What Do Selfies Say about Young Kuwaitis?

YOUSEF ALFAILAKAWI
Kuwait University, Kuwait

Taking a selfie as a social phenomenon is a way that people try to feel better about themselves. Selfies say us something important about the people who take them, and then share them and offer useful insights into the uses of social media in general. It seems that young Kuwaitis are obsessed with taking selfies. Young Kuwaitis, especially females, do not feel good about themselves and how they look. They are very concerned about their online self-image. These young Kuwaitis, especially females, are in danger because their self-esteem is bound to the 'comments' and 'likes' they receive when they post selfies. It can be said that young Kuwaitis, especially females, are narcissists. It is apparent that narcissistic individuals would be keener than others to take selfies, edit those pictures, post the most attractive ones on social media, keep track of the 'likes' and 'comments' for those pictures, and get worried when they do not get the desired feedback.

Keywords: Selfie, social media, narcissism, media use, Kuwait

An exponential increase in the use of Instagram, Facebook, Snapchat, and other mobile photo and video applications, that permit users to take, edit and then post (principally) photos, but also videos, has revolutionized the way people use social media. In the small country of Kuwait, with a population of about 4 million, there are more than 2.7 million social media accounts. Of those, Instagram boasts the most social media use (Alfailkawi, 2015). The use of the smartphones has made photo-sharing a key aspect of social media. Hi-tech smartphones mean that people can simply, easily and instantaneously upload photographs on social networking sites. Instagram holds tens of billions of such photographs, and its users post a combined average of a colossal 70 million photographs per day (Instagram, 2014).

Although some researchers on social media have investigated how one's persona is related to both Facebook use (Orchard, Fulwood, Galbraith, & Morris, 2014; Seidman, 2013) and Twitter use (Hughes, Rowe, Batey, & Lee, 2012; Qiu, Lin, Ramsay & Yang, 2012), not much is known about any link that exists between one's persona and selfies, or the depth of such a relationship. A lot of selfies have been uploaded to various social media sites (Unmetric, 2014). These sites have become a highly popular new access point for self-expression. Are selfies a mirror image of their owners' personalities? What do selfies say about those who (a) take them and (b) post them online, for unknown people across the world to view? Is it possible to predict a subject's personality, based on their posting of selfies online, on these sites? Answering these questions could deepen the understanding of personality expression and judgment, exercised by users of social media.

Correspondence to: Yousef Alfailakawi, Mass Communication Department, Kuwait University, P.O. Box 29, Shuhada, Kuwait 49551.

Study Objectives

This descriptive study looks at how young Kuwaitis are using selfies. What effect do selfies have on young Kuwaitis? What do selfies say about the young Kuwaitis who take them? This study also examines the way that young Kuwaitis use selfies and what behaviors and activities are associated with using selfies: whether young Kuwaitis post their selfies on social network sites (SNS); whether they edit their selfies before posting them on SNS; whether they feel embarrassed when they take selfies in public; whether seeing someone taking a selfie gets their attention; whether they think that those who take selfies suffer from narcissism or excessive self-esteem; whether they think that those who take selfies do so to get others' attention. The study also looks for any significant associations between those variables and respondents' gender, age and education level.

Literature Review

A "selfie" is defined as a photograph that one has taken of oneself, mostly with a smartphone or webcam held at arm's length or pointed at a mirror, and uploaded to a social media website (Infographic: A Closer Look at 'Selfie,' 2013). According to this definition, selfies are not simply self-portraits taken alone, they can be pictures taken with larger group. When taking selfies, people can (a) see how they look and (b) decide what to include or excise before posting. Selfies are hugely popular on social media; for example, Instagram has close to 240 million photographs hashtagged with the word #selfie and over 126 million hashtagged under #me (Weiser, 2015).

Although the term "selfie", is very modern and it has become ubiquitous, actually it has a long history dating all the way to the very beginnings of photography. The first selfies, or self-portraits, as they may have been known then, are believed to have been taken independently by amateur American photographer Robert Cornelius and English inventor Charles Wheatstone in 1840 (Wade, 2014). However, as everybody know, the huge upsurge in selfies is due to the dual inventions of camera phones and social media. Originally popular with youngsters, selfies have now become a hit with all ages (Adewunmi, 2013; McHugh, 2013). By the end of year 2012, *Time* magazine nominated selfie as one of the "top 10 buzzwords" of the year, a term that "really hit the big time" (Steinmetz, p. 22, 2012). In fact, use of the word "selfie" increased by a colossal 17,000 per cent in just a single year-from 2012 to 2013. In the latter year, the word had become familiar enough to reached the hallowed heights of being monitored online by of the Oxford English Dictionary, such that it became the word of the year (Brumfield, 2013; Coulthard, 2013). Today, selfies are taken by countless millions of people across the world on a daily basis. Their reach has even spread to space, as astronauts got in on the act, indeed, this was decades before mobiles phones were invented. The first selfie ever taken in space was by Buzz Aldrin during Gemini 12 in November 1966 (Alexander, 2015).

Taking Selfies

The act of selfie-ing has turn into a kind of cultural character. Taking a selfie is easy and instant. Individuals are in control because they can delete any image they don't want. People now became expert with images in a matter they never could when they had to develop their films. When individuals look at themselves in the mirror, they experience self-consciousness in action and then they become cognizant of themselves as objects. The next step is that they start to compare themselves with externally-imposed ideals

beamed at them in the media. More and more people feel self-conscious, and experience drop in self-worth: this causes a penchant for impossible standards of beauty.

The appeal of selfies comes from the ease with which they are created and shared and the powerful editorial control they give to people, influencing how they present themselves online and thus to the world. Many selfies can be manipulated to present a flattering image, particularly for friends who can be relied on to reply with positive responses (Adewunmi, 2013; McHugh, 2013). However, a 2013 study of Facebook users noted that habitual uploading of selfies was positively correlated with reduced levels of support and closeness to Facebook friends (albeit this was not the case with people listed as Close Friends). The study suggests that "those who frequently post photographs on Facebook risk damaging real-life relationships" (Houghton, Joinson, Caldwell, & Marder, p. 24, 2013).

Selfie Use

A number of recent studies have examined subjects' profile pictures on social media. Hall and Pennington (2013) found a positive correlation between the number of friends subjects had in their Facebook profile pictures and extraversion, and that a high level of friendliness was associated with a high level of conscientiousness. Unsurprisingly, Ong, Ang, Ho, Lim, Goh, Lee, and Chua (2011) demonstrated that attractiveness of profile pictures (with the level of attractiveness being measured by the subjects themselves) was a predictor of both extraversion and narcissism.

Further studies have claimed that people can successfully judge personality traits simply by looking at photos (Berry & Finch-Wero, 1993; Shevlin, Walker, Davies, Banyard, & Lewis, 2003). Other researchers claimed that subjects were able to successfully predict personality from facial and body language in photographs (Borkenau, Brecke, Mottig, & Paelecke, 2009; Naumann, Vazire, Rentfrow, & Gosling, 2009). But these studies commonly use pictures taken by other people instead of by subjects themselves. A number of studies have shown that personality differs by context (Gosling, Ko, Mannarelli, & Morris, 2002). Thus, "personality expression in selfies is likely to be different from those in other types of photos" (Qiu, Lu, Yang, Qub, & Zhu, p. 443, 2015).

Selfies are usually posted on social media sites for self-presentation and self-expression (Mehdizadeh, 2010; Papacharissi, 2011). As the desire for self-expression and freedom of control have been discovered to result in stronger signs for personality (Gosling, et al., 2002), selfies may provide a better expression of their owners' personality traits than other photos. Studies have shown that people are possibly to be interested about their online self-image so they work on their self-presentation to create socially appealing self-images (Bazarova, Taft, Choi, & Cosley, 2013). Researchers discovered that people indulged in promoting their particular look to get positive feedback online and utilizing their profile image (Qiu, et al., 2015).

