orientation.** In daily life, people encounter others who are better or worse than themselves in some domains. But not everyone attends to such information, while some people overlook that they are better or worse than others, some other people might become preoccupied with their standing compared to others (Buunk, Zurriaga, Gonzalez-Roma, & Subirats, 2003; Goodman, 1977). Several researchers suggested that some people may be more likely to engage in social comparison than others (e.g., Gilbert, Giesler, & Morris, 1995). Comparison orientation was first studied by Gibbons and Gerrard (1995) in their studies on adolescent risk behavior in prototype/willingness framework. They indicated that not only favorability of a prototype of teenage drinker, but also the individual's comparison orientation determines the impact of the risk image on the individual. Moreover, Diener and Jufita (1997) suggested that the tendency and the direction of social comparison may be a function of personality (as cited in Gibbons & Buunk, 1999). These developments in the literature led Gibbons and Buunk to develop the Iowa-Netherlands Social Comparison Orientation Measure (INCOM; 1999) to measure the individual differences in social comparison.

A major problem in measuring social comparison orientation is that people are reluctant to admit that they engage in social comparison (Brickman & Bulman, 1977; Hemphill & Lehman, 1991). This can be partly due to its automaticity (Gilbert, Giesler, & Morris, 1995), since people might be unaware of engaging in social comparison. Another possible explanation may be the self-presentational concerns of individuals (Wood, 1996). In general, making social comparisons, and specifically downward comparisons are not considered socially desirable acts (Brickman & Bulman, 1977). Furthermore, it can be due to its variable nature, as some report they engage in social comparison while others are reluctant to do so, that some are attentive to the cues of their own social comparison, while others are

not interested in that information. This tendency, in itself, explains the individual differences in social comparison orientation.

However, the researchers have identified in their preliminary study that almost all participants indicated that they engage in social comparison at least some of the time, and 80% answered above the midpoint of the 133-mm scale from *never to a lot*. After a series of studies, depending on Festinger's (1954) original theorization of social comparison, a two-factor scale was developed –as the first factor reflecting the ability and the second factor reflecting the opinion comparison.

The social comparison orientation literature indicates that some personality characteristics are associated with the typical comparer (Buunk & Gibbons, 2007). First of all, chronic activation of self, self-consciousness, is highly associated with high social comparison orientation, as supported with both correlational (Gibbons & Buunk, 1999) and experimental research (Stapel & Tesser, 2001). Secondly, social comparison orientation involves an interpersonal orientation and an interdependent self, composed of high empathy, concern for others' feelings, and sensitivity to others' needs (e.g. Swap & Rubin, 1983). Finally, the literature suggests that negative affect and uncertainty about the self, such as low self-esteem, depression, neuroticism (*uncertainty about one's emotions*) are related with being more interested in social comparison (Gilbert, Giesler, & Morris, 1995).

**2.2.4. Consequences of upward and downward social comparison.** Just as the tendency to compare oneself with others differs from one individual to another, the direction of social comparison orientation also varies. Many studies have shown that people prefer to compare themselves with others who are slightly better than themselves ("*unidirectional drive upward*"; Cruder, 1977; Wood, 1989). On the other hand, many other work has indicated that people are more interested in self-enhancement, rather than self-assessment, therefore, in downward social comparison (Sedikides, 1993; Taylor & Brown, 1988).

However, the consequences of social comparison in each direction is not agreed upon in the literature. For example, in work context, Brown and colleagues found that employees who engage in more upward comparison scored lower in job satisfaction and affective commitment to the organization, and vice versa for downward comparers (Brown, Ferris, Heller, & Keeping, 2007). Also, the negative effects of upward social comparison in social networking sites were demonstrated with reduced self-esteem after viewing a Facebook profile including an upward comparison information, compared to a downward comparison information (Vogel, Rose, Roberts, & Eckles, 2014). In an earlier study, the negative effect of upward social comparison on self-esteem was intensified with increased perceived self-inconsistency (Morse & Gergen, 1970). On the other hand, when the target of upward comparison is considered as a part of the self, his/her success is not considered threatening for the individual (Gardner, Gabriel, & Hochschild, 2002).

Indeed, Collins (1996) presented remarkable evidence that upward social comparison does not necessarily result in negative self-evaluation, and even it may serve as a self-enhancement means, depending on the construal of comparison information. That is, if the individual perceives an upper standard as reachable, instead of an inferiority indicator, the comparison information may increase one's confidence towards this higher level. Moreover, for stressed populations, upward comparison information may provide the individual with the possible role models and inspirations if they perceive these individuals as similar – as a self-improvement tool (Taylor & Lobel, 1989). How the information will be digested is likely to depend on the individual's beliefs or expectations about oneself (for expectations' shaping judgments, see Manis & Paskewitz, 1984). For example, Buunk and colleagues investigated the factors that moderate the effect of social comparison information. They uncovered that cancer patients' self-esteem and perceived control, and married couples' marital satisfaction have a substantial impact on how they perceive and interpret the comparison information,

*independent* of the direction of the comparison (Buunk, Collins, Taylor, Vanyperen, & Dakof, 1990). In that sense, possible moderators for how the individual construes the comparison information should not be excluded from the analyses to get a better understanding the outcomes of social comparison orientation.

**2.2.5. Deliberate or automatic?** Just as in self-presentation, the expression of “comparison” implies a complete control and intention over the behavior. Furthermore, most of the literature on social comparison have focused on the deliberate strives for comparison information (Wood, 1989). However, people do not always intentionally seek comparison information, but sometimes they encounter that information. These encounters may trigger social comparison both consciously and unconsciously. Even some of our ordinary choices might be result of a social comparison process or an act of avoiding a comparison information (Wood, 1996). In the similar vein, there are experimental studies indicating that social comparison might be performed effortlessly, automatically, and unconsciously (Gilbert, Giesler, & Morris, 1995; Morse & Gergen, 1970). A very recent study has found that social comparison can happen through nonconscious processes and affect conscious self-evaluations (Chatard, Bocage-Barthélémy, Selimbegović, & Guimond, 2017).

**2.2.6. Recent extensions to the social comparison theory.** Expanding from the primary areas of research, various issues have been investigated from the social comparison perspective, in addition to opinion and ability comparisons. First of all, a plethora of research have been conducted on body image and eating behavior. These studies mainly point to the negative effects of upward social comparison, namely idealization of thin models, on eating behaviors of young women, and increased risk of anorexia, and reduced well-being (Cattarin, Thompson, Thomas, & Williams, 2000; Hendrickse, Arpan, Clayton, & Ridgway, 2017; Pila, Jovanov, Welsh, & Sabiston, 2017). Studies in another domain, the organizational context, reveal that the advantage of being attractive in

organizational decision making processes is cancelled out when the individual judging and the attractive individual being judged are the same sex, as the downward comparer has the least positive reaction to the comparison target (Agthe, Spörrle, Frey, & Maner, 2014). Furthermore, the effect of social comparison (i.e. judgement of the fairness of salary) on the employee depends on the relational ties with the comparison target (Sherf & Venkataramani, 2015). Apart from the organizational context, a recent study in social comparison in social networking sites was investigated for maternity outcomes. The results indicated reduced parental competence and negative relationship outcomes (Coyne, McDaniel, & Stockdale, 2017). The relationship outcomes are also negatively affected from social comparison on Facebook through increased negative emotions, such as jealousy and anxiety, as a focus group study uncovered (Fox & Moreland, 2015). Furthermore, even in consumer behavior, social comparison impact has been captured (Novemsky & Schweitzer, 2004).

Secondly, in addition to the extension to diverse issues in social comparison research, the methods of study have also expanded to include diary methods, physiological measures, and social cognitive measures. Also, new measures for social comparison research also developed, such as *the test selection measure* of Wood (2000). Finally, the notion of social comparison has changed from Festinger to today. Even though not in the scope of the original theory, many social psychological concepts and phenomena have started to be interpreted with a social comparison perspective, such as impression formation, some social influence phenomena, anxiety reduction, social projection, false consensus, and even social identity theory (see Buunk & Gibbons, 2007).

Overall, social comparison research has expanded since Festinger's seminal article, and the theory has been applied to various domains. However, not all new approaches to the theory has been directly acknowledged or claimed as extensions to it. In addition, there is still an area left to be explored. For instance,

the possible role of social comparison in self-presentation tendencies and tactics has not been pointed before.

### **2.2.7. Extensions to the social comparison theory in the current thesis.**

The starting point for the relationship between social comparison and self-presentation is to offer an addition to the three solutions of Festinger (1954) to discrepancy between the comparison target and the individual (either change the self or the other to move closer to each other, or cease comparison). Specifically, the current study aims to investigate that when a discrepancy exists people might also behave *as if* they are closer to the better-off comparison target or *as-if* they are different than the worse-off target. Therefore, a high social comparison orientation may be related with a higher tendency for self-presentation, and a chronic downward and upward social comparison (thus, a chronic activation of superiority or inferiority) might be related with different self-presentation tactics.

Additionally, Gilbert and colleagues have challenged the “similar others” hypothesis (Hypothesis 2) of Festinger, and suggested that social comparison to spontaneous, effortless, and unintentional (Gilbert, Giesler, & Morris, 1995). And, whether a comparison is appropriate or not is usually perceived *after* the comparison has been made. Therefore, people might engage in social comparison even when it is not appropriate. Kruglanski and Mayseless (1990) points to the boundary conditions of the similar others hypothesis by referencing the related literature. For example, when the beliefs are under consideration, people’s confidence in their belief increases by an agreement with a dissimilar other a similar other compared to the case of considering one’s values (Goethals & Nelson, 1973).

Similarly, there is a growing body of literature focusing on the negative emotional and motivational consequences of comparing one’s appearance to thin idealized images, models, and celebrities (e.g., Dittmar & Howard, 2004; Tiggerman & Polivy, 2010), who are not within the comparison range from Festinger’s point of view, and should not actually trigger social comparison.

However, the literature points to the existence of a *beyond-the-range* social comparison. In that sense, the theory might be extended to include *extremely-upward* and *extremely-downward social comparisons* as in a formulation, and their differential effects on the individual's affect, cognition, and behavior should be investigated systematically.

The social comparison theory has evolved fundamentally since its inception in 1950s. Along with many comparison dimensions in addition to abilities and opinions, the importance of downward comparison and the possibility of comparison with very different others (models, celebrities etc.) have been evidenced in the literature. Furthermore, it has been introduced that not all people are equally attentive to the comparison information. The comparison orientation was considered to be a function of personality, and the associated traits were shown to be mainly self-consciousness, interpersonal orientation, neuroticism, and self-esteem. In the classical social comparison theory, Festinger (1954) suggests that in case of a discrepancy between the self and the comparison target, individuals either change themselves or their target, or stop the comparison. In the current study, it is suggested that people can also utilize some self-presentational tactics to look closer to the upward comparison target, or to look different than the downward comparison target. Furthermore, although the possibility of beyond-the-range social comparison has been revealed through many studies on social comparison on social media, and comparison with celebrities, no direct test of these comparison is evident in the literature. Therefore, the frequency of comparison with people who are not very similar to the self is also aimed to unearth in the current study.

### **2.3. Self-Concept Clarity**

*Self-concept* is the answer to the question of "Who I am?" The answer to this question includes the set of opinions people hold about themselves, including

both personal and social identities, composed of what we know about ourselves, our experiences, all self-relevant information, and more. The conceptualization of self-concept has shifted from a stable, generalized, and monolithic entity to a more differentiated, dynamic, and multifaceted cognitive schema (Campbell, Trapnell, Heine, Katz, Lavalley, & Lehman, 1996). In the current conceptualization, the self-concept consists of the knowledge and the evaluative components. *Self-concept clarity* is the structural approach to the self-concept. It concerns “the extent to which the contents of an individual's self-concept (e.g., perceived personal attributes) are clearly and confidently defined, internally consistent, and temporally stable” (Campbell et al., 1996, p. 141). Importantly, self-concept clarity is a construct that is distinct from but moderately and positively related with self-esteem (Baumeister, 1993; Setterlund & Neidenthal, 1993; Wu, Watkins, & Hattie, 2010).

The literature provides evidence of self-concept clarity being in close relationship with chronic self-analysis and public self-consciousness, namely the verification and enhancement self-evaluation motives (Sedikides, 1993). Among these, the chronic self-analysis is defined as “anxious preoccupation with the self” (Campbell et al., 1996, p. 147) that is in close proximity to social comparison; and public self-consciousness goes hand in hand with self-presentation (Nezlek & Leary, 2002).

The limited number of studies exploring the relationship of self-concept clarity with self-presentation and social comparison found out negative associations. Adolescents with lower self-concept clarity were found to be experimenting in their online self-presentation, and favoring the idealized self-presentation. On the other hand, adolescents with stable self-views presented themselves online in parallel to their offline self-presentation (Fullwood, James, & Chen-Wilson, 2016). Similarly, earlier in the university, adolescents face a transitory phase, where the newer identity has not established yet; and the self-concept is challenged by the changing environment. In this initial stage, freshmen

are more restricted in their self-presentation, when they do not know their boundaries in their fresh social environment. As they reach towards the end of the semester, they become more automatic and less deliberate with more stable sense of self and relatively more secure network (Yang & Brown, 2016). Another study revealed that self-concept clarity strongly predicts impression management measured with Marlowe–Crowne Social Desirability Scale (Crowne & Marlowe, 1960),  $\beta = .50$ ,  $p < .05$  (Story, 2004). Furthermore, in a more indirect association with self-presentation, self-concept clarity was found negatively associated with private ( $r = -.21$ ) and public self-consciousness ( $r = -.29$ ), and social anxiety ( $r = -.26$ ).

Furthermore, social comparison is fueled by a need for social information to evaluate the self. As the individual has no clear understanding of oneself, the need to get external verification increases. They search for standards to evaluate the self, and are open to the influence of external anchors to form a clearer sense of self. For instance, Butzer and Kuiper (2006) showed that lower self-concept clarity is associated with general and upward social comparison frequency ( $r_s = -.40, -.32, p < .01$ ). Similarly, another investigation revealed that low self-concept clarity is associated with more social comparison tendencies to obtain information about the self (Stapel & Tesser, 2001). Moreover, low self-concept clarity is associated with internalization of societal standards, body image concerns, and appearance-related social comparisons (Vartanian & Dey, 2013). Parallel to that, these people also internalize the thin-ideal more (Cahill & Mussap, 2007) and this thin-ideal internalization mediates the relationship between self-concept clarity and body image concerns (Vartanian, 2009). From the other way around, studies show that witnessing others success or failure changes one's salient *working* self-concept (see Oyserman, 2004). That is, social comparison can also potentially affect one's self-concept and therefore self-concept clarity.

Campbell and colleagues also analyzed the personality correlates of self-concept clarity, and found that the strongest is neuroticism ( $r = -.64$ ); and

conscientiousness, extraversion, and agreeableness are also moderately related with self-concept clarity (1996). A more recent research supported this by revealing the same trend of self-concept clarity being strongly correlated with neuroticism ( $r = -.69$ ), and moderately with extraversion ( $r = .35$ ), agreeableness ( $r = .29$ ), and conscientiousness ( $r = .45$ ; all  $ps < .01$ ; Miciuk, Jankowski, & Oles, 2016). Finally, the data from the Estonian self-concept clarity scale partially supported these results, as neuroticism had the highest correlation ( $r = -.50$ ), and conscientiousness was also positively correlated ( $r = .37$ , all  $ps < .001$ ; Matto & Realo, 2001).

Overall, self-concept clarity is expected to moderate the relationship between social comparison and self-presentation as does the personality. Since it is established in the literature that high self-concept clarity leads to having a clearer image of the self and being less interested in others' evaluations, in case of a social comparison, the tendency for self-presentation could be attenuated compared to people with low self-concept clarity.

#### **2.4. The Present Study**

Considering the extensions to the social comparison literature and recent developments in the field, and its possible role on self-presentation, the two major aims of the present study are to test the extended social comparison theory, and to investigate the predictor role of social comparison in self-presentational behaviors. In addition to these, the moderator functions of some major personality characteristics and self-concept clarity are intended to be investigated. Therefore, the following hypotheses are proposed (also see Figure 1).

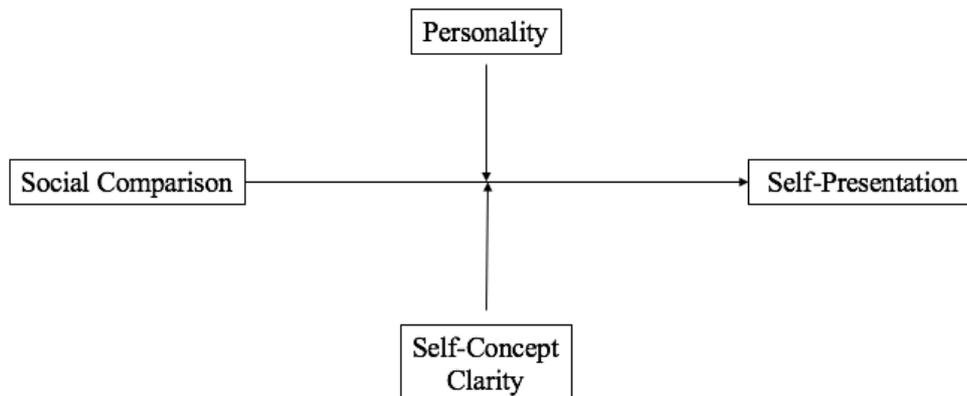


Figure 1. Hypothesized model in the current study.

First of all, engaging in social comparison with extremely different others in addition to similar others are expected to be observed.

*Hypothesis 1:* It is expected that people would engage in extremely-upward and extremely-downward social comparison as much as upward and downward.

Secondly, it is expected that self-presentation would be the fourth option to deal with discrepancy information as a result of social comparison. Therefore, people who are more interested in the comparison information should be more likely to manage the impression they make on others.

*Hypothesis 2:* Social comparison orientation and the frequency of social comparison are expected to be positively associated with the tendency to engage in self-presentation.

Moreover, increased social comparison orientation has been found to be linked to chronic activation of the self, and therefore increased self-consciousness, and also to be linked to conformity and neuroticism (Gibbons & Buunk, 1999). All these associated characteristics are the predictors of protective self-presentation (e.g., Avia et al. 1998; Nezlek & Leary, 2002; Wolf et al, 2009). Therefore, the third hypothesis is proposed.

*Hypothesis 3:* Social comparison orientation and the frequency of social comparison are expected to be positively associated with higher tendency to engage in defensive self-presentation.

Not only general orientation for social comparison, but also the direction of social comparison should be taken into account. It is assumed that people would be willing to publicize the information regarding their superiority (Webster et al., 2003), and this is possible via assertive tactics of self-presentation.

*Hypothesis 4:* Frequency of downward social comparison is expected to be positively associated with assertive self-presentation tactics.

Besides, some personality characteristics should intensify this relationship due to their effect on comparison information construal and expression of this effect.

*Hypothesis 4.1:* Honesty/humility and extraversion should moderate the relationship between downward social comparison and assertive self-presentation by intensifying the association in low honesty/humility individuals and extraverts.

On the other hand, upward social comparison sets a higher standard to reach for the individual, which causes anxiety and stress (Jang, Park, & Song, 2016), and which in turn is known to trigger defensive self-presentation (e.g., Leary, 1980; Nezlek & Leary, 2002; Sadler, Hunger, & Miller, 2010).

*Hypothesis 5:* The frequency of upward social comparison is expected to be positively associated with defensive self-presentation tactics.

Besides these comparisons suggested by Festinger (1954), the possibility of extremely upward and extremely downward social comparisons are addressed in prior research (e.g., Tiggerman & Polivy, 2010). In this respect, it is possible that an extremely upward comparison information will be associated with an approach motivation towards a possible accomplishment, and an extremely downward will be associated with an avoidance motivation from a possible failure. Depending on this rationale the sixth hypothesis will be tested.

*Hypothesis 6:* Extremely-upward comparison will be positively associated with assertive, and extremely-downward comparison with defensive self-presentation tactics.

Besides the ones mentioned above, some effects of personality characteristics are expected to be more determinative. First, highly emotional people may feel higher risk of losing a better status in upward social comparison, and higher risk of becoming like unfortunate others in downward social comparison. Therefore;

*Hypothesis 7:* High emotionality is expected to be associated with defensive self-presentation for both downward and upward social comparison.

As mentioned earlier, Wolf et al. (2009) have shown that conscientiousness is negatively associated with protective, and agreeableness is negatively associated with both assertive and protective tactics. Moreover, Worth (2007) has shown that honesty/humility ( $r = -.59, p < .001$ ), agreeableness ( $r = -.28, p < .01$ ), and conscientiousness ( $r = -.23, p < .01$ ) strongly and negatively associated with self-presentation. Therefore;

*Hypothesis 8.1:* Agreeableness, conscientiousness, and honesty/humility should reduce the self-presentation tendencies for high social comparison orientation people, and frequent downward social comparers.

Also, Leary and Allen (2011) have shown that agreeableness and conscientiousness was associated with fewer number of self-presentational personas, and more normative and self-congruent self-presentation.

*Hypothesis 8.2:* Agreeableness and conscientiousness should buffer against the comparison information and reduce the self-presentational differences across difference social comparison directions.

Since low honesty/humility is characterized by a focus on material gain and personal benefit, and unhesitant acts on self-interest the following two hypotheses are generated.

*Hypothesis 9.1:* Low honesty/humility is expected to be associated with higher supplication for upward social comparers.

*Hypothesis 9.2:* Low honesty/humility is expected to be associated with higher intimidation for downward social comparers.

Finally, self-concept clarity is expected to be in negative relationship with both social comparison and self-presentation, parallel to the literature, and to moderate the relationship between social comparison and self-presentation.

*Hypothesis 10.1:* Self-concept clarity should be negatively associated with social comparison and self-presentation.

*Hypothesis 10.2:* Low self-concept clarity should be associated with higher self-presentation tendencies for high social comparison people, while high self-concept clarity should be associated with a lower tendency.

## CHAPTER 3

### METHOD

#### 3.1. Participants

A total of 652 students started to work on the online study, mainly in return for course credit (except 20 participants who were recruited by convenience) from Middle East Technical University (METU) and Ankara Yıldırım Beyazıt University (AYBU). Ninety-four participants did not complete the study. Among the remaining 558 participants, 58 spent extremely less time in each page of the online study (less than 2 seconds per item) to be able to read and answer all the items. In addition, 4 participants were detected as univariate outliers in terms of their age. The analyses were run with the remaining 496 participants (see Table 3 for the demographics).

**Table 3**  
*Demographic characteristics of the sample.*

Variables	Range	<i>M</i>	<i>SD</i>	<i>N</i>	%
Age	18-26	21.19	1.54		
Gender					
	Female			343	69.2
	Male			149	30
	Not reported			4	0.8
University					
	METU			263	53
	AYBU			228	46
	Other			5	1

### 3.2. Procedure

After obtaining the Ethics Committee approval from the Middle East Technical University, the online survey was announced to the undergraduate Psychology students for their participation in return for course credit through the SONA subject pool system, and the Quatrains link for participation was provided. The voluntary participants clicked on the link, and upon their informed consent (Appendix A), they were directed to the survey questions. After completing the survey, they were debriefed (Appendix J).

### 3.3. Measures

**3.3.1. Self-presentation tactics.** Lee and colleagues have developed the self-presentation tactics scale (SPT; Lee, Quigley, Nesler, Corbett, & Tedeschi, 1999; see Appendix B) to measure the individual differences in propensity to engage in self-presentation and to utilize the 12 tactics the individuals utilize for self-presentational purposes. The confirmatory factor analysis has yielded 2 components: defensive and assertive. The scale measures the defensive tactics of excuse, justification, disclaimer, self-handicapping, and apology; and the assertive tactics of ingratiation, intimidation, supplication, entitlement, enhancement, blasting, and exemplification with 63 items, as each item was measured with 5 items except ingratiation was measured with 8.

The sample items for each tactic are as follows: for *excuse*, “When I am blamed for something, I make excuses;” for *justification*, “I offer good reasons for my behavior no matter how bad it may seem to others;” for *disclaimer*, “I offer explanations before doing something that others might think is wrong;” for *self-handicapping*, “I put obstacles in the way of my own success;” for *apology*, “I apologize when I have done something wrong;” for *ingratiation*, “When I want something, I try to look good;” for *intimidation*, “I behave in ways that make other people afraid of me;” for *supplication*, “I lead others to believe that I cannot do

something in order to get help;” for *entitlement*, “I claim credit for doing things I did not do;” for *enhancement*, “I exaggerate the value of my accomplishments;” for *blasting*, “I make negative statements about people belonging to rival groups;” and for *exemplification*, “I try to serve as a model for-how a person should behave.”

The SPT has not been adapted to Turkish before, therefore the translation was conducted in the current thesis. First, the scale was translated into Turkish independently by two Ph.D. students, and the better translations were selected among the alternatives in a group work. After, an independent psychologist evaluated the translations in terms of the items’ Turkish grammatical and semantic attributes and offered necessary correction. Lastly, the adaptation was finalized with the thesis advisor in a group discussion, where the original items and the translations were evaluated to grasp the best corresponding meaning in Turkish along with some nuances.

The scale is completed on a 5-point Likert type scale ranging from 1 = *very infrequently* to 9 = *very frequently*. The internal consistency of the defensive tactics ranges around Cronbach’s alphas of .93 and .94; and .86 and .89 for assertive tactics. In the current thesis, the SPT had a reliability of  $\alpha = .92$ ; and the defensive and assertive tactics had  $\alpha = .83$  and  $\alpha = .89$ , respectively. The reliabilities of each tactic ranged between  $\alpha = .56$  and .81 (see Table 4 for Cronbach’s alphas).

**3.3.2. Social comparison.** Participants’ social comparison tendencies and directions were measured with three separate scales. Firstly, the tendency of the individuals to compare their abilities and opinions with others have been measured with the Iowa-Netherlands Comparison Orientation Measure (Gibbons & Buunk, 1999; see Appendix C). The scale consisted of 11 items, answered on a 5-point Likert scale from 1 = *strongly disagree* to 5 = *strongly agree*. Sample items would be “I often compare myself with others with respect to what I have accomplished in life,” and “I am not the type of person who compares often with others”

(reverse). The internal consistency of the scale ranges between Cronbach's alpha = .78 and .85 in the previous studies. The Turkish adaptation was conducted by Teközel (2000) with high reliability ( $\alpha = .82$ ). The reliability in the current thesis is  $\alpha = .81$ .

Secondly, the social comparison scale (Allan & Gilbert, 1995; Gilbert & Allan, 1994; Gilbert, Allan, & Trent, 1995; see Appendix D) was used to measure how the individuals feel about themselves in comparison to others. The scale was first developed with 5 items as semantic differentials, and then the 11-item version was developed (Allan & Gilbert, 1995). The original five-item scale was adapted to Turkish by Şahin, Durak, & Şahin (1993). The final version of Turkish adaptation included 18 bipolar items with high reliability ( $\alpha = .89$ ; Savaşır & Şahin, 1997). The participants rated themselves from 1 to 6 on adjectives, such as *inferior-superior*, *unattractive-more attractive*, and *weaker-stronger*. The scale showed good reliability,  $\alpha = .88$ .

Lastly, frequency in which individuals compare themselves with people who are better or worse than themselves will be measured with the following 5 items adapted from prior research (Buunk, Zurriaga, Gonzalez-Roma, & Subirats, 2003; Chae, 2017; Vogel, Rose, Roberts, & Eckles, 2014): "How often do you compare yourself (your abilities, opinions, achievements, failures, appearance etc.) with (a) friends, (b) celebrities, (c) people who are better than you, (d) people who are worse than you, (e) people who are way better than you, (f) people who are way worse than you, (g) people who are similar to you?" Participants will answer to the questions on a 5-point Likert scale, labeled 1 (*never*), 2 (*seldom*), 3 (*sometimes*), 4 (*often*), and 5 (*always*). In addition to measuring the frequency of social comparison in each direction, the overall social comparison frequency for all directions was calculated with averaging the answers to these five questions (see Appendix E). The scale had a reliability of  $\alpha = .77$ .

**3.3.3. Personality.** The personality questionnaire of HEXACO-PI (Lee & Ashton, 2006) measures 6 basic personality dimensions: honesty-humility,

emotionality, extraversion, agreeableness (versus anger), conscientiousness, and openness to experience. The scale differs from the Big Five/Five-Factor Measures with the additional dimension of honesty-humility. This sixth dimension is intended to measure the tendency to manipulate people, to break rules, to attribute importance to material gain, and to hold a strong sense of self-importance. Moreover, the emotionality dimension of HEXACO-PI differs from the neuroticism/emotional stability dimension of the Big Five by the facets of dependence and sentimentality (Ashton & Lee, 2005). Low scores in emotionality may indicate little concern for others and being emotionally detached from them.

The scale has two versions: 60-item and 100-item forms. The 60-item version is a subset of the 100-item version, and is advisable to use when the time is short (Lee & Ashton, 2009). Following this suggestion, in the current study, the 60-item version (HEXACO-60; Ashton & Lee, 2009; see Appendix F) was used in 5-point Likert scale from *1 = strongly disagree* to *5 = strongly agree*. The sample items for each factor include: “I wouldn’t pretend to like someone just to get that person to do favors for me” and “I want people to know that I am an important person of high status” (reverse) for honesty/humility; “I feel like crying when I see other people crying,” and “I worry a lot less than most people do” (reverse) for emotionality; “The first thing that I always do in a new place is to make friends” and “I feel that I am an unpopular person” (reverse) for extraversion; “I am usually quite flexible in my opinions when people disagree with me” and “People sometimes tell me that I am too critical of others” (reverse) for agreeableness; “I often push myself very hard when trying to achieve a goal” and “I make a lot of mistakes because I don’t think before I act” (reverse) for conscientiousness; “People have often told me that I have a good imagination” and “I think that paying attention to radical ideas is a waste of time” (reverse) for openness to experience.

The factor-level reliabilities of the 60-item scale range from Cronbach’s alpha = .73 to .80 (Ashton & Lee, 2009). The Turkish adaptation of the scale was

conducted by Wasti, Lee, Ashton, and Somer (2008). In the current study, the 60-item version was used, and in addition to these 60 items, the remaining 6 items of the honesty/humility factor in the 100-item version were added. In total, a 66-item was utilized in the present thesis, and internal reliabilities of each factor ranged from Cronbach's alpha = .65 to .81 (see Table 4 for Cronbach's alphas).

**3.3.4. Self-concept clarity.** The individuals' clarity and stability of self-beliefs was measured with 12-item Self-Concept Clarity Scale of Campbell and colleagues (Campbell, Trapnell, Heine, Katz, Lavalley, & Lehman, 1996; Appendix G) that was translated into Turkish by Sarial-Ali, Gürhan-Canlı, Kumkale, and Yoon (2016). The sample items would be "In general, I have a clear sense of who I am and what I am" and "On one day I might have one opinion of myself and on another day, I might have a different opinion" (reverse). The original scale and the Turkish translation had good internal reliabilities of  $\alpha = .86$  and  $\alpha = .81$ , respectively; and it was  $\alpha = .90$  in the current study.

**3.3.5. Identification/reference group.** The participants were asked to indicate the person with whom they identify themselves most, and they usually take as a comparison (reference) anchor for themselves as an open-ended question (see Appendix H).

**3.3.5. Demographics.** In the final section of the survey, the participants' age, gender, and education information were also asked (see Appendix I).

## CHAPTER 4

### RESULTS

In the current section, the results of the analyses will be presented. First of all, the descriptive statistics for all study variables will be provided. Secondly, the self-presentational tendency will be analyzed for which tactics are most common and which are relatively less employed by the participants. Similarly, the frequency of extremely upward and extremely downward social comparison will be investigated using a repeated-measures analysis of variance. Lastly before the hypothesis testing, the correlations among the variables will be analyzed. The hypotheses regarding the association between social comparison and self-presentation will be tested via linear regression analyses. The moderation hypotheses will be tested using the PROCESS macro of Hayes (2012).

#### 4.1. Descriptive Statistics

First of all, the descriptive statistics of the variables were obtained, as summarized in Table 4. The analysis of means and standard deviations of the study variables indicate that the self-presentation tactics means' range from 1.70 ( $SD = .56$ ; intimidation) and 4.07 ( $SD = .48$ ; apology) in 5-point Likert scale. While the means of supplication, blasting, and entitlement are below 2.50, the means of disclaimer, excuse, exemplification, self-handicapping, ingratiation, justification, and enhancement are above 2.50. Overall, indicated by the skewness and kurtosis values, the answers to the self-presentation tactics scale ( $M = 2.78$ ,  $SD = .36$ ) are

normally distributed. Mean values signal that both the defensive ( $M = 3.20$ ,  $SD = .41$ ) and the assertive ( $M = 2.48$ ,  $SD = .40$ ) tactics are used frequently.

The descriptive statistics of the HEXACO dimensions indicated that the means range from 3.03 ( $SD = .58$ ; extraversion) and 3.57 ( $SD = .52$ ; honesty/humility). The self-concept clarity was not very high on average ( $M = 2.09$ ,  $SD = .74$ ) as expected from young individuals, but normally distributed.

The Iowa-Netherlands Comparison Orientation Measure indicates that participants had a high tendency for social comparison ( $M = 3.47$ ,  $SD = .53$ ). Overall, the social comparison frequency was 2.82 out of 5 ( $SD = .62$ ). Specifically, people frequently compare themselves with their friends ( $M = 2.48$ ,  $SD = .40$ ) and with people who are similar to themselves ( $M = 2.48$ ,  $SD = .40$ ). However, they reported that they compare themselves with celebrities rarely ( $M = 1.86$ ,  $SD = .95$ ). Moreover, participants reported that they frequently compare themselves with people who are better than ( $M = 3.09$ ,  $SD = .97$ ), and who are extremely better than ( $M = 2.86$ ,  $SD = 1.04$ ) themselves. Also, they compare with people who are worse than ( $M = 2.65$ ,  $SD = .94$ ), and extremely worse than ( $M = 2.39$ ,  $SD = .93$ ) themselves. Finally, the semantic differential social comparison measure had a high mean score ( $M = 4.22$ ,  $SD = .69$ ; on a 6-point Likert scale), indicating that they do downward social comparison more frequently (as higher scores indicate feeling better about oneself in comparison to others).

**Table 4.**  
*Descriptive statistics for study variables.*

Variables	Scale		SD	Skewness (SE)	Kurtosis (SE)	$\alpha$
	Range	M				
Self P. Tactics	1-5	2.78	.36	-.12 (.110)	.30 (.219)	.92
Defensive SP	1-5	3.20	.41	-.26 (.110)	.77 (.219)	.83
Assertive SP	1-5	2.48	.40	.06 (.110)	.04 (.219)	.89
Supplication	1-5	2.35	.55	.24 (.110)	.14 (.219)	.59
Blasting	1-5	2.45	.60	.39 (.110)	.75 (.219)	.67
Disclaimer	1-5	3.11	.63	-.40 (.110)	.45 (.219)	.65
Entitlement	1-5	2.35	.55	.20 (.110)	.17 (.219)	.65
Excuse	1-5	2.94	.66	-.18 (.110)	.14 (.219)	.74
Exemplification	1-5	3.34	.69	-.45 (.110)	-.19 (.219)	.77
Self-handicapping	1-5	2.57	.63	.20 (.110)	.02 (.219)	.58
Ingratiation	1-5	2.56	.58	.03 (.110)	-.17 (.219)	.81
Intimidation	1-5	1.70	.56	.94 (.110)	1.27 (.219)	.78
Justification	1-5	3.27	.64	-.49 (.110)	.53 (.219)	.76
Apology	1-5	4.07	.48	-.48 (.110)	1.52 (.219)	.75
Enhancement	1-5	2.63	.62	.25 (.110)	-.16 (.219)	.56
Honesty/humility	1-5	3.57	.52	-.28 (.110)	.64 (.219)	.81
Emotionality	1-5	3.33	.57	-.17 (.110)	-.18 (.219)	.76
Extraversion	1-5	3.03	.58	-.25 (.110)	-.03 (.219)	.78
Agreeableness	1-5	3.13	.56	-.35 (.110)	.67 (.219)	.65
Conscientiousness	1-5	3.37	.57	-.18 (.110)	.14 (.219)	.77
Openness	1-5	3.60	.56	-.17 (.110)	-.07 (.219)	.73
Self-Concept Clarity	1-5	2.09	.74	.09 (.110)	-.62 (.219)	.90
Social Comparison O.	1-5	3.47	.53	-.24 (.110)	-.20 (.219)	.81
SC	1-5	4.22	.69	-.59 (.110)	1.10 (.219)	.88
SC Frequency	1-5	2.82	.62	-.27 (.110)	.04 (.219)	.77
Friends	1-5	3.34	.92	-.49 (.110)	-.14 (.219)	–
Similar others	1-5	3.55	.91	-.54 (.110)	.12 (.219)	–
Celebrities	1-5	1.86	.95	.95 (.110)	.06 (.219)	–
Upward	1-5	3.09	.97	-.22 (.110)	-.43 (.219)	–
Downward	1-5	2.65	.94	.08 (.110)	-.47 (.219)	–
Extremely upward	1-5	2.86	1.04	-.08 (.110)	-.61 (.219)	–
Extremely downward	1-5	2.39	.93	.20 (.110)	-.60 (.219)	–

*Note.* SC = Semantic differential social comparison measure, SC Frequency = Social comparison frequency

## 4.2. Self-Presentation Tendency

In addition to understanding the prevalence of general self-presentation, it is important to grasp the relative frequency that each tactic is employed. To analyze this inquiry, a repeated-measures analysis of variance (ANOVA) was conducted. The results revealed significant differences across tactics, Wilks'  $\lambda = .10$ ,  $F(11, 485) = 383.38$ ,  $p < .001$ ,  $\eta_p^2 = .90$ . According to the post-hoc analyses, the participants indicated using apology ( $M = 4.07$ ,  $SD = .48$ ) significantly more frequently than all other tactics,  $p < .001$ . Apology was followed by exemplification ( $M = 3.34$ ,  $SD = .69$ ) and justification ( $M = 3.27$ ,  $SD = .64$ ), which were reported to be used significantly more frequently than other tactics. The examination of the least frequent tactics revealed that the participants reported using intimidation ( $M = 1.70$ ,  $SD = .56$ ) significantly less than all other tactics,  $p < .001$ . It was followed by supplication ( $M = 2.35$ ,  $SD = .55$ ), entitlement ( $M = 2.35$ ,  $SD = .55$ ), and blasting ( $M = 2.45$ ,  $SD = .60$ ) as the second least frequent tactics. Overall, it is still clear that the most frequent ones are among the defensive tactics and the least are among the assertive tactics.

To examine the gender differences in self-presentational behaviors several t-test analyses were conducted. In general, no differences were observed for the self-presentation tactics scale,  $t(490) = -.959$ , *n.s.* Also, there were no gender differences in defensive self-presentation,  $t(490) = 1.93$ , *n.s.* However, the significant difference in assertive self-presentation ( $t(490) = -2.91$ ,  $p < .01$ ) indicated that men ( $M = 2.56$ ,  $SD = .40$ ) were more likely to use assertive tactics compared to women ( $M = 2.45$ ,  $SD = .39$ ). The tactic-level t-tests indicated that although there were no gender differences in excuse, justification, disclaimer, ingratiation, and exemplification, women scored higher on self-handicapping and apology compared to men; and men scored higher on intimidation, blasting, entitlement, and enhancement compared to women (see Table 5).

**Table 5***Summary of t test analyses of self-presentation tactics by gender.*

	<u>Women</u>		<u>Men</u>		<u>t</u>
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Excuse	2.95	.67	2.94	.66	.098
Justification	3.25	.65	3.35	.60	-1.472
Disclaimer	3.15	.64	3.11	.59	.591
Handicapping	2.67	.62	2.33	.61	5.617***
Apology	4.10	.46	4.00	.51	2.092*
Ingratiation	2.54	.58	2.61	.60	-1.173
Intimidation	1.65	.52	1.81	.64	-2.787**
Supplication	2.32	.54	2.43	.55	-1.993*
Blasting	2.40	.58	2.56	.60	-2.812**
Entitlement	2.31	.54	2.44	.55	-2.568*
Enhancement	2.58	.60	2.75	.65	-2.670**
Exemplification	3.35	.70	3.35	.64	-.110

*Note.* \*\*\*  $p < 0.001$ . \*\*  $p < 0.01$ . \*  $p < 0.05$ .

### 4.3. Extreme Social Comparison

In order to test Hypothesis 1 suggesting the extension to the classical social comparison theory by statistically evidencing the frequency of extremely-upward and extremely-downward comparison, a one-way repeated measures ANOVA was conducted. Specifically, it was evaluated whether the means of the frequencies differ for each direction, namely friends, similar others, upward, downward, extremely-upward, extremely-downward, and celebrities. The results indicated a significant effect of the direction of comparison on the frequency of doing a comparison, Wilks'  $\lambda = .30$ ,  $F(6, 490) = 186.80$ ,  $p < .001$ ,  $\eta_p^2 = .70$ .

To analyze the differences between each direction, Bonferroni post-hoc test was utilized. The means of all directions were significantly different from each

other (all  $ps < .001$ , except extremely-upward social comparison and downward comparison  $p < .01$ ). The frequency of comparison with similar others ( $M = 3.55$ ,  $SD = .04$ ) was the highest among all. After that, the comparison frequencies were in the following order from the highest frequency to the least: comparison with friends ( $M = 3.34$ ,  $SD = .04$ ), upward social comparison ( $M = 3.09$ ,  $SD = .97$ ), extremely-upward social comparison ( $M = 2.86$ ,  $SD = 1.04$ ), downward social comparison ( $M = 2.65$ ,  $SD = .94$ ), extremely-downward social comparison ( $M = 2.39$ ,  $SD = .93$ ), and finally, comparison with celebrities had the lowest frequency ( $M = 1.86$ ,  $SD = .04$ ). Lastly, it is important to note that the frequency of extremely-upward social comparison was even higher than downward social comparison,  $t(495) = 3.73$ ,  $p < .001$ .

#### **4.4. Correlations among Study Variables**

The zero-order correlations among the study variables were examined with Pearson two-tailed correlation analysis (see Tables 6 and 7). The overall self-presentation tactic use was positively and significantly related with the defensive ( $r = .85$ ,  $p < .01$ ) and assertive ( $r = .92$ ,  $p < .01$ ) self-presentation tactics, and the defensive and assertive tactics were also significantly associated with each other ( $r = .58$ ,  $p < .01$ ). In examination of each tactic, interestingly, apology was unrelated with the self-presentation tactics scale ( $r = .03$ ,  $ns$ ). Furthermore, apology was negatively associated with the assertive self-presentation in general ( $r = -.18$ ,  $p < .01$ ), and with the assertive self-presentation tactics of intimidation ( $r = -.37$ ,  $p < .01$ ), supplication ( $r = -.12$ ,  $p < .01$ ), entitlement ( $r = -.26$ ,  $p < .01$ ), enhancement ( $r = -.16$ ,  $p < .01$ ), and blasting ( $r = -.24$ ,  $p < .01$ ). Also, the assertive tactic of intimidation was unrelated with the defensive self-presentation ( $r = .08$ ,  $ns$ ). Moreover, 5 correlations were non-significant (apology-excuse, apology-ingratiation, apology-self-handicapping, self-handicapping-exemplification, and

exemplification-intimidation). All the remaining inter-correlations were significant at  $p < 0.05$  or  $p < .01$ .

The conceptually similar defensive tactics of excuse, justification, and disclaimer were also strongly related with each other (all  $r$ 's  $> .60$ ,  $p < .01$ ). Moreover, the conceptually similar entitlement and enhancement were also strongly associated with each other ( $r = .69$ ,  $p < .01$ ).

The association of the self-presentation tactics scale, and defensive and assertive self-presentation with other main variables was investigated. They were negatively associated with self-concept clarity, though not as strong as suggested by the literature ( $r$ 's =  $-.30$ ,  $-.30$ , and  $-.24$ , respectively,  $p < .01$ ). Moreover, they were positively associated with social comparison orientation ( $r$ 's =  $.49$ ,  $.53$ , and  $.37$ , respectively,  $p < .01$ ) and social comparison frequency ( $r$ 's =  $.39$ ,  $.35$ , and  $.34$ , respectively,  $p < .01$ ). The strong association of social comparison orientation with defensive self-presentation is fundamental since being attentive to comparison information is also associated with not creating a negative impression on other people. Furthermore, the semantic differential social comparison measure was negatively associated with the self-presentation tactics scale ( $r = -.22$ ,  $p < .01$ ), and defensive ( $r = -.24$ ,  $p < .01$ ) and assertive self-presentation ( $r = -.17$ ,  $p < .01$ ). The results indicate that increased downward social comparison was associated with less self-presentation, as the higher scores in this social comparison measure means more downward social comparison.

The relationship of overall self-presentation tactics, and defensive and assertive self-presentation with personality dimensions were also analyzed. Importantly, they were negatively associated with honesty/humility ( $r$ 's =  $-.42$ ,  $-.20$ , and  $-.51$ , respectively,  $p < .01$ ) and conscientiousness ( $r$ 's =  $-.15$ ,  $-.12$ , and  $-.14$ , respectively,  $p < .01$ ). It is also noteworthy that honesty/humility had the strongest association with the assertive self-presentation. It is striking that emotionality is positively correlated with the self-presentation tactics scale ( $r = .21$ ,  $p < .01$ ) and defensive self-presentation ( $r = .34$ ,  $p < .01$ ), and no correlation

with assertive self-presentation was observed ( $r = .08, ns$ ). Extraversion was only associated with defensive ( $r = -.12, p < .01$ ), and agreeableness ( $r = -.16, p < .01$ ) and openness ( $r = -.15, p < .01$ ) were only associated with assertive self-presentation.

Particularly, inter-correlations among the facets of honesty/humility and their relationship with the self-presentation tactics were examined. First of all, even though the scale had high reliability, the facets had low to medium positive correlations among each other ( $p < .01$ ), except greed avoidance and modesty ( $r = .49, p < .01$ ). Secondly, the sincerity facet had the strongest association with the self-presentation tactics scale ( $r = -.42, p < .01$ ), and assertive self-presentation ( $r = -.48, p < .01$ ), and a relatively lower association with defensive self-presentation ( $r = -.23, p < .01$ ). Sincerity also had a moderate to high negative association with the majority of the tactics; yet, a positive significant correlation with apology was observed ( $r = .18, p < .01$ ). Indeed, all facets had positive correlations with apology. In contrast to sincerity, it is striking that fairness, greed avoidance, and modesty had none to medium associations (see Table 8).

Social comparison is the second important component of the current investigation, following self-presentation. The correlation coefficients indicate that social comparison orientation had a positive association with social comparison frequency ( $r = .57, p < .01$ ), and a negative association with the semantic differential social comparison measure ( $r = -.25, p < .01$ ). This indicates that higher social comparison orientation is mostly related with frequent upward social comparison, instead of downward. The social comparison orientation's correlation with the HEXACO-PI indicates a positive relationship with emotionality ( $r = .30, p < .01$ ), and negative relationships with honesty/humility ( $r = -.22, p < .01$ ) and extraversion ( $r = -.15, p < .01$ ). Finally, it is worth mentioning that the increased downward social comparison (indicated with the semantic differential social comparison measure) is associated with extraversion ( $r = .56, p < .01$ ).

Lastly, the association of gender ( $1 = \text{women}$ ,  $2 = \text{men}$ ) with defensive ( $r = -.10$ ,  $p < .05$ ) and assertive self-presentation ( $r = .12$ ,  $p < .01$ ) is in line with the literature, as women tend to use defensive and men tend to use assertive tactics more frequently.

**4.4.1. Self-concept clarity.** Self-concept clarity's negative association with social comparison was established in the literature. In the current investigation, the *Hypothesis 10.1* was supported as it has negative correlation with social comparison orientation ( $r = -.26$ ,  $p < .01$ ) and social comparison frequency ( $r = -.23$ ,  $p < .01$ ). In addition, its association with the semantic differential social comparison measure was positive ( $r = .44$ ,  $p < .01$ ), indicating that high self-concept clarity is related with downward social comparison. Furthermore, the prediction about self-concept clarity–self-presentation association was supported as both the self-presentation tactics scale ( $r = -.30$ ,  $p < .01$ ), and defensive ( $r = -.30$ ,  $p < .01$ ) and assertive self-presentation ( $r = -.24$ ,  $p < .01$ ) were negatively correlated with self-concept clarity.

Finally, the association of self-concept clarity with the personality dimensions indicate that it has positive correlations with extraversion ( $r = .32$ ,  $p < .01$ ), conscientiousness ( $r = .23$ ,  $p < .01$ ), and honesty/humility ( $r = .16$ ,  $p < .01$ ), but negative correlation with emotionality ( $r = -.19$ ,  $p < .01$ ).

**Table 6**  
*Correlations among self-presentation tactics.*

	SPT	Defens	Assert	Excuse	Justif	Discl	Handi	Apol	Ingra	Intim	Supp	Entitl	Enhan	Blast	Exe
SPT	1														
Defens	.85**	1													
Assert	.92**	.58**	1												
Excuse	.78**	.79**	.62**	1											
Justif	.74**	.80**	.55**	.63**	1										
Discl	.73**	.84**	.52**	.61**	.66**	1									
Handi	.44**	.53**	.29**	.31**	.14**	.29**	1								
Apol	.03	.31**	-.18**	-.05	.17**	.17**	-.04	1							
Ingra	.81**	.61**	.80**	.57**	.53**	.54**	.34**	-.03	1						
Intim	.40**	.08	.55**	.17**	.14**	.08**	.15**	-.37**	.29**	1					
Supp	.70**	.51**	.71**	.48**	.39**	.49**	.34**	-.12**	.66**	.29**	1				
Entitl	.70**	.37**	.81**	.49**	.38**	.34**	.18**	-.26**	.60**	.37**	.50**	1			
Enhan	.66**	.38**	.75**	.43**	.41**	.33**	.14**	-.16**	.51**	.32**	.33**	.69**	1		
Blast	.64**	.38**	.72**	.49**	.36**	.31**	.21**	-.24**	.48**	.44**	.42**	.56**	.46**	1	
Exe	.49**	.42**	.45**	.31**	.40**	.39**	.06	.24**	.32**	-.01	.19**	.21**	.19**	.09*	1

\*\* . Correlation is significant at the 0.01 level (2-tailed). \* . Correlation is significant at the 0.05 level (2-tailed).

Note. Defens = Defensive SP, Assert = Assertive SP, Justif = Justification, Discl = Disclaimer, Handi = Self-handicapping, Apol = Apology, Ingra = Ingratiation, Intim = Intimidation, Supp = Supplication, Entitl = Entitlement, Enhan = Enhancement, Blast = Blasting, Exe = Exemplification, SC = Semantic differential SC measure. SCfreq = Mean score of social comparison frequency towards all directions.

**Table 7**  
*Correlations among main study variables.*

	SPT	Defens	Assert	SCC	SCO	SC	SC Freq	A	C	E	X	H	O	Gender	Age
SPT	1														
Defens	.85**	1													
Assert	.92**	.58**	1												
SCC	-.30**	-.30**	-.24**	1											
SCO	.49**	.54**	.37**	-.26**	1										
SC	-.22**	-.24**	-.17**	.44**	-.25**	1									
SC Freq	.39**	.35**	.34**	-.23**	.57**	-.26**	1								
A	-.07	.07	-.16**	.03	-.06	.02	-.06	1							
C	-.15**	-.12**	-.14**	.23**	.04	.28**	.01	.00	1						
E	.21**	.34**	.08	-.19**	.30**	-.20**	.21**	.02	.06	1					
X	-.03	-.12**	.04	.32**	-.15**	.56**	-.15**	-.01	.11*	-.16**	1				
H	-.42**	-.20**	-.51**	.16**	-.22**	.11**	-.24**	.25**	.08	.09	-.05	1			
O	-.08	.05	-.15**	-.09	.00	.03	.01	.06	.08	.01	.05	.10*	1		
Gender <sup>†</sup>	.03	-.10*	.18**	.08	-.03	.03	-.03	-.09	-.05	-.32**	.05	-.17**	-.06	1	
Age	.04	-.04	.09	.07	-.07	.08	-.05	-.01	.00	-.11*	.10*	-.07	-.05	.21**	1

*Note.* \*\*. Correlation is significant at the 0.01 level (2-tailed). \*. Correlation is significant at the 0.05 level (2-tailed).

SPT = Self-presentation tactics scale, Defens = Defensive self-presentation, Assert = Assertive self-presentation, SCC = Self-concept clarity, SCO = Social comparison orientation, SC = Semantic differential social comparison measure, SC Freq = Mean score of social comparison frequency towards all directions, A = Agreeableness, C = Conscientiousness, E = Emotionality, X = Extraversion, H = Honesty/humility, O = Openness.

**Table 8***Correlations of self-presentation tactics with the HEXACO and the facets of honesty/humility.*

	Sincerity	Fairness	Greed Av.	Modesty	H/H	E	X	A	C	O
Excuse	-.29**	-.18**	-.18**	-.23**	-.31**	.22**	-.10*	-.06	-.13**	-.03
Justification	-.25**	-.14**	-.19**	-.22**	-.28**	.13**	-.03	.01	-.01	.06
Disclaimer	-.23**	-.05	-.13**	-.05	-.16**	.26**	-.14**	.11*	-.08	-.03
Self-Handicapping	-.09*	-.03	-.04	.04	-.05	.31**	-.17**	-.06	-.25**	.04
Apology	.18**	.18**	.12**	.17**	.24**	.22**	.04	.31**	.13**	.14**
Ingratiation	-.51**	-.20**	-.24**	-.21**	-.41**	.14**	.02	.02	-.16**	-.04
Intimidation	-.31**	-.17**	-.29**	-.33**	-.39**	-.15**	.04	-.33**	-.14**	-.14**
Supplication	-.44**	-.21**	-.17**	-.08	-.32**	.14**	-.13**	.00	-.33**	-.17**
Blasting	-.35**	-.31**	-.34**	-.33**	-.48**	.05	-.03	-.37**	-.11*	-.13**
Entitlement	-.36**	-.23**	-.28**	-.37**	-.44**	.00	.15**	-.16**	-.12**	-.11*
Enhancement	-.28**	-.10*	-.24**	-.29**	-.32**	.06	.05	-.13**	-.08	-.12**
Exemplification	-.10*	.12**	-.16**	-.17**	-.11*	.11*	.09*	.17**	.19**	-.03

Note. \*\*. Correlation is significant at the 0.01 level (2-tailed). \*. Correlation is significant at the 0.05 level (2-tailed). A = Agreeableness, C = Conscientiousness, E = Emotionality, X = Extraversion, H = Honesty/humility, O = Openness.

**Table 9***Correlations of self-presentation tactics with the social comparison measures, self-concept clarity, age, and gender.*

	SCO	SC Freq	SC	SCC	Age	Gender
Excuse	.39**	.25**	-.22**	-.24**	-.06	-.02
Justification	.48**	.36**	-.13**	-.19**	-.01	.04
Disclaimer	.47**	.28**	-.20**	-.22**	-.06	-.03
Self-Handicapping	.20**	.19**	-.25**	.34**	.04	-.24**
Apology	.21**	.06	.05	.05	-.05	-.09*
Ingratiation	.28**	.33**	-.18**	-.26**	.08	.05
Intimidation	.06	.11*	-.08**	-.09*	.08	.13**
Supplication	.26**	.26**	-.25**	-.30**	.08	.10*
Blasting	.24**	.23**	-.17**	-.19**	.08	.12**
Entitlement	.24**	.25**	-.08	-.17**	.04	.10*
Enhancement	.26**	.23**	-.07	-.15**	.08	.10**
Exemplification	.31**	.21**	.00	-.03**	.00	-.02

\*\* . Correlation is significant at the 0.01 level (2-tailed). \* . Correlation is significant at the 0.05 level (2-tailed).

SC = Semantic differential social comparison measure. SC Freq = Mean score of social comparison frequency towards all directions, Gender: 1 = Women, 2 = Men.

#### 4.5. The Relationship between Social Comparison and Self-Presentation

The second hypothesis and the basic premise behind all the subsequent hypotheses is, basically, that social comparison would predict self-presentation. First, this main hypothesis (*Hypothesis 2*), and then the hypotheses 3, 4, 5, and 6 were tested with linear regressions. Specifically, *Hypothesis 2* predicted that the social comparison orientation and the frequency of social comparison are expected to be positively associated with the tendency to engage in self-presentation. The linear regression analysis supported this prediction for social comparison orientation and the frequency of social comparison,  $\beta = .49$  and  $\beta = .39$ , respectively,  $p$ 's  $< .001$  (Table 10).

**Table 10**

*Summary of linear regression analyses for social comparison orientation and frequency of social comparison predicting self-presentation.*

	B	SE (B)	Beta	t	Sig.
<i>Model 1</i>					
SCO	.34	.03	.49	12.55	.000
<i>Model 2</i>					
SC Freq.	.23	.02	.39	9.31	.000

Furthermore, prediction of self-presentation by social comparison was tested by using the frequency of social comparison directions as the indicators of social comparison latent and the defensive and assertive self-presentation as the indicators of self-presentation latent via STATA 14 (see Figure 2). The prediction of Hypothesis 2 was supported in this analysis as well, in addition to providing an understanding of how each measurement helps to explain the main constructs, even though the data did not provide a good fit to the modified model, RMSEA =

.096, CFI = .935, TLI = .903. The latent social comparison composed of the indicators of upward social comparison ( $\beta = .70$ ), downward social comparison ( $\beta = .34$ ), extremely-upward social comparison ( $\beta = .58$ ), extremely-downward social comparison ( $\beta = .26$ ), similar ( $\beta = .68$ ), friends ( $\beta = .69$ ), and celebrities ( $\beta = .36$ ) strongly predicted latent self-presentation ( $\beta = .52$ ), composed of the indicators of defensive ( $\beta = .82$ ) and assertive ( $\beta = .71$ ).

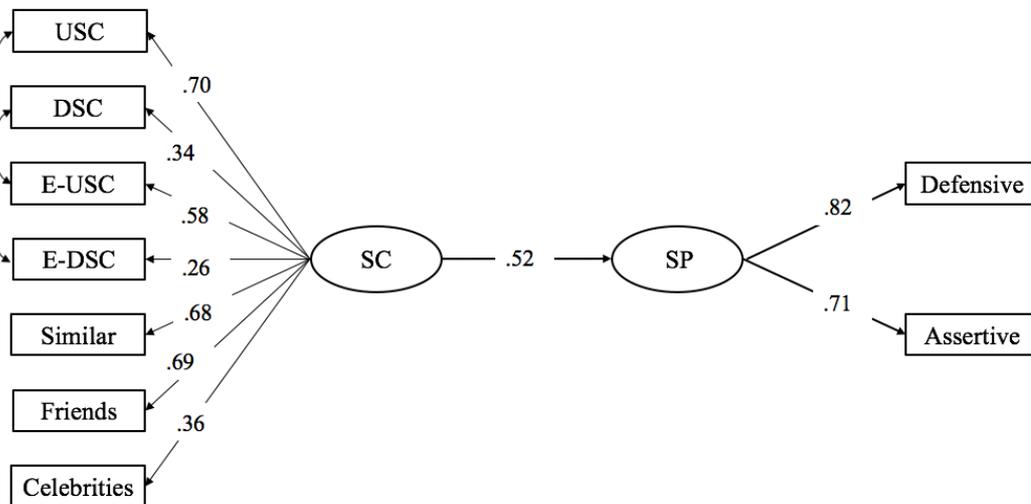


Figure 2. Path model of social comparison predicting self-presentation.

Moreover, in support for the *Hypothesis 3*, social comparison orientation ( $\beta = .54, p < .001$ ) and the frequency of social comparison ( $\beta = .35, p < .001$ ) were positively associated with higher tendency to engage in defensive self-presentation. Furthermore, the defensive tactics of disclaimer and justification were predicted by social comparison orientation ( $\beta = .47, \beta = .48$ , respectively,  $p < .001$ ) and frequency of social comparison ( $\beta = .28, \beta = .36$ , respectively,  $p < .001$ ; Table 11).

**Table 11**

*Summary of linear regression analyses for social comparison orientation and frequency of social comparison predicting defensive self-presentation, disclaimer, and justification.*

		Defensive SP		Disclaimer		Justification	
		Beta	t	Beta	t	Beta	t
IV	SCO	.54**	13.76	.47**	11.80	.48**	12.02
	SC Freq	.35**	8.31	.28**	6.52	.36**	8.43

In addition to the *Hypothesis 3*, the associations of the social comparison orientation and the frequency of social comparison with the assertive self-presentation was also calculated. Although not as strong as their relationship with the defensive self-presentation, social comparison orientation ( $\beta = .37, p < .001$ ) and frequency of social comparison ( $\beta = .34, p < .001$ ) was significantly associated with assertive self-presentation (Table 12).

**Table 12**

*Summary of linear regression analyses for social comparison orientation and frequency of social comparison predicting assertive self-presentation.*

	B	SE (B)	Beta	t	Sig.
<u>Model 1</u>					
SCO	.28	.03	.37	8.97	.000
<u>Model 2</u>					
SC Freq.	.22	.03	.34	8.06	.000

In analysis of the direction of social comparison, *Hypothesis 4* predicted that the frequency of downward social comparison (DSC) would be positively associated with assertive self-presentation. Linear regression revealed that the relationship was significant, though not strong ( $\beta = .18, p < .001$ ). Similarly, the association with defensive self-presentation was also weakly but significantly associated ( $\beta = .15, p < .001$ ). In addition, its correlation with overall self-

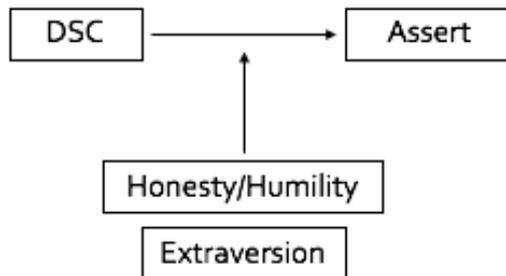
presentation tactics scale was also weak but significant ( $\beta = .19, p < .001$ ; Table 13).

**Table 13**

*Summary of linear regression analyses for downward social comparison predicting assertive and defensive self-presentation, and self-presentation tactics scale.*

	B	SE (B)	Beta	t	Sig.
<i>DV: Assertive SP</i>					
DSC	.08	.02	.18	3.98	.000
<i>DV: Defensive SP</i>					
DSC	.07	.02	.15	3.46	.001
<i>DV: SPT</i>					
DSC	.7	.02	.19	4.23	.000

On the other hand, the moderation *Hypothesis 4.1* suggested that honesty/humility and extraversion would moderate the downward social comparison and assertive self-presentation relationship. However, the moderation analysis conducted by using Hayes' PROCESS macro did not support this hypothesis (Figure 3).



*Figure 3.* Honesty/humility and extraversion moderating downward social comparison and assertive self-presentation relationship.

The fifth hypothesis that the frequency of upward social comparison (USC) would be positively associated with defensive self-presentation tactics was also supported by linear regression analysis, and a moderate relationship was found,  $\beta = .26, p < .001$ . Moreover, upward social comparison was moderately and

significantly related with assertive self-presentation,  $\beta = .26, p < .001$ . Finally, it was moderately associated with SPT,  $\beta = .29, p < .001$  (Table 14).

**Table 14**

*Summary of linear regression analyses for upward social comparison predicting defensive and assertive self-presentation, and overall self-presentation tactics.*

	B	SE (B)	Beta	t	Sig.
<i>DV: Defensive SP</i>					
USC	.11	.02	.26	5.92	.000
<i>DV: Assertive SP</i>					
USC	.11	.02	.26	5.99	.000
<i>DV: SPT</i>					
USC	.11	.02	.29	6.74	.000

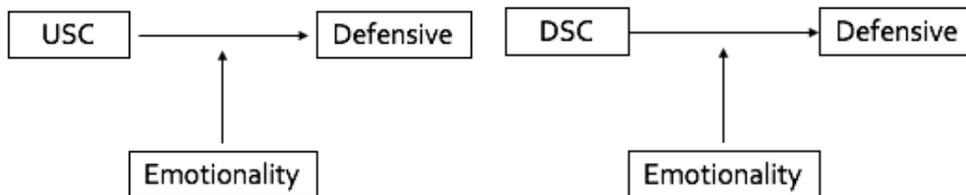
Furthermore, extremely-upward comparison (E-USC) was positively associated with assertive ( $\beta = .26, p < .001$ ), and extremely-downward comparison (E-DSC) with defensive self-presentation tactics ( $\beta = .14, p < .01$ ), as suggested by Hypothesis 6. In addition, extremely-upward comparison was positively associated with defensive ( $\beta = .25, p < .001$ ), and extremely-downward comparison with assertive self-presentation tactics ( $\beta = .18, p < .01$ ). Finally, extremely-upward comparison and extremely-downward comparison were positively associated with SPT, ( $\beta = .29, p < .01$ ;  $\beta = .18, p < .01$ ; respectively; Table 15).

**Table 15**

*Summary of linear regression analyses for extremely-upward social comparison and extremely-downward social comparison predicting assertive and defensive self-presentation.*

	B	SE (B)	Beta	t	Sig.
<i>DV: Assertive SP</i>					
E-USC	.10	.02	.26	5.97	.000
E-DSC	.08	.02	.18	4.02	.000
<i>DV: Defensive SP</i>					
E-USC	.10	.02	.25	5.80	.000
E-DSC	.06	.02	.14	3.04	.003
<i>DV: SPT</i>					
E-USC	.10	.02	.29	6.67	.000
E-DSC	.07	.02	.18	4.05	.000

**4.5.1. The moderator role of personality.** Emotionality was tested as a moderator in the relationships of upward social comparison and downward social comparison with defensive self-presentation, for the seventh hypothesis. However, the moderation analysis did not lend any support (Figure 4).



*Figure 4. Emotionality moderating upward (left) and downward (right) social comparison's association with defensive self-presentation.*

On the other hand, emotionality significantly moderated the associations of upward social comparison and downward social comparison with assertive self-presentation (Figures 5, 6, and 7). However, the explained variance for the interactions was very low ( $\Delta R^2 = .01$ ,  $\Delta F(1, 492) = 3.61$ ,  $p < .06$ ;  $\Delta R^2 = .01$ ,  $\Delta F(1, 492) = 4.18$ ,  $p < .05$ , respectively).



Figure 5. Emotionality moderating upward (left) and downward (right) social comparison's association with assertive self-presentation

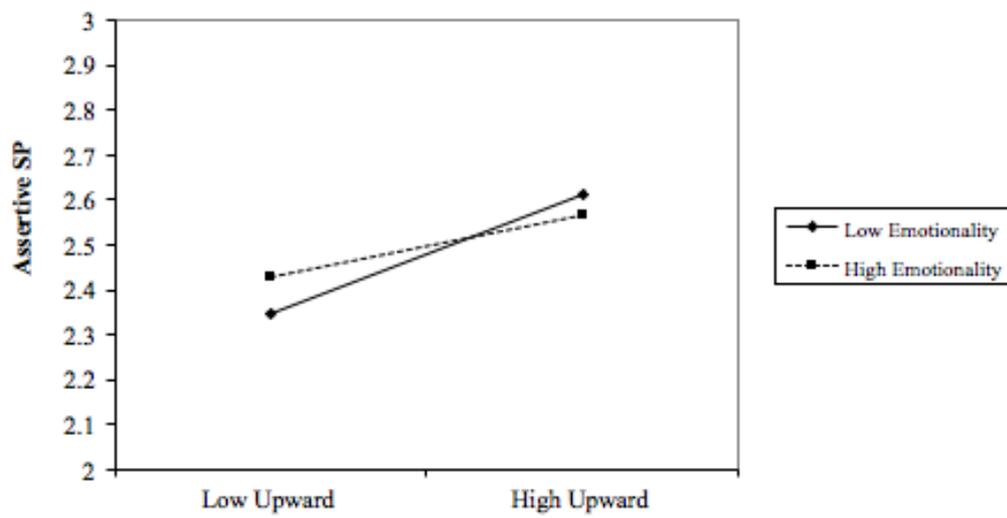


Figure 6. Moderation of emotionality in upward social comparison–assertive self-presentation relationship.

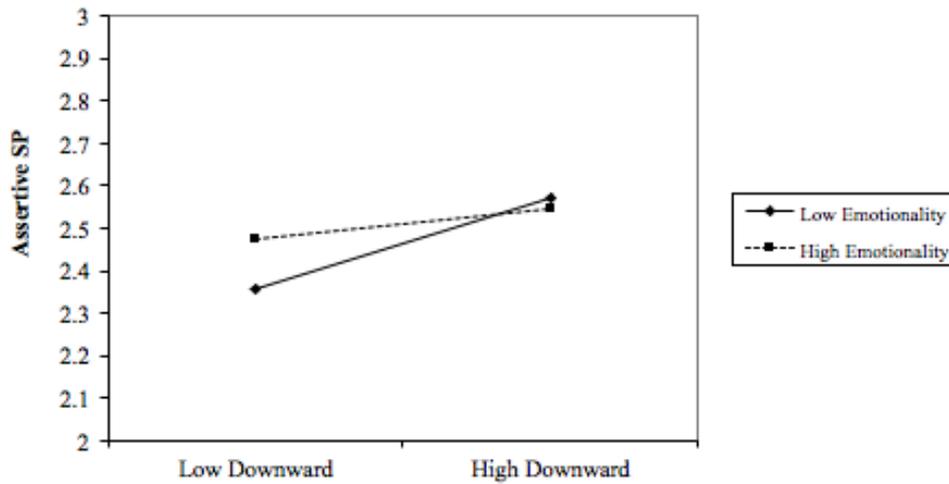


Figure 7. Moderation of emotionality in downward social comparison-assertive self-presentation relationship.

In addition to emotionality, agreeableness, conscientiousness, and honesty/humility were tested for if they reduce the self-presentation tendencies for high social comparison orientation people, and frequent downward social comparers as suggested by Hypothesis 8.1 (Figure 8). However, the prediction was not supported by the moderation analysis.

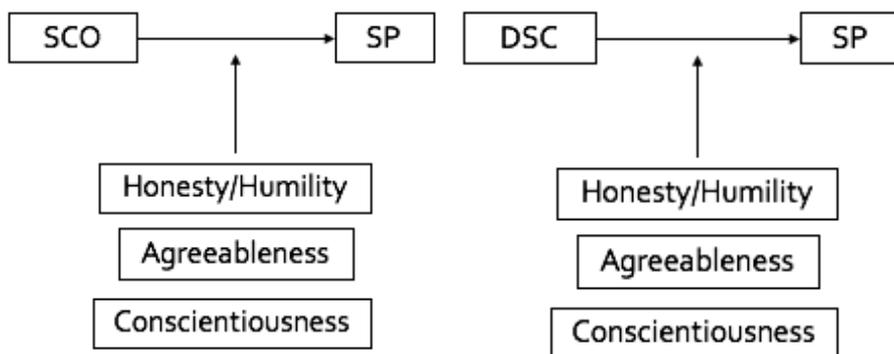


Figure 8. Honesty/humility, agreeableness, and conscientiousness moderating the relationship of social comparison orientation (left) and downward social comparison (right) with self-presentation.

Furthermore, the suggestion of Hypothesis 8.2. that agreeableness and conscientiousness should reduce the self-presentational differences across different social comparison directions was not supported (Figure 9).

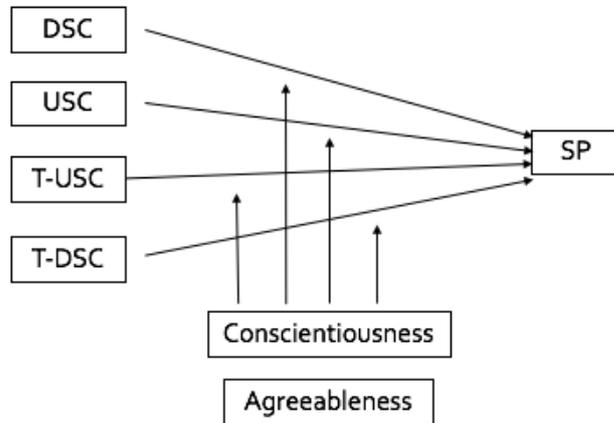


Figure 9. Conscientiousness and agreeableness moderating the relationship of downward, upward, extremely-upward, extremely-downward social comparison with self-presentation.

Finally, *hypotheses 9.1. and 9.2* predicted that honesty/humility would be negatively associated with higher supplication for upward and downward social comparers (Figure 10). However, these two hypotheses were not supported neither.



Figure 10. Honesty/humility moderating the relationship between upward social comparison and supplication (left), and between downward social comparison and intimidation (right).

**4.5.2. Self-concept clarity.** Self-concept clarity was predicted to be negatively associated with both social comparison and self-presentation in *Hypothesis 10.1*. The linear regression analysis supported the hypothesis, as self-

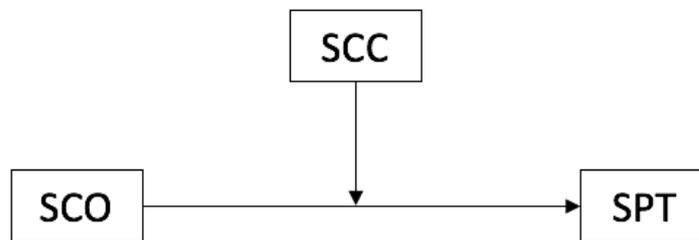
concept clarity was significantly and negatively associated with social comparison orientation ( $\beta = -.26, p < .001$ ) and self-presentation ( $\beta = -.30, p < .001$ ; Table 16).

**Table 16**

*Summary of linear regression analyses for self-concept clarity predicting social comparison orientation and self-presentation.*

	B	SE (B)	Beta	t	Sig.
<i>DV: Social Comparison Orientation</i>					
Self-Concept C.	-.19	.03	-.26	-6.06	.000
<i>DV: Self-Presentation</i>					
Self-Concept C.	-.15	.02	-.30	-6.94	.000

Furthermore, in addition to the personality moderators of social comparison and self-presentation, self-concept clarity was hypothesized to play a moderator role, as well (*Hypothesis 10.2*). Self-concept clarity significantly moderated the relationship between social comparison orientation and self-presentation tactics scale (Figure 11). Yet, the explained variance for the interaction was very low ( $\Delta R^2 = .01, \Delta F(1, 492) = 3.73, p = .05$ ). Besides this hypothesized relationship, self-concept clarity moderated the association between social comparison with celebrities and defensive self-presentation (Figure 12). However, again, the significant relationship had no correspondence in the explained variance for interaction ( $\Delta R^2 = .01, \Delta F(1, 492) = 5.29, p < .05$ ).



*Figure 11. Self-concept clarity moderating the relationship between social comparison and self-presentation.*

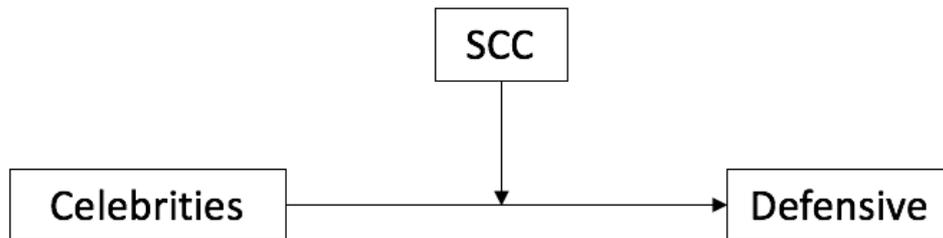


Figure 12. Self-concept clarity moderating the relationship between social comparison with celebrities and defensive self-presentation.

**4.5.3. Additional moderator analyses.** In addition to the hypothesized moderator analyses, some supplementary analyses were run. The results indicated that the sincerity moderated the relationship between social comparison scale and defensive tactics, but the additional variance explained was very low ( $\Delta R^2 = .013$ ,  $\Delta F(1, 492) = 7.05$ ,  $p < .01$ ; Figure 13). Furthermore, sincerity moderated the relationship of extremely downward social comparison with self-presentation tactics scale and defensive self-presentation with low additional variance explained ( $\Delta R^2 = .01$ ,  $\Delta F(1, 492) = 8.13$ ,  $p < .01$  for SPT;  $\Delta R^2 = .02$ ,  $\Delta F(1, 492) = 7.95$ ,  $p < .01$  for defensive SP; Figure 14).

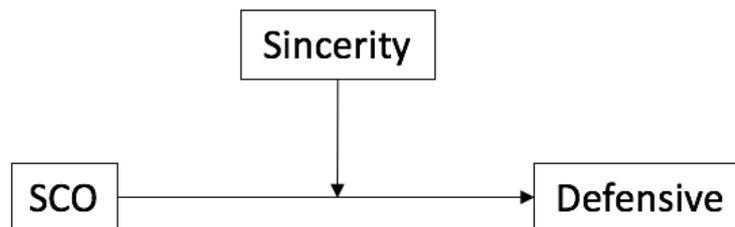
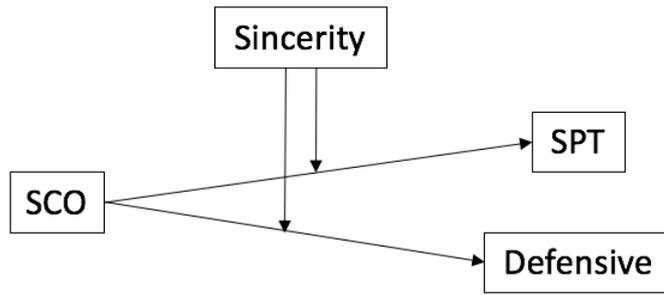


Figure 13. Sincerity moderating the relationship between social comparison and defensive self-presentation.



*Figure 14.* Sincerity moderating the relationship between social comparison, and overall self-presentation tactics and defensive self-presentation.

## CHAPTER 5

### DISCUSSION

The current investigation has focused on three factors with predictive power on self-presentation: social comparison, personality, and self-concept clarity. Specifically, social comparison was tested as the main determinant of self-presentation; and the personality and self-concept clarity were included in the analyses as moderators for further understanding of the social comparison–self-presentation link. Self-presentation was studied with the basic categorization of assertive and defensive tactics (Arkin, 1981; Lee et al., 1999; Tedeschi, 1981; Tedeschi & Lindskold, 1976). For social comparison, the overall social comparison orientation, tendency to compare oneself with better-off or worse-off others, and the frequency of social comparison in each direction were measured. Instead of using the classical five-factor model measures of personality, the HEXACO-PI was employed to grasp more variance in self-presentation. The HEXACO-PI includes a sixth factor, in addition to the Big Five: honesty/humility. This factor measures genuine positive behaviors with the facets of sincerity, fairness, greed avoidance, and modesty.

Previous research demonstrated that after experiencing a failure (private or public) individuals try to compensate for their *damaged* image on others by using assertive or defensive self-presentation tactics (Cialdini & Richardson, 1980; Leary, Tambor, Terdal, & Downs, 1995; Schneider, 1969). Moreover, in case of a public achievement, when they are sure that their accomplishment is known by

others, people try to look modest to not be bragging for their success (Frey, 1978). However, a private achievement may lead to efforts to publicize that information or to use other self-presentation strategies to obtain equal amount of approval. This evidence suggested the possibility of the similar self-presentational consequences of upward and downward social comparison. Furthermore, the perception of negative and positive phenomena is highly affected from various individual differences (Buunk et al., 1990; Collins, 1996). Therefore, the current study employed personality and self-concept clarity as a moderator for how the comparison information is construed.

In the current study, primarily, the association between social comparison and self-presentation was investigated. The hypothesis testing resulted in strong support to the association between these two concepts. However, none of the moderators provided satisfactory statistical support to the hypotheses. Besides these conclusions, the current results evidenced the possibility of social comparison with, specifically, extremely-better-off others, and also extremely-worse-off others. These results will be discussed in detail.

**Table 17**

*The support status of the hypotheses in the current thesis.*

<i>Hypotheses</i>	<i>Supported/ Not Supported</i>
<i>Hypothesis 1: It is expected that people would engage in extremely upward and extremely downward social comparison as much as upward and downward.</i>	Partially supported
<i>Hypothesis 2: Social comparison orientation and the frequency of social comparison are expected to be positively associated with the tendency to engage in self-presentation.</i>	Supported
<i>Hypothesis 3: Social comparison orientation and the frequency of social comparison are expected to be positively associated with higher tendency to engage in defensive self-presentation.</i>	Supported

**Table 17 (Continued)**

<i>Hypotheses</i>	<i>Supported/ Not Supported</i>
<i>Hypothesis 4:</i> Frequency of downward social comparison is expected to be positively associated with assertive self-presentation tactics.	Supported
<i>Hypothesis 4.1:</i> Honesty/humility and extraversion should mediate the relationship between downward social comparison and assertive self-presentation by intensifying the association in low honesty/humility individuals and extraverts.	Not supported
<i>Hypothesis 5:</i> The frequency of upward social comparison is expected to be positively associated with defensive self-presentation tactics.	Supported
<i>Hypothesis 6:</i> Extremely upward comparison will be positively associated with assertive, and extremely downward comparison with defensive self-presentation tactics.	Supported
<i>Hypothesis 7:</i> High emotionality is expected to be associated with defensive self-presentation for both downward and upward social comparison.	Not supported
<i>Hypothesis 8.1:</i> Agreeableness, conscientiousness, and honesty/humility should reduce the self-presentation tendencies for high social comparison orientation people, and frequent downward social comparers.	Not supported
<i>Hypothesis 8.2:</i> Agreeableness and conscientiousness should buffer against the comparison information and reduce the self-presentational differences across difference social comparison directions.	Not supported
<i>Hypothesis 9.1:</i> Low honesty/humility is expected to be associated with higher supplication for upward social comparers.	Not supported

**Table 17 (Continued)**

<i>Hypotheses</i>	<i>Supported/ Not Supported</i>
<i>Hypothesis 9.2:</i> Low honesty/humility is expected to be associated with higher intimidation for downward social comparers.	Not supported
<i>Hypothesis 10.1:</i> Self-concept clarity should be negatively associated with social comparison and self-presentation.	Supported
<i>Hypothesis 10.2:</i> Low self-concept clarity should lead to higher self-presentation tendencies for high social comparison people, while high self-concept clarity should lead to a lower tendency.	Partially supported

### **5.1. Self-Presentation**

To the best of my knowledge, the self-presentation tactics scale was not used in Turkey or in Turkish, before. Therefore, the frequency of the use of each tactic and each orientation in Turkish context is one of the strengths of the current study. The path analysis indicated that the defensive self-presentation indicator of the self-presentation latent was slightly stronger than the assertive indicator. The preliminary analyses of the self-presentation tactics scale indicated that individuals are highly likely to engage in self-presentation in their daily endeavors. The means of orientations of self-presentation show that the participants tend to use defensive tactics more frequently than the assertive tactics. The correlation between defensive and assertive self-presentation was lower than the original study found ( $r_s = .58$  vs.  $.79$ , here and in the original study, respectively). Furthermore, tactic-level analyses indicate that, parallel to the original study of the self-presentation tactics scale (Lee et al., 1999), apology was used the most frequently, and intimidation was used the least frequently among to all other tactics. We can interpret these results with the socially desirable aspect of reporting the most frequent tactic as apologizing and the least frequent tactic as

intimidation. Furthermore, as social beings and with the need to live in a harmony, people should maintain their interpersonal relationships; and it is clear that not intimidating but apologizing for any harm caused to the other would keep these relationships.

Gender differences on self-presentation was also explored in the current study. First of all, there were no gender differences on the self-presentation tendencies and defensive self-presentation. However, the tendency for assertive tactics was higher for men compared to women. In tactic level analyses, it was clear that women indicated using the defensive tactics of self-handicapping and apology more than men. Also, men indicated using intimidation, supplication, blasting, entitlement, and enhancement more than women. This heightened tendency of men to use assertive tactics, and women to use defensive tactics is parallel to the literature supporting gender roles even in self-presentational behavior (e.g., Bolino & Turnley, 2003; Lee et al. 1999). For example, Warner and Moore (2004) have demonstrated that adolescent girls use self-handicapping with emotional and health-related causes more frequently than boys. Also, Lewis and Neighbors (2005) found that women use apologies more often. These consistent results can be interpreted in relation to women's interpersonal orientation that leads them to utilize related self-presentation tactics. On the other hand, no association of age was observed. Although the literature implies the young peoples' possibility of more experimenting with self-presentation tactics (Renner, Laux, Schütz, & Tedeschi, 2004; Wolfe, Lennox, & Cutler, 1986), in the current sample, the age range was narrow to grasp any age-related variance.

Nevertheless, the current investigation of self-presentation tactics scale in Turkish did not yield very robust findings. Although the scale had a good reliability, the association of assertive and defensive tactics with the overall assertive and defensive self-presentation was not in line with the expectations. For example, the defensive tactics of excuse, justification, and disclaimer was highly correlated with assertive self-presentation ( $r > .50, p < .001$ ). These results raise

doubts about the structure of the assertive and defensive self-presentation, whether they differ from each other as much as it was conceptualized. Furthermore, apology was kept in the original scale even though it did not load on to the factor in one-factor solution (-.15) and to the defensive factor in two-factor solution (-.07).

**5.1.1. Apology.** Apology is a striking case in the current research. In the original factor structure of the scale, apology did not load to the defensive self-presentation factor. Parallel to that, in the current analyses, apology was moderately correlated with the defensive self-presentation and uncorrelated with the self-presentation tactics scale. Furthermore, as a self-presentation tactic, it was positively associated with honesty/humility and all its facets, contrary to other self-presentation tactics, which were negatively correlated with it. This positive association with honesty/humility and weak association with self-presentation may indicate that apology is not regarded as a self-presentation tactic by the participants. Instead, they might be considering apologizing for a negative behavior against others as good deed.

Moreover, this good deed does not have to reflect a genuine pleasant characteristic; but also, reporting that one apologizes for their unpleasant behaviors can be evaluated within the context of socially desirable responding. As mentioned earlier, previous studies demonstrated that people who are high on honesty/humility score higher in socially desirable responding (de Vries et al., 2014; Subotić et al., 2016; and see Section 2.1.5.1. in the current thesis). Therefore, either true positivity or a result of impression management on the scale, with its high mean score and low correlation with self-presentation and positive correlation with honesty/humility, apology looks like a distinct construct among the other tactics.

Apologizing has been investigated with the cross-cultural perspective, and it is found out that although there are inconsistencies in the literature about which cultures apologize more (Park & Guan, 2006; Park, Lee, & Song, 2005), some

differences in the content and style of apology can be observed. For example, the comparison of Japanese and Americans revealed that while Americans apologize specifically for their wrongful behaviors and provide justifications for them, Japanese apologize in a general manner and do not provide justifications (Barnlund & Yoshioka, 1990). In the current study, apology was weakly correlated with justification ( $r = .17$ ) and uncorrelated with excuses. Combined with the previous literature, the current results may signal the similarities of the present sample with the collectivistic cultures in terms of interpersonal relationships.

## **5.2. Predicting Self-Presentation**

The predictors of self-presentation have been studied widely since the emergence of the field. One main line of studies focused on the personality determinants of it; another line investigated the contextual effects on the presentation motivation. As a continuance of this line of studies, in the current study, the personality determinants, social comparison direction and tendency, and self-concept clarity were evaluated for how they predict and explain the variance in self-presentation. The novelty of the current study is its aim to draw a line from social comparison to self-presentation.

**5.2.1. Social comparison.** In the current investigation, the social comparison tendency and direction were tested as determining self-presentation. The initial test of the indicators of social comparison latent demonstrated that upward social comparison, and comparison with friends and similar others emerge as the most important indicators. Furthermore, extremely-downward comparison and comparison with celebrities were smallest indicators. The linear regression analyses yielded strong support for the predictive role of social comparison on self-presentation ( $\beta = .49$ ). Specifically, social comparison tendency and frequency were associated with use of overall self-presentation tactics, and defensive and assertive tactics. These findings lend support to a number of hypotheses of the current study. First of all, the possibility of utilizing self-

presentation as a way of dealing with the discrepancy between the self and others was introduced. Secondly, it was expected that social comparison orientation would be associated with defensive self-presentation due to chronic activation of self and high self-consciousness (Gibbons & Buunk, 1999). In support of this prediction, it was strongly associated with defensive self-presentation, in addition to a moderate association with assertive self-presentation.

When the specific social comparison directions' association with self-presentation analyzed, first of all, it was evident the strength of the association was dependent on the direction of social comparison instead of the orientation of self-presentation. That is, the association of upward social comparison with all self-presentation variables (defensive, assertive, and overall self-presentation) were almost the same. This was true for all directions of social comparison. Specifically, the directional hypotheses of downward comparison would be more strongly associated with assertive self-presentation, and upward social comparison more strongly with defensive were not supported, since each social comparison direction is indiscriminately associated with defensive, assertive, and overall self-presentation tactics. An alternative explanation of this case can be provided with regulatory focus perspective, namely promotion and prevention focus. Downward comparison can be considered as associated with avoiding a worse-off standing, and upward comparison as associated with approaching to a better-off standing (Carver & Scheier, 1998; Higgins, 1998). Therefore, there is also a probability that for some, downward comparison lead to defensive behaviors (defensive self-presentation in this case), and upward comparison lead to assertive behaviors. In addition to lowering the linear association observed in the current investigation, these differential effects of social comparison direction may also reduce the differences between self-presentation orientations. That is, instead of observing a clear distinction between defensive and assertive tactics in a certain social comparison direction, moderate and similar associations of both defensive and assertive tactics were found for each social comparison direction.

Furthermore, in a closer look, upward and extremely-upward comparisons were more important predictors of self-presentation than downward and extremely-downward comparisons. With his *unidirectional drive upward* hypothesis (hypothesis 4), Festinger (1954) argues that in ability comparisons improving oneself towards better and better standards is promoted in the Western culture, which is absent in opinion comparisons. The current result that upward and extremely-upward comparisons were more fundamental than downward and extremely-downward comparisons may indicate that participants interpret the items of social comparison as measuring the abilities, if we consider from Festinger's point of view. Furthermore, upward comparison direction might be more critical for individuals. That is, the discrepancy from a better-off target might create a higher need for compensation than a discrepancy from a worse-off target. Overall, although the study was correlational, the possibility of social comparison to cause self-presentation has been implicated with the current findings.

**5.2.2. Personality.** Another main component of the current study was personality. It was expected that personality traits would moderate the relationship between social comparison and self-presentation. Specifically, it was predicted that honesty/humility and extraversion to moderate the downward social comparison and assertive self-presentation relationship; emotionality to moderate the downward and upward social comparison, and defensive self-presentation relationship; agreeableness, conscientiousness, and honesty/humility to moderate the social comparison orientation and downward social comparison, and the overall self-presentation relationship; agreeableness and conscientiousness to moderate all social comparison directions and the overall self-presentation relationship; and honesty/humility to moderate upward social comparison and supplication relationship, and downward social comparison and intimidation relationships. None of these hypothesized moderations were significant. Nevertheless, there were some significant moderations of personality; yet, the explained variances were very low to be considered as having practical

significance – smaller than .02 increase in  $R^2$ . Consequently, it was clear that the social comparison's association was free from any effects of personality.

Having considered personality as a moderator, it is also reasonable to interpret its association with self-presentation alone. Even though personality variables did not moderate the association between social comparison and self-presentation, they are still important predictors of self-presentation. The correlational analyses indicated that honesty/humility was especially an important associate of self-presentation, especially assertive self-presentation. Considering the genuine characteristic, greed avoidance, and modesty of people with high honesty/humility, its strong negative association with assertive self-presentation is highly expected. Therefore, studying honesty/humility and associated characteristics in relation to self-presentation can be informative. Also, emotionality is positively associated with defensive, but not with assertive self-presentation. This trait is characterized with anxiety and emotional dependence on others, and fearfulness –the attributes of people who tend to use defensive tactics, instead of assertive ones. Furthermore, the positive association between emotionality and self-presentation might be explained with an evolutionary perspective. Self-presentation provides some evolutionary advantages, such as mating, relating, and surviving in the social world (see Leary, 1995). Highly emotional people, on the other hand, perceive the insecurities more and are more sensitive to the threats in the environment (de Vries, Tybur, Pollet, & van Vugt, 2016). Therefore, they might be utilizing the self-presentation tactics to protect themselves from any possible social negativity. Moreover, the emotionality in HEXACO does not contain a hostility component that the Big Five emotional stability has. Thus, the relatively low association between the assertive self-presentation and the emotionality is in line with the content and conceptualization of the trait. These two traits of HEXACO are especially the ones that make HEXACO different from the five-factor models, and their discriminator function

is important in self-presentation research. Therefore, self-presentation studies might gain more by utilizing HEXACO instead of the five-factor models.

In addition, conscientiousness was found to be negatively associated with self-presentation. Although self-presentation is partly an automatic process the current results provide support for its deliberate side, due to highly conscientious people's deliberate decisions, and organized and disciplined life (cf. Leary, 1993; Tyler, 2012). Still, from another point of view, reporting low self-presentation might be a socially desirable act that highly conscientious people are tend to perform (de Vries, Zettler, & Hilbing, 2014; DeYoung, Peterson, & Higgins, 2002; Kurtz, Tarquini, & Iobst, 2008).

**5.2.3. Self-concept clarity.** Whether an individual has a clear sense of the self, and a confident answer to the question of “Who I am?” plays an important role to determine the extent to which he/she would be attentive to the others' standards and their impression of oneself. Therefore, in addition to personality, self-concept clarity was also tested as a moderator between social comparison and self-presentation. Although self-concept clarity was a significant moderator, the additional variance explained by the moderation remained very low. On the other hand, it was negatively correlated with all the self-presentation tactics, except apology and exemplification.

Overall, the moderator analyses suggest that the association between social comparison and self-presentation is impervious to the effects of another variable as basic and fundamental as personality and self-concept clarity. Considered in relation with the strong association between social comparison orientation and overall self-presentation, the findings of the current study demonstrate that regardless of their personality traits, individuals' self-presentation tendencies are associated with certain social comparison directions.

**5.2.4. Authenticity in interpersonal context.** The strong association between social comparison and self-presentation regardless of personality might indicate the possible function of authenticity, clarifying these findings as a more

basic and broad construct. The literature on self-determination theory points that low autonomy orientation or high control orientation are associated with high public self-consciousness, defensive reaction mechanisms to the stressors, and external locus of control (Deci & Ryan, 1985; Koestner & Zuckerman, 1994; Neighbors, Vietor, & Knee, 2002). These are the defining characteristics of people with high self-presentation tendency and specifically, defensive self-presentation tendency. People with high public self-consciousness constantly attend to the others, and others' evaluations of themselves. Moreover, people with external locus of control might intensify this effect of others on the individual. Furthermore, authenticity is associated with honesty, openness, a self-view that is not dependent on others' evaluations, and less inclination to use self-handicapping (Hodgins, Koestner, & Duncan, 1996; Knee & Zuckerman, 1998). In line with that, self-presentation and social comparison was in negative association with honesty/humility and self-concept clarity. Moreover, in self-determination theory, control-orientation is associated with defensiveness and less honesty. Beyond all these associations, Lewis and Neighbors (2005) have shown that increased autonomy predicts less self-presentation tendency, and increased control orientation predicts more self-presentation. Therefore, the more self-determined individuals are more likely to be authentic and genuine, instead of deceptive.

A relevant exception to self-determination and self-presentation relationship is the frequent use of apology by autonomous individuals (Lewis & Neighbors, 2005), since they can be less defensive and can take responsibility for their mistakes (Hodgins & Knee, 2002). In contrast, control-oriented individuals are more defensive and deceptive in case of a mistake, instead of accepting responsibility and making up for it (Hodgins & Liebeskind, 2003). Supporting that, in the current study, apology was found to be varying differently from other self-presentation tactics with presenting no correlation with self-presentation tactics, and positive association with honesty/humility and agreeableness. Since less self-determined individuals are more likely to employ self-presentation

tactics, the two lines of literature converge on apology being an autonomous act, instead of a self-presentational tactic.

In addition to displaying self-determination and self-presentation link, Lewis and Neighbors (2005) emphasize that a controlling environment, which leads to control orientation, increases one's sensitivity to others' approval and expectations. Furthermore, it increases negative affect and decreases self-esteem in case of an unpleasant upward social comparison (Neighbors & Knee, 2003). This activation of negative self-views triggers individuals' need to present a better profile (Brown & Gallagher, 1992). Similarly, in the current investigation, upward social comparison was found to be positively associated with self-presentation ( $\beta = .29$ ). Moreover, although it has not been tested before, to the best of my knowledge, a controlling environment might also trigger downward social comparison with the need to feel better about oneself. Also, it may even reduce one's self-knowledge and trigger the needs for self-evaluation, which would again result in social comparison.

In the light of this literature, it is possible that a controlled individual is more likely to have a high tendency of social comparison and also self-presentation. As summarized, both of these interpersonal behaviors are associated with being highly self-conscious, attentive to the information from and of others, and also being in need to evaluate oneself with the perspective or standing of others. All these characteristics reflect a non-genuine, non-authentic, but a controlled individual. Therefore, the current high association between these two constructs might reflect the presence of a more basic characteristic of being non-authentic. Considering authenticity underlying the social comparison and self-presentation relationship is further backed up with their negative association with self-concept clarity and honesty/humility.

### **5.3. Extensions to the Social Comparison Theory**

Departing from the basic premise of social comparison that people would try to minimize the discrepancy between themselves and their comparison target on the issues they prioritize, it is proposed that an individual could use self-presentation tactics as a means of closing these gaps by pretending to have better qualities or not having unpleasant qualities. Therefore, overall social comparison tendency should predict the self-presentational tendencies, for both assertive and defensive tactics. The support to this argument in the current thesis has provided the initial findings for self-presentation being an outlet for the tension of discrepancy from the social comparison target. Thus, the extension to the classic social comparison theory has been supported.

In addition to being a solution to the discrepancy, these results can also be interpreted from social cognitive perspective. Social comparison is associated with social anxiety and chronic activation of the self, while self-presentation tendency is highly correlated with public and private self-consciousness. It is a strong possibility that one of these two constructs can be activated by the conscious or unconscious processing of the information regarding the other. For example, an individual witnessing the success of a colleague on the same professional field with himself/herself might automatically employ the entitlement tactic of self-presentation by mentioning his/her role in the achievement.

The second extension to the social comparison theory was the possibility of comparison with extremely better or worse others. Festinger (1954) initially argued that since social comparison is a tool for self-evaluation, people would select similar others for such comparison, and they would cease the comparison when there is high distinction. However, the current data implied that it is not that uncommon for people to compare themselves with others. The frequencies of extremely-upward and extremely-downward social comparison approach to that of upward and downward comparisons. Indeed, extremely-upward social comparison was reported to be committed more frequently than downward social

comparison. Furthermore, even though extremely-downward social comparison was significantly less frequent than most of the other directions, the mean score of 2.39 out of 5 indicates it is not a rare behavior, but only less frequent than the others.

There had been challenges to the similar others hypotheses by showing that different others might be more of interest in case of beliefs are being reconsidered (Goethals & Nelson, 1973), or social comparison can be so automatic that its targets can be realized only after comparison (Gilbert, Giesler, & Morris, 1995). After all, there have been an increasing body of research on the negative effects of idealized body images of the models on women, and especially adolescent girls (Cattarin, Thompson, Thomas, & Williams, 2000; Hendrickse, Arpan, Clayton, & Ridgway, 2017; Pila, Jovanov, Welsh, & Sabiston, 2017). With this evidence, these studies have find more theoretical basis. Furthermore, instead of interpreting from the emotional or cognitive manifestations of these beyond-the-range comparisons, the self-report method in the current study enables us to make more direct conclusions about the frequency of these comparisons. Therefore, these results, along with the previous literature, challenge one of the basic premises of and contribute to the classical social comparison theory. Overall, the current study provides a direct support for social comparison with extremely different targets, along with supporting the *similar others* (hypothesis 8) and *unidirectional drive upward* (hypothesis 4) hypotheses of Festinger.

#### **5.4. Theoretical Contributions**

The current dissertation has provided some contributions to the literature of social comparison and self-presentation. First and foremost, the present study is the first study to analyze social comparison is a determinant of self-presentation. Although there are a couple of studies on social comparison and self-presentation, they investigated social comparison as a consequence of self-presentation, or focused on body image and social networking site use (e.g., Chae, 2017). The

results of the current study indicated that social comparison can also be a predictor of self-presentation. Although the current study was correlational, it opens a new line of research by establishing the strong association with the two main concepts.

Besides, this outlet of self-presentation following social comparison introduces a fourth way to deal with social comparison information, besides changing the self and other, and ceasing social comparison. In many instances, social comparison may create unpleasant feelings, since unidirectional drive upward would motivate for upward comparison. In these cases, people may use defensive self-presentation tactics to protect own image, or use the assertive tactics to create a better-image.

Furthermore, it is striking that none of the possible moderators hypothesized and tested in the current study actually moderated the relationship between social comparison and self-presentation. This possibly indicates that the association is impervious to the personality characteristics, and stronger than hypothesized.

Moreover, the display of social comparison with extremely different others is the first explicit demonstration of comparison with not-so-similar others. Meanwhile, the results also support the extension to the social comparison theory that it is not only for self-evaluation as first suggested by Festinger (1954), but self-improvement or self-enhancement motives may also trigger social comparison behaviors. Indeed, the studies on social comparisons with celebrity, and idealization of body image were also implying this extremely different social comparison targets and the self-improvement motivation.

Besides these contributions to the social comparison literature, in the current dissertation, the self-presentation tactics scale (Lee et al. 1999) was translated to and used in Turkish for the first time. Therefore, the Turkish translation of the scale was tested and provided high reliabilities.

## **5.5. Limitations and Future Directions**

In addition to many contributions to the literature, the current study is not free from limitations. First, the present investigation had a correlational design that did not include manipulating the social comparison direction or motivation. Therefore, this study can be considered as a preliminary evidence to open the field for future studies to further understand the nature of the relationship between social comparison and self-presentation. For this aim, establishing the external reliability of the current results with their confirmations by other researchers would be an important first step. Then, further studies can also explore why and how social comparison had such a strong and impervious determinant role on self-presentation. Related with that, manipulating self-concept clarity can also bring new insights to the current investigation. By increasing or decreasing the self-concept clarity, individuals' tendency for social comparison can also be manipulated indirectly. Therefore, we can observe the mediational model of self-concept clarity predicting social comparison, and social comparison predicting self-presentation. Furthermore, creating real life conditions in lab to observe the actual causal association between social comparison and self-presentation is another possibility for future studies. By inoculating downward or upward social comparison between two participants, or to a participant with a confederate, researchers can make observations of the subsequent self-presentational behaviors.

Secondly, the current study is conducted with university students with a mean age of 21. Due to their social environment and age, these students are highly exposed to social comparison data. They learn their peers' grades, see how others study, work out, and dress, how many friends others' have, how much others have fun, and many others. In addition to getting countless comparison information, they have higher needs to be approved and accepted by others. With these increased needs, young people are more open to the suggestions of their friends; they might engage in some acts just to look good to others or to gain popularity,

or they may try to convey an image that would be advantageous for them in their social environment. Coupled with their relatively low self-concept clarity compared to elderly, young people are more likely to explore different self-presentation tactics. Consequently, the association between social comparison and self-presentation that is displayed here might be stronger than the community population. Therefore, testing the current hypotheses with a community sample would increase the external validity of the findings.

Furthermore, adolescence is a period of low self-concept clarity, and high peer influence (e.g., Gardner & Steinberg, 2005; Schwartz, Mason, Pantin, & Szapocznik, 2009). In this period, young people reference others for appropriate behaviors, and try to get their acceptance by following these norms. Therefore, the cycle of social comparison to self-presentation might be highly evident in adolescents, compared to adults who might be relatively more authentic and self-driven. In short, studying with adolescents may yield stronger associations among the constructs of the current study.

Finally, the association between social comparison and self-presentation might also be a result of nonconscious processes. A nonconscious activation of social comparison might lead to nonconscious self-presentational efforts. Feelings of superiority in an intimate relationship context may lead to highlighting the negative attributes, while feelings of inferiority in a professional context may trigger the strive for creating an even more competent image. Indeed, it is also possible that many applications of social comparison–self-presentation link to daily life occurs in this implicit level. Thus, testing the automatic processes can be very informative in understanding the social comparison–self-presentation link introduced here.

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## APPENDICES

### APPENDIX A: INFORMED CONSENT FORM

#### Arařtırmaya Gönüllü Katılım Formu

Bu arařtırma, Psikoloji Bölümü Doktora öğrencisi Uzm. Psk. Sıla Demir tarafından, Psikoloji Bölümü Öğretim Üyesi Doç. Dr. Türker Özkan danışmanlığında doktora tez çalışması kapsamında yürütölmektedir. Bu form sizi arařtırma kořulları hakkında bilgilendirmek için hazırlanmıřtır.

#### **Çalışmanın Amacı Nedir?**

Arařtırmanın amacı kiřilerin kendileri ile ilgili bilgileri başkalarına aktarma yöntemleri ile kendilerini başkalarıyla karşılařtırma eğilimleri arasındaki iliřkiyi incelemektir.

#### **Bize Nasıl Yardımcı Olmanızı İsteyeceğiz?**

Arařtırmaya katılmayı kabul ederseniz, sizden beklenen, birtakım anket sorusuna cevap vermenizdir. Bu çalışmaya katılım ortalama olarak 15 dakika sürmektedir.

#### **Sizden Topladığımız Bilgileri Nasıl Kullanacağız?**

Arařtırmaya katılımınız tamamen gönüllölük temelinde olmalıdır. Ankette, sizden kimlik veya kurum belirleyici hiçbir bilgi istenmemektedir. Cevaplarınız tamamıyla gizli tutulacak, sadece arařtırmacılar tarafından toplu olarak deęerlendirilecek ve bilimsel yayımlarda kullanılacaktır. Sağladıđımız veriler gönüllü katılım formlarında toplanan kimlik bilgileri ile eşleřtirilmeyecektir.

#### **Katılımınızla ilgili bilmeniz gerekenler:**

Çalışma, genel olarak kiřisel rahatsızlık verecek sorular içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz cevaplama işini yarıda bırakmakta serbestsiniz.

#### **Arařtırmayla ilgili daha fazla bilgi almak isterseniz:**

Bu çalışmaya katıldıđınız için řimdiden teřekkür ederiz. Arařtırma hakkında daha fazla bilgi almak için Psikoloji Bölümü Doktora öğrencisi Sıla Demir (E-posta: sila.dervis@metu.edu.tr) veya Psikoloji Bölümü Öğretim Üyesi Doç. Dr. Türker Özkan (E-posta: ozturker@metu.edu.tr) ile iletiřim kurabilirsiniz.

## APPENDIX B: SELF-PRESENTATION TACTICS SCALE

İlerleyen sayfalarda kendinizle ilgili algılarınız hakkında birtakım sorular sorulmaktadır. Lütfen, yönergeleri dikkatlice okuyun ve tüm sorulara olabildiğince açık ve dürüst cevap verin. Soruların doğru ya da yanlış yanıtları yoktur. Soruları, lütfen, sizi en iyi anlatan şekilde, 1'den 5'e (1 = kesinlikle katılmıyorum; 5 = kesinlikle katılıyorum) yanıtlayınız.

1. Başkalarına, benden korkacakları şekilde davranırım.
2. Cüssemi kullanarak ihtiyaç duyduğumda insanlara sözümü geçiririm.
3. Birine zarar veririm, ondan özür diler ve bir daha yapmayacağıma söz veririm.
4. Başkalarının yanlış olduğunu düşünebileceği şeyler yapmadan önce onlara açıklamalar yaparım.
5. Başkalarının olumsuz tepkilerini azaltmak için davranışımın gerekçesini açıklarım.
6. Başkalarının zorlandığı işleri başardığımda bunu insanlara anlatırım.
7. Diğerlerini kendime acındırmak için zayıflıklarımı kullanırım.
8. Başkalarından yardım isterim.
9. Diğerlerinin beni benimsemesini istediğimde onlarla aynı düşünceleri paylaştığımı ifade ederim.
10. Yeterince iyi yapamayacağımı düşündüğüm şeylere başlamadan mazeretlerimi sıralarım.
11. Başkalarından iyilik isteyeceğim zaman onları pohpohlarım.
12. Yüksek performans baskısı hissettiğimde hastalanırım.
13. Yanlış bir şey yaptığımda özür dilerim.
14. Diğerlerinin benim bir şeyi yapamayacağımı düşünmelerini ve böylece bana yardım etmelerini sağlarım.

15. Bir insanın nasıl davranması gerektiği ile ilgili örnek kişi olmaya çalışırım.
17. Başkalarının olumsuz algılayabilecekleri bir şey yapmadan önce onların onayını almaya çalışırım.
18. Başkalarına verdiğim her türlü zararı telafi etmeye çalışırım.
19. Sahip olduğum şeylerden bahsederken diğerlerine onların değerini/ederini de belirtirim.
20. Karşıt siyasi partinin doğru olmayan görüşlerine işaret ederim.
21. Örnek davranışlar göstererek başkalarının da benzer şekilde davranması için çaktırmadan uğraşırım.
22. Geçmişteki olaylardan bahsederken, olumlu olaylardaki payımı gerçekte olduğundan daha fazlaymış gibi gösteririm.
23. İnsanlara başarılarımdan bahsederim.
24. Diğerlerinin örnek alabileceği biri olmaya çalışırım.
25. Başkalarının hoşuna gitmeyecek hareketlerimi önceden gerekçelendiririm.
26. Başkalarının da benim gibi olumlu şekilde davranması için uğraşırım.
27. Kendimi daha iyi göstermek için başkalarını değersizleştiririm.
28. İnsanların beni sevmesi için onlara iyilik yaparım.
29. Eğer düpedüz hatalıysam, kötü davranışım için yapılan suçlamaları kabul ederim.
30. Başarılarımdan önemi abartırım.
31. Grup projelerinde, birilerinin sorumluluğu almasını umarak geri dururum.
32. Birisinden istediğimi elde etmeme yardımcı olacağını düşündüğümde onu tehdit ederim.
33. Başkalarına, onların hoşuna gidecek düşüncelerimi ifade ederim.
34. Sevilmeyen gruplar hakkında olumsuz şeyler söylerim.
35. Olumsuz olaylardan sorumlu olmadığımı diğer insanları inandırmaya çalışırım.
36. İşler ters gittiğinde, neden sorumluluğun bende olmadığını açıklarım.
37. Başkalarının davranması gerektiğini düşündüğüm şekilde davranırım.

38. Diğerlerine iyi özelliklerimden bahsederim.
39. Bir şey için suçlandığım zaman mazeretler uydururum.
40. Yaptığım iyi bir şeyin diğerlerinin gözünden kaçmasına izin vermem.
41. İnsanlar verdiğim bir hediyein değerini küçümsediğinde onlara böyle olmadığını belirtirim.
42. Okulda hep ortalama notlar almamın sebebi sağlık sorunlarım olmuştur.
43. Başkalarına, bana yardım etmeleri için yardım ederim.
44. Diğerlerinin hoşlanmayacağı davranışlarım için onlara toplumsal olarak kabul edilebilir gerekçeler sunarım.
45. Başkaları davranışlarımı olumsuz değerlendirdiğinde, yaptıklarımın gerekçelerinin olduğunu anlamaları için açıklamalar yaparım.
46. Bir grup projesinde çalışırken, projeye katkımı olduğundan fazlaymış gibi gösteririm.
47. Benimle rekabet halinde olan insanların olumsuz özelliklerini abartarak anlatırım.
48. Kötü performansım için bahaneler uydururum.
49. Çok zor bir sınavdan önce yeterince iyi yapamayacağım ihtimalime karşı bahaneler uydurmaya başlarım.
50. Yanlış bir şey yaptığımda suçluluğumu kabul eder ve pişmanlığımı belirtirim.
51. Başkalarına gözdağı veririm.
52. Birinden bir şey istediğimde, ona iyi görünmeye çalışırım.
53. Sosyal etkinliklere kendimi kaptırdığım için sınavlara yeterince iyi çalışmamam.
54. Başkalarının benim için bir şeyler yapmalarını sağlamak için, onlara benden daha güçlü ya da yetkin olduklarını söyleyerim.
55. Yapmadığım işler için hak iddia ederim.
56. Rakip gruplardaki insanlar hakkında olumsuz yargılarda bulunurum.
57. Kendi başarımın önüne engeller koyarım.
58. Kaygı, performansımı olumsuz etkiler.
59. İnsanları korkutacak şeyler yaparım ki istediğimi yapsınlar.

60. Bir işte başarılı olduğumda, diğerlerine o işin önemini vurgularım.
61. Bir davranışım diğer insanlara ne kadar kötü görünse de, o davranışla ilgili iyi sebepler sunarım.
62. Suçlanmaktan kaçınmak için, diğerlerinin niyetimin zarar vermek olmadığını bilmesini sağlarım.
63. İnsanları yanıma çekmek için onlara iltifat ederim.
64. Olumsuz bir davranıştan sonra, diğerlerine benim yerimde olsalar onların da aynı şeyi yapacaklarını anlatmaya çalışırım.

## APPENDIX C: IOWA-NETHERLANDS COMPARISON ORIENTATION MEASURE

Çoğumuz zaman zaman kendimizi başka insanlarla karşılaştırırız. Bu karşılaştırmalar, bazen hislerimizi; bazen görüşlerimizi, bazen yeteneklerimizi; bazen de içerisinde bulunduğumuz durumu başka insanlarınkilerle karşılaştırmak biçiminde olabilir. Bu şekilde karşılaştırmalar yapmanın iyi ya da kötü bir yanı yoktur. Bazı insanlar bunu daha çok yapar; bazıları ise daha az. Biz, sizin kendinizi diğer insanlarla ne sıklıkta karşılaştırdığınızı öğrenmek istiyoruz. Bunun için aşağıda yer alan her bir ifadeye ne derecede katıldığınızı sizi en iyi anlatan şekilde, 1'den 5'e (1 = kesinlikle katılmıyorum; 5 = kesinlikle katılıyorum) yanıtlayınız.

1. Yaptığım şeylerin diğer insanların yaptıklarıyla karşılaştırıldığında nasıl olduğuna her zaman çok dikkat ederim.
2. Çoğu zaman sevdiğin insanların (kız/erkek arkadaşım, ailemden kişiler vb.) yaptıkları şeyleri nasıl yaptıklarıyla, diğer insanların nasıl yaptıklarını karşılaştırırım.
3. Bir şeyi ne kadar iyi yaptığımı bilmek istediğimde, yaptığım şeyi diğer insanların yaptıklarıyla karşılaştırırım.
4. Ne kadar sosyal birisi olduğum konusunda (sosyal becerilerim, popülerliğim vb.) kendimi sık sık diğer insanlarla karşılaştırırım.
5. Hayatta ne durumda olduğumu asla başkalarının durumlarına göre değerlendirmem.
6. Kendini sık sık başkalarıyla karşılaştıran birisi değilimdir.
7. Hayatta ne kadar başarılı olduğum konusunda çoğu zaman kendimi başka insanlarla karşılaştırırım.
8. Diğer insanlarla karşılıklı görüş ve deneyimlerimiz hakkında konuşmaktan çoğu zaman zevk alırım.
9. Çoğu zaman, benim karşılaştığım sorunlara benzer sorunlarla karşılaşmış kişilerin ne düşündüğünü öğrenmeye çalışırım.
10. Bir konuda daha fazla şey öğrenmek istersem, o konuda başka insanların ne düşündüğünü öğrenmeye çalışırım.
11. Benimkine benzer bir durumda başka insanların ne yapacağını bilmek her zaman hoşuma gider.

## APPENDIX D: SOCIAL COMPARISON SCALE

Sizin de bildiğiniz gibi, hepimiz zaman zaman kendimizi diğer insanlarla karşılaştırır ve bazı değerlendirmeler yaparız. Bu değerlendirmeler sonucunda kendimizle ilgili bazı fikirler ediniriz. **Sizin de kendinizle ilişkili bazı kişisel görüşleriniz mutlaka vardır.** Lütfen, aşağıdaki sıfatların her birinde **sizi en iyi yansıtan sayıyı** işaretleyiniz.

<b>Yetersiz</b>	1	2	3	4	5	6	<b>Yeterli/üstün</b>
<b>Beceriksiz</b>	1	2	3	4	5	6	<b>Becerikli</b>
<b>Başarısız</b>	1	2	3	4	5	6	<b>Başarılı</b>
<b>Sevilmeyen biri</b>	1	2	3	4	5	6	<b>Sevilen biri</b>
<b>İçe dönük</b>	1	2	3	4	5	6	<b>Dışa dönük</b>
<b>Yalnız</b>	1	2	3	4	5	6	<b>Yalnız değil</b>
<b>Dışta bırakılmış</b>	1	2	3	4	5	6	<b>Kabul edilmiş</b>
<b>Sabırsız</b>	1	2	3	4	5	6	<b>Sabırlı</b>
<b>Hoşgörüsüz</b>	1	2	3	4	5	6	<b>Hoşgörülü</b>
<b>Söyleneni yapan</b>	1	2	3	4	5	6	<b>İnsiyatif sahibi</b>
<b>Korkak</b>	1	2	3	4	5	6	<b>Cesur</b>
<b>Kendine güvensiz</b>	1	2	3	4	5	6	<b>Kendine güvenli</b>
<b>Çekingen</b>	1	2	3	4	5	6	<b>Atılgan</b>
<b>Dağınık</b>	1	2	3	4	5	6	<b>Düzenli</b>
<b>Pasif Edilgen</b>	1	2	3	4	5	6	<b>Aktif Etkin</b>
<b>Kararsız</b>	1	2	3	4	5	6	<b>Kararlı</b>
<b>Antipatik</b>	1	2	3	4	5	6	<b>Sempatik</b>
<b>Sevimsiz</b>	1	2	3	4	5	6	<b>Sevimli</b>
<b>Boyun eğen</b>	1	2	3	4	5	6	<b>Hakkını arayan</b>

## APPENDIX E: SOCIAL COMPARISON FREQUENCY

Önceki bölümlerde bahsedildiği gibi kendimizi, yeteneklerimizi, düşüncelerimizi, başarılarımızı, başarısızlıklarımızı veya görünüşümüzü başkalarıyla karşılaştırırız. Bu karşılaştırmayı farkında olarak veya olmayarak yaparız.

Lütfen, bu bölümde kendinizi belirtilen farklı kişilerle karşılaştırma sıklığınızı işaretleyiniz.

Kendinizi (yeteneklerinizi, düşüncelerinizi, başarılarınızı, başarısızlıklarınızı veya görünüşünüzü) **ne sıklıkla** aşağıdaki kişilerle karşılaştırırsınız?

	Asla	Nadiren	Bazen	Sıklıkla	Her zaman
....arkadaşlarımla	1	2	3	4	5
... ünlü kişilerle	1	2	3	4	5
....benden daha iyi durumda olan insanlarla	1	2	3	4	5
....benden daha kötü durumda olan insanlarla	1	2	3	4	5
....benden <b>çok</b> daha iyi durumda olanlarla	1	2	3	4	5
....benden <b>çok</b> daha kötü durumda olanlarla	1	2	3	4	5
...bana benzer kişilerle	1	2	3	4	5

## APPENDIX F: HEXACO-PI

Takip eden sayfalarda sizi tanımlayan bir dizi ifade bulacaksınız. Lütfen her bir ifadeyi okuyun ve ne kadar katılıp katılmadığınızı değerlendirin. Daha sonra yanıtınızı, ifadenin solundaki boşluğa aşağıdaki ölçeği kullanarak yazın.

5 = kesinlikle katılıyorum

4 = katılıyorum

3 = kararsızım

2 = katılmıyorum

1 = kesinlikle katılmıyorum

Yanıtınız hakkında emin değilseniz bile lütfen her soruya cevap verin.

1. Bir sanat galerisi gezsem oldukça sıkılırım.
2. Son anda karışıklık yaşamamak için, işlerimi önceden planlar ve düzenlerim.
3. Bana çok haksızlık eden insanlara karşı bile nadiren kin beslerim.
4. Kendimden genel olarak oldukça memnunum.
5. Kötü havalarda seyahat etmem gerekirse korkarım.
6. İşe yarayacağını düşünsem bile zam ya da terfi almak için yağ çekmem.
7. Başka ülkelerin tarih ve siyasetleriyle ilgili şeyler öğrenmek ilgimi çeker.
8. Bir amaca ulaşmaya çalışırken genelde kendimi çok zorlarım.
9. İnsanlar bazen başkalarını fazla eleştirdiğimi söylerler.
10. Eğer hoşlanmadığım bir insandan bir şey istersem, istediğimi elde etmek için ona çok iyi davranırım.
11. Grup toplantılarında düşüncelerimi nadiren ifade ederim.
12. Bazen ufak şeyleri dert etmekten kendimi alamam.
13. Asla yakalanmayacağımı bilsem, milyonlarca lira çalmaya istekli olurum.
14. Roman, şarkı, resim gibi bir sanat eseri yaratmak hoşuma giderdi.
15. Bir şey üstünde çalışırken, ufak detaylara fazla dikkat etmem.
16. Başkalarından daha iyi olmayan sıradan bir insanım.
17. İnsanlar bazen fazla inatçı olduğumu söylerler.
18. Yalnız çalışmadansa aktif sosyal iletişim içeren işleri tercih ederim.
19. Acı verici bir tecrübeye maruz kaldığımda beni rahatlatması için birine ihtiyaç duyarım.
20. Çok fazla param olması benim için özellikle önemli değildir.
21. Radikal düşünceleri dikkate almanın vakit kaybı olduğunu düşünüyorum.
22. Eni konu düşünmektense anlık hislerime göre karar veririm.
23. Mali sıkıntım olsa, çalıntı mal almaya yeltenirdim.
24. İnsanlar benim çabuk öfkelendiğimi düşünürler.
25. Çoğu gün kendimi neşeli ve iyimser hissederim.

26. Başka insanları ağlarken gördüğümde, benim de ağlayasım gelir.
27. Ortalama bir insandan daha çok saygı hakkettiğimi düşünüyorum.
28. Fırsatım olsaydı bir klasik müzik konserine gitmeyi isterdim.
29. Çalışırken, düzensiz olmaktan dolayı bazen zorluklar yaşarım.
30. Pahalı ve sosyetik bir semtte yaşamayı isterdim.
31. Bana kötü davranan insanlara karşı tavrım "affet ve unut" olur.
32. Popüler olmayan biri olduğumu hissediyorum.
33. Fiziksel tehlike söz konusu olduğunda çok korkağım.
34. Eğer birinden bir şey istiyorsam, o kişinin en kötü şakasına bile gülerim.
35. Asla bir ansiklopediyi incelemekten gerçekten zevk almadım.
36. Sadece idare edecek kadar minimum iş yaparım.
37. İnsanların bana onlardan daha üstünmüşüm gibi davranmalarını istemem.
38. Diğer insanları yargılarken yumuşak olmaya meyilliyimdir.
39. Sosyal ortamlarda ilk adımı atan genelde ben olurum.
40. Birçok insandan çok daha az endişelenirim.
41. Çok büyük de olsa, asla rüşvet kabul etmem.
42. İnsanlar bana sık sık hayal gücümün geniş olduğunu söylerler.
43. Vakit kaybına yol açsa da, işimde her zaman kusursuz olmaya çalışırım.
44. Çok pahalı bir arabayı kullanırken görülmek isterim.
45. Başkaları benden farklı düşündüklerinde genelde fikirlerimde epeyce esneklik gösteririm.
46. Yeni bir yerde ilk yaptığım şey arkadaş edinmektir.
47. Kimsenin duygusal desteğine ihtiyaç duymadan zor durumlarla başa çıkabilirim.
48. Pahalı, lüks şeylere sahip olmak bana çok zevk verirdi.
49. Sıra dışı görüşlere sahip insanlardan hoşlanırım.
50. Harekete geçmeden önce düşünmediğim için birçok hata yaparım.
51. Birinin bana iyilik yapması için ondan hoşlanıyormuş gibi davranmazdım.
52. Birçok insan benden daha çabuk kızar.

53. Çoğu insan, benim genelde olduğumdan daha coşkulu ve dinamiktir.
54. Bana yakın biri uzun süreliğine gideceği zaman çok duygulanırım.
55. İnsanların benim yüksek statüde, önemli bir insan olduğumu bilmelerini isterim.
56. Sanatsal ya da yaratıcı biri olduğumu düşünmüyorum.
57. İnsanlar beni sık sık mükemmeliyetçi olarak adlandırırlar.
58. İnsanlar birçok hata yaptıklarında bile nadiren olumsuz bir şey söylerim.
59. Kendimi bazen değersiz hissediyorum.
60. Acil durumlarda bile paniğe kapılmam.
61. Birinin bana iyilik yapması için ondan hoşlanıyormuş gibi davranmazdım.
62. Felsefe üzerine tartışmayı sıkıcı bulurum.
63. Bir plana bağlı kalmaktansa aklıma esen herhangi bir şeyi yapmayı tercih ederim.
64. İnsanlar bana hatalı olduğumu söylediklerinde, ilk tepkim onlarla tartışmak olur.
65. Bir grup içindeyken, grup adına konuşan çoğunlukla ben olurum.
66. Çoğu insanın çok duygulandığı durumlarda bile duygusuz kalırım.
67. Yakalanmayacağımdan emin olsam, sahte para kullanmaya yeltenirim.

## APPENDIX G: SELF-CONCEPT CLARITY

Takip eden sayfada **kendinizi nasıl algıladığınızla ilgili** bir dizi ifade bulacaksınız. Lütfen her bir ifadeyi okuyun ve ne kadar katılıp katılmadığınızı değerlendiriniz. Daha sonra, lütfen, sizi en iyi anlatan şekilde, 1'den 5'e (1 = kesinlikle katılmıyorum; 5 = kesinlikle katılıyorum) yanıtlayınız.

1. Kendim hakkındaki inançlarımın birbiriyle çeliştiği oluyor.
2. Bir gün hakkımda bir fikrim vardır ve diğer bir gün başka bir fikrim vardır.
3. Gerçekten ne çeşit bir insan olduğumu merak ederek çok fazla zaman harcarım
4. Bazen gerçekten görüldüğüm gibi bir insan olmadığımı hissediyorum.
5. Geçmişte ne tip bir insan olduğumu düşündüğümde, gerçekten nasıl biri olduğumdan emin olamıyorum.
6. Kişiliğimin değişik yönleri arasında çelişki yaşadığım oluyor.
7. Bazen diğer insanları kendimi tanıdığımdan daha iyi tanıyormuşum gibi hissediyorum.
8. Kendi hakkımdaki düşüncelerim sıklıkla değişiyormuş gibi görünüyor.
9. Kişiliğimi tarif etmem istense, bir günü diğerine uymaz diye tarif edebilirim.
10. Birine gerçekten nasıl biri olduğumu anlatırken zorlanırdım herhalde.
11. Genel anlamda kim olduğuma dair net bir fikrim var.
12. Birçok konuda aklimi netleştirmek benim için zor oluyor, çünkü gerçekten ne istediğimi bilmiyorum.

## **APPENDIX H: IDENTIFICATION/REFERENCE GROUP**

Hepimizin kendimizi özdeşleştirdiğimiz, benzemeye çalıştığımız, model olarak benimsediğimiz kişiler vardır. Bu kişiler bazılarımız için yakınlarımız, arkadaşlarımız olabildiği gibi bazılarımız için de tanımadığımız ama örnek aldığımız kişiler olabilir.

**Peki siz kendinizi kiminle özdeşleştiriyorsunuz?**

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## APPENDIX I: DEMOGRAPHICS

Cinsiyetiniz : \_\_\_\_\_  
Yaşınız : \_\_\_\_\_  
Eğitim durumunuz : \_\_\_\_\_  
Bölümünüz : \_\_\_\_\_

## APPENDIX J: DEBRIEFING

### Araştırma Sonrası Bilgilendirme Formu

Öncelikle araştırmamıza katıldığınız için teşekkür ederiz. Araştırmamızın amacı, kişilerin öz-sunum (self-presentation) davranışlarını sosyal karşılaştırma bağlamında değerlendirmektir. Öz-sunum kişilerin iletişim kurdukları kişilere sundukları kendileriyle ilgili bilgileri manipüle etme davranışları olarak tanımlanabilir. Sosyal karşılaştırma ise kişilerin kendi kabiliyet ve düşüncelerini değerlendirmek için başkalarının kabiliyet ve düşüncelerini kullanmasıdır.

Bu çalışmada, ilk olarak, kişilerin sosyal karşılaştırma için kendilerinden oldukça iyi ya da oldukça kötü kişileri seçme eğilimlerinin olup olmadığı test edilmek istenmektedir. İkinci olarak, kişinin sosyal karşılaştırma sonucunda kendisi ve başkaları arasında gördüğü farkı kapatmak için hangi öz-sunum yöntemlerini kullanacağı incelenmek istenmektedir. Ayrıca, sosyal karşılaştırma ile öz-sunum arasındaki ilişkinin kişilik özellikleri ile düzenlendiği araştırılacaktır. Bu amaçla, siz katılımcılardan öz-sunum ve sosyal karşılaştırma ile ilgili birtakım ölçekleri ve bir kişilik ölçeğini doldurmanız istenmiştir.

Araştırmanın geçerli bulgular verebilmesi için çalışma hakkında elde ettiğiniz bilgileri özellikle bu araştırmaya katılacak olan kişilerle paylaşmamanızı rica ediyoruz. Ayrıca, sizden herhangi bir kimlik bilgisi alınmadığını ve sağladığımız bilgilerin tamamen gizli tutulacağını hatırlatırız. Bu açıdan güveniniz için teşekkür ederiz. Yine de araştırmamızda sağladığınız bilgilerin hiçbir şekilde kullanılmasını istemiyorsanız bunu araştırmacıya belirtebilirsiniz. Bu durumda sağladığımız bilgiler kullanılmayacaktır. Eğer araştırmayla ilgili sorularınız varsa [sila.dervis@metu.edu.tr](mailto:sila.dervis@metu.edu.tr) ya da [ozturker@metu.edu.tr](mailto:ozturker@metu.edu.tr) adreslerinden araştırmacılara ulaşabilirsiniz.

Katılımınız için tekrar teşekkür ederiz.

## APPENDIX K. TURKISH SUMMARY / TÜRKÇE ÖZET

### 1. Giriş

Sosyal psikoloji sıklıkla kişiyi gerçek, hayal edilen veya ima edilen başkalarının varlığında inceleyen bilim dalı olarak tanımlanır. Bu gerçek, hayal edilen veya ima edilen diğerlerinin kişinin herhangi bir durumda nasıl davranacağını etkilediğine şüphe yoktur. Hatta, kişiler kendilerini tanımlarken ve kimliklerini oluştururken bunu diğerleri ile karşılaştırmalı olarak yaparlar. Kişilerin başkalarıyla nasıl iletişimde olduğu, başkalarına göre ne kadar iyi olduğu ve başkaları tarafından nasıl değerlendirildiği benlik kavramı için önemli faktörlerdir. Sosyal yaşamda kişiler kendileri için önemli olan diğer kişilerin kendilerini benimsemesini ve kabul etmesini isterseler; örneğin, aile üyeleri, partner, arkadaş, amir ya da tanıdıklarının değerlendirmeleri kişiler için önemlidir. Bu kişilerle iletişim kurarken kısa ya da uzun vadede faydalı olduğunu düşündükleri bir imaj yansıtmaya çalışırlar (Gibbs, Ellison ve Heino, 2006; Schlenker ve Pontari, 2000). Başkalarının olumlu yaklaşımını kazanmak, işyerinde terfi almak, partnerin ilgisini kazanmak veya sürdürmek, arkadaşların sevgi ve saygısını elde etmek bu avantajlara örnek olabilir. Tabii ki, bu faydalı imajlar yalnızca olumlu değil. Kişiler zaman zaman kaba ve ahlakdışı bir imaj ile de istediklerini elde etmeye çalışırlar. Örneğin, daha aşağı kademedeki olanların ya da astlarının kendilerinden çekinmesi bazı yüksek statülü kişiler için faydalı görünebilir; ya da birtakım kişiler sosyal ilişkilerini, dengesiz ve öngörülemez imajlar yaratarak ve böylece diğerleri ile aralarına mesafe koyarak kontrol etmeye çalışabilir. Sonuç olarak, kişilerin başkalarında oluşturduğu imaj bu tür amaçlar için kritik önem taşır. Yaratılan imaj her zaman gerçek benliği yansıtmayabilir, zaman zaman kişiler bu gerçekliği saptırarak da faydalı imajlar yaratmaya

çalışabilir. Bireyler stratejik olarak istenen imaj ile gerçek bilgiyi dengeleme eğilimindedirler.

Yüz yüze iletişime ek olarak, sosyal medya sayfaları da istenen imajı yaratmak için uygun ve işlevsel araçlardır (Mehdizadeh, 2010). Özellikle bu çevirim içi iletişimlerde kişiler başarılarını abartma ve olumsuz deneyimlerini gizleme eğiliminde davranırlar (Jung, Youn ve McClung, 2007; Papacharissi, 2002). Kişilerin bu tur imaj yaratma amaçları uğruna yaptığı tüm davranışlara öz-sunum denir (Goffman, 1959; Jones ve Pittman, 1982; Leary, 1995). Schneider öz-sunumu kişinin kendisi ile ilgili bilgiyi manipüle etmesi, değiştirmesi olarak tanımlar (1981). Sosyolog Goffman'dan (1959) itibaren öz-sunum üzerine birçok araştırma yapılmıştır. Bu araştırmaların kimi öz-sunumu yordayan bireysel değişkenleri ortaya çıkarmıştır; örneğin, büyük beş kişilik özellikleri (big five), karanlık uçlu (dark triad), kendini denetleme (self-monitoring), kendilik bilinci (self-consciousness) gibi. Tabi ki yalnızca bireysel farklılıklar değil, kişiyle yakın ilişkili durumlar da kişinin herhangi bir durumda nasıl davranacağı konusunda önemli belirleyicilerdir (Wolfe, Lennox ve Cutler, 1986). Bu nedenle, bireysel farklılıklara ek olarak, birtakım bağlamsal değişkenlerin öz-sunum eğilimleri üzerine etkisi de etraflıca araştırılmıştır. Örneğin, üstünlük ya da aşağılık hisleri öz-sunumun yaygın olarak araştırılan önemli bağlamsal belirleyicilerindendir (örn. Brown ve Gallager, 1992).

Sosyal hayatın bir diğer ayrılmaz parçası ise kişinin kendini değerlendirirken başkalarını referans almasıdır. Bu olguya *sosyal karşılaştırma* denir ve insanlığın en temel dürtülerinden biri olarak değerlendirilir. Sosyal karşılaştırma kuramı ilk olarak Festinger (1954) tarafından incelenmiştir. Ortamda kişinin kendini karşılaştırabileceği nesnel bir dayanak noktası olmadığında bireyler başkalarının düşüncelerini ve becerilerini kendilerine dayanak noktası olarak alırlar. Kişiler bu bilgiyi sosyal ortamlarında etkin bir şekilde arayabilecekleri gibi kendileri için önemli olan bir konuda başkalarının düşünce

ve becerileri hakkında tesadüfen bilgi edindiklerinde de karşılaştırma kendiliğinden tetiklenebilir.

Her ne kadar kişinin kendisini başkalarıyla karşılaştırması temel bir dürtü olarak değerlendirilse de araştırmacılar bu olguyu daha detaylı incelediklerinde, sosyal karşılaştırmanın sıklığı ve içeriğinin bireyin kişiliğinin bir işlevi olarak ortaya çıkmıştır. Böylece, sosyal karşılaştırma eğilimi bir bireysel farklılık olarak önerilmiştir (Diener ve Fujita, 1997; Gibbons ve Buunk, 1999). Birçok çalışma, özsaygı, başkalarının hislerine ilişkin kaygılar, kendilik bilinci ve yaşın bu eğilim ile ilişkili bireysel farklılıklar olduğunu göstermiştir (örn, Buunk ve Gibbons, 2007; Gilbert, Giesler ve Morris, 1995; Swap ve Rubin, 1983).

Rousseau (1754/1984), sosyal karşılaştırma ve öz-sunum ile ilişkili olarak, kişinin yalnızca başkalarından daha iyi olma isteğinin değil, aynı zamanda bu üstünlüğe bağlı olarak umumi bir saygı kazanma isteğinin de olduğundan bahseder. Yani, başkalarından iyi olmak kişi için yeterli değildir; kişi daha iyi olduğunun bilinmesini de ister. Bu nedenle, başarılarının ve üstünlüklerinin bilinmesi için öz-sunum önemli bir araçtır. Öte yandan, sosyal karşılaştırma sonucu oluşan herhangi bir eksikliği umumi olarak telafi etmek ya da aşağılık durumlarını gizlemek de öz-sunum ile mümkündür.

Tüm bunlar birlikte değerlendirildiğinde, bu çalışmada sosyal karşılaştırmanın, öz-sunumun öncülü olarak değerlendirilmesi amaçlanmaktadır. Sosyal karşılaştırma eğiliminin ve yönünün girişken (assertive) ve savunmacı (defensive) öz-sunum taktikleri ile ilişkili olması beklenmektedir. Ek olarak, kişilik ve kendilik kavramı açıklığının da düzenleyici değişken rolü oynaması beklenmektedir.

## **2. Alanyazını**

### **2.1. Öz-sunum**

Öz-sunum, kişinin başkalarına yansıttığı benlik imajını birtakım sosyal ve maddi ihtiyaçlarına hizmet edecek şekilde manipüle etmesidir. Kişinin

başkalarından istediklerini elde etmesi onlar üzerinde yarattığı imaja oldukça bağımlıdır; bu nedenle, insanlar başkalarına aktardıkları kendileri ile ilişkili bilgiler konusunda oldukça dikkatlidirler (Leary ve Allen, 2011). Öz-sunum birçok etmenden etkilenebilir; örneğin iletişimin bağlamı, iletişim kurulan kişi, bu kişiler arasındaki ilişkinin doğası, ilişkinin beklenen çıktıları ve bunların önemi gibi (örn. Rosenbaum, Johnson, Stepman ve Nuijten, 2010; Swencionis ve Fiske, 2016; derleme makalesi için bkz. Leary, 1995). Bu durumda, öz-sunum, her sosyal bağlamda değişen koşullardan ve ihtiyaçlardan etkilenebilen dinamik bir davranıştır (Yang, 2015).

Öz-sunumun günlük hayatın temel parçalarından biri olmasına rağmen, araştırmacılar bu konuya sosyolog Erving Goffman *The Presentation of Self in Everyday Life* (1959) kitabını basmadan önce yeterli ilgiyi göstermemişlerdir. Bu kitabında Goffman, yüz yüze iletişimi teatral benzetme ile tanımlamaktadır; roller sahne arkasında hazırlanır ve sahnede oyuncu tarafından oynanır. Bu benzetmede, sahne kişinin önceden sahne arkasında hazırladığı imajı diğerlerine yansıttığı sosyal bağlamdır. Goffman'ın analizine göre, kişiler farklı durumlarda oynadıkları rollerin çeşitliliğinin farkındadır ve sürekli başkalarına yansıttıkları imajı denetleme ihtiyacı hissederler. Aynı zamanlarda, sosyal psikolog Edward E. Jones da yağcılık (ingratiation; başkalarının gözüne girmek için yapılan davranışlar) konusundaki çalışmalarına başlamıştır (1964). Jones'un çalışmaları, Goffman'ın aksine, laboratuvar deneylerini içermektedir (örn. Jones, Gergen, Gumpert ve Thibaut, 1965; Jones, Gergen ve Jones, 1963). Kişilerin iletişim kurdukları ortamları manipüle etmek suretiyle bu durumun yansıtmaya çalıştıkları imajı etkileyip etkilemediğini gözlemlemiştir. Dört grup yağcılık taktiği olduğunu öne sürmüştür: karsısındaki kişiyi övme, düşünceleri ile hemfikir olma, öz-sunum ve iyilik yapma.

Basta, öz-sunum çalışmaları araştırmacıların tepkisini çekmiştir. Baumeister bu durumu, öz-sunum kuramcılarının, bu araştırmacıların birtakım bulgularına alternatif açıklamalar sunması ve onların açıklamalarını zayıflatması

ile açıklamaktadır (örn. bilişsel çelişki kuramı, psikolojik tepkisellik kuramı için). 1970’li yıllarda öz-sunum arařtırmaları kabul görmeye başladı ve alandaki çalıřmalar geliřti.

### **2.1.1. Öz-sunumun iřlevi**

Öz-sunum birçok iřleve sahiptir, örneğın kiřilerarası iliřkiler, benlik oluřturma, duygu düzenleme, evrimsel ve toplumsal iřlevler. İlk olarak, öz-sunum ile olumlu imajlar yaratarak kiřilerin istedikleri kiřilerarası çıktıları elde etmeleri mümkündür. İkinci iřlevi kiři iletiřim kurduđu kiřiyi tanımasa ve ileride herhangi bir iletiřim kurma ya da ondan bir kazanım elde etme beklentisi olmasa bile isler. Öz-sunum kiřinin benlik oluřturmasına ve o benliğı sürdürmesine katkı saęlar. Leary’nin (1995) yaptığı edimsel kořullanma açıklamasına göre kiři olumsuz izlenim yarattıėında kotu hisseder ve olumlu izlenim yarattıėında iyi hisseder. Bu deneyimler sayısız defa tekrarlandıėında kiři yarattığı izlenimin olumluluėu ile duygularını iliřkilendirir. Sonuç olarak, öz-sunumun iliřkisel bir katkısı olmasa da kiři olumlu izlenim yaratmaya uğrařır. Örneğın, tanımadıėımız insanların önünde rezil olmak tanıdıėımız insanların önünde rezil olmak kadar utanç vericidir neredeyse.

Üçüncü olarak, bařkalarının onayını ve takdirini almak kiřinin daha olumlu hissetmesine neden olur ve bu da bir duygu düzenleme iřlevi olarak görülebilir. Öz-sunumun evrimsel iřlevi ise, onun hayatta kalma ve üreme üzerine etkilerine dayanmaktadır (Koban ve Ohler, 2016; Lange, Zaretsky, Schwarz ve Euler, 2014). Örneğın, kiřiler bir çiftleřme/eřleřme (mating) stratejisi olarak, sosyal medya profillerine cinsiyet rollerine uygun fotoėraflar eklerler. Kadınlar iliřkisel yönlerini vurgulayan aile ve arkadařlarla olan fotoėrafları daha çok kullanırken, erkekler de statü ve cesaret vurgulayan fotoėrafları daha sık kullanmaktadır (Tifferet ve Vilnai-Yavetz, 2014). Son olarak, Goffman’ın (1959) önerdiğı gibi, öz-sunum kolay ve sorunsuz bir toplumsal isleyiř için çok önemlidir. Goffman kiřilerin uyumlu bir iliřki sürdürebilmeleri için birbirleri hakkında belli

bir miktar bilgiye sahip olmaları ve birbirlerine bu bilgileri sağlamaları gerekmektedir. Bu da öz-sunum ile mümkündür.

## **2.1.2. Öz-sunum ile ilişkili kavram ve yöntemler**

### **2.1.2.1. Öz-sunum ve izlenim yönetimi**

Öz-sunum (self-presentation) ve izlenim yönetimi (impression management) birçok araştırmacı tarafından aynı anlamda kullanılmaktadır. Öte yandan, birçok başka araştırmacı da bu iki terimin farklılarını vurgulamıştır. İzlenim yönetimi, gerçek ya da hayali ilişkilerde yansıtılan izlenimi kontrol etmeye çalışmaktır (Schlenker, 1980). İzlenim yönetimi kişinin kendisi tarafından yapılabileceği gibi, arkadaşları, ailesi veya diğer tanıdıkları tarafından da yapılabilir (Schneider, 1981). Ancak kişi kendisi ile ilişkili izlenimi düzenlemeye çalışırsa, bu öz-sunum olur. Bu durumda, öz-sunumu, izlenim yönetiminin bir alt boyutu olarak düşünebiliriz.

### **2.1.2.2. İstenilir ve istenen izlenim**

Kişiler öz-sunumu birçok amaçla uygulayabilirler ve yansıttıkları imajın da bu amaçlara uygun olması beklenir. Kişinin olumlu ve sosyal olarak istenilir bir izlenim yaratması yaygın olsa da tüm öz-sunumlar olumlu değildir. Zaman zaman kişiler olumsuz izlenimler yaratarak istediklerini elde edebilirler, bu izlenimler de istenilir değil kişi tarafından istenen izlenimler olur (Jellison ve Gentry, 1978). Kişiler sahip oldukları gücü kaybetmemek için tehditkâr davranabilecekleri gibi (Jones ve Pittman, 1982), zihinsel engelli, hasta ya da yetkin olmayan kişi rolü bile yapabilirler (Braginsky, Braginsky ve Ring, 1969; Kowalski ve Leary, 1990).

### **2.1.2.3. Sahte ya da gerçek izlenim?**

Kişiler rol yaparak zihinsel engelli, saldırgan ya da zayıf gibi izlenimler yaratmaya çalışıyorsa, tüm öz-sunumlar aldatıcıdır sonucuna ulaşabilir miyiz? Goffman (1959) kişinin isteyerek yarattığı izlenimi manipüle ettiğini savunsa da bunun sahte olduğunu söylemez. Aksine, gerçek benliğin sosyal ortamda gözlemlenebilen benlik olduğunu iddia eder. Öte yandan, Buss ve Briggs (1984)

kişilerin gerçek karakterinden farklı bir benlik yansıttıklarını söylese de bu görüş ilerleyen çalışmalarda çok fazla destek bulamamıştır. Fikir birliğine, gerçek benliğin ve doğru bilginin öz-sunum sırasında farklı bir biçimde paketlenip sunulduğu konusunda ulaşılmıştır (Leary, 1995; Schlenker, 1980; Schlenker ve Weigold, 1992). Bir izlenim yaratılmaya çalışıldığında en önemli faktörlerden biri inanılabilirlik (Schlenker & Weigold, 1992). Bu nedenle, öz-sunum, gerçek ve faydalı bilgi arasında dengede durmalıdır (Schlenker, 2003).

#### **2.1.2.4. Öz-sunum stratejileri**

Başarılı bir şekilde uygulandığında öz-sunum istenen izlenimi yaratıp istenen sosyal çıktıları elde etmede önemli rol oynayabilir. Öz-sunum kuramcılarına göre her türlü davranış öz-sunum için uygulanabilir. Yine de birtakım stratejiler sınıflandırılmıştır. Jones ve Pittman (1982), izlenim yönetimi için beş strateji belirlemiştir: kendini yüceltme (self-promotion), korkutma (intimidation), örnekleme (exemplification), acındırma (supplication), yağcılık (ingratiation). Bu stratejiler dışında öz-sunumun iki yönelimi de önerilmiştir: girişken (assertive/acquisitive) ve savunmacı (defensive/protective) (Arkin, 1981; Briggs ve Cheek, 1988; Lennox, 1988; Lennox ve Wolfe, 1984; Tedeschi, 1981; Tedeschi ve Lindskold, 1976; Tedeschi ve Melburg, 1984). Girişken, atılgan öz-sunum, sosyal statü ve güç için etkin bir arama sürecini ifade ederken savunmacı öz-sunum ise sosyal reddedilmeden kaçınma ile ilişkilendirilmiştir. Lee ve arkadaşları bu çerçeveyi kullanarak öz-sunum taktikleri ölçeğini (self-presentation tactics scale; Lee, Quigley, Nessler, Corbett, ve Tedeschi, 1999) geliştirmişlerdir.

Bu ölçek ile beş savunmacı taktik [mazeret gösterme (excuse), gerekçelendirme (justification), on açıklama sunma (disclaimer), kendini engelleme (self-handicapping) ve özür dileme (apology)] ile yedi girişken taktik [yağcılık (ingratiation), korkutma (intimidation), acındırma (supplication), örnekleme (exemplification), hak iddia etme (entitlement), pekiştirme (enhancement) ve aşağılama (blasting)] ölçülmektedir.

#### **2.1.2.5. Öz-sunum ile ilişkili bireysel farklılıklar**

### 2.1.2.5.1. Kişilik modelleri ve öz-sunum

Birçok araştırma öz-sunum ile beş faktör kişilik modellerinin ilişkisini incelemiştir. On yıl arayla yapılan iki çalışma dışa donukluk ve deneyime açıklığın girişken öz-sunum ile, nörotisizmin korumacı öz-sunum ile ilişkili olduğunu göstermişlerdir (Avia, Sanchez-Bernardos, Sanz, Carrillo ve Rojo, 1998; Wolf, Spinath, Riemann ve Angleitner, 2009). Leary ve Allen (2011) da uyumluluk ve özdisiplinin normatif öz-sunum ile ilişkili olduğuna işaret etmiştir.

Beş faktör kişilik modellerine ek olarak yakın zamanda ortaya atılan yeni bir kişilik sınıflandırması olan HEXACO (Ashton ve Lee, 2001, 2007) da öz-sunum ile en az diğer modeller kadar ilişkilidir. Bu yeni sınıflandırmada dürüstlük/alçak gönüllülük (honesty/humility; H), duygusallık (emotionality; E), dışa dönüklük (extraversion; X), uyumluluk (agreeableness; A), özdisiplin (conscientiousness; C) ve açıklık (openness; O) özellikleri vardır. Dürüstlük/alçak gönüllülük boyutu dışındaki tüm özellikler aşağı yukarı beş faktör kişilik modellerindeki boyutlara tekabül etmektedir. Dürüstlük/alçak gönüllülük boyutu ise kişisel kazanç için başkalarını kullanmama, lüks ve zenginlik düşkünlüğü olmama, adalet ve içtenlik gibi özellikler ile tanımlanır. Bu özellikleri, dürüstlük/alçak gönüllülük boyutunun öz-sunum ile kuramsal ve kavramsal olarak oldukça ilişkili olduğunu göstermektedir.

Dürüstlük/alçak gönüllülük ile öz-sunumun yakınlığını destekleyen bir çalışma Grieve (2011) tarafından yapılan kendi öz-sunumunu düzenleme eğiliminin dürüstlük/alçak gönüllülük ile ters yönde ilişkili olduğunu gösterdiği araştırmadır. Bir başka çalışmada ise dürüstlük/alçak gönüllülüğün çalışmaya dahil edilen tüm öz-sunum taktikleriyle (kendini yüceltme, yağcılık, örnekleme, korkutma ve acındırma) hem öğrenci hem yetişkin örnekleminde ters yönde ilişkilendiği görülmüştür (Bourdage, Wiltshire ve Lee, 2015).

Ek olarak, dürüstlük/alçak gönüllülüğün karanlık üçlü (dark triad) olarak adlandırılan psikopati, narsizm ve Makyavelizm ile çok güçlü ve ters yönlü ilişkili olduğu bilinmektedir (Lee ve Ashton, 2005). Bu karanlık üçlü boyutlarında

yüksek olan kişiler sosyal bukaemunlar olarak bilinmektedir. Bu durumda bu kişilerin de öz-sunuma yatkın olmaları oldukça makuldür. Zaten, birçok çalışma bu beklentiyi doğrulamıştır (örn. Casale, Fioravanti, Rugai, Flett ve Hewitt, 2016; Hart, Adams ve Burton, 2016; Sherry, Gralnick, Hewitt, Sherry ve Flett, 2014; Leary ve Allen, 2011, Rauthmann, 2011).

#### **2.1.2.5.2. Başarı ve başarısızlık deneyimleri**

Kişilik özelliklerine ek olarak, başarı ve başarısızlık deneyimleri ile üstünlük ve aşağılık hisleri de kişilerin öz-sunum davranışlarıyla yakından ilişkilidir. Kişiler yüksek kendini yüceltme ihtiyacı içindeyseler, onlar için en iyi senaryo başarılarının herkesin önünde olması ve başarısızlıklarının kapalı kapılar ardında yaşanmasıdır. Bu olmadığı durumlarda, başarılarını toplumsal ortama taşıma ya da başkalarının önünde yaşanan başarısızlıklarını da telafi etme cabası içine girebilirler. Hatta, ilk öz-sunum çalışmalarının çok büyük bir kısmı bu tur durumların manipülasyonları ve ardından kişilerin öz-sunum davranışlarının ölçülmesi üzerine yapılmıştır (örn. Cialdini ve Richardson, 1980; Frey, 1978; Kolditz ve Arkin, 1982; Schneider, 1969).

Bu başarı-başarısızlık ya da üstünlük-aşağılık çalışmalarının büyük kısmı kişinin kendini bir standarda, grup normuna ya da başka bir katılımcıya göre karşılaştırması üzerine kurulmuştur. Dolayısıyla, bir sosyal karşılaştırma boyutu içermektedir. Çalışmanın koşullarına bağlı olarak, katılımcılara aşağı ya da yukarı sosyal karşılaştırma yaptırılmıştır. Örneğin, kişinin diğer katılımcıdan daha iyi performans sergilemesi aşağı sosyal karşılaştırmayı tetikleyebilmektedir. Bu durumda, sosyal karşılaştırma davranışının, başarı-başarısızlık ya da üstünlük-aşağılık çalışmalarında olduğu gibi, öz-sunum üzerinde etkili olması beklenmektedir.

## **2.2. Sosyal Karşılaştırma**

Sosyal karşılaştırma, yalnızca insanlar için değil, aynı zamanda birçok diğer tur için de sosyal hayatın temel parçalarından biridir (Buunk ve Gibbons, 2007; Gilbert, Price ve Allan, 1995). Buunk ve Gibbons sosyal karşılaştırma

çalışmalarının başlangıcını Muzaffer Şerif'in (1936) çalışmalarına bağlar. Ek olarak sosyolog Hyman (1942), metinlerinde de sosyal karşılaştırmanın kişinin finansal, kültürel ve fiziksel durumunu değerlendirmede önemli rol oynadığına değinmektedir. Fakat Festinger'in 1954 makalesine kadar bu alandaki çalışmalar yeterli olmamıştır. Kuram, zaman içinde genişlemiştir ve birçok araştırmacı büyük kuramsal katkıda bulunmuştur.

Sosyal karşılaştırma araştırma alanı olarak Festinger'in, bireylerin kendi fikir ve becerilerini değerlendirme ihtiyacı vardır, önermesi ile başlamıştır (1. Hipotez, 1954). Fakat, bu değerlendirme için nesnel standartlar olmadığı durumda kişiler kendilerine benzer başkalarının fikir ve becerilerini kendilerine kriter olarak belirler (2. Hipotez). Festinger kişilerin kendilerini benzer kişilerle karşılaştırıp daha doğru bilgiler elde ettiğini öne sürmektedir. Bu sebeple, kişilerin fikir ve beceriler açısından farklılıkları kişilerle kendilerini karşılaştırmaya daha az istekli olacaklarını beklemektedir (3. Hipotez). Ek olarak, kişilerin kendilerinden biraz daha iyi durumda olanlarla karşılaştırmaya eğilimli olduklarını öne sürmektedir; buna "tek yönlü yukarı dürtü" (unidirectional drive upward) demiştir (4. Hipotez).

Fakat, fikirler ikna ile değiştirilebilir iken, becerileri geliştirme konusunda sosyal olmayan engeller vardır (5. Hipotez; Festinger, 1954). kişinin becerilerini geliştirmesi ikna olmasının sonucu değil, ciddi bir emek ve çabanın sonucudur. Birey ile karşılaştırılan kişinin arasındaki farkı azaltmak için birey kendini diğerine yaklaştırabilir (Türev D1), karşılaştırdığı kişiyi kendine yaklaştırmaya çalışabilir (Türev D2) ya da karşılaştırmayı bırakabilir (Türev D3). Festinger'a göre karşılaştırma sonucunda kişi kötü hissediyorsa, karşılaştırma yapmaya devam etmek düşmanlığa ve gerilemeye neden olabilir (Hipotez 6).

Bunlara ek olarak, sosyal karşılaştırma kuramı 3 hipotez, 5 türev ve 8 sonuç daha içermektedir. Temeli bu şekilde atılan sosyal karşılaştırma kuramı kendi sınırlarını aşip daha derinlemesine incelendikçe fikir ve becerilerden başka birçok alanda daha çalışılmıştır; örneğin, değerler (Kruglanski ve Mayselless, 1990),

duygular (Schachter, 1959), fiziksel görünüm (Chae, 2017) vb. Ayrıca, sosyal karşılaştırmanın temelinde olan öz-değerlendirme dışında benliği geliştirme (self-improvement) ve benliği güçlendirme (self-enhancement) gibi motivasyonlar da çalışılmıştır (Gibbons ve Buunk, 1999). Bu iki dürtü, aşağı ve yukarı yönlü sosyal karşılaştırma için daha kapsamlı çalışmalara da olanak sağlamıştır. Temel olarak, benliği geliştirme motivasyonunun kendinden daha iyilerle (yukarı yönlü sosyal karşılaştırma) ve benliği güçlendirme motivasyonunun ise kendinden daha kötülerle (aşağı yönlü sosyal karşılaştırma) sosyal karşılaştırma yapmayla ilişkilendirilmiştir (sosyal karşılaştırma kuramının *Rönesans*'ı; Buunk ve Gibbons, 2000; Buunk ve Mussweiler, 2001).

### **2.2.1. Aşağı yönlü sosyal karşılaştırma kuramı**

Birtakım araştırmacılar, Festinger'in (1954) 4. hipotezi olan tek yönlü yukarı karşılaştırmaya karşı çıkıp aşağı yönlü sosyal karşılaştırmanın da kişiler için faydalı olabileceğini önermişlerdir. İlk olarak Thornton ve Arrowood (1966) ile Hakmiller (1966) tarafından dile getirilen bu durum sonrasında özsaygısı zedelenen kişilerin kendilerinden daha iyi durumda olanları karşılaştırma için tercih etmediklerini gösteren çalışma ile de desteklenmiştir (Friend ve Gilbert, 1973). Brickman ve Bulman (1977) aşağı yönlü sosyal karşılaştırma kuramının oluşumunda önemli rol oynayan araştırmacılardandır. Bu araştırmacılar, yukarı yönlü sosyal karşılaştırmanın kişi için tehdit edici olup bundan kaçınılabileceğini ve buna karşılık aşağı yönlü karşılaştırmanın avantajlı olabileceğini öne sürmüşlerdir. İkinci olarak, Wills (1981) klasik makalesinde, aşağı yönlü karşılaştırmanın olumsuz duygu ve düşük öznel iyi oluş hali ile tetiklenip benlik güçlendirme ile sonuçlanacağını tartışmıştır. Ayrıca, öz-değerlendirme sosyal karşılaştırma için iyi bir motivasyon olsa da özsaygıya tehdit durumunda benlik güçlendirme daha önemli hale gelmektedir (Gruder, 1977).

### **2.2.2. Sosyal karşılaştırma eğilimi**

Günlük hayatta herkes herhangi bir alanda kendilerinden iyi ya da kötü durumda olanlarla ilgili bilgiye maruz kalır. Ancak bu bilgi herkesin dikkatini

çekmez. Bazıları bunu göz ardı ederken kimisi de tamamen başkalarıyla karşılaştırıldığında ne durumda olduğu ile meşgul olur (Buunk, Zurriaga, Gonzalez-Roma ve Subirats, 2003; Goodman, 1977). Karşılaştırma eğilimli ilk olarak Gibbons ve Gerrard (1995) tarafından ergenlikte riskli davranışlar konusunda çalışılmıştır. Diener ve Jufita (1997) da sosyal karşılaştırmanın kişilik ile ilişkili bir eğilim olduğunu öne sürmüştür. Bunun üzerine Gibbons ve Buunk Iowa-Netherlands Karşılaştırma Eğilimi Ölçeğini (Iowa-Netherlands Comparison Orientation Measure, INCOM; 1999) geliştirmiştir.

Ardından yapılan çalışmalar, sosyal karşılaştırma yapan tipik bir kişinin kişilik özelliklerini ortaya koymuştur (Buunk ve Gibbons, 2007). İlk olarak, benliğin kronik aktivasyonunun, yani kendilik bilincinin, sosyal karşılaştırmayla yakın ilişkisi hem korelasyonel (Gibbons ve Buunk, 1999) hem de deneysel çalışmalarla gösterilmiştir (Stapel ve Tesser, 2001). İkinci olarak, sosyal karşılaştırma eğilimi kişilerarası yönelim ve karşılıklı bağımlı benlik ile yüksek empati, başkalarının duyguları için endişelenme ve onların ihtiyaçlarına karşı hassasiyet gibi boyutlar içermektedir (örn. Swap ve Rubin, 1983). Son olarak, alanyazını olumsuz duygulanım ve benlikle ilişkili belirsizliğin (düşük özsaygı, depresyon ve nörotisizm gibi) sosyal karşılaştırmayla ilişkili olduğuna işaret etmektedir (Gilbert, Giesler ve Morris, 1995).

### **2.2.3. Sosyal karşılaştırma kuramının genişlemesi**

Birincil araştırma alanları olan fikir ve beceri karşılaştırmalarına ek olarak birçok konu sosyal karşılaştırma açısından incelenmiştir. İlk olarak, vücut imgesi ve yeme davranışı üzerine çok fazla araştırma yapılmıştır. Bu çalışmalar temel olarak yukarı yönlü sosyal karşılaştırmanın, örneğin mankenler ve modellerle kendi fiziksel görünümünü karşılaştırmanın, yeme davranışları üzerine olumsuz etkilerini ortaya çıkarmıştır (anoreksiya, iyi oluş halinde düşüş gibi; Cattarin, Thompson, Thomas ve Williams, 2000; Hendrickse, Arpan, Clayton ve Ridgway,

2017; Pila, Jovanov, Welsh ve Sabiston, 2017). Ek olarak, örgütsel davranış ve tüketici davranışı alanında da birçok davranış sosyal karşılaştırma kuramı açısından açıklanmıştır, örneğin karar verme süreçleri, maaş algısı gibi (Agthe, Spörrle, Frey ve Maner, 2014; Novemsky ve Schweitzer 2004; Sherf ve Venkataramani, 2015). Son çalışmalar da sosyal medya üzerinden yapılan karşılaştırmanın etkileri üzerine olmuştur (Coyne, McDaniel ve Stockdale, 2017; Fox ve Moreland, 2015).

Sosyal karşılaştırmanın çalışıldığı alanların genişlemesine ek olarak kullanılan araştırma yöntemleri de çeşitlenmiştir; günlük yöntemleri, fizyolojik ölçümler, sosyal bilişsel ölçümler vb. Son olarak da sosyal karşılaştırma kavramı Festinger'dan bu yana değişmiştir. İzlenim oluşturma, sosyal etki, kaygı azatılımı, sosyal yansıtma, görüş birliği yenilgisi ve hatta sosyal kimlik kuramı gibi orijinal kuramda olmayan birçok konsept ve oldu sosyal karşılaştırma perspektifinden yorumlanmaya başlanmıştır (bknz. Buunk ve Gibbons, 2007).

Sonuç olarak, kuram Festinger'ın (1954) ilk makalesinden sonra oldukça genişlemiş ve birçok alana uygulanmıştır. Yine de sonradan geliştirilen bu yaklaşımların hepsi açıkça kurama ek olarak benimsenmemiştir. Ayrıca, kuram dahilinde hala açıklanacak ve keşfedilecek kısımlar bitmemiştir. Bu çalışmada, bu incelenmemiş alanların bir kısmı daha açıklanmaya çalışılacaktır. En önemlisi, sosyal karşılaştırmanın öz-sunum eğilimi ve taktiklerindeki rolü daha önce araştırılmamıştır.

#### **2.2.4. Sosyal karşılaştırma kuramına bu tezdeki ekler**

Sosyal karşılaştırma ve öz-sunum ilişkisini açıklamada başlangıç noktası Festinger'ın (1954) karşılaştırma sonucu gözlenen farkın çözümlenmesine sunduğu üç öneriye bir ekleme daha yapmasıdır. Festinger, kendini ya da karşılaştırdığı kişiyi değiştirmeyi ya da karşılaştırmayı bırakmayı türevler D1, D2 ve D3 ile önermiştir. Bu tezde, karşılaştırmada gözlenen farklılığı çözmek için

dördüncü bir yöntem önerilmektedir. Bu önerilen dördüncü yöntem, kişinin farklılık gözlemediğinde kendini kendinden daha iyi olan karşılaştırma kişisine daha *benzermiş gibi* ya da kendinden daha kötü olan karşılaştırma kişisinden *farklıymış gibi* sunmasıdır. Bu durumda, yüksek sosyal karşılaştırma eğilimi olan kişilerin öz-sunum eğiliminin de daha fazla olması beklenmektedir.

Ek olarak, Gilbert ve arkadaşları Festinger'ın (1954) “benzer ötekiler” hipotezini de eleştirmişlerdir ve sosyal karşılaştırmanın spontane, çabasız ve plansız olarak gerçekleştirildiğini öne sürmüşlerdir (Gilbert, Giesler ve Morris, 1995). Böylece, bir karşılaştırmanın uygun olup olmadığı ancak karşılaştırma yapıldıktan sonra anlaşılmaktadır. Yani, kişiler uygun olmayan, benzer olmayan diğerleri ile de karşılaştırma yapabilmektedirler. Kruglanski ve Mayseless (1990) de inançlar söz konusu olduğunda benzer olmayan ötekiler ile hemfikir olmanın inanca olan güveni artırdığına işaret ederek ‘benzer öteki’ hipotezinin sınırlarını göstermektedir (Goethals ve Nelson, 1973).

Benzer şekilde, fiziksel olarak üstün durumdakilerle (örn. modeller, mankenler, ünlüler vb.) kendini karşılaştırmanın olumsuz duygusal ve motivasyonel sonuçlarını gösteren oldukça fazla çalışma vardır (örn. Dittmar ve Howard, 2004; Tiggerman ve Polivy, 2010). Karşılaştırma yapılan bu kişiler, Festinger'a göre karşılaştırma aralığında olmayan ve aslında karşılaştırmayı tetiklememesi gereken kişilerdir. Fakat, alinyazını bu aralık-dışı karşılaştırmanın yaygınlığına dikkat çekmektedir. Bu durumda, kuram, oldukça iyi ve oldukça kötü başkalarıyla karşılaştırmayı da içerecek şekilde genişletilmelidir.

### **2.3. Benlik kavramı netliği**

Benlik kavramı, “ben kimim?” sorusuna verilen yanıttır. Bu soruya verilen yanıt, kişinin kendiyle ilgili kişisel ve sosyal kimlikleri içeren ve benliği ile ilgili sahip olduğu bilgilerden ve deneyimlerden oluşan birçok fikri içerir. Benlik kavramının kavramsallaştırması stabil, genel ve yekpare bir birimden, farklılaşmış, dinamik ve çok yönlü bilişsel semaya doğru değişmiştir (Campbell, Trapnell, Heine, Katz, Lavalley ve Lehman, 1996). Benlik kavramı netliği ise

benlik kavramına yapısal bir yaklaşım olarak kişinin benlik kavramının içeriğinin net bir şekilde tanımladığı, tutarlı ve anlık olarak stabil olmasıdır (Campbell ve ark., 1996). Önemli bir nokta ise, benlik kavramı netliğinin, özsaygıdan bağımsız ancak onunla orta derecede ve olumlu ilişkili olmasıdır (Baumeister, 1993; Setterlund ve Neidenthal, 1993; Wu, Watkins ve Hattie, 2010).

Alanyazını, benlik kavramı netliğinin kronik öz-inceleme ve topluluk içindeki benlik bilinci ile, yani öz-değerlendirmenin doğrulama ve güçlendirme motivasyonları ile, yakından ilişkili olduğunu göstermektedir (Sedikides, 1993). Bunlardan kronik öz-inceleme benlikle kaygılı bir meşguliyet (Campbell ve ark., 1996) şeklinde tanımlanır ve sosyal karşılaştırma ile oldukça yekindir; topluluk içindeki benlik bilinci ise öz-sunum ile yüksek ilişkilidir (Nezlek & Leary, 2002).

Benlik kavramı netliğinin, öz-sunum ve sosyal karşılaştırma ile ilişkisini inceleyen az sayıdaki çalışma olumsuz ilişki bulmuştur. Öz-sunum ile ilişkili çalışmalar, kişilerin benlik kavramı netliği düşük olduğunda öz-sunumlarında daha çeşitliliğe gittiğini, öte yandan oturmuş bir benlik kavramına sahip olanların ise daha özgün öz-sunumlar ya da daha az öz-sunum yaptığını ortaya koymuştur (örn. Fullwood, James ve Chen-Wilson, 2016; Story, 2004; Yang ve Brown, 2016). Sosyal karşılaştırma çalışmaları ise kişinin kendi hakkında net ve yeterli bilgisi olmadığı durumlarda, yani benlik kavramı netliği düşük olduğunda, karşılaştırma yardımıyla kendiyile ilgili açık bir anlayışa ulaşabildiklerini ve bu sosyal karşılaştırma bilgisine ihtiyaç duyduklarını gösterir (örn. Butzer ve Kuiper, 2006; Stapel ve Tesser, 2001; Vartanian ve Dey, 2013).

Ek olarak, Campbell ve arkadaşları (1996) ile Miciuk ve arkadaşları (Miciuk, Jankowski ve Oles, 2016) benlik kavramı netliğinin kişilik özellikleriyle ilişkisini incelemiş ve nörotisizm en yüksek ve ters yönlü ilişkili olduğunu ve öz-disiplin, dışa donukluk ve uyumluluk ile de orta düzeyde ve aynı yönlü ilişkili olduğunu bulmuşlardır.

Sonuç olarak, bu çalışmada, benlik kavramı netliğinin sosyal karşılaştırma ve öz-sunum ilişkisinde, kişili ile birlikte, düzenleyici rol oynaması beklenmektedir.

Yüksek benlik kavramı netliğinin kendiyile ilgili net bir imgeye sahip olma ve başkalarının düşünceleriyle daha az ilgili olmayla ilişkili olduğundan dolayı, sosyal karşılaştırma durumunda öz-sunum eğiliminin bu kişilerde, düşük benlik kavramı netliği olan kişilere göre daha az olması beklenmektedir.

#### **2.4. Çalışmaya genel bakış**

Sosyal karşılaştırma alanyazınındaki son genişlemeler ve sosyal karşılaştırmanın öz-sunum üzerindeki muhtemel etkisi göz önünde bulundurulduğunda, bu çalışmanın iki önemli amacı genişletilmiş sosyal karşılaştırma kuramını test etmek ve sosyal karşılaştırmanın öz-sunum üzerindeki rolünü incelemektir. Bunlara ek olarak, birtakım kişilik özelliklerinin ve benlik kavramı netliğinin düzenleyici değişken olarak işlevleri incelenecektir. Bu amaçlarla şu hipotezler oluşturulmuştur (ek olarak bkz. Sekil 1):

Hipotez 1: Bireylerin aşağı yönlü ve yukarı yönlü sosyal karşılaştırmaya ek olarak oldukça aşağı ve oldukça yukarı karşılaştırma da yapmaları beklenmektedir.

Hipotez 2: Sosyal karşılaştırma eğilimi ve sıklığının öz-sunum yapma eğilimi ile olumlu yönde ilişkili olması beklenmektedir.

Hipotez 3: Sosyal karşılaştırma eğilimi ve sıklığının savunmacı öz-sunum ile olumlu yönde ilişkili olması beklenmektedir.

Hipotez 4: Aşağı yönlü sosyal karşılaştırmanın girişken öz-sunum ile olumlu yönde ilişkili olması beklenmektedir.

Hipotez 4.1: Dürüstlük/içtenlik ve dışa donukluğun aşağı yönlü sosyal karşılaştırma ve girişken öz-sunum ilişkisinde düzenleyici değişken olması beklenmektedir.

Hipotez 5: Yukarı yönlü sosyal karşılaştırmanın savunmacı öz-sunum ile olumlu yönde ilişkili olması beklenmektedir.

Hipotez 6: Oldukça yukarı karşılaştırmanın girişken, oldukça aşağı karşılaştırmanın ise savunmacı öz-sunum ile ilişkili olması beklenmektedir.

Hipotez 7: Yüksek duygusallığın hem aşağı hem yukarı yönlü sosyal karşılaştırma durumunda savunmacı öz-sunum ile ilişkili olması beklenmektedir.

Hipotez 8.1: Uyumluluk, öz-disiplin ve dürüstlük/içtenliğin yüksek sosyal karşılaştırma eğilimi olan kişilerde ve aşağı yönlü sosyal karşılaştırma yapanlarda öz-sunum davranışını azaltması beklenmektedir.

Hipotez 8.2: Uyumluluk ve öz-disiplinin karşılaştırma bilgisine karşı tampon göreviyle farklı karşılaştırma yönlerinde öz-sunum farklılıklarını azaltması beklenmektedir.

Hipotez 9.1: Düşük dürüstlük/içtenliğin yukarı yönlü karşılaştırma yapanlarda yüksek acındırmayla ilişki olması beklenmektedir.

Hipotez 9.2: Düşük dürüstlük/içtenliğin aşağı yönlü karşılaştırma yapanlarda yüksek korkutmayla ilişki olması beklenmektedir.

Hipotez 10.1: Benlik kavramı netliğinin sosyal karşılaştırma ve öz-sunum ile olumsuz yönde ilişkili olması beklenmektedir.

Hipotez 10.2: Yüksek sosyal karşılaştırma durumunda, düşük benlik kavramı netliğinin yüksek öz-sunum ile ve yüksek benlik kavramı netliğinin düşük öz-sunum ilişkili olması beklenmektedir.

### **3. Yöntem**

#### **3.1. Katılımcılar**

Çoğunlukla Orta Doğu Teknik Üniversitesi ve Ankara Yıldırım Beyazıt Üniversitesinde eğitim gören toplamda 652 öğrenci ek puan karşılığında internet üzerinden katıldıkları anketi doldurmaya başlamışlardır. Çalışmayı tamamlamayan (94), çok kısa surede tamamlayan (58) ve tek değişkenli uç puanlılar (4) ayrıldığında, geriye analize uygun 496 kişilik veri kalmıştır. Katılımcıların yaşları 18 ile 26 arasında değişirken 343'ü (%69,2) kadındır. ODTÜ'den 263, AYBU'den 228 kişi katılmış ve diğer üniversitelerden eğitim gören 5 katılımcı anketi doldurmuştur.

#### **3.2. İşlem**

ODTU İnsan Arařtırmaları Etik Kurulu'ndan alınan izin ile alıřma Psikoloji ğrencilerine internet üzerinden doldurulmak üzere duyurulmuřtur ve alıřmanın baęlantısı kendilerine iletilmiřtir. Gönüllü olan ğrenciler alıřmanın baęlantısını kullanarak katılım saęlamıřlardır. Bilgilendirilmiř onam formu ardından alıřmayı tamamlayan katılımcılar arařtırma sonrası bilgilendirme formuna eriřmiřlerdir.

### **3.3. Ölekler**

#### **3.3.1. Öz-sunum taktikleri öleęi.**

Lee ve arkadaşlarının geliřtirdięi 12 taktikten oluřan 63 maddelik ölek savunmacı ve giriřken olmak üzere iki öz-sunum eęilimini ölçmektedir (self-presentation tactics scale; Lee, Quigley, Nesler, Corbett, & Tedeschi, 1999). Ölek, bu alıřma için Türkeleřtirilmiřtir. 5'li Likert öleęinde toplanan veride tüm öleęin güvenilirlięi Cronbach's alfa = .92 iken savunmacı için .83 ve giriřken için .89'dur. Taktik bazında güvenilirlikler ise .56 ve .81 arasında deęiřmektedir.

#### **3.3.2. Sosyal karřılařtırma.**

Katılımcıların sosyal karřılařtırma eęilimleri ve yönleri üç ayrı ölekle ölçülmüřtür. İlk olarak, Gibbons ve Buunk'un 11 maddelik Iowa-Netherlands Karřılařtırma Yönelimi Öleęi (1999) 5'li Likert öleęi kullanılarak ölçülmüřtür. Ölek Türkeye Teközel (2000) tarafından kazandırılmıřtır. Bu alıřmada öleęin güvenilirlięi Cronbach's alfa = .81 olarak bulunmuřtur. İkinci olarak, sosyal karřılařtırma öleęi (Allan ve Gilbert, 1995; Gilbert ve Allan, 1994; Gilbert, Allan ve Trent, 1995) kullanılmıřtır. Katılımcılardan iki uçlu 18 maddede kendilerini 1'den 6'ya deęerlendirmeleri istenmiřtir. Güvenirlięi  $\alpha = .88$  olarak bulunmuřtur. Son olarak, sosyal karřılařtırma sıklıkları önceki alıřmalardan adapte edilen 5 madde ile ölçülmüřtür. Katılımcıların kendilerini arkadaşları, ünlüler, kendilerinden daha iyi olanlar, kendilerinden daha kotu olanlar, kendilerinden çok daha iyi olanlar, kendilerinden çok daha kotu olanlar ve kendilerine benzeyen kiřilerle ne sıklıkla karřılařtırdıkları 5'li Likert öleęi kullanılarak ölçülmüřtür. Güvenirlięi  $\alpha = .77$  olarak bulunmuřtur.

### **3.3.3. Kişilik.**

Lee ve Ashton (2006) tarafından geliştirilen HEXACO-PI kişilik envanteri 6 kişilik boyutunu ölçmektedir: dürüstlük/alçak gönüllülük, duygusallık, dışa dönüklük, uyumluluk, öz disiplin ve açıklık. Ölçeğin 60 ve 100 maddelik iki formu vardır. Bu çalışmada 60 maddelik forma ek olarak dürüstlük/alçakgönüllülük boyutunun 100 maddelik ölçekte yer alan diğer maddeleri de eklenmiştir. Türkçeye Wasti, Lee, Ashton ve Somer (2008) tarafından kazandırılan ölçek bu çalışmada 66 madde ile ve 5'li Likert ölçeğinde kullanılmıştır. Güvenirliği boyut bazında  $\alpha = .65$  ve 81 arasında değişmiştir.

### **3.3.4. Benlik kavramı netliği.**

Kişilerin benlik düşüncelerinin netliği ve tutarlılığı Campbell ve arkadaşlarının geliştirdiği 12 maddelik benlik kavramı netliği ölçeği ile ölçülmüştür. Sarial-Ali, Gürhan-Canlı, Kumkale, ve Yoon (2016) tarafından Türkçeleştirilen ölçeğin bu çalışmada güvenirliği  $\alpha = .90$ 'dir.

### **3.3.5. Özdeşleştirme.**

Katılımcıların kendilerini kimlerle özdeşleştirdiği, kimi kendilerine referans olarak aldığı bir açık uçlu soru ile sorulmuştur.

### **3.3.6. Demografik özellikler.**

Çalışmanın son kısmında katılımcıların yaşı, cinsiyeti ve eğitim bilgileri alınmıştır.

## **4. Bulgular**

### **4.1. Betimleyici istatistikler**

Çalışmanın betimleyici istatistikleri Tablo 1.de verilmiştir.

**Tablo 1.***Çalışmanın değişkenleri için betimleyici istatistikler.*

Değişkenler	Ölçek		SS	Çarpıklık	Basıklık	$\alpha$
	aralığı	Ort.		(skewness) (Standart hata)	(kurtosis) (Standart hata)	
Öz-sunum ölçeği	1-5	2.78	.36	-.12 (.110)	.30 (.219)	.92
Savunmacı öz-sunum	1-5	3.20	.41	-.26 (.110)	.77 (.219)	.83
Girişken öz-sunum	1-5	2.48	.40	.06 (.110)	.04 (.219)	.89
Acındırma	1-5	2.35	.55	.24 (.110)	.14 (.219)	.59
Aşağılama	1-5	2.45	.60	.39 (.110)	.75 (.219)	.67
On açıklama sunma	1-5	3.11	.63	-.40 (.110)	.45 (.219)	.65
Hak iddia etme	1-5	2.35	.55	.20 (.110)	.17 (.219)	.65
Mazeret gösterme	1-5	2.94	.66	-.18 (.110)	.14 (.219)	.74
Örnekleme	1-5	3.34	.69	-.45 (.110)	-.19 (.219)	.77
Kendini engelleme	1-5	2.57	.63	.20 (.110)	.02 (.219)	.58
Yağcılık	1-5	2.56	.58	.03 (.110)	-.17 (.219)	.81
Korkutma	1-5	1.70	.56	.94 (.110)	1.27 (.219)	.78
Gereğelenendirme	1-5	3.27	.64	-.49 (.110)	.53 (.219)	.76
Özür dileme	1-5	4.07	.48	-.48 (.110)	1.52 (.219)	.75
Pekiştirme	1-5	2.63	.62	.25 (.110)	-.16 (.219)	.56
Dürüstlük/alçak gönül.	1-5	3.57	.52	-.28 (.110)	.64 (.219)	.81
Duygusallık	1-5	3.33	.57	-.17 (.110)	-.18 (.219)	.76
Dışa dönüklük	1-5	3.03	.58	-.25 (.110)	-.03 (.219)	.78
Uyumluluk	1-5	3.13	.56	-.35 (.110)	.67 (.219)	.65
Öz-disiplin	1-5	3.37	.57	-.18 (.110)	.14 (.219)	.77
Açıklık	1-5	3.60	.56	-.17 (.110)	-.07 (.219)	.73

**Tablo 1. (Devamı)**

Benlik kavramı netliği	1-5	2.09	.74	.09 (.110)	-.62 (.219)	.90
Karşılaştırma yönelimi	1-5	3.47	.53	-.24 (.110)	-.20 (.219)	.81
Sosyal karşılaştırma	1-5	4.22	.69	-.59 (.110)	1.10 (.219)	.88
Karşılaştırma sıklığı	1-5	2.82	.62	-.27 (.110)	.04 (.219)	.77
Arkadaşlarla Benzer başkalarıyla	1-5	3.34	.92	-.49 (.110)	-.14 (.219)	–
Ünlülerle	1-5	3.55	.91	-.54 (.110)	.12 (.219)	–
Yukarı	1-5	1.86	.95	.95 (.110)	.06 (.219)	–
Aşağı	1-5	3.09	.97	-.22 (.110)	-.43 (.219)	–
Çok yukarı	1-5	2.65	.94	.08 (.110)	-.47 (.219)	–
Çok aşağı	1-5	2.86	1.04	-.08 (.110)	-.61 (.219)	–
	1-5	2.39	.93	.20 (.110)	-.60 (.219)	–

#### 4.2. Öz-sunum eğilimi

Öz-sunum taktiğinin birbirlerine göre ne sıklıkla kullanıldığı ANOVA ile incelenmiştir. Sonuçlar, taktikler arası farklılığa işaret etmiştir, Wilks'  $\lambda = .10$ ,  $F(11, 485) = 383.38$ ,  $p < .001$ ,  $\eta_p^2 = .90$ . Post-hoc testleri özür dilemenin tüm taktiklerden daha çok kullanıldığını ( $p < .001$ ), ardından örnekleme ve gerekçelendirmenin geldiğini göstermektedir. En az kullanılan taktik ise korkutma olarak ortaya çıkmıştır ( $p < .001$ ). Onu takip eden acındırma, hak iddia etme ve aşağılama da en az kullanılan taktiklerdendir. Sonuç olarak en sık kullanılan taktikler savunmacılar arasından çıkarken en az kullanılan taktikler girişken taktiklerdendir.

Taktik kullanımındaki cinsiyet farklılıkları da t-testi ile incelenmiştir. Tüm ölçek ( $t(490) = -.959$ , *a.d.*) ve savunmacı taktikler ( $t(490) = 1.93$ , *a.d.*) için cinsiyet

farkı gözlenmezken girişken taktikleri ( $t(490) = -2.91, p < .01$ ) erkekler kadınlardan daha sık kullandığını raporlamışlardır.

#### **4.3. Genişlemiş sosyal karşılaştırma**

Klasik sosyal karşılaştırma kuramını çok iyi ve çok kötülerle karşılaştırmaları da ekleyerek genişletmeyi öneren 1. Hipotez, ANOVA testleri ile incelenmiştir. Bu amaçla, karşılaştırma yönlerinin kullanılma sıklığı konusunda farklar olup olmadığı test edilmiştir ve farklılık olduğu görülmüştür, Wilks'  $\lambda = .30, F(6, 490) = 186.80, p < .001, \eta_p^2 = .70$ . Post-hoc analizinde her yön için ortalamaların birbirinden anlamlı bir şekilde farklı olduğu görülmüştür. Benzlerle karşılaştırma en sık uygulanan iken ardından arkadaşlar, yukarı yönlü karşılaştırma, çok yukarı karşılaştırma ve aşağı yönlü karşılaştırma gelmektedir. En az karşılaştırma ise ünlüler ve çok aşağı karşılaştırmada gözlenmiştir. Önemli olarak, çok yukarı karşılaştırma, aşağı karşılaştırmadan anlamlı şekilde daha yüksek ortalamaya sahiptir,  $t(495) = 3.73, p < .001$ .

#### **4.4. Benlik kavramı netliği**

Benlik kavramı netliğinin sosyal karşılaştırma ve öz-sunum ile ters yönlü ilişkisi olacağını öngören Hipotez 10.1 korelasyon analizi ile desteklenmiştir. Bulgulara göre sosyal karşılaştırma yönelimi ile  $r = -.26 (p < .01)$  ve karşılaştırma sıklığı ile  $r = -.23 (p < .01)$  şeklinde ilişkilendirilmiştir. Öz-sunum ile ilişkisi ise genel ölçekte  $r = -.30 (p < .01)$ , savunmacı taktikler ile  $r = -.30 (p < .01)$  ve girişken taktikler ile  $r = -.24 (p < .01)$  seklindedir.

#### **4.5. Sosyal karşılaştırma ve öz-sunum ilişkisi**

İkinci hipotez ve devamındaki tüm hipotezlerin öncülü olan sosyal karşılaştırmanın öz-sunumun yarayıcısı olacağı lineer regresyon ile test edilmiş ve desteklenmiştir. Buna göre, sosyal karşılaştırma yönelimi ( $\beta = .49$ ) ve sıklığı ( $\beta = .39$ ) öz-sunumu anlamlı şekilde yordamıştır,  $p < .001$ . Aynı zamanda, 3. Hipotezi destekleyerek, sosyal karşılaştırma yönelimi ( $\beta = .54$ ) ve sıklığı ( $\beta = .35$ ) savunmacı öz-sunumu anlamlı şekilde yordamıştır,  $p < .001$ . Üçüncü hipoteze ek

olarak bu deęişkenlerin girişken öz-sunumu da anlamlı şekilde yordadığı görülmüştür (sırasıyla  $\beta = .37$ ,  $\beta = .34$ ,  $p < .001$ ). Dördüncü hipotezin testi ise aşağı yönlü sosyal karşılaştırmanın girişken öz-sunumu yordadığını göstermiştir ( $\beta = .18$ ,  $p < .001$ ). Öte yandan, Hipotez 4.1'in öngördüğü, dürüstlük/içtenlik ve dışa donukluğun aşağı yönlü sosyal karşılaştırma ve girişken öz-sunum ilişkisinde düzenleyici deęişken olması Hayes'in PROCESS makrosuyla yapılan analizde desteklenmemiştir.

Besinci hipotez yukarı yönlü sosyal karşılaştırmanın savunmacı öz-sunumu yordayacağını öngörmüştür. Bulgular bu hipotezi destekler niteliktedir,  $\beta = .26$ ,  $p < .001$ . Ek olarak yapılan analizde, girişken taktiklerin ( $\beta = .26$ ) ve tüm öz-sunum taktiklerinin de ( $\beta = .29$ ) yordandığı görülmektedir,  $p < .001$ . Altıncı hipotez testi çok yukarı karşılaştırmanın girişken ( $\beta = .26$ ,  $p < .001$ ) ve çok aşağı karşılaştırmanın savunmacı öz-sunum ( $\beta = .14$ ,  $p < .01$ ) ile ilişkisini göstermiştir.

#### **4.5.1. Düzenleyici deęişkenlerin incelenmesi**

Kişiliğin düzenleyici rolünü öngören 7, 8.1, 8.2, 9.1 ve 9.2 hipotezleri desteklenmemiştir. Hipotez 10.2'de ise benlik kavramı netliğinin sosyal karşılaştırma yönelimi ve öz-sunum taktikleri ilişkisini düzenleyeceği önerilmiştir. Bu hipotez açıkladığı düşük varyansa rağmen anlamlı bulgular ile desteklenmiştir,  $\Delta R^2 = .01$ ,  $\Delta F(1, 492) = 3.73$ ,  $p = .05$ .

## **5. Tartışma**

Bu çalışma öz-sunum üzerine yordayıcı etkisi olan üç etkene odaklanmıştır: sosyal karşılaştırma, kişilik ve benlik kavramı netliği. Özellikle sosyal karşılaştırma, öz-sunumun ana belirleyicisi olarak test edilmiştir ve kişilik ile benlik kavramı netliği düzenleyici deęişkenler olarak ele alınmıştır. Öz-sunum, temel sınıflandırması olan girişken ve savunmacı taktikler olarak çalışılmıştır (Arkin, 1981; Lee ve ark., 1999; Tedeschi, 1981; Tedeschi ve Lindskold, 1976). Sosyal karşılaştırma için ise sosyal karşılaştırma yönelimi, genel karşılaştırma eğilimi ve her yön için sosyal karşılaştırma sıklığı incelenmiştir. Kişilik için

yaygın büyük beşli ölçümleri yerine öz-sunumda daha fazla varyans yakalayabilecek HEXACO-PI kullanılmıştır.

Hipotez testi bulguları sosyal karşılaştırmanın öz-sunumu yordaması konusunda oldukça güçlü destek sağlamaktadır. Öte yandan, hiçbir düzenleyici değişken yeterli istatistiki bulguları sunamamıştır. Hipotezlerin bu çalışmada desteklenip desteklenmediği bilgisi Tablo 2.de verilmiştir.

**Tablo 2.**

*Hipotezlerin desteklenme durumu.*

<i>Hipotez</i>	<i>Desteklenme durumu</i>
<i>Hipotez 1</i>	Kısmen desteklendi
<i>Hipotez 2</i>	Desteklendi
<i>Hipotez 3</i>	Desteklendi
<i>Hipotez 4</i>	Desteklendi
<i>Hipotez 4.1</i>	Desteklenmedi
<i>Hipotez 5</i>	Desteklendi
<i>Hipotez 6</i>	Desteklendi
<i>Hipotez 7</i>	Desteklenmedi
<i>Hipotez 8.1</i>	Desteklenmedi
<i>Hipotez 8.2</i>	Desteklenmedi
<i>Hipotez 9.1</i>	Desteklenmedi
<i>Hipotez 9.2</i>	Desteklenmedi
<i>Hipotez 10.1</i>	Desteklendi
<i>Hipotez 10.2</i>	Kısmen desteklendi

## 5.1. Öz-sunum

Öz-sunum taktikleri ölçeğinin Türkiye’de ve Türkçede daha önce kullanılmamış olması bu çalışmanın önemli katkılarından biridir. Bu sayede yalnızca bir ölçek Türkçeye kazandırılmamış, aynı zamanda kullanılan Türkiye örneğinde de taktiklerin kullanım sıklığı da tespit edilmiştir. Kişilerin günlük yaşamda öz-sunum taktiklerini yoğun olarak kullandığını da görmekteyiz. Aynı zamanda, öz-sunum yönelimlerinin ortalaması, kişilerin savunmacı taktikleri girişken taktiklerden daha sık kullandığını göstermektedir. Ölçek geliştirme çalışmasının (Lee ve ark., 1999) bulgularına paralel olarak özür dileme en çok ve korkutma en az kullanılan taktikler olarak ortaya çıkmaktadır. Bu sonuçları hata yaptığında özür dilediğini belirtmenin sosyal istenir doğası ve uyum içinde yaşaması gereken bireylerin korkutma gibi uyumu bozucu davranışları daha az yapması olarak yorumlayabiliriz. Bunun yanında, girişken taktiklerde gözlemlenen cinsiyet farklılıkları da toplumsal cinsiyet rollerine paraleldir (örn, Bolino ve Turnley, 2003; Lee ve ark. 1999).

Öte yandan bu çalışma öz-sunum taktikleri ölçeği için yeterince sağlam istatistiksel sonuçlar vermemiştir. Ölçek oldukça yüksek güvenilirliğe sahip olsa da girişken ve savunmacı taktiklerin bu alt boyutlarla ilişkisi kurama uygun değildir. Örneğin, mazeret gösterme, gerekçelendirme ve ön açıklama sunma gibi savunmacı taktikler girişken öz-sunum alt boyutuyla oldukça yüksek ilişkili bulunmuştur ( $r > .50$ ,  $p < .001$ ). Bu tür sonuçlar girişken ve savunmacı öz-sunumun yapısına dair, kavramsallaştırıldığı kadar ayrışıp ayrışmadığına dair şüphe uyandırmaktadır. Ek olarak, özür dileme orijinal ölçekte de herhangi bir faktöre yüklenmediği halde ölçekten çıkarılmamış ve kullanılmaya devam edilmiştir.

Özür dileme taktiği bu çalışmada oldukça ilginç bir durumdur. Orijinal çalışmaya paralel olarak bu çalışmada da savunmacı öz-sunum faktörüne yüklenmemiştir. Hatta, savunmacı öz-sunum ile ortalama bir korelasyondadır ve genel ölçekle herhangi bir ilişkide değildir. Ek olarak, bir öz-sunum taktiği

olmasına rağmen dürüstlük/alçak gönüllülikle de olumlu yönde ilişkilidir. Bu durum, özür dilemenin katılımcılar tarafından bir öz-sunum taktiği olarak algılanmıyor olabileceğine işaret etmektedir. Onun yerine, kotu bir davranış için özür dilemek olumlu, iyi bir davranış olarak görülüyor olabilir.

Bu iyi davranış da içten bir iyiliği yansıtmak zorunda değildir. Bu durum sosyal istenirlik anket yanıtlamadan da kaynaklanıyor olabilir. Alinyazımı dürüstlük/alçak gönüllüğün sosyal istenir yanıtlamayla da ilişkili olduğunu göstermektedir (de Vries ve ark., 2014; Subotić ve ark., 2016). İçten olsun ya da olmasın, bu bulgular özür dilemenin diğer öz-sunum taktiklerinden farklı bir kavram olabileceği düşünülmelidir.

## **5.2. Öz-sunumu yordama**

### **5.2.1. Sosyal karşılaştırma**

Bu çalışmada sosyal karşılaştırma eğilimi ve yönelimi öz-sunumun yordayıcısı olarak incelenmiştir. Lineer regresyon analizleri bu hipotezleri oldukça güçlü bir şekilde desteklemiştir. Böylece, öz-sunumun sosyal karşılaştırma sonucu gözlenen farklılığı gidermek için bir yöntem olabileceği ortaya çıkmıştır. Farklı sosyal karşılaştırma yönelimlerinin (aşağı, yukarı yönlü gibi) öz-sunum üzerindeki etkisi incelendiğinde belirleyici olanın sosyal karşılaştırmanın yönü olduğu görülmektedir. Mesela, yukarı yönlü sosyal karşılaştırmanın tüm öz-sunum değişkenleriyle (savunmacı, girişken ve genel) ilişkisi neredeyse aynıdır. Bu tüm sosyal karşılaştırma yönleri için geçerlidir.

Ek olarak, yukarı ve aşırı yukarı sosyal karşılaştırma öz-sunumun aşağı ve asrı aşağı karşılaştırmaya göre daha önemli yordayıcıları olarak kendini göstermektedir. Bu, Festinger'in (1954) "tek yönlü yukarı dürtü" (unidirectional drive upward; 4. Hipotez) önerisine göre düşünüldüğünde katılımcıların karşılaştırma ölçeği maddelerini yanıtlarken düşündükleri diğerlerinin beceriler konusunda daha iyi ya da daha kotu kişiler oldukları çıkarımı yapılabilir. Çünkü Festinger, tek yönlü yukarı dürtünün beceriler konusuna uygun olduğunu belirtmektedir.

### **5.2.2. Kişilik**

Bu çalışmanın bir diğer önemli parçası da kişiliktir. Kişilik özelliklerinin, sosyal karşılaştırma ile öz-sunum arasındaki ilişkiyi düzenlemesi beklenmiştir, fakat düzenleyici kişilik değişkenleri ya anlamlı sonuca ulaşamamış ya da çok düşük açıklanan varyans sebebiyle uygulamada anlamlılığa ulaşamamışlardır. Sonuç olarak, sosyal karşılaştırma ve öz-sunum ilişkisinin kişilikten bağımsız bir ilişki olduğu görülmektedir.

### **5.2.3. Benlik kavramı netliği**

Kişinin kendisiyle ilgili net bir görüşünün olması ve “Ben kimim?” sorusuna verdikleri kendinden emin bir cevaplarının olması başkalarının standartlarına ve izlenimlerine ne kadar önem verdikleri konusunda da önemli bir rol oynar. Bu sebeple, kişiliğe ek olarak benlik kavramı netliği de düzenleyici değişken olarak çalışmaya dahil edilmiştir. Fakat düzenleyici değişken olarak istatistiki olarak anlamlı olmasına rağmen açıkladığı varyans çok düşük kaldığı için düzenleyici rolünden söz etmek pek mümkün değildir.

Sonuç olarak, düzenleyici değişken analizleri., sosyal karşılaştırma ile öz-sunum arasındaki ilişkinin, kişilik ve benlik kavramı gibi temel etkenlere dahi kapalı olduğu ortaya çıkmaktadır. Sosyal karşılaştırma eğilimi ve genel öz-sunum eğilimin arasındaki güçlü ilişki ile birlikte düşünüldüğünde, kişilerin öz-sunum eğilimlerinin doğrudan sosyal karşılaştırma yönelimleri ile ilişkili olabileceği görülmektedir.

### **5.2.4. Kişilerarası bağlamda içtenlik**

Sosyal karşılaştırma ve öz-sunum arasındaki ilişkinin bu kadar güçlü olması ve kişilik ve benlik kavramı etkisine karşı da kapalı olması içtenliğin (authenticity) daha temel bir kavram olarak bu ilişkiyi açıklayabileceğini düşündürmektedir. Öz-denetim kuramı alanyazını, düşük özerklik (otonomi) ve yüksek kontrol eğiliminin yüksek topluluk içindeki benlik bilinci, stres yaratıcı

etkenlere karşı savunmacı yaklaşım ve dış kontrol odağıyla ilişkili olduğunu göstermektedir (Deci ve Ryan, 1985; Koestner ve Zuckerman, 1994; Neighbors, Vietor ve Knee, 2002). Bunlar yüksek öz-sunum, özellikle savunmacı öz-sunum, eğilimi olan kişilerin tanımlayıcı özellikleri arasındadır. Hatta, Lewis ve Neighbors (2005) yüksek özerkliğin düşük öz-sunum eğilimini ve yüksek kontrol odağının yüksek öz-sunum eğilimini yordadığını bulmuşlardır. Bu durumda, öz-denetimi yüksek olan kişilerin ilişkilerinde daha içten ve daha az yanıltıcı olması beklenir.

Öz-sunuma ek olarak, Lewis ve Neighbors kontrolcü bir ortamın kişinin başkalarının onayına duyduğu ihtiyacı ve hassasiyetini artırdığını bulmuştur. Başka bir çalışmanın sonuçları, bu artan kontrolcü lük de kişilerin yukarı yönlü sosyal karşılaştırma sonucunda hissettiği olumsuz duyguları artırıp özsaygıyı düşürmeye etki ettiğini göstermiştir (Neighbors ve Knee; 2005). Hatta bu olumsuz benlik algısının da insanların daha olumlu bir izlenim yaratma eğilimini artırdığı da alanyazınında görülmektedir (Brown ve Gallager, 1992). Benzer şekilde bu çalışmada da yukarı sosyal karşılaştırma öz-sunum ile aynı yönde ilişkili bulunmuştur. Daha önce test edilmediği halde, kontrolcü çevrenin kişinin kendisini daha iyi hissetmesi için aşağı yönlü karşılaştırmayı tetiklemesi de mümkün görünmektedir. Bu alanyazını, kontrol odağı yüksek kişilerin hem sosyal karşılaştırmaya hem de öz-sunuma daha eğilimli olabileceğine işaret etmektedir.

### **5.3. Sosyal karşılaştırma kuramının genişlemesi**

İlk olarak, sosyal karşılaştırma kuramının temel önermelerinden birinden yola çıkarak –kişi karşılaştırma sonrası bir farklılık gözlemlerse bunu azaltmaya çalışır–, öz-sunumun da bu farkı azaltmaya yönelik bir yöntem olacağı hipotezi bu çalışmada doğrulanmıştır. Böylece kurama ilk genişleme önerisi desteklenmiştir. Bulgular sosyal bilişsel açıdan da incelenebilir. Bu durumda, sosyal karşılaştırma sosyal kaygı ve benliğin kronik olarak aktive edilmesi ile ilişkili iken öz-sunum ise topluluk içindeki (public) ve kendine ait (private) benlik bilinci ile ilişkilidir. Böyle olunca herhangi birinin aktive olması diğerini de aktive ediyor olabilir.

Kurama önerilen ikinci ekleme de kişinin yalnızca kendine benzer başkaları ile değil, kendilerinden aşırı iyi ya da kötü olanlarla da karşılaştırma yapabileceği olmuştur. Bu çalışmada aşırı yukarı ve aşırı aşağı yönlü karşılaştırmanın sıklıkları yukarı ve aşağı yönlü karşılaştırmanın kullanım sıklıklarına yaklaşmaktadır. Hatta, aşırı yukarı karşılaştırma, aşağı karşılaştırmadan daha sık kullanılmaktadır. Bu da önerinin desteklendiğini göstermektedir. Sonuç olarak, bu çalışma, benzer diğerleri (hipotez 8) ve tek yönlü yukarı karşılaştırmayı (hipotez 4) desteklemekle birlikte kişinin kendinden çok farklı kişilerle de karşılaştırabileceği konusunda isivermektedir.

#### **5.4. Kuramsal katkılar**

Bu çalışma, sosyal karşılaştırma ve öz-sunum alanyazınına birtakım katkılar sunmaktadır. İlk ve en önemli olarak, sosyal karşılaştırmanın öz-sunumun belirleyicisi olarak ele alındığı bir çalışmadır. Korelasyonel bir çalışma olması nedeniyle ilerleyen araştırmalara yol gösterici niteliktedir. Aynı zamanda öz-sunumun sosyal karşılaştırma sonucunda bir çıkış yönü olarak değerlendirilmesi de sosyal karşılaştırma kuramına bir katkı sunmaktadır. Ayrıca, kendinden çok farklı kişilerle karşılaştırma durumu ilk olarak kurama bir ekleme olarak sunulmaktadır. Son olarak da öz-sunum taktikleri ölçeği bu çalışma ile Türkçeye kazandırılmıştır.

#### **5.5. Kısıtlılıklar ve gelecek çalışmalara yönelik öneriler**

Bu çalışmanın korelasyonel sonuçları nedensellik ilişkisi kurulmasını engellemektedir. Gelecek çalışmalarda deneysel desen kullanılarak bulguların nedensel ilişkisi test edilmelidir. İkinci olarak, bu çalışma ortalama yaşı 21 olan üniversite öğrencileri ile yapılmıştır. Sosyal ortamları ve yaşları dolayısıyla sosyal karşılaştırma verisine daha çok maruz kalmaktadırlar. Aynı zamanda, onaylanma ve beğenilme ihtiyaçlarının yüksek olduğu bu dönemde öz-sunuma daha çok başvuruyor olabilirler. Bu nedenle, çalışmanın topluma genellenebilirliği test edilmelidir. Son olarak, öz-sunum ile sosyal karşılaştırma ilişkisi bilinçdışı

süreçlerin sonucu da olabileceği için örtük ölçümler ve otomatik süreçlerin anlaşılması bağlantıyı anlamak için daha faydalı olacaktır.

## APPENDIX L: CIRRICULUM VITAE

### SILA DEMİR

Birth : 08.07.1989 / Manisa  
Contact : siladdemir@gmail.com

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### EDUCATION

**Middle East Technical University**, Ankara, Turkey **2015 – 2017**

**Ph.D. in Social Psychology**

Thesis: “Social Comparison as a Determinant of Self-Presentation”

Advisor: Assoc. Prof. Türker Özkan

**Middle East Technical University**, Ankara, Turkey **2012 – 2015**

**M.Sc. in Social Psychology**

Thesis: “Promoting Organ Donation through Mortality Salience for Different Levels and Orientations of Religiosity”

Advisor: Prof. Nuray Sakallı-Uğurlu

**Koç University**, College of Humanities and Social Sciences, İstanbul, Turkey **2007 – 2012**

**Bachelor of Arts in Psychology** (Full Merit Scholarship)

GPA 3.59/4.00

**University of California**, Berkeley, USA **Summer 2011**

Summer Session

**Stanford University**, USA **Summer 2010**

Stanford Summer International Honors Program

**Manisa Fatih Anadolu Lisesi** **2003 - 2007**

### WORK EXPERIENCE

**Lecturer, İpek University**, Ankara **Feb. 2016 – July 2016**

Courses taught: Statistics for Psychology II, Psychology of Learning

**Research Assistant, Middle East Technical University**, Ankara **Nov. 2014 – Feb. 2016**

International Students Advisor

## **PUBLICATIONS**

### **SSCI**

Demir, B., **Demir, S.**, & Özkan, T. (2016). A contextual model of driving anger: A meta-analysis. *Transportation Research Part F: Traffic Psychology and Behaviour*, 42, 332-349.

### **OTHER**

**Demir, S.** & Sakallı-Uğurlu, N. (2017). Ölüm belirginliği ve yardım hatırlatıcısı ile organ bağışını teşvik etme. *1. Sosyal Psikoloji Kongresi Bildiri Kitabı*, 431-446.

## **CONFERENCE PRESENTATIONS**

**Demir, S.** (2017, July). Social representations of uniqueness: A cross-cultural study. Conference of the International Society for the Study of Individual Differences, Warsaw, Poland.

**Demir, S.**, Demir, B., & Özkan, T. (2017, July). The personal and the situational determinants of self-presentation: A review. Conference of the International Society for the Study of Individual Differences, Warsaw, Poland.

Demir, B., **Demir, S.**, & Özkan, T. (2017, July). Using the meta-analytic path analysis to test the theory of planned behavior in speeding. Conference of the International Society for the Study of Individual Differences, Warsaw, Poland.

**Demir, S.** & Sakallı-Uğurlu, N. (2016, November). Promoting organ donation through mortality salience and helping prime. The 1st Social Psychology Congress, Ankara, Turkey.

**Demir, S.**, Demir B., & Özkan, T. (2016, September). When do drivers conform? Or when do they deviate? Investigation of message contents. The 19th National Congress of Psychology, İzmir, Turkey

Demir, B., **Demir, S.**, & Özkan, T. (2016, September). Individual differences and outputs related with driving anger: A meta-analytical review. The 19th National Congress of Psychology, İzmir, Turkey

## **HONORS AND AWARDS**

TÜBİTAK Merit-Based Ph.D. Scholarship	2015 – 2017
TÜBİTAK Merit-Based M.Sc. Scholarship	2012 – 2015
Vehbi Koç Scholar for 4 semesters for SPA higher than 3.50	2008 – 2012
TÜBİTAK Merit-Based Undergraduate Scholarship	2007 – 2012
Koç University Undergraduate High Achievement Scholarship	2007 – 2012
University Entrance Exam Ranking: 634th	2007

## **SKILLS**

**Languages :** English (Fluent, YDS: 96.25/100), Spanish (Beginner), Turkish (Native).

**Computer :** MS Office Programs, IBM SPSS Statistics, EQS, R, DirectRT, MediaLab, Qualtrics, SurveyMonkey.

## **RESEARCH INTERESTS**

Self-presentation, social comparison, self, deviance from norms, attitude change, message framing, organ donation, road user behavior.

## APPENDIX M: ETHIC BOARD APPROVAL

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ  
APPLIED ETHICS RESEARCH CENTER



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Sayı: 28620816/235

05 NİSAN 2017

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

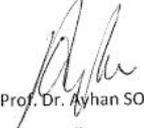
Sayın Doç.Dr. Türker ÖZKAN;

Danışmanlığınızı yaptığınız doktora öğrencisi Sıla DEMİR' in "*Social Comparison as a Determinant of Self-Presentation*" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay 2017-SOS-054 protokol numarası ile 05.04.2017 – 30.07.2017 tarihleri arasında geçerli olmak üzere verilmiştir.

Bilgilerinize saygılarımla sunarım.

  
Prof. Dr. Ş. Halil TURAN

Başkan V

  
Prof. Dr. Ayhan SOL  
Üye

  
Prof. Dr. Ayhan Gürbüz DEMİR  
Üye

  
Doç. Dr. Yaşar KONDAKÇI  
Üye

  
Doç. Dr. Zana ÇITAK  
Üye

  
Yrd. Doç. Dr. Pınar KAYGAN  
Üye

  
Yrd. Doç. Dr. Emre SELÇUK  
Üye

## APPENDIX N: TEZ FOTOKOPİSİ İZİN FORMU

### ENSTİTÜ

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

### YAZARIN

Soyadı : DEMİR  
Adı : Sıla  
Bölümü : Psikoloji

TEZİN ADI (İngilizce) : Social Comparison as a Determinant of Self-Presentation

TEZİN TÜRÜ : Yüksek Lisans  Doktora

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

TEZİN KÜTÜPHANEYE TESLİM TARİHİ: