THE IMPACT OF VALUE ORIENTATIONS ON BODY IMAGE AND THE USE OF PHYSICAL BEAUTY PRACTICES BY YOUNG WOMEN IN SLOVENIA, CROATIA AND SERBIA

ABSTRACT: This work deals with the assessment of the impact of value orientations on body image and the use of physical beauty practices by young women in Slovenia, Croatia and Serbia. The transitional course of events as well as the historical, cultural and religious differences of each country have also left their mark on the role and position of women in each of the countries. This research deals with how much modernization did, in terms of modernization theory (Inglehart and Welzel, 2007), through a system of dominant value orientations the use of the media and cultural features of the countries analysed, influenced the differences in the perception and understanding of the female body, which is reflected in the body image of women and the use of physical beauty practices. We analyse the impact of the factors (values, media influence, sociodemographic factors and body mass index (BMI)) on body image and the use of physical beauty practices by young women in Slovenia, Croatia and Serbia. The results did not confirm a direct impact on body image values, however, the value orientations were shown to be a relevant factor of the media impact and the use of beauty practices. Body image was also statistically significantly influenced by BMI and some sociodemographic factors (education, wealth). A significant impact of sociodemographic factors (size of place of residence, education, wealth) on values and physical practices was also proven.

KEYWORDS: women, body image, value orientation, physical beauty practices, media use, body mass index (BMI), modernization theory.

APSTRAKT: Ovaj rad se bavi procenom uticaja vrednosnih orijentacija na slike tela i upotrebu fizičkih estetskih praksi mladih žena u Sloveniji, Hrvatskoj i Srbiji. Prelazni tok događaja, kao i istorijske, kulturne i verske razlike između zemalja

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1. The body as a social concept

In the last hundred and fifty years the human body underwent a radical transformation. Under the influence of different cultural pressures the relation of duality between nature and culture has shifted from the „natural” to the „cultural” attribute (Bordo, 1993). In Western societies the body of an individual\(^2\) requires constant concern, care, attention and pampering. The body, which was given to man by birth, is presented as matter, without `form'. Form, fitness and appearance of the body are increasingly dependent on the individual's (finance, time and energy) input and personal commitment to their own physical appearance. The appearance of the body is becoming a „benchmark” for the social assessing of individual's discipline, which also reflects the personal characteristics of an individual. In terms of consumer ideology the „beautiful” body is not seen as a reflection of cultural and social circumstances and situations that determine and define the individual. The physical appearance is rather presented as a result of one's own conscious choice. From this point of view the slim and firm body thus „belongs” to a responsible individual, while obesity is a sign of laziness, indiscipline and lack of ambition. Women are especially exposed to this kind of idealisation of the body (although the „norms” of male beauty are on the rise as well and consequently also the media pressure on the male body). Despite the fact that such a body figure can only be reached by a few individuals, it is accepted and internalized by the majority of women as a norm, acting as a reference for the assessment of their own bodies (Tiggemann, 2011). The gap

\(^2\) Despite the use of masculine form, one should bear in mind that the issue of corporeality, the use of physical beauty practices and media impact in the study relates primarily to the female part of the population.
between one’s own body and the „ideal” leads to personal dissatisfaction and consequently to recourse and use of (unhealthy) physical beauty practices. The mass media (especially the fashion and beauty magazines and tabloids, „soap operas”, music videos, etc.), where the ideal slenderness is particularly exposed, intensify the desire of the female viewers and readers regarding their own slimness, thus increasing the risk of eating disorders and causing a negative body image (Levine and Chapman, 2011).

1.1 Woman’s body caught between tradition and modernization

Despite globalization and the „exporting” of the Western physical beauty „ideals”, aggressively promoted and directly or indirectly disseminated by contemporary technologies and the media, there are certain cultural differences (Miller et al., 2000; Rosen, Anthony, Booker and Brown 1991; Swami et al., 2010; DeBraganza and Hausenblas, 2010), when talking about the phenomenon of a negative body image, media impact on the perception of our own physique and the cultural inequalities in the use of physical beauty practices. One of the main factors that affect the body image, is undoubtedly the environment with its system of prevailing value orientations, from which an individual is originating.

In order to determine the impact of value orientations on body image and the use of physical beauty practices (in Slovenian, Croatian and Serbian society), in the next section we shall focus primarily on Inglehart's classification of values (Inglehart, 1997). Based on a series of large-scale quantitative social research (WVS and EVS), the author identifies two basic value dimensions that range from „survival” to „self-expression” and from „traditional” to „secular-rational” authorities. The transition from the traditional to the secular-rational authority is associated with the process of modernization. The more a society is modernized, the more secular-rational it is becoming. The move from „survival” toward „self-expression” is marked by the process of „post-modernization”, in which the material values are superseded by the expressive, psychological ones (Inglehart, 1997: 81–99). The author’s conception of values should be understood

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3 Beauty ideal: relates to a very idealized body image, which emphasizes slenderness and other hard to reach and rare external physiological characteristics of the (female) body. Beauty ideals are culturally relative and changeable.

4 Beauty practices: involve the use of practices, rules, routines and resources (diet, exercise, fashion, plastic surgery, cosmetics), which try to influence the external appearance of the body with the intention to improve it.

5 Body image: It is a multi-dimensional personal attitude towards one’s own body, especially regarding its size, shape and aesthetics (Cash and Pruzinsky, 1990). Negative body image: it can be seen as a more or less intense dissatisfaction with one's own body, its configuration, or individual body parts (Cash and Pruzinsky, 2004), which has a negative impact on a person's „normal” life and can lead to even more severe behavioral disorders, mainly related to eating (eg. bulimia, anorexia).

6 Values are generalized and relatively permanent conceptions of goals and events that are highly appreciated, referring to broad categories of subordinate structures and relationships, which guide our interests and our behavior as a life motto (Musek, 2003). In this article, values are considered in the context of „value orientations”. It is an aggregation of individual values into the broader(-est) category of values, i.e. „general value orientation” (Musek, 1995: 29).
and interpreted in the context of his modernization theory, according to which the economic development of a society is also linked with its social and cultural changes (Inglehart and Baker, 2000: 21). Every society at a specific point of the development of modernization is thus characterized by specific economic, political and cultural characteristics that bring about a relatively predictable overall social change (Inglehart and Norris, 2003: 10).

The principle of modernization is represented by industrialization, which initiates a series of changes within a society, such as raising the educational structure and income, creation of professional specialization, changing attitudes toward authority and political participation, as well as a number of changes in the understanding of gender roles, sexual norms and the decline in fertility (Inglehart and Norris, 2003). Overall social modernization processes in advanced industrial societies allow for the creation of a relatively stable economic system that guarantees existential security. Existential security becomes understood as a self-evident social reality among the younger generations, thus bringing about intergenerational shift from materialist to post-materialist values. Freedom from worries about economic and political security has allowed people's needs for self-expression and for non-material well-being to become more prominent. Thus, the material (survival) values of the younger generation are increasingly being replaced by post-material (self-expressive) values (need to belong, aesthetic and intellectual needs) (Inglehart, 1971). Modernization also affects the formation or changing of the concept of understanding the role of women in society, as well as the gender equality. It is a two-stage development process, which initially takes place during the transition from an agrarian to an industrial society, with the second stage taking place during the transition from an industrial to a postindustrial society (Inglehart and Norris, 2003: 10–17).

An economically non-modernized agrarian society is characterized by a patriarchal regime, respect for traditions and religious authorities. The role of the partners within a family is divided into a male „breadwinner” and a woman who takes care of home and family. The society is widely influenced by a mindset, which opposes divorce, abortion, homosexuality and engagement of women in institutions outside the home. The transition from an agrarian to an industrial society does open women the door to a paid employment outside the home, to education, politics and ownership, however, during this first phase of the modernization breakthrough the women are still faced with high levels of social inequality. Despite employment outside the home, a woman still takes full care of home and family.

Among other things, industrialisation impacts the reduction in family size, improvements in health care, as well as safe contraception and the decline in mortality among children. Postindustrial period provides a high degree of social and economic security and growth, while the society pays great attention to the individual’s quality of life, his/her autonomy and self-expression. The postindustrial period grants women a higher level of social equality, which in turn allows them to bid for management positions, greater political power and social influence. This leads to the reduction of a two-parent nuclear family model, the liberalization of sexual life, marriage and divorce. Gender equality, accepted by both men and women, is increased within the private, as well as public sphere (ibid).
In the continuation of this article, we shall focus on the supposition that the level of social modernization, according to the system of prevailing value orientations, also influences the formation of body image, understanding the corporeality and the associated use of cosmetic practices.

Social research shows (DeBraganza, 2004; DeBraganza and Hausenblas, 2010; Altabe, 1998; Cash and Henry, 1995; Miller et al., 2000) that traditional environment enables a „simpler” personal development, due to the predictable and expected behavioral patterns. Traditionally defined norms and social roles, including roles according to gender, offer a firmer foothold in building one’s own identity. „Tradition” gives individuals clear „instructions” and specific „objectives” which act as a reference point when an individual is bombarded with various expectations regarding „identity” and suggestions of the capitalist, consumerist world, which in turn has a positive effect on building a self-image and diminishing the burden of constantly occupying oneself with one’s own physical appearance. Traditional environment therefore forms a „traditional” woman. Social expectations that define the range of her roles, norms, and not least her physical appearance, are clearly defined, non-contradictory and predictable. At the level of the private, the role of „traditional” women is rather subordinate to that of men. During the period before the wedding it is often limited to the corporeality and the object of desire, while after the marriage her mission is primarily to take care of her children, family and home. Expected traditional behavioral patterns of women offer a simpler understanding of a women’s own identity and her mission in relation to others and herself. You could say that in this way the tradition „protects” the woman against internal uncertainty and doubts concerning alternatives a woman of the capitalist world needs to decide over on a daily basis (Giddens, 1991; Beck, 1992). In the traditional terms of „devotion” and „loyalty” to the social expectations, a woman is not expected to play and master several quite different parallel roles (career woman, loving and caring mother, housewife, adventurer, intellectual, elegant woman), as is typical of untraditional societies. Traditional values in such a way also reduce the conflict between the suggestive ideals from the media that define a „successful, beautiful and perfect woman” on the one hand, and the personal abilities of individuals in meeting these social expectations on the other hand, which is ultimately reflected in a more positive body image of women in more traditional societies.

In economically developed and consumer-oriented Western societies, for which we assume are also more „postmodern” or untraditionally value-oriented (Inglehart, 1997; Inglehart and Baker, 2000; Inglehart and Norris, 2003), we also speak about the so-called „Female self-objectification” (Fredrickson and Roberts, 1997). The media often portray women as bodies in the function of „objects”, which can be publicly „consumed” without prejudice. As a result, women learn to perceive themselves as „objects” („self-objectification”), which are being „watched and assessed.” A woman’s own body thus represents an „object” through and over which the process of self-assessment is unfolding. A

7 The research focuses on the impact of value orientations on body image of women. Problematization of negative impacts of patriarchal social norms on women in traditional societies is not particularly dealt with in this context. It would certainly be useful to analyze this aspect and integrate it with further in-depth analysis.
woman’s self-image thus becomes dependent from the satisfaction with her own body (carefully designed, adorned, trained, nourished as an object). Women who are more susceptible to self-objectification are generally more dissatisfied with their physical appearance and have a lower self-image concerning their body. These women are especially motivated to „appropriately” discipline their bodies through the use of physical beauty practices. Division of women between the rapidly changing „old” and „new” world therefore causes internal uncertainty and identity crisis, which has negative consequences on the perception and experience of a woman’s own body (Nasser, Katzman and Gordon, 2001).

2 The study on the impact of value orientations on body image and physical beauty practices of young women in Slovenia, Croatia and Serbia

At the end of the 1980s there was a change of the economic and political system in the Eastern and South-Eastern Europe. After the collapse of large culturally mixed countries like the Soviet Union and Yugoslavia, the newly formed states began to build their economies based on the market economy system. These countries were confronted with a turbulent period of transition, characterized by economic stagnation, accompanied by a high unemployment rate, an increase of nationalism, traditionalism and identity crisis. The high expectations that people had for the „new” system have led to massive disappointment, which was clearly shown by the contemporary research on values (Toš, 1997, 1999, 2004; Tomanović and Ignjatović, 2004; Ilišin, 1999, 2005). Transition also marked the lives of young people in Slovenia, Croatia and Serbia. This was mainly reflected in the stagnation of their passage to adulthood. By extending the length of their involvement in the education system, young people compensated the lack of jobs and the overall high level of unemployment. The „frozen transitions” (Kuhar and Reiter, 2012a: 213) of young people into adulthood were mainly visible in the increasing dependence of the young from their parents, the delaying of marriage and parenthood, the plurality of family forms and changing interpersonal relationships within families (Kuhar and Reiter, 2012a; Kuhar and Reiter, 2012b; Tomanović and Ignjatović, 2004, Mandič, 2010). From the perspective of modernization theory, the transition period in Slovenia, Croatia and Serbia left its mark on the today’s understanding of women and their social status (Inglehart and Norris, 2003), while consequently also affecting the relationship of women to their own corporeality through the system of dominant values.

With the intercultural research8 presented we intended to establish exactly how much the modernization, in terms of the modernization theory (Inglehart and Welzel, 2007) and through the dominant social values, the use of media and cultural features of the countries analyzed also affected the differences in perception

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8 This article is a summary of the extensive dissertation entitled: „The impact of value orientations on body image and the use of physical beauty practices by young women in Slovenia, Croatia and Serbia”.
and understanding of the female body, visible through body image and the use of physical beauty practices in young women in Slovenia, Croatia and Serbia.

2.1 Hypotheses

We presumed that the traditional and post-materialist value orientations, as opposed to the materialistic / modern ones, would present a more positive body image (accepting one’s physical appearance “as it is”) and, consequently, reduced use of physical beauty practices. This assumption was based on the hypothesis that each stage of social modernization (Inglehart, 1997; Inglehart and Norris, 2003; Inglehart and Welzel, 2007) also coincides with a specific attitude towards the understanding of our own corporeality in terms of our own body image, beauty ideals, the use of beauty practices, as well as a direct impact of the media on the use body image and beauty practices.

Conceptualization of (three) types of attitudes towards corporeality in the context of the modernization theory

In the context of the impact of value orientations on body image and the use of beauty practices (and not least the media), we postulated three idealized parallel conceptual types of attitudes towards corporeality (Figure 1), in terms of Inglehart’s modernization theory (Inglehart, 1997; Inglehart and Norris, 2003; Inglehart and Welzel, 2007), developed under the influence of specific value orientations at a certain level of social modernization.

FIGURE 1: Conceptualization of types of attitudes towards corporeality in the context of the modernization theory.
This conceptualization is about the effect of modernization on both the wider social and the narrower individual understanding and perception of corporeality in the sense of self-image, ideal of beauty, the use of beauty practices, as well as the direct impact of media use on self-image and the use of beauty practices.

The first type of attitudes towards corporeality is linked to the traditional value orientation (we named it „traditional type”) (see Figure 1). It is characterized by a relatively high body image, while physical appearance (except in the period before the wedding) is of secondary importance. The woman’s role after the wedding is mainly about taking care of children, home and family. Due to the traditional (clearly) defined roles according to gender, the media do not have a specific (negative) impact on body image or on the use of physical beauty practices.

The „modern type” of attitudes towards corporeality is conditioned by modern values. With this type, the external appearance is extremely important. As was noted by Henderson-King and Brooks (2009), materialistically oriented individuals exert the same attitude toward their body as they do toward their things and property. The „modern” physical orientation has the intent to move the external body image as closely as possible to the beauty ideals, whatever the cost (therefore, the use of the most radical beauty practices, such as cosmetic surgery, is appreciated). The body in this „modern”, respectively materialistic context of values, is understood as a „possession”, shown by the individuals to the outside world and on the basis of which they are assessed (i.e. they assess themselves). Even the media, which in modern societies generally experience a genuine economic boom, have a very strong impact on their users. Through content and visuals they raise aspirations, cultivate trends and formulate ideals.

The „post-materialist body type” appreciates the „spiritual” more than the physical and its external image. Self-image is and remains positive regardless of the individuals’ physical appearance and despite its deviation from the physical ideals. There is a shift in attitudes toward beauty practices, which in this „post-materialist” world no longer represent the „method for pleasing”, but are rather a means to instigate the process of self-expression of the human psyche and its essence. In the foreground are the practices that are designed to maintain a healthy body and relaxation, as the ideal of beauty is above all represented by a healthy body. People accept their bodies such as they are. There is a high degree of tolerance to both their own physical appearance, as well as the appearance (different styles) of others. Even the mass media have no direct impact on the (negative) body image of a „post-materialist” individual.

Among the three „types” of corporeality, there are two forms of transition, from the traditional to the modern and from the modern to the post-modern. The transition is regarded as the most turbulent period, in which the changes due to modernization delete the „old” and create „new” patterns of behavior, causing a „confusion” of identities. Withdrawal from the established traditional roles and norms and slow adaptation to new social relations, however, is also, we assume, reflected at the level of perception and understanding of corporeality. The transition period is also characterized by poor body image, a high degree of
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susceptibility to beauty, as well as the fashion suggestions by the media and the frequent use of physical beauty practices.

Besides the influence of value orientations on the body image and the type and frequency of the use of beauty practices, we determined the interaction and interconnection of certain other factors, such as the media influence, BMI and sociodemographic factors. Concerning the effect of sociodemographic factors, we focused on three key factors: the urbanization of the city of residence, where the respondents spent most of their lives in, the level of educational attainment of the mother and father, as well as the self-reported amount of family assets and monthly income of the family (above average / below average). It was assumed that sociodemographic factors significantly determine the形成 of value orientations, body image and physical beauty practices. The more urbanized the city of residence, the higher the level of education of parents, and the higher a respondent assessed her family's income and wealth, the more post-traditional9 was their value orientation, the lower the body image and consequently the more common was the use of physical beauty practices.

In relation to the media, we assumed that the greater the use of media and the comparison with media personalities, the more negative body image and the more common the use of physical beauty practices. We expected that women who originate from (concerning values) more traditional environments, will be less susceptible to the negative effects of the media, which are reflected primarily as a suggestive „need” for social comparison of their own physical appearance with idealized physical appearances of media personalities. We also predicted a significant BMI10 impact on body image and the use of body practices, namely: the higher the BMI, the lower the body image and, consequently, the more common the use of physical beauty practices.

2.2 The research sample

Data collection was conducted in a manner of non-probability sampling (convenience sample), whereby it should be noted that such samples could lead to bias. In such cases, we need to use the results carefully, when, and if, the sample is generalized to the population (Kalton and Vehovar, 2001: 169–170). The study included 303 Slovenian (n = 126), Croatian (n = 87) and Serbian (n

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9 Although the study relies on the modernization theory and the Inglehart's concept of its interpretation (Inglehart, 1997; Inglehart and Norris, 2003; Inglehart and Welzel, 2007), we preferred to use the term „post-traditional” instead of „postmodern” in the context of this comparative study between Slovenia, Croatia and Serbia. The notion of „postmodern” is namely too radical in the light of current levels of social modernization of the three countries analyzed, as certain areas within the national borders are still at the stage of „traditional” societies, or have barely reached the form of society, which Inglehart calls „modern”. Also, the „postmodem” is merely a concept, which was not (yet) fully reached by any, even the most developed of societies, and is in this respect more of an „ideal” than a current social reality. „Post-traditional” in the context of this research is represented by a „conglomerate” of modern and postmodern (post-material) values.

10 Body mass index (BMI), the ratio of the weight (in kilograms) and the height squared (in meters). BMI values (Gurri, 1990): less (> ) than 19.9, slimness; between 20 and 24.9, normal body weight; between 25 and 29.9, excess body weight; more than (<) 30 obesity.
= 90) respondents who have fully responded to the questionnaire. The survey was anonymous, it has been drawn up in the Slovenian, Croatian and Serbian languages. Respondents were sent via the Internet (online survey) with the help of for online survey tools (1KA), which allow the formation and shaping of an online questionnaire and the implementation of an online survey. The survey was available at the web link between March and November of 2012. The average age of the surveyed girls was 20.09 years. Most of them were in the age range between 18 and 21 years (89.1%).

Respondents were mostly university students of the first and second year from the major national urban centers of Slovenia (Ljubljana, Maribor), Croatia (Zagreb, Split) and Serbia (Belgrade, Novi Sad). Despite the efforts to include as many respondents as possible, the sample remained relatively small (303 completed surveys), which reduced its representativeness, but also limited the potential scope of the analysis carried out. The process of data collection was conducted using a quantitative survey, which included mostly closed-ended questions and rating scales (Likert scale). The questionnaire consisted of 75 questions or claims and had six sets that observed the value orientations of young women in a particular society and how they affect the body image, the frequency of individual physical beauty practices (physical exercise, diets, plastic surgery, fashion). We were also interested in the frequency and type of media use, as well as the self-assessment of comparison with persons from the media. The questionnaire also included sociodemographic questions.

Quantitative data processing included descriptive statistics (frequency distribution, mean, variation values), bivariate (ANOVA, Pearson product-moment correlation coefficient) and multivariate analysis (factor analysis, regression analysis, cluster analysis, Cronbach’s Alpha). The data were processed using the SPSS 20 statistical software (Statistical Package for the Social Sciences).

Relationships between the analyzed factors were determined on the basis of eight indexes (value index $\alpha = 0.767$, index of body image $\alpha = 0.726$, index of cosmetic surgery $\alpha = 0.809$, index of weight loss $\alpha = 0.613$, index of physical exercise, fashion index $\alpha = 0.836$, index of body practices $\alpha = 0.730$ and index of media impact $\alpha = 0.710$). Variables were measured in the form of a 5-point Likert scale, with the value of 1 representing the lowest value („I do not agree at all”), and 5 the highest rate of agreement („I completely agree „) (except for the indexes of body practices, which have been drawn up from the same issues as indexes of cosmetic surgery, weight loss, fashion and physical exercise, as well as the index of weight loss, where the „yes” response received the value of one (1), and „not” the value of zero (0)).

### 2.3 Results and interpretation

Determining the correlation between national affiliation and body image of respondents (Table 1) proved that Slovenian women (M = 3,45) have a higher self-image than their Croatian (M = 3,38) and Serbian (M=2,91; p <0,05) peers.
TABLE 1: Relationship between national affiliation and indexes (BI, PBP and MI)*.

<table>
<thead>
<tr>
<th></th>
<th>Average</th>
<th>Standard deviation</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>BI</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Slovenia</td>
<td>3,45</td>
<td>.381</td>
<td></td>
</tr>
<tr>
<td>Croatia</td>
<td>3,38</td>
<td>.485</td>
<td>0,023</td>
</tr>
<tr>
<td>Serbia</td>
<td>2,91</td>
<td>.301</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>3,38</td>
<td>.439</td>
<td></td>
</tr>
<tr>
<td>PBP</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Slovenia</td>
<td>2,52</td>
<td>.541</td>
<td>0,021</td>
</tr>
<tr>
<td>Croatia</td>
<td>2,72</td>
<td>.599</td>
<td></td>
</tr>
<tr>
<td>Serbia</td>
<td>2,00</td>
<td>.486</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2,56</td>
<td>.585</td>
<td></td>
</tr>
<tr>
<td>MI</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Slovenia</td>
<td>2,24</td>
<td>.541</td>
<td>0,014</td>
</tr>
<tr>
<td>Croatia</td>
<td>2,07</td>
<td>.536</td>
<td></td>
</tr>
<tr>
<td>Serbia</td>
<td>1,54</td>
<td>.315</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2,12</td>
<td>.552</td>
<td></td>
</tr>
</tbody>
</table>

*BI – Body image, PBP – Physical beauty practices, MI – Media impact

Physical beauty practices are mostly used by young Croatians (M = 2,72), and the least by the Serb (M = 2,00) respondents. Analysis (Bonferroni’s test) has also shown that the media influence is greatest in the Slovenian (M = 2,24) and the lowest in the Serbian (M = 1,54; p <0,05) group.

In determining the links between national affiliation and individual indexes of physical beauty practices, only the indexes of cosmetic surgery (p <0,05) and fashion (p <0,01) were significantly associated with nationality. Croatian women (M = 2,53) were the most inclined to cosmetic surgery, while the greatest importance to fashion was attributed by the Slovenian respondents (M = 2,58).