In addition, selfies has contain unique elements that are not found in other modes of photos. For example, a duck-face, which is basically an exaggerated pout, is in widespread use in selfies, but not in other types of photos. These cues may be a clue to novel means of self-expression via selfies (Qiu et al., 2015). This might hints that individuals may create selfies that do not actually represent their real personality.

Many indications have also been raised to predict careful judgment between photos and personality. For example, clothing design was related with the prediction of openness, and smiling was associated to the judgment of extraversion and agreeableness in full-body photographs (Naumann et al., 2009). Fashionable and stylish clothes, elegant

look, and attractiveness were the indications for definite narcissism judgment (Vazire, Naumann, Rentfrow, & Gosling, 2008). Attractiveness of face was found to predict IQ scores from black-and-white photos (Zebrowitz, Hall, Murphy, & Rhodes, 2002). Although the previous studies found cues used in personality judgment, they were designed to explore the role of facial expression and physical appearance. "The photographs were taken in standard experimental settings and did not include contextual cues such as location information and being alone" (Qiu et al., p. 444. 2015). Ito, Masuda, and Hioki (2012) and Ito, Masuda, &Man WaiLi, (2013) found that contextual cues can influence perception of personality and emotion, so it is wise to examine how these cues in selfies are associated to personality judgment. Qiu and his colleagues suggest that "the difference between personality expression in selfies and other types of photos might be due to impression management of social media users (Qiu et al., p. 448, 2015).

The advertising industry has become a heavy user of selfies as to portray products and services as hip for young, fun-loving, and people who are well-connected with peers. A survey of advertisements for digital equipment shows that happy snappers taking selfies have now become a common tool to attract purchasers (Senft & Baym, 2015). On the contrary, large sections of the news media appear to have adopted the narrative that selfies are somewhat negative, and are an indicator of pathological tendencies in the user. Regular articles link selfies to sociopathic mental disorders, for example narcissism (Nauert, 2015), body dysmorphia (McKay, 2014), or even psychosis (Gregoire, 2015). Their use has been linked to accidents being caused by users being obvious to their surroundings (Hughes, 2015). Frequent selfie takers are portrayed as "empty-headed" and "navel-gazers": ABC's mulled a series with the working title, '*Selfie',* based on My Fair Lady (Burns, 2014).

Effects of Selfies

Pictures posted online are an important source of data (Ellison, Heino, & Gibbs, 2006; Kapidzic, 2013; Whitty, 2008). As a subset of these, selfies clearly depict the greatest elements of self-promotion. Posting them is clearly neither un-planned, nor random; they are an abundant and novel form of self-expression that carry social and psychological meaning. Selfies say something valuable about those who post them and, as such, offer important looks into the uses of social media (Weiser, 2015).

Frosh (2015) posits that a principal aspect of the selfie is that it points towards what he dubs "corporeal sociability." He states that "the selfie invites viewers, in turn, to make conspicuously communicative, gestural responses" (p. 1622.), encompassing the taking of "reaction selfies", or a faster response, for example, the simple use of common responses such as "like", "re-tweet" or even "comment." Psychologist Jill Weber says that there's a danger that your self-esteem may start to be tied to the comments and likes you get when you post a selfie, and they aren't based on who you are—they're based on what you look like (Brown, 2014).

When people are so occupied controlling their images, they probably will miss the value of the images entirely. Dr. Josie Howard believes that those individuals who seek reassurance and approval through selfies always conceal themselves out of social interaction. He adds, that the interest stands when individuals who are using it to make a character that will be accepted. For example, how many clicks, 'likes,' and approvals they get. Social media create a feedback loop, and some people take more to satisfy their self-esteem, which can become more important than simply documenting the experience" (Booker, 2013).

