



Handelshøyskolen BI

GRA 19703 Master Thesis

Thesis Master of Science 100% - W

Predefinert informasjon

Startdato:	16-01-2022 09:00	Termin:	202210
Sluttdato:	01-07-2022 12:00	Vurderingsform:	Norsk 6-trinns skala (A-F)
Eksamensform:	T		
Flowkode:	202210 10936 IN00 W T		
Intern sensor:	(Anonymisert)		

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Informasjon fra deltaker

Tittel *: Not so tall, white, and skinny anymore? How the image-shift in social media advertising affects young women's happiness.

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Inneholder besvarelsen konfidensielt materiale? Nei Ja
Kan besvarelsen offentliggjøres? Ja Nei

Gruppe

Gruppenavn: (Anonymisert)
Gruppenummer: 36
Andre medlemmer i gruppen:

Not so tall, white, and skinny anymore? How the image-shift in social media advertising affects young women's happiness.



Hand in date:
01.07.2022

Campus:
BI Oslo

Examination code and name:
GRA 1974 Master Thesis

Program:
Master of Science in Strategic Marketing Management

This thesis is a part of the MSc program at BI Norwegian Business School. The school takes no responsibility for the methods used, results found and conclusions drawn.

Acknowledgements

First and foremost, we would like to thank our MSc. thesis supervisor Maria Sääksjärvi for continuously supporting us through this challenging and inspiring process. Her knowledge and guidance has been crucial in completing this master thesis. Thank you Maria for all the support.

A big acknowledgement goes to our family and friends. Thank you for keeping us sane in moments of doubts and for making us see the light at the end of the tunnel. Without your motivational words and support, this chapter of our lives would have been a lot more challenging.

We would also like to thank BI Norwegian Business School and all the lecturers we have had the pleasure of having during our master programme. Your expertise has prepared us for not only this thesis, but also for a future career in the field of marketing.

Finally, we would like to thank each other. For helping each other reach our full potential, while also comforting and respecting each other's well-being. After meeting each other for the first time 5 years ago, on our first day at BI, - we are very proud to end this journey together with this master thesis and a Master of Science degree in Strategic Marketing Management.

Abstract

This thesis was inspired by the observation of the imagery shift in social media advertising. Previously, the norm has been to epitomize a perfect image in line with Western beauty ideals. Recently, this perfect image has been challenged due to the rise of sociocultural movements. Resulting in many advertisers adopting a more realistic image. This study therefore aims to investigate how the shift in advertising images affects subjective happiness in young Norwegian women. To examine the relationship between the ad images and subjective happiness, self-esteem and internalization was included as moderators. Additionally, self-recognition in ad and social media frequency were identified as important factors which could affect the outcome.

An online experiment was conducted where we manipulated the advertisements to demonstrate the defined image conditions. To analyze our results, a factor analysis, a one-way ANOVA, and a regression analysis was performed. Although we did not find statistical support for our research model, many valuable observations were made. The most important implication from our study is that advertising imagery sparks different reactions amongst consumers. Therefore marketers should carefully consider which imagery they utilize in their practices. Furthermore, the main limitation of the study is that happiness is affected by numerous factors. For further research, the inclusion of body image as a mediator should be explored as it is directly associated with well-being. Due to its relevance and importance, we recommend this topic to be researched further to obtain the real effect of how advertising imagery affects women's mental health.

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1.0 INTRODUCTION

Described as the ‘loudest and most aggressive purveyors of images and narratives of beauty ideals’ (Groesz et al., 2002, p. 2), media has the ability to shape and transmit sociocultural standards and ideals in which consumers are expected to live up to. These societal ideals can have detrimental effects on individual’s overall well-being as they have proven to affect self-esteem, body image, eating disorders, and perception of self-worth (Diener et al., 1995; Martins & Harrison, 2012; Grabe et al., 2008; Holland & Tiggemann, 2016; Rivadeneyra et al., 2007). During the recent decades, there has been overwhelming evidence that the images used in visual media and advertising has exclusively been centered around the notion of being perfect, where thin, young, tall, white, cisgender, and non-disabled people have been used to epitomize the Western beauty ideals (Malkin et al., 1999; Fouts & Burggraf, 1999; Nittle, 2018). It was generally believed by marketers that this was the image that most effectively sold products (Dittmar & Howard, 2004a), possibly explaining why it has been so widely adopted. However, with the emergence of digital platforms and a growing awareness of social injustices (Nittle, 2018; Guttman, 2021), consumers have begun to challenge this idea. Often showing their own versions of what beauty should look like (Tiggemann & Anderberg, 2020). Research shows that 61% of consumers find diversity in advertising important and 31% are more likely to trust brands who use diversity in their advertising (Thompson, 2020). This has led many companies to follow suit, where several brands have changed their advertising imagery to fit the needs and wants of future consumers (Tezcan, 2021; Brodzik et al., 2021). For instance, Victoria Secret and Abercrombie & Fitch is one of the most known brands to heavily feature a perfect image in their advertising. However, recently, these brands have done major changes in their image - now showcasing realistic models in their advertising (Hoffower & Davis, 2021; Nast, 2021). Thereby, a noticeable shift in advertising can be observed, from the ‘perfect’ image based on exclusion, to a more ‘realistic’ image based on inclusion and diversity.

Since a perfect image can affect consumers negatively, it is reasonable

to believe that a more realistic image will have the opposite effect. For example, studies reveal that exposure to more diverse and realistic images leads to body positivity, body appreciation and increased self-esteem (Dittmar & Howard, 2004a; Halliwell et al., 2005; Martins & Harrison, 2012; Cohen et al., 2019). This in turn affects how a person evaluates their overall life situation and sense of self (Swami et al., 2015; Keery et al., 2004). Furthermore, this is documented to affect women more, as appearance is so well intertwined with a woman's life (Cash et al., 2004; Diener et al., 1995). Interestingly, when using advertisements with average-sized females compared to thin females, no difference in advertisement effectiveness has been detected (Dittmar & Howard, 2004a; Halliwell et al., 2005; Halliwell & Dittmar, 2004; Diedrichs & Lee, 2011), thereby challenging previous marketing notions.

Even though studies have been conducted on how different body images and lack of representation affects different consumers' well-being (Swami et al., 2015; Martins & Harrison, 2012; Cohen et al., 2017; Keery et al., 2004), to the best of our knowledge, none have yet examined the specific shift in imagery. Since social media has continued to grow and amplified how people should look through increased exposure, the shift in imagery is easily observed within the different platforms. Moreover, social media has the possibility to undermine happiness (Chen et al. 2016; Shakya and Christakis, 2017). Young women have also proven to be most influenced by social media as it is highly prevalent in their lives (Viner et al., 2019). The research question we wish to examine is therefore *how inclusive versus exclusive images in social media advertising affects subjective happiness in young adult women*.

2.0 LITERATURE REVIEW

2.1 Defining Exclusive versus Inclusive Image

During the past decade there has been a change in society around representation and equality, and the previous market can no longer be supported (Kantar, 2021; Nicoleta, 2021). Brands who previously promoted a specific and exclusive image, only showcasing for instance one specific body type in their marketing, have now turned towards creating a more inclusive and diverse image. Creating an inclusive image involves advertising that focuses

on making different categories of people feel represented. For instance, this means that brands now include plus-size models, members of LGBTQ+, people of color, people with disabilities, and other groups of people who previously have not been included in their advertisements (Kantar, 2021; Nicoleta, 2021).

A great example to get a better understanding of how the shift from “exclusive” to “inclusive” image is happening, one can look at Victoria Secret. Victoria Secret is a company who mainly offer lingerie, bikinis, sleepwear, and beauty products for women (Nast ,2021). Their brand is known for their Victoria Secret “Angels” models and have since day one marketed one specific body type: tall, beautiful, and skinny women. Additionally, Victoria Secret has only offered very limited sizing in their clothes/lingerie. Meaning that their image has been fronting thin and tall women, while excluding the larger and other marginalized women from both buying their products and in their marketing. However, in 2021 they launched their new initiative, the Victoria Secret Collective, including body positive models, plus-size, and more diverse models – with a wish to make all women feel included after they received much criticism (Nast, 2021). The brand has additionally expanded their sizing and offers today lingerie and clothes for “plus-size” women as well. After many years of visualizing the same image for their brand and marketing, they are now deciding to be bold, confident and proud to rebrand Victoria Secret and finally, include all kinds of body types and diverse women in their brand and marketing campaigns (Nast, 2021).

In this paper, we define exclusive image in line with Western beauty ideals; skinny, white, tall, heterosexual, and able-bodied. The inclusive image is defined as a variation of body shapes, skin colors, sexualities, and health conditions, thereby focusing on diversity and ordinariness.

2.2 Happiness

Happiness is a broad and elusive concept, commonly understood as a state (Ackerman, 2021) of which many strive to achieve (Baumeister, 1991; Twenge & Campbell, 2003). Lyubomirsky (2005) identifies a happy person as someone who predominantly experiences positive emotions, and the state itself has been

identified as a positive concept, vital and important for maintaining health (Cohen, 2002). Due to the broadness of the concept, many definitions and conceptualizations exist within literature. Tatarkiewicz (1976, p. 16) defines happiness as “a lasting, complete, and justified satisfaction with life as a whole”, and Lyubomirsky (2008) describes happiness as experiencing joy, content, or positive well-being, whilst having a sense that life is good, meaningful, and worthwhile. In line with Lyubomirsky (2008), several authors describe happiness as a multidimensional construct, where it consists of a positive inner experience accompanied with the individual's favorable evaluation of their overall life situation (Argyle, 1987; Veenhoven, 1984; Diener, 1984). From this view, happiness consists of both an affective and cognitive component, and it thereby takes a hedonic approach to happiness (Zelenski & Nisbet, 2014). Contrary to this view, the eudaimonic approach to happiness conceptualizes the state as the result of achieving one's full potential and optimal living (Ryan & Frederick, 1997), by pursuing life purpose, personal growth, meaning, and challenge (AIPC, 2011). Additionally, another leading theory of happiness is Seligman's (2002) authentic happiness theory. He posits that there are three sources of happiness: pleasure (hedonic enjoyment), engagement (aiming to frequently experience flow), and meaning (eudaimonic fulfillment) (Proyer et al., 2016; Tanzer & Weyandt, 2019).

Furthermore, it is argued that some people are predisposed to be happier than others as an effect of different personality dispositions (Martin, 2007; Diener et al., 2003). Averill & More (2000) describe this as enabling mechanisms which entail internal processes that allow for a system to fulfill its functions. In happiness research, Mahon & Yarcheski (2002) have identified three psychological enabling mechanisms. These are self-esteem, optimism, and future time perspectives. In the context of being exposed to different images in media, self-esteem emerges as a particularly important personality disposition as it is commonly studied in this stream of research (Grabe et al., 2008; Groesz et al., 2002; Rivadeneyra et al., 2007; Martins & Harrison, 2012; Ward, 2004). Self-esteem is described as a global feeling of self-worth and belief in one's own ability, and general feelings of acceptance, goodness, and respect of oneself (Coopersmith, 1967; Crocker & Major, 1989; Rosenberg, 1965; Wylie, 1979). In Western culture, it is often believed that self-esteem

leads to well-being (Baumeister, 1991) and it has been argued that a person needs a certain level of self-esteem in order to be happy (Lyubomirsky et al., 2006). This coincides with empirical findings as research shows that self-esteem and happiness are positively correlated (Mahon & Yarcheski, 2002) and that self-esteem predicts subjective well-being (Diener & Diener, 1995; Diener et al., 2015; Du et al., 2017). For example, Cheng & Furnham (2003) found that self-esteem has a direct positive effect on happiness and a meta-analysis revealed that out of 137 personality traits, self-esteem is one of the most correlated with happiness (DeNeve & Cooper, 1998).

From examining existing literature, it is clear that many factors are considered to contribute to happiness. Due to the broadness of the concept and the purpose of this paper, happiness is defined in line with Lyubomirsky's (2008) hedonic approach, which captures both the affective and cognitive components of happiness. Happiness is thereby viewed as a general state of experiencing inner positive well-being, whilst feeling that one's own life is good, meaningful, and worthwhile.

In well-being research, the characteristics and resources valued by society consistently correlate with happiness (Lyubomirsky et al., 2005). Subsequently, in the context of being exposed to different images in media and advertising, this has led to two different streams of research: one examining body image, body appreciation, and body dissatisfaction (Grabe et al., 2008; Dittmar & Howard, 2004a; Keery et al., 2004; Cohen et al., 2019), and one examining lack of representation or stereotypical representation (Martins & Harrison, 2012; Rivadeneyra et al., 2007; Herrett-Skjellum & Allen, 1996; Mastro & Kopacz, 2006).

2.2.1 Body Image and Happiness

Body image is defined as the subjective view of one's appearance ranging from positive and negative experiences, influenced by both internal and external factors (Merriam-Webster, n.d.; NEDC, n.d.). An extensive body of research has revealed that the exposure to idealized images in traditional media have detrimental effects on women's body image (see meta-analyses Grabe et al., 2008; Groesz et al., 2002). For example, when exposed to thin models in

advertising, Dittmar & Howard (2004a) found that females experience higher levels of body-focused anxiety. In accordance, the same effect was also found by Halliwell & Dittmar (2004) when examining the impact of model body size on women's body focused anxiety. Furthermore, research suggests that the exposure to these images predict body dissatisfaction long term (Hargreaves & Tiggemann, 2003), ultimately revealing the effect these images can have on attitudes, beliefs and self-conception (Martins & Harrison, 2012; Sahlstein & Allen, 2002). A negative body image profoundly affects an individual's welfare, particularly women, as it contributes to their overall quality of life and well-being attitudes (Diener et al., 1995; Donaghue, 2009). Because body image is so embedded in a woman's life (Cash et al., 2004), several studies have documented the association between women's body image and their satisfaction with life (Diener et al., 1995; Donaghue, 2009; Stokes & Frederick-Recascino, 2003). In fact, when women view their body image negatively, it is associated with poorer psychological well-being (Keery et al., 2004), particularly symptoms of depression, depressive moods, and lower self-esteem (Paxton et al., 2006; Mond et al., 2011; van den Berg et al., 2010).

However, when women view their bodies positively and experience body appreciation, it is uniquely associated with several positive outcomes, such as higher self-esteem and healthy eating- and self-care behaviors (Andrew et al., 2016). Exposure to non-idealized images have shown to increase body appreciation whilst simultaneously decreasing body dissatisfaction (Dittmar & Howard, 2004a; Diedrichs & Lee, 2011; Halliwell & Dittmar, 2004; Halliwell et al., 2005). For example, in Dittmar & Howard's (2004a) study, they found that exposing women to advertisements with average-sized models significantly lowered their body-focused anxiety. Additionally, Dittmar & Howard (2004a) and Halliwell et al. (2005) documented a *relief effect*, where women felt more positive about their bodies after viewing realistic images. Similarly, Diedrichs & Lee (2011) reported that average-sized female models promoted a positive body image. Both Dittmar & Howard (2004a), Halliwell et al. (2005), Halliwell & Dittmar, (2004) and Diedrichs & Lee (2011) revealed that there is no difference in advertisement effectiveness between using a realistic body image compared to an idealized body image, thereby challenging previous marketing beliefs. Furthermore, in a study done on 9,667 Western

women, path-analysis showed that body appreciation positively predicts subjective happiness (Swami et al., 2015), thereby providing extensive evidence for the importance of women's body image on happiness.

The documented effects on idealized images versus realistic images on women's body image is substantial. However, the effect is stronger under certain conditions. In their meta-analyses, Grabe et al. (2008) and Groesz et al. (2002) found that women who documented high levels of body concern and a vulnerability to the thinness ideal, showed greater effect on body image after being exposed to models with different body sizes. Accordingly, Dittmar & Howard (2004a), Dittmar & Howard (2004b), and Halliwell et al. (2005) found similar moderating effects, where the extent to which women internalized and valued cultural ideals of beauty affected how they felt about their own bodies after exposure to advertising. More specifically, those who reported higher internalization showed higher body-focused anxiety when exposed to adverts with thin models compared to adverts with average-sized models or no models. Correspondingly, high internalizers also showed a greater sense of relief and improvements in body image when exposed to adverts with average-sized models (Dittmar & Howard, 2004a, 2004b; Halliwell et al., 2005). The same moderating effects were also found by Diedrichs & Lee (2011), where internalization was a stronger moderator for women when including men in their study. Furthermore, the strength of internalization in women has increased from the 1990s to 2000s, possibly explained by the general increase in media exposure between the two decades (Grabe et al., 2008).

2.2.2 Representation

It is believed that exposure to images in media play an important role in shaping self-perceptions (Sahlstein & Allen, 2002), as it for example, is correlated with the endorsement of gender stereotypes (Herret-Skjellum & Allen, 1996) and perceptions of racial and ethnic minorities (Mastro & Kopacz, 2006). How an individual or social groups are represented in media can both affect how the individual views themselves and how others view certain individuals (Washington, 2019; Forbes, 2019). Representation in media is defined as "how media texts deal with and present gender, age, ethnicity,

national and regional identity, social issues and events to an audience” (BBC, n.d.). This includes both stereotypical representation and lack of representation, as it is believed that media teaches by what it shows in addition to what it does not show (Potter, 1991).

Many scholars have conducted numerous content analyses proving lack of representation and stereotypical representation of particularly women and people of color. Although fewer have examined the effects these images have on its audience members (Dixon, 2019), it is argued that a lack of representation negatively impacts affected consumers (Rivadeneira et al., 2007). This is because it suggests that the particular social group is unimportant (Graves, 1999), thereby affecting consumers perceived self-worth and value (Rivadeneira et al., 2007). However, some studies have been conducted on the effects of media exposure and stereotypes on preadolescents and adolescents across gender and ethnicities. For example, Martins & Harrison (2012) found that television exposure was significantly related to children’s self-esteem, where it predicted a decrease in self-esteem for both White and Black girls and Black boys. Interestingly, television exposure predicted an increase in self-esteem amongst white boys, possibly explained by favorable images and stereotypes of White males, which White boys identified with and believed they could attain (Martins & Harrison, 2012). Additionally, Rivadeneira et al. (2007) found that frequent and more active TV watching was associated with lower social and appearance self-esteem amongst Latino adolescents. The correlation was also stronger among women and youths who identified strongly with their Latino ethnic identity (Rivadeneira et al., 2007). Furthermore, when examining the consequences of media stereotypes in African American adolescents, studies reveal that media usage negatively correlates with self-esteem and self-perceptions (Ward, 2004; Gordon, 2016). Since self-esteem predicts subjective well-being and happiness (Diener & Diener, 1995; Diener et al., 2015; Du et al., 2017), the previous findings are highly relevant in the present study.

2.3 Social Media and Happiness

Social network sites are a part of all individuals daily life and researchers find it necessary to understand both how and why the use of these social platforms such as Instagram, Facebook and Twitter, affect consumers' well-being and daily life.

Wirtz et al. (2020) enhances that social media makes it easier for individuals to share updates and information with their acquaintances, keep in touch with family members and friends and lastly, to facilitate social interactions. Continuously, social media is related to many positive outcomes such as mental health, workplace success and prosocial behavior (Diener et al. 2017). All these outcomes might be expected to increase individuals' well-being. However, numerous studies are consistent with the possibility that use of social media undermines happiness, as seen in cross-sectional studies (Chen et al. 2016; Shakya and Christakis, 2017) the use of social network sites is associated with reduced subjective well-being. As social media presents a new and interactive way in which self-presentation and peer influences interact to create a standard of beauty and looks (Meier & Gray, 2014; Chua & Chang, 2016).

Recent research (Chua & Chang, 2016; Cohen et al. 2019; Tiggemann & Anderberg, 2020) has turned their attention towards one specific social media platform: Instagram. Instagram is one of the most popular social media platforms with more than 1 billion active users (Statista, 2019), where it is especially popular among young adults aged 18-34 (Statista, 2021). Instagram allows individuals to publish visual content and choose what they wish to view by following other people's accounts. Despite being able to choose who to follow, one can also use the features "search" and "explore" to view particular content. Meaning that the possibility to be exposed to any type of content is possible. With this in mind, Instagram has been associated to body surveillance and body dissatisfaction among women (Cohen et al., 2017; Fardouly et al., 2017; Feltman and Szymanski, 2018; Hendrickse et al., 2017) as it is known for being a platform that consists of a large number of pictures of seemingly flawless and near-perfect women and men (Tiggemann & Anderberg, 2020). Additionally, compared to control images, idealized Instagram images

negatively impacts women's state body satisfaction (Brown and Tiggemann, 2016; Cohen et al., 2019; Tiggemann et al., 2018; Tiggemann and Zaccardo, 2015). Some experimental research also reveals that when viewing more realistic and natural photos on Instagram, women evoke less appearance concerns compared to when viewing an edited photo (Fardouly and Rapee, 2019; Kleemans et al., 2018; Tiggemann and Zinoviev, 2019).

As the use of social media continues to grow, several researchers (Cohen et al. 2019; Tiggemann & Anderberg, 2020; Wirtz et al., 2021) have investigated further on how social media affects consumers', specifically women's subjective well-being and body image, body appreciation and body dissatisfaction. The majority of studies focus mainly on how social media affects young women's well-being. This is due to data revealing that women have a tendency to be more affected by what they are being exposed to on social media compared to men (Viner et al. 2019; Elsesser, n.d.). Additionally, as mentioned, there is a much larger societal pressure on how women should look. This pressure is strongly enhanced on social media platforms by exposure to thousands of flawless images daily (Swami et al., 2015; Tiggemann & Anderberg, 2020). Studies reveal that social media use is associated with negative body image and perception of appearance (Fardouly & Vartanian, 2016; Tiggemann & Slater, 2013). Furthermore, deVries & deGraaf (2016) showed that consistent use of social media over time increases these negative associations in both men and women. Additionally, similar findings were also presented by Cohen et al. (2017) where they reported that women who use Instagram are more likely to experience body concern as a result of frequent exposure to appearance-focused content.

Cohen et al. (2019) conducted "an experimental investigation of the effects of viewing body positive content on young women's mood and body image". More specifically, the study focused on how different Instagram posts impacted women's state mood, body satisfaction, body appreciation and self-objectification. The participants in this study were randomly exposed to either 20 body positive, thin-ideal or appearance-neutral posts on Instagram. The results reveal that exposure to body positive content was associated with improvements in positive mood, body satisfaction, and body appreciation. On the contrary, exposure to thin-ideal posts was associated with a decrease in

positive mood and body satisfaction. Additionally, women who viewed the thin-ideal posts reported less body appreciation. Lastly, the women who viewed the appearance-neutral posts revealed an association with positive mood, but the posts did not impact body image. These findings support and contribute to the already existing research on the harmful effects viewing thin-ideal content on social media has on women's body image and mood. Continuously, the study might be the first to demonstrate that viewing body positive content on Instagram can encourage and improve positive mood, body satisfaction and body appreciation (Holland & Tiggemann, 2016; Cohen et al. 2019).

Tiggemann & Anderberg (2020) investigated how the effect of exposure to the social media trend of "Instagram vs. reality" images on women's body dissatisfaction and appreciation. "Instagram vs. Reality posts" consists of two side-by-side photos of the same person, in this case, a woman. Where one of the photos represents an idealized depiction of the woman while the second photo shows a more natural depiction of the same woman. The meaning behind this trend is to reveal the falseness of social media and by doing so, discourage women from comparing themselves to the often-edited images they are exposed to daily on social media (Tiggemann & Anderberg, 2020). A major finding in this study was that the exposure to "Instagram vs. Reality" images did result in a decreased body dissatisfaction, compared to exposure to the ideal edited images. However, when examining the results regarding body appreciation, the results were not significant. Tiggemann & Anderberg (2020) acknowledges that this might be due to the fact that the "Instagram vs. reality" posts do not actively promote acceptance, respect and love for the body, and will therefore not be as relevant to encourage body appreciation.

A third study (Wirtz et al. 2021) examines how and why social media affects subjective well-being. This study differs from the two other studies as Wirtz et al. (2021) focus is not on body image, appreciation, or satisfaction, but on consumers' subjective happiness and life satisfaction. Additionally, the study focuses on three social media platforms: Instagram, Facebook, and Twitter. Here they enhance that current research for understanding how and why social media affects happiness fails to assess the full theoretical construct

of subjective well-being, by including both positive and negative affect, as well as life satisfaction. And then, whether these components are affected differently by the use of social media. Wirtz et al. (2021) study therefore aims to investigate if (1) use of multiple social network sites predicts declines in subjective well-being, (2) social comparison on social media undermines subjective well-being, (3) direct interaction with others increases subjective well-being and (4) use of social network sites adversely affects life satisfaction and self-esteem across time. Shortly summarized, Wirtz et al. (2017) study reveals that consumers who reported a large use of social media platforms throughout the day subsequently reported feeling more negative affect. Concluding that the use of social media affects subjective well-being by increasing negative affect. Continuously, examining the participants' answers and behavior they could reveal that when comparing yourself to others on social media it will increase negative feelings and by that, reduce well-being. Regarding social comparison, the study could also show that social comparison accounted for the participants' reduced self-esteem. Meaning that when frequently using social media it might undermine happiness due to its tendency, and when individuals compare themselves to others, it will lead to a subsequently lower self-esteem and subjective well-being (Wirtz et al. 2021).

2.4 Theoretical Explanations

Several researchers have attributed different theories to explain their findings in the studies discussed above. One common attribution is to social comparison theory, as mentioned above. Social comparison theory posits that individuals seek out to compare themselves with similar others, in their pursuit of self-evaluation (Festinger, 1954). This suggests that exposure to idealized images leads consumers to compare themselves to unrealistic standards, which often leads to discontent (Richins, 1995). Although the negative effects of social media and traditional media have both been attributed to social comparison theory, it is argued that social comparison is particularly prevalent in social media (Tiggemann et al., 2018). This is due to consumers comparing themselves to people they perceive as peers to a greater extent on social media, rather than models or celebrities (Tiggemann et al., 2018). In fact, social

comparison has proven to be a strong predictor on how social media affects subjective well-being (Wirtz et al., 2020) and Instagram is linked with increased depressive symptoms when social comparison is present (Nesi & Prinstein, 2015).

Furthermore, according to social identity theory, people strive to maintain a positive self-concept by contrasting favorable in-group characteristics with equivalent unfavorable outgroup characteristics (Tajfel, 1978). When the ingroup has been identified, those with important similarities such as gender, appearance, or ethnicity, the theory proposes that people use comparison strategies to protect their self-concept. Meaning, those in the ingroup are evaluated as “better” in comparison with those in the outgroup (Abrams & Hogg, 1990). However, when exposed to negative stereotypical representation or lack of representation, the ingroup itself will be associated with negative characteristics, which leads to a negative evaluation of oneself (Martins & Harrison, 2012).

Somewhat similar to social identity theory, social cognitive theory might explain how idealized images versus realistic images can affect consumers' happiness. The theory states that audience members interpret media messages based on their personal characteristics, what characteristics are featured in the media images, and the individual's connection to the images (Bandura, 2001). Certain images have therefore more salience than others and are prioritized when the viewer evaluates themselves.

Based on these theoretical approaches, it can be argued that the effect of media images on happiness can be explained by how consumers compare themselves to the images they are exposed to, and how they create associations based on their personal characteristics. Thereby making favorable or unfavorable evaluations of oneself and one's life as a whole.

3.0 RESEARCH MODEL AND HYPOTHESES

3.1 Research Model

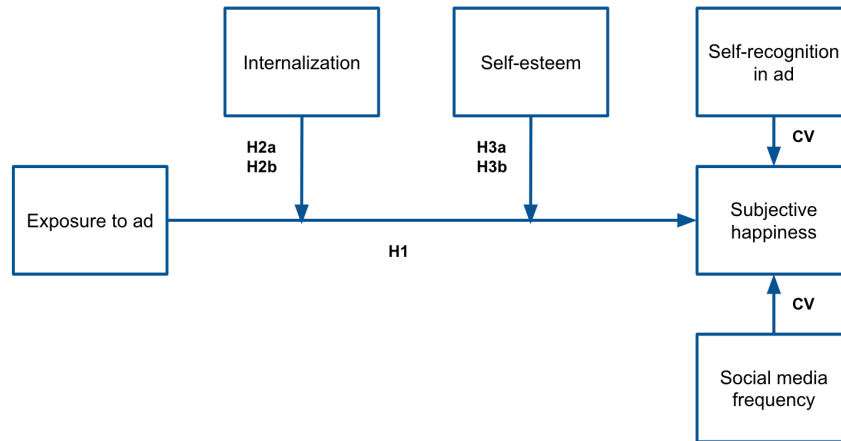
The objective of this thesis is to examine how women's subjective happiness is affected by different imagery used in advertising. More specifically, exclusive, and idealized image versus inclusive and diverse image. The purpose of the literature review was to examine previous findings and theoretical explanations of how this topic has been explored before. The aim was to understand how women's subjective happiness is affected by different imagery presented in media and advertising. Based on the literature review, it is reasonable to believe that women will report higher levels of subjective happiness after exposure to advertisements with inclusive imaging. Contrary, women who are exposed to exclusive images are expected to report lower levels of subjective happiness. However, research suggests that this relationship is stronger under certain conditions. Specifically, when internalization is high (Diedrichs & Lee, 2011) and self-esteem is low (Cheng & Furnham, 2003). We therefore want to examine if internalization and self-esteem will play a substantial role between exposure to different imagery and its effect on subjective happiness.

Further, it is important to recognize that other factors can contribute to the outcome of self-reported happiness as literature suggests (Tatarkiewicz, 1976; Cohen, 2002; Lyubomirsky, 2005). Firstly, as frequent use of social media is known to increase body concerns over time (Tamplin et al., 2018), we wish to investigate if user patterns on social media affects the outcome of their reported subjective happiness.

Lastly, lack of representation or negative representation in media is believed to have a negative effect on an individual's self-worth and self-esteem (Rivadeneyra et al., 2007; Graves, 1999). Building on this, we therefore want to examine if self-recognition in social media advertising will affect the outcome of young adult women's subjective happiness in a similar manner.

Based on the above discussion, we have developed the following research model, illustrated in Figure 1.

Figure 1. Research Model (with hypotheses)



3.2 Hypotheses

In this following section, we will present the hypotheses that will be used to answer our stated research question: *How inclusive versus exclusive images in social media advertising affects subjective happiness in young adult women.*

Before finding out how social media ads affect young adult women's subjective happiness, we want to investigate if we find support for there being a liability connected to the models presented in the ad. As both Cohen et al. (2019) and Holland & Tiggemann (2016) found, exposure to body positivity content is associated with an increase in positive moods, body satisfaction, and body appreciation. Further, when exposed to non-idealized images and average-sized models, several studies (see Dittmar & Howard, 2004a; Diedrichs & Lee, 2011; Halliwell & Dittmar, 2004; Halliwell et al., 2005) document an increase in body appreciation. Additionally, Dittmar & Howard (2004a) and Halliwell et al. (2005) found a relief effect, where women feel more positive about their bodies after exposure. Simultaneously, exposure to more realistic images also leads to a decrease in body dissatisfaction and body-focused anxiety (Dittmar & Howard, 2004a). Since body image is highly intertwined with a woman's life and overall well-being (Keery et al., 2004) and because body appreciation positively predicts subjective happiness (Swami et al., 2015), it is expected that

exposure to inclusive images in advertisements will lead to higher subjective happiness in women.

***H_{1a}**: Reported subjective happiness is higher when women are exposed to inclusive images in social media advertising, compared to when they are exposed to exclusive images or neutral images.*

On the contrary, being exposed to idealized images in media is known to affect women negatively (see meta-analyses Grabe et al., 2008; Groesz et al., 2002). For example, viewing thin-ideal images reportedly increases body-focused anxiety (Dittmar & Howard, 2004a) and predicts body dissatisfaction long term (Hargreaves & Tiggemann, 2003). Similar effects were also found on social media, where exposure to thin-ideal social media posts was associated with a decrease in body satisfaction and less body appreciation, in addition to a significant decrease in positive moods (Holland & Tiggemann, 2016; Cohen et al. 2019). This suggests that women experience harmful psychological effects, particularly surrounding body image, as a consequence of viewing idealized images. Since it has been both argued and proven that particularly women experience lower levels of psychological well-being, such as depression, as a result of negative body image (Keery et al., 2004; Paxton et al., 2006; Mond et al., 2011; van den Berg et al., 2010), it is expected that exposure to exclusive imaging will lower their levels of subjective happiness.

***H_{1b}**: Reported subjective happiness is lower when women are exposed to exclusive images in social media advertising, compared to when they are exposed to inclusive images or neutral images.*

Moreover, in Cohen et al. (2019) study, they found that exposure to appearance-neutral posts had an association with positive moods. Suggesting that having advertisements with no focus on appearance (i.e. no models) can affect women positively in comparison to being exposed to exclusive imaging. However, Cohen et al. (2019) also found that appearance-neutral posts do not affect body image, suggesting that an appearance-neutral ad will result in a different outcome in comparison to an ad with inclusive imaging. We therefore

predict that there will be a difference in reported subjective happiness depending on which advertisements the respondents are exposed to.

***H_{1c}**: There is a difference in reported subjective happiness between groups who have been exposed to advertisements with exclusive images, inclusive images, and neutral images.*

Further, social comparison is known to be prevalent in social media (Tiggemann et al., 2018) and is proven to be a strong predictor on how social media affects subjective well-being (Wirtz et al., 2020). As previously stated, Dittmar & Howard (2004a, 2004b) and Halliwell et al (2005) found that women who report higher internalization show higher body-focused anxiety when exposed to adverts with thin models compared to adverts with average-sized models or no models. This suggests that internalization will affect the relationship between ad exposure and subjective happiness. Additionally, high internalizers also showed a greater sense of relief and improvements in body image when exposed to adverts with average-sized models.

Since (Grabe et al., 2008) found that internalization in women has increased as a result of frequent media exposure, it is expected that the level of internalization will be a significant moderator in the present study.

***H_{2a}**: High levels of internalization will lead to higher levels of subjective happiness when women are exposed to inclusive images, compared to when they are exposed to exclusive images or neutral images.*

***H_{2b}**: High levels of internalization will lead to lower levels of subjective happiness when women are exposed to exclusive images, compared to when they are exposed to inclusive images or neutral images.*

Based on Cheng & Furnham (2003) findings on how self-esteem has a direct effect on happiness, we need to account for this when examining the relationship between exposure to advertising and subjective happiness. Especially since the particular advertisement we want to examine includes the

appearance of women's beauty ideals. As several studies reveal, different images in media have the ability to affect women in a profound way (Dittmar & Howard, 2004a; Halliwell et al., 2005; Martins & Harrison, 2012; Cohen et al., 2019) due to appearance being highly intertwined with a woman's life (Cash et al., 2004; Diener et al., 1995). Based on this, it is expected that if a woman reports high self-esteem, she will not be as affected by the exposure to advertisement. Thereby, we believe that self-esteem will affect the strength of the relationship between exposure to advertisement and subjective happiness.

H_{3a}: Low self-esteem will strengthen the relationship between exposure to ad and subjective happiness

H_{3b}: High self-esteem will weaken the relationship between exposure to ad and subjective happiness

4.0 METHODOLOGY

The following section describes the study's research design and the data gathering process needed to answer our research question.

4.1 Research Design

To help us examine the relationship between exposure to the defined advertising imagery and subjective happiness, a quantitative approach was identified as suitable. This method was chosen as it allows us to gain a deeper understanding and examine the relationship numerically by utilizing statistical techniques. Since the aim was to examine the effect of ad image exposure on subjective happiness, a between subject-design was chosen to prevent potential carryover and learning effects. A between-subject design requires a sufficient number of participants for each condition to maintain high statistical power (Bhandari, 2021a). Hence, an online experiment was conducted to efficiently collect a satisfying sample size.

Taking inspiration from Diedrichs & Lee (2011) study, where respondents between the ages of 17 to 25 were exposed to fragrance advertising, using three conditions. The conditions were no models, thin

models, and average-size models. To obtain the desired effect, our independent variable was manipulated in a similar way.

Through randomization, the respondents were exposed to one of three conditions (advertisements). The product that was featured in the advertisements was body lotion, as this is a generic female product similar to Diedrichs & Lee (2011). Additionally, given the nature of our study, our advertisements needed to feature the whole body of a model to capture the difference between an exclusive image and an inclusive image. The product will not be associated with any particular existing brand, in order to minimize the effect of confounding variables.

The models in the advertisements make up the difference between the manipulated conditions, through the previously discussed image distinctions. In comparison to Diedrichs & Lee's (2011) study, we included more than one model in our advertisements, since our manipulation of the independent variable includes more than one differentiating element (i.e., the model's body size). These elements include body size, height, ethnic representation, and skin color.

The first condition involved an advertisement showing the "perfect" and exclusive image (See Appendix 1a). Here, four similar looking models were used. They were all white, skinny, blonde, and of European descent. By their similarity in body physique and ethnical appearance, we are able to capture the image that we define as exclusive.

The second condition involved an inclusive and diverse image in the advertisement (See Appendix 1b). Here, four different looking models were used, positioned in similar poses as the ones used in condition one. The models in this condition represented different body shapes, ranging from skinny to curvy. Additionally, they all have different skin colors, height, and ethnic backgrounds. Thereby, capturing the image that we define as inclusive.

The third image included no models (See Appendix 1c), featuring only the product. Hence, this neutral image acted as a control condition, to measure the effect of the other manipulations. However, similarities in colors, design, and text were kept identical to the two other conditions.

Instagram was utilized to put the experiment in a realistic setting, as it is the medium where young Norwegian women spend much of their time

(Statista, 2019). Additionally, Instagram is a platform with visual images, and it has been argued that consumers are expected to be more affected by what they are exposed to there, compared to other platforms (Cohen et al. 2019; Tiggemann & Anderberg, 2020).

4.2 Data Collection

4.2.1 Sampling

To collect the required insights for our study, we needed to locate informants who could give us insights on how inclusive versus exclusive images on social media advertising affects happiness in young women. As previously stated, women have a larger tendency to get affected by what they get exposed to on social media (Viner et al. 2019), as there is a larger societal pressure and expectations on how women should look (Swami et al., 2015; Chua & Chang, 2016). Furthermore, data from Statista (2021) reveals that young adults between the ages of 18-34 use Instagram the most. Pew Research Center (2018) additionally found that Instagram is most popular among women between the ages of 18-29. Lastly, we want to focus our study on Norway as there has been no previous research done around this subject before. Thereby, Norwegian women between the ages of 18-30 were identified as appropriate informants for our study.

Our estimated population to draw participants from is approximately 370.000 (SSB, n.d.). As this is a relatively large population, Cochran's formula was identified as appropriate to gain a reliable sample size while also minimizing random sampling error (Malhotra, 2010; Bartlett et al., 2001). Following this formula, the recommended confidence level is 95%, resulting in an associated critical value of 1,96 (Malhotra, 2010). It is a common practice to also apply a level of precision associated with a margin error of 5%. As we are unaware of the estimated sample proportion, we use as recommended 50% which is also the most conservative and allows the largest sample size (Bartlett et al., 2001). We found that a sample size of approximately 385 participants is appropriate for our study. The sample size calculation is as follows:

$$n = \frac{z^2 \times p(1-p)}{e^2} = \frac{1.96^2 \times 5(1-5)}{0.5^2} = 384.16 \approx 385$$

4.2.2 Pre-test

A small pre-test was conducted to examine if the questions for the main study were interpreted in the intended way and to reduce measurement errors (Reynolds, 1993). The questionnaire was answered by respondents within the sample criterion, who gave us valuable insights previous to publishing the main study.

Firstly, we received feedback on a minor typing error in the ad manipulations. This was corrected for the main study. Secondly, one respondent commented on the order of the questions after exposure to the ad. Because the happiness questions follow the ad exposure, the respondent misinterpreted the self-recognition question as she thought that it was related to the level of happiness expressed by the models in the ad. The order of the questions was considered. However, this misinterpretation was only made by one respondent, and we deemed it important for the dependent variable to come right after the exposure to the experimental condition. Thus, to control for maturation (Malohotra, 2010), the order was not changed.

Lastly, the meaning of the question “*I recognize myself in the ad*” was misinterpreted by several respondents. Some commented that they did not understand the intent of the question and were therefore unsure of how to answer it. We deemed this as critical as this might lead to accuracy of response errors and potential drop-outs. We evaluated if we should define the question more clearly by including “Did you recognize yourself with the *models* in the ad”. However, we concluded that this phrasing would be a leading question, which might cause biased responses. The question was therefore not changed.

4.2.3 Procedure

After receiving feedback from the pre-test, we proceeded to conduct the main online experiment. To collect our primary data, we used the online survey tool Qualtrics. Qualtrics allowed us to easily gather and export data for further analysis, and to distribute the experiment anonymously. An anonymous link was shared through social media platforms, specifically Facebook, LinkedIn, and Instagram. We shared the link to our network through our personal profiles. To reach an even larger audience, we posted the link on several social

media groups and encouraged our acquaintances and friends to share the link to their networks, in hopes of creating a snowball effect.

The sampling technique discussed is known as convenience sampling, which is a nonprobability sampling technique (Malhotra, 2010). Since respondents are selected based on their availability, it is noted that this might affect the external validity of the study. However, given money and time constraints and that this sampling technique can be used to gain insight (Malhotra, 2010), it is deemed appropriate for the study.

After receiving a sufficient number of respondents, we exported the data from Qualtrics to the statistical software SPSS and proceeded with data preparation.

4.2.4 Questionnaire

The complete questionnaire is presented in Appendix 2.

The questionnaire consisted of eight parts: introduction, experiment conditions (advertisement), subjective happiness, self-recognition, internalization, social media frequency, self-esteem and lastly, demographics. The survey length was kept to 5-6 minutes in order to decrease participant fatigue and drop-out rates.

In the introduction section, the respondents were informed about the purpose of the study and its expected duration. Here, information was given regarding confidentiality, and we emphasized that the study was for women located in Norway between ages 18-30. This was done to ensure respondents within our sampling criteria. To control for this further, the respondents had to answer the question “*Do you identify as a woman between the ages 18-30?*”, and only those who answered “*Yes*” were allowed to continue. We then asked for the participants to give their consent to participating in our study.

Following this, the respondents were randomly exposed to one of the three treatment conditions (see Appendix 1). Before exposure to the advertisement, the respondents were asked to study the ad thoroughly and we also informed them that the advertisement was fictitious and only constructed for this particular study. Ahead of exposure to the ad, a short text was provided to the respondents; “*Imagine yourself scrolling through Instagram and this advertisement pops up...*”, to put the experiment in a more realistic setting.

Right after exposure, the respondents were asked to self-report on their subjective happiness. The self-recognition question then followed, as the advertisement still needed to be somewhat on top of mind. The respondents were asked “*Did you recognize yourself in the advertisement you were just shown?*” and if they answered “*Yes*” or “*No*” they were asked to elaborate Why/Why not in an open-ended question. If they chose the option “*The ad did not include any models*” they were not asked to elaborate.

