

INFLUENCE OF EMBODIMENT ON POSITIVE BODY IMAGE WITH SELF-OBJECTIFICATION
AND BODY AWARENESS AS MEDIATORS OF FEMALE YOGA PRACTITIONERS



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MEDIATORS OF FEMALE YOGA PRACTITIONERS

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วรกานต์ แซ่กิม : อิทธิพลของการผสมกายและใจต่อความพึงพอใจในภาพลักษณ์ของผู้ฝึกปฏิบัติโยคะเพศหญิง โดยมีการประเมินตนเองเสมือนวัตถุและการตระหนักรู้ถึงร่างกายเป็นตัวแปรส่งผ่าน. (INFLUENCE OF EMBODIMENT ON POSITIVE BODY IMAGE WITH SELF-OBJECTIFICATION AND BODY AWARENESS AS MEDIATORS OF FEMALE YOGA PRACTITIONERS) อ.ที่ปรึกษาหลัก : อ. ดร.สมบุญ จารุกษมทวี, อ.ที่ปรึกษาร่วม : ผศ. ดร.กฤษยา พิสิษฐ์สังฆการ

การวิจัยครั้งนี้มีจุดประสงค์เพื่อศึกษาความสัมพันธ์ระหว่าง การผสมกายและใจและความพึงพอใจในภาพลักษณ์ โดยมีการตระหนักรู้ถึงร่างกายและการประเมินตนเองเสมือนวัตถุ เป็นตัวแปรส่งผ่าน กลุ่มตัวอย่าง คือ ผู้หญิงไทย ที่ฝึกโยคะอย่างน้อยสัปดาห์ละ 6 ชั่วโมง เป็นระยะเวลาอย่างน้อย 4 เดือน และมีอายุเฉลี่ย 47.61 ปี จำนวน 188 คน เครื่องมือที่ใช้ในการวิจัย ได้แก่ มาตรฐานวัดการผสมกายและใจ การประเมินตนเองเสมือนวัตถุ การตระหนักรู้ถึงร่างกาย และความพึงพอใจในภาพลักษณ์ วิเคราะห์ข้อมูลโดยใช้โมเดลโครงสร้างเชิงสมการด้วยโปรแกรมเอมอส (AMOS) ผลการวิเคราะห์ข้อมูล พบว่า โมเดลมีความสอดคล้องกับข้อมูลเชิงประจักษ์ โดยการผสมกายและใจมีอิทธิพลทางตรงต่อความพึงพอใจในภาพลักษณ์ และมีอิทธิพลทางอ้อมในทางบวกอย่างมีนัยยะสำคัญทางสถิติ ผ่านการประเมินตนเองเสมือนวัตถุ แต่ไม่พบอิทธิพลของการตระหนักรู้ถึงร่างกาย



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The purpose of this research was to examine the relationship between embodiment and body appreciation, with the mediating effects of body awareness and self-objectification. Participants were 188 Thai female yoga practitioners who practice yoga more than 6 hours per week and for at least 4 months. The mean age was 47.61. Participants completed the measure of embodiment, body appreciation, self-objectification, and body awareness. Results from the Structural Equation Modelling (SEM) analysis using AMOS indicated that the hypothesised model fit with the empirical data. Embodiment had a direct effect on body appreciation and an indirect one via reduced self-objectification. However, body awareness had no mediating effect on the relationship between embodiment and body appreciation.

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Chapter 1

Introduction

Rationale and statement of problem

Body dissatisfaction occurs when there is discrepancy between desired and actual body image. Cash (2004) conceptualized body image as a body-related and multifaceted constructs that encompass perceptions, attitudes, beliefs and behaviours. Internalisation of the thin-ideal, perceived pressure from family, peers and the media and higher body surveillance, may increase the development of body dissatisfaction (Slevec & Tiggemann, 2011). Previous research demonstrated a strong relationship between body dissatisfaction and adverse psychological outcomes including lower subjective well-being, decreased life satisfaction, low self-esteem and lower quality of life (Cash & Fleming, 2002; Powell & Hendricks, 1999). Moreover, distress can occur as a result of dissatisfaction with appearance, and in order to reduce distress and improve body satisfaction individuals may attempt to alter their body appearance by engaging in plastic surgery or adopting maladaptive eating and exercise habits (American Psychiatric Association, 2000; Tiggemann & Lynch, 2001). Prevention program not only aimed at reducing body dissatisfaction but also aims at increasing positive psychological aspects of body image and this include positive body image (American Psychiatric Association, 2000).

Positive body image is defined as an overarching loving and respectful way of experiencing the body (Wood-Barcalow et al., 2010). Body appreciation- an aspect of positive body image- is not merely the experience of being satisfied with one's body, rather it involves protective cognitive style against body-related threats, a specific way of valuing one' body (Wood-Barcalow et al., 2010). Therefore, positive body

