INDIVIDUAL DIFFERENCES AMONG SNAPCHAT USERS: USES AND MOTIVATIONS

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INDIVIDUAL DIFFERENCES AMONG SNAPCHAT USERS: USES AND MOTIVATIONS

BY

NICOLE BAKER

A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN PSYCHOLOGY

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ABSTRACT

Social media has become a routine part of daily life, changing the ways people interact with one another. Prior research on social media in the field of psychology and communications has focused on the use of Facebook and Instagram, but little has focused on Snapchat, despite its fast growth and increasing popularity (Grieve, 2017). Thus, the current study examined how and why individuals use Snapchat. Undergraduate students (N=210) at the University of Rhode Island were recruited and asked to complete online surveys. Surveys examined background information, Snapchat activities and motives for use, as well as psychological factors like body image, self-compassion, self-esteem, and narcissism.

Regression and correlation analyses were run to examine the data. Participants’ open-ended responses were also coded to further explore the research questions. Some of the main findings are: that college students use Snapchat for relationship maintenance, self-promotion and companionship motives. Additionally, individuals’ differences seem to play a role in Snapchat use. While many of the original hypotheses were not supported, several surprising relationships were found and demonstrate that psychological factors relate to different motives. For example, positive relationships were found between body satisfaction and escape motives, between self-esteem and relationship maintenance, and between narcissism and passing time. Moreover, the analysis found these psychological factors relate to the use of Snapchat features. For example, positive relationships were found between narcissism and amount of friends, as well as between narcissism and frequency of posting stories. Theoretical and
practical implications of these findings are discussed, as well as suggestions for future research.
ACKNOWLEDGMENTS

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and valuable feedback that helps to challenge me, shows me there is always room to improve, and most importantly grounds me, especially with the “so what” questions.

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This dissertation is dedicated to my mother, Missy.
Who passed when I was young, but has been with me every step of the way.
You are with me every mile I run, mountain I climb and word I write.

Your memory has given me strength to do my best.
PREFACE

This dissertation is original work done by Nicole Baker. The dissertation has been written and prepared using the manuscript format. No part of this has been published, although we hope to publish in the future. Moreover, the research project, of which this dissertation is a part, received research ethics approval from the University of Rhode Island’s Research Ethics Board in March, 2019.

The purpose of the dissertation is to provide insight into young adults use of Snapchat. Due to the complex, interactive and evolving nature of social media platforms, I feel every effort should be made to understanding newer social media like Snapchat. I want to understand how interacting with Snapchat serves different purposes among different individuals. I hope by conducting this research, it will increase our knowledge of Snapchat, as well as help to move the field forward.

The basis for this research originally stemmed from my passion for new worlds in which we find ourselves immersed in today. A big part of our daily interactions occurs online, especially now with COVID-19 social distancing, many of us find we rely on digital technologies to remain connected.

The digital age is upon us, and rather than fight it, it’s important to understand the healthy ways or more productive ways that encourage the humanity in all of us.
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The following manuscript has been prepared for submission to the *Journal of Humans in Computer Behavior*. 
CHAPTER 1

INTRODUCTION

The number of Internet users has skyrocketed worldwide from 44 million in 1995 to 3.4 billion in 2016 (Murphy & Roser, 2019). The Internet is used for a variety of activities, but most often for socializing. Since 2011 there has been 100% increase in the number of social media users and a 24% increase in time spent using social media, spending an upwards of six to seven hours weekly (Nielson, 2016). These high percentages and long hours showcase the pervasiveness of social media, and the increased dependency on its use.

While social media sites such as Myspace and Facebook have received a great deal of research attention, less is known about Snapchat, a messaging platform that launched in 2011. This is surprising as Snapchat is one of the most popular applications among young adults (Grieve, 2017). The application has 188 million daily users, as well as about 2 billion photos and videos viewed daily (Novet, 2016). Snapchat provides users with a new way of interacting with others; it is an instant messaging application downloaded to mobile devices, allowing users to send photos and videos directly to other users’ mobile devices (Grieve, 2017). A part of what makes interacting on Snapchat so different compared to other social media is the variety of unique features offered while taking and sending photos or videos. Due to these features and the increasing popularity of the application, it is important to understand how and why different individuals use Snapchat.
CHAPTER 2
REVIEW OF LITERATURE

Snapchat

Snapchat is an image-based mobile messaging application that allows users to easily talk with friends, view live stories, and explore the news. Snapchat was released in 2011 and since has become one of the most popular messaging applications among teenagers and young adults (Grieve, 2017; Watson, 2018). Active users report opening the application 25 times a day and spend approximately 30-40 minutes using it (Aslam, 2018). Additionally, 528,000 snaps (photos and videos) are sent every minute, 3 billion snaps are sent daily, and 400 million stories are shared per day (Aslam, 2018; Watson, 2018). Snapchat has made photo-based messaging important for communication.

Snapchat provides a variety of filters to edit and distort content. For example, there are some filters that “apply” makeup and others that make facial features appear slimmer or more contoured, and make eyes bigger or brighter. Some filters clear or lighten the skin, change eye color, and whiten teeth. These filters are known as “beauty filters,” meaning they make the individual appear flawless according to societal standards (Nguyen, 2017). Moreover, there are “cute filters” which go as far as morphing faces into animals (e.g., puppies, cats, bunnies or mice). Most of the “cute filters” include airbrushing effects, increasing the length of lashes, applying eyeliner, and even lipstick, similar to “beauty” filters (Nguyen, 2017). Additionally,
Snapchat provides features like doodling, adding text, and the ability to add stickers to photos or videos (Grieve, 2017).

Part of the snapping experience is the user's decision to time their content. Senders control the amount of time their photo or video is viewed by the receiver, and once viewed the content deletes immediately, as if it never existed (Piwek & Joinson, 2016). Users can select timing options anywhere between one second to ten seconds, or infinity. Users are under the impression that after their Snap has been viewed for the selected time, it then disappears.

Snapchat also provides additional features that allow individuals more passive ways of engagement. Some of these features include viewing others stories, and having a discovery channel with the marketing slogan “seeing what’s going on in the world.” The discovery channel includes stories posted by friends, news, advertisements, and entertainment channels that consist of short stories, updated every 24 hours. Some of these channels include: CNN (latest news, weather, and politics), Cosmopolitan (fashion and beauty) and Buzzfeed (social news and entertainment).

Most of the existing research on Snapchat has focused on how and why Snapchat is used. Snapchat is used for reasons such as procrastination, distraction, keeping in touch with others, and seeing what’s going on with people (Phua, Jin & Kim, 2017; Utz, Muscanell, & Khalid, 2015). Young adults mainly use Snapchat to interact with their closest friends, as opposed to Instagram, Twitter and Facebook, which extend to strangers and acquaintances (Bayer, Ellison, Schoenebeck & Falk, 2016; Piweck & Johnson, 2016; Vaterlaus, Barnett, Roche, & Young, 2016). Moreover, interviews with young adults (ages 18-13) felt the act of “chatting through
pictures” enhanced their friendships, as well as their family and romantic relationships (Vaterlaus, Barnett, Roche & Young, 2016).

Not only is the application used for socializing, but findings indicate users enjoy Snapchat’s private nature, which allow users to send more personal messages (Utz, Muscanell, & Khalid, 2015). This may be the reason why Snapchat is used more often for flirting and seeking out love interests compared to other social media like Facebook (Utz, Muscanell, & Khalid, 2015). Focus groups with undergraduate students also suggest Snapchat may lead to deviant behaviors such as cheating (via “sexting), and disseminating incriminating snaps (e.g., screenshotting unflattering or promiscuous photos) and cyberbullying (Vaterlaus, Barnett, Roche, & Young, 2016).

Snapchat users seem to be using the app primarily for socializing and for the privacy provided to its users. While research has begun to examine these behaviors, little is known about the various features of Snapchat, such as timers or the filtering of photos. Because Snapchat is growing in popularity among younger generations, it is important to understand why individuals prefer it to other types of social media and how they prefer to engage with the features provided by the application (e.g., posting to their stories, selection of certain filters like beauty filters or cute filters or using timers).

Motivations

According to the uses and gratification theory individuals engage with media in purposive and goal-oriented ways (Palmgreen, 1984). Media users are active in selecting what media they prefer to satisfy their social or psychological needs and wants (Katz et al., 1973; Rubin, 1994). Through this framework, an individual’s
different needs and wants influence the outcomes associated with their online behaviors. Expanding on Palmgreens’ theory, it’s important to consider the utility of social media, meaning users select different social media based on personal preferences that satisfy specific needs (1984). As emphasized by the theory, media users are active not passive, and considering this, one can say social media users are the most independent type of media consumers (i.e., they create and upload their own content, as well as engage with social media in different ways). Social media users are empowered by choice, as they have complete control of their interactions, across different platforms, as well as information sought and created. An individual may use a platform to gain social capital whereas the same individual may use a different platform to gain information.

Clearly, the uses and gratifications theory is applicable in explaining a variety of needs sought and motives associated with social media use. In the past, communication traditionally occurred through face-to-face interaction and in some ways mass media (e.g., magazines, television and radio) designed to target a large audience. The emergence of social media networks has changed the way people interact and come to know one another. Unlike traditional mass media, social media is more individualized, requiring a high level of engagement and is accessible 24/7 through the Internet via smartphones or other devices. Each person constructs their own social media use to fit their own needs and/or motives. For instance, social media users can follow who they want and share or post what they want.

Social media that are well-liked may provide special utility to fulfill the public's needs. Leading the way in the social media world is Facebook, Instagram,
Twitter and Snapchat (Perrin & Anderson, 2018). Snapchat is seemingly new, considering it was just released in 2011 (O’Connell, 2020). Despite its novelty, Snapchat has gained significant popularity among younger aged generations. While Snapchat has gained popularity, it has received less focus compared to other social media.

**Research: Internet & Social Media**

Research focusing on the Internet has found unique motives for online media consumption compared to mass media, which specifically include - social gratifications as a unique motivation for using the Internet (Stafford, Stafford & Schkade, 2004). Additionally, Papacharissi and Rubin (2000) found individuals used the Internet not only for social reasons and interpersonal use but also for passing time, obtaining information, convenience, and entertainment; with the strongest motivation being entertainment purposes and information seeking. The findings on social, entertainment and informational motives, are understandable as the primary reason for Internet use is to access social media sites (Nielson, 2012). The features provided by social media allow individuals to connect with people online, as well as to gather information pertaining to ideas, news and social gatherings or events – all of which can be entertaining.

Considering social media is extremely popular among Internet users, research has focused on motivations associated with social media use. College students report their main reasons for engaging with social media such as Myspace and/or Facebook were for socializing and to maintain their current relationships (Ellison, Lampe & Steinfield, 2007; Raacke & Bonds-Raacke, 2008; Urista, Dong & Day, 2008).
Additionally, Sheldon (2008) found the main reasons for college students' Facebook use were for passing time, relationship maintenance and entertainment purposes. However, when considering gender, the study found women were more likely to report Facebook use to maintain existing relationships and for entertainment purposes, whereas men were more likely to report Facebook use as a way to meet new people. Clearly, individual characteristics (e.g., gender) influence users’ different motives.

Similar to the above findings on Facebook, Instagram users report social and self-expression motives (Al-kandari, Melkote & Sharif, 2016). Other research indicates Instagram is not only used for socializing, but also for escape motives (i.e., to relax and escape from reality). Additionally, Bryant and Sheldon (2016) found that narcissism was related to using Instagram to be cool (i.e., to gain popularity) and for surveillance purposes (i.e., to gain knowledge about others, to see what others post, to creep, to follow and to interact with friends). The finding on narcissism, suggests that psychological factors differently influence motives for engagement with different social media.

**Research: Snapchat Motives**

Some of what has been done on Snapchat has been comparative (e.g., comparing Snapchat to a variety of different social networking sites), and has neglected to consider individual differences pertaining to motives. Based on the present findings, Snapchat stands out for its more social, personal and private nature. For example, Phua, Jin and Kim (2017) found Snapchat users scored highest for bonding social capital (i.e., sense of connectedness or togetherness, and sharing strong social ties) compared to Instagram, Facebook and Twitter. Moreover, according to a
qualitative study, Snapchat is used to satisfy social and relational needs, as young adults discussed “chatting through pictures,” enhances their social presence and relationships (Vaterlaus, Barnett, Roche & Young, 2016).

Research suggests Snapchat users obtain social capital via its application, which is likely enhanced by the private nature of messaging (Utz, Muscaneel & Khalid, 2015). While the social relationships between Snapchat senders and receivers have been researched, little is known about the motives for use pertaining to psychological traits.

**Psychological Factors**

*Body Image*

According to McCabe, Butler and Watt (2007), body image encompasses the attitudes, emotions and reactions an individual has towards their body. Negative body image is often referred to as body dissatisfaction. Body dissatisfaction is defined by discontent and negative evaluations about one’s body size and shape (Holstorm, 2004). There are several factors that influence body image such as peers, friends and family (Ata, Ludden & Lally, 2007; Cutris & Loomans, 2014) as well as exposure to common forms of mass media like advertisements, television and music videos (Dittmar, Halliwell, & Stirling, 2009; Dohnt & Tiggemann, 2006; Grabe, Ward, & Hyde, 2008). Recently research indicates social media is harmful to body image via making appearance comparisons to others online (Fardouly et al., 2017; Feltman & Szymanski, 2018; Hendrickse et al., 2017) and engagement with photo-related activities (e.g., posting photos and viewing or making comments on others’ photos; Kim & Chock, 2015; Meier & Gray, 2014). These detrimental effects may be
due to internalization of online beauty ideals and perceived pressure to conform to these standards (Manago, Graham, Greenfield, & Salimkhan, 2008; Siibak, 2009). The pressure to conform to beauty ideals, and to receive validation from viewers, may explain links found between social media use and self-objectification (Fardouly et al., 2017).

Society’s emphasis on beauty creates an immense amount of pressure to measure up to society’s beauty ideals and people learn to base their self-worth on their physical appearance, leading individuals to self-objectify (i.e., treating themselves as objects to be evaluated by others, based on their appearance; Fredrickson & Roberts, 1997). Self-objectification plays a role in the development of body image. For example, research has found that internalizing the thin ideal increases self-surveillance (monitoring aspects of appearance) and leads to increased body shame (Bessenoff & Snow, 2006; Calogero et al., 2005) and lowered body satisfaction (Ata, Ludden & Lally, 2007). The more individuals internalize online beauty ideals, the more likely they will self-objectify and feel poorly about their appearance (Myeres & Crowther, 2007).

Studies have found links between self-objectification and a variety of selfie behaviors (Bell, Cassarly, & Dunbar, 2018; Cohen, Newton-John, & Slater, 2018). Studies have also found negative relationships between selfie posting and body dissatisfaction, as well as links between body dissatisfaction and editing images of ones’ selfies (Cohen, Newton-John, & Slater, 2018; Lyu, 2016). By contrast, Ridgway and Clayton, (2016) found body satisfaction was associated with increased
Instagram selfie posting, potentially because social media gives users the ability to post idealized versions of themselves by editing selfies before posting.

Based on past research, it seemed that Snapchat would be appealing to those who are dissatisfied with their appearance for several reasons. For instance, Snapchat is popular among individuals for taking selfies, and provides filters that “fix” appearance (e.g., skin clearing and thinning of features). Additionally, Snapchats’ disposable nature provides individuals with a space where they may not feel judged by large audiences, as they might with Instagram. Thus, it was expected that body image and self-objectification may influence individuals’ motivations for Snapchat use and lead them to use it in different ways such as more frequent use of beauty filters and timing functions.

**Self-Compassion**

Self-compassion can be defined as engaging in self-kindness and learning to accept your own ‘humanness’ by understanding that having flaws and making mistakes is a part of human nature (Neff, 2003). Research suggests self-compassion is beneficial to well-being as higher levels of self-compassion are associated with greater life satisfaction, emotional intelligence, social connectedness, wisdom, happiness and optimism (Neff, 2009). Higher levels of self-compassion have also been found to be associated with less depression, anxiety, fear of failure, thought suppression and perfectionism (Neff, 2009).

Research has demonstrated that higher levels of self-compassion promote less self-criticism and fewer harsh judgments (Neff, 2003; Neff & McGehee, 2010). Correlational studies found women with high levels self-compassion experience less
body shame and body surveillance, as well as engage in fewer body comparisons (Daye, Webb, & Jafari, 2014; Mosewich et al., 2011; Wasylkiw, MacKinnon, & MacLellan, 2012). Additionally, Slater, Varsani, and Diedrich’s (2017) findings suggests self-compassion might serve a protective role against the negative impact of thin-ideal images posted on social media on women’s body image.

Self-compassion may also protect against internet addiction. Iskender and Akin, (2011) found self-compassion is negatively related to internet addiction. Based on the research, it was expected that self-compassionate individuals would be less likely to use Snapchat in general, but when they do, would report use for social reasons, as opposed to self-promotional reasons. Additionally, because self-compassionate individuals view themselves in more adaptive ways, and are less judgmental, it was expected that they would be less tempted to filter their images, and be less likely to overindulge in taking selfies.

**Self-Esteem**

Self-esteem is defined as an individual’s judgement towards themselves, and their overall feelings of worth (Rosenberg, 1965). Individuals who lack self-esteem usually seek frequent approval from friends and other loved ones in order to feel valued (Joiner, Alfano & Metalsky, 1992). Virtual platforms may be appealing for individuals who are insecure, have a difficult time expressing themselves, and need approval from others. For example, one study found that individuals with low self-esteem spend more time on Facebook, log on more often, and have more friends (Amichai-Hamburger & Vinitzky, 2010). Those low in self-esteem compensate by having more friends on Facebook in an effort to look more popular (Lee, Moore, Park,
& Park, 2012) and tend to accept more friend requests from people they do not know compared to those high in self-esteem (Tazghini & Siedlecki, 2013).

Low self-esteem individuals may not only use social media to increase their popularity, but also express themselves in a safe environment (Forest & Wood, 2012). This may relate to the finding that people lacking self-esteem frequently "untag" themselves from unflattering pictures in order to preserve their self-image compared to those with higher self-esteem (Tazghini & Siedlecki, 2013). Moreover, Kircaburun (2016) found lower self-esteem predicts social media addiction (i.e., constantly need to use and check their accounts). Similarly, other researchers have found Facebook addiction to be negatively related to low levels of self-esteem (Denti et al., 2012; Hawi & Samaha, 2016).

Clearly, self-esteem influences use of social media. Based on prior work, it was expected that individuals with low self-esteem would be drawn to Snapchat as it provides a safe environment for interacting with groups of others and to enhance their relationships. It was also thought that low self-esteem individuals would enjoy the timing functions in particular. The timers allow users to control the amount of time their photos or videos are viewed, and once viewed the content is deleted. The disappearing content might provide relief considering users content does not “exist” for continued criticism or allow others to publicly comment on or like their content.

**Narcissism**

One of the main characteristics of narcissism is having an excessive need for admiration. Additionally, narcissism can be defined by narcissistic grandiosity and narcissistic vulnerability (Roche & Pincus, 2011). Narcissistic grandiosity refers to
traits such as arrogance, conceit, and feelings of superiority (Buss & Chiodo, 1991). Narcissistic vulnerability refers to ego threat or failure (Roche & Pincus, 2011). Based on these defining qualities, social media may aid narcissists in reaching their goals of admiration. Andreassen, Pallesen and Griffiths (2017) found narcissism and self-esteem predicted addictive social media use; narcissistic individuals may seek out admiration and praise through posting more frequently.

One study found narcissism is positively associated with Facebook characteristics such as the number of friends, number of wall posts, self-promotion, and having seductive images on profiles (Buffardi & Campbell, 2008). Furthermore, narcissists may prioritize having pictures of themselves rather than other people on their profiles (Buffardi & Campbell, 2008). Studies have found people high on narcissism use social media as a way of demonstrating and maintaining a positive self-image (Bergman et al., 2011; Panek, Nardis & Konrath, 2013), which may explain why narcissists are more likely to post selfies (Biolcati & Passini, 2018; Halpern, Valenzuela & Katz, 2016; Weiser, 2015).

Clearly, narcissistic tendencies influence individuals’ use of social media and the motives behind the ways they engage with social media. Based on previous work, it was suspected that those higher in narcissism would prefer Snapchat over other types of social media due to its visual capabilities. Additionally, it was likely that Snapchat would be useful for narcissists to self-promote, as it provides a space for the self-obsessed individual to take multiple selfies, post stories of themselves, and send photos of themselves to large group of friends.
The Proposed Study

Little is known as to whether certain individuals may prefer Snapchat to other types of social media and their motives to use Snapchat. Thus, the purpose of the study was to explore Snapchat use among college students, specifically to examine motives and psychological factors that relate to Snapchat use and the different types of features associated with use. The following research questions and hypotheses were devised under the premise that they were exploratory and do not encompass the full analysis anticipated to fill in the gaps of the literature. Because much of the study is exploratory, research questions guided the analysis.

**Question 1:** How do individual differences and psychological factors (e.g., self-compassion, self-esteem, body-image and narcissism) relate to social media preferences?

- **H1a:** Those higher in narcissism will report spending more time on Snapchat compared to other types of social media.
- **H1b:** Those higher in body dissatisfaction will report spending more time on Snapchat than other types of social media.
- **H1c:** Those lower in self-esteem will report spending more time on Snapchat than other types of social media.

**Question 2:** What are the most common motives associated with Snapchat use and specific features?

- **H2a:** Students will most often report relationship, companionship and entertainment motives for using Snapchat.
- **H2b:** Higher relationship motives and companionship motives will be associated with having more snapchat friends, sending more snaps (photos and videos), and posting more stories.
- **H2c:** Entertainment and coolness motives will be associated with increased use of filters, specifically cuteness and funny filters.
- **H2e:** Self-promotion and self-expression motives will be associated with frequent use of beauty filters and timing functions.
**H2f**: Self-expression motives will be associated with frequent use of beauty filters and timing functions.

**Question 3**: How do psychological factors (e.g., body-image, self-esteem, narcissism and self-compassion) relate to different Snapchat motives?

**H3a**: Higher levels of body dissatisfaction, self-objectification and body checking will be associated with self-expression, and self-promotion motives.  
**H3b**: Lower levels of self-esteem will be associated with relationship, companionship, self-promotion, escape and coolness motives.  
**H3c**: Higher levels of narcissism will be associated with entertainment, coolness, and self-promotion motives.  
**H3d**: Higher levels of self-compassion will be associated with relationship maintenance, self-expression, and information seeking motives.

**Question 4**: How do psychological factors (e.g., self-compassion, self-esteem, body-image and narcissism) relate to use of different Snapchat features (e.g., filters, messaging, disposable aspects)?

**H4a**: Those with higher levels of body dissatisfaction will be associated with having fewer friends, increased use of timers, and filter use (e.g., skin clearing, and thinning of facial features).  
**H4b**: Those with higher levels of self-objectification will use Snapchat to be seen by an audience (e.g., check their apps more often, send more photos, have more friends and less likely to use timers).  
**H4c**: Those with lower levels of self-esteem will be associated with having more friends, increased timer use, and filter use.  
**H4d**: Narcissistic individuals will be more likely to use Snapchat mainly for visual capabilities and gaining a large audience. Narcissism will be associated with checking their Snapchat accounts more frequently, sending more photos, sharing more stories, taking more selfies and having more friends.  
**H4e**: Those higher in self-compassion will be associated with checking their Snapchat accounts less and decreased use of timers and filters.
CHAPTER 3
METHODOLOGY

Data & Participants

Once the URI’s Institutional Review Board approved the study, college students were recruited at the University of Rhode Island, during their Spring Semester in 2019. Undergraduate students were invited to participate for extra credit (they were also given the option to complete an alternative extra credit assignment--watching a research-related video and answering questions about it). None of the participants inquired about the alternative assignment. Courses offering extra credit included General Psychology, Quantitative Methods in Psychology and Abnormal Psychology. A total of 210 undergraduate students (160 female, 46 male and 4 non-binary) between the ages of 17-25 years old ($M=19.24, SD=1.37$) completed online surveys. Students were racially and economically diverse (See table 1. Demographics of the Sample).

All data was collected using Qualtrics Research Software Program. Participants were sent links to the online survey. The study began by collecting baseline information such as demographics, and Snapchat use. Participants then completed a series of questionnaires relating to body image as well as self-compassion, self-esteem, narcissism and motives for using Snapchat and Snapchat features.

Research Design
The study was a cross-sectional between subject’s design. The variables assessed were individual differences in demographic characteristics (e.g., age, gender, income and race) and psychological factors (e.g., self-esteem, self-compassion, body image and narcissism). These variables were measured using the demographic survey, Self-Compassion Scale -Short Version (SCS-SV), Rosenberg’s Self-Esteem Scale (RSE), Body Checking Scale (BCS), Objectified Body Consciousness Scale (OBCS), the Body Image States Scale (BISS), and the Narcissistic Personality Inventory (NPI). Other variables examined were the Snapchat uses and motivations for Snapchat use. These were measured using the Snapchat Activity Questionnaire on the demographic survey, and the modified Motivations Assessment. All scales used to assess the primary variables in the study were found to have good internal consistency (See Table 2.).

**Measures**

**Demographics.** Participants’ background information was collected. Information on family education, income, race, and gender were examined and used in the descriptive analysis.

**Snapchat Activity:** The Snapchat Activity Questionnaire was created for the purpose of this study. The questionnaire assessed social media habits like time spent on different social media sites, and specifically focused on Snapchat (e.g., how long they have had a Snapchat account, and how frequently they check their accounts). The questionnaire also examined participants specific uses of different features provided by Snapchat and the frequency of use. Examples of questions include, “how often do you use disposable timers?” and “how often do you use filters?” Participants
responded on a scale from 1 (never) to 7 (always). The questionnaire is particularly useful as it measures the likability of the variety of features provided by Snapchat. For example, participants were asked to rate on a scale from 1 (Dislike) to 7 (Like a lot) how much they like the different features/functions (e.g., disposable timers, sharing videos and photos, ability to take photos, different filters, editing capacities on photos/videos, private messaging, watching others stories, creating own stories, discovering content, use of Bitmoji, following celebrities and models, following peers, and keeping up with Snapstreaks). Participants are also asked to select which of the features are their favorite.

**Self-compassion:** The 12 item Self-Compassion Scale Short Form (SCS-SF; Neff, 2003) was used. It measures how often people respond to feelings of inadequacy or suffering with self-kindness (e.g., “I try to be understanding and patient towards those aspects of my personality I don’t like”), self-judgment (e.g., “I’m disapproving and judgmental about my own flaws and inadequacies”), common humanity (e.g., “I try to see my failings as part of the human condition”), isolation (e.g., “When I fail at something that’s important to me, I tend to feel alone in my failure”), mindfulness (e.g., “When something painful happens I try to take a balanced view of the situation”), and over-identification (e.g., “When I’m feeling down I tend to obsess and fixate on everything that’s wrong”). Participants respond on a 5-point scale from “Almost Never” to “Almost Always.” The SCS has demonstrated good internal consistency reliability (Cronbach’s α=.77-.88), as well as test–retest reliability (Neff et al., 2003; Raes, Pommier, Neff, & Van Gucht, 2011; Sutton 2013).
**Self-esteem:** Self-esteem was measured using the Rosenberg Self-Esteem (RSE) Scale. The RSE is a widely used self-report questionnaire intended to measure a person’s views of themselves. The brief 10-item scale was developed by Rosenberg (1965) to evaluate levels of global self-esteem. Participants report their level of agreement using a 4-point Likert scale. Example items include: “I take a positive attitude toward myself” and “At times, I think I am no good at all” (reverse-scored). Adequate internal consistency reliability (Cronbach’s α=.81-.83) and test-retest reliability (.73-.85) has been reported (Aubrey, 2006; Hawkins et al., 2004).

**Self-Objectification:** State self-objectification was assessed using a seven-item state version of the Body Surveillance subscale of McKinley and Hyde’s (1996) Objectified Body Consciousness Scale. Examples of items include “Right now I am thinking about how I look” and “Right now I am worried about how I look to other people.” Responses made on a 7-point Likert scale ranging from 1 (Strongly Disagree) to 7 (Strongly Agree). The scale has high internal consistency (Cronbach’s α=.89) and (McKinley & Hyde, 1996). The other two components of self-objectification will also be considered in the analysis, which include body shame (Cronbach’s α=.75) and body control belief (Cronbach’s α=.72; McKinley & Hyde, 1996).

**Body Dissatisfaction:** The Body Image States Scale (BISS; Cash, Fleming, Alindogan, Steadman, & Whitehead, 2002) was used to measure how participants’ feel towards their body. The six items consist of (1) satisfaction with one’s overall physical appearance; (2) satisfaction with one’s body size and shape; (3) satisfaction with one’s weight; (4) feelings of physical attractiveness; (5) feelings about one’s
looks relative to how they usually feel and (6) comparing themselves to how others look. Responses are evaluated on a 9-point Likert-type scale, where 0 indicates “A great deal worse”, 4 indicates “about the same” and 8 “A great deal better.” Adequate internal consistency (Cronbach’s α = .77 -.85) has been reported (Cash et al., 2002; Diedrichs & Lee, 2011).

**Body Checking:** The Body Checking Questionnaire (Reas, Whisenhunt, Netemeyer, & Williamson, 2002) was used and is a 23-item self-report questionnaire intended to assess body checking behaviors. Participants are asked to respond to a series of statements using a 5-point scale from “Never” to “Very Often.” Example items include: “I pinch my stomach to measure fatness” and “I check my reflection in glass doors or car windows to see how I look.” Adequate internal consistency reliability (Cronbach’s α= .83- .92) and test-retest reliability (.94) has been reported (Aubrey, 2006; Hawkins et al., 2004).

**Narcissism:** Narcissistic Personality Inventory (NPI; Ames, Rose & Anderson, 2006) was used. The NPI is a 40-item assessment used to measure narcissistic personality features. Some of the questions include, “I really like to be center of attention,” and “I think I am a special person,” or “I usually get the respect that I deserve.” Participants place an “x” next the statements that hold true to them. Adequate internal consistency reliability (Cronbach’s α= .74-.90) and test-retest reliability (.70) has been reported (Raskin & Terry, 1988; Rosario, & White, 2005).

**Snapchat Motivations:** The Snapchat Motivation Scale was used to assess different motivations for using Snapchat. The nine scales were modified for the current study to reflect Snapchat use. Seven items were adapted from Sheldon’s
Motives for Facebook Use scale. The scales include Relationship Maintenance (e.g., “To stay in touch with friends”), Passing Time (e.g., “To pass time when bored”), Virtual Community (e.g., “To meet new friends”), Entertainment (e.g., “Snapchat is fun”), Coolness (e.g., “It is cool”), Companionship (e.g., “To feel less lonely”) and Self Expression (e.g., “Snapchat provides exposure of myself, my true personality”). Two items were adapted from Huang and Su’s (2018) Motives for Instagram Use Scale. These include Self-Promotion (e.g., “To show off”) and Escape/Diversion (e.g., “To escape from reality”). Participants responded using a 5-point scale from “Not at all” to “Exactly.” The scales have demonstrated Cronbach’s alphas ranging from .75 to .90 (Huang & Su, 2018; Sheldon, 2008).
CHAPTER 4

FINDINGS

The study used Statistical Package for Social Sciences (SPSS) for analyzing the data. The data was examined for accuracy, missing values and if assumptions had been met. After screening for missing data, statistical analyses were run on the variables to check normality, skewedness and kurtosis of data. Demographic data was reviewed and summarized. Logistic Regression were run to test the first hypothesis, and Bivariate Pearson Correlation Coefficients were run to examine all other hypotheses.

Additionally, a content analysis was used to examine participants open-ended questions. A content analysis is a procedure used for categorizing written material, which provides the means to quantify written words (Downe-Wamboldt, 1992). The goal of conducting the content analysis was to identify frequencies related to the way’s participants use Snapchat. The analysis began by coding the text (unit of analysis) and grouping the codes together under higher order headings to create categories (Graneheim & Lundman, 2004). The participants open ended responses were deduced step-by step allowing categories to form (Downe-Wamboldt,1992).

According to Graneheim and Lundman (2004), there is always some degree of interpretation when it comes to written data. Thus, interrater reliability or agreement between different coders was established using Cohen’s kappa. Interrater reliability averaged a score at or above a kappa of .85. Once reliability was established the five research assistants coded the assigned responses and then compared all codes to ensure consistency. The primary researcher examined all responses and codes
carefully. All responses were coded twice, once by the primary and by a research assistant to ensure for consistency.

**Initial Snapshot of Social Media and Snapchat Use**

On average students in the study reported having a Snapchat account for five years, and spending 1-2 hours on Snapchat daily. However, it is also important to note, that there is large variability in the amount of time spent on Snapchat weekly.

Students spend an average of eight hours on Snapchat weekly ($M=8.43$, $SD=10.54$), however some ($n=9$) report spending less than five minutes, whereas others ($n=6$) report spending 40 hours or more a week. Similar patterns also emerged for the amount of time spent using Instagram weekly ($M=6.90$, $SD=6.56$). About 75% of the students ($n=156$) report spending between 2-10 hours a week on Instagram, some ($n=10$) report no use and others ($n=28$) significantly more, between 12-40 hours weekly.

Large variability is observed across other social media. A large portion of students ($n=74$) do not use Facebook and for those who report use, tend to spend small amounts of time (30 minutes to 1-2.5 hours) on Facebook weekly ($M=2.31$, $SD=6.10$). There are also the few “outliers” ($n=2$) who report high ranges of 56-60 hours of weekly Facebook use.

Pertaining to weekly Twitter use ($M=3.37$, $SD=6.50$) it is observed that about half ($n=100$) report no use, whereas other students ($n=53$) report 1-2 hours of weekly use and some ($n=8$) report 20 hours or more. In regards to weekly YouTube use ($M=5.01$, $SD=9.14$), several students ($n=66$) report no use of YouTube yet there are
the few students who report high use (e.g., one student reported they spent 80 hours a week on YouTube).

In regards to less popular social media such as Tumblr \((M=.58, SD=3.67)\) and Pinterest \((M=.33, SD=1.07)\), most participants do not report using Tumblr \((n=186)\) or Pinterest \((n=172)\) weekly. However, there was a range of time spent among the few students reporting Tumbler use (30 minutes to 1 hour) and for students who report Pinterest use (25 minutes to 10 hours) weekly.

When asked to rank other social media, Snapchat ranked as the app most often used (see Table 3. Social Media Application Used Most Often). When further examining participants responses to question number fourteen on the Snapchat Activity Questionnaire, “Please rate on a scale from 1 (Dislike) to 5 (Like a lot) how much you like each of the following features/functions of Snapchat” the ability to take photos \((M=4.43, SD=0.835)\) and share content \((M=4.29, SD=0.904)\) were the most liked features. Students also reported that they liked using the different filters \((M=4.00, SD=1.10)\). When reporting what types of filters used most frequently, they reported funny filters, \((M=3.83, SD=1.74)\), then beauty filters \((M=3.34, SD=1.88)\), and lastly cute filters \((M=3.05, SD=1.86)\). It's interesting to note that while they reported a preference for funny filters, the content analysis found somewhat different results (see Table 4. Reasons for Filter Use). In response to question number thirteen on the Snapchat Activity Questionnaire, “Why do you believe you prefer to use the filter you indicated as most frequently used” 117 participants reported that they use filters to enhance their appearance (e.g., beauty or cute filters), and then 98 reported they use filters for entertainment purposes. Additionally, when asked to discuss why they do
not use filters (see Table 5. Reasons for Not Using Filters), 22 felt it was unnecessary or did not care, 8 felt it was important to be true to themselves, and 6 disliked them because filters are “dumb” or because filters can make you look “weird”.

It was surprising to discover that one of the features that makes Snapchat unique, disposable timers \((M=3.10, SD=1.18)\) was ranked as one of the least liked features. In fact, students report rarely to sometimes using disposable timers \((M=2.66, SD=0.99)\), and when they do use timers, it is out of habit \((M=3.20, SD=2.70)\), preference \((M=3.11, SD=2.50)\), or for privacy related concerns \((M=2.43, SD=2.01)\). Less common reasons for timer use included being insecure about others seeing their content for extended periods of time \((M=1.97, SD=1.96)\), fear of judgement \((M=1.90, SD=1.83)\) and because timers are fun \((M=1.43, SD=1.90)\). The content analysis regarding participants opened ended responses, to “why you do not use timers” found that 27 do not use timers because they want to give the receiver adequate time to read their content, 29 don’t care, 18 do not use timers because they only send appropriate snaps, 16 discussed they trusted the recipients, 10 explained they do not use timers to allow their receiver adequate time to view their content, and 3 participants don’t like timers(see Table 6. Reasons for Not Using Timers).

**Question 1: Social Media Preferences and Time Spent**

Time spent on different social media platforms were examined to consider participants background characteristics. Pearson correlations were run to calculate relationships between participants age and the amount of time spent on different social media platforms (See Table 9. Correlations for Age and Time Spent). There was a significant negative relationship between age and hours spent on Snapchat \((r=-.232,\)
participants’ characteristics such as gender, race, education and income, as well as class ranking and relationship status were analyzed by performing t-tests and ANOVA’s. ANOVA results revealed significant differences among class rankings for Snapchat use between freshman and seniors; $F(2,209)= 2.737, p = .030$. Freshman report more time on Snapchat ($M=10.41$, $SD = 11.83$) than Seniors ($M=4.04$, $SD = 3.91$). There were no other significant findings pertaining to participants characteristics.

To examine individual differences further and because the current study is largely descriptive, frequencies were examined among groups for social media used most often, using question #18 on the Snapchat Activity Questionnaire, asking participants “Which social media app/site do use the most?” Participants could only select one of the social media applications/websites listed. Based on the frequencies, it appears that females report using Snapchat more than males, whereas males report using Instagram most. Single participants report they use Snapchat most often. See figures 2-5.

To address the hypotheses, logistic regression was run. A logistic regression is used to model the relationship between one or more predictor variables and a binary dependent variable. To conduct this analysis, the predictor variables were the psychological traits and demographic variables, and question #18 was used as the dependent variable, which asks participants to select the social media app/site they use most. Participants responses to question #18 were grouped together in one of two ways 1) if they selected Snapchat than they were grouped as “Spending Most Time on
Snapchat” = 1 or B) if they selected anything other than Snapchat (e.g., Instagram, Twitter, Facebook) than they were grouped as “Spending Most Time on Other Social Media” = 2. Grouping participants allowed the researcher to create a binary dependent variable.

According to the regression analysis, of the eleven variables that were run, four variables were significant predictors of using Snapchat more in comparison to other social media– Age, Relationship Status, Self-esteem and Body Satisfaction (see Table 10. Logistic Regression). Based on the results, H1a was not supported as the regression analysis did not find those higher in narcissism report spending more time on Snapchat compared to other types of social media. However, H1b was supported, as body satisfaction was found to be a negative predictor of spending more time on Snapchat ($b=-.34$, $SE=.17$, $p=.046$). According to the odds ratio (OR), for every one-unit increment on the predictor, the odds for spending more time on Snapchat decrease by .714 (meaning that as body satisfaction increase, the odds of spending time on Snapchat decrease). Self-esteem was also found to be a positive predictor of spending more time on Snapchat ($b=.56$, $SE=.26$, $p=.03$). According to the OR, for every one-unit increment on the predictor, the odds for spending time on Snapchat, increase by 1.748 (meaning that as self-esteem increases, so does the likelihood of spending time on Snapchat instead of other platforms). The finding does not provide support for H1c, which predicted those lower in self-esteem would report spending more time on Snapchat than other types of social media.