Thereafter, the section about internalization was presented, followed by social media frequency, self-esteem and lastly, demographics. The demographics questions included age, location, and occupation.

4.2.4.1 Ethical Considerations

To comply with the General Data Protection Regulation and Personal Data Act and BI Norwegian Business School’s guideline for privacy, the respondents were informed of the purpose of the research. As well as the intended use of the results, who would receive access to the information given, and that all data would be deleted after the research was concluded. Simultaneously, the introduction enhanced the survey to be anonymous, and no personal data was collected (such as IP address and name of respondents).

4.2.5 Measures

In the following section, the scales measuring the constructs of our variables are presented. To measure these constructs, we utilized scales used in previous research and made minor adjustments for them to fit the context of our study better.

4.2.5.1 Subjective Happiness

Subjective happiness was measured using the Subjective Happiness Scale created by Lyubomirsky & Lepper (1999). This is a measurement of a person's overall happiness, and it is a global subjective assessment of whether a person is happy or unhappy. Created not to overburden respondents or to harm the unidimensional construct of happiness, the scale consists of 4 items, measured on a seven-point Likert scale. The scale has high internal consistency and

reliability, and accurately measures the construct of subjective happiness (Lyubomirsky & Lepper, 1999).

4.2.5.2 *Self-Recognition*

Studies similar to our own include questions where respondents report on personal information such as weight, BMI, height, and identified ethnic group, to control for the effect on independent variables on dependent variables (e.g., Tiggemann & Anderberg, 2020; Diedrichs & Lee, 2011). Since this is considered highly personal and not usual in Norwegian practices, we considered that including such personal questions may result in survey drop-outs. However, we recognized the importance of how the respondents' own appearance might affect the outcome of how the advertisement conditions make them feel. For instance, if a respondent is similar to the models in the exclusive image, they might not be as affected as a respondent who looks nothing like the idealized models. Therefore, we opted for a question which somewhat captures this dimension. This was: “*Did you recognize yourself in the ad you were just shown*”, which allows us to measure if the respondent feels represented or not.

4.2.5.3 *Internalization*

To measure our moderator, the internalization-general subscale of the Sociocultural Attitudes Towards Appearance Questionnaire-3 (Thompson et al., 2004) was adopted (SATAQ-3). The scale measures how much an individual compares themselves to the images they see in media and how much they wish to look like them (Thompson et al., 2004). Thereby measuring how much the respondents internalize cultural beauty ideals. The scale consists of 9 items (e.g., “I compare my appearance to the appearance of people in magazines”) measured on a five-point Likert scale ranging from 1 (definitely disagree) to 5 (definitely agree). The scale has high reliability with 0.93 Cronbach’s α (Thompson et al., 2004).

The SATAQ-3’s scale involves 9 items, which could be viewed as overwhelming for the respondents. We therefore decided to reduce the number of items down to 5, in order to not overburden respondents and reduce drop-out rates (Reynolds, 1993). To decide which items to include we

examined the factor loadings of each item and included those with the highest loadings. The following 5 items were therefore included in our survey:

Figure 2. SATAQ-3 items

1. I compare my appearance of the appearance of TV and movie stars **.99/.88**
2. I compare my body to the body of TV and movie stars **.81/.89**
3. I compare my body to the body of people who appear in magazines **.71/.93**
4. I wish i looked like models in music videos **.72/.69**
5. I compare my appearance to the appearance of people in magazines **.71/.93**

Furthermore, for the scale to fit our study setting, we changed the wording of some of the questions and ended up with the following items:

Figure 3. Internalization items

1. I compare my appearance of the appearance of social media influencers
2. I compare my body to the body of social media influencers
3. I compare my body to the body of people who appear on social media
4. I wish i looked like the people i see on social media
5. I compare my appearance to the appearance of others on social media

4.2.5.4 Self-Esteem

To control for the effect of self-esteem on happiness, the Single-Item Self Esteem Scale (SISE) was utilized (Robins et al., 2001). This scale is an appropriate alternative to the well-known Rosenberg Self-Esteem Scale (RSE) (Rosenberg, 1965), which includes 10 items that measure more or less the same thing (Gray-Little et al., 1997; Robins et al., 2001). SISE is a single-item scale “*I have high self-esteem*”, measured on a seven-point Likert scale ranging from 1 (not very true of me) to 7 (very true of me). This scale is deemed as reliable and valid as the RSE scale and is therefore considered to be a practical alternative for adult samples (Robins et al., 2001).

4.2.4.5 Social Media Frequency

To control if frequent and consistent use of social media will affect the outcome of subjective happiness in a similar way as presented by deVries & deGraaf (2016), we measured how many years the respondents have used

Instagram and how many hours per day they use it. This was measured on a slider scale to allow the respondents to indicate their own perceived use by allowing for one decimal.

4.3 Validity and Reliability

In order for our results to be seen as scientific proof and that our study could be trusted and replicated it is crucial to secure validity and reliability (Saunders et al., 2009).

4.3.1 Validity

To ensure validity in our study, scales and measures proven to give valid results in previous research were utilized. Thus, ensuring that our constructs measure what they are intended to measure (Malhotra, 2010). Since we translated the scales, we included in the questionnaire and excluded items in the Sociocultural Attitudes Towards Appearance Questionnaire-3 scale (Thompson et al., 2004), we ensured the construct validity by conducting a factor analysis. This helps to validate that our scales work according to underlying theory (Malhotra, 2010).

To secure internal validity, a small pre-test was conducted. The questionnaire was sent to several people in order to limit the chance of respondents guessing the purpose of the study and thus adjust their answers accordingly. Additionally, since we included two control variables in our study, self-recognition, and social media frequency, we limit the influence of confounding variables, thereby enhancing the internal validity (Bhandari, 2021b).

To increase the external validity, the product used in our manipulated conditions was a general female product, where the body is often featured to show product benefits. Therefore, the results can easily be generalizable to other female products where the body is often featured in the advertisements. Furthermore, we distributed the questionnaire on multiple social media channels to reach a broader audience. This increases the external validity by having different groups of people participating in the study, thus being able to generalize the results to other settings (Malhotra, 2010).

4.3.2 Reliability

To reduce the potential for researcher error and researcher bias it is beneficial to utilize already defined and tested scales. By utilizing established scales in our study, we ensure reliability, which refers to the degree to which a scale yields consistent results if measurements are repeated (Malhotra, 2010).

For the adopted multi-item scales Subjective Happiness and Internalization, a factor analysis was performed to reduce the number of items to two respective constructs. To confirm that the two constructs were reliable, a reliability test was conducted. We used Cronbach's alpha as a reliability measure, and the rule of thumb is that it should be greater than 0.7 but not too close to 1 (Gripsrud et al., 2016). The Cronbach's alpha for the two constructs is $\alpha = .803$ and $\alpha = .911$, which indicates high levels of internal consistency for the scales.

Further, since the adopted scale for self-esteem is measured on a single-item scale, internal consistency reliability cannot be computed. However, Robins et al. (2001) performed a Heise procedure to estimate the test-retest reliability, which gave a score of .75, which indicates stability over time.

4.4 Data Cleaning

During a three-week period, 305 participated in our online experiment provided by Qualtrics Survey Software. Before proceeding with the analysis, we removed respondents who did not contribute to analytical value.

Out of the 305 respondents, 144 were deleted from our dataset. This was due to numerous missing values ($n=115$), rejection of consent ($n=5$), and not fitting the sampling criteria ($n=9$). Lastly, 15 respondents were removed due their response time being under 60 seconds. The mean response time was 5.43 minutes. Therefore, a response time under 60 seconds indicates that the respondent rushed through the survey without giving it enough consideration and time. Thus, we viewed these responses as invalid and decided to remove them from our dataset in order to secure meaningful data.

5.0 ANALYSIS AND RESULTS

In the following section we will perform several analyses based on the data we gathered from our online experiment. These analyses will help us to test the seven hypotheses previously stated. The following analyses will be performed: factor analysis, descriptive analysis, one-way analysis of variance, and regression analysis.

5.1 Participants statistics

To get a general idea of our participants, we examined the descriptive statistics (Table 1). After the data cleaning process, 161 participants were qualified for further analysis. Most of the participants were either 23 years old (n=31) or 24 years old (n=34). Additionally, 46% of the participants (n=75) lived in Oslo and were full-time students (n=112) or working part-time (n=58).

Table 1. Summary of Participants

Variable	N	%	Variable	N	%	Variable	N	%
Age			Location			Occupation status		
18	2	1.24	Agder	7	4.35	Student full-time	112	50.22
19	0	0	Innlandet	26	16.15	Student part-time	6	2.69
20	6	3.74	Møre og Romsdal	1	0.62	Working full-time	45	20.18
21	14	8.70	Nordland	2	1.24	Working part-time	58	26.01
22	18	11.18	Oslo	75	46.58	Unemployed	2	0.90
23	31	19.25	Rogaland	4	2.48			
24	34	21.12	Vestfold og Telemark	5	3.11			
25	22	13.66	Troms og Finnmark	3	1.86			
26	16	9.94	Trøndelag	8	4.97			
27	5	3.11	Vestland	8	4.97			
28	8	4.97	Viken	22	13.66			
29	2	1.24						
30	3	1.86						

5.2 Factor Analysis

A principal component analysis was conducted on the variables measured by more than one item, with the purpose of reducing our data and making the results easier to interpret (Malhotra, 2020). The variables that were included in this analysis were *Happiness* and *Internalization*. Since established scales were utilized, we had an indication of which items would define each factor. However, we reduced the number of items in the SATAQ-3's scale (measuring internalization) from 9 to 5 prior to the online experiment. The principal component analysis was therefore particularly important to confirm the construct validity. Before we conducted the analysis, we reverse-coded the fourth subjective happiness item (Appendix 2, Q10) as this scale runs in the

opposite direction (Malhotra, 2020). We set a fixed number of two factors and ran a confirmatory factor analysis (CFA).

To control for the correlation between our items, we used Bartlett’s test of Sphericity and Kaiser-MeyerOlkin test (KMO). Bartlett's test of Sphericity was significant ($p < .001$), meaning that the items are correlated as expected (Table 2). Further, the KMO measure of sampling adequacy showed a high value of .792, which indicates that a factor analysis is appropriate for the chosen items.

Table. 2 KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy. .792		
Bartlett's Test of Sphericity	Approx. Chi-Square	817.434
	df	36
	Sig.	<.001

After ensuring the correlation, a Principal Component Analysis (PCA) was conducted with the rotation method Varimax with Kaiser Normalization. The method was chosen since our objective was to determine the minimum number of factors that will represent the maximum variation in the data. Table 3 shows that the two factors have eigenvalues above 1 and explain 69% of the total variance.

Table. 3 Total Variance Explained

Component	Initial Eigenvalues		
	Total	% Of Variance	Cumulative %
1	3.832	42.581	
2	2.432	27.025	69.606

Further, Varimax rotation was chosen since it minimizes the number of items with high loadings on a factor, making the factors easier to distinguish (Malhotra, 2020). As expected, Table 4 shows that the happiness items load high on the happiness construct (Lyubomirsky & Lepper, 1999). Additionally, the internalization items have high factor loadings on the internalization construct, thereby confirming construct validity.

Table 4. Rotated Component Matrix

	Component	
	Internalization	Happiness
Happiness_1	-.072	.759
Happiness_2	-.019	.829
Happiness_3	-.036	.798
Happiness_4	.070	.792
Internalization_1	.798	-.061
Internalization_2	.877	-.056
Internalization_3	.900	-.019
Internalization_4	.846	-.089
Internalization_5	.882	-.039

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser

Normalization.

a. Rotation converged in 3 iterations.

To confirm reliability for the two constructs, a reliability test was performed. Since the scales show a Cronbach's alpha greater than 0.7 and not too close to 1 ($\alpha = .803, \alpha = .911$), they are confirmed to be reliable (Table 5). The number of items were therefore reduced into the two constructs defined by the Principle Component Analysis to use for further analysis.

Table. 5 Reliability statistics

Variable	Cronbach's Alpha	N of Items
Happiness	.803	4
Internalization	.911	5

5.3 Descriptive analysis by experiment condition

Based on which condition the participants were exposed to, we ran a descriptive analysis to get an overview of the outcomes of the experiment conditions. Out of the 161 participants, 55 were exposed to the exclusive image, 49 were exposed the inclusive image and 57 were exposed to the neutral image.

On average, as presented in Table 6, happiness scores lower for the *inclusive image condition* ($\mu = 14.928$) compared to the *exclusive image*

condition ($\mu = 15.414$) and the *control condition* ($\mu = 15.754$). Internalization shows the highest mean for the *inclusive image condition* ($\mu = 15.371$), whilst similar means for the two other conditions. Those exposed to the *exclusive image condition* show the lowest mean in self-esteem ($\mu = 3.850$), whilst the *inclusive image condition* shows a slightly lower mean ($\mu = 4.100$) than the *control condition* ($\mu = 4.180$). Further, all conditions have a mean below 2 hours per day in reported Instagram use, and have used the platform around 8 years on average.

Table 6 Descriptive Statistics

Condition	Variable	N	Mean	Std. Error	Std. Deviation
<i>Exclusive image</i>	Happiness	55	15.414	.414	3.072
	Internalization	55	15.025	.547	4.062
	Self-esteem	55	3.850	.181	1.340
	Social media day	55	1.734	.156	1.160
	Social media year	55	8.243	.230	1.712
<i>Inclusive image</i>	Happiness	49	14.928	.531	3.723
	Internalization	49	15.371	.576	4.036
	Self-esteem	49	4.100	.178	1.246
	Social media day	49	1.451	.1380	.966
	Social media year	49	8.404	.253	1.771
<i>Neutral image (control condition)</i>	Happiness	57	15.754	.530	4.000
	Internalization	57	15.035	.555	4.187
	Self-esteem	57	4.180	.200	1.513
	Social media day	57	1.551	.174	1.316
	Social media year	57	8.544	.215	1.626

Examining the self-recognition statistics, it is evident that most participants did not recognize themselves in the ads in total ($n = 102$). Looking further into this, the majority of participants exposed to the *exclusive image condition* did not recognize themselves in the ad ($n = 46$), compared to the *inclusive image* ($n = 28$) and the *neutral image* ($n = 28$). Contrary, the condition where most participants recognized themselves was in the *inclusive image condition* ($n = 21$). See Table 7.

Table 7. Self-recognition statistics

Condition	Yes	No	The ad did not include any models	Total
<i>Exclusive image</i>	9	46	0	55
<i>Inclusive image</i>	21	28	0	49
<i>Neutral image (control condition)</i>	6	28	23	57
Total	36	102	23	161

5.4 Hypotheses test

To test the main hypothesis in our research model, a one-way repeated measure analysis of variance (ANOVA) was performed.

H_{1a}: Reported subjective happiness is higher when women are exposed to inclusive images in social media advertising, compared to when they are exposed to exclusive images or neutral images.

H_{1b}: Reported subjective happiness is lower when women are exposed to exclusive images in social media advertising, compared to when they are exposed to inclusive images or neutral images.

H_{1c}: There is a difference in reported subjective happiness between groups who have been exposed to advertisements with exclusive images, inclusive images, and neutral images.

As seen in the descriptive analysis (Table 6), the difference in mean between the experiment conditions is small. By running the one-way ANOVA, it is evident that there is no significant effect on subjective happiness between the different image conditions (Table 8), as seen by the F-statistic ($F = .688, p = .504$). Therefore, no support is found for H_{1c} .

Table. 8 ANOVA

Happiness					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	18.030	2	9.015	.688	.504
Within Groups	2071.339	158	13.110		
Total	2089	160			

A post-hoc test was run to get more insight on the factor levels, since there is no significance found for the main effect. The Bonferroni test reveals that there is no significant difference between any of the image type treatments, as seen in the one-way ANOVA (Table 9). Therefore, we do not find statistical support for H_{1a} and H_{1b} . Hence, we cannot say with 95% confidence that exposure to the different image conditions has an effect on subjective happiness. However, we can see that the treatment with largest mean difference is between *Neutral image* and *Inclusive image* ($\mu = .82581, -.82581$). Nevertheless, this mean

difference is not significant ($p = .730$).

Table. 9 Multiple Comparisons
Dependent Variable: Happiness

Bonferroni					95% Confidence Interval	
(I) Image type	(J) Image type	Mean Difference (I-J)	Std. Error	Sig.	Lower Bound	Upper Bound
<i>Exclusive image</i>	Inclusive image	.481	.711	1.000	-1.236	2.206
	Neutral image	-.341	.684	1.000	-1.996	1.315
<i>Inclusive image</i>	Exclusive image	-.485	.711	1.000	-2.206	1.236
	Neutral image	-.826	.705	.730	-2.532	.881
<i>Neutral image</i>	Exclusive image	.341	.684	1.000	-1.315	1.996
	Inclusive image	.826	.705	.730	-.8810	2.532

5.5 Regression analysis

5.5.1 Regression Model 1

To test the respective interaction effect of self-esteem and internalization on subjective happiness, we proceeded to conduct a linear regression analysis on the following hypotheses:

H_{2a}: *High levels of internalization will lead to higher levels of subjective happiness when women are exposed to inclusive images, compared to when they are exposed to exclusive images or no models.*

H_{2b}: *High levels of internalization will lead to lower levels of subjective happiness when women are exposed to exclusive images, compared to when they are exposed to inclusive images or no models.*

H_{3a}: *Low self-esteem will strengthen the relationship between exposure to ad and subjective happiness.*

H_{3b}: *High self-esteem will weaken the relationship between exposure to ad and subjective happiness.*

Since some of the variables in our regression model are measured on different scales, we standardized the metric variables to ensure comparability (Malhotra, 2010). Thereafter, we created new variables for the interaction effects between internalization and image type, and self-esteem and image type. D1 and D2 in the dataset represent the dummy variables for the image type conditions.

If all independent variables in the regression model have a score of 0, the participants subjective happiness is positive ($\alpha = 15.571, p < .001$) (Table 10). By interpreting the coefficients, we can see that a participant who was exposed to the *exclusive image condition* (D1) scores -.025 lower in subjective happiness than those who were exposed to the *neutral image condition* ($\beta = -.025, p = .970$). Participants who were exposed to the *inclusive image condition* (D2) scores -.659 lower in subjective happiness compared to exposure of the *neutral image condition* ($\beta = -.659, p = .326$). However, these effects are not significant.

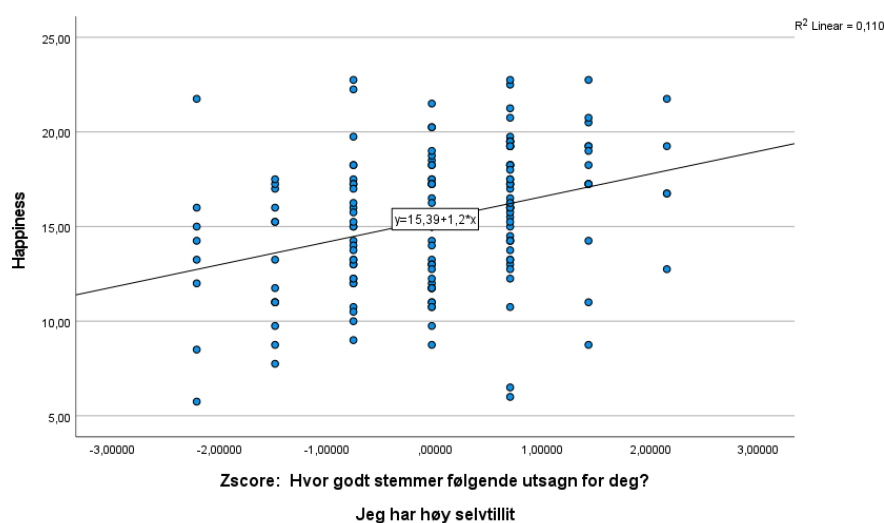
Further, the interaction effect between image type and internalization is positive for both image conditions, but non-significant ($\beta = .549, p = .454, \beta = .444, p = .508$). Thereby, no statistical support is found for H_{2a} and H_{2b} . Similarly, the interaction effect between image type and self esteem is negative for both image conditions compared to the neutral image, but the effect is not significant ($\beta = -.818, p = .261, \beta = -1.300, p = .060$). We therefore do not find statistical support for H_{3a} and H_{3b} .

Table. 10 Coefficient Estimation Regression Model 1

	Unstandardized B	Coefficients Std. Error	t	Sig.
<i>Constant</i>	15.571	.454	34.267	<.001
<i>D1</i>	-.025	.654	-.038	.970
<i>D2</i>	-.659	.668	-.986	.326
<i>Zscore: Self-esteem</i>	1.778	.417	4.264	<.001
<i>D1xSelfEsteem</i>	-.818	.725	-1.128	.261
<i>D2xSelfEsteem</i>	-1.300	.686	-1.894	.060
<i>Zscore (internalization)</i>	-.519	.447	-1.163	.247
<i>D1xInternalization</i>	.549	.732	.751	.454
<i>D2xInternalization</i>	.444	.669	.663	.508

However, we do find a significant main effect for self-esteem on subjective happiness. Where subjective happiness increases by 1.778 if self-esteem increases by 1 ($\beta = 1.778, p = < .001$). See Figure 4 for the relationship between self-esteem and subjective happiness.

Figure 4. Regression plot of self-esteem and subjective happiness.



Consequently, by self-esteem having a significant main effect on subjective happiness, the overall regression model is significant ($F = 3.368, p = .001$) (Table 11). Self-esteem explains 10,6% of the variance in subjective happiness ($Adj R^2 = .106$) (Table 12).

Table 11. ANOVA Model 1

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	314.565	8	39.321	3.368	.001 ^b
	Residual	1774.804	152	11.676		
	Total	2089.369	160			

Table. 12 Regression Model 1 Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.388 ^a	.151	.106	3.417

5.5.2 Regression Model 2

To control for the confounding effects in our research model, self-recognition in ad and social media frequency was included as control variables in the regression model through hierarchical regression. D3 and D4 in the dataset represent dummy variables for self-recognition in ad.

Adding the control variables to the model leads to an explained variance of 11,5% ($R^2 = .115$) (Table 13). However, the change statistics

reveal that adding the control variables does not lead to a significant change in explained variance in subjective happiness ($p = .245$).

Table. 13 Regression Model 2 Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change
						F Change	Df1	Df2	
1	.388 ^a	.151	.106	3.417	.151	3.368	8	152	.001
2	.425 ^b	.181	.115	3.400	.030	1.376	4	148	.245

Self-recognition in ad (D3) has a larger positive effect on subjective happiness than non-self-recognition in ad (D4) ($\beta = 1.967, \beta = .718$), but these effects are not significant ($p = .077, p = .449$) (Table 14). Similarly, social media frequency shows a positive but non-significant effect on subjective happiness ($\beta = .272, \beta = .060, p = .335, p = .832$). Therefore, we do not find statistical support for our control variables in the research model.

Table. 14 Coefficient Estimation Regression Model 2

	Unstandardized B	Coefficients Std. Error	t	Sig.
<i>Constant</i>	14.999	.714	21.002	<.001
<i>D1</i>	-.352	.763	-.461	.645
<i>D2</i>	-1.329	.789	-1.684	.094
<i>Zscore: Self-esteem</i>	1.701	.421	4.041	<.001
<i>D1xSelfEsteem</i>	-.700	.729	-.960	.339
<i>D2xSelfEsteem</i>	-1.200	.687	-1.746	.083
<i>Zscore (internalization)</i>	-.440	.448	-.983	.327
<i>D1xInternalization</i>	.508	.733	.692	.490
<i>D2xInternalization</i>	.265	.674	.394	.694
<i>D3</i>	1.976	1.104	1.781	.077
<i>D4</i>	.718	.946	.759	.449
<i>Zscore: SoMe Year</i>	.272	.281	.968	.335
<i>Zscore: SoMe Day</i>	.060	.279	.213	.832

6.0 SUMMARY OF RESULTS

The aim of our study was to investigate how exposure to different image conditions in social media advertising affects subjective happiness in young adult women. However, exposure to an exclusive image versus an inclusive image had no significant effect on subjective happiness (H_{1a}, H_{1b}, H_{1c}). Further, the moderating effects had insignificant results. We found no support for internalization or self-esteem having an effect on subjective happiness depending on the image type exposure ($H_{2a}, H_{2b}, H_{3a}, H_{3b}$). However, the results reveal a significant main effect of self-esteem on subjective happiness.

Table. 15 Summary of results

Hypotheses	Variables	Results
H_{1a}	Reported subjective happiness is higher when women are exposed to inclusive images in social media advertising, compared to when they are exposed to exclusive images or no models.	Not supported
H_{1b}	Reported subjective happiness is lower when women are exposed to exclusive images in social media advertising, compared to when they are exposed to inclusive images or no models.	Not supported
H_{1c}	There is a difference in reported subjective happiness between groups who have been exposed to advertisements with exclusive images, inclusive images, and no models	Not supported
H_{2a}	High levels of internalization will lead to higher levels of subjective happiness when women are exposed to inclusive images, compared to when they are exposed to exclusive images or no models.	Not supported
H_{2b}	High levels of internalization will lead to lower levels of subjective happiness when women are exposed to exclusive images, compared to when they are exposed to inclusive images or no models	Not supported
H_{3a}	Low self-esteem will strengthen the relationship between exposure to ad and subjective happiness	Not supported
H_{3b}	High self-esteem will weaken the relationship between exposure to ad and subjective happiness	Not supported

7.0 CODING OF OPEN-ENDED QUESTION

In order to identify the reasons behind the participants' reported self-recognition, we analyzed the open-ended question related to the variable (Appendix 2, Q12). When examining the answers, we recognized a pattern of how the different participants interpreted the question. We have therefore distinguished the answers in three different categories (1) Appearance, (2) Product/ad and (3) Misinterpretation. Since the research model is primarily focused on different elements relating to appearance, category (1) Appearance is the most essential to consider. To further analyze the answers, we divided the statements into which condition the participants had been exposed to and if they answered “Yes”, “No”, or “*The ad did not include any models*” in Q11 (Appendix 2). Participants who answered the third option skipped the open-ended question. An overview of the statements is presented in Appendix 3.

7.1 Exclusive image and self-recognition

When responding “Yes” to Q11, participants who were exposed to the exclusive image condition, similarly noted that they identified with the slim and nordic looks of the models in the ad. On the contrary, participants who responded “No” to Q11 commented on the lack of diversity in the ad and that the models represent an unrealistic image. For example: “*It shows unattainable ideals that are easy to compare yourself to. And this therefore affects self-esteem*”. Many also noted that they did not identify with the body type in this image, for example: “*I am not as fit and skinny as these models*”.

For the category (2) Product/ad, participants who answered both “No” and “Yes” to Q11 described that they generally did not use body lotion or that they were interested in trying the body lotion. For example: “*This is not a product for me*” and “*Because I want a product that is clean, natural and fragrance free*”.

7.2 Inclusive image and self-recognition

When responding “Yes” to Q11, participants who were exposed to the inclusive image condition noted that the models represented multiple ethnicities and body types. For example: “*Different women in the photo:*

different body types/figures/skin color, therefore a bit easier to recognize yourself, especially in regard to body type". This garnered more positive reactions compared to the exclusive image condition, as seen by statements such as: *"It is nice to see different body types"*.

However, among those who responded "No" to Q11, the majority expressed that their body type did not look similar to the models. Some also expressed negativity regarding this, as seen by: *"I don't like ads that promote unhealthy lifestyles"* and *"I am white, skinny, and medium tall. I feel like many ads that include diversity focus too much on including all ethnicities, and people who are fat (bigger than most). And not us who are a normal size xs/s"*.

Additionally, we found that some participants who responded "No" did in fact recognize themselves in the ad but wished not to be associated with the models. For example: *"Possibly, but I don't want to recognize myself as a plus-size model"* and *"Maybe I'm not happy with my own body and I therefore did not wish to see the similarities between our bodies"*.

For category (2) Product/ad, participants described that they either did not use body lotion or that the marketing in the ad did not appeal to them. For example: *"I am not interested in this type of product, and I do not care what the models look like"* and *"Not an ad that appeals to me as a consumer, seemed a bit fake and intrusive"*. It is noted that these types of statements occurred more when the participants had been exposed to the inclusive image condition compared to the exclusive image conditions ($n = 12, n = 3$).

7.3 Neutral image and self-recognition

Although we as researchers did not intend for participants who had been exposed to the neutral image to answer this question, it garnered some responses, nevertheless. The participants generally made comments about the product (body lotion), the marketing elements, and the message in the ad. For example, as seen by statements such as: *"Something I could have bought"*.

As this image only displayed the body lotion, many of the participants misinterpreted the question ($n = 32$), as seen by *"Body lotion does not reflect me as a person very well"*.

