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THE INFLUENCE OF PHOTO MANIPULATION IN SOCIAL NETWORKS ON THE SELF-COGNITION OF GIRLS

Abstract

The article analyses the influence of photo manipulation in social networks on self-knowledge, formulates the possibilities of distortion of self-identity and self-perception of girls aged 17 to 21 years of social network, in particular with the use of editing and improving photos with the help of special filters in the settings of social networks. The purpose of the research is theoretical and methodological study and experimental determination of the peculiarities of the influence of photo manipulation in social networks on girls' self-knowledge.

The theoretical and methodological basis of the research is based on the basic principles of Russian and foreign psychology. The work includes "concepts of self-relation" by S.R. Pantilev, "Theory of meaning" by V.A. Leontiyev, "The phenomenon of self-objectification" by B. Fredrickson and T.E. Roberts, "Theory of Impression Management" by I. Hoffmann.

Used research methods of "Studies of self-attitude" by V.V. Stolin and S.R. Pantileeva, a questionnaire for comparative analysis of the level of involvement in photo manipulation in social networks between male and female representatives.

In the course of the research, we obtained results confirming that the features of self-esteem of girls inclined to the use of photo manipulation in social networks differ from the features of self-esteem of girls who do not have such an inclination. The value of self-confidence among girls who do not use photomanipulation was significantly higher, respectively, according to the data obtained, girls who do not use photomanipulation represent a holistically formed personality with a healthy self-attitude corresponding to psychological norms.

Key words: personal identity, media, photo manipulation, social networking, social media behavior

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ӘЛЕУМЕТТІК ЖЕЛІЛЕРДЕГІ ФОТО-МАНИПУЛЯЦИЯЛАРДЫҢ ҚЫЗДАРДЫҢ ӨЗІН-ӨЗІ ТАНУЫНА ӘСЕРІ

Аңдатпа

Мақалада әлеуметтік желілердегі фотоманипуляциялардың өзін-өзі тануға ықпалы талданады, яғни 17-21 жас аралығындағы қыздардың өзіндік анықтауы мен өзін-өзі қабылдауының бұрмалануының мүмкін деңгейлері, атап айтқанда, әлеуметтік желілердің параметрлерінде арнайы фильтрлерді қолдана отырып фотосуреттерді өзгерту және жақсарту процесі тұжырымдалады. Зерттеудің мақсаты – әлеуметтік желілердегі фотоманипуляциялардың қыздардың өзін-өзі тануына әсер ету ерекшеліктерін теориялық-әдіснамалық тұрғыдан талдау және эксперименттік зерттеу.

Зерттеудің теориялық және әдіснамалық негізін отандық және шетелдік психологияның негізгі принциптері құрады. Зерттеу жұмысының құрылымына С.Р.Пантилеевтің «Өзіндік көзқарас тұжырымдамалары», В.А.Леонтьевтің «Мәндік теориясы», Б.Фредриксон мен Т.Э.Робертстің «Өзін-өзі объективтендіру феномені», Гофманның «Әсерлерді басқару теориясы» енеді.

Қолданылған зерттеу әдістері: В.В.Столин мен С.Р.Пантилеевтің «өзін-өзі зерттеу», ерлер мен әйелдер арасындағы әлеуметтік желілердегі фотоманипуляцияға қатысу деңгейін салыстырмалы талдауға арналған сауалнама.

Зерттеу барысында әлеуметтік желілерде фотоманипуляцияларды қолдануға бейім қыздардың өзіндік қатынастарының ерекшеліктері мұндай бейімділігі жоқ қыздардың өзіндік қатынастарынан ерекшеленетінін растайтын нәтижелер алынды. Фотоманипуляцияны қолданбайтын қыздардың өзіне сенімділік мәндері айтарлықтай жоғары болды, сәйкесінше, алынған мәліметтерге сүйенсек, фотоманипуляцияны қолданбайтын қыздар салауатты, психологиялық нормаларға сәйкес келетін өзіндік көзқарасы бар біртұтас қалыптасқан тұлға болып табылады.

