

Predictive Relations between Psychological Well-Being, Instagram Addiction and Values in University Students

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Abstract

This research was conducted to analyze the predictive relations between psychological well-being of university students, their Instagram addiction and their values. The study group of the research consists of 574 students from various universities in Turkey. The scales used in data collection are “Values Scale” developed by Dilmaç, Arıcak and Cesur; “PERMA Scale” standardized by Demirci, Ekşi, Dinçer and Kardaş; and “Instagram Addiction Scale” standardized by Kırcaburun. The research performed the structural equation model analysis to determine the relations between psychological well-being, Instagram addiction and values in university students and also to test the relations between these variables. As a result, it has been found that there is a positive significant correlation between participants’ values and their psychological well-being; a non-significant correlation between their values and their Instagram addiction and finally a negative significant correlation between their psychological well-being and their Instagram addiction.

Key Words

Addiction • Instagram addiction • Psychological well-being • Values

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As a result of its rapid development, technology's positive and negative effects on individuals and societies are seen today. With this speed, technology has entered our lives respectively through television, telephone, computer, internet and finally social media. Although technology provides a more comfortable life, it has a newest and very negative aspect which is the technology addiction (Dinç, 2015). Concepts that have just entered our agenda lead to the formation of new concepts (such as internet addiction) in the literature. This study is conducted with the aim of learning the direct or indirect relationships of psychological well-being and values with Instagram addiction, and to shed light on what we can do to increase our psychological well-being and to get rid of Instagram addiction. Accordingly, it would be suitable to explain the concepts of values, psychological well-being and Instagram addiction first.

Humans are social beings. Every individual belongs to some social, economic, religious or occupational groups, especially like family. They have to follow certain rules and social expectations as they live (Cüceloğlu, 2012). Values are of these rules and expectations. Every society has its unique values. Values settled in society through its culture can be changeable over time and they are hard to be determined and identified. (Çınar, 2013). Once the individuals adopt them, values became present psychological realities that regulate people's sensitivity, likes and dislikes (Şerif, 1985). Therefore, if one aims to analyze a society's structure, the most effective method would be to determine this society's value judgments (Özensel, 2015).

Values are the criteria that give meaning to the culture and society and determine their importance. According to Fichter (2011), values can be identified by these features: Values are in a statue at which individuals agree on and have a mutual sharing. People take values seriously for the sake of a peaceful society. Values also include passions and they are separated from other objects in terms of causing people to act in agreement.

The theory of values identifies values as guiding, desirable and constantly changeable principles. Schwartz discusses values under ten major dimensions and bases them on three universal needs; biological needs, needs that are required by social interaction and needs of societies to survive and to be in prosperity. The main purpose of originating ten major dimensions is that they include all basic values acknowledged by different cultures. Schwartz describes ten dimensions of values as follows: (I) Stimulation: It is the excitement, the innovation and the difficulty in life. (II) Hedonism: It means enjoying life. (III) Power: It means gaining social status and prestige and having control and superiority over people. (IV) Achievement: It is the personal achievement gained by being competent to social standards. (V) Self-Direction: It is an individual's independence in producing, discovering and choosing her thoughts and actions. (VI) Tradition: It is using and respecting traditional behavioral patterns and being religious. (VII) Security: It is the security of individuals, relationships and society. (VIII) Conformity: It is the restriction of tendencies and urges that might violate other individuals' rights. (IX) Benevolence: It is providing and protecting welfare for other members of society. (X) Universalism: It is understanding, appreciation, tolerance and protecting people's welfare and nature (Schwartz, 2006).

One variable which has a positive significant correlation with values is psychological well-being (Bulut, 2018; Telef, Uzman & Ergün, 2014). Keyes, Shmotkin and Ryff (2002) extend the term of well-being into subjective well-being and psychological well-being. Both terms examine the psychological well-being but they focus on different aspects of what it means to be well. While subjective well-being makes more universal evaluations about life quality, psychological well-being mostly interested in development in the face of

existential challenges such as having a meaningful goal in life, growing up as an adult and developing healthy relationships with people. Psychological well-being is a functional concept to express that a person has a positive perspective on her personality and life, that she believes her life is meaningful and that she develops positive and healthy relationships with others and makes decisions to achieve self-realization (Albayrak, 2013). Ryff developed a model for psychological well-being based on the other models in the field. He defines it as a whole formed of self-acceptance, autonomy, purpose in life, environmental mastery, personal growth and positive relations with others (Ryff, 1995). Psychological well-being is identified in three different fields: developmental psychology, clinical psychology and mental health studies. Developmental psychology defines psychological well-being as lifelong growth. Clinical psychology offers various formulas about it and finally, mental health studies describe it as the absence of mental illnesses. But there are models in this field that also consider positive effects (Ryff, 1995).

Cowen defends that psychological well-being is a broader term than psychopathology. He expresses that it is more helpful to concern about individuals' psychological well-being before any illness emerges rather than examining the illnesses. Also, Cowen mentions five ways to achieve psychosocial wellness; developing healthy relationships in childhood, gaining new adequacies appropriate to one's age and ability, joining environments that encourage wellness, gaining control over one's life and coping with stress. However, Cowen recognizes that real life is more complicated and that's why all these ways are interdependent to each other (Cowen, 1994).

The low-level of psychological well-being raises the possibility of filling one's deprivations in life with negative things. One of them is addiction. All substances and activities that are uncontrollably consumed by people have the risk of addiction (Turkish Green Crescent Society, 2018). With the development of technology and the internet, social networks identified as the networks where personal or professional relationships emerge became the main element of daily life (Akyazı & Tutgun Ünal, 2013). Social networks that include individuals of different age-groups caused real environments to be replaced by virtual platforms (Tiryaki, 2015). Ögel (2017) claims that people started to have double identities because of these virtual platforms. One is the real-life identity which holds the characteristics the person does not want to have or wants to remain hidden. The other is the virtual-life identity which holds the characteristics she wants to have or she dreams of because she cannot have. The virtual-life identity is a method a person chooses to express herself. To be able to say that the person who is accustomed to this identity is an addict, she has to possess some symptoms. Some of these symptoms are uneasiness that comes with the lack of access to the internet, being prevented from the daily responsibilities due to internet usage, hiding the amount of time one spends online, using the internet to avoid bad thoughts and experiences. Young (1996) describes internet addiction as a psychiatric impulse-control disorder that causes addictions like gambling. He creates a questionnaire for internet addiction by rearranging the diagnostic criteria of pathological gambling. Thus, he is one of the first researchers who designates the diagnosis criteria of internet addiction (Erden & Hatun, 2015).

These criteria are as follows (Young, 1996); (I) constantly thinking about the internet (II) having a need for spending more time online to be satisfied, (III) unsuccessful attempts to quit or to curtail the usage of internet, (IV) feeling uneasy or angry in a state of quitting or curtailing the usage of internet, (V) spending more time on the internet than what is actually intended, (VI) having problems with the social environment and risking or losing opportunities for education and career due to the extreme amount of time spent on the internet, (VII)

Lying other people about how much time is spent on the internet, (VIII) using the internet to avoid problems or negative emotions (Young, 1996).

Today, one application that has the most users among other social networks is Instagram. Users are increasing every day and it continues to reach larger masses as it updates itself. Besides being a communication tool, Instagram started to be used for other purposes as people began to use their creativeness. This resulted in the emergence of new terms and occupational groups such as brands using social networks or influencers to make advertisements or accounts created for specific themes like traveling and food (Ünlü, 2018). Instagram addiction can be defined as the inability in managing the amount of time a person spends on Instagram to check her posts or others' posts; getting bored of the real life because Instagram, where everyone shares their best moments, becomes more appealing; having more friends on Instagram than what one has or can in real-life and meeting the need of communication through it; increasing feeling of depression and loneliness as a result of all these (Kircaburun, 2017).

Method

Research Model

This quantitative research intends to designate the predictive relations between values of university students, their psychological well-being and their Instagram addiction and to test these relations with the structural equation model.

Study Group

The study group of the research consists of 574 voluntary students from various universities in Turkey. 173 (30.2%) of these students are male while 401 (69.8%) of them are female.

Measurement Tools

Personal Information Form

It is the form prepared to learn participants' age, gender and educational background and also their parents' educational background.

The Values Scale

The Values Scale developed by Dilmaç, Arıca and Cesur (2014) bases on grading value statements, which reflect one's emotions and thoughts in the best way under the meanings and importance of value statements in her life. The scale consists of 39 value statements and 9 sub-dimensions. These nine factors are social values, career values, intellectual values, spiritual values, materialistic values, honor of humanity, romantic values, freedom and munificence or courage. Likert type scale ranges from 0 to 9. If a participant's score drops and gets close to zero, it means that this value does not take an important place in her life; but if the score increases and gets close to nine, it means that this value is very important and essential for her (Dilmaç et al., 2014).

The exploratory factor analysis is performed to analyze all value components and it has been found that the Kaiser-Meyer-Olkin sampling adequacy value is 0.926 and Bartlett's Sphericity Test of approximate Chi-Square value is 14543.11 ($p < .001$). In the last factor analysis, it is also found that the Kaiser-Meyer-Olkin sampling adequacy value is .910 and Bartlett's Sphericity Test of approximate Chi-Square value is 9133.26 ($p < .001$). The

common variance of all values except Justice/Equity (.466) ranges between .50 and .80. On a factor basis, the Cronbach alpha internal consistency coefficients of the Values Scale were calculated. The coefficient was found to be .90 for “Social Values,” .80 for “Career Values,” .78 for “Intellectual Values,” .81 for “Spiritual Values,” .78 for “Materialistic Values,” .61 for “Human Dignity,” .66 for “Romantic Values,” .65 for “Freedom,” and .63 for “Munificence.” Based on these results, the first psychometric findings of the Values Scale prove its validity and reliability (Dilmaç et al., 2014).

The Perma Well-Being Scale

It was adapted to Turkish by Demirci, Ekşi, Dinçer and Kardaş (2017). The PERMA Scale developed by Butler and Kern (2016) aims to make Martin Seligman’s conceptualization of five-dimensional well-being measurable. These dimensions are positive emotions, positive relationships, meaning, accomplishment and engagement. Analysis of the scale is made by measuring the average scores of five dimensions in themselves which are positive emotions (e.g. How often do you feel cheerful?), engagement (e.g. What is the measure of your excitement or your interest in events in general?), positive relationships (e.g. How satisfied are you with your relationships?), meaning (e.g. How meaningful and purposeful do you lead your life in general?) and accomplishment (e.g. How often do you achieve your goals?). The scale formed of these five dimensions that were reported with a dashboard includes 15 items in total because each one of the five dimensions has three items. Butler and Kern (2016) add 8 more filler items to these. One of them is the indicator of overall well-being. 15 items and the well-being item are put into the analysis together to calculate the total score of well-being. Besides these, there are 7 filler items on the scale. Three of them are used to assess the feelings about being healthy, the other three are used to assess negative emotions and the last one is used to assess the feeling of loneliness. Even though the PERMA Scale is formed of 15 items, the developers of the scale recommend using the 23-items questionnaire due to the important data gained with additional items. Also, items about negative emotions and loneliness are used to avoid biases that might result from participants’ urge to consistently answer the positive items (Demirci et al., 2017).

The Instagram Addiction Scale

The Internet Addiction Scale was developed by Young (1996) and adapted to Turkish by Bayraktar (2001). Kircaburun and Griffiths (2018) uses the same scale to measure Instagram addiction by replacing “Internet” with “Instagram” in the questionnaire. Due to the change, Kircaburun and Griffiths (2018) makes validity and reliability analysis of the scale. There are not any negative items in the Internet Addiction Scale formed of 20 items and a single factor, and the total score of the scale provides acquiring data for determining individuals’ level of addiction.

First, KMO and Bartlett’s Sphericity Test are used to apply the exploratory factor analysis. When the findings are found to be adequate (KMO = .92, Bartlett’s = 2198.55) the analysis proceeded (Büyüköztürk et al. as cited in Kircaburun, 2017).

According to the results of the exploratory factor analysis, the Instagram Addiction Scale formed of 15 items includes 2 sub-factors which are “social influence” and “distraction.” The 53.90% of the total variance is explained with distraction factor that explains 11.18% of the total variance and social influence factor that explains 42.72% of it (Kircaburun, 2017).

Factor loads of the scale items range between .36 and .69. As a result of values, the scale items are seen to be significant. The graphic of the self-value-factor number made for the Instagram Addiction Scale shows the two-factor structure of the scale. The confirmatory factor analysis is also conducted to confirm the structure acquired via the exploratory factor analysis. The fit values which are calculated $\chi^2 / sd = 2.88$, GFI = .91, CFI = .93, RMSEA = .07 as a result of the confirmatory factor analysis, testifies the validity of the scale's factor structure (Hu & Bentler as cited in Kircaburun, 2017).

In the last stage, with the reliability analysis, the Cronbach alpha internal consistency coefficients are calculated .90 for the scale, .85 for the distraction sub-factor and .86 for the social influence sub-factor. As a result of validity and reliability analysis, it can be suggested that the scale is valid and reliable to measure the Instagram addiction of university students (Kircaburun, 2017).

Data Collection and Analysis

The data is collected by applying the Values Scale, the Perma Well-Being Scale and the Instagram Addiction Scale on participants who were selected by the appropriate sampling method. Students from various universities in Turkey participated in the study and the structural equation model analysis was performed to test the predictive relations between these students' values, their Instagram addiction and their psychological well-being. The structural equation model analysis was conducted with the AMOS 19 program and the SPSS 18 packaged software was used to calculate the percentage and the frequency of research data.

Findings

In the final model ($\chi^2/sd=4.84$, $p < .001$), six exogenous variables (friendship, respect, responsibility, peaceful, tolerance and honesty) and ten endogenous variables (positive emotions, attachment, relations, meaning, success, negative emotions, health, loneliness, happiness, Instagram addiction) are found. It is seen that all paths shown in the model are statistically significant. The Tucker-Lewis Coefficient Fit Index (TLI), The Bentler-Bonett Normed Fit Index (NFI) and other fit indices demonstrate a good fit of the model. Every one of the two-tailed correlations between endogenous variables in the model has high values and they are statistically significant. This significance is also affected by the correlation values that include the subscales of the model.

Table 1

Fit Statistics for the Related Structural Equation Model

<i>Criterion Indices</i>	<i>Reference</i>	<i>Perfect Fit Indices</i>	<i>Acceptable Fit Indices</i>	<i>The Model Indices</i>
(χ^2/sd)		≤ 3	$\leq 4-5$	4.84
RMSEA		≤ 0.05	0.06-0.08	0.08
SRMR		≤ 0.05	0.06-0.08	0.06
NFI		≥ 0.95	0.94-0.90	0.91
CFI		≥ 0.97	≥ 0.95	0.95
GFI		≥ 0.90	0.89-0.85	0.89
AGFI		≥ 0.90	0.89-0.85	0.86
TLI		≥ 0.95	0.94-0.90	0.91

Fit Statistics in Table 1 indicates that $\chi^2/sd = 4.84$, RMSEA = 0.08, SRMR = 0.06, NFI = 0.91, CFI = 0.95, GFI = 0.89, AGFI = 0.86 and TLI = 0.91. As a result, the model was found to be acceptable fit (Bollen, 1989; Browne & Cudeck, 1993; Byrne, 2010; Hu & Bentler, 1999; Kline 2011; Tanaka & Huba, 1985). The one-factor model, that is analysed, is shown in Figure 1. All paths in the model are significant with level 0.01.

The Table 2 demonstrates that the independent variable that affects psychological well-being is values ($t = 5.84, p < 0.01$). The coefficient value for this factor is found to be $\beta = 0.461$. Based on the findings, there is a positive and linear significant correlation between university students' values and their psychological well-being. In another word, the results indicate that the increase in the values of students will also raise their psychological well-being.

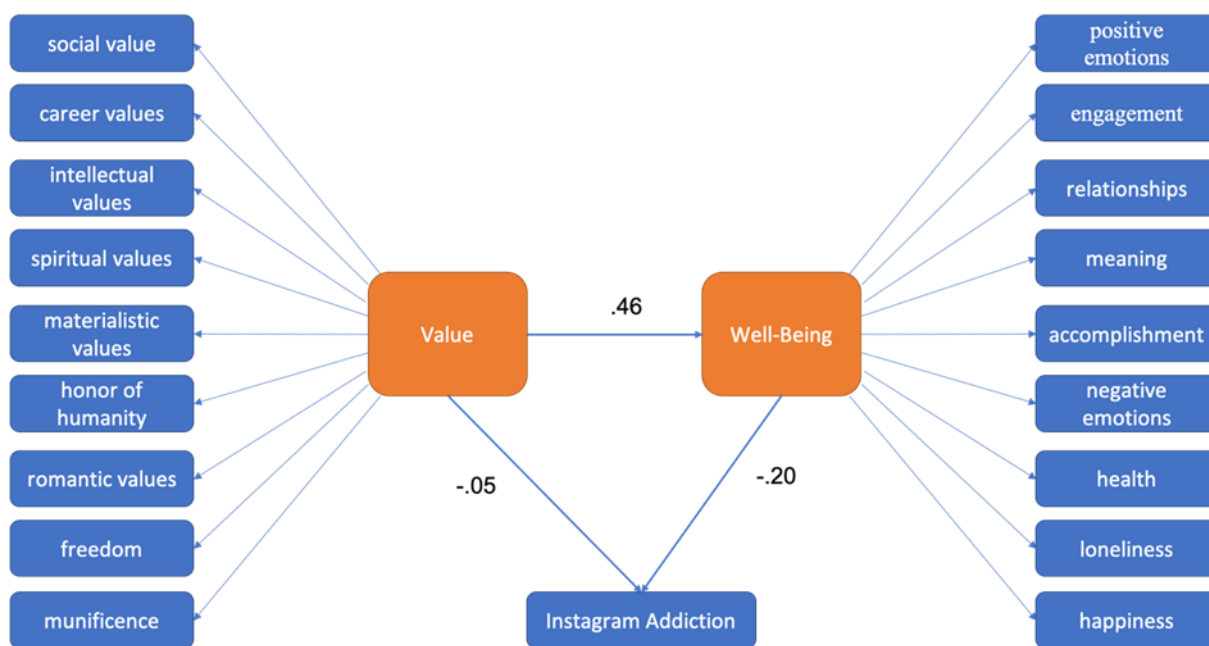
Table 2

The Model of the Predictive Relationships Between Values, Psychological Well-Being and Instagram Addiction

Predictor Variable	Dependent Variable	Total Effect	Direct Effect	Indirect Effect	Standard Error	Critical Ratio
Values	Psychological Well-Being	.46	.46	0	0.04	5.84*
Values	Instagram Addiction	-0.14	-0.05	-0.09	0.38	Insignificant
Psychological Well-Being	Instagram Addiction	-0.20	-0.20	0	0.84	-3.18*

Figure 1

Path Analysis of The Model



In the model, the effective variable on Instagram addiction is psychological well-being ($t = -3.18, p < 0.01$) and the coefficient value for this factor is calculated as $\beta = -0.20$. Based on these results, there is a negative and linear significant correlation between university students' psychological well-being and their Instagram addiction. That is, when students' psychological well-being increases their Instagram addiction will decrease.

Discussion

The aim of this research is to examine whether there is a meaningful relationship between Instagram addiction, which is one of the concepts that emerged in a period of rapid technological developments, and values and psychological well-being. Accordingly, a significant positive relationship has been found between values and psychological well-being, a meaningless relationship between values and Instagram addiction, and a negative significant relationship between psychological well-being and Instagram addiction. In this part of the study, findings of predictive relations between university students' values, their psychological well-being and Instagram addiction are discussed and interpreted.

Based on the research findings, there is a positive and linear correlation between university student's values and their psychological well-being. Namely, students' psychological well-being increases as their values also increase. Other studies are supporting these findings in the field. [Bulut \(2018\)](#) suggests that there is a positive and linear correlation between university students' well-being and their values. Likewise, in their study about teacher candidates' values and their psychological well-being, [Telef, Uzman, and Ergün \(2014\)](#) find that well-being has a positive and linear correlation with self-direction, hedonism, achievement, universalism, security, conformity and benevolence.

Moreover, in their analysis of the Iran sample, [Joshanloo and Ghaedi \(2009\)](#) conclude that success and tradition are predicted by both hedonic and eudaimonic well-being and power, universalism, conformity and benevolence are significantly correlated with eudaimonic well-being. They also assert that values are more useful to predict eudaimonic well-being rather than to predict hedonic well-being.

Another result of this study is that there is a negative and linear significant correlation between university students' psychological well-being and their Instagram addiction. Based on the findings, the participants' Instagram addiction decreases while their well-being increases or their well-being decreases whereas their addiction increases. Even though there is not any research about psychological well-being and Instagram addiction, there are studies that include similar topics.

[Uz, Öz, and Aysan \(2016\)](#), who study the relations between problematic internet usage, psychological well-being and social support in university students, discover a negative significant correlation between psychological well-being and internet overuse or negative outcomes of internet usage. Furthermore, in their research about high school students' psychological well-being and their social media addiction [Söner and Yılmaz \(2018\)](#) assert that psychological well-being of the students with smartphones is higher and that there is a negative significant correlation between conflict, a sub-dimension of social media addiction, and psychological well-being.

[Sezer \(2013\)](#) finds that the amount of time one spends on the internet is significantly effective in their psychological well-being. Based on his work, both internet overuse and lack of any internet usage are found to be negatively correlated with psychological well-being. Likewise, [Koç \(2017\)](#) who examined the relationship between subjective well-being and internet addiction in university students indicates that internet addiction is lesser in individuals with higher well-being.

In our research, we could not find any correlation between Instagram addiction and values. However, [Doğan \(2018\)](#) discovers that as the internet addiction increases, values of power, hedonism and stimulation increase too, but values of universalism, benevolence, tradition, conformity and piety decline. Thus, a correlation between

internet addiction and some values has been found. So far, the only research in Turkey on Instagram addiction is [Kırcaburun \(2017\)](#)'s work on Instagram addiction, personality and self-liking in university students. This work underlines a negative correlation of Instagram addiction with self-liking, self-control and agreeableness. As Instagram addiction increases, self-liking, self-control and agreeableness decline.

Similarly, [Meral and Bahar \(2016\)](#) reveal that psychological well-being is a positive significant predictor of problematic internet usage in their research on the correlation of problematic internet usage with loneliness and psychological well-being in secondary school students.

[Sharma and Sharma \(2018\)](#) who analyze the correlation between internet addiction and psychological well-being of university students in Central India, confirm the negative effect of internet addiction on psychological well-being. Moreover, [Çardak \(2013\)](#)'s work on psychological well-being of university students and their internet addiction proves that students with higher internet addiction have lesser psychological well-being. Findings reveal the negative effect of internet addiction on psychological well-being. [Rehman, Shafi, and Rizvi \(2016\)](#)'s work support these findings as well. It identifies a negative correlation between internet addiction of youth of Kashmir and their psychological well-being. On the other hand, [Gulfisha \(2018\)](#) finds a positive significant correlation between Facebook addiction and psychological well-being in his study on teenagers. Contrary to this, [Sridharan \(2017\)](#) who examines Facebook addiction, loneliness and well-being in college students finds a negative significant correlation between Facebook addiction and psychological well-being. Additionally, [Kara and Tekin \(2017\)](#) detects significant differences among secondary school students in their habit of social media usage and their attitudes towards values in terms of the daily amount of time they spend on the internet. Findings demonstrate that sense of responsibility is higher in students who do not use social media, while the value of friendship is higher in students who use social media.

In this research, the predictive relations between values, psychological well-being and Instagram addiction in university students are examined. The research findings demonstrate that students' values and their Instagram addiction have significant correlations with psychological well-being. The research is important in this context where it clears up the way for us to take precautions.

Some suggestions can be made in the light of the evidences obtained from the study. It is thought that reconducting this research with different age groups or occupational groups would be helpful in order to make a broader assessment on this subject. Despite the amplex of studies on psychological well-being and values at the international and national level, researches on Instagram addiction seem to be limited. It is thought that more studies on this subject will be worthwhile. In this research, the relationships between values, psychological well-being and Instagram addiction are revealed. In future studies, it is thought that examining similar studies in terms of variables such as gender, socio-economic status, educational status of parents will contribute to the field. Nowadays, it is seen that with technological developments, behavioral addictions have turned out to be technology and internet addiction, computer addiction, smart phone addiction, online game addiction, social media addiction, Facebook addiction and Instagram addictions. In order to prevent and improve this case, parent-student information studies can be applied in primary and high schools. At the same time, awareness studies on these issues can be carried out with student clubs and Turkish Green Crescent at universities.

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