Also in identifying the links between national affiliation and the overall index of values there were statistically significant differences (p <0,01) between countries. Bonferroni’s test showed (Table 2) that the most marked were the differences between the Slovenian (M = 1,4) and Croatian samples (M = 1,3) on the one hand, and the Serb sample (M = 1,8) on the other.

TABLE 2: Comparison of value index by country

<table>
<thead>
<tr>
<th></th>
<th>Slovenia</th>
<th>Croatia</th>
<th>Serbia</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average</td>
<td>1,4</td>
<td>1,3</td>
<td>1,8</td>
<td></td>
</tr>
<tr>
<td>Standard deviation</td>
<td>0,5</td>
<td>0,5</td>
<td>0,0</td>
<td>0,005</td>
</tr>
</tbody>
</table>

In this particular comparison, the Slovenian and Croatian groups showed the most post-traditional value orientation, while the Serb group in the same category was the most traditional of the three. Between Slovenia and Croatia, no statistically significant differences were observed.
The results of the analysis confirmed the influence of value orientations on the use of body practices (Table 3). More frequent use of body practices has been detected (regarding the sample as a whole) in the case of respondents with modern (post-traditional) values \((p<0,05)\). The body practices (with national samples) were most commonly used by the „modern” Croatians \((M = 2,8)\), and the least by the „traditional” Serbs \((M = 2,0)\). In post-traditionally oriented, a slightly higher index of media impact \((p <0,05)\) was detected, which can also be interpreted as a greater sensitivity of the post-traditionally oriented girls for the media suggested beauty ideals and fashion commandments.

<table>
<thead>
<tr>
<th>Value index</th>
<th>PBP</th>
<th>MI</th>
<th>BI</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Slovenia</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>post-traditional values</td>
<td>2,7</td>
<td>2,3</td>
<td>3,4</td>
</tr>
<tr>
<td>traditional values</td>
<td>2,4</td>
<td>2,1</td>
<td>3,5</td>
</tr>
<tr>
<td><strong>Croatia</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>post-traditional values</td>
<td>2,8</td>
<td>2,1</td>
<td>3,4</td>
</tr>
<tr>
<td>traditional values</td>
<td>2,4</td>
<td>2,0</td>
<td>3,4</td>
</tr>
<tr>
<td><strong>Serbia</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>post-traditional values</td>
<td>1,7</td>
<td>2,2</td>
<td>2,9</td>
</tr>
<tr>
<td>traditional values</td>
<td>2,0</td>
<td>1,5</td>
<td>2,9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>post-traditional values</td>
<td>2,7</td>
<td>2,2</td>
<td>3,4</td>
</tr>
<tr>
<td>traditional values</td>
<td>2,3</td>
<td>1,9</td>
<td>3,4</td>
</tr>
</tbody>
</table>

At the same time, the positive statistically significant correlation between the post-traditional value orientation of respondents and the frequency of use of physical beauty practices also coincides with the concept of „typology” of corporeality perception (see Figure 1: Traditional and modern (post-traditional) type). The traditional „type” of corporeality perception (which is linked to traditional value orientation) has proved to be less prone to the use of beauty practices than the modern (i.e. post-traditional). The media impact is also less pronounced in the more traditional „type”.

In determining the impact of value orientations on body image, the analysis showed no statistically significant links between the two factors. Based on the results, it was not possible to confirm the hypothesis, which assumed that their self-image depends on the value orientation. We namely assumed that the respondents with the more traditional value orientation will have a better body image than those with modern (post-traditional) values. The reasons why the expected impact of value orientation on body image was missing, could be explained by the reduction of traditional values among the younger generations, as a result of the increasing globalization and informational-technological modernization of the otherwise relatively „traditional” environment. One could assume that the reduction of the gap between the „traditional” and „post-traditional” value orientations was largely enabled by the current widespread economic crisis, which also in developed and less traditional world caused an economic stagnation. Economic stagnation, at least from the perspective of the modernization theory (Inglehart 1997; Inglehart and Welzel, 2007), prevents the further development of value orientations of a society, which runs from survival to self-expressive values.
The analysis confirmed the assumption about the impact of sociodemographic factors (the importance of family assets, educational attainment of parents and the size of the cities, where the respondents spent most of their lives) on the formation of value orientations of the respondents. Statistically significant impact on the formation of value orientations (regarding the sample as a whole) was detected for the self-assessed jointly owned assets \((p < 0.05)\) and the family’s monthly income \((p < 0.05)\), the education of father \((p < 0.01)\) and mother \((p < 0.01)\), as well as the size of the city of residence \((p < 0.05)\). Higher parental education, higher assessed value of assets and family’s monthly income, and more urbanized areas have expectedly had a major impact on shaping the modern (post-traditional) values, and vice versa: inferior education of father and mother, lower income and the estimated value of assets, less urbanized places (non-urban and rural environment) have exerted a positive impact on the formation of traditional value orientations.