In online news coverage, this aspect of behavior is often linked to witnessing of events, according to Koliska and Roberts (2015). They report that uploading selfies such as "those taken with burning trash containers during the May Day protests in Barcelona, Spain, or selfies taken with members of the Thai Army in Bangkok after the military coup (p. 1673)," the uploading of selfie is making a two-sided underlying statement. It says not simply, "I'm here," but also, "I am a witness." and I seek kudos for that. When the Address Downtown Dubai Hotel next to the Burj-Khalifah Building went up in flames just a little before the city's new year's eve fireworks were supposed to take place, one Kuwaiti couple intended to take a selfie in front of the burning building. They posted their picture on their Instagram account with the commentary: "Happy New Year My dear Dubai. May God bless you and keep you safe, you always surprise us with the biggest fireworks" (Mullin, p. 1, 2015). The woman smiles in the foreground while the man looks more majestic. Meanwhile the burning hotel can be seen in the background. Many people commented on the picture. One person wrote: "Most inappropriate selfie ever." Another person said: "Yeah let's take a selfie where people could be burning to death." Others called for the picture to be taken down before they noted the request. An Instagram user posted, "Come on! Are you crazy?!" Another person commented, "What's wrong with the picture? People left the building on fire and celebrated the fireworks on Burj-Khalifah building." Another person commented, "Who cares, people now a days are too sensitive, it's not like they set the building on fire. It's a selfie, nothing more, nothing less. Now I bet not a single person that has a problem with the selfie will go out and feed a homeless person for new years, that's a very sensitive issue" (Mullin, p. 1, 2015).

Selfies and Narcissism

Selfies have been defined as "a symptom of social media-driven narcissism" (Pearlman, 2013), considering the intuitive proposition that the taking and posting of such pictures create self-promoting acts by the self-absorbed. Uploading selfies may be a self-promotion device for narcissistic individuals (Weiser, 2015). Discussing the link between narcissism and online selfie posting is of relevance, as it may reveal deeper issues at play, that warrant further research.

Weiser (2015) found that online selfies, together with other self-aggrandizing online behavior, is becoming an increasingly legitimate means to express one's narcissism in public. Narcissistic people self-define as physically attractive (Bleske-Rechek, Remiker, & Baker, 2008) and research suggests that they are in fact so (Holtzman & Strube, 2010). These people may consider posting selfies to be a vector to leverage their good looks, to obtain online self-validation, attention and admiration (Weiser, 2015).

As narcissists tend to exhibitionism, attention-craving and overly concerned with their physical features (Vazire et al., 2008), one can venture that such characters may be more prolific posters of selfies online (Sorokowski, Sorokowska, Oleszkiewicz, Frackowiak, Huk, & Pisanski, 2015). Somewhat predictably, narcissistic behavior is a significant predictor of a desire for selecting profile pictures of oneself (Kapidzic, 2013), and narcissists are far more likely to upload what they consider to be their most attractive photos (Wang, Jackson, Zhang, & Su, 2012). Ong et al (2011) also reported that narcissists assessed the attractiveness of their online pictures as high (for example, higher than ratings obtained from their peers).

Hess (2015) noted that to comprehend how authenticity interacts with power in selfie production and dispersion, people must understand the five interacting elements of what he dubbed 'selfie assemblage': the characters of those who engage in acts; the images

produced and viewed; the point at which representation and viewing occur; the smartphones utilized; and the networks via which the photos circulate. These intersections matter, states Hess, because, although selfies are "taken and retaken to find that perfect angle, selfies are staged performances, yet they also invite users to state that they were indeed at that vacation spot, ran into that celebrity, or lost that weight" (Hess, p. 1632, 2015). As the preponderance of hashtags, such as #filterfakers and #selfie fails makes evident, for each critic who assesses their degree of authenticity, based on the pose and perceived real authentic, natural guise of the people in the photo, others will assess it differently, viz. according to the exact actual time or place of the picture, while yet more viewers will assess it simply by which device the picture taker was using (Senft & Baym, 2015).