8.0 GENERAL DISCUSSION

The study conducted provides insight on how social media advertising affects young Norwegian women's subjective happiness. The study was inspired by the clear shift in imagery in advertising, where many brands have changed from using stereotypical “Victoria Secret models” to now including all body types, skin colors and in general, diverse models. The aim was to examine if this change in advertising image had an effect on young women's subjective well-being and happiness. Based on previous studies, internalization, self-esteem, self-recognition, and social media frequency was identified as important factors for further investigating in the relationship between exposure to advertising imagery and subjective happiness.

The following section discusses the results and findings from our analyses, with the aim to answer the research question: *how inclusive versus exclusive images in social media advertising affects subjective happiness in young adult women.*

8.1 Exclusive versus Inclusive Image

Given previous research on similar themes, a surprising finding was the insignificant effect of exposure to ad imagery on subjective happiness. Even though there is substantial evidence for the effect of idealized images versus realistic images on women, this effect has often been measured on body image (see meta-analyses Grabe et al., 2008; Groesz et al., 2002). Since body image is associated with women’s well-being (Diener et al., 1995; Donaghue, 2009; Stokes & Frederick-Recascino, 2003; Swami et al., 2015), it was hypothesized that the effect of different images would be significant on subjective happiness as well. Particularly since, as stated throughout this study, body image is highly embedded in a women's life compared to the opposite sex (Cash et al., 2004). However, since no significant direct effect was found between different ad imagery conditions and subjective happiness, it can be argued that an inclusion of body image as a mediator in the research model would have garnered similar results as previous studies. It is therefore possible, as our results suggest, that exposure to different images in ads does not alone affect subjective happiness, but rather through the mediation of body image.

Additionally, a possible explanation for our findings is that we discovered a wide variety of reactions to the different ad manipulations in the open-ended question. Contrary to what we hypothesized, an inclusive image of diverse models did not always result in positive reactions. For example, some who were exposed to an inclusive image elaborated that they did not wish to associate themselves with plus sized models because they were not happy with their own bodies. Being exposed to plus sized models might then have led participants to report lower subjective happiness. Furthermore, some elaborated that they did not like promotion of unhealthy lifestyles, and that they did not feel included in diverse advertising because they identified as a size extra small. We found this interesting as the inclusive ad featured models with sizes ranging from extra small to extra-large. Looking at both social identity theory and social comparison theory (Festinger, 1954; Tajfel, 1978), it seems like these participants evaluated the inclusive image as an outgroup with unfavorable characteristics. Thereby, not wanting to compare themselves with this outgroup in order to evaluate themselves positively and remain a positive self-concept. With the increase of body positivity and self-love on social media (de los Reyes, 2020), we found this interesting. However, considering that shift in advertising imagery is fairly recent, the acceptance of non-idealized images might not be widely adopted yet. This was also seen by comments such as “*These are women with normal bodies*” when participants had been exposed to the exclusive image condition.

Even though the image conditions procured some expected reactions, it seems like the perception of inclusivity versus exclusivity is very individual and varying. It is then plausible that this variation affected the significance of the results as well.

8.2 Moderating Effect of Internalization

Diedrichs & Lee (2011) found that internalization was a strong moderator for women when investigating body image in advertising using no models, thin models, and average-size models. Taking inspiration from this, we hypothesized that internalization would affect the relationship between ad imagery conditions and subjective happiness in a similar way. Yet, we

discovered a positive but non-significant interaction effect between ad imagery and internalization across all conditions.

With the previous insignificant findings of the main effect of ad imagery conditions, these results were not surprising. However, when internalization increases, participants exposed to the exclusive image predicts a higher increase in subjective happiness ($\beta = .549$), compared to when exposed to the inclusive image ($\beta = .444$). In light of social comparison theory (Richins, 1995), these findings are rather surprising. Richins (1995) suggests that exposure to idealized images leads consumers to compare themselves to unrealistic standards, which often leads to discontent. Additionally, Dittmar & Howard (2004a, 2004b) and Halliwell et al (2005) found a similar moderating effect. Here, women who reported high internalization had a stronger negative effect on body image after exposure to advertising with thin models. Thus, we predicted that the effect of internalization and exposure to the exclusive image condition (H2b) would lead to a decrease in subjective happiness in a similar manner.

However, when examining the open-ended question, several participants expressed that they looked similar to the models presented in the exclusive ad condition. Considering this, a possible explanation for the finding is that when exposed to the exclusive ad, participants who looked similar to the models internalized the idealized image in a positive way. Thereby, increasing their subjective happiness, instead of decreasing it as we expected.

Just as for the main effect of exclusive versus inclusive imagery, another explanation could be that internalization has previously been tested against body image related dependent variables (e.g., body appreciation). If body image had been included as a mediator, we might have found statistical support for internalization affecting the relationship between ad imagery and subjective happiness.

8.3 Moderating Effect of Self-Esteem

As previous studies state (Grabe et al., 2008; Groesz et al., 2002), the documented effects on idealized images versus realistic images on women's body image is stronger under certain conditions. Especially in regard to self-

esteem, as it has previously been found to be one of the most correlated variables with happiness (DeNeve & Cooper, 1998) and a predictor for subjective well-being. Following this, we hypothesized that self-esteem would have a moderating effect on the relationship between ad imagery conditions and subjective happiness. However, our predictions were not statistically supported (H3a,H3b).

Since the main effect of ad imagery on subjective happiness was not found, it is not surprising that the interaction effect of ad imagery and self-esteem was not supported. Nonetheless, surprisingly, the interaction effect of the inclusive image and self-esteem had a larger negative effect on subjective happiness ($\beta = -1.300$), compared to the exclusive image ($\beta = -.818$). Given the coding of the open-ended question, we interpret this being due to some participants not wanting to associate their own appearance with the inclusive models. Similarly, in line with social identity theory and social comparison theory (Festinger, 1954; Tajfel, 1978), it might have led to a stronger negative effect when comparing their own appearance with an outgroup they view unfavorably. Conversely, the negative effect is also found between the exclusive ad and self-esteem, possibly because participants compared themselves to an idealized image which they found difficult to attain.

Despite the moderating effect being insignificant, we discovered that participants who were exposed to the exclusive image condition reported a lower mean in self-esteem ($\mu = 3.850$) compared to inclusive image condition ($\mu = 4.100$) and neutral image condition ($\mu = 4.180$). Although these differences are minor, the findings support the previous literature on self-esteem's importance in body-image and well-being research.

Furthermore, self-esteem by itself was the only significant variable in our research model. Correspondingly with other studies (Cheng & Furnham, 2003) we discovered that self-esteem has a direct main effect on subjective happiness, and accounts for 10.6% of the variance in our dependent variable. Thereby confirming that self-esteem is an important factor to consider when examining the subject of happiness.

8.4 The Effect of Self-Recognition in ad

Since studies similar to our own included weight, BMI, height, and ethnic group to control for the outcome of the dependent variable (e.g., Tiggemann & Anderberg, 2020; Diedrichs & Lee, 2011), we wanted to examine if a self-recognition factor could affect the outcome of subjective happiness. As we expected, self-recognition in an ad imagery had a larger positive effect on subjective happiness compared to no self-recognition ($\beta = 1.967, \beta = .718$). However, neither of these effects were significant. One explanation for this might be the operationalization of the self-recognition variable in the questionnaire.

As the pre-test revealed, the question “*Did you recognize yourself in the advertisement you were just shown?*” was not always interpreted in the intended way. Since we kept the question due to concerns of it being too leading, it somewhat affected the results. The coding of the open-ended question disclosed that this was true. For example, 32 participants elaborated on the open-ended question after exposure to the neutral image condition. The intent was for them to choose “*The ad did not include any models*” in Q11. Additionally, 12 participants who were exposed to the other two conditions described that they did not understand the question. It is then possible that the operationalization of the question affected the accuracy of this variable, thereby contributing to a non-significant result.

In other studies, Tiggemann & Anderberg (2020) found that viewing realistic images had positive benefits in a slightly overweight sample. Diedrichs & Lee (2011) also found that BMI is significantly associated with women’s body image. The personal information the participants gave in these studies differ from our self-recognition variable, which might be a reason for our differing results as well.

Although self-recognition was not a significant control variable, a valuable observation is that more participants recognized themselves in the inclusive ad compared to the exclusive ad. Even though the open-ended question sparked different reactions, based on the self-recognition statistics (see Table 7), it seems like the inclusive ad was more representative for the participants. Given that representation can lead to an increase in self-esteem (Rivadeneyra et al., 2007; Martins & Harrison, 2012), this is considered as a

valuable finding. Furthermore, another interesting find is that more participants focused on the product rather than the models when they had been exposed to the inclusive ad. This could be because the models in the exclusive ad had more salience to the participant due to the idealized characteristics. According to social cognitive theory, such images are then prioritized when a person evaluates themselves (Bandura, 2001). Similarly, it is then possible that the exclusive image led to more social comparison (Richins, 1995). Thereby, suggesting these participants focused less on the product.

8.5 The Effect of Social Media Frequency

Our prediction that frequent and consistent use of social media would affect the outcome of the relationship between ad imagery exposure and subjective happiness was not statistically true in our study. deVries & deGraaf (2016) discovered that consistent use of social media over time increases negative body concerns and associations in both men and women. Specifically on Instagram, where consumers are exposed to frequent appearance-focused content. As body concerns are known to affect subjective well-being (deVries & deGraaf, 2016) we were expecting to see that Instagram frequency (daily and yearly) would have a similar effect on subjective happiness. However, we found no statistical evidence of a similar effect. A possible explanation for this is that when respondents self-reported their social media use it did not account for the real effect of consistent social media use over time.

8.6 Managerial Implications

Our study explores the broad field of research within well-being and its connection to the exposure of images in media. By incorporating the change from idealized imagery to realistic imagery in advertising, we provide a foundation to study how consumers' subjective happiness is affected by the new practices used in advertising and branding. As the effect of imagery used on social media and in advertising has gotten a lot of attention the last couple of years, it is important for marketers to comprehend how to navigate new expectations demanded by consumers. Rather than readjusting marketing elements after receiving criticism, marketers should implement careful

consideration of imagery before going public with campaigns. Looking at Victoria Secret as an example, a readjusting might be hard to achieve once consumers have developed a certain brand image in their minds. Similarly, if participants had been exposed to both ad imagery conditions, they might have found it strange as they represent two different brand identities. Therefore, careful consideration is particularly important to achieve consistency across all consumer touch points.

Even though we did not find statistical support for our research model, we discovered that exclusive ad imagery can lead to lower self-esteem. The coding of the open-ended question also revealed that many participants thought that the exclusive ad represented an image which was difficult to attain. It is therefore essential for marketers to acknowledge and understand that their practices can have the potential to shape beauty and sociocultural standards in society. Rather than perpetrating unattainable beauty ideals which can be harmful, marketers should opt for making a positive impact. As our study discovered, most participants recognized themselves in the inclusive imagery. Suggesting that this image was more representative for the sample. Nevertheless, the variation in reactions to both the inclusive imagery and the exclusive imagery demonstrates how difficult it can be for a marketer to always get it right. It is therefore important for marketers to include more than one type of appearance ideal to achieve a greater level of diversity. Although the choice of imagery for a marketer is relatively subjective, it is clear that consumers take notice of what image is used. Given that representation can lead to an increase in self-esteem (Rivadeneira et al., 2007; Martins & Harrison, 2012), it is a valuable notion for marketers to consider.

9.0 LIMITATIONS AND FUTURE RESEARCH

The following sections will discuss the limitations connected to our study and provide valuable insights and recommendations for future research studying the relationship between ad imagery and subjective happiness.

9.1 Limitations

This study has potential limitations given the time frame, practical circumstances, and selection of participants. First of all, happiness is a broad and elusive concept which can be difficult to measure in one instance. Even though established scales were used to measure subjective happiness, it might be difficult to capture the true meaning of happiness in a research environment. Additionally, the study only examined one ad exposure per experimental group, which might not represent the realistic effect of advertising imagery as consumers accumulate these exposures over time. Given the practical time frame limitations we had, we were not able to examine the long term effect.

We tried to make the experimental conditions as true as possible to a real Instagram advertisement by using marketing elements which are featured on the platform. However, since the experimental conditions were set in an artificial setting, it might be hard for participants to view the ad exposures authentically. This might have affected ecological validity, making it difficult to generalize for real exposure situations. Furthermore, since the experiment was conducted online, we were not able to control for environmental factors which might have affected responses. Thereby potentially threatening the internal validity of the study.

Another limitation in our study is the sampling method used. Due to restrictions in resources and time, convenience sampling was utilized to collect respondents through social media. Although this sampling technique is not representative for the defined population, it can be valuable for gaining insight and generating hypotheses (Malhotra, 2010). Yet, the findings from this study can not be generalized for all young women in Norway.

Further, another limitation in our study is the operationalization of the self-recognition construct which led to sources of error in the results. This weakened the construct validity as the question did not always measure what it intended to measure, ultimately leading to response error (Malhotra, 2010). Consequently, this led to somewhat unreliable statistical results for this control variable.

9.2 Future Research

Happiness and well-being have been frequently discussed in body image research, and in relation to how exposure to images can have both positive and negative psychological consequences. We therefore attempted to link these findings to the construct of subjective happiness. It is clear that adjustments need to be made to our current research model. Given the relevancy and potential impact of this topic, it is an area that needs further research.

As we discovered, the implementation of body image as a mediator would most likely give a more realistic view of the relationship between ad imagery and happiness. We therefore recommend future research to expand our current research model by including body image as a mediator to further investigate the relationship.

Continuously, to get a more realistic effect of ad exposure on happiness, a longitude study should be evaluated in order to get more reliable results that mirrors reality. Subsequently, this should also include several ad exposures with similar imagery for each experimental group. By including repeated exposure, we believe a more realistic effect on happiness can be attained.

The current study found that self-recognition in inclusive imagery might not always result in higher subjective happiness. It could therefore be interesting to further investigate if positive and negative attitudes of self-recognition result in different outcomes in happiness. Furthermore, since we discovered that many recognized themselves in the exclusive ad and reported high subjective happiness, it could also be interesting to divide the sample into homogenous groups based on appearance. One could thereby investigate if the homogenous groups have similar behavior and reactions to the advertising imagery. Thus, accounting for the variation in the reactions to the different ad imagery conditions.

By our recommendations for future research, we believe that the research question “*how inclusive versus exclusive images in social media advertising affects subjective happiness in young adult women*” could be answered more definitively.