Түйін сөздер: жеке тұлға, бақ, фото манипуляция, әлеуметтік желі, әлеуметтік желідегі мінез-құлық

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ВЛИЯНИЕ ФОТОМАНИПУЛЯЦИЙ В СОЦИАЛЬНЫХ СЕТЯХ НА САМОПОЗНАНИЕ ДЕВУШЕК

Аннотация

В статье анализируется влияния фотоманипуляций в социальных сетях на самопознание, формулируется возможности искажения самоидентификации и самовосприятия девушек в возрасте от 17 до 21 года социальной сети, в частности с применением редакции и улучшения фотографий при помощи специальных фильтров в настройках социальных сетей. Цель исследования – теоретико-методологическое изучение и экспериментальное определение особенностей влияния фотоманипуляций в социальных сетях на самопознание девушек.

Теоретическую и методологическую основу исследования составили основные принципы отечественной и зарубежной психологии. В работу вошли «концепции самоотношения» С.Р.Пантилеева, «Теория смысла» В.А. Леонтьева, «Феномен самообъективации» Б. Фредриксона и Т.Э. Робертса, «Теория управления впечатлением» И. Гофмана.

Использованные методы исследования «Исследования самоотношения» В.В. Столина и С.Р.Пантилеева, опросник для сравнительного анализа уровня вовлечённости в фотоманипуляции в социальных сетях между представителями мужского и женского пола.

В ходе исследования нами были получены результаты, подтверждающие, что особенности самоотношения девушек, склонных к использованию фотоманипуляций в социальных сетях отличаются от особенностей самоотношения девушек, не имеющих такой склонности. Значение самоуверенности у девушек, не использующих фотоманипуляции, была значительно выше, соответственно, согласно полученным данным девушки, не использующие фотоманипуляции представляют собой целостно сформировавшуюся личность, со здоровым, соответствующим психологическим нормам самоотношением.

Ключевые слова: личная идентичность, медиа, манипулирование фотографиями, социальные сети, поведение в социальных сетях

INTRODUCTION. Self-cognition generates the greatest type of cognition and it plays a crucial role in a person's social interactions with inner and external world. Currently, a dominating part of our everyday life and a means of socializing, a main source of information is social networks. Personal identity is based on a system of representation that encompasses appearance and the entirety of self-attitude toward one's own personality. The unlimited influx of information leaves a permanent impression on an individual's state of mind, particularly whilst the evolution of an individual's identity.

Challenges of self-cognition were taken into consideration in the psychological reviews by L.S. Vygotsky, I.I. Chesnokova, V.N. Myasishchev, A.A. Bodalev, I.S. Kon, and V.V. Stolin, as they developed underlying concepts about the self-consciousness of an individual in progress of growth and self-awareness. At present, the use of social media and social networking sites is expanding rapidly and at an exponential pace, revealing new circumstances and challenges with self-cognition and necessitating an increasing amount of time be spent on it and considering its unique usage characteristics.

The broad acceptance of media sharing in social networks has modified human social behavior, raised the weight of outside criticism, and altered how people view themselves in images. In the past ten years, 79% of users informed that they posted photos to their social media profiles; as of today, that number has risen to 91%. These sensational numbers are even more astounding when we consider that Kazakhstan and other post-Soviet nations have not yet fully embraced the "digital" age and lack nationwide Internet access.

Representatives of fair sex are "compelled" to contrast their distinctive qualities with current expectations of beauty as a consequence of a greater external interpersonal evaluation and the predominating social pressure of society in the media space. As a result, the available data is brought closer to the accepted standards of beauty through various means, including photo manipulation.