Method

In order to learn more about what the use of selfies by young Kuwaitis says about them and whether there are any associations between how they use selfies and what they think of those who use selfies, a sample of 700 young Kuwaitis from 17 to 30 years of age were selected. Participants were asked if they were in aged between 17 and 30 and then asked if they agreed to participate in the study. Questionnaires in Arabic were given to the sample by random digit dial phone survey. The questionnaires and responses were then translated into English. The data collection took about four months. The questionnaires consisted of four sections: how often and where young Kuwaitis use selfies; whom do young Kuwaitis take selfies with and how do they feel when they take them; their opinions about those who take selfies; and finally their personal information. Some of the questions used the Thorston scale, and others used the Likert scale with five choices (strongly agree, agree, agree to some extent, disagree, and strongly disagree). After data were collected and analyzed, the five choices in the Likert scale were combined to make only three (agree, agree to some extent, disagree) because there were no differences between strongly agree and agree and between strongly disagree and disagree. The Statistical Package for the Social Sciences software (SPSS) was used to calculate descriptive statistics for subject demographics and to perform correlation analysis to assess bivariate relationships for all variables prior to assessing the hypothesized model. Validity and reliability were then tested, and the results were very high. Chi-square was used to see if there were any significant associations between variables. Significant correlations were found between gender and the use of selfies.

Of the 700 participants surveyed, 51 per cent were female, and 49 per cent were male. Twenty-one percent of the participants were between 17-19 years of age, 29 per cent between 20-22 years of age, 23 per cent between 23-25 years of age, 12 per cent between 26-28 years of age, and 15 per cent between 29-30 years of age. Among the sample participants, 7 per cent had less than a high school education, 18 per cent had high school diplomas, 43 per cent were studying in university, 30 per cent had university degrees, and 3 per cent had graduate degrees.

Results

The goals of this research were to learn more about the use of selfies by Kuwaiti youth and what such use says about them. The study found that most young Kuwaitis use selfies. Almost half of young Kuwaitis take selfies every day, but 19 per cent of them do not take selfies at all (see Table 1). The data in Table 1 illustrate that 20 per cent of the respondents take selfies to document events and capture the moment, while 16 per cent find that taking

selfies is fun and exciting. Another 13 per cent use selfies to show only that part of themselves they want to be seen. It was also found that there are no specific places where young Kuwaitis take selfies because of spontaneity. However, young Kuwaitis most likely take selfies where their friends and relatives are. They also take selfies at school and work, shopping malls, and restaurants and cafes. This result reflects the variety of places where the respondents take selfies. Twenty-one percent of the respondents upload all of their selfies on the social media and another 21 per cent post most of them on these sites.

Table 1. Behaviors of using selfies

	Variables	Frequency	Percentage
Frequency use of selfie	A lot every day	162	23%
	A little every day	173	25%
	A little every week	116	17%
	Rarely	119	17%
	I do not use selfies	130	19%
	Total	700	100%
Reason for using selfie	Capture the moment	112	20%
	More fun	91	16%
	Show only the part of myself I want to show	74	13%
	More control of the pictures	69	12%
	The pictures become more aesthetic	63	11%
	Shows every detail of myself	58	10%
	I like to show myself	47	8%
	Doesn't require help from others	40	7%
	Doesn't attract others' attention	14	3%
	Total	588	100%
Places of using selfie	No specific places	215	38%
	Places where friends and families are	111	20%
	School/Work	59	10%
	Shopping malls	52	9%
	Restaurants and cafes	51	9%
	Special occasions	45	8%
	In travel	37	6%
	Total	570	100%

The study found that 44 per cent of young Kuwaitis feel shy taking selfie pictures in public, while 39 per cent never feel shy doing so and a further 17 per cent always feel shy doing so. However, 47 per cent of the sample have never been criticized by others while taking selfies, and 41 per cent of the respondents have been criticized only a little. Only 12 per cent of the respondents have been criticized a lot for taking selfies. This result may show that Arab society is not accepting of the practice of taking selfies. Eighty-one percent of young Kuwaitis agree that people taking selfies in front of them gets their attention, and 19 per cent say it does not.

Most young Kuwaitis (79 per cent) didn't agree that people who take selfies suffer from being over self-confident. Seventy-four percent didn't agreed that people who take selfies are narcissistic, and 79 per cent didn't agree that those who take selfies have self-esteem problems. Half of young Kuwaitis also didn't agree that individuals who take selfies are seeking attention. Twenty-five percent of young Kuwaitis agreed that those who take selfies are seeking attention, and the same percentage agreed to some extent. These results showed that young Kuwaitis have no bias against those who take selfies. The respondents argued that the burgeoning phenomenon of selfies does not reflect arrogance, narcissism, or lack of confidence, but rather that it is a new practice due to the development of communication technology.

When it comes to whom young Kuwaitis take selfies with, the data of this study showed that 38 per cent of the respondents take selfies alone, while 30 per cent of respondents take selfies with their friends. Nineteen percent of the respondents stated that there are no specific people they take selfies with, and 13 per cent take selfies with their families.

Unfortunately, the study found a large percentage of young Kuwaitis take selfies while driving: 24 per cent always take selfies while driving, and the same percentage sometimes do. Forty-four percent of the respondents said they never take selfies while driving, and another 8 per cent said it depends on the circumstances.

Significant Associations

The data revealed that there are many significant associations between the way young Kuwaitis use selfies and their gender. Data showed that more young Kuwaiti females than males use selfies. The number of young Kuwaiti females who use selfies *a lot every day* is almost double the number of young Kuwaiti males who use selfies *a lot every day* (see Table 2). It was also found that about 23 per cent of young Kuwaiti males do not use selfies, while only 15 per cent of young Kuwaiti females do not use selfies at all.

Table 2. Associations between gender and frequency of young Kuwaitis taking selfies

		Male		Female		Total		X^2
		Count	%	Count	%	Count	%	
How often do	A lot every day	52	32%	110	68%	162	100%	41.816*
you take selfie?	Little every day	87	50%	86	50%	173	100%	
	Little every week	47	40.5%	69	59.5%	116	100%	
	Rarely	79	66%	40	34%	119	100%	
	I do not take selfies	77	59%	53	41%	130	100%	
Total		342	49%	358	51%	700	100%	

*P< .001

The results of this study indicate that there is a statistically significant association between gender and people with whom young Kuwaitis take selfies. Young Kuwaiti females tend to take selfie photos alone more than young Kuwaiti males, who tend to take more selfie photos with their friends (see Table 3). There is another statistically significant association between gender and whether young Kuwaitis feel embarrassed when they take selfies in public. It was found that young Kuwaitis do feel embarrassed when they take selfies in public, but more young Kuwaiti males than females feel embarrassed. The data

show that more young Kuwaiti females than males have been criticized when taking selfies in public. Fifteen percent of young Kuwaiti females were criticized a lot, 41 per cent a little for taking selfies, while only 8 per cent of young Kuwaiti males were criticized a lot, and 40 per cent a little; 51 per cent of young Kuwaiti males have never been criticized for doing so. The statistical indicators show that there is a significant association between gender and criticism when young Kuwaitis use selfies in public.

Table 3. Associations between gender and persons with whom young Kuwaitis take selfies

		Male		Female		Total		X^2
		Count	%	Count	%	Count	%	
Whom do you	Myself	79	37%	136	63%	215	100.0%	12.699*
usually take	With friends	91	53%	80	47%	171	100.0%	
your selfies	With family	37	49%	39	51%	76	100.0%	
with?	It varies	56	52%	52	48%	108	100.0%	
Total		263	46%	307	54%	570	100%	

*P< .05

There is a significant association between gender and the number of selfie pictures young Kuwaitis post on SNS. Young Kuwaiti females tend to post on SNS "most or all of the selfie pictures" they take. Young Kuwaiti males tend to post "very few ofthem" on SNS (see Table 4). Fifty-six percent of young Kuwaitis take a lot of selfie pictures before they post them on SNS. But it was found that more young Kuwaiti females (62 per cent) than young Kuwaiti males (41 per cent) take a lot of selfies before posting them on SNS.