In determining the impact of sociodemographic factors on the formation of body image turned out that the size of the place of residence had a significant impact on body image of respondents \((p < 0.05)\), which was in line with expectations. The more urbanized the environment, the greater the dissatisfaction with one’s body, and vice versa, rural or non-urban environment, which is usually more traditional, had a positive impact on body image of the respondents.

The results of the national groups also showed that independent variables, such as the estimated value of family assets \((p < 0.05)\) and monthly income \((p < 0.05)\) (Slovenia), education of parents (mother; \(p < 0.05)\)) and the form of partnership status (Croatia; \(p < 0.01)\), influence the formation of the body image of the respondents, however the impact of these factors was just the opposite from the expected. Data have namely shown that in the Slovenian group by increasing the assets and incomes of families also the body image of respondents increased \((p < 0.05)\), while in the Croatian group the self-image was mainly influenced by the level of maternal education \((p < 0.05)\) attained: the higher the level of education of mothers, the better the body image of female respondents. How to interpret the impact of education and wealth on the positive self-image in the Croatian and Slovenian sample? One could argue that the positive impact of education on self-image was in fact representing the impact of postmodern values on the perception of one’s own corporeality, as was defined in the “typology” of the „post-modern type.” Educational attainment (i.e. higher level of educational attainment) is definitely an attribute (Inglehart, 1997) of postmodern values. In this particular situation, higher education and wealth status do not only represent the post-traditional impact (which could be at best equated with late-modern), but in fact the influence of postmodern values, which unlike the modern values are already post-materialist (post-capitalist).

Also confirmed was the impact of certain sociodemographic factors on the use of body practices. In the Slovenian group, the respondents with lower self-assessed family assets \((M = 2.8)\) have more often used the beauty practices than those with a higher \((M = 2.4; p < 0.05)\). The connection between the both variables
was just the opposite than expected, because we assumed that the lowering of the self-assessed family assets would decrease rather than increase the use of beauty practices. In the Croatian situation, a correlation was found between the level of education achieved by the father and the use of beauty practices (p <0,05). Girls whose fathers have achieved a higher level of education were more likely to use beauty practices, confirming the expected link between the increasing education of parents (father) and the frequency of the use of physical beauty practices.

In determining the impact of the media on body image the results did not show a statistically significant interaction. Even the assumption that the traditional values reduce the negative impact of the media on the body image of respondents could not be confirmed on the basis of regression analysis.

Significant connection was found between the media impact and the use of beauty practices (in Croatian (p <0,05) and Slovenian (p <0,01) group). The assumption that the increasing of media impact also increases the use of beauty practices was thus proved to be correct.

Confirmed were also both assumptions that predicted the existence of a link between BMI and body image (p <0,001), as well as the use of physical beauty practices (p <0,001) (Table 4).

| TABLE 4: Impact of BMI* on BI, PBP and MI indexes by country. |
|-----------------|-------|-------|-------|-------|
| BMI             | BI Incidence rate | PBP Incidence rate | MI Incidence rate |
| SLO Malnutrition | 3,4 | 1,9 | 1,7 |
| Normal body weight | 3,3 | 2,4 | 2,1 |
| Overweight      | 2,9 | 2,7 | 1,9 |
| CRO Malnutrition | 3,8 | 2,3 | 2,3 |
| Normal body weight | 3,2 | 2,5 | 2,1 |
| Overweight      | 2,7 | 2,9 | 2 |
| SER Malnutrition | 3,2 | 1,6 | 1,7 |
| Normal body weight | 3,3 | 2,5 | 1,9 |
| Overweight      | 2,9 | 3   | 2,3 |
| Total Malnutrition | 3,4 | 1,9 | 1,8 |
| Normal body weight | 3,3 | 2,5 | 2,0 |
| Overweight      | 2,9 | 2,8 | 2,0 |

* BMI – Body Mass Index: Malnutrition (BMI ≤ 18,5), Normal body weight (18,6 ≤ BMI ≤ 24,9), Overweight (BMI ≥ 25).

In regard to the total sample, the increasing of BMI lowered the body image of the respondents, while the decrease of BMI raised the body image. Within the Croatian sample, both the maximum positive (M = 3,8) and maximum negative (M = 2,7; p <0,01) body image were detected. The best body image was found in the slimmest, while the worst in the most corpulent Croatian respondents. Exactly the opposite happened with the use of body practices (p <0,001). In the
entire sample, the use increased together with the increase of BMI and decreased with the lowering of BMI. The results showed that beauty practices are the least used by the slimmer (M = 1.6), but most often by the most corpulent (M = 3; p <0.001) Serbs.

In the end, we used the regression analysis to verify the (joint) impact of factors, such as values index, physical practices, media impact and weight on the body image of respondents (in the entire sample). The analysis showed that 9.7% of the variance could be explained by the selected variables. Furthermore, the results showed that the body image of young women in the sample is most affected by the media (p <0.01) and the body mass index (BMI) (p <0.01). We found that BMI had a negative impact on body image. The analysis also showed a statistically significant connection between the media influence and the body image. However, this significant link was just opposite than expected.