The prevalence of photo manipulation is increasing, especially among girls. Editing tools and pre-made filters integrated into social networks only make photo editing easier, increasing the proportion of users with distorted body and face images, which distort users' subjective perceptions of their own appearance and features. The emergence of dysmorphic disorders through the propagation of distorted self-perception in social networks according to the impact of external beauty requirements makes this study pertinent.

The goal of the present study is to better understand one specific social media behavior—editing your own photo—and how it might alter how you see yourself in the context of self-awareness. The following researchers who conduct research on body image and interpersonal relationships are domestic psychologists: A.M. Kim, A.M. Liyasova, Z.M. Sadvakasova, A. Lyabina, N.V. Lakosina, D.V. Pogontseva, E.A. Grinkova, Sh.N. Chkhartishvili and others.

Researchers from other countries M. Tiggemann, I. Anderberg, Z. Brown, A. Lonergan, K. Bussy, L. Mond, R. Cohen, S. Clemence conducted the challenges of picture manipulation in social networks and its effects on contemporary culture. For over three decades yet owing to the daily rapid expansion and development of social networks, it is now impossible to cover all elements in depth. According to certain studies of foreign colleagues, modifying and presenting modified photos of oneself might cause a rift in one's sense of identity and a skewed perception of who one truly is. In this regard, the scientific

novelty of our work is: 1. Theoretical analysis and conclusions reveal an understanding of the problem of photomanipulation in self-perception. 2. The relationship between the elements of distorted self-perception in the context of active manipulation of photographs is an active trajectory of influence in the social space for girls from 17 to 21. 3. creating an idea of the influence of social networks, especially with regard to editing and improving images of young girls.

With the help of technological advancements, a picture image may now be broken up into "billions of manageable pixel-sized pieces" that can be quickly edited, modified, or reorganized in a global or regional fashion, immediately changing the image's meaning.

The practice of picture manipulation, which is extremely popular and nearly without limits, is continually evolving. Developments in media technology, such as the Internet and cellphones with cameras built in, have altered how we take, save, and share pictures in daily life.

Before sharing and posting digital images with other users on social networks, photo editing is the process of controlling your look in the picture. People want to leave a good impression on others in the majority, if not all, social settings in order to reap benefits like professional achievement and increased social connections.

In contemporary societies, photo sharing is a distinct form of social interaction in which users of social networks share and express their emotions through photo images. These images are frequently subjected to a variety of manipulations that are available to everyone and do not need specialized knowledge or skills.

Due to their immense popularity, social media applications are now being used to share photographs, videos, and updates with a far broader audience than ever before, which has a big impact on how they effect communication with others and the media. Photo sharing is growing quickly and becoming the most prominent form of social media where new faces and trends are formed, especially to the dynamic rise of new members and new features. Selfies are the most significant tendency that social media networks have produced. A kind of photographic self-image, publishing a selfie is the act of doing so. According to Turkish experts, posting selfies on social networks should be seen as an activity directed towards the target audience. In actuality, Sung and his associates discovered that the primary goals of sharing selfies are to garner attention, acknowledgement from others, and confidence-boosting comments. The selfie is a cultural phenomenon that has gained widespread attention on social media and has had a significant influence on many aspects of human existence.

This phenomenon is characterized by Botker-Smith as "the limitless proliferation of images created daily by people who do not necessarily think that a selfie is a reflection of themselves, but understand that it is a reflection about presenting themselves". Selfies have practically become a defining characteristic of the majority of individuals with a connection to digital technology, whether either directly or indirectly, as well as regular social media consumers.

Given that networking websites, online communities, and social media platforms will be utilized frequently in this study to discuss how photo manipulation in social networks affects girls' self-cognition, it is vital to briefly explain each of these terms in order to completely explain the issue. Although these phrases are frequently used and can be used interchangeably, there are significant distinctions between them. Boyd and Ellison characterize social media networks like Facebook and LinkedIn as web-based applications in closed environments that let users directly utilize a personal computer to construct a public or semi-public profile [1]. Social connections between site users are facilitated and managed by the major characteristics of social networking sites. After 2008, the phrase "social media" came into use, but it really only meant the Internet or the World Wide Web.

Social media is widely recognized as a platform for "ordinary" individuals to produce news and information that is distinct from conventional media produced by trained journalists. Social networking sites was created to foster communication and make it easier to exchange digital information and news that is directly relevant to users' daily life.

In the research Tamborini and Skalski conducted from 2006, defined "self-presentation" as a condition produced by a series of behaviors ranging from a sense of intimacy between one's online

identity and their real-world identity to a rise in self-awareness. According to a number of research, social media can serve as a "representation of identity" [2].

This popularity is explained by studies Srivastava, Upadaya, and Sharma by the rising demand for acceptance and praise from others. The mass market has produced several selfie sticks and mobile phones in response to the selfie fad. Social networking platforms with a strong visual component compete with one another for users' attention and use [3].

A new feature called "Stories" has been added to Facebook, Instagram, and Snapchat. To motivate users to share more events from their daily lives, all three platforms have incorporated "stories" into their applications [4].

Because old postings disappear after 24 hours, consumers may publish more photographs more rapidly than continuously on their "consume."

The ability of moving sights and imagery to attract viewers in depends on the success of the story. Since they may describe a user's existence in the virtual world in far more detail than traditional, so-called eternal posts, it requires minimal effort and time to record, edit, and publish images with a posting length of 24 hours.

The total amount of people who utilize social media is continuing to increase as a result of these fresh and alluring prospects. Global figures show that 321 million new members joined social networks in 2019, an increase of 9% [5].

According to Statistics, as of January 2019, the United Arab Emirates (99%), Taiwan (89%), South Korea (85%), Singapore (79%) and Hong Kong (78%) are the top five nations where people spend the greatest amount of time on social media. Kazakhstan comes in at number 23 on this list [5].

Additionally, managing impressions takes into account aspects of how individuals view beauty from the perspectives of self-objectification and self-worth.

Hoffman asserts that "we are all just actors trying to control and manage our public image". We behave dependent on how other people see us. Hoffmann's dramaturgical theory is a sociological viewpoint that focuses mostly on how individuals act and react in social settings. Organize your social interactions on a daily basis.

Since someone's sense of self-worth may be tied to their self-confidence, impression management and self-confidence go hand in hand [6].

The importance of look and how a person wants to be regarded by the audience are once again at the center of impression management. A person chooses to do something voluntarily.

The contrast between the experience of an actor on stage and in the background, in specifically, and the interactions between people and the theatrical stage are what best exemplify this strategy. Hoffman contends that being at the forefront causes individuals to visualize an idealized image of themselves rather than the truth. The actor's life outside of the camera and on stage is reflected in behind-the-scenes conduct.

According to some theories, the growth of social networks gave users access to a new "stage" and the chance to develop their online identity through deliberate self-expression [7].

According to Baudrillard's Hyperreality thesis, "reality" has been replaced by "simulation"; this has resulted in a misunderstanding between reality and its representation, with no obvious line between the two.

Hoffman uses the metaphor of the mask to analyze ideas like dishonesty and information distortion while conversing in person. An individual's "mask" is the idea they have of themselves, the character they want to fit into, and who they want to be. Hoffmann's thesis and the current state of picture and video modification make it difficult to ignore the masks on social media platforms like Facebook, Instagram, and Snapchat, which are at the height of their attractiveness. Additionally, many users can no longer resist them since they have developed a routine of using mask that alter their faces by making the skin cleaner, the eyes larger, and other adjustments.

The distance that exists between the performer and the audience makes it simple to control perceptions, show some aspects of your "I" on stage while hiding others, and conceal other facial features. Additionally, he saw it as a mirror of the way the ego is divided, or how its personality is split.

Contemporary culture has given people the ability to exhibit a wide range of identity standards online thanks to the growth of social networking platforms and numerous features including images, videos, likes, viewers, and connections to friends.

Hoffman's work predates the invention of the Internet, therefore the expansion of online social interaction has sparked debates over the applicability of his dramaturgical framework and other related ideas to the world of the internet and the investigation of social media.

Hoffmann's idea of face recognition appears to be ingrained in people's awareness, but Arundale contends that this idea is unworkable for use in contemporary culture and has to be modified to take into account the advancement of science and technology. Miller contends, however, that communication through networks is a logical extension of Hoffmann's views, and that appearance on websites can be readily contrasted with non-digital forms [8].

A situation when the true and the actual naturally converge is referred to as hyperreality. Consumers of these websites have been confronted with an array of nearly impossible criteria to aspire for as a result of the growth of social networks, which started to incorporate an increased esthetic aspect.

Consumers are compelled by photoshop and other technological developments to post photos and films that portray unreachable, inhuman attributes. According to Baudrillard's notion of hyperrealism, people are unable to see reality as it actually is. One may argue that the rise of highly visual social media has aided in the blending of the "true" and the "created," to the point that consumers are unable to tell one from the other.

Selfie-type photographs are dramatically altered by the addition of the visual embellishments. Consumers are unable to encounter actual photos when they browse the enormous social networks. Instead, they are pictures that exaggerate changes to drastically alter how people are perceived. Individuals that use filtering run the danger that they're more prone to self-objectify [9].

Filtering is capable of smoothing out any flaws, giving an individual's appearance an identical skin color, enlarging the eyes, and ultimately, drawing their nose back. Although the outcome is obviously extremely pleasing, it does not accurately represent the situation. Additionally, it appears that all of those changes ignore authenticity in favor of meeting the Western standards of beauty.

In the end, individuals are able to employ these beauty filters to alter their look and make themselves appear more appealing, maybe to their viewers as well [10].

The motivation behind why individuals use these cosmetic effects has gotten little attention, but their accessibility has influenced how girls handle them. 8 out of 10 females are likely to spread rumors using filtering and disguises, according to observations of middle-aged girls. According to some ladies, using beauty filters has helped them camouflage their self-doubt in order to boost their self-esteem, which implies that using them is a means of concealing poor self-esteem.

A greater degree of issues relating to physical appearance and nourishment were observed in teenagers who used social networks more often, according to two studies that demonstrated the same negative impact of utilizing social networking on how they view their bodies. Investigations of Facebook, Instagram, Snapchat, and other social media platforms have concentrated on sites that leverage imagery as well as contemporary media in generally. They discovered that participants who used visual social networks reported considerably greater amounts in psychological indicators as well as substantially more appearance displeasure [11].

METHODS. The work includes "concepts of self-relation" (S.R. Pantileev), "Theory of Meaning"(V.A. Leontiev), "Phenomenon of Self-objectification" (B. Fredrickson, T.E. Roberts), "Theory of Impression Management" (I. Hoffman) as well as other basic principles of domestic and foreign psychology that served as the theoretical and methodological basis for the study.

Research methods:

1. The methodology of the study of self-relation (V.V. Stolin, S.R. Pantileev).
2. A questionnaire comparing the level of participation of men and women in image modification in social networks.

Female first- through third-year students made up the empirical sample, there were 100 students.

The social network Instagram was chosen for the study, as the most widespread network in Kazakhstan.. According to Instagram statistics, a greater amount of time spending browsing and publishing on Instagram is linked to a bigger amount of melancholy emotion. The findings of the study by Lenne and colleagues (1,983 participants) did not indicate a connection between Instagram use and mental health. More common mental health issues were reported by Facebook users, along with greater rates of headache, anxiety, tearfulness, uneasiness, and dread, according to other studies. Likewise, Lenne and other researchers discovered a statistically significant direct connection between the use of Facebook and poorer mental health.