Table 4. Associations between gender and number of selfies young Kuwaitis post

		Male		Female		Total		X^2
		Count	%	Count	%	Count	%	
How many selfies	Very few of them	64	64%	36	36%	100	100%	21.026*
do you post?	Some of them	41	53%	37	47%	78	100%	
	Most of them	44	37%	74	63%	118	100%	
	All of them	53	44%	68	56%	121	100%	
	It varies	38	42%	52	58%	90	100%	
	I do not post them	23	36%	40	64%	63	100%	
Total		342	46%	307	54%	570	100%	

*P< .001

The most popular social networking sites young Kuwaitis use to post their selfies to share with their friends and relatives are Snapchat (61 per cent), Instagram (34 per cent), and Twitter (2 per cent). It also seems that before they post their selfies on SNS, most young Kuwaitis edit and add effects to them. Again, the study found that there is a significant association between gender and editing selfie photos before posting them on SNS. It was found that more young Kuwaiti females than males edit selfie photos (see Table 5).

Table 5. Associations between gender and editing pictures before posting them

		Male		Female		Total		X²
		Count	%	Count	%	Count	%	
Do you edit your pictures before you post them?	Always	19	23%	64	77%	83	100%	42.936*
	Depends on the picture	165	47%	188	53%	353	100%	
	Never	40	82%	9	18%	49	100%	
Total		224	46%	261	54%	485	100%	

*P< .001

After young Kuwaitis post their selfie pictures on SNS, 58 per cent of them always keep track of the likes and comments they get for those pictures, and another 35 per cent sometimes keep track. Again, the study found differences between males and females concerning keeping track of likes and comments, but these differences are not statistically significant. Young Kuwaiti females (62 per cent) always tend to keep track of likes and comments, while (43 per cent) of young Kuwaiti males do. Fifty-seven of the young Kuwaiti respondents are always unhappy when they do not get likes and comments for selfies posted on SNS. Of those 62 per cent are females and 41 per cent are males.

There is a statistically significant association between gender and the belief that those who use selfies are narcissists. Data in Table 6 show that more young Kuwaiti males than females agree that those who take selfies are narcissists. There is also a statistically significant association between gender and the belief that those who take selfies are seeking attention. Most young Kuwaiti females do not agree that those who take selfies do so in order to get attention (see Table 7) and are less likely than young Kuwaiti males to believe that people use selfies to get attention.

Table 6. Associations between gender and agreeing that people who take Selfies are narcissistic

		Male		Female		Total		X²
		Count	%	Count	%	Count	%	
Do you agree that people who take selfies are narcissistic?	Strongly agree	34	68%	16	32%	50	100%	21.162*
	Agree	34	67%	17	33%	51	100%	
	Agree to some extent	28	35%	51	65%	79	100%	
	Disagree	143	45%	172	55%	315	100%	
	Strongly disagree	102	50%	101	50%	203	100%	
Total		341	49%	357	51%	698	100%	

*P< .001

Table 7. Associations between gender and agreeing that people who take selfies are seeking attention

		Male		Female		Total		X²
		Count	%	Count	%	Count	%	
Do you agree that people who take selfies are seeking attention?	Strongly agree	34	54%	29	46%	63	100%	21.162*
	Agree	63	55%	52	45%	115	100%	
	Agree to some Extent	118	68%	56	32%	174	100%	
	Disagree	71	38%	116	62%	187	100%	
	Strongly disagree	56	35%	105	65%	161	100%	
Total		342	49%	358	51%	700	100%	

*P< .001

Discussion and Conclusion

The physical effort involved, in taking selfies, is so small that they have become unconscious, unthinking acts, for many; copying others in the knowledge that almost everyone else is doing it. A selfie is an expression of young Kuwaitis' identities. Selfies capture moments in their lives that mean something to them, but they are also methods of finding oneself, of getting to know oneself. A selfie could be no more than any other picture of someone in his daily life, like sitting in the park or having coffee with a friend, but this picture it is his autograph on a world that usually asks too much and gives too little.

This study shows clearly that selfies are used widely by young Kuwaitis. They take selfies in order to document events and capture moments in their lives. They feel that taking selfies is fun and exciting. Selfies help them show the part of themselves they want to show. Young Kuwaitis do not plan where and when to take selfies because they do so spontaneously.

The study found that there are differences between young Kuwaiti males and females in the use of selfies. Young Kuwaiti males tend to take fewer selfies than females do. Most young Kuwaitis try not to take selfies in public because they feel shy and embarrassed. Does that mean that society is not accepting of people taking selfies and perhaps finds it weird? Or does it mean that culture and traditions discourage such an act? Or is it the way young Kuwaitis take selfies that attracts attention? Even though taking selfies gets others' attention, young Kuwaitis do take selfies alone or with someone else in public.

Young Kuwaitis' use of selfies says a lot about them. Young Kuwaitis are obsessed with taking selfies. They take selfies daily and even more frequently. Young Kuwaitis—femalesmore so than males—captureevery moment of their lives. Young Kuwaitis take selfies everywhere and with everyone, but mostly alone. They want other people to know where they are, what they are doing, and with whom, so they take selfies almost everywhere, even when they are driving or eating.

They do not want to take selfies and post them on SNS before they are very sure that they are the right ones to be posted: the best view of themselves. They take several selfies until they get the best picture and then edit before posting. They want their followers on social media to see them and like them, and after posting their selfies on SNS, they keep track of whether or not they get likes or comments. They feel unhappy and worried when they do not get those desired likes and comments.

Insecurity is prevalent. If a selfie does not obtain a single response within but a few short minutes, posters become worried. After a short time, the poster deletes it. Why is this? The answer is that users seek validation, however fleeting, in a large (to them) number of positive responses—theseaffect their feelings of self-worth; validation by proxy is sought and the need for these positive responses can be great. When we do not get a response, negative assumptions are made and the post can be withdrawn. Selfies have become a tool to maintain self-image and obtain the maximum amount of affirmation, by manipulating the pictures.

For young Kuwaitis, as with all youth across the world, self-image is particularly important, mixed with a mild paranoia about said image. Social media is a highly modern tool to manage and, indeed, manipulate our self-image, but it exacerbates a pre-existing need that many people feel to present a perfect external image. Concern for self-image can be a positive trait. It is a concern when taken too far—selfies are frequently lambasted for providing an opportunity for excessive preening. Narcissist are, by definition, self-centered and needy for admirers and attention. Taking a selfie does not make people self-centered per se. Spending a significant amount of time posing for, and preparing, each selfie reveals a deeper desire to present an idealized version of ourselves to the world.

Most young Kuwaitis believe that they are not narcissists and do not seek others' attention, when they post their selfies on SNS. They just post their selfies on SNS to document moments in their lives and because selfies are fun. If so, then why do they take several selfies and edit them before they post them on SNS? Why do they keep track of what their social media followers say about those posted pictures, and why do they get worried when they do not get the feedback they want?

Taking a selfie, with the aim of publishing it, is a method for people to attempt to feel better about themselves. It seems that young Kuwaitis, especially females, do not feel good about themselves and how they look. They are obsessed with how they appear online, so consciously manipulate their selfies to create exactly the image that they desire. They crave good feedback from their friends and viewers online. Selfies may reveal important character traits of those who share them and provide valuable insights into the world of social media.

Young Kuwaitis, especially females, are in danger because their self-esteem is tied to the comments and likes they get when they post selfies; not based on who they really are, but rather on what they look like. It can be said that young Kuwaitis, especially females, are narcissist because they tend to exhibitionism, attention-craving behavior and they are greatly concerned with their physical look. It appears apposite to surmise that these characters may take more frequent selfies, edit them, post the most attractive ones on social media, keep track of likes and comments for those pictures and get worried when they do not get the desired feedback. It seems that this description applies to young Kuwaitis.

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Dr. Yousef AlFailakawi is an assistant professor in the Mass Communication Department at Kuwait University, Kuwait. He is the vice-president of Arab-US Association for Communication Educators. His research interest include: Social media, mass media theories, children and youth use of media, audience behaviors and television production.