3. Conclusion

If we compare the parameters of general social development and modernization (such as HDI, GDP, GGI, GII; see Inglehart and Norris, 2003) of individual countries with their dominant value systems (traditional-modern-postmodern), we find that the modernization theory stands on solid „foundations”. However, the situation is quite different when we try to put the relationship of women toward their own corporeality in the context of the modernization. One might even say that although the modernization theory is valid (attitude toward material things, nature, environment, etc.), it proved inadequate in the context of attitudes toward corporeality. As shown by some studies from the Inglehart’s perspective of the most developed „postmodern” (Scandinavian) countries (HBSC, 2009/10; Martin, 2012; Øvreberg, 2012; van Son et al., 2006)\(^{11}\), the postmodern environment does not reduce the pressure on the body, as the obsession with the suggestive media beauty ideals continues and even escalates. This phenomenon is especially pronounced in the generations (younger age cohort), which should be, given the Inglehart’s view (Inglehart 1997; Inglehart and Norris, 2003; Inglehart and Welzel, 2007), more postmodern oriented and consequently (even) more susceptible to receiving their own body such as it is, oriented toward rejecting aggressive beauty practices, with a more positive self-image and unconcerned with media icons. Namely, in relation to

\(^{11}\) In Norway there was a great increase of interest in cosmetic surgery among young people recently (Øvreberg, 2012). As many as half of female respondents aged between 18 and 35 years are in favor of cosmetic surgery being performed on their own bodies. Consequently, throughout the country they observed a sharp rise in private clinics for the implementation of cosmetic surgery procedures (ibid). Similar is the situation in Sweden, where in the age group between 15 and 29 years every third girl favors the idea of „beautifying” her body with some form of surgical intervention (Martin, 2012). Alarming are the HBSC survey data (2009/10) regarding the body image of 15-year-old Norwegian, Swedish and Finnish girls, namely, as many as half of them believes that they are too fat. The survey, which was carried out in the Netherlands (van Son et al., 2006), shows that eating disorders (bulimia) among young people are five times more common in urban city centers than in rural areas.
corporeality the continuous „development“ of „traditional“ through „modern“ to „post-modern“ is not evident. Thus, in postmodern societies a distinctly „modern“ attitude to one’s own body is (still) present. It would appear that the „development“ of modernization at the level of attitudes toward the physical appearance either stopped at the level of „modernity“ or proved retrograde, shifting from the „post-modern“ back to the level of „modern“.

The division into „traditional“ and „post-traditional“, which was used in this study to better understand the attitudes toward corporeality in three quite unequally modernized countries, is proving to be a meaningful interpretation for a general or more universal context of understanding the corporeality in general. How to explain this? Regarding this social phenomenon we should not overlook the importance of media influence and consumer logic which is also provided by the media. The process of globalization brings with it the expansion of the „cyber“ world, which was perhaps not foreseen by the Inglehart’s modernization theory, at least not in the extent that occurs at the present and will further evolve in the future. Information and communication technology (ICT) dominates and controls the evergrowing parts of the world and penetrates deeper and deeper into the areas of both public and private life. Consequently, the expansion of ICT increases the power of the media (mostly internet, social networks, mobile telephony), which are increasingly tied to it, while their impact is most pronounced in the younger generations of developed societies (technological modernism).

Young people are constantly „bombarded“ by media suggestions which, among other, directly or indirectly dictate the consumer fashion trends, beauty „ideals“ and the methods by which such „ideals“ could be achieved. In the context of modernization theory it is thus possible to claim that the impact of media and intermediary technology on the corporeality is stronger than the process of modernization as defined by Inglehart (Inglehart 1997; Inglehart and Norris, 2003; Inglehart and Welzel, 2007). In terms of attitude toward corporeality, the young people are not moving in a „straight“ direction, as was predicted by Inglehart’s modernization theory (Inglehart 1997; Inglehart and Norris, 2003; Inglehart and Welzel, 2007) (and the typology of corporeality that I developed based on it), nor in eccentric directions (toward „postmodern structures of feelings“), as foreseen by Inglehart’s critic, Reimer (1988)12. The body is becoming an increasing obsession. The media are invading the world, especially the world of young people, with the same (Western) beauty ideals, largely contributing to the establishment of increasingly unified physical appearance. Thus, young people today are becoming more and more „physically“ similar, regardless of the modernization of society from which they originate. It seems that the question of whether the modernization process, at least at the level of attitudes toward one’s own body, leads to Huxley’s „Brave New World“ (Huxley, 2003), is becoming increasingly relevant.

12 Reimer namely states that young people today are moving not so much in a rigorous post-materialist direction, but rather in different directions. These are directions they have chosen themselves and are the result of their own „feelings“ („postmodern structures of feelings“), which are too diverse to be easily summarized by the division between the materialist and post-materialist value orientation (ibid, p. 357).
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Literature:


