An investigation into the relationship between celebrity attitudes, social comparison and social media use

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ABSTRACT

The study aimed to investigate further the area of celebrity worship due to research suggesting mental health implications for people who have intense Parasocial relationships with celebrities. In addition, Celebrity worship was studied in relation to social media use and social comparison as this is a relatively unexplored area in Psychology. An opportunity sample of 103 volunteers completed an online questionnaire investigating the 3 variables. A multiple regression analysis was then used to analyse the data. It was found that the multiple regression model was not significant and therefore none of the predictor variables; social media use and social comparison, were significant predictors of the criterion variable; celebrity worship.

Therefore, the studies hypotheses; “There will be a correlation between social media use and level of celebrity worship” and “This relationship will be related to scores on the social comparison orientation scale” were rejected as there was no significant relationship found between the variables.

Based on the findings from this study, it is suggested that future research investigates the effect of above average social media use and in particular the influence that peer relationships can have on an individual or group regarding social comparison.

Key words:	Celebrity worship	Social Comparison	Social media use	Celebrity Attitude Scale	Social Comparison Orientation Scale.

Introduction

The world of 'celebrity' is becoming increasingly prominent and accessible in today's society due to the attractions and benefits of the glamorous lifestyle being covered and portrayed through all aspects of the media. In turn, this has led to a significant amount of academic research into the whole concept of 'celebrity worship'. As research has proposed correlations between the intensity of celebrity worship and poor mental health, research has become increasingly prevalent in Psychology. For example, research by Maltby et al (2005) suggested that high intensity celebrity worship can be damaging to psychological well-being, especially in the areas of body image and self-esteem (Cheung and Yue, 2003). Celebrity worship has also been linked with body dissatisfaction, a higher frequency of voluntary cosmetic surgery (Maltby and Day, 2011) and eating disorders (Shorter et al, 2008). Celebrity worship and factors associated with this area will be discussed in more detail in this section, in particular the influence of social comparison (how much and how often people tend to compare themselves and their significant others to other individuals) and social media use. The introduction will look at previous research surrounding these variables individually and then proceed to discuss the present study in terms of rationale, aims and hypotheses based on previous literature.

Celebrity worship is largely discussed in terms of a 'Parasocial relationship' first proposed by Horton and Wohl (1956). A parasocial relationship can be described as one sided and this is generally the case with celebrities and their fans, as they don't know or are possibly not aware that an individual has become interested in them and their life. The parasocial relationship was further discussed by McCutcheon et al (2002) who suggested the relationship could be described by the absorption-addiction model, whereby an individual is not completely satisfied or is unhappy with certain aspects of their own life and therefore becomes 'absorbed' in a celebrities life which they admire and aspire to be like. It was suggested by McCutcheon that most people may admire celebrities and this is as far as the relationship goes. However, there are a small few individuals that may take this relationship to more extreme levels and may become 'addicted' or overly obsessed with the celebrity.

Based on McCutcheon's theory, Maltby et al (2006) proposed 3 levels of celebrity worship intensity. The lowest level of intensity was named entertainment-social, people in this category take an interest in a celebrity due to their performance factor or personality such as them being funny, generous or a good actor. A further level of intensity was intense-personal. People in this category are more obsessive towards their favourite celebrity and feel they are more prominent in the celebrity's life than they actually are. At its most intense level, celebrity worship was regarded as being borderline-pathological. Individuals in this category readily believe that their relationship is reciprocated by the celebrity due to their excessive imagination and often act upon their fantasies.

There are several ways in which a parasocial relationship may develop. As mentioned previously, people have a desire to be similar to those that possess certain characteristics that they may admire due to their own perceived lack of this characteristic. For example, people often like others with qualities and traits such as trustworthiness, humour or attractiveness which are assets often associated with or portrayed by celebrities (Silvera and Austad, 2004).Therefore, people are likely to

develop a parasocial relationship with someone that they admire or like (Turner, 1991). On the other hand, research has shown that individuals are also likely to develop parasocial relationships with celebrities that they view as similar to themselves (Festinger, 1954). This can be especially true if the celebrity is portraying similar emotions to the individual either in real life or in a TV programme. Epstude and Mussweiler (2009) called this “Emotional Contagion”. For example, if a particular celebrity is going through a particular struggle in the media such as a divorce or trying to lose weight, some people may be able to relate and even empathise with this and therefore it is another mechanism where a parasocial relationship may develop.

Another reason for the development of parasocial relationships was proposed also by Festinger (1954) who suggested the Social Comparison Theory. It was suggested in the theory that people compare themselves to others for validation purposes. Individuals obtain this validation from people they admire such as celebrities. People look to celebrities to affirm if their behaviour is similar and often use it as the benchmark for their actions. When an individual compares themselves to someone who they perceive as achieving more than them (e.g. a celebrity), as they are aspiring to be like them, this is called an upward comparison. Although this can spur people on to higher achievements, it can also, as a consequence, make the person feel negative about themselves (Buunk and Gibbons, 2007) which can be damaging to an individual’s mental health if it is taken to the extreme.

A worthwhile point to make about celebrity worship is that if it’s damaging to an individual’s health and makes people feel negatively about themselves in the long term, why do they still continue to develop parasocial relationships with celebrities? Gilbert et al (1995) suggested that as social comparisons require little effort and happen without the individual knowing, they therefore cannot be helped. This was also supported by Chrisler et al (2013) who proposed that upward social comparisons to celebrities are involuntary. However, there are also several short term benefits that individual’s may gain from involvement in celebrity worship. For example, Boon and Lomare (2001) found that being interested in a particular celebrity offers a sense of identification and aspiration for younger people and Rubin and McHugh (1987) found that celebrity worship is a means of entertainment to stop young people becoming bored or feeling lonely.

An increase in the advancement of media technology could also be increasing parasocial relationship likelihood and celebrity worship. Due to societies increased access to the celebrity world, due to television, radio and the internet (McNamara, 2011), individuals have more of an insight and sense of intimate access to celebrities than ever before, allowing people to feel familiar with particular celebrities that are in the public eye (Lee, 2001). This is called the “Repeated Exposure Effect” (Zajonc, 2001) and suggests that the more an individual sees a celebrity, the more likely they are to form a parasocial relationship. The repeated exposure effect has been found to be particularly strong when a celebrity is seen as attractive (Langlois et al, 1994; Schiappa et al, 2007) due to the positive feelings an attractive person may create in another. Support for the theory that an advancement in media technology increases parasocial relationships comes from the work of Gray et al (2007) and Chia and Poo (2009) who found that the development of emotional relationships with celebrities directly correlates with media consumption.

However, a limitation of previous research is most of the research into media consumption and celebrity worship has taken place on traditional general media consumption such as radio, television or the internet as a whole. There is little research to show the impact of more modern media consumption, such as social media websites e.g. Facebook, Twitter and Instagram on celebrity worship. Social media is becoming particularly dominant in today's society (Davidson, 2015), with 90% of young adults (18-29) and 2/3 adults using some form of social media website (PRC, 2015) and is especially associated with the celebrity world due to marketing and financial gains (Deadline, 2014). Therefore, it may be important to look at the effects that social media use is having, if any, on celebrity worship, as it is already clear that celebrity worship has been linked to poor mental health.

Therefore, the rational for the present study attempted to rectify the limitation of previous research and explore the effect of social media consumption on celebrity worship. The social comparison theory was also acknowledged in the present study as this factor has previously been linked to celebrity worship and may have been influencing the relationship between social media use and celebrity worship. Therefore, if a significant relationship were to be found, early interventions could be put in place for children and young adults to make them, their parents and staff members in schools aware of the impact that social media, social comparison and celebrity worship may be having on their mental health.

The study objective was to expand on previous research that has been initiated into the area of celebrity worship and social comparison. Previous research has shown the impact of celebrity worship and social comparison on mental health and the influence of media consumption on celebrity worship. However, the present study aimed to investigate the impact of specifically social media use and social comparison on celebrity worship as this is a relatively unexplored area in Psychology. Overall, the general research aim was to investigate the relationship between 2 predictor variables (social comparison and social media use) and the criterion variable (celebrity worship). The study aimed to explore and offer insight into the interactions, if any, between these variables.

The main research question for the study was "To what extent can social comparison and social media use predict celebrity worship?" It was further explored through 2 more specific research questions. The first being "Is there a relationship between celebrity worship and social media use?" and the second was "Is this relationship influenced by social comparison?"

There were 2 hypotheses for the study. The first was "There will be a correlation between social media use and level of celebrity worship" and the second was "This relationship will be related to scores on the social comparison orientation scale".

Method

Design

A correlational design was used in this study. This was because the study was investigating if there was a relationship between predictor variables and a criterion variable. There were 2 predictor variables which were social comparison and social media use. The criterion variable was celebrity worship. The study was looking for relationships between variables as opposed to an experimental design which would look for cause and effect (McLeod, 2008). A Correlational design was also used as quantitative data was to be obtained through the use of questionnaires in order to measure variables. There are several advantages of using a questionnaire and quantitative data rather than other techniques such as an interview resulting in their use in the present study. Firstly, the questionnaires allowed the collection of only the required data in a small amount of time and also meant that a large number of participants could be accessed (McLeod, 2014), especially as the questionnaire was placed online (Shaughnessy et al, 2015). Furthermore, the questionnaire made use of quantitative data due to the use of closed questions which allowed for a quick and simple statistical analysis (Saris and Gallhofer, 2007). This enabled the researcher to see numerical results which could be compared to previously researched, reliable and scientific standards to ensure correct interpretation (Schacter et al, 2012) and also to see the direction of the relationships (negative or positive) as scatter plots were produced to acknowledge the results visually.

As stated previously, the hypotheses for the study were “There will be a correlation between social media use and level of celebrity worship” and “This relationship will be related to scores on the social comparison orientation scale”.

Participants

There were 103 participants recruited for this study. There were 72 females and 31 males. This figure was based on Cohen’s (1988) recommendation table (see references) which suggested at least 68 participants were needed. This was due to using a medium effect size for 2 predictor variables (social comparison and social media use). A fairly large sample was needed so that reliable result could obtained from the study, this was achieved by placing the questionnaire online. Therefore, the sample obtained was an opportunity sample of volunteers as the questionnaire was first placed online on the social media website Facebook and then online via the participation pool with ethical approval from the dissertation supervisor (appendix 1). The participation pool is a website which allows university students conducting studies to easily access participants from the university. Participants can gain points which acts as an incentive as this allows them to use the pool when they become third year students and need to gain participants for their dissertations. The pool is easy to use and allows instant access to ideal participants without face-to-face contact which may have produced ethical issues. Using Facebook and the participation pool allowed access to both males and females, all of whom were above the age of 16. Through Facebook, participants were advised that the requirements for taking part in the study were that they made some use of social media, either Facebook, Twitter, or Instagram. On the participation pool, an invitation screen was utilised to advertise the study, asking participants to take part. Requirements to take part in the study were noted on the invitation screen.

Measures

A self-constructed demographics screen (appendix 2) was utilised to determine each participants gender and age and also to investigate the predictor variable 'social media use'. For social media use, participants were required to state how many hours they spend on 3 different social media sites (Twitter, Facebook and Instagram) on a daily basis.

There were two questionnaires used in the study. The first investigated the criterion variable 'celebrity worship' and the second investigated the predictor variable 'social comparison'. The celebrity attitudes section of the questionnaire was taken from the "Celebrity Attitude Scale" (CAS) (Maltby et al, 2006) (appendix 3) which consisted of 34 items (statements) which had to be answered using a 5 point likert scale (5 = I Strongly Agree; 4 = I Agree; 3= Uncertain or neutral; 2 = I Disagree; 1 = I Strongly Disagree). The scale measured each individuals thoughts towards their chosen celebrity with items such as "If I were to meet my favourite celebrity in person, he/she would already somehow know that I am his/her biggest fan" and "I often feel compelled to learn the personal habits of MFC". A high score indicated high intensity celebrity worship (borderline-pathological) and a low score indicated less intense celebrity worship (intense-personal or entertainment-social). An internal consistency analysis was conducted to discover Cronbach's alpha for the scale. It was found that Cronbach's alpha for the CAS was 0.94, 95% CI [0.93, 0.96]. Therefore, alpha was significantly above the suggested level of 0.7 (p< 0.001) (Nunnally, 1978) and so the scale showed high internal consistency. This questionnaire is one of the most widely used scales for measuring celebrity worship in research (Maltby et al, 2002; Stever, 2011; Sansone and Sansone, 2014) and so was chosen for use in the present study. Permission to use this questionnaire did not need to be obtained as the scale was made publicly available online (see appendix 3).