Other variables emerged as significant predictors. Age is a significant negative predictor of Snapchat preference ($b=-.44$, $SE=.14$, $p=.001$). According to the OR, for
every one-unit increment of the predictor, the odds for spending more time on Snapchat decrease by .646 (meaning the odds decrease as the participants get older). Relationship status was also found to be a significant predictor of Snapchat preference ($b=.93$, SE=.37, $p=.011$). Those who are single are more likely to spend more time on Snapchat, compared to those in a relationship.

**Question 2: Most Common Motives Associated with Snapchat features**

H2a predicted students would most often report motives for relationship maintenance, companionship and entertainment purposes. This was partially supported, as the most common motive for using Snapchat was relationship maintenance ($M=5.86$, $SD=.82$), followed by self-promotion ($M=4.72$, $SD=1.45$) and companionship ($M=4.40$, $SD=1.75$) motives (see Figure 8. Student Motives for Using Snapchat).

To further explore H2a, the open-ended question, “Please explain, in one or two sentences, the main reason you use Snapchat” was examined. According to the content analysis 201 students responded to the question, of which 133 students mentioned their main reason for using Snapchat was to enhance their appearance via filter use, 95 discussed using Snapchat to maintain relationships, 67 said they use Snapchat to communicate, 58 mentioned using Snapchat for entertainment purposes and 43 for unique features (e.g., specific filters, streaks, timers). Additionally, 20 students mentioned they use Snapchat because it has become a social norm or a trend. See Table 14. Reasons for Snapchat Use.

To examine H2b-H2f, bivariate correlation analyses were run to assess the relationships between different motivations and use of Snapchat features. H2b
predicted students with higher relationship motives would have higher friend counts, send more snaps (photos and videos), and post more stories. H2b was supported. There were significant relationships found between relationship maintenance and posting stories ($r=.240$, $p<.01$), amount of friends ($r=.267$, $p<.01$), and sending/receiving snaps ($r=.287$, $p<.01$). H2c, which predicted students with higher companionship motives would have higher friend counts, send more snaps (photos and videos), and post more stories was not supported.

H2d predicted that students with entertainment and coolness motives would be more likely to use cuteness and funny filters. H2d was partially supported, as there were significant relationships found between coolness and funny filters ($r=.189$, $p<.05$), but no significant relationships between entertainment motives and use of the different filters were found.

H2e predicted that self-promotion motives would be associated with more frequent use of beauty filters and timer use. H2e was not supported, however unexpected, a significant relationship was found between self-promotion and frequency of beauty filters ($r=-.190$, $p<.05$). H2f which predicted that self-expression motives would be associated with more frequent use of beauty filters and timer use, was not supported. See tables 11-14 for correlations.

**Question 3: Psychological Factors and Snapchat Motives**

To address H3a-H3d correlation analyses were run. H3a predicted students who score low on body satisfaction and present body images issues (higher levels of self-objectification and higher levels of body checking) would use Snapchat for self-expression, and self-promotion motives. H3a was not supported. H3b predicted that
students who report lower levels of self-esteem would use Snapchat for relationship, companionship, self-promotion, escape and coolness motives. H3b was not supported. Surprisingly, self-esteem was significantly positively correlated to relationship maintenance ($r=.191, p<.01$), companionship ($r=.170, p<.05$), self-promotion ($r=.140, p<.05$), and escape ($r=.142, p<.05$) motives.

H3c predicted students higher in narcissistic traits would use Snapchat for entertainment, coolness, and self-promotion motives. The hypothesis was not supported. Lastly, H3d proposed that students higher in self-compassion would use Snapchat for relationship maintenance, self-expression, and information seeking motives. This was not supported. See Table 15. Correlations for Psychological Factors and Motives.

**Question 4: Psychological Factors and Snapchat Features.**

H4a predicted that students with higher levels of body dissatisfaction would have fewer friends, score higher for timer use, and filter use. H4a was not supported. H4b proposed those higher in self-objectification would check their app more often, send more photos, have more friends and would be less likely to use timers. H4b was not supported.

H4c proposed those with lower levels of self-esteem would have more friends, score higher on timer use, and report more filter use. H4c was not supported, however unexpectedly there was a significant relationship between self-esteem and amount of friends ($r=.168, p<.05$). H4d predicted that those higher in narcissistic traits would check their app more frequently, send more photos, share more stories, take more photos and have more friends. H4d was partially supported, as significant relationships
were found between narcissism and amount of friends ($r=.239, p<.01$), as well as between narcissism and frequency of posting stories ($r=.152, p<.05$). H4e proposed those higher in self-compassion would spend less time on Snapchat and be less likely to use filters and timers. H4e was not supported. See Table 16. Correlations for Psychological Factors and Features.

**Additional Analysis: Filter Preferences and Reasons for Using Timers**

There were significant relationships between body surveillance and use of beauty filters ($r=.225, p<.01$), body shame and use of beauty filters ($r=.218, p<.01$), self-compassion and use of beauty filters ($r=-.223, p<.01$), as well as self-esteem and beauty filters ($r=-.213, p<.01$).

Relationships were examined between psychological factors and reasons for using disposable timers. Relationships were found for using disposable timers out of fear of judgment and body surveillance ($r=.208, p<.01$), body shame ($r=.245, p<.01$), body satisfaction ($r=-.297, p<.01$), body checking ($r=.331, p<.01$), self-compassion ($r=-.324, p<.01$), as well as self-esteem ($r=-.395, p<.01$). Significant relationships were found between using disposable timers for insecure reasons and body surveillance ($r=.262, p<.01$), bodily shame ($r=.333, p<.01$), body satisfaction ($r=-.297, p<.01$), body checking ($r=.404, p<.01$), self-compassion ($r=-.332, p<.01$), as well as self-esteem ($r=.363, p<.01$). See Tables 17-18 for correlations.
CHAPTER 5
DISCUSSION

Due to the lack of literature in understanding Snapchat use, the goal of the present study was to explore why college students use Snapchat and how they engage with it. Furthermore, the study sought to examine the differences among psychological factors (e.g., body image, narcissism, self-compassion, and self-esteem) of college students and whether these differences relate to why and how they use Snapchat. Relationships among psychological factors, motives for using Snapchat, as well specific features of the application were assessed. Because several variables were assessed in the study to address the different hypotheses, this section will begin with discussing each research question separately.

Question 1: Social Media Preferences and Time Spent

The first set of hypotheses examined individual differences and psychological factors (e.g., self-compassion, self-esteem, body-image and narcissism) and how these variations relate to time spent on Snapchat compared to time spent on other social media. Most of the original predictions (H1a and H1c) were not supported by the regression analysis. H1a predicted those higher in narcissism would report spending more time on Snapchat compared to other social media. The hypothesis was not supported. This is surprising as narcissistic individuals tend to engage in self-promotional behaviors (by taking and posting selfies) on social media (Fox & Rooney, 2015; Sung, Kim & Choi 2018; Weiser, 2015). While Snapchat provides a virtual space to continually upload self-images, it may seem uninviting for those highly
narcissistic individuals hoping to gain admiration from others. They may seek praise and public validation from the larger audiences found on Instagram or Facebook.

The lack in findings may also relate to the fact that younger people are increasingly becoming technologically savvy, building on their knowledge as to ways social media can benefit them. For example, it is common for individuals to take selfies on Snapchat, then upload their selfies to other platforms like Facebook or Instagram. The popularity of this practice is represented by the availability of tutorials which demonstrate how to transfer or upload images across platforms (Gil, 2016; Aguilar, 2016). Additionally, the use of multiple platforms at once, is apparent with websites like LinkTree.com, Hootsuite.com or SproutSocial.com which allow individuals to manage content and interactions across different platforms. Thus, narcissists may spread their time more evenly across different platforms than previously thought—using Snapchat to take selfies and other platforms to post selfies. Furthermore, the existence of editing applications that mimic Snapchat filters (e.g., Facetune, Photocollage, Visage and Afterlight) may result in the selfie-loving narcissist feeling that Snapchat does not provide any unique value to them. Seemingly, narcissistic individuals’ enjoyment in taking selfies, does not predict increased use of Snapchat.

While H1a was not supported, H1b was. H1b hypothesized those higher in body dissatisfaction would report spending more time on Snapchat than other social media. The regression analysis found body satisfaction is a negative predictor for spending more time on Snapchat than other social media, meaning those lower in body satisfaction (body dissatisfaction) would report spending more time on Snapchat. The
finding may relate to the ephemeral nature of Snapchat. The short-lived nature of
Snapchat’s content might provide relief for those who are dissatisfied with their
appearance in several ways. First, they are less likely to be exposed to negative
judgmental consequences and secondly, less likely to seek out public validation (e.g.,
comments and likes) on the content they share, as has been found for Instagram
(Baker, Ferszt & Breines, 2018). Additionally, photo related activities (i.e., viewing,
commenting, posting and sharing photos) on Facebook are associated with body image
disturbance (Kim & Chock, 2015; Meier & Gray, 2014), while exposure to
appearance-related comments on Instagram also increases body dissatisfaction (de
Vries et al., 2015). Snapchat may eliminate the pressure to receive validation based on
their online appearance, as well as protect individuals from appearance related
comments received on platforms like Instagram.

Additionally, platforms like Instagram hosts an array of beauty standards, to
include popular fitness trends like “fitspo” or “fitspiration” which typically depict the
female body as thin and toned (Tiggemann & Zaccardo, 2015). Exposure to images of
fitness models, celebrities and beauty gurus uploaded to sites like Instagram, puts
pressure on individuals to adhere to these impossible standards that have been edited
and altered to perfection. Exposure to “fitspiration” images results in increased
negative body image (Tiggemann & Zaccardo, 2015). Studies have also found links
between Instagram use and body dissatisfaction, mediated by appearance comparisons
(Fardouly, Willburger, & Vartanian, 2017; Feltman & Szymanski, 2018; Hendrickse
et al., 2017). Individuals who are dissatisfied with their appearance may prefer
Snapchat compared to other social media, to avoid platforms commonly known to host
photos of harmful beauty ideals. Snapchat may feel like a safe platform for those who are dissatisfied with their appearance.

Self-esteem is a positive predictor of spending time on Snapchat as opposed to other social media. This is surprising as prior research has considered the relationships between social media use and self-esteem and has found individuals with low self-esteem prefer digital forms of communication such as email or instant messaging (Joinson, 2004; Phillips et al., 2006) and in fact low levels of self-esteem are associated with heavy use of social media (Denti et al., 2012; Hawi & Samaha, 2016; Kahn & Malick, 2015; Kircaburun, 2016). Thus, it was expected that low self-esteem individuals would prefer Snapchat, as using digital types of communication may assuage the social anxiety that they often experience in face-to-face interactions (Gaucher et al., 2012). Additionally, it was suspected that low self-esteem individuals would display a preference for Snapchat to avoid large online audiences found on other platforms and the possibility of receiving negative feedback.

As troubling as the findings seem, it is important to consider how Snapchat is different from other platforms. It is often discussed as an application that serves as a communication tool among close friends, helping to develop stronger connections (Utz, Muscanell, & Khalid, 2015; Vaterlaus, Barnett, Roche & Young, 2016). The finding that self-esteem is a positive predictor of Snapchat use may be attributable to the fact that individuals with high self-esteem are more social and extroverted (Leary & Macdonald, 2003) as well as tend to self-disclose more than individuals with low-self-esteem, who tend to be more socially anxious and withdrawn (Gaucher et al., 2012). Snapchat may be valued as an application that allows individuals to self-
disclose and make deep connections, due to its more private nature. Individuals high in self-esteem may value the application for this reason, whereas those low in self-esteem may avoid Snapchat for the same reason. Individuals low in self-esteem might feel awkward or embarrassed when it comes to self-disclosure, whereas high self-esteem individuals may seek out more in-depth or intimate forms of communication.

The findings could also relate to the fact that individuals high in self-esteem may be more confident in who they are as an individual, compared to those lower in self-esteem. Research finds social media is related to identity exploration, of which a large part of gaining knowledge about oneself is through observing others on social media, making comparisons and receiving feedback from others online (Steinfield, Ellison, Lampe, 2008; Valkenburg, Schouten, & Peter, 2005). Making comparisons with others are integral to an individual's self-evaluations (Harter, 1999). Social media like Facebook and Instagram provide an outlet for social comparisons to take place, and to gain feedback (e.g., likes and comments) from peers. Thus, individuals low in self-esteem may prefer other social media compared to Snapchat, to gain awareness about themselves. The regression analysis suggests that individuals who are low in body satisfaction and high in self-esteem are more likely to use Snapchat compared to other social media.

The analysis also suggests that Snapchat users are more likely to be younger in age as well as single. The findings pertaining to relationship status are not surprising, as Snapchat is often used for dating (Utz, Muscanell, & Khalid, 2015). Snapchat may also be used by single individuals to “hook up” considering there are applications and websites specifically designed for this. Some of these top ranked sites include 1)
“SnapSext.com” - Snapchat users trade naked pictures on the application and hook up with other users in their local area. 2) “Snapsex.com” - a website helping to link Snapchat users with each other under the premise they will sext and eventually meet for sex and 3) “Snapcheat.com” – Snapchat users find other users who are already in a relationship in their local area that also wish to cheat on their partners (Dating Insider, 2019). Even more fast paced, “snapnickname.com,” is an application designed to locate other Snapchat users within an hour for sex (2019). While single individuals may be eager to use Snapchat to aid in their dating life, those in relationships may avoid Snapchat due to negative associations made. Snapchat has been conceptualized as an application that encourages being unfaithful and cheating (Vaterlaus, Barnett, Roche, & Young, 2016).

Considering children and adolescents are growing up with technology like smartphones and iPads, the findings on age are not shocking. The largest percent of Snapchat users tend to be younger (Anderson, 2018). Moreover, 78% of internet users aged 18-24 use Snapchat, of which 71% use Snapchat multiple times a day (Aslam, 2020). Younger college student’s preference for Snapchat may relate to it being a photo-based messaging application conveniently accessible through use of their smartphones. Research has found younger individuals prefer text communication than voice communication or in- person communication (Smith, 2011).

Overall the findings indicate that self-esteem, body satisfaction, age and relationship status are predictors of Snapchat use. Other individual differences were not strong predictors as to whether college students prefer to spend time on Snapchat versus other social media.
Question 2: Most Common Motives Associated with Snapchat Features

The second set of hypotheses examined common motives associated with Snapchat use and the specific use of features associated with motives. Whether or not all hypotheses were supported, it is observed that Snapchat serves different purposes. The findings also highlight that motives may influence specific online behaviors.

H2a predicted students would most often report motives for relationship maintenance, companionship and entertainment purposes. The hypothesis was partially supported. The present findings demonstrate college students use Snapchat most for relationship maintenance, self-promotion and companionship motives. The finding that relationship maintenance is the primary motive for use, makes sense as social media was established to foster social interaction in online environments (Allen, 2017; Shah, 2016). This is supported by past research that demonstrates Snapchat is used to maintain social capital (Katz & Crocker, 2015; Piwek & Joinson, 2016) and increase online social bonding (Phua, Jin & Kim, 2017). Snapchat may increase perceived closeness among friends and help to upkeep relationships.

Additionally, companionship was also found to be one of the common motives among students. The type of communication afforded by Snapchat, photo-based messaging, may elicit emotional reactions and increase the feelings of being with someone, a sense of “togetherness” (Riviere, 2005). Sashittal, DeMar and Jassawalla (2016) ran focus groups and found college students discussed experiencing feelings of “intimacy” from Snapchat conversations. The direct and somewhat intimate nature of “snapping” may lead someone to feel less lonely, as opposed to plain text-based communication. One study found that photo-based communication compared to text-
based communication resulted in experiencing greater levels of happiness and decreased levels of loneliness (Pittman & Reich, 2016).

Being that relationship maintenance and companionship were common motives for use, Snapchat may be a medium that younger generations use to connect with and stay in contact with others. One of the most basic attributes of Snapchat is the use of photos or videos to communicate that provide additional cues to alleviate miscommunication (Vaterlaus et al., 2016). These cues include verbal and nonverbal cues (e.g. environmental cues, text overlays, basic text, emojis, etc.,) that give additional meaning to the photo to improve communication. Photos not only stimulate a strong emotional reaction as mentioned, but may also help to create a more enticing and evolving conversation than other social media made apparent by participants open ended responses. For example, “can see the other person's emotion,” and it is “a way of staying visually connected.”

The ability to evoke strong emotion in others, create meaningful and entertaining conversations via a quick photo message, might help build and maintain young adult relationships. Especially, considering Snapchat conversations carry its own sense of importance when users are more attentive to the content and more engaged with their conversations than would be in person (Bayer, Ellison, Schoenebeck, & Falk, 2016). Clearly, Snapchat has made photo-based interactions an authentic form of communicating (Waddell, 2016) and is evident by the fact that users report feeling they are having conversations when exchanging photos on Snapchat (Vaterlaus et al., 2016; Xu, Chang, Welker, Bazarova, & Cosley, 2016). In fact, Snapchat users place more importance on social connectedness and show stronger
preferences for online social interaction than their non-user counterparts (Grieve, 2017). Young adults may recognize the utility of the medium for social interaction, and as a result prefer it.

While self-expression did not emerge as one of the more common motives for use, self-promotion did. When considering the context of Snapchat, self-promotion may be a version of self-expression, expression of an idealized self. Research has found individuals use Snapchat for self-expression (e.g., share personality, or share information about self) and self-presentation (e.g., showcase themselves, or what they are doing; Alsalem, 2019).

It seemed pertinent to include and create a subscale of self-promotion for the current study, as prior evidence demonstrates social media aids in self-promotion. For example, studies have confirmed certain individuals (e.g., those low in self-esteem, high in narcissism) use social media platforms such as Facebook or Instagram to promote desirable aspects of their personality, career or achievements (Abell & Brewer, 2014; Huang & Su, 2018; Moon et al., 2016).

Technology in the digital age allows individuals to easily express themselves, which permits more self-promotion than traditional forms of media (Carpenter, 2012; Gordon & Sahugun, 2007). Snapchat users may seek out the medium not only to gain social capital but to present themselves in a desirable manner to pursue admiration and feel valued, as researchers have observed with other online mediums (Charney & Greenberg, 2001; Sheldon & Bryant, 2016). Snapchat may provide features that allow individuals to promote their best online self via sharing self-created photos or videos to a carefully selected audience (e.g., custom story) for a set amount of time. The
individual chooses what aspects of their lifestyle they wish to showcase, what filters to use, what text to add or whether to live broadcast events. Thus, it is not surprising Snapchat may satisfy self-promotional needs.

It is interesting to note that entertainment motives were not found to be one of the more common motives reported as suspected and in fact, was one of the least common motives reported. It is also surprising that passing time did not emerge as a common motive for Snapchat use, as several studies have found entertainment and passing time to be strong motives for using social media like Facebook and Instagram (Al Habash & Ma, 2017; Pempek, Yermolayeva & Calvert, 2009; Raacke & Bonds-Raacke, 2008). However, the lack of findings highlight that college students use Snapchat for different reasons than for other social media. The contradictory evidence could reflect how the online world is constantly changing and student’s perception of Snapchat may have shifted alongside digital advancements. It may be reasonable to assume students may no longer view Snapchat as something to use “just for fun” or when “bored,” but as an effective communication tool which allows them to socialize. Their use of Snapchat may be more socially strategic than previously thought. Clearly, the contradictory findings suggest further research be conducted for clarification.

While beginning to understand the motivations for using Snapchat, the remaining hypotheses examined how motivations relate to specific types of Snapchat use. H2b predicted students with higher relationship motives would have higher friend counts, send more snaps (photos and videos), and post more stories. The hypothesis was supported. These findings support the idea that those who use Snapchat to
maintain relationships, will use it in a social manner. This further demonstrates that individuals use Snapchat as a social utility.

H2c was not supported. The hypothesis predicted students higher in companionship motives would have higher friend counts, send more snaps (photos and videos), and post more stories. The lack in findings may suggest that engaging with Snapchat in and of itself may be sufficient to stimulate feelings of “togetherness.” For those seeking companionship, using the application may diminish feelings of loneliness, and increase the feelings of connectivity with others, without having to actively engage with the features provided by Snapchat.

H2d examined entertainment and coolness motives, and predicted individuals high in these motives would be more likely to use cuteness and funny filters. The hypothesis was partially supported as individuals motivated to use Snapchat for coolness motives were more likely to report use of funny filters. However, the same relationship was not found for entertainment motives. This implies that funny filters are used as a utility, “to be seen as cool,” but not for enjoyment.

It is fascinating that a negative relationship was found between coolness motives and frequency of filter use ($r = -.203, p < .01$). The more driven students are to look “cool,” the less likely they will use Snapchat filters. This may indicate that there are stigmas attached to filter use. In support of the finding, Ahmed (2019) interviews with young women on their experiences with Instagram, suggest filters are a means to deceive others as they distort one’s face (e.g. clear skin, remove eye bags, smooth make-up application, looking thin). College students may hold similar beliefs towards Snapchat filters, as the content analysis found students avoid filters as a means to stay
true to themselves. For example, “Rather be my real self…” or “filters change your features too much” and “…. I prefer to embrace my flaws rather than conceal them.” The responses imply that using filters are inauthentic. Those motivated to increase their popularity among Snapchat peers may avoid filters in an effort to seem more “real.” However, when push comes to shove, students prefer filters that make others laugh.

Further examination of entertainment and coolness motives find both are negatively correlated with time spent on Snapchat ($r=-.319, p<.01; r=-.351, p<.01$), frequency of checking their Snapchat ($r=-.243, p<.01; r=-.246, p<.01$), posting stories ($r=-.339, p<.01; r=-.275, p<.01$), as well as watching friends’ stories ($r=-.396, p<.01; r=-.261, p<.01$). While one would suspect individuals motivated to engage with the application for entertainment or coolness purposes would be more of a social “snapper,” (e.g., snapping frequently or watching friends’ stories), but in the current study this was not the case. Those reporting entertainment and coolness motives may use Snapchat in ways not considered by the design (e.g., sexting or it being the norm).

H2e predicted self-promotion motives would be associated with more frequent timer use and use of beauty filters. The hypothesis was not supported. The opposite was somewhat found, as a negative relationship between self-promotion motives and frequent use of beauty filters ($r=-.190, p<.05$) were observed. Those motivated to self-promote on Snapchat may hold stigmas about filter use, similar to individuals reporting coolness motives. They may believe that filtering snaps may do more harm for their public image than help.
While relationships were not found between self-promotion motives for Snapchat use and frequency of timer use as expected, other relationships were found among reasons for using timers. A positive relationship was found between self-promotion motives and for using timers out of preference ($r=0.174, p<0.05$). Individuals who use Snapchat to promote themselves may prefer content timed to gain their viewers undivided attention (Piwek & Joinson, 2016). However, negative relationships were also found between self-promotion motives and using timers out of fear of judgment ($r=-0.166, p<0.05$), as well as for being insecure ($r=-0.177, p<0.05$). Individuals who promote themselves may be less fearful of others negative judgements or insecure of their content being viewed, as they may have put additional effort and time into the photos or videos that they post. Individuals who carefully create and select photos or videos to promote positive qualities about themselves, likely do so, in hopes it will be seen.

The self-promoting individual may also want to avoid stigmas attached to timer use (e.g., fear of judgement). According to the content analysis, students responses varied pertaining to why they do not use timers, some of their responses included “It’s annoying when someone sends snapchats with words but I can’t read the whole thing with a time limit,” “I don’t like timers,” “I do not use timers because I have nothing to hide that I am sending to others” and “I have no reason to worry about what I am sending and trust the people I snapchat.” Whether it be that timers are annoying, simply disliking timed content, or associating timers with trust/mistrust, it is clear that associations have been made. Thus, in an effort to be seen in a positive manner by other Snapchatters individuals may avoid timing their content.
H2f predicted self-expression motives for Snapchat use would be associated with frequent use of beauty filters and disposable timers. The hypothesis was not supported. As discussed, social media is a compelling platform to present the best and most desirable qualities of oneself (Manago et al., 2008). In a similar vein, social media, may help individuals to feel they have more freedom to express more private and authentic aspects of themselves. They may be more willing to express hidden or inner values of them self in online environments, that they have otherwise felt uncomfortable expressing in face-to-face communication (Bargh, McKennaet & Fitzsimon, 2002; Seidman, 2013). With respect to motives, individuals may use Snapchat to express characteristics of their authentic self (i.e., the hidden qualities of the self that are rarely open to the public) versus ideal self (i.e., the qualities an individual would like to have or aspires to have) and as a result filters and timers are not necessary (Higgins, 1989). As indicated by the content analysis, individuals do not use filters as a means to stay true to themselves.

Self-expression motives were also found to negatively relate with time spent \( (r=-.168, p<.05) \), frequency of checking their Snapchat \( (r=-.195, p<.05) \) frequency of posting stories \( (r=-.261, p<.01) \) and frequency of watching friends’ stories \( (r=-.176, p<.05) \). The findings indicate that those who use Snapchat for self-expression, spend less time on Snapchat daily, checking their account, posting stories and watching their friends' stories. Self-expression on Snapchat may not require a lot of time, especially if the individual is presenting an authentic and true version of themselves. The amount of time to invest in presenting one’s real self may require less time than someone who presents an ideal self. Those individuals motivated to use Snapchat to express
themselves may find that watching their friends’ stories do not serve their goal of self-expression. They may not feel a need to post often and instead, may prefer the more intimate forms of interactions provided by Snapchat (e.g., only with close friends) to express genuine aspects of themselves they wish to share. Individuals seeking to authentically express themselves may prefer to do so via real-talk-like conversations with close friends on Snapchat (Sahitell et al., 2016; Waddell, 2016).

Virtual community motives were found to negatively relate to time spent ($r=-.292, p<.01$), frequency of checking their account ($r=-.216, p<.01$), frequency of posting stories ($r=-.156, p<.01$), amount of friends ($r=-.212, p<.05$) and use of funny filters ($r=-.195, p<.01$). The individual who seeks to create an online community for themselves, may use Snapchat as it is “supposed” to be used (e.g., intimate interactions among close friends). Because these individuals value forming a “close knit” online community, they are likely to avoid having a lot of Snapchat friends or frequently posting their own stories. Individuals who develop a strong online community may not feel the need to use Snapchat or log in as often. They are confident the connections formed will be their whenever they log back in online.

Negative relationships were found for escape motives and time spent ($r=-.281, p<.01$), frequency of checking their accounts ($r=-.141, p<.05$), as well as sending and receiving snaps ($r=-.169, p<.05$), frequency of posting stories ($r=-.206, p<.01$), watching friends’ stories ($r=-.202, p<.01$), frequency of using filters ($r=-.194, p<.01$), and use of beauty filters ($r=-.155, p<.05$). College students may use Snapchat as a way to help escape from reality and or real-world problems, which it is not uncommon for social media to be used as an escape from reality (Whiting & Williams, 2013). The
relationships pertaining to time, suggest students who are motivated to use Snapchat as an escape, only do so for small amounts of time when needed. Furthermore, it is observed that students looking to escape their problems are less actively engaged (e.g., posting less, fewer friends, less filter use). Exposure to their friends’ stories or engagement with friends in certain ways may amplify some of their concerns. Passive Snapchat engagement may be best to escape their problems. Clearly more research is needed as to how Snapchat could help alleviate stress or aid students in dealing with issues, especially as other research suggests that passive engagement on Instagram is problematic (Frison & Eggermon, 2016).

Passing time was negatively related with time spent ($r=-.246, p<.01$), frequency of checking their accounts ($r=-.163, p<.05$), frequency of sending and receiving snaps ($r=-.206, p<.01$), frequency of posting stories ($r=-.165, p<.05$), watching friends’ stories ($r=-.310, p<.01$), and frequency of using filters ($r=-.152, p<.05$). One study found Snapchat was used more often for passing time (“to kill time” and “to get away from pressures and responsibility”) in comparison to other media. Previous findings highlight that Snapchat may be used as a means to pass time. The current findings extend research by suggesting that when young adults have “nothing better to do” passive engagement with Snapchat suffices. They do not need to actively engage frequently or for long periods of time with the application to alleviate boredom.

**Question 3: Psychological Factors and Snapchat Motives**

The third set of hypotheses examined how psychological factors relate to different Snapchat motives. H3a predicted students who score low on body
satisfaction and present body images issues (high in self-objectification and high in body checking) would use Snapchat for self-expression, and self-promotion motives. H3a was not supported, meaning individuals who present body image issues are not more or less likely to report Snapchat use for self-expression or self-promotion motives. The lack of findings may relate to the fact that other platforms such as Instagram are often used for presenting oneself in desirable ways (Baker, Ferszt & Breines, 2019; Ridgeway & Clayton, 2016). Individuals low on body satisfaction or high in self-objectification may prefer the use of other platforms for self-expression or promotion to gain appearance-based feedback through comments and likes.

It is interesting to discover that different aspects of body image (e.g., body satisfaction, self-objectification, body checking) relate to different motives. Body satisfaction is a good place to begin to understand the results. A positive relationship was found between body satisfaction and escape motives ($r=.171, p<.05$). Those more satisfied with their appearance report using Snapchat to escape their problems. Social media or playing online games has been found to aid in distraction, and to cope with stressful events or to escape from reality (Gao et al., 2017; Masur et al., 2014; Yee, 2006). Snapchat may serve the same purpose for those who are satisfied with their appearance. Their motivation to escape their problems with Snapchat may be driven by the fact that there is no pressure to upload photos or constant exposure to beauty ideals. Snapchat could be perceived as a safe haven in comparison to other platforms, as other platforms may heighten stress through continual presentations of beauty ideals and pressure to receive public validation.
Unlike body satisfaction, self-objectification was not found to positively relate to escape motives. Self-objectification was measured in the current study using the three subscales of the Objectified Body Consciousness Scale (i.e., body surveillance, shame and control). Each of the subscales were examined independently as they reflect different behaviors. For example, body surveillance is monitoring one’s appearance from a third person’s perspective, whereas body shame is feeling inadequate about one’s appearance and body control is believing one can control their physical appearance (McKinley & Hyde, 1996). Although they all measure some aspect of self-objectification, each was found to relate to different motives.

Originally it was expected that positive relationships would be found between self-objectification and self-expression motives, as well as between self-objectification and self-promotion motives. This was not found; however other relationships were observed. Negative relationships were found between body shame and using Snapchat for self-expression motives ($r=-.145, p<.05$), as well as between body shame and using Snapchat for self-promotion motives ($r=-.152, p<.05$). These findings are surprising considering Snapchat is popular for taking selfies and research has found associations between selfie-posting and self-objectification (Zheng, Ni & Zhou, 2019). The findings may reflect that those high in body shame do not like to take selfies and believe the visual communication that occurs on Snapchat is not helpful in expressing or promoting themselves.

The lack of findings pertaining to the other aspects (i.e., surveillance and control) of self-objectification, may indicate individuals prefer to present or promote themselves on other platforms (e.g., Instagram) where large audiences are available.
Especially when considering that associations have been found between objectified body consciousness and Facebook use (Meier and Gray 2013; Tiggemann & Miller 2010; Vandenbosch & Eggermont, 2012).

Additionally, a negative relationship was found between body shame and using Snapchat for coolness motives ($r=-.179, \ p<.01$). However, the same finding may not hold true across other platforms as research has found body shame is related to time spent on Facebook, as well as to activities like posting and uploading information (Manago et al., 2015). Individuals high in body shame may seek out “likes” and “comments” on public platforms as a means to look “cool” and validate their self-worth or perceived flaws, whereas Snapchat does not provide the same public validation. The relationship may also reveal how their negative beliefs attached to their appearance leads them to avoid Snapchat. Those who are ashamed of their appearance may avoid Snapchat as it could not improve their popularity due to reliance on visual communication.

A negative relationship was found between body shame and escape motives ($r=-.205, \ p<.01$), meaning those who believe they do not measure up to societal standards of beauty, are less likely to use Snapchat to escape problems. The findings may relate to the fact that highly visual social media (HVSM) reinforce beauty standards (Stanley, Barnes & Short, 2015; Tiggemann & Slater, 2013), and frequent use of HVSM increases body image concerns and internalizing symptoms (Marengo, Longobardi, Fabris, Settani, 2017). One study even found engagement with Instagram selfies, prompts users to self-focus on perceived unattractive regions of their body, especially those dissatisfied with their appearance, (Bue, 2020). Individuals ashamed
of their appearance might avoid Snapchat, as it could encourage self-judgements to take place. Thus, individuals with body shame may believe Snapchat, which places a large emphasis on visual imagery, would not help to escape their problems but amplify them or create additional stress.

As mentioned, other aspects of self-objectification were related to different motives. For instance, negative relationships were observed between body surveillance and passing time \( (r=-.145, p<.05) \) as well as between body surveillance and entertainment motives \( (r=-.215, p<.01) \). These findings indicate the more someone monitors their appearance the less likely they will use Snapchat for passing time or for entertainment. Those high in body surveillance, may not find Snapchat to be “fun” or to use it for enjoyment, but as a utility that provides unique ways of self-monitoring aspects of their appearance. Research has found links between social media use and body surveillance (Mabe, Forney, & Keel, 2014; Tiggemann & Slater, 2013). Similar to other social media platforms, Snapchat may be used by those high in body surveillance to monitor their appearance.

It is also interesting that a positive relationship was found between body control and using Snapchat for coolness motives \( (r=.219, p<.01) \) as well as between body control and for using Snapchat for companionship motives \( (r=.168, p<.05) \). Individuals high in appearance control beliefs, tend to believe they have control over their social mobility (Wang, 2019). Someone high in body control might use Snapchat in an effort to control other aspects of their lives such as their reputation or friend groups. When applied to online settings like Snapchat, individuals high in body control may seek these environments where they feel they are able to easily influence
their surroundings. It is interesting to consider that while Snapchat may provide a surrounding at which they can control, it may provide a means to escape their problems. A relationship was found between body control and escape motives \( (r=.164, p<.05) \). Snapchat may also provide individuals high in body control an escape from problems they do not have control over.

A negative relationship was found between body checking and coolness motives \( (r=-.185, p<.01) \). Body checking is having obsessive thoughts and behaviors about one’s appearance. So much so, behaviors often manifest as frequent weighing, and pinching or wrapping hands around the waist, thighs or arms, as well as, the individual may often seek reassurance from other people (Shafran et al., 2004). It has been found that individuals who consistently engage in body checking may avoid social situations focused on physical appearance (Reas, Whisenhunt, Netemeyer, & Williamson, 2002). Snapchat might seem threatening to one’s reputation, as it is a visual means of communicating, and why those high in body checking are not likely to use Snapchat to improve their reputation.

H3d predicted higher levels of self-compassion would be associated with relationship maintenance, self-expression, and information seeking motives. The predicted relationships were not found. However, a positive relationship was found between self-compassion and using Snapchat for companionship motives \( (r=.220, p<.01) \). The relationship follows the connections found between self-compassion, intimate relationships, as well as relational well-being (Jacobson, et. al., 2018; Neff, 2003; Neff & Beretvas, 2013; Yarnell & Neff, 2013). However, it is surprising that self-compassion was not related to relationship maintenance. Self-compassionate
individuals might feel secure enough in their previously developed relationships that communicating digitally via Snapchat would not provide any particular benefits for relationship upkeep, but at the same time may find Snapchat useful in making new connections.

A positive relationship was also found between self-compassion and escape motives ($r=.241, p<.01$). Self-compassionate individuals may use Snapchat as a healthy outlet to cope with everyday stress or problems. Research suggests self-compassionate individuals tend to seek social support when dealing with stressful situations or coping with hardships (Gillath, Shaver, & Mikulincer, 2005; Leary et al., 2007). The self-compassionate individual may perceive Snapchat as providing easily accessible social support.

A surprising relationship was found between self-compassion and self-promotion motives ($r=.182, p<.01$). One would not expect self-compassionate individuals to use Snapchat for self-promotion, considering individuals with self-compassion are more likely to have a sense of authentic self-worth, not dependent on others (Neff, 2003). Those with high levels of self-compassion experience fewer threats to their ego and self-image compared to those with low levels of self-compassion (Leary et al., 2007). Although self-compassionate individuals may not be egomaniacs does not mean they do not care or put effort into their image. Those high in self-compassion, may find Snapchat is a safe space to present and promote oneself. Snapchat may seem like a good platform to self-promote more authentic aspects of oneself in comparison to more public domains, where individuals may promote unrealistic or ideal versions of themselves.
H3b proposed lower levels of self-esteem would be associated with relationship maintenance, companionship, self-promotion, escape and coolness motives. The relationships were not found. Unexpected relationships were found between self-esteem and self-promotion motives ($r=.140, p<.05$). These findings do not coincide with Baumeister, Tice and Hutton (1989) theory that individuals with low self-esteem struggle with self-disclosure and tend to focus on hiding their perceived flaws. Years of social media research has found evidence to support Baumeister's (1989) original claim, finding negative relationships between self-esteem and self-promotion (Forest & Wood, 2012; Lee, Moore, Park, & Park, 2012). Researchers also find individuals with low self-esteem frequently "untag" themselves from unflattering pictures to preserve their self-image (Tazghini & Siedlecki, 2013) and posts more often to obtain validation (Marshall, Lefringhausen, & Ferenczi, 2015), as well as promote different online versions of themselves (Grieve, March, & Watkinson, 2020).

Unlike research on other social media, the current findings indicate those with higher levels of self-esteem may use Snapchat for self-promotion motives. A few studies may help to clarify these relationships. Rui and Stefonen (2012) found individuals high in public sphere contingencies of self-worth (i.e., approval from online audience and public observers) was influenced by online self-promotional behaviors (e.g., sharing photos online and wall post updates, as well as removing unflattering tags). Research also finds that engagement with social media, as well as sharing or presenting information online via social media sites enhances self-esteem for those who value strong social ties (Wilcox & Stephen, 2013). Thus, individuals high in self-esteem who use Snapchat may place a great deal of their self-worth on
public perception and social ties. Research on self-esteem should consider different contingencies of self-worth and how this may influence motives and online behaviors.

A significant relationship was also found between self-esteem and companionship motives ($r=.170, p<.05$). Wilcox and Stephen (2013) found individuals who place their self-worth on social aspects, find that using online social networks like Facebook, enhances self-esteem. Longitudinal research demonstrates social networking use predicts over-time improvements in social self-esteem, (i.e., extent to which they feel accepted and liked by friends and peers and feel successful in developing friendships) especially when receiving feedback from friends and acquaintances (Valkenburg, Koutamanis, & Vossen, 2017). Those reporting higher levels of self-esteem may use Snapchat to seek out companions and as a result experience higher levels of self-esteem. However, the direction of the relationship is unknown, especially as research has found people with more friends have higher self-esteem, and people with high self-esteem seem to have an easier time making friends (Bishop & Inderbitzen, 1995; Brockner, & Lloyd, 1986; Groene & Inderbitzen-Pisaruk, 1992; Keefe & Berndt, 1996). More research is needed to clarify the relationship.

Additionally, a positive relationship was found between self-esteem and escape motives ($r=.142, p<.05$). Findings suggest that individuals with higher self-esteem are likely to report using Snapchat to escape problems. Individuals with higher levels of self-esteem tend to be more confident and better able to cope with problems (McKay, 2016) as well as deal more effectively with stress (Dumont & Provost, 1999). The findings suggest that those higher in self-esteem may use Snapchat as an effective outlet to cope with problems and depart from stress.
H3c predicted higher levels of narcissism would be associated with entertainment, coolness, and self-promotion motives. The hypothesis was not supported. This is intriguing as individuals with a narcissistic personality tend to be attention seekers and hyper focused on their outward appearances (Ong et al., 2011; Vazire, Naumann, Rentfrow, & Gosling, 2008) often engaging in strategies to affirm their positive self-views (Campbell & Foster, 2007). Various findings suggest those high on narcissism use social media to showcase and maintain a positive self-image (Bergman et al., 2011; Panek, Nardis & Konrath, 2013). Several studies find those higher in narcissism engage in self-promotional behaviors (e.g., updating profile picture, taking selfies and posting selfies) on sites like Facebook or Instagram, to gain attention and admiration (Carpenter, 2012; Damon & Louis, 2011; Mo & Leung, 2015; Moon, Lee, Lee, Choi & Sung, 2016; Sorokowski et al., 2015; Weiser, 2015). Moreover, researchers have found that narcissism actually predicts increased levels of self-promoting activities online (Buffardi & Campbell, 2008).

While contradictory to previous research on Facebook and Instagram, the present study is the first to consider the motivations of narcissists' Snapchat use. The lack of support, might reflect Snapchat's inability to fulfill narcissists' self-promotional or reputational needs due to the disappearing nature of the content. Narcissists may be eager to showcase their carefully constructed selves on a more permanent and public platform that reaches the “masses.” In the narcissist perspective, Snapchat may not serve any “real” utility as it does not aid in self-promoting their delicate identities or help to gain popularity. This may explain why the only relationship found was between a negative relationship between narcissism and
passing time ($r = -.160, p < .05$). Those higher in narcissism are less likely to use Snapchat when bored. Narcissists may not have any strong desire or motives to use Snapchat, and less so when bored.

**Question 4: Psychological Factors and Snapchat Features**

The fourth set of hypotheses examined how psychological factors relate to the use of Snapchat features. H4a predicted students with higher levels of body dissatisfaction would have fewer friends, score higher for timer use, and higher for filter use. The hypothesis was not supported. However, negative relationships were found between body satisfaction and using timers out of fear of judgement ($r = -.297, p < .01$), as well as for using timers because they are insecure about having their content viewed for long periods of time ($r = -.297, p < .01$). Those more satisfied with their appearance might not care as much about other users viewing their content and be less concerned with others' judgments. In contrast, individuals who are dissatisfied with their appearance may be drawn to timers to prevent other users having extended amounts of time to view and critique their own content. Individuals with body image concerns tend to fear negative evaluations from others (Godart et al., 2003; Godart et al., 2000), as well as tend to have negative self-evaluations about their own physical appearance (Cooper, 2005; Fairburn, Cooper, & Shafran, 2003). When using a visual medium like Snapchat, those who are dissatisfied with their appearance may feel they will be criticized negatively. The use of timers may help to avoid feeling they will be negatively perceived by others.

H4b proposed that those higher in self-objectification would check Snapchat more often, send more photos, have more friends and be less likely to use timers. The
hypothesis was not supported. Additional positive relationships were found between body surveillance and frequency of beauty filters \((r=.225, p<.01)\), as well as between body shame and frequency of beauty filters \((r=.218, p<.01)\). The findings are consistent with research that suggest those who feel poorly about their appearance are more likely to edit images of themselves before posting (Duffy, 2019; Fox & Vendemia, 2016; Veldhuis et al., 2018). Prior findings also reveal individuals high in trait self-objectification tend to enhance their appearance by editing images of themselves and using filters before posting on sites like Myspace, Facebook and Instagram (Fox & Rooney, 2015; Manago, Graham, Greenfield & Salimkhan, 2008). Those high in body surveillance might use beauty filters to attend to the aesthetic demands of society and those high in body shame may use beauty filters to measure up to the online standards of beauty, in an effort to alleviate appearance discontent.

Body surveillance and body shame were also found to positively relate to using timers out of fear of judgement \((r=.208, p<.01; r=.245, p<.01)\) and using timers for being insecure \((r=.262, p<.01; r=.333, p<.01)\), respectively. Timer use may provide a sense of relief for individuals who engage in chronic body monitoring or for those who are ashamed of their appearance, by limiting the amount of time users can view their content. Reducing the amount of time users have access to their content may help to alleviate anxiety about others' negative evaluations.

H4c proposed those with lower levels of self-esteem would have more friends, score higher on timer use, and report more filter use. The hypothesis was not supported. The lack of findings does not correspond with research in online settings as lower self-esteem has been linked to having more friends on Facebook (Amichai-
A positive relationship was found between self-esteem and amount of friends ($r=.168$, $p<.05$). Years of research (on offline friendships) demonstrate individuals higher in self-esteem tend to have more friends and better-quality friendships (Harris & Orth, 2019; Thomas & Daubman, 2001). More recent findings illustrate that the number of Facebook friends can influence state self-esteem positively, more so when having responsive friends (Greitemeyer, 2016). This may hold true for Snapchat, specifically individuals higher in self-esteem may have more online friends as Snapchat provides an environment where interactions feel more meaningful due to the visual and responsive nature of messaging. Thus, this unexpected finding likely relates to the interactions Snapchat grants users. More research is needed to understand these relationships and the direction of the relationships.

A negative relationship was found between self-esteem and frequent use of beauty filters ($r=-.231$, $p<.01$). This is consistent with research that reveals individuals with low levels of self-esteem tend to post more photoshop-enhanced images (Meh dizadeh, 2010). Research also finds individuals with low self-esteem are more likely than those with high self-esteem to present an online self that deviates from their true selves (Gil-Or, Levi-Belz, & Turel, 2015). Those low in self-esteem may use Snapchat filters to fix perceived flaws and boost their self-worth, similar to how they behave on other platforms.

Negative relationships were observed between self-esteem and using timers out of fear of judgement ($r=-.395$, $p<.01$), as well as between self-esteem and using timers for being insecure ($r=-.363$, $p<.01$). Individuals low in self-esteem tend to fear others
evaluations, more so when basing their self-worth on being liked or perceived as physically attractive by others (Patrick, Neighbors & Knee, 2004). Thus, someone with low self-esteem may use timers to avoid negative evaluations from others. Alternatively, those with high levels of self-esteem may not be driven to use timers because their self-worth is not as dependent on others judgments and insecure about the opinions of others.

H4d predicted that those higher in narcissistic traits would check Snapchat more frequently, send and take more photos, share more stories and have more friends. The hypothesis was partially supported, as significant relationships were found between narcissism and the amount of friends ($r=.239, p<.01$), as well as for frequency of posting stories ($r=.152, p<.05$). The relationships are consistent with findings that suggest narcissist post more stories, update statuses more often and appear to have more friends (McCain & Campbell, 2018), as well as share more photos (Buffardi & Campbell, 2008; Marshall et al, 2015; McCain & Campbell, 2016) and post more selfies (Biolcati & Passini, 2018; Halpern, Valenzuela, & Katz, 2016; Weiser, 2015). Based on the findings, those high in narcissism may use Snapchat features similar to other platforms (e.g., having many friends and posting stories frequently). However, they may prefer to share their photos on more public platforms to reach larger audiences (e.g., Instagram), as this was not found for Snapchat.

Interestingly, a positive relationship was observed between narcissism and using timers out of fun ($r=.182, p<.05$). These findings may correspond to Narcissists desire for power and that they derive satisfaction by controlling people in their environment (Ronningstam, 2009; Ronningstam, & Weinberg, 2013; Akhtar, 2000).
Timers may excite the narcissistic individual as they may enjoy the additional control they have over their audience via timer use.

**H4e** proposed those higher in self-compassion would spend less time on Snapchat and be less likely to use filters and timers. The hypothesis was not supported. Self-compassion negatively related to frequent use of beauty filters \(r=-.223, p<.01\), using timers out of fear of judgement \(r=-.324, p<.01\) and using timers for being insecure \(r=-.332, p<.01\). The findings suggest that compassionate individuals are more accepting of their appearance, as well as less anxious about having their content viewed by others. Research finds women with high levels self-compassion experience less body shame and body surveillance, as well as engage in fewer body comparisons with others (Daye, Webb, & Jafari, 2014; Mosewich et al., 2011; Wasylkiw, MacKinnon, & MacLellan, 2012). Moreover, studies suggest that self-compassion may play a protective role against body image concerns (Slater, Neesha, Varsani, Phillippa & Diedrichs, 2017; Siegel, Huellemann, Hillier & Campbell, 2020), as well as facilitates body appreciation (Albertson & Neff et al., 2015; Homan & Tyka, 2015). Based on research, highly compassionate individuals would be less driven to use beauty filters because they do not need to fix or measure up to any type of standard. However, those who are not as compassionate may feel the opposite – driven to use filters because they are less accepting of their appearance.

Self-compassionate individuals tend to be less self-critical and judgmental (Neff, 2003; Neff & McGehee, 2010). The definition of someone who is more self-compassionate corresponds with the finding that they would not alter their appearance by using attractive filters or feel the need to use timers. Self-compassionate individuals
except humans are flawed and do not fear the evaluations of others or being viewed by others.

**Theoretical and Practical Implications**

The study results have both theoretical and practical implications. The current study is one of few that applies the theoretical underpinnings of the uses and gratifications theory to analyze Snapchat among young people. The findings of the study suggest that the uses and gratifications theory has utility in explaining relationships between Snapchat use and users. The motivations associated with Snapchat use (i.e., relationship maintenance, companionship and self-promotion) and the fact that users rate different features as more likeable (i.e., the ability to take photos, share photos, create their own stories, follow their peers and use different filters) could be well modeled using the uses and gratifications theory. This is vital in understanding how Snapchat users feel about the platform and how they engage with it.

The study also highlights that the uses and gratifications theory can provide a framework in examining these relationships in more depth, considering the interplay between Snapchat use and psychological traits. It was found that different psychological traits relate to different motives for Snapchat use, as well as relate to different uses. For example, a positive relationship was found between self-compassion and self-promotion motives, whereas a negative relationship was found between body shame and self-promotion motives.

Motives for Snapchat use provide insight as to other theoretical considerations. Students in the current study were motivated to use Snapchat for social needs.
Baumeister and Leary (1995) theory on humans need to belong provides a solid framework for research on Snapchat. Baumeister and Leary (1995) posited that “the human being is naturally driven toward establishing and sustaining belongingness (p. 499).” The need to belong consists of needing continuous and positive interactions with small numbers of others to reciprocate care and concern. Thus, the close online contact available through Snapchat may satisfy the human need to belong. Additionally, the need to belong may be a universal motivational factor in explaining Snapchat use as well as other social media use. Individuals may be driven to use Snapchat at alarmingly high rates to fulfill belonging needs, and to avoid the harmful consequence of not belonging (Baumeister & Leary, 1995; Gere & MacDonald, 2010).

Research will need to consider how individual traits influence the need to belong, and how these variations in belongingness influence online behaviors. Research finds positive associations between self-esteem and belongingness (Baumeister, 2000; Cameron & Granger, 2016). Considering past research on self-esteem, it makes sense students would use Snapchat to form social connections and maintain their relationships. Research also finds that the association between narcissism and Facebook addiction, is mediated by belongingness (Casale & Fioravanti, 2017). Some believe that narcissist attraction towards displaying themselves on social media is a defense against being forgotten (Waska, 2014). Thus, those higher in narcissism may post more and have more friends to “belong.” Considering Snapchat is used for companionship and to maintain relationships it would be important to implement the theory.
The self-objectification theory may also hold theoretical relevance. According to the self-objectification theory individuals take on the perspective of an external observer, becoming more self-focused on their appearance versus functionality of their bodies (Moradi, 2010). Snapchat may be used to increasingly monitor their aesthetic aspects of themselves, as hinted by the associations found between self-objectification (body surveillance and body shame) and beauty filters. Not only are users likely to self-objectify, but they are likely to engage in unique comparisons. The continual monitoring of their self-image through the use of filters may cause individuals to forget what they actually look like in real life, expecting or hoping to see those versions in real life (Brucculieri, 2018; Rampul & Meijas, 2018). Individuals may compare their “real life” version of themselves to their ideal “filtered” versions of themselves.

The social comparison theory suggests that people have an innate propensity to assess themselves by comparison with other people, often of a higher social status—which leads to negative conclusions about the self (Bessenoff, 2006; Sabiston & Chandler, 2009). When using Snapchat filters users make comparisons between their real selves and their ideal selves, the ideal self that they have carefully created via filter use. “Snapchat Dysmorphia,” as a term provides evidence of these comparison behaviors. This new type of dysmorphia has led individuals to seek out cosmetic procedures inspired by filters (Rampul & Mejias, 2018). According to the American Academy of Facial Plastic and Reconstructive Surgery’s annual survey, one of the main reasons for seeking out cosmetic procedures is to look better in selfies (2018). Dermatologists have even observed an increasing number of patients seeking out
procedures based on the way they look on Snapchat and Facetune (Rajanala, Maymone, & Vashi, 2018). Clearly individuals are making comparisons and trying to measure up to their online versions. The social comparison theory would be useful for online settings like Snapchat.

On a practical level, understanding the overall motives for use could help the providers of content or producers on Snapchat to develop new solutions and information for users. The results show that young people use Snapchat to maintain their social relationships, connect with others, and self-promote. First, on the basis that Snapchat is used for socializing there are ways the application could improve interactions such as provide higher quality images and videos, as well as get rid of advertisements to avoid interrupting interactions. Additionally, developers will want to correct common glitches and errors users report experiencing with Snapchats’ live video chat (One Plus Community Forum, 2019; Vanou, 2019). In regards to the live features it might also be useful to allow for longer than six-minute live broadcasts. This would allow individuals to experience events or places together, that they may not have otherwise been able to. For example, a user might request a “Snaptime” while exploring a national park or at a concert.

Additionally, Snapchat could add a new function other social media have, “people you may know,” or “people you may like.” The function would recommend other users to “befriend” who engage with similar content or in their local area. Because the application is known for visual communication, the developers could create and implement “Snap Response,” the goal being increasing emotional exchanges among users. The sender will send a photo or video of themselves as a
“Snap Response” to a receiver, and once the receiver gets their photo or video, they will be prompted that their face will be recorded while watching the content.

Secondly, because younger individuals use Snapchat for self-promotion, researchers should consider the ways individuals do so. According to the content analysis, students report using Snapchat to enhance their appearance via filters. The filters may allow individuals to promote more attractive versions of themselves online. Researchers should examine the consequences of using filters for self-promotion. It has been observed that use does not only impact individuals’ online experience, but also their experience of their physical real-world self. As discussed above, individuals now seek out cosmetic procedures to look like their filtered images. Because use of beauty filters may lead to negative consequences (e.g., cosmetic procedures), Snapchat developers should limit the amount of access that users have to filters, re-examine the filters they provide, and reconsider whether they should allow users to create their own filters. While limiting the amount of filter use may frustrate users, developers could implement a weekly feedback mechanism to users. The feedback would help users to observe their Snapchat habits (e.g., amount of time spent with filters, the number of different filters used, how many filtered photos were sent out/posted) as well as include other engagement analytics (e.g., time spent on the application, stories uploaded, etc.).

While filters allow users to promote attractive versions of themselves, Snapchat may also be used for other promotional purposes. Social media, including Snapchat, has become a popular medium for social influencers, celebrities and businesses to market themselves. The present study did not capture motives for
marketing and could be reflected in self-promotion motives. The developers may want to improve the quality of images and videos, as well as increase timing options, allowing stories to be viewed longer than 24 hours. Developers could provide individuals with ways to promote their brands and provide business perks (e.g., promo code or insider discount codes) to their followers. It might be useful to implement specific features which allow fans to engage with their content. For example, Snapchat currently provides charms to reflect special moments (i.e., birthdays) and interactions with friends (i.e., best friends). Snapchat could offer fan-based charms or charms for those who frequently follow/engage with certain brands.

**Broad Social Implications**

**Problematic Use**

It is important to consider that students in the current study are using social media at alarmingly high rates, especially newer platforms. Heavy use of digital technology and social media is not uncommon among younger generations. According to the Pew Research Center 95% of teens have access to a smartphone, and almost half say they are online “almost constantly” (Anderson & Jiang, 2018). Among their online activity, it is found that teens and young adults spend more time on social media than any other websites (Anderson & Jiang, 2018; Nielson, 2012). Instagram and Snapchat are the most popular among young adults (Anderson & Jiang, 2018).

Clearly, social media like Snapchat, is a world where younger generations spend much of their social lives. Individuals in the study alluded to the necessity of having Snapchat. It was necessary to fit in, and had become the norm among their friends (e.g., “everyone has it”). Not only is having Snapchat a means to maintain
peer group status, but also the best way or in some cases the only way to communicate with friends. Students also mentioned Snapchat provides ways to stay in touch, or informed about what is going on with others. It seems that Snapchat is a necessary communication tool to socialize and if not used individuals fear they will miss out.

Individuals reporting high use of Snapchat may experience fear of missing out (FOMO). FOMO is experiencing anxiety that individuals may miss out on something happening elsewhere or that others might be having fun without them (Przybylski, Murayama, DeHaan, & Gladwell, 2013). FOMO has been linked to social media addiction (Blackwell, Leaman, Tramposch, Osborne, & Liss, 2017; Buglass, Binder, Betts, & Underwood, 2017; Oberst, Wegmann, Stodt, Brand, Chamarro, 2017). The need for younger individuals to stay connected (i.e relationship maintenance motives) with their peers through Snapchat may lead to problematic use.

Problematic use and addictive tendencies are crucial to examine among young adults, who are growing up with Snapchat. It is concerning that reports have found that Facebook addiction affects approximately 12% of young adults (Alabi, 2013; Wolniczak et al., 2013; Wu, Cheung, Ku, & Hung, 2013). More recently, research demonstrates individuals may develop addiction-related problems as a consequence of using Instagram (Donnelly & Kuss, 2016). Moving forward addiction research needs to examine younger populations, as well as newer social media like Snapchat. There may be an observed increase in addictive use, as users rely on Snapchat for socializing and self-promotion purposes. It is also important to acknowledge that Snapchat streaks may further increase an individual’s addictive tendencies. Essentially a streak refers to friends having snapped each other within 24 hours for more than 3 consecutive days.
Snapchat streaks are represented by the “fire emoji” and a number that represents how many days they have kept it going. According to Techjunkie.com the highest streak is currently 1,802 days (Sattleberg, 2020).

Despite lack in research, the question is to what individuals become addicted to. Is it the actual technology or what the technology provides? Following this thinking, based on the current motives for Snapchat use, it is not an addiction to social media, but to connecting with people, or the good feelings that come with presenting their online and ideal versions of themselves.

The social skill model suggests individuals with low self-presentation skills, will have strong preferences for online social interaction over face-to-face communication, which results in heavy use of social media (Turel & Serenko, 2016). Feeling more comfortable with online interactions via Snapchat messaging features may lead individuals to isolate themselves from real time, face-to-face interactions and use Snapchat as an escape. Those individuals avoid uncomfortable social settings when able to present themselves in an ideal or desirable fashion online with little judgment. Moreover, individuals may gain desired responses online via Snapchat and this is likely to lead to increased use. So much so, the individual may become dependent on the positive feedback they receive online and cannot go without their online interactions. Becoming dependent on social interaction online with peers may result in missed opportunities to communicate with those who do not depend on the online world for communication.
Creating a Divisions Among Generations and Non-users

If younger generations rely on Snapchat for communication and relationship purposes, use of the application may create obstacles to stay in touch with or to relate to older generations. According to the Pew Research Center, those ages 18 to 24 are more likely than those ages 25 to 29 to say they use Snapchat (73% vs. 47%) as well as Instagram (75% vs. 57%) (Perrin & Anderson, 2019). Only 7% of those ages 50-64 and only 3% of those 65 and older, say they use Snapchat. Additionally, the Manifest 2019 Social Media Survey found Facebook’s popularity is declining with younger generations, as only 36% of Generation Zers (age 13-17) use Facebook at least once a week, compared to 87% of Millennials (age 18-34), and 90% of Generation Xers (age 35-54), and 96% of Baby Boomers (age 55+) (Cox, 2019). The survey also found three-fourths of Generation Zers (77%) and Millennials (79%) use social media multiple times per day compared to the other generations, who report use on a day to day basis. Moreover, generations hold different values pertaining to social media, being sharing information on social media increases life satisfaction and decreases feelings of loneliness for young adults, whereas the opposite is true for older adults (Teo & Lee, 2016). Thus, younger adults' heavy use of social media and reliance on it for communication is likely to create a social divide between younger and older generations.

In fact, older individuals are more likely to fit the profile of someone who is off the social grid (Sheldon, 2012). According to UrbanDictionary.com the term “off the grid” refers to individuals who do not have social media. It is not only older people who decide to avoid social media, but also individuals who are shyer and less socially
active (Sheldon, 2012). Relatively little research has examined individuals without social media and what has been done examines reasons for avoiding social media. Interviews reveal non-users believe social media is unnecessary, too-time consuming and distracting. Additionally, non-users do not trust virtual friendships (e.g., they felt they were fake or meaningless), despite realizing people use Facebook as a means to communicate (Turan, Tinmaz, & Goktas, 2013). It seems that non-users perceive social media as a useless online social environment, and therefore refuse to engage with it. Non-users’ reluctance to join the online community, may socially isolate them, as social media is frequently used to stay in touch with friends or to make new friends (Joinson, 2008; Lampe, Ellison, & Steinfield, 2006; Lenhart, 2009; Lewis & West, 2009; Pempek & al., 2009; Sheldon, 2008a; Stern & Taylor, 2007; Young & Quan-Haase, 2009). Considering that Snapchat seems to help maintain social relations as well as provide a means to communicate, stay in touch or make new friends, it might be worthwhile to consider consequences for non-Snapchat users.

**Impact on Relationships**

While some may use Snapchat to maintain their relationships, non-users’ reluctance to engage with Snapchat may actually benefit their physical real-world relationships. It is observed that spending excessive amounts of time on social media is found to decrease emotional well-being, which in turn decreases an individual's quality of relationships with others (Christenson, 2018). Furthermore, those with lower levels of perceived competency with initiating offline relationships (social anxiety) is related to increased use of Facebook (Jenkins-Guarnieri, Wright, & Hudiburgh, 2012; Darcin et al., 2016). Thus, individuals may use social media as a
crutch for socializing in person, diminishing their quality of real-world relationships (Elhai et al. 2017).

Clearly, social media has the potential to influence the quality of friendships, but what about romantic relationships? Romantic relationships typically deal with a variety of components to include love, trust, commitment, passion, and satisfaction (Sternberg, 1986). Self-disclosure reinforces components of love such as trust, intimacy, and commitment (Park, Jin & Jin, 2011). Self-disclosure is a common and expected behavior when engaged with social media like Snapchat. Park, Jin, and Jin (2011) indicate that sites like Facebook increase feelings of intimacy via sharing photos, posts, and messages. The act of sharing Snaps could be comparable to self-disclosure on Facebook. While self-disclosure reinforces components of love, having information readily available to viewers may not always prove advantageous. The use of social media platforms encourages people to “creep” on other users, leading users to have too much curiosity for other people's affairs (Darvell et al., 2011). “Creeping” and online surveillance is more common now that social media has grown in popularity. Additionally, media like the Netflix series You has normalized and even romanticized couple surveillance through use of social media. As relationships merge into online environments like Snapchat, couples may face different situations or challenges regarding the various components of love (Marshall et al., 2012).

Couple surveillance directly corresponds with trust issues within couples (Darvell, Walsh & White, 2011; Helsper & Whitty, 2010; Tonkunaga, 2011). Trust is a central component of healthy relationships and an important factor regarding relationship quality and satisfaction (Campbell, Simpson, Boldry & Rubin, 2010;
Simpson, 2007) as well as determining the longevity of relationships (Attridge, Berscheid & Simpson, 1995). Individuals become self-protective when they do not trust their partners, which hinders their development of commitment to the relationship (Collins, 1996; Collins & Allard, 2001). This lack of trust in partners’ online behaviors may also extend to relationship satisfaction and relationship quality. For example, compulsive Internet use has been linked to increases in conflicts among partners, decreases in relationship quality as well as relationship commitment (Kerkhof et al., 2011). It has become common practice to conduct social surveillance (e.g., frequently visiting their page or profiles monitoring their activities) on one's exes or partners (Muise et al. 2009; Tokunaga 2011). In fact, 60% of college students use Facebook as a way to check up on their significant others (Bowe, 2010; Marshall et al., 2012; Tokunaga, 2011). The rate is most likely higher among more commonly used social media like Instagram and Snapchat.

**Cyberbullying**

Another concern regarding Snapchat use is cyberbullying. Estimates of youth who experience cyberbullying vary widely (ranging from 10% to 40% or more), depending on the age group (Williams, & Guerra, 2007; Center for Disease and Control, 2018). Cyberbullying is different from traditional bullying, in that it involves using electronic technology to harass, intimidate, threaten, or otherwise harm others. Common forms of cyberbullying include sending threatening text messages, posting malicious messages or uploading humiliating pictures or videos online without permission. This is likely to occur on Snapchat, as made clear by one of the participant’s open-ended responses, "If it's an ugly a** pic I caught of someone,
Imma’ put them on blast and no timer that b****." Cyberbullying has been linked to low academic performance, low self-esteem, increased depression and even suicide (Giumetti, & Kowalski, 2016; Hinduja, & Patchin, 2010; Patchin & Hinduja, 2010).

In the offline world unlike school, where traditional bullying has been known to take place, there are no regulatory bodies or authorities policing conversations or interactions (Patchin, 2009). Because cyberspace is not well regulated this allows for inappropriate communication to continue unabated. The physical distance that separates offenders from the victim, makes it easier for the offender to be cruel through text message and posted photo or video (Diener, 1980; Patching, 2006).

Additionally, the anonymity provided by a computer screen renders social norms, and laws as less relevant when engaging in online communications (Patching, 2006).

Some of the reported experiences related to cyberbullying on social media, have been the result of disseminating explicit photos. An eighteen-year-old female, Jessica Logan committed suicide shortly after she became aware that her ex-boyfriend circulated nude photos she had “sexted” (sent via text message) to him (Huffpost, 2010). Harassment also occurs when receiving unwanted “sexts.” For example, during an interview, a young woman describes her first time seeing a penis as an unwanted experience - “It was on a Snapchat Story... there are dick pics everywhere,” and she goes on to say, “boys think it is hot to show their dicks” (Sales, 2016). Several young ladies in middle school report receiving these photos from their male counterparts (Sales, 2016). It does not help that the media encourages this behavior. MensHealth.com proclaimed in 2014 that we were in the time of the “Dick Pic”, as well as included articles titled “How to Ask For and Send Nudes Without Being a

**Sexting**

Sexting Snapchat has a reputation for sexting (Roesner, Gill & Kohno, 2014). The self-destructive nature of Snapchat messages may remove the inhibition from users who would otherwise not share such content. One study found 14 - 15% of young adult users had used Snapchat for sexting and half of the respondents who reported this, said they had sexted when they were under the age of 18 (Roesner, Gill & Kohno, 2014; Utz, Muscanell, & Khalid, 2015). Temple et al., (2012) conducted a study of 948 public high school students (55.9% female) who self-reported their sexting behaviors. Twenty-eight percent of the sample reported having sent a naked picture of themselves through text or e-mail (sext), and 31% reported having asked someone for a sext. More than half (57%) had been asked to send a sext, and most being upset by having been asked. Many states have laws against children sexting, being that a sexually explicit image of a child is distributed. It is concerning that individuals who report sexting demonstrate lack of knowledge regarding legal ramifications of underage sexting, and when having knowledge of the possible consequences, there was little to no deterrent effect (Strohmaier, Murphy, & DeMatteo, 2012).

If there are legal consequences for sexting, it is important to consider whether children and young adults are to blame for these behaviors. One of the tenets of social cognitive theory is that observing behaviors of similar models (e.g., peers) may stimulate the observer to behave in similar ways and to learn those attitudes or beliefs
(Bandura, 2001). Following this thinking, if adolescents or young adults observe friends sexting on Snapchat, they will sext, too. It is also important to keep in mind the behavioral consequences of sexting. Individuals who observe sexy self-presentations of peers on social media may implicitly learn from their peers to be more sexually active (Herring & Kapidzic, 2014; Peluchette & Karl, 2009; Ringrose, 2010; Ringrose, 2011; van Oosten et al., 2015). Sexual self-disclosure on social media has been related to more offline sexually risky behavior (e.g., casual sex behaviors; Bobkowski, Brown, & Neffá, 2012), and sexual experiences (Doornwaard, Moreno, van den Eijnden, Vanwesenbeeck, & Ter Bogt, 2014). Sexting may extend to an increased willingness to have sex.

Engaging in sexting and presenting sexy self-images on social media is considered “unacceptable” for young women, while, at the same time they receive the most pressure to sext or present themselves as sexy (Draper, 2012; Gudmundsdottir & Jansz, 2016; Lippman & Campbell, 2014; Ringrose et al., 2013; Temple et al., 2012). Young women report that they are often “slut shamed” by other women for engaging in the sending of sexual photos on Snapchat (Sales, 2016). Their awareness of this phenomenon can be observed via labels like “Snapwhore” that young women attach to their own photos that they themselves consider to be promiscuous in nature (e.g., showing cleavage; Sales, 2016).

Young women are expected to engage in these online behaviors, yet stereotyped when doing so. Pressure may arise not only to send sexy photos, but anxiety that they may be harassed or bullied for doing what is expected. The current study did not examine sexual motives for Snapchat use or include “sexting” as a
feature. Moving forward future research on Snapchat should consider sexual motives regarding online behaviors and the psychological consequences of sexting.

**Parents and Educators**

Based on the above discussion, there are practical implications for parents as well as educators to guide adolescents and even young adults, in using social media in safe or productive ways. While parents have little control over their college students' social media use, it proves beneficial for parents to have an open conversation with their child regarding some of the possible consequences of using Snapchat. Moreover, it would be useful for parents to become Snapchat experts and encourage safe use, as adolescents may be tempted to share compromising photos or engage in cyberbullying. Parents should get involved, have discussions, and monitor Snaps in non-invasive ways. Because Snapchat is used for socializing and self-promoting, parents should be aware of their children’s friends on Snapchat (e.g., friends serve as a behavioral model), as well as how their child is showcasing themselves on it. It is also important that their child does not feel they are being too closely monitored or “spied on,” as this may lead to trust issues and cause problems in the future (e.g., conflicts and acting out).

When considering that adolescents and young adults are more vulnerable to behavioral addictions of social media like Snapchat (e.g., the prefrontal cortex is not completely developed until the mid-20s), parents may want to implement time limits. They may also want to encourage their young adult children to spend less time on social media like Snapchat. Parents can encourage face-to-face communication with family and friends, physical activities, time in nature, solitude and hands-on activities
that are crucial to optimal neurological, psychological, social and physical development.

Additionally, educators may want to consider social media classes or some type of campaign which could include how to engage with these online worlds in safe ways. It would be important to discuss negative consequences of certain behaviors. Educators (as well as parents) may want to help younger individuals realize that anything they post on social media (including Snapchat) has the ability to last forever. They may need to demonstrate the ways that negative posts can come back to harm an individual's reputation in the future. Alongside this, it would be important to illustrate how the online world may feel as though it helps to maintain relationships, but can also harm real world in-person relationships, to avoid allowing the use of social media to impede on these interactions. While it would be important to encourage other alternatives to socializing behind the screen (as mentioned above), it would be good to remind adolescents and young adults that it is okay to be silly and have fun on social media as long as it is positive. Encouraging positive social engagement with Snapchat is crucial as it is likely they will continue to be immersed in these online social outlets.

Limitations and Future Work

While the cross-sectional design was deemed appropriate for the study, the ability to draw causal inferences was limited. Additionally, a single quantitative study does not capture all the factors that may influence participants responses pertaining to motives for Snapchat use. Future studies should implement experimental and longitudinal designs to build on the current findings and gain a better understanding of the nature of these relationships. It would be useful to implement a diary method or
experience sampling method to allow researchers to capture experiences as they naturally occur (Bolger & Laurenceau, 2013). Additionally, these methods reduce recall bias by not relying so heavily on long-term retrospection (Bolger, Davis, & Rafaeli, 2003). Additionally, order effects may have been a source of measurement error, as the presentation of the order of scales were not randomized between subjects.

The study had other limitations. One being the data were collected via convenience sampling, using only undergraduate students at the University of Rhode Island. This form of data collection provided time and cost advantages, as students were offered extra credit in select psychology classes. However, individuals driven to participate may possess different personality traits (e.g., more academically motivated) than those students who chose not to participate (Padilla-Walker, Zamboanga, Thompson & Schmersal, 2005). Students in the study may not be a complete representation of the undergraduate population.

Research should not be limited to only undergraduate students, and if so, should collect data from different universities across the United States. This would allow research to better assess gender and racial ethnic differences. The current study did not examine these differences due to the restricted sample sizes among males and across different racial ethnic groups. It is also important that research not only focus on college student populations, but individuals of all backgrounds and age groups. Younger and older individuals use social media for a variety of reasons, and it will be important to understand why and how use influences different individuals.

The surveys may have been too long for undergraduate students to an extent that some students didn’t completely answer all questions out of boredom. The use of
self-report measures limits the findings as certain factors may affect an individual’s ability to respond accurately. For example, participants were limited in responding on a Likert scale, which may not reflect their complete thoughts. Future research might investigate these areas by allowing for a greater disparity of participants' responses. To compliment survey research, focus groups or interviews may be helpful to understanding in more depth the relationships between psychological factors, motives and different uses of features. Added context from interviews and focus groups could emphasize the data represented in the survey analysis, as was observed by open-ended responses. Researchers should consider multiple methods of assessment to increase the reliability of the findings, especially when examining newer topics like Snapchat.

In considering self-report limitations. It’s important to consider whether participants were actually able to respond accurately and honestly to all questions, including the NPI. Additionally, narcissism consists of dimensions of grandiose and vulnerable narcissism, the measure used does not independently capture the two dimensions. Moving forward research with social media should examine differences among grandiose and vulnerable narcissism.

Because, the study relied on participants' perceptions of their own behaviors versus their actual online behaviors being surveilled, and therefore may not accurately reflect participants true behaviors. For example, the hours participants reported spending on different social media might not be consistent with how many hours they actually spend. This may be why extreme variations were observed for time spent across different social media. Time spent on variables were categorized to run the
appropriate analysis. Categorization is limiting, as the researcher loses unique variance for each of the different variables.

Because participants varied in the amount they use Snapchat, as well as other social media, it may be beneficial to recruit a more purposive sample, depending on the research aim. The purposive sample may consider recruiting only “heavy use”, or only “little use” users. Future designs might also want to consider larger sample sizes to allow for more complex analyses.

Given that the current study did not collect data on other social media motives, there may be opportunities for future research in this area. Future work should use a wide range of uses, as well as include new or relevant motives pertinent to the social media being examined. Research on Snapchat should include motives not yet explored such as sexting, hooking up, or using it because it has become the norm – “everyone has it.” With that said, researchers should examine different sites, newly developed sites or applications and seek to develop scales to best reflect the most up to date features of sites. Applications like Snapchat are constantly changing and making improvements for users. The current study was developed before updates had been made to timer use, and as a result the study does not reflect the fact that users can now “take away” or “add” time to their content. Lastly, research should compare how users are motivated to use the different sites differently.
CHAPTER 6

CONCLUSION

By conducting an online survey, it was found that various user profiles may interact differently with social media. Of all the variables examined, only four (e.g. body image, self-esteem, age, and relationship status) helped to distinguish the profiles of Snapchat users. This indicates that most individuals, despite psychological factors (narcissism, self-objectification, self-compassion), spend as much time on Snapchat as they do other social media. While some of the suspected relationships among time spent on Snapchat versus other social media like Instagram and Facebook were not found, Snapchat nevertheless does offer unique ways of use.

Snapchat serves a variety of purposes (relationship maintenance, self-promotion and companionship), that satisfy users' needs. It is interesting to note that entertainment was not a common motive. This may illustrate that young individuals do not simply engage with social media like Snapchat for fun, but have begun to conceptualize it as a social utility that can help to gain or build friendships, as well as climb their social ladder. Moreover, different user profiles appear to affect motivational reasons behind Snapchat use and engagement with different features. For example, self-compassionate and confident (higher self-esteem and higher in body satisfaction) individuals tend to engage with Snapchat in more social ways such as having more Snapchat friends as well as sending and receiving more snaps. Social media research should, therefore, be careful to consider psychological traits, as certain traits may predispose individuals to behave in these more positive versus negative ways online.
Use for different reasons may lead to different advantages and disadvantages for young adults, which are yet to be understood. Prior work on other social media suggests using the application in social ways would cause less harm than would self-promoting. Researchers should seek to uncover the consequences for using Snapchat in these different ways, as well as the consequences of different forms of self-promotion.

Moving forward, one of the goals of social media research should be the proper dissemination of findings. Considering social media, especially Snapchat, is a new world in which children, adolescents, and young adults spend much of their time, it would be beneficial for findings to be distributed to the public, especially to parents and educators. As the field progresses, it would be responsible to reconsider key concepts used in psychology, particularly the field of developmental psychology (e.g., aspects of identity development, attachment, self-esteem). Developmental psychology textbooks and teaching materials need to be readdressed to incorporate the online world.

While some of the findings were unexpected and surprising, this research may help guide future work. Future research may consider replicating the findings or extending on the findings regarding motives for use. Understanding the motives for use of and engagement with Snapchat, will help other disciplines understand its effects on society and determine where online habits or behaviors originate, especially among different individuals possessing various psychological traits.
### APPENDICES

Table 1.

*Participant characteristics as a percentage of sample*

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>160 (76.2)</td>
</tr>
<tr>
<td>Male</td>
<td>46 (21.9)</td>
</tr>
<tr>
<td>Non-Binary</td>
<td>4 (1.9)</td>
</tr>
<tr>
<td><strong>Class Status</strong></td>
<td></td>
</tr>
<tr>
<td>Freshman</td>
<td>89 (42.4)</td>
</tr>
<tr>
<td>Sophomore</td>
<td>47 (22.4)</td>
</tr>
<tr>
<td>Junior</td>
<td>45 (21.4)</td>
</tr>
<tr>
<td>Senior</td>
<td>29 (13.8)</td>
</tr>
<tr>
<td><strong>Race/Ethnicity</strong></td>
<td></td>
</tr>
<tr>
<td>White</td>
<td>168 (72)</td>
</tr>
<tr>
<td>Hispanic or Latino</td>
<td>27 (12.9)</td>
</tr>
<tr>
<td>Black or African American</td>
<td>20 (9.5)</td>
</tr>
<tr>
<td>Asian</td>
<td>9 (4.3)</td>
</tr>
<tr>
<td>American Indian/Alaskan Native</td>
<td>6 (2.9)</td>
</tr>
<tr>
<td>Native Hawaiian or Pacific Islander</td>
<td>1 (0.5)</td>
</tr>
<tr>
<td><strong>Family Income</strong></td>
<td></td>
</tr>
<tr>
<td>High Income</td>
<td>37 (17.62)</td>
</tr>
<tr>
<td>Upper Middle Class</td>
<td>31 (13.76)</td>
</tr>
<tr>
<td>Middle Class</td>
<td>94 (44.76)</td>
</tr>
<tr>
<td>Low Income</td>
<td>48 (22.86)</td>
</tr>
</tbody>
</table>

*N = 210*
Table 2.
**Primary Study Variables**

<table>
<thead>
<tr>
<th>Variables</th>
<th>M (SD)</th>
<th>n (%)</th>
<th>Number of items</th>
<th>Ranges (min-max)</th>
<th>Cronbach’s alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-compassion Scale</td>
<td>4.00 (.92)</td>
<td>210 (100)</td>
<td>12</td>
<td>5.08 (1.67-6.75)</td>
<td>0.84</td>
</tr>
<tr>
<td>Rosenberg Self-Esteem Scale</td>
<td>4.90 (1.13)</td>
<td>210 (100)</td>
<td>10</td>
<td>5.50 (1.5-7.0)</td>
<td>0.89</td>
</tr>
<tr>
<td>Objectified Body Consciousness Scale</td>
<td>4.50 (.64)</td>
<td>8</td>
<td>8</td>
<td>3.38 (2.75-6.13)</td>
<td>0.80</td>
</tr>
<tr>
<td>Shame</td>
<td>3.64 (1.10)</td>
<td>8</td>
<td>8</td>
<td>5.62 (1.38-7.0)</td>
<td>0.78</td>
</tr>
<tr>
<td>Control</td>
<td>4.70 (.91)</td>
<td>8</td>
<td>8</td>
<td>4.75 (2.25-7.0)</td>
<td>0.75</td>
</tr>
<tr>
<td>Body Image Satisfaction Scale</td>
<td>5.20 (1.50)</td>
<td>210 (100)</td>
<td>6</td>
<td>7.17 (1.0-8.17)</td>
<td>0.84</td>
</tr>
<tr>
<td>Body Checking Questionnaire</td>
<td>2.20 (1.04)</td>
<td>210 (100)</td>
<td>23</td>
<td>4.83 (1.0-5.83)</td>
<td>0.96</td>
</tr>
<tr>
<td>Narcissistic Personality Inventory</td>
<td>15.22 (1.35)</td>
<td>207 (99)</td>
<td>40</td>
<td>29.0 (1.0-30.)</td>
<td>0.82</td>
</tr>
<tr>
<td>Snapchat Motivation Scale</td>
<td>5.86 (.82)</td>
<td>8</td>
<td>8</td>
<td>4 (3.0-7.0)</td>
<td>0.82</td>
</tr>
<tr>
<td>Relationship Maintenance</td>
<td>2.16 (1.02)</td>
<td>4</td>
<td>4</td>
<td>4.75 (1.0-5.75)</td>
<td>0.83</td>
</tr>
<tr>
<td>Passing time</td>
<td>4.18 (1.45)</td>
<td>5</td>
<td>5</td>
<td>6 (1.0-7.0)</td>
<td>0.88</td>
</tr>
<tr>
<td>Virtual Community</td>
<td>2.1 (.96)</td>
<td>5</td>
<td>5</td>
<td>4 (1.0-5.0)</td>
<td>0.90</td>
</tr>
<tr>
<td>Entertainment</td>
<td>4.4 (1.75)</td>
<td>3</td>
<td>3</td>
<td>6 (1.0-7.0)</td>
<td>0.94</td>
</tr>
<tr>
<td>Companionship</td>
<td>4.72 (1.46)</td>
<td>5</td>
<td>5</td>
<td>6 (1.0-7.0)</td>
<td>0.92</td>
</tr>
<tr>
<td>Self-promotion</td>
<td>3.96 (1.30)</td>
<td>5</td>
<td>5</td>
<td>6 (1.0-7.0)</td>
<td>0.85</td>
</tr>
<tr>
<td>Self-expression</td>
<td>3.63 (1.01)</td>
<td>5</td>
<td>5</td>
<td>6 (1.0-7.0)</td>
<td>0.73</td>
</tr>
<tr>
<td>Diversion (escape)</td>
<td>3.62 (1.18)</td>
<td>4</td>
<td>4</td>
<td>6 (1.0-7.0)</td>
<td>0.75</td>
</tr>
</tbody>
</table>

Table 3.
**Social Media Application Used Most Often**

<table>
<thead>
<tr>
<th>Social Media App Used</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pinterest</td>
<td>2</td>
<td>1%</td>
</tr>
<tr>
<td>Tumblr</td>
<td>2</td>
<td>1%</td>
</tr>
<tr>
<td>Facebook</td>
<td>3</td>
<td>1%</td>
</tr>
<tr>
<td>Youtube</td>
<td>20</td>
<td>10%</td>
</tr>
<tr>
<td>Twitter</td>
<td>21</td>
<td>10%</td>
</tr>
<tr>
<td>Instagram</td>
<td>78</td>
<td>37%</td>
</tr>
<tr>
<td>Snapchat</td>
<td>84</td>
<td>40%</td>
</tr>
</tbody>
</table>

**Total**                | 210| 100%
Table 4. Reasons for Filter Use

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enhance Appearance</td>
<td>117</td>
<td>&quot;Using a filter is just easier because you do not have to look attractive, the filter helps make people look better...if im having a rough skin day the filter will clear it up.&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;It makes your imperfection go away.&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;I prefer to use because it makes me look prettier. Especially, when sending snaps to not close friends, I want to look as pretty as possible.&quot;</td>
</tr>
<tr>
<td>Entertainment</td>
<td>98</td>
<td>&quot;I like using the funny snapchat filters to send to my friends because it makes both myself, and them laugh.&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;Fun to use.&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;Sometimes it is just because I am bored.&quot;</td>
</tr>
<tr>
<td>Communication purposes</td>
<td>42</td>
<td>&quot;I think that filters are funny and that it makes the conversation more comfortable over snap.&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;It's something to use to either start a conversation or lighten up a conversation.&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;Makes conversation more interesting.&quot;</td>
</tr>
<tr>
<td>Preference for feature</td>
<td>16</td>
<td>&quot;I use the animal filters because I think they are cute and they make me smile.&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;I only like to use the location ones.&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;I enjoy the effect of the voice alterations on my audience.&quot;</td>
</tr>
<tr>
<td>Face altering</td>
<td>5</td>
<td>&quot;See how different I look&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;I like being able to manipulate the way I look in ways that aren't generally possible in real life.&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;It is funny to look like something you're not.&quot;</td>
</tr>
<tr>
<td>Trend</td>
<td>3</td>
<td>&quot;Part of our generation.&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;It's the norm.&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;Sometimes I use filters because they also can be a trend, 'ok he's doing it so why can't I?' type of attitude.&quot;</td>
</tr>
<tr>
<td>Enhance picture</td>
<td>3</td>
<td>&quot;Makes the picture look better.&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;Sometimes it adds to the picture or enhances it.&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;They give an additional element to a picture.&quot;</td>
</tr>
<tr>
<td>Habit</td>
<td>1</td>
<td>&quot;I am conditioned to prefer the filtered, 'more attractive' version of myself, and also because I feel that I look much better in the mirror and try to compensate for that by using filters.&quot;</td>
</tr>
<tr>
<td>Easy</td>
<td>1</td>
<td>&quot;Easy to use.&quot;</td>
</tr>
<tr>
<td>Category</td>
<td>Frequency</td>
<td>Example</td>
</tr>
<tr>
<td>---------------</td>
<td>-----------</td>
<td>------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
</tbody>
</table>
| No Need       | 12        | "They are unnesscary."  
"Don't need them, only need good lighting."  
"I feel there is no need for them." |
| Dont Care     | 10        | "I don't care that much."  
"Not interested."  
"I think they are pointless." |
| True to self  | 8         | "Rather be my real self. Filters to me are stupid."  
"I don't use filters because I'm not one who cares what I look like in a snapchat because I think it's a meaningless form of social media. Also you can't apply filters in real life so people are going to see you without a filter."  
"I like my face the way it is and I prefer to embrace my flaws rather than conceal them." |
| Dislike Look  | 6         | "I do not use filters because I do not like how they look. they often make you look weird."  
"Personally I find them creepy"  
"They are way to feminine." |
| Effort        | 3         | "Takes too much time."  
"Too much effort"  
"Timers are too much effort to pull up and plus I'm not a huge fan of them." |
| Forget        | 3         | "I dont realize I’m not using them"  
"I don't think about it"  
"They were fun in the beginning, now I kind of forget they are there." |
<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time to Read</td>
<td>27</td>
<td>&quot;Sometimes I hold conversations through snapchat, so I want to give them enough time to read the text.&quot; &quot;I do not use the timers because I usually type things on my snaps and want to make sure my friends have time to read them.&quot; &quot;If I send something with a lot of words I want the person to be able to read everything and not miss it.&quot;</td>
</tr>
<tr>
<td>Don't Care/No Need</td>
<td>29</td>
<td>&quot;I don't really care how long people see my snaps for.&quot; &quot;I do not use timers because I do not believe it is nessecary.&quot; &quot;I'm too lazy to care.&quot;</td>
</tr>
<tr>
<td>Appropriate Snaps</td>
<td>18</td>
<td>&quot;I never send anything inappropriate or disrespectful.&quot; &quot;I do not use timers because I have nothing to hide that I am sending to others.&quot; &quot;I am not sending anything that I should be concerned of getting out.&quot;</td>
</tr>
<tr>
<td>Trust</td>
<td>16</td>
<td>&quot;I have no reason to worry about what I am sending, as I trust the people I snapchat with.&quot; &quot;I do not use timers because I only snapchat close friends that I trust.&quot; &quot;I don't see a need to use timers with friends/family. I trust them.&quot;</td>
</tr>
<tr>
<td>Time to view</td>
<td>10</td>
<td>&quot;I don't use timers just in case my friends want to see my story/photo for longer than 10 seconds.&quot; &quot;So friends can see snaps clearly.&quot; &quot;I don't use timers so people have time to see what I am sending.&quot;</td>
</tr>
<tr>
<td>Don't Like</td>
<td>3</td>
<td>&quot;It's annoying when someone sends snapchats with words but I can't read the whole thing with a time limit.&quot; &quot;Don't like timers.&quot; &quot;I don't like them. I think they're pointless&quot;</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>&quot;I do not know what timers are.&quot; &quot;If it's an ugly a** pic I caught of someone I'mma put them on blast and no timer that b****.&quot;</td>
</tr>
<tr>
<td>Category</td>
<td>Frequency</td>
<td>Examples</td>
</tr>
<tr>
<td>---------------</td>
<td>-----------</td>
<td>--------------------------------------------------------------------------</td>
</tr>
</tbody>
</table>
| Default       | 10        | "Usually, it is just a habit."
              |            |   "It has been set as my default and I have never changed it."
              |            |   "It is used as a default."
| Lack in trust | 2         | "Don't trust others."
              |            |   "Don't trust recipient."
| Privacy       | 2         | "Privacy."
              |            |   "Like to limit the amount my information is out there."
| Selfies       | 1         | "If it's a selfie I'll put it for like 6 seconds."
| Uncomfortable | 1         | "If I'm not comfortable with my post being viewed for a long time."
| Easy to use   | 1         | "Timers are easy to use."
| Insecure      | 1         | "If I send a picture of my face and I know I do not look pretty, but I send it anyway, I will put a timer on it because at that time, I do not care enough to retake the picture, but I also do not want the receiver to see it for a long time."
Table 8.
Table of Correlations for Psychological factors and Time Spent

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
<th>13</th>
<th>14</th>
<th>15</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Body Surveillance</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Body Shame</td>
<td>.285**</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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Note: *p<.05, **p<.01, ***p<.001, two tailed, N = 210.
Table 9.

*Table of Correlations for demographics and social media use*

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Note: *p < .01, **p < .01, ***p < .001, two tailed, N = 210.
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*p < 0.05, **p < 0.01, ***p < 0.001; model significant at p < 0.0001; OR=Odds ratio point estimate; 95% CL= 95% confidence limit; SE=standard error
Table 11: Exploring Motives and Snapchat features

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Note: *p < .05, **p < .01, ***p < .001, two tailed, N = 210.
Table 12

Table of Correlations among Motives and Different Filters

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Note: * p < .05, ** p < .01, *** p < .001, two tailed, N = 210.
Table 13. 
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Note: *p < .05, **p < .01, ***p < .001, two tailed, N = 210.
Table 14  
Reason for Snapchat Use

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<th>Frequency</th>
<th>Examples</th>
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<td>&quot;I like using Snapchat for the filters, because filters covers insecurities.&quot;</td>
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<td></td>
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<td>&quot;Snapchat filters make me more attractive.&quot;</td>
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<td>&quot;When I'm not wearing make-up, I use Snapchat filters to take photos.&quot;</td>
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<td>Relationship Maintenance</td>
<td>95</td>
<td>&quot;Keep in touch with friends.&quot;</td>
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<td></td>
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<td>&quot;The main reason I use snapchat is to stay in touch with people I do not text or see on a regular basis.&quot;</td>
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<td>&quot;Stay connected with friends and family.&quot;</td>
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<tr>
<td>Communication</td>
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<td>&quot;I use snapchat to talk to my girlfriend, but when I was single I used it to talk to girls a lot.&quot;</td>
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<td></td>
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<td>&quot;I've got so used to it that it has become my main form of communication.&quot;</td>
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<td></td>
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<td>&quot;To communicate with my friends.&quot;</td>
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<td>Entertainment</td>
<td>58</td>
<td>&quot;Enjoy using it.&quot;</td>
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<tr>
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<td>&quot;Send funny videos.&quot;</td>
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<td>&quot;It is fun to send funny pictures.&quot;</td>
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<td>Features</td>
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<td>&quot;Keep up streaks.&quot;</td>
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<td>&quot;Watch different stories from friends.&quot;</td>
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<td>&quot;Play Tic Tac Toe (Game).&quot;</td>
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<td>Easy to use</td>
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<td>&quot;Snapchat is easier than texting.&quot;</td>
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<td>&quot;Convenient to use.&quot;</td>
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<td>&quot;Easier to connect than other social media.&quot;</td>
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<td>&quot;See the persons emotion.&quot;</td>
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<td>&quot;A way of staying visually connected.&quot;</td>
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<td>&quot;Talk to friends without text.&quot;</td>
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<td>Social Norm/Trend</td>
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<td>&quot;Part of our generation.&quot;</td>
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<td>&quot;It's the norm.&quot;</td>
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<td>&quot;Due to it being a trend and everyone using it.&quot;</td>
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<td>Stay Informed</td>
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<td>&quot;I watch the Good Luck America, and other news channels on it. Alerts me of current events.&quot;</td>
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<td></td>
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<td>&quot;See what is going on in the world.&quot;</td>
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<td>&quot;Stay up to date with current events.&quot;</td>
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<td>Habit/addiction</td>
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<td>&quot;Use to using it.&quot;</td>
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<td>&quot;It is a habit.&quot;</td>
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<td></td>
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<td>&quot;I use Snapchat all day.&quot;</td>
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<td>&quot;Showing others how great my life is.&quot;</td>
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<td>&quot;Promoting myself.&quot;</td>
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### Table 15.
**Table of Correlations for Psychological Factors and Motives**

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Note: *p<.05, **p<.01, ***p<.001, two tailed, N =210.
Table 16.
Table of Correlations for Psychological Factors and Snapchat Features

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<td>- .482**</td>
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<td>- .579**</td>
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Note: *p < .05, **p < .01, ***p < .001, two tailed, N = 210.
Table 17.

*Table of Correlations for psychological factors and filter preferences*

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Note: *p < .05, **p < .01, ***p < .001, two tailed, N = 210.
Table 18.
Table of Correlations for psychological factors and reasons for timer use

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Note: *p < .05, **p < .01, ***p < .001, two tailed, N = 210.
Figure 1. Snapchat features likability

- Keeping up with "Snapstreaks": 3.3
- Following peers: 4.0
- Following celebrities and models: 2.85
- Use of Bitmoji: 3.45
- Discovering content: 3.45
- Creating own stories: 4.05
- Watching others stories: 3.99
- Private messaging: 3.91
- Editing capacities on photos/videos: 3.91
- Different filters: 4.0
- Ability to take photos: 4.43
- Sharing videos and photos: 4.29
- Disposable timers: 3.1
Figure 2. Gender differences for social media used most. Females report using for Snapchat most, whereas males report using Instagram more than Snapchat. Additionally, females reported using YouTube more than Twitter, whereas males reported using Twitter more than YouTube.
Figure 3. Racial and ethnic background social media used most. Among all races, except for Native Hawaiian, report using Snapchat most.
Figure 4. Income and social media used most. Low income, middle income and middle-high income households report using Snapchat most often, whereas high income and low-middle income households reported using Instagram most often.
Figure 5. Relationship status and social media used most. Single participants report using Snapchat most often, as opposed to those in a relationship, who report using Instagram more.
Figure 6: Students motivations for using Snapchat.
Consent Form for Research Study on Snapchat Uses and Motivations

We invite you to participate in a research study designed to examine individual differences and psychological factors among college students, that predict different uses, different types of use and motivations for using Snapchat. To be eligible to participate you must be a student enrolled at the University of Rhode Island, ages 18-26 and have an active Snapchat account. The purpose of the study is to gain an increased understanding of Snapchat use and the different reasons for use among different individuals pertaining to their individual differences and psychological factors (e.g., body image, personality traits, self-compassion and self-esteem). The study will take approximately 45 minutes to complete.

You will be asked to complete a series of questions on different aspects of mental health, including body image, self-esteem, personality traits and asked to respond to a survey regarding uses and motivations of Snapchat use. Lastly, you will be asked to complete a short demographic survey, which will include basic background information.

Potential risks of this study are minimal. It is possible you may feel uncomfortable answering some questions about different aspects of your body image, self-esteem or personality traits. If any of the questions become too distressing you may stop the survey at any time or decline to respond to the question(s) at any time. However, we do not expect most people to find this stressful. If you experience any distress, please contact either Nicole Baker or Juliana Breines from the Psychology Department at the University of Rhode Island (URI), the researchers responsible for this study (contact info below).

Your participation in the study will have no benefit to you, other than receiving one extra credit point towards their final grade in the course through which they were recruited (they will also have the option of completing an alternative extra credit assignment—watching a research-related video and answering questions about it). Additionally, your participation will help contribute to a better understanding of the reasons for using Snapchat among young adults, college students.

Your participation in this study is confidential. No information will be collected that could link your responses to your identity.

If you have questions, complaints or concerns about this study, you can contact Nicole Baker at (401)-206-6099 or her research advisor, Dr. Juliana Breines at 617-875-8576. You may also call the office of the Vice President for Research and Economic Development, at 401-874-4328. If you feel distressed after participation in this study and need to speak with someone, please call the URI counseling centers phone number at 401-874-2288. You may also contact the Institutional Review Board (IRB) if you have questions regarding your rights as a research participant. In addition, contact the IRB if you have questions, complaints or concerns which you do not feel you can discuss with the investigator. The University of Rhode Island IRB may be reached by phone at (401) 874-4328 or by e-mail at researchintegrity@etal.uri.edu.

If you qualify (you are a student enrolled at URI, ages 18-26 years old and use SNAPCHAT), and agree to participate in this study, please indicate that you have read the consent form and proceed with the following questions.
Instructions: Please answer each question as accurately as possible by circling the correct answer or writing in the spaces provided.

1. What is your current age? _______

2. What is your class status?
   a) Freshman
   b) Sophomore
   c) Junior
   d) Senior
   e) Other: ____________

3. Are you currently: (a) single   (b) cohabitating with significant-other   (c) married   (d) divorced

4. Do you have any children? Yes No
   a. If yes, how many? ___ and what ages? ________

5. Do you consider yourself (please select all that apply):
   a) American Indian or Alaska Native
   b) Asian
   c) Black or African-American
   d) Hispanic or Latino
   e) Native Hawaiian or other Pacific Islander
   f) White
   g) Other: ____________

6. How do you describe your gender identity?
   a) Cisgender
   b) Transgender
   c) Other: ____________

7. Are you currently working outside of your home? Yes No
   a. If yes, approximately how many hours per week do you work? _________

8. What is your current living situation? _______
   a) Live alone
   b) Live with roommate(s)
   c) Live with parents
   d) Live with significant other

9. Do you support yourself financially or does someone else contribute to your living expenses? (a) Financially Independent (b) Financially Dependent
   a. If dependent: Who is contributing________________________________

10. What is your family’s income?_________
    (a)$0-$15,999     (b)$16-$30,999     (c)$31-$45,999     (d)$46-$60,999
    (e)$61-$75,999     (f)$76-$90,999     (g)$91-$105,999     (h)$106-$149,999 (f) $150,000

11. What is the highest level of education your mother has completed? (see categories below) _____
12. What is the highest level of education your father has completed? (see categories below) _____
    (a)- none       (b)-grade-school (6th)       (c)-middle-school (8th)       (d)-high-school (12th)
    (e)-GED       (f)-some college       (g)-AA degree       (h)-certificate program
    (i)-BA/BS degree     (j)-MA/MS degree     (k)-Doctoral
Snapchat Activities

1. For how many years have you had Snapchat? 

2. How long do you spend on Snapchat in a typical day?
   (a) 5 minutes or less  (b) 15 minutes  (c) 30 minutes  (d) 1 hour
   (e) 2 hours  (f) 4 hours  (g) 5-7 hours  (h) 8-10 hours  (i) Over 10 hours

3. On a typical day how often do you log in and check your Snapchat (even if you are logged on all day)?
   (a) Not at all  (b) Rarely – Less than once a day  (c) Once a day  (d) every few hours
   (e) every hour  (f) every 30 minutes  (g) every ten minutes (h) every two minutes

4. How many Snapchat friends do you have? 

5. When using Snapchat, how often do you post stories?
   (a) Never  (b) Rarely  (c) Sometimes  (d) Often  (e) Always

6. When using Snapchat, how often do you send and receive Snaps?
   (a) Never  (b) Rarely  (c) Sometimes  (d) Often  (e) Always

7. When using Snapchat, how often do you watch your friends stories?
   (a) Never  (b) Rarely  (c) Sometimes  (d) Often  (e) Always

8. When sending Snaps, how often do you use disposable timers?
   (a) Never  (b) Rarely  (c) Sometimes  (d) Often  (e) Always

   → Please describe, in two-three sentences, why you do not use any timers.

9. Please indicate how often you use the timers for the following reasons using the scale below?
   (a) Never  (b) Rarely  (c) Sometimes  (d) Often  (e) Always

   Privacy related concerns
   Fear of judgment on photos/videos I send if they do not delete almost instantly
   Insecure about having photos/videos viewable for long periods of time
   Always do out of habit
   Just preference
   Timers are fun

10. When using Snapchat, how often do you use filters?
    (a) Never  (b) Rarely  (c) Sometimes  (d) Often  (e) Always

11. If you never use filters, please describe in two-three sentences, why you do not use filters:

12. Please indicate how often you use the filters for the following reasons using the scale below?
    (a) Never  (b) Rarely  (c) Sometimes  (d) Often  (e) Always

    Filters that make me feel more attractive (apply make-up, correct skin, brighten
    eyes/make bigger or change facial structure in a way that makes me feel good)

    Cute filters (animals or cartoon like filters, or filters that are silly and make me

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look/feel young) ___

Funny filters or filters designed to make others laugh (voice changing or face distortion in odd/unusual typically unattractive ways) ___

13. Please describe, in two-three sentences, why you believe you prefer to use the filter you indicated as most frequently used.

_________________________________________________________________________________________________________________________________________________

14. Please rate on a scale from 1 (Dislike) to 5 (Like a lot) how much you like each of the following features/functions of Snapchat.

   Disposable timers ___
   Sharing videos and photos ___
   Ability to take photos ___
   Different filters ___
   Editing capacities on photos/videos ___
   Private messaging ___
   Watching others stories ___
   Creating own stories ___
   Discovering content ___
   Use of Bitmoji ___
   Following celebrities and models ___
   Following peers Keeping up with "Snapstreaks." ___

15. Please select which feature/function is your favorite?

   Disposable timers ___
   Sharing videos and photos ___
   Ability to take photos ___
   Different filters ___
   Editing capacities on photos/videos ___
   Private messaging ___
   Watching others stories ___
   Creating own stories ___
   Discovering content ___
   Use of Bitmoji ___
   Following celebrities and models ___
   Following peers Keeping up with "Snapstreaks." ___

16. Please explain in one-three sentences why the above feature/function is your favorite? For example, how do you use the feature? Why is it important to you?

_________________________________________________________________________________________________________________________________________________

17. Please explain, in one or two sentences, the main reason you use Snapchat

_________________________________________________________________________________________________________________________________________________
18. Which social media app/site do you use the most?
Facebook___
Instagram___
Snapchat ___
Twitter ___
Tumblr  ___
Pinterest ___
Youtube ___

19. Please indicate how many hours per week spent on each of the sites listed below:
(a) Hours per week spent on site Facebook:________
(b) Hours per week spent on site Myspace:_______
(c) Hours per week spent on site Instagram:______
(d) Hours per week spent on site Twitter:________
(e) Hours per week spent on site Snapchat:_______
(f) Hours per week spent on site Tumbler:________
(g) Hours per week spent on site Pinterest:_______
(h) Hours per week spent on site YouTube:________
(i) Hours per week spent on other social media sites (please specify):________
SELF COMPASSION SCALE - SHORT FORM

HOW I TYPICALLY ACT TOWARDS MYSELF IN DIFFICULT TIMES

Please read each statement carefully before answering. To the left of each item, indicate how often you behave in the stated manner (1 = Almost never to 5 = Almost always)

_____ 1. When I fail at something important to me I become consumed by feelings of inadequacy.
_____ 2. I try to be understanding and patient towards those aspects of my personality I don’t like.
_____ 3. When something painful happens I try to take a balanced view of the situation.
_____ 4. When I’m feeling down, I tend to feel like most other people are probably happier than I am.
_____ 5. I try to see my failings as part of the human condition.
_____ 6. When I’m going through a very hard time, I give myself the caring and tenderness I need.
_____ 7. When something upsets me I try to keep my emotions in balance.
_____ 8. When I fail at something that’s important to me, I tend to feel alone in my failure.
_____ 9. When I’m feeling down I tend to obsess and fixate on everything that’s wrong.
_____ 10. When I feel inadequate in some way, I try to remind myself that feelings of inadequacy are shared by most people.
_____ 11. I’m disapproving and judgmental about my own flaws and inadequacies.
_____ 12. I’m intolerant and impatient towards those aspects of my personality I don’t like.

Rosenberg Self-Esteem Scale (Rosenberg, 1965)

Below is a list of statements dealing with your general feelings about yourself. Read each statement and please write on the line alongside each statement, the number from the scale below which applies best for you (1 = Strongly Disagree to 4 = Strongly Agree).

1. On the whole, I am satisfied with myself __
2.* At times, I think I am no good at all __
3. I feel that I have a number of good qualities __
4. I am able to do things as well as most other people __
5.* I feel I do not have much to be proud of __
6.* I certainly feel useless at times __
7. I feel that I’m a person of worth, at least on an equal plane with others __
8.* I wish I could have more respect for myself __
9.* All in all, I am inclined to feel that I am a failure __

10. I take a positive attitude toward myself __
Objectified Body Consciousness Scale

Please write on the line alongside each statement (1 = Strongly Disagree to 7 = Strongly Agree) that best matches what you think.

Level of Agreement
1 – Strongly disagree
2 – Disagree
3 – Somewhat disagree
4 – Neither agree or disagree
5 – Somewhat agree
6 – Agree
7 – Strongly agree

Surveillance Scale
1. I rarely think about how I look.__
2. I think it is more important that my clothes are comfortable than whether they look good on me.__
3. I think more about how my body feels than how my body looks__
4. I rarely compare how I look with how other people look__
5. During the day, I think about how I look many times__
6. I often worry about whether the clothes I am wearing make me look good_______
7. I rarely worry about how I look to other people__
8. I am more concerned with what my body can do than how it looks__

Body Shame Scale
9. When I can't control my weight, I feel like something must be wrong with me__
10. I feel ashamed of myself when I haven't made the effort to look my best__
11. I feel like I must be a bad person when I don't look as good as I could__
12. I would be ashamed for people to know what I really weigh_______
13. I never worry that something is wrong with me when I am not exercising as much as I should____
14. When I'm not exercising enough, I question whether I am a good enough person____
15. Even when I can't control my weight, I think I'm an okay person____
16. When I'm not the size think I should be, I feel ashamed__

Control Scale
17. I think a person is pretty much stuck with the looks they are born with__
18. A large part of being in shape is having that kind of body in the first place___
19. I think a person can look pretty much how they want to if they are willing to work at it___
20. I really don't think I have much control over how my body looks___
21. I think a person's weight is mostly determined by the genes they are born with___
22. It doesn't matter how I try to change my weight, it's probably always going to be about the same___
23. I can weigh what I'm supposed to when I try hard enough___
24. The shape you are in depends mostly on your genes___
Instructions: For each of the items below, check the box beside the one statement that best describes how you feel **RIGHT NOW AT THIS VERY MOMENT**. Read the items carefully to be sure the statement you choose accurately and honestly describes how you feel right now.

1. Right now I feel…
   - [ ] Extremely dissatisfied with my physical appearance
   - [ ] Mostly dissatisfied with my physical appearance
   - [ ] Moderately dissatisfied with my physical appearance
   - [ ] Slightly dissatisfied with my physical appearance
   - [ ] Neither dissatisfied nor satisfied with my physical appearance
   - [ ] Slightly satisfied with my physical appearance
   - [ ] Moderately satisfied with my physical appearance
   - [ ] Mostly satisfied with my physical appearance
   - [ ] Extremely satisfied with my physical appearance

2. Right now I feel…
   - [ ] Extremely satisfied with my body size and shape
   - [ ] Mostly satisfied with my body size and shape
   - [ ] Moderately satisfied with my body size and shape
   - [ ] Slightly satisfied with my body size and shape
   - [ ] Neither satisfied nor dissatisfied with my body size and shape
   - [ ] Slightly dissatisfied with my body size and shape
   - [ ] Moderately dissatisfied with my body size and shape
   - [ ] Mostly dissatisfied with my body size and shape
   - [ ] Extremely dissatisfied with my body size and shape

3. Right now I feel…
   - [ ] Extremely dissatisfied with my weight
   - [ ] Mostly dissatisfied with my weight
   - [ ] Moderately dissatisfied with my weight
   - [ ] Slightly dissatisfied with my weight
   - [ ] Neither dissatisfied nor satisfied with my weight
   - [ ] Slightly satisfied with my weight
   - [ ] Moderately satisfied with my weight
   - [ ] Mostly satisfied with my weight
   - [ ] Extremely satisfied with my weight

4. Right now I feel…
   - [ ] Extremely physically attractive
   - [ ] Very physically attractive
   - [ ] Moderately physically attractive
   - [ ] Slightly physically attractive
   - [ ] Neither attractive nor unattractive
   - [ ] Slightly physically unattractive
   - [ ] Moderately physically unattractive
   - [ ] Very physically unattractive
   - [ ] Extremely physically unattractive

5. Right now I feel…
A great deal worse about my looks than I usually feel
Much worse about my looks than I usually feel
Somewhat worse about my looks than I usually feel
Just slightly worse about my looks than I usually feel
About the same about my looks as usual
Just slightly better about my looks than I usually feel
Somewhat better about my looks than I usually feel
Much better about my looks than I usually feel
A great deal better about my looks than I usually feel

6. Right now I feel…
A great deal better than the average person looks
Much better than the average person looks
Somewhat better than the average person looks
Just slightly better than the average person looks
About the same than the average person looks
Just slightly worse than the average person looks
Somewhat worse than the average person looks
Much worse than the average person looks
A great deal worse than the average person looks
### Body Checking Questionnaire

Circle the number which best describes how often you engage in these behaviors at the present time.

- 1 = never
- 2 = rarely
- 3 = sometimes
- 4 = often
- 5 = very often

1. I check to see if my thighs spread when I am sitting down. 1 2 3 4 5
2. I pinch my stomach to measure fitness. 1 2 3 4 5
3. I have special clothes which I try on to make sure they still fit. 1 2 3 4 5
4. I check the diameter of my wrist to make sure it is the same size as before. 1 2 3 4 5
5. I check my reflection in glass doors or car windows to see how I look. 1 2 3 4 5
6. I pinch my upper arms to measure fitness. 1 2 3 4 5
7. I touch underneath my chin to make sure I don't have a double chin. 1 2 3 4 5
8. I look at others to see how my body size compares to their body size. 1 2 3 4 5
9. I rub (or touch) my thighs while sitting to check for fitness. 1 2 3 4 5
10. I check the diameter of my legs to make they are the same size as before. 1 2 3 4 5
11. I ask others about their weight or clothing size so I can compare my own weight/size. 1 2 3 4 5
12. I check to see how my bottom looks in the mirror. 1 2 3 4 5
13. I practice sitting and standing in various positions to see how I would look in each position. 1 2 3 4 5
14. I check to see if my thighs rub together. 1 2 3 4 5
15. I try to elicit comments from others about how fat I am. 1 2 3 4 5
16. I check to see if my fat jiggles. 1 2 3 4 5
17. I suck in my gut to see what it is like when my stomach is completely flat. 1 2 3 4 5
18. I check to make sure my rings fit the same way as before. 1 2 3 4 5
19. I look to see if I have cellulite on my thighs when I am sitting. 1 2 3 4 5
20. I lie down on the floor to see if I can feel my bones touch the floor. 1 2 3 4 5
21. I pull my clothes as tightly as possible around myself to see how I look. 1 2 3 4 5
22. I compare myself to models on TV or in magazines. 1 2 3 4 5
23. I pinch my cheeks to measure fitness. 1 2 3 4 5
Narcissistic Personality Inventory (NPI)

**Read each pair of statements below and write selected (write) the corresponding letter that that comes closest to describing your feelings and beliefs about yourself. You may feel that neither statement describes you well, but pick the one that comes closest.**

1. __ A. I have a natural talent for influencing people.  
   B. I am not good at influencing people. __

2. __ A. Modesty doesn’t become me.  
   B. I am essentially a modest person.

3. __ A. I would do almost anything on a dare.  
   B. I tend to be a fairly cautious person.

4. __ A. When people compliment me I sometimes get embarrassed.  
   B. I know that I am good because everybody keeps telling me so.

5. __ A. The thought of ruling the world frightens the hell out of me.  
   B. If I ruled the world it would be a better place.

6. __ A. I can usually talk my way out of anything.  
   B. I try to accept the consequences of my behavior.

7. __ A. I prefer to blend in with the crowd.  
   B. I like to be the center of attention.

8. __ A. I will be a success.  
   B. I am not too concerned about success.

9. __ A. I am no better or worse than most people.  
   B. I think I am a special person.

10. __ A. I am not sure if I would make a good leader.  
    B. I see myself as a good leader.

11. __ A. I am assertive.  
    B. I wish I were more assertive.

12. __ A. I like to have authority over other people.  
    B. I don’t mind following orders.

13. __ A. I find it easy to manipulate people.  
    B. I don’t like it when I find myself manipulating people.

14. __ A. I insist upon getting the respect that is due me.  
    B. I usually get the respect that I deserve.

15. __ A. I don’t particularly like to show off my body.  
    B. I like to show off my body.

16. __ A. I can read people like a book.  
    B. People are sometimes hard to understand.

17. __ A. If I feel competent I am willing to take responsibility for making decisions.
B. I like to take responsibility for making decisions.

18. __ A. I just want to be reasonably happy.
   B. I want to amount to something in the eyes of the world.

19. __ A. My body is nothing special.
   B. I like to look at my body.

20. __ A. I try not to be a show off.
    B. I will usually show off if I get the chance.

21. __ A. I always know what I am doing.
    B. Sometimes I am not sure of what I am doing.

22. __ A. I sometimes depend on people to get things done.
    B. I rarely depend on anyone else to get things done.

23. __ A. Sometimes I tell good stories.
    B. Everybody likes to hear my stories.

24. __ A. I expect a great deal from other people.
    B. I like to do things for other people.

25. __ A. I will never be satisfied until I get all that I deserve.
    B. I take my satisfactions as they come.

26. __ A. Compliments embarrass me.
    B. I like to be complimented.

27. __ A. I have a strong will to power.
    B. Power for its own sake doesn’t interest me.

28. __ A. I don’t care about new fads and fashions.
    B. I like to start new fads and fashions.

29. __ A. I like to look at myself in the mirror.
    B. I am not particularly interested in looking at myself in the mirror.

30. __ A. I really like to be the center of attention.
    B. It makes me uncomfortable to be the center of attention.

31. __ A. I can live my life in any way I want to.
    B. People can’t always live their lives in term of what they want.

32. __ A. Being an authority doesn’t mean that much to me.
    B. People always seem to recognize my authority.

33. __ A. I would prefer to be a leader.
    B. It makes little difference to me whether I am a leader or not.

34. __ A. I am going to be a great person.
    B. I hope I am going to be successful.

35. __ A. People sometimes believe what I tell them.
    B. I can make anybody believe anything I want them to.
36.  __ A. I am a born leader.  
     B. Leadership is a quality that takes a long time to develop.

37.  __ A. I wish somebody would someday write my biography.  
     B. I don’t like people to pry into my life for any reason.

38.  __ A. I get upset when people don’t notice how I look when I go out in public.  
     B. I don’t mind blending into the crowd when I go out in public.

39.  __ A. I am more capable than other people.  
     B. There is a lot that I can learn from other people.

40.  __ A. I am much like everybody else.  
     B. I am an extraordinary person
SNAPCHAT MOTIVATIONS SCALE

Below is a list of statements about why you use Snapchat. Read each statement and please write on the line alongside each statement, the number from the scale below which applies best for you (1= Strongly Agree, 7=Strongly Agree).

**Relationship Maintenance**
- To send messages to a friend (photos and/or videos)
- To post stories for snapchat friends
- To communicate with others
- To stay in touch with friends
- To get in touch with people I know
- To get in contact with someone who is otherwise hard to reach
- Because it’s the best way to keep in touch with people
- To feel closer with others

**Passing Time**
- To pass time when bored
- It is one of the routine things I do when online
- To occupy my time
- I use Snapchat when I have nothing better to do

**Virtual community**
- To develop a romantic relationship
- To find more interesting people than in real life
- To find companionship
- To meet new friends
- To feel less lonely

**Entertainment**
- To see other people’s pictures and/or videos
- It is entertaining
- To see others’ stories
- I enjoy talking to people via photo messaging
- Snapchat is fun

**Coolness**
- It makes me cool among my peers
- To have fun
- It is cool
- If I didn’t have Snapchat I would be considered lame

**Companionship**
- To feel less lonely
- When, no one to talk or be with
- So, I won’t be alone

**Self-Expression**
- I use Snapchat for self-expression.
- Snapchat provides exposure of myself, my true personality
- I sometimes do and say things on Snapchat I wouldn’t do on other types of social media platforms, only because I feel free to be who I want to be on Snapchat
- Snapchat is used for Self-expression
• I like to be completely my authentic self on Snapchat, whereas in real life I am not sure I would be as comfortable doing this ___

**Self-promotion**
• To become popular
• To show off
• To self-promote myself
• To gain attention from others
• To show off things in my life that make me look good

**Diversion (Escape)**
• To relax
• To avoid loneliness
• To escape from reality
• To kill time
• To escape awkward situations (pretending to be busy or in traffic)
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