The presumption that female representations are more sensitive to photo manipulation is the basis of our work, and this presumption has been supported by several well-known investigations. After all, women live in a society where they are frequently instructed on how to dress and what to do to be appropriate. In this respect, the phenomenon referred to as self-objectivity occurs due to many women internalizing their views of onlookers.

According to the notion of self-importance, there are some hazards and tendencies related to photo manipulation. Using the viewpoint of the observer, this approach stresses how people have a propensity to regard and treat their bodies as objects. Therefore, controlling one's physical appearance is necessary to correspond to accepted social expectations of the body and shield oneself from criticism [12].

Diefenbach and Christoforakos pointed out that a camera may serve as a reflection or a tool to track something that reflects self-objectivity, which results in a great deal of influence on how one presents themselves and starts as soon as the shot is taken. Afterwards specific guidelines when taking and selecting selfies before distributing them on the internet, young people and teens are attempting to deal with worries regarding the quality of their own photograph as well as how they represent personally by making investments in images and exercising control over the physical photo in imagery, based on earlier studies. Individuals may portray their most attractive and greatest selves on social media platforms through photo-based operations, involving the editing process, because the disembodied, asynchronously, and frequently unidentified nature of interpersonal connections allows for this. As a result, some users may incorrectly excessively invest in their physical appearance on the platform [13].

For this reason, the selected methods consisted of proven questions and situations that reveal an understanding of the psychological system of developing and maintaining self-awareness.

The method of studying S. Panteleev's self-attitude is designed to identify the structure of a person's self-attitude, as well as the severity of separate components of self-attitude: closeness, self-confidence, self-guidance, reflected self-attitude, self-worth, self-attachment, internal conflict and self-blame. Self-attitude is implied in the context of a person's ideas about the meaning of "I" as a demonstration of the meaning of "I", as a generalized attitude towards one's own "I". The understanding of self-attitude is based on the concept of self-awareness. Stolina, who distinguished three dimensions of self-attitude: sympathy, respect, and closeness. The method allows for individual and group use with no time limit.

Self-attitude includes self-esteem, self-knowledge, self-awareness, and emotional attitude. The existence of a personality is conditioned by connections in society and also by the probability of formulating relationships with the external and internal world.

The lack of a private and independent personality nature means that the "self" or "I" does not have its own personal reality or abstraction.

Adherents of the multifunctional direction identify parts in the structure of self-attitude that have different origins and play diverse roles in human life. In Russian psychology, in comparison with Western psychology, the functional approach created its methodological equipment earlier. Methods created by V. Stolin and S. Pantileev are most often used by Russian scientists in the study of self-attitude. In his work "Self-awareness of personality" V. Stolin considers self-attitude as a manifestation of subjective meaning. According to his position, the individual meaning reflects the position of the goal of the activity to its motive and is presented to the subject especially in the form of emotions. The "own self" presented to a person in the form of individual conditioned properties, traits, and behavioral specifics.

The survey of respondents was conducted in an online format using Google forms. A descriptive method was used in this research method. The purpose of the survey was to identify public opinion and perception regarding the influence of photo manipulation and social media in general, and the impact on a person's self-attitude, statements related to various aspects of youth and society's life in self-perception, self-development, and self-determination.

To select the sample, a non-random sampling method was used from Instagram social network users among young people, including men and women living in Astana.

RESULTS AND DISCUSSION. In the course of the study, in order to identify the severity of the risk

of photomanipulatory behavior, it was established:

1. In the group of "those with a penchant for photo manipulation on social networks" from among the study participants, 64% of respondents have signs of dependence on photo manipulation.

2. 36% of those who do not have a tendency to photo manipulation on social networks.

For clarity, we will present this below in the form of a pie chart (Fig. 1), which shows the distribution of respondents according to the characteristics of the self-attitude of girls who are prone to using photo manipulation in social networks. Thus, as a result of the analysis, it was found that 64% of the respondents used photo manipulation and are prone to additive behavior.

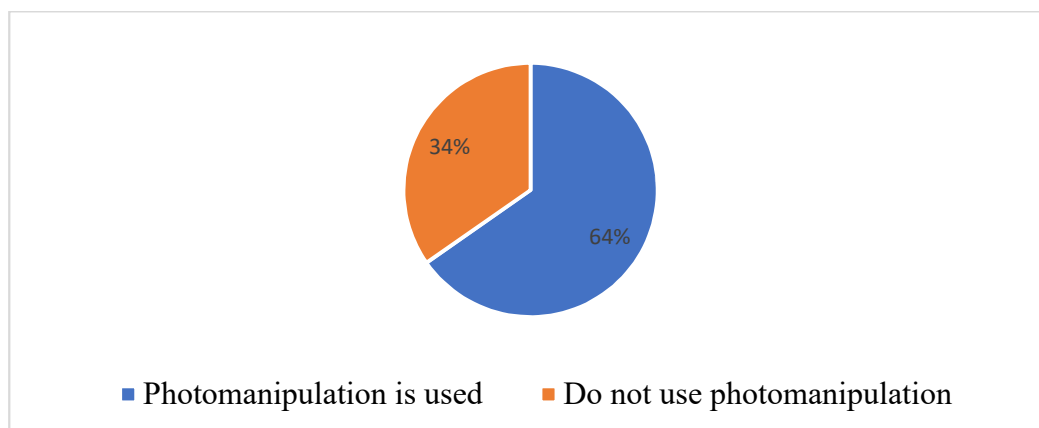


Figure 1. Using photomanipulations

Based on the results of the descriptive statistics of V.V. Stolin and S.R. Pantileev's self-attitude presented below, it can be seen that, in general, the study participants have average values in terms of self-esteem, autosympathy, expected attitude from others, self-confidence, attitude of others, self-acceptance, self-guidance, self-blame, self-interest, self-understanding.

The participants' self-attitude indicators are at an average level, which indicates a selective attitude towards themselves and their own qualities, and is at risk of low self-perception.

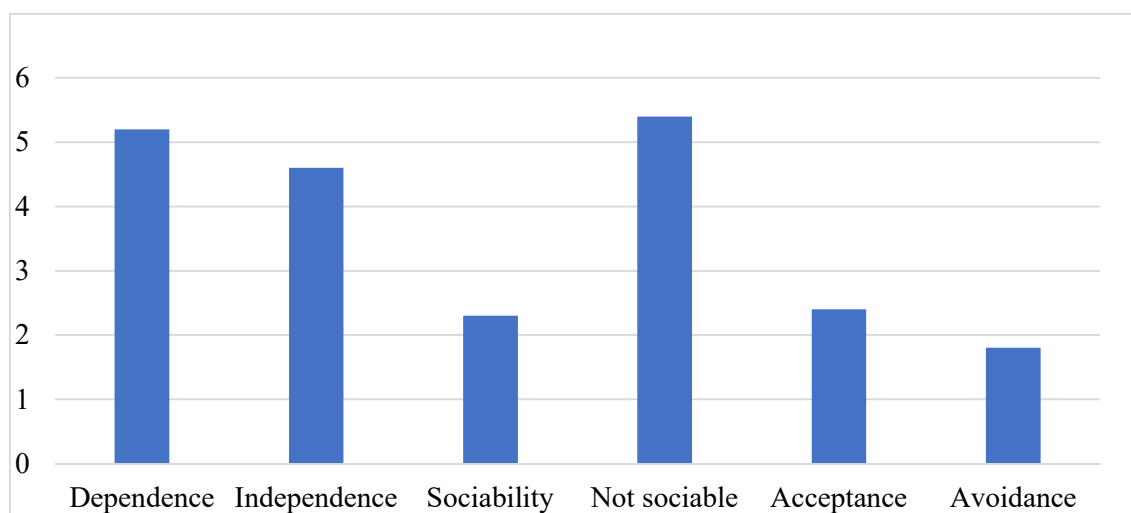


Figure 2 – Results of descriptive statistics of the methodology study

Comparing the norms on the scales with the average value, it is possible to conclude that the overall result of the sample indicates that students are characterized by a high degree of severity on the scale of "Expected attitude from others," which tells us that respondents tend to perceive themselves as individuals and highly appreciate their own uniqueness, but at the same time looking back at They will often give in to the opinions of others in their personal interests to the detriment of themselves. Looking at the general statistics of the data obtained, it can be noted that respondents who use photo manipulation in social networks tend to be addicted and have low social adaptation.

According to the results of the study, the value of self-confidence in girls who do not use photomanipulation is significantly higher. In this regard, it can be assumed that girls who do not participate in the race for attention on social networks are holistically formed personalities who do not use photo manipulation. A significant number of users using the exchange of selfies on social networks as one of the main positive strategies of self-presentation using photo manipulation leads to a negative impact on self-knowledge, which is a factor that has not yet been fully formed.

In online communities, a user's recognition, especially is frequently shown by the amount of followers and views on messages and may be significantly influenced by their appealing look. Because of this, a lot of social media users alter the appearance of their images to change what other users think of them.

Self-objectivity results through social and cultural objectivity, which most frequently happens in the realm of media. Self-objectivity can raise feelings of shame about one's body, nervousness, and internal consciousness.

If self-objectivity is practiced excessively, it can result in eating problems and anxiety. Body embarrassment attractiveness stress, and depressive disorders are just a few of the detrimental psychological conditions that self-objectivity is linked to.

Selfie behaviors is now classified as a form of obsessive-compulsive disorder by the American Psychiatric Association in the diagnostic and statistical manual of mental illnesses, DSM-V (Diagnostic and Statistical Manual), 5th edition. The three primary stages of the emergence of a selfie addiction are typically distinguished in psychology as initial, acute, and chronic. On the soil of the CIS nations, selfie addiction is seen as a type of additive personality expression, which refers to behaviors that are habitually repeated and obstruct a person's ability to grow personally and socially.

While only a few investigations have looked at picture editing in the context of contemporary filtering and masking on social media platforms, scientific study frequently focuses on actions connected with publishing a selfie [14].

One of the greatest levels of awareness is self-cognition, which appears to be a challenging and incredibly important activity that a person must do. Self-knowledge is an ongoing endeavor, with the

individual himself as its focus. Self-cognition is developed through socio-psychological modification, contemplation is complicated by the psyche's defense mechanisms, and psychological opposition functions as an effective tool that prevents the person who is cognizant from objectively observing and assessing many aspects of his own individuality. Such attempts frequently result in subtle deceitful behavior which is one of the primary axes of perception of oneself in individuals. Such improved self-defense primarily takes place subconsciously. It becomes clear how many intra-psychic variables obstruct the development of empirical self-cognition when we consider that even cognitive mental functions like awareness and thought are mostly subconscious, as contemporary psychology research data indicate. Therefore, while the process of self-cognition is beneficial, the subject's entire toolkit for emotional self-protection has an impact [15].

The current research studies the effects of modified self-images in addition to adding to the body of knowledge on the effects of picture alteration in social media platforms.

In our opinion, the data may be utilized as a starting point for additional investigation into how well people know themselves before engaging in photo manipulation activity. Additionally, a psychologist teaching psychotherapy and corrective lessons to photo-dependent students may utilize them as resources.

People of all ages have been impacted by social networks and photo manipulation. It is crucial to use social networks ethically and moderately, which is why study on the subject should continue. The research found that the usage of photo manipulations worsens pre-existing disorders rather than suggesting that they are the root cause of sadness or poor self-esteem. People may not always be conscious of the hazards if they are not highlighted and shown, according to the research's societal implications. In contrast to public online profiles where anybody may "follow" anyone, which occasionally results in unrealistic goals for one's own life.

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