The social comparison section of the questionnaire was taken from the "Social Comparison Orientation Scale" (SCO) (Gibbons and Buunk, 1999) (appendix 4) which consisted of 11 items (statements) to be answered also using a 5 point likert scale (1 = I disagree strongly 2 = I disagree 3 = I neither agree nor disagree 4 = I agree 5 = I agree strongly). The scale measured how much and how often individuals compared themselves to other people and included items such as "I always like to know what others in a similar situation would do" and "I often compare myself with others with respect to what I have accomplished in life". A high score on this scale indicated a high level of social comparison (compares self to others frequently) and a low score indicated a low level of social comparison (does not compare to others often). Items 6 and 10 were re-coded on this scale in order to avoid participant effects such as fatigue or boredom. An internal consistency analysis was also conducted for this scale to discover Cronbach's alpha. It was found that Cronbach's alpha for the SCO was 0.83, 95% CI [0.77, 0.87]. Therefore, alpha was significantly above the suggested level of 0.7 (p< 0.001) and so the scale showed high internal consistency. This scale is also one of the most widely used questionnaire's investigating social comparison to date (Michinov and Michinov, 2001; Callan et al, 2015, Vogel et al, 2015) and therefore was chosen for the present study. Permission to use this questionnaire was also unnecessary as it was made publicly available online (see appendix 4).

Procedure
The online questionnaire was constructed using the computer programme, Qualtrics. This consisted of an information screen, a consent screen, a demographics screen, the Celebrity Attitude Scale, the Social Comparison Orientation Scale and a debrief screen which will be explained further in this section.

Qualtrics provided a URL (website address) to access the study via an online link. The link was then placed on Facebook and the participation pool with an invite to take part in the study which advertised the study's title "An investigation into the relationship between celebrity attitudes, social comparison and social media use" (appendix 5) and the requirements to take part (made some use of social media). The participation pool also advertised that the participants would gain 15 participant points as an incentive to take part in the study due to the study taking around 15 minutes to complete.

When the participants had decided they were interested in the study and met the study's requirements they followed the online link so they could complete the study on a computer or mobile/smart phone. The link took the participants straight to the information screen (appendix 6) which explained in more detail what was involved in the study. The screen included the aims of the study, detailed information explaining what the participants would be required to do and also a statement pointing out their rights as a participant. For the benefit of the study, the word 'worship' in the title was replaced by the word 'attitudes' as 'worship' may have been misconstrued and acted as a deterrent for participants if they did not think that they were 'celebrity worshippers' or it may have influenced the participant's answers. Therefore, 'softening' the choice of words was a logical and justifiable alteration. The participants were then required to give their consent by ticking a box on the consent screen (appendix 7) and providing a date. Participants were then required to complete the demographics screen which asked for their age, gender and how many hours a day they spent on three different social media sites (Facebook, Twitter and Instagram). Next the participants filled out the main section of the questionnaire, the celebrity attitudes and social comparison component mentioned above, by clicking the sufficient boxes to answer the statements using the 5 point likert scale. Once the participants had fully completed the questionnaire, they were shown the debrief screen (appendix 8) which thanked them for their participation and provided further reassurance of their rights as a participant. They were also asked to provide a unique number (day of the month on which they were born, last two letters of their home postcode, last two digits of their home telephone number) which they were asked to make a note of in case they wished to withdraw their data from the study. If the participants desired to find out the results of the study, they were provided with an email to contact the researcher from the 18th April 2016 to the 18th May 2016.

Analysis
Once enough participants were recruited, the analysis was conducted.

Firstly, to assess the reliability of each of the CAS and the SCO scale, a reliability analysis was conducted to gain a Cronbach's alpha figure. Next, a descriptive statistics test was then conducted. For each questionnaire each participant obtained a mean score for all of the questions combined based on the 5 point likert scale. The mean for all the participants scores was then calculated to gain a mean of between 1

and 5, from this result it could be seen whether the sample were high or low in celebrity worship and social comparison. To investigate whether there was a relationship between the 2 predictor variables (Social comparison and social media use) and the criterion variable (celebrity worship) and to see which of the variables, if any, was the strongest predictor of celebrity worship, a multiple regression statistical analysis was then conducted on the computer programme SPSS. A multiple regression analysis was the most appropriate statistical test to be conducted due to there being more than one predictor variable (Gavin, 2008), the use of correlational design mentioned previously, the use of quantitative data and the large number of participants.

Results

The results from the questionnaire study following analysis will be acknowledged in the following section.

A reliability analysis was first conducted to produce a Cronbach's Alpha score to therefore identify the internal consistency of the celebrity attitude scale and the social comparison orientation scale. This can be seen in the table below.

Table 1. The Cronbach's Alpha scores for the CAS and SCO scale.

Variable	Lower bound	Upper bound	Cronbach's Alpha
CAS	0.93	0.96	0.94
SCO	0.77	0.87	0.83

As mentioned previously in the method section, it was found that Cronbach's alpha for the CAS was 0.94, 95% CI [0.93, 0.96] and Cronbach's alpha for the SCO was 0.83, 95% CI [0.77, 0.87].

Once the study had been completed, each participant obtained a mean score for all the questions on the celebrity attitude scale and the social comparison orientation scale based on the 5 point likert scale. Following a descriptive statistics test the mean score for all participants was calculated. From this result it could be seen how whether the sample scored high or low in celebrity worship and social comparison. The results can be seen in the table below.

Table 2. The Descriptive statistics (mean and standard deviation) for each variable.

	Mean (n=103)	Standard deviation (n=103)
CAS	2.18	0.63
SCO	3.59	0.60
Social media use	1.39	1.27

The mean for the celebrity attitude scale was *M* = 2.18 with a standard deviation of 0.63.The mean for the social comparison orientation scale was *M* = 3.59 with a standard deviation of 0.60. It can also be seen that the average time spent on social media by the sample was *M* = 1.39 hours a day with a standard deviation of 1.27.

Next, a Pearson correlation analysis was conducted to investigate the relationship between each of the predictor variables (social comparison and social media use) and the criterion variable (celebrity worship). The results of the Pearson's correlation can be seen in the table below.

Table 3. The correlations and significance values from the Pearson correlation analysis.

		CAS	SCO	Social media use
Pearson correlation	CAS	***	0.17	0.10
	SCO	***	***	0.18
	Social media use	***	***	***
Sig.	CAS	***	0.05	0.17
	SCO	***	***	0.04
	Social media use	***	***	***

The following scatter plot was produced after the Pearson correlation analysis was conducted to demonstrate visually the relationships between the variables and also to determine whether linearity was an assumption that could be made.

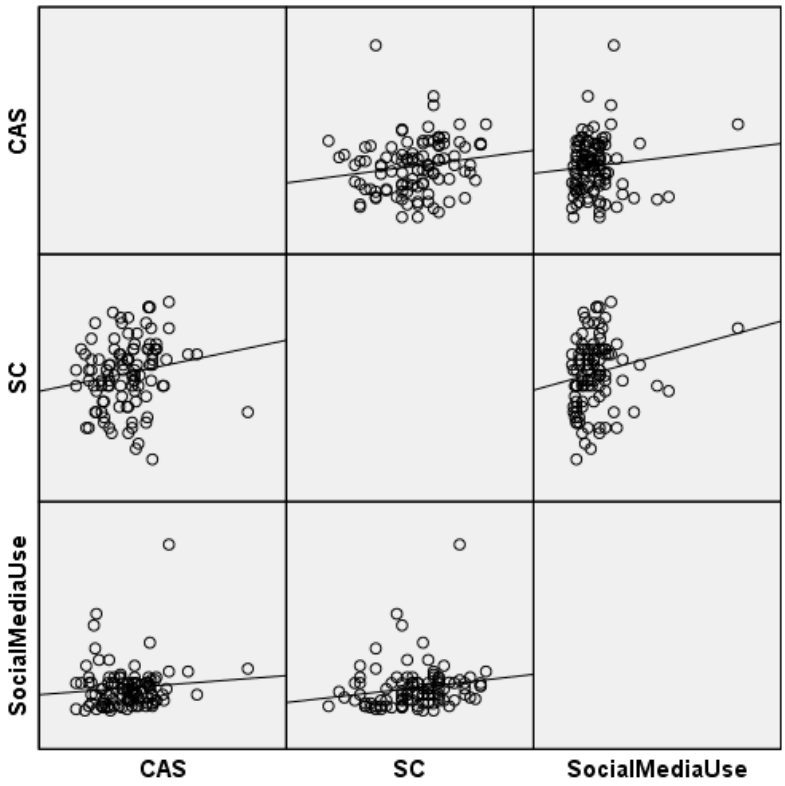

Figure 1. A scatter graph to show the correlations between each of the variables.

The results from the Pearson's correlation showed that social comparison had a very weak positive correlation with celebrity worship (r (101) = 0.17, $p < 0.05$) which was significant at the 95% confidence level.

Social media use had an even weaker positive correlation with celebrity worship (r (101) = 0.10, p = 0.17) which was not significant at the 95% confidence level.

From the graph, it may be reasonably assumed that linearity is indicated due to the lack of curvature of the plot.

A Multiple Regression analysis was then conducted using the standard method to investigate the extent to which the predictor variables; social comparison and social media use, could predict the criterion variable; celebrity worship. The results from the multiple regression analysis can be seen in Table 4 and Table 5 below.

Table 4. The model summary of the predictor variables in accounting for the variance in celebrity worship.

Model	R	R^2	Adjusted R square	Standard error of estimate
1	0.18	0.03	0.01	0.63

The multiple regression model was found to be non- significant (f (2,100) = 0.65, p = 0.20). The relationship between the variables was weak (r = 0.18) and the model could only account for 1% (Adjusted R^2 value) of the variance in celebrity worship.

The contribution of each of the predictor variables to the model can be seen in Table 5.

Table 5. The regression coefficients for each of the predictor variables in the model.

Variable	B	Standard Error	Beta Score	T	sig.*(p)*
CAS	1.55	0.38	-	4.08	-
SCO	0.16	0.11	0.15	1.53	0.13
Social media use	0.04	0.05	0.07	0.69	0.49

Note: R^2 = 0.01

From the multiple regression analysis, it can also be assumed that there was no multicollinearity as the tolerance was 0.97 for each of the scales and therefore above 0.2 and the VIF was 1.03 and therefore below 10 (Statistics solutions, 2016) therefore, the variables were all independent from each other.

From the results it can be seen that in relation to the research question for the study; “To what extent can social comparison and social media use predict celebrity worship?” that social comparison and social media could not significantly predict celebrity worship.

In relation to the hypotheses, “There will be a correlation between social media use and level of celebrity worship” and “This relationship will be related to scores on the social comparison orientation scale”, the hypotheses were rejected due to there being no significant relationship between any of the predictor variables and the criterion variable.

Discussion

It was found in the study that social comparison and social media use were not significant predictors of celebrity worship when a multiple regression analysis was conducted. Therefore the hypotheses “There will be a correlation between social media use and level of celebrity worship” and “This relationship will be related to scores on the social comparison orientation scale” were not supported. This section will discuss these findings and will aim to provide an explanation for them, before offering some insight and suggestions for future research possibilities.

One of the reasons why social comparison and social media use were found to be not significant predictors of celebrity worship may be because there are many other factors involved. Previous studies have shown the influence of many other predictors of celebrity worship such as religiosity (Maltby et al, 2002), neuroticism (Maltby et al, 2003), body dissatisfaction (Maltby et al, 2005), attachment style (Giles and Maltby, 2004). It may be applicable to say that intense celebrity worship may only become prominent when all these factors together are present in an individual. It is also clear from the research above that some of these factors are more influential than others (such as neuroticism over attachment style) and also that their effect may vary depending on the individual. This could be a rationale for future research, with studies designed to investigate all predictive factors together in one study rather than separately.

When the sample was considered, in terms of social media use, overall, individuals were average users of social media spending around 1 hour and 15 minutes on some form of social media per day. This supports the findings of previous studies into the average daily use of social media (Davidson, 2015) and could therefore be generalised to a larger population. With this in mind, it may be worth noting that as there was a small positive correlation between social media use and celebrity worship although not significant, it may be possible that individuals who use social media to the extreme and spend a lot more time on these platforms may worship celebrities more. Therefore, in future studies, it may be useful to investigate extreme users of social media such as bloggers or journalists. However, the relationship noted is extremely minor and as the relationship was correlational, researchers should not assume a cause and effect relationship between these variables.

In addition, regarding the sample, the overall mean for the CAS was 2.18 (out of 5) suggesting on first look that the sample were not ‘celebrity worshippers’. There was also only a small deviation from the mean (0.63) which suggested most of the sample’s scores were relatively similar. However, when examined against current literature, the overall mean was higher than other studies have found (Maltby et al, 2002) proposing that celebrity worship was in fact not uncommon in the sample, however intense celebrity worship was uncommon. This was to be expected as suggested in the absorption-addiction model proposed by McCutcheon et al (2002) it is relatively rare and only few people have a highly intense parasocial relationship and become ‘addicted’ to their favourite celebrity.

On the other hand, in contrast to celebrity worship, the overall mean for the SCO scale was quite high at 3.59 (out of 5) suggesting that the sample were overall high in social comparison which was to be expected as previous studies have shown how people have the tendency to compare themselves to others (Epstude and

Mussweiler, 2009; Turner, 1991). It was also found that although social comparison was not a significant predictor of celebrity worship, the two variables did have a significant weak positive correlation further supporting previous findings of social comparison theory having a link to celebrity worship and the idea that people do compare themselves to others for validation purposes as suggested in the literature (Festinger, 1954). In addition, findings from the present study also suggested that most people do compare themselves to others often, as there was also only a small deviation from the mean (0.60) which suggested most of the sample's scores were relatively similar. This also supports the idea that social comparison is involuntary and automatic (Chrisler et al, 2013), therefore, this result was to be expected. However, social comparison may not have as large an effect on celebrity worship as first thought as it was found that social comparison was not a significant predictor of celebrity worship and it may be a suggestion for future research to look into the influence of other sources, such as peers, to investigate whether these individuals are having a significant impact on others regarding their comparison to others and their social media use.

It may also be interesting to note that social comparison and social media use had a significant although weak positive correlation (r (101) = 0.18, $p < 0.05$) which was significant at the 95% confidence level. Although it was not the aim to investigate this relationship in the present study, it was interesting to find out that there may be some form of relationship between these variables. This could be considered in more detail in future studies.

Regarding the present study, a limitation could be the use of questionnaire's to obtain data. Questionnaires can gain data quickly and easily (McLeod, 2014) which was beneficial for the present study, however, in turn results may be slightly biased by demand characteristics or participant effects such as boredom. Furthermore, the opportunity sample of volunteers may be unrepresentative which may limit the ability to generalise the findings of the study to the wider population (Cherry, 2015).

In summary, the present study aimed to investigate the impact of specifically social media use and social comparison on celebrity worship. The hypotheses for the study were "There will be a correlation between social media use and level of celebrity worship" and "This relationship will be related to scores on the social comparison orientation scale". However, after the study was conducted and a multiple regression analysis was interpreted, it was found that there was no significant relationship between any of the predictor variables (social comparison and social media use) and the criterion variable (celebrity worship). The results could offer some insight into the relationship between social comparison, social media use and celebrity worship, however, more research needs to be conducted in detail surrounding the impacts of extreme social media use and the possible influence and engagement of other factors alongside the variables investigated in the present study. Future research could also be conducted regarding the relationship between social comparison and social media use.

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