10.0 CONCLUSION

By interpreting the results of our study, it is clear that we did not find statistical support for our research model. However, important observations were made, and the coding of the open-ended question revealed many valuable findings from our sample regarding our research question. As it seems, both an exclusive image and an inclusive image sparks numerous different reactions amongst young women in Norway. Particularly, the inclusive image garnered several positive reactions amongst those who could recognize themselves with the models. Alongside some negative reactions amongst those who did not like to see plus sized women in advertising for various reasons. Additionally, as expected, the majority of comments on the exclusive image was about the lack of diversity, but we also noticed a notable amount who identified with the idealized image. Nevertheless, the image conditions did not have an effect on young women's subjective happiness.

Moreover, happiness is a broad and elusive concept which includes many contributing factors. As we found, self-esteem is one of the important contributors, explaining 10.6% of the variation in subjective happiness. Nonetheless, it is evident that there are other factors, such as upbringing, family, and friends, that were not considered in our research model. Furthermore, it is evident that neither an exclusive ad nor an inclusive ad has a strong enough effect at a one-time exposure for it to significantly affect young women's subjective happiness. However, with an inclusion of body image as a mediator measured over time, we believe a significant effect can be achieved.

The field of happiness will always be interesting to explore. Particularly, in light of social justice movements that have left its mark on marketing practices and thereby its potential to affect consumers. Ultimately, given the impact sociocultural beauty ideals can have on women, we believe that the shift in imagery we observe in social media advertising is something that is worth investing further. Using our study as a foundation.

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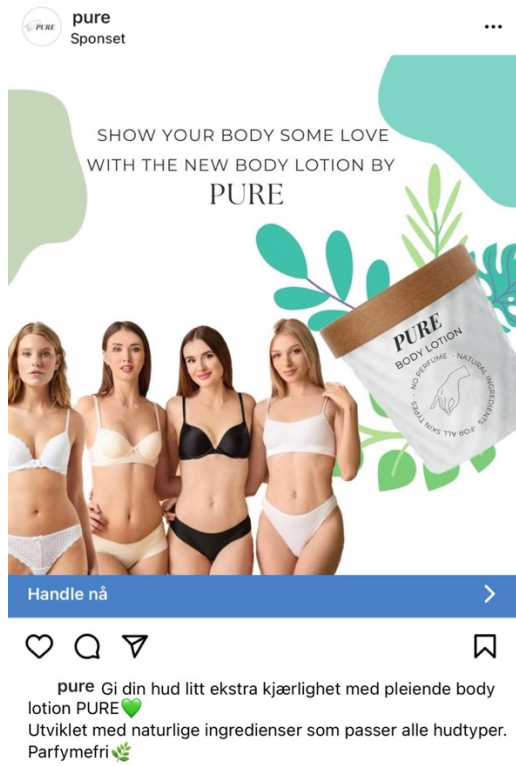
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Appendices

Appendix 1

Ad manipulations

a.



The advertisement is a Facebook post for 'pure Sponset'. It features a central image of four women in bikinis standing in a row, with a large white jar of 'PURE BODY LOTION' in the foreground. The jar has a brown lid and a label that reads 'PURE BODY LOTION' and '100% PARFUM - NATURLIGE INGREDIENSER FOR ALL SKINTYPER'. The background of the image is white with green leaf graphics. Text on the image reads: 'SHOW YOUR BODY SOME LOVE WITH THE NEW BODY LOTION BY PURE'. Below the image is a blue 'Handle nå' button with a right arrow. Underneath the button are icons for heart, comment, share, and bookmark. The caption below the post reads: 'pure Gi din hud litt ekstra kjærighet med pleiende body lotion PURE ❤️ Utviklet med naturlige ingredienser som passer alle hudtyper. Parfymefri 🌿'.

pure Sponset

SHOW YOUR BODY SOME LOVE
WITH THE NEW BODY LOTION BY
PURE

pure
BODY LOTION
100% PARFUM - NATURLIGE INGREDIENSER
FOR ALL SKINTYPER

Handle nå

pure Gi din hud litt ekstra kjærighet med pleiende body lotion PURE ❤️
Utviklet med naturlige ingredienser som passer alle hudtyper.
Parfymefri 🌿

b.

 pure
Sponset

SHOW YOUR BODY SOME LOVE
WITH THE NEW BODY LOTION BY
PURE




Handle nå >

🤍 🔍 🗑️ 📌

pure Gi din hud litt ekstra kjærlighet med pleiende body lotion PURE 🍀
Utviklet med naturlige ingredienser som passer alle hudtyper.
Parfymefri 🌿

c.

 pure
Sponset

SHOW YOUR BODY SOME LOVE
WITH THE NEW BODY LOTION BY
PURE



Handle nå >

🤍 🔍 🗑️ 📌

pure Gi din hud litt ekstra kjærlighet med pleiende body lotion PURE 🍀
Utviklet med naturlige ingredienser som passer alle hudtyper.
Parfymefri 🌿

Appendix 2

Questionnaire

Introduction and description

Kjære respondent,

Tusen takk for at du deltar i denne spørreundersøkelsen. I forbindelse med vår masteroppgave i Strategisk Markedsføringsledelse ved Handelshøyskolen BI ønsker vi å undersøke hvordan reklame i sosiale medier påvirker forbrukere.

Det vil ta ca. 5 minutter å gjennomføre denne undersøkelsen.

Din deltakelse i denne undersøkelsen er frivillig og helt anonym, du kan derfor velge å trekke deg ut av undersøkelsen når som helst underveis.

All data vil bli behandlet i henhold til GDPR lovverket. Dataen vil bli lagret i en Qualtrics database og er kun tilgjengelig for de som står ansvarlig for denne undersøkelsen.

Dersom du identifiserer deg som en kvinne og er mellom 18-30 år, setter vi utrolig stor pris på at du deltar i denne undersøkelsen.

På forhånd takk!

Block 1 - Consent

Q1

Samtykker du til å delta i denne undersøkelsen?

- Ja, jeg samtykker
- Nei, jeg samtykker ikke

Block 2 – Sampling Criteria

Q2

Identifiserer du deg som en kvinne og er mellom alderen 18-30?

- Ja
- Nei

Block 3: Description of experiment

Q3

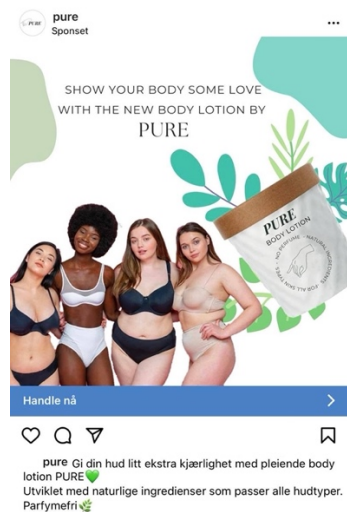
Du vil nå bli eksponert for en instagram annonse. Denne annonsen er fiktiv og utformet kun i forbindelse med denne masteroppgaven.

Vi anbefaler deg å bruke god tid til å studere annonsen før du går videre i undersøkelsen.

Block 4: Ad exposures

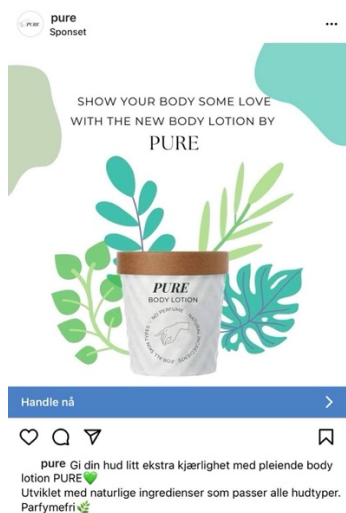
Q4

Du blar på Instagram og kommer over denne annonsen...



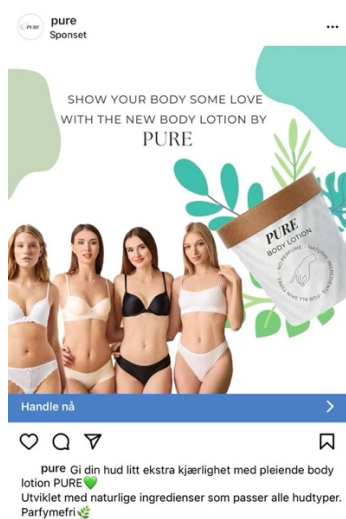
Q5

Du blar på Instagram og kommer over denne annonsen...



Q6

Du blar på Instagram og kommer over denne annonsen...



Block 6: Subjective Happiness

Q7

For de følgende utsagn, vennligst svar det du føler beskriver deg best.

Generelt anser jeg meg selv som:

En svært ulykkelig person

1

2

3

4

5

6

En svært lykkelig person

7

Q8

Sammenlignet med jevnaldrende, anser jeg meg selv som:

Mindre lykkelig							Mer lykkelig
1	2	3	4	5	6	7	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Q9

Noen mennesker er generelt veldig lykkelige. De nyter livet til tross for ting som skjer og får mest mulig ut av livet. I hvilken grad beskriver denne personlighetstypen deg?

Ikke i det hele tatt							Svært godt
1	2	3	4	5	6	7	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Q10

Noen mennesker er generelt veldig ulykkelige. Selv om de ikke er deprimerte så virker de aldri så lykkelige som de kan være. I hvilken grad beskriver denne personlighetstypen deg?

Ikke i det hele tatt							Svært godt
1	2	3	4	5	6	7	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Block 7: Self-recognition

Q11

Gjenkjente du deg selv i annonsen du akkurat ble vist?

- Ja
- Nei
- Annonsen inneholdt ingen modeller

Q12

Vennligst forklar hvorfor/hvorfor ikke du gjenkjente deg selv i annonsen.

Block 8: Internalization

Q13

Følgende utsagn kan oppleves relativt like, vennligst svar så godt du kan og bemerk forskjellene.

*Med SoMe mener vi sosiale medier

	Svært uenig	Noe uenig	Verken enig eller uenig	Noe enig	Svært enig
Jeg skulle ønske jeg så ut som andre jeg ser i SoMe	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Jeg sammenligner utseende mitt med utseende til andre på SoMe	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Jeg sammenligner kroppen min med kroppene til andre på SoMe	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Jeg sammenligner mitt utseende med utseende til influencere	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Jeg sammenligner kroppen min med kroppen til influencere	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Block 9: Self-esteem

Q14

Hvor godt stemmer følgende utsagn for deg?

Jeg har høy selvtillit

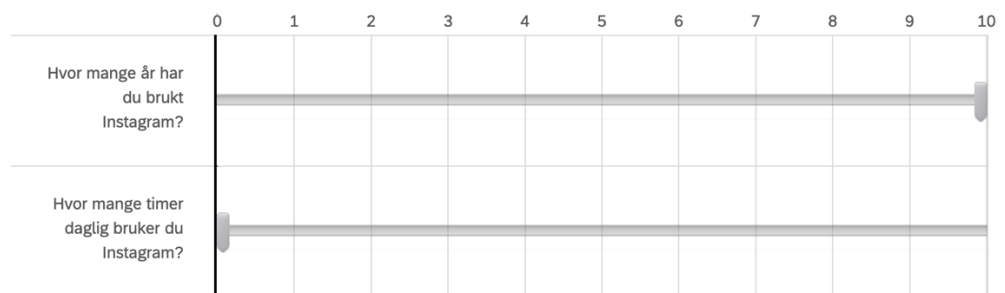
Ikke veldig sant for meg Veldig sant for meg

1	2	3	4	5	6	7
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Block 10: Social media frequency

Q15

Vennligst angi hvordan du bruker plattformen Instagram



Block 11: Descriptives

Q16

Hvor gammel er du?

*Vennligst oppgi kun tall.

Q17

Hva beskriver din livssituasjon best?

*Mulig å velge flere alternativer

- Heltid student
- Deltid student
- Jobber heltid
- Jobber deltid
- Arbeidsledig

Q18

Hvilket fylke bor du i?

- Agder
- Innlandet
- Møre og Romsdal
- Nordland
- Oslo
- Rogaland
- Vestfold og Telemark
- Troms og Finnmark
- Trøndelag
- Vestland
- Viken

End of survey

We thank you for your time spent taking this survey.

Your response has been recorded.

Appendix 3

Coding of open-ended question

EXCLUSIVE IMAGE

Yes = recognized themselves

1) Appearance

1. Skjønner ikke helt hva som skal antydes her. Hvis det gjelder fysisk utseende, så ja. Men jeg er ikke spesielt opptatt av disse tingene, mener at bilde på annonsen samsvarer med produktet som skulle selges.
 - I don't really understand what is to be suggested here. In regards to physical appearance, then yes. But I am not particularly interested in these things, I think the ad matches with the product that was advertised

2. Skjønner ikke helt spørsmålet?? Men kjente meg litt igjen, ettersom jeg er en ung, hvit kvinne. Og relativt slank.
 - I don't really understand the question?? But I did recognize myself a little as I am a young, white girl. And quite skinny.

3. Fordi det var jenter som er som meg
 - Because they were girls, and i am a girl

4. Jentene hadde ganske nordisk utseende, blonde og slanke.
 - The girls had a very nordic appearance, blonde and skinny

5. Tynn kropp
 - Thin body

6. Fordi det er kvinner med vanlige kropper
 - Because it is women with normal bodies

7. Alder, kropp, lotion
 - Age, body and lotion

2) Product/ad

1. Fordi jeg ønsker et produkt som er rent, naturlig og parfymefritt.
 - Because I want a product that is clean, natural and fragrance free.

1. Føler jeg kunne brukt kremen
 - I think i would use this cream

3) Misinterpretation

No = Did NOT recognize themselves

1) Appearance

1. Gjenkjente meg ikke fordi modellene hadde akkurat lik kroppstype, en kroppstype som jeg ikke har
 - I did not recognize myself because the models had the same body type, a body type that i don't have

2. Jeg har ikke en lik kroppsform som dem i annonsen har.
 - I do not have a similar body type as the models in the ad

3. Jeg gjenkjente meg ikke i annonsen da modellene er langt utenfor min kroppstype. I tillegg reklamerer annonsen for mangfold, noe som ikke gjenspeiler seg i ulike hudtyper, arr, uren hud, ulike teksturer osv.
 - I did not recognize myself in the ad because the models are way out of my body type. Additionally, the advertisement advertises for diversity, which is not reflected in different skin types, scars, acne, different textures etc.

4. Fordi det var modeller på annonsen
 - Because the ad included models

5. Lite mangfold
 - No diversity

6. Rent utseende, hud og alt. Viser noe som er vanskelig å få til
 - Clean appearance, skin and everything. Shows something that is difficult to obtain

7. Ser ikke sånn ut på noen områder.
 - I do not look like this in any way

8. Lite variasjon på kropp
 - No variation in body

9. Manglet mangfold
 - Lack of diversity

10. Jeg ser ikke ut som modellene
 - I do not look like the models

11. Alle var hvite
 - They were all white

12. Følte ikke noe relevanse til modellene på bilde
 - Did not feel any relation to the models in the photo

13. Lignet ikke på meg
 - Did not look like me

14. Kvinnene var alle slanke, og hadde perfekt hud og var veldig pene
 - The women were all skinny, and had perfect skin and very beautiful

15. Fordi det var ikke bilder av kvinner jeg identifiserer meg med
 - Because it was photos of women i do not identify myself with

16. Modellene var vakre og tynne og jeg er stor og stygg
 - The models were beautiful and skinny, i am fat and ugly

17. De hadde veldig lite representasjon. Kun fire hvite, tynne jenter med kroppen som anses som standard. Dessverre er de fleste reklamebyråer lite inklusiv, som den fiktive annonsen
 - The models showed no diversity. Only four white, skinny girls with a body that is considered normal. Unfortunately the majority of advertising agencies are not very inclusive, just as this fictive ad..

18. Ikke like veltrent og slank som modellene
 - I am not as fit and skinny as the models

19. Den viser uoppnåelige idealer, som det er lett å sammenligne seg med. Og som derfor påvirker selvfølelsen
 - The ad shows unattainable ideals, which it is easy to compare oneself with. And who thereby, affect self-esteem.

20. Ser ikke sånn ut. Er ikke så «tynn»
 - I don't look like them. I am not that "skinny"

21. Alle damene var veldig like og representerte ikke hvordan min (de fleste) kropper, hudfarger osv ser ut

- The girls were very similar and did not represent how my (and most) body, skin color etc. looks like

22. Ulik kroppstype

- Different body type

23. Er ikke SÅ tynn som det - det er de færreste :-)

- I am not THAT skinny - most people aren't

24. Utseende til modellene

- The models appearance

25. Ingen av modellene lignet særlig på meg, annet enn i hudfarge.

- None of the models looked like me, other than their skin color.

26. Fordi jeg er en L ikke en XS/S

- Because i am a L not an XS/S

27. Kroppsvekt

- Bodyweight

28. Ingen av dem så ut som meg og Ville ikke kjøpt noe som passer «alle hudtyper»

- None of the models looked like me and i would not have bought something that “fits all skin types”

29. Pene kropper med silkemyk hud.

- Beautiful bodies with very soft skin

30. Skinny bitches

2) Product/ad

1. Bruker ikke slike produkter

- I don't use this kind of product

2. Den var ikke noe for meg

- It was not for me

3. Er ikke noe som tiltaler meg
 - Not something that appeals to me

3) Misinterpretation

1. Vet ikke
 - I don't know
2. Jeg liker ikke å eksponere min egen "nakne" kropp i sosiale medier, og liker heller ikke å vise meg frem
 - I don't like to expose my own "naked" body on social media, I don't like to show off.
3. Det var en annonse om krem?
 - It was an ad about lotion?
4. Vet ikke
 - I don't know
5. Nei
 - No

INCLUSIVE IMAGE

Yes = Did recognize themselves

1) Appearance

1. Jeg følte den ene modellen hadde lignende kroppsfasong som meg.
 - I feel like one of the models had a similar body type as me
2. Forskjellige kvinner på bilde: forskjellige kroppstyper/fasonger/hudfarge - derfor litt lettere å gjenkjenne seg selv, spesielt mtp på kroppsfasong
 - Different women on the photo: different bodytypes/shapes/skincolor - therefore a bit easier to recognize oneself, specifically in regards to body figure
3. Kropp i ulike former
 - Bodies in different shapes
4. For det var en litt større dame presentert i annonsen.
 - Because there was a larger woman presented in the ad

5. Vanlige kropper
 - Normal bodies

6. Krem for alle
 - Lotion for everyone

7. Mangfold av kropper, hudfarge osv. virket «ekte»
 - Diversity of bodies, skin color etc. Seemed “real”

8. Forskjellige typer
 - Different models

9. Passet til alle typer
 - Suits everyone

10. Kropp
 - Body

11. Vanlige damer
 - Normal ladies

12. Kvinne med min størrelse/kroppsfasong var avbildet
 - Women with my size/body figure was depicted

13. Skjønte ikke helt hva du mente her. Om jeg mener at jeg ligner på modellene på annonsen? Tja, sikkert litt på hun ene? Om annonsen snakket til meg? Neh, jeg er ikke så interessert i å kjøpe «naturlig» bodylotion, kjøper gjerne fra matbutikken eller VITA og lignende :-)
 - Didn't understand what you mean here. If I feel like I look like the models in the ad? Probably one of them? If the ad spoke to me? No, I am not that interested in buying “natural” body lotion. I usually buy it from the grocery store or VITA or something similar.

14. Kroppsfasong
 - Body shape

15. Ulike personer i ulike størrelser og farger
 - Different people in different sizes and colors

16. Fint å se forskjellige kroppstyper.

- It was nice to see different body types

17. Det var bilde av en kropp som lignet min

- It was a photo of a body that looked like mine

2) Product/ad

1. Krem for alle

- Lotion for everyone

2. Passet til alle typer

- Suits everyone

3) Misinterpretation

1. Vet ikke helt hva dere mener... Altså dette er en annonse som fint kunne havnet i min feed

- I don't understand what you mean... This is an ad that could show up in my feed

2. Husker ikke annonsen

- I don't remember the ad

3. Skjønte ikke helt hva du mente her. Om jeg mener at jeg ligner på modellene på annonsen? Tja, sikkert litt på hun ene? Om annonsen snakket til meg? Neh, jeg er ikke så interessert i å kjøpe «naturlig» bodylotion, kjøper gjerne fra matbutikken eller VITA og lignende :-)

- Didn't understand what you mean here. If I feel like I look like the models in the ad? Probably one of them? If the ad spoke to me? No, I am not that interested in buying “natural” body lotion. I usually buy it from the grocery store or VITA or something similar.

4. Nei

- No

5. När det bara är vita och smala människor.

- It was only white and skinny people

No = Did NOT recognize themselves

1) Appearance

1. Gjenkjenner meg generelt ikke i annonsen, ikke så glad i annonsen som fremmer usunn livsstil
 - I don't usually recognize myself in ads, i am not that fond of ads that promote unhealthy lifestyles

2. Fordi jeg følte ikke at noen av modellene så ut som meg
 - Because i did not feel like any of the models looked like me

3. Jeg er lys, slank og mellomhøy. Føler mange annonser som skal vise mangfold er for opptatt av å ta med alle etnisiteter, og å ta med folk som er tjukke (større enn de fleste). Ikke oss som er en normal str xs/s
 - I am white, skinny, and medium tall. I feel like many ads that include diversity focus too much on including all ethnicities, and people who are fat (bigger than most). And not us who are a normal size xs/x

4. Ingen med lik kropp som meg
 - No one with the same body as me

5. Mulig, men ønsker ikke å gjenkjenne meg som + modell
 - Possibly, but i don't wish to recognize myself as a + model

6. Ingen av modellene lignet på meg
 - None of the models looked like me

7. Fordi de så eldre ut enn meg og var mer fyldige
 - Because they looked older than me, and they were larger than me

8. Kan være at jeg ikke er fornøyd med egen kropp og derfor ikke dro kjennskap eller likheten med kroppene
 - Maybe I'm not happy with my own body and i therefore did not wish to see the similarities between our bodies

9. Følte ingen av modellene representerte meg og mitt kroppsbilde
 - I did not feel like any of the models represented me or my body image

10. Kroppsfasongene speilet ikke min
 - The body shapes did not look like mine

11. Ingen av de hadde masse muskler
- None of them had a lot of muscles

2) Product/ad

1. Fordi jeg generelt har en veldig negativ holdning til reklame
 - Because i generally have a very negative attitude towards advertising
2. Jeg merker meg sjeldent reklamer på Instagram, med mindre det er klær. Fuktighetskrem appellerte ikke helt til meg denne gangen.
 - I rarely recognize ads on instagram, unless it is clothing. Lotion did not appeal to me this time.
3. Liker tanken med annonsen, men føler ikke merket og reklamen treffer meg. Selvfølgelig et pluss at det er ulike modeller.
 - I like the thought with the ad, however I don't feel like the brand and ad appealed to me. Of course it is a plus that there are different models.
4. Gjenkjenner meg generelt ikke i annonsen, ikke så glad i annonsen som fremmer usunn livsstil
 - I don't usually recognize myself in ads, i am not that fond of ads that promote unhealthy lifestyles
5. Skjøner ikke helt hva som menes med å «gjenkjenne deg selv i annonsen». Kunne vært en krem jeg kunne kjøpt etter å ha sett reklamen på, og hadde nok kjent den igjen om jeg så den i butikken.
 - I don't really understand what "recognizing yourself in the ad" means. I could have bought this lotion after seeing the ad, and I probably would have recognized it if I saw it in the store.
6. Fordi jeg ikke har et stort forbruk av fuktighetskremer, og fordi jeg fort ser at jeg ikke er som noen av de som ble tatt bilde av
 - Because i don't have a large consumption of body lotion, and because i could quickly see that i am not like the models presented
7. Som en kvinne som ikke bruker noe særlig bodylotion, går annonsen meg hus forbi.
 - As a woman who does not use a lot of body lotion, the ad was not interesting
8. Følte ikke at den traff meg
 - I did not feel that the ad appealed to me

9. Annonsen er ikke interessant for min del
 - The ad was not interesting for me

10. Ikke et produkt jeg var interessert i og er ikke så viktig for meg hvordan modellene ser ut.
 - Not a product i am interested in, and how the models look is not important for me

11. Ikke en type annonse som appellerer til meg som forbruker, virker litt falskt og påtrengende
 - Not an ad that appeals to me as a consumer, seemed a bit fake and intrusive

12. Var ikke en reklame som fanget interessen eller oppmerksomheten min
 - It was not an ad that caught my interest or attention

3) Misinterpretation

1. Skjønner ikke helt hva som menes med å «gjenkjenne deg selv i annonsen». Kunne vært en krem jeg kunne kjøpt etter å ha sett reklamen på, og hadde nok kjent den igjen om jeg så den i butikken.
 - I don't really understand what “recognizing yourself in the ad” means. I could have bought this lotion after seeing the ad, and I probably would have recognized it if I saw it in the store.

2. Vet ikke
 - I don't know

3. Husker ikke hvordan den så ut
 - I don't remember what it looked like

NEUTRAL IMAGE

Yes = recognized themselves

1. I annonsen bestod designet av pastellfarger, ulike former og et tydelig design med et budskap om å ta vare på seg selv. Jeg gjenkjente meg i annonsen ved at designet gir en umiddelbar følelse av positivitet og ro. Det er følelser jeg gjenkjenner fra egen hverdag.
 - The ad consisted of pastel colors, different shapes and a clear design with a message of taking care of yourself. I recognized myself in the ad as the design gave an immediate feeling of positivity and calmness. These are feelings I recognize from my everyday life

2. Noe jeg kunne kjøpt
 - Something that i could have bought

3. Virket naturlig
 - Seemed natural

4. At jeg trenger å gi kroppen min kjærighet. Som blant annet ved å pleie den med bra produkter
 - That I need to give my body love. Such as comforting my body with great products

5. Fordi jeg bruker krem
 - Because i use lotion

6. Så miljøbevisst ut, og som den hadde «rene» ingredienser
 - Looked environmental friendly, at that it had “pure” ingredients

No = Did NOT recognize themselves

1. Det var kun om body lotion, ikke noe om kropp/utseende føler jeg.
 - I feel like it was only about body lotion, nothing about body/appearance

2. Jeg bruker bare bodylotion fra apoteket
 - I only use body lotion from the pharmacy

3. Vet ikke
 - I don't know

4. Er ikke så opptatt av ny hudpleie.
 - I don't really care about new skincare

5. Bruker ikke så mye krem
 - I don't use a lot of lotion

6. Fordi jeg ikke er så opptatt den type produkt
 - I don't really care about this kind of product

7. Husker ikke annonsen
 - I don't remember the ad

8. Den sa meg ikke så mye om meg
 - It did not say a lot about me

9. Ble ikke helt solgt på pure.
 - I was not completely sold on pure

10. Vet ikke
 - I don't know

11. Tror man blir påvirket av andre menneskers erfaringer med ulike produkter, og ville derfor ikke kjøpt noe jeg ikke vet noe om virkningen eller kvaliteten på
 - I believe we get influenced by other people's experiences with different products, and i would therefore not buy something I do not know anything about the effect or quality of

12. Det var nok med produktet som skulle selges enn selve annonsen.
 - It was enough with the product to be sold than the ad itself

13. skjønnte ikke. hva betyr å kjenne seg igjen i? jeg har hud ja, men følte ikke hudkremen "snakket til meg"
 - I don't understand. What does it mean to recognize myself? I do have skin, but i don't feel like the face cream "spoke to me"

14. Har ikke noe behov for en pleiende lotion, og den responderte derfor ikke særlig godt til meg.
 - I do not need a nourishing lotion, and the at did not respond very well to me

15. Virket billig og ikke troverdig.
 - Seemed cheap and untrustworthy

16. Veldig lite «personlig», syntes det var for lite informasjon om produktet til å vekke interessen
 - Very impersonal, i think there was too little information about the product for me to be interested

17. Føler ikke at body lotion reflekterer meg så veldig godt.
 - I don't feel like body lotion reflects me very well

18. Sliter sjeldent med tørr hud, og bruker ikke mye slike produkter
- I never struggle with dry skin, and do not use a lot of these kind of products
19. Ikke relevant til mine interesser
- Not relevant for my interests
20. ingenting av interesse
- Nothing of interest
21. Kjedelig, ikke noe som fanget interessen
- Boring, did not caught my interest
22. Jeg kjøper ikke så mye hudprodukter uten om faste produkter jeg har brukt en stund. Jeg hadde skrollet forbi annonsa og tenkt at den ikke var rettet mot meg.
- I don't buy a lot of skincare products other than the regular procuts i have been using for a while. I would have scrolled past this ad and thought that it was not meant for me
23. Lite personlig rettet, og ganske standard annonse.
- A pretty standard an unpersonalized ad
24. Ingen relasjon
- No relation
25. Ikke tiltalende nok
- Not appealing enough
26. Ikke særlig pen annonse
- Not a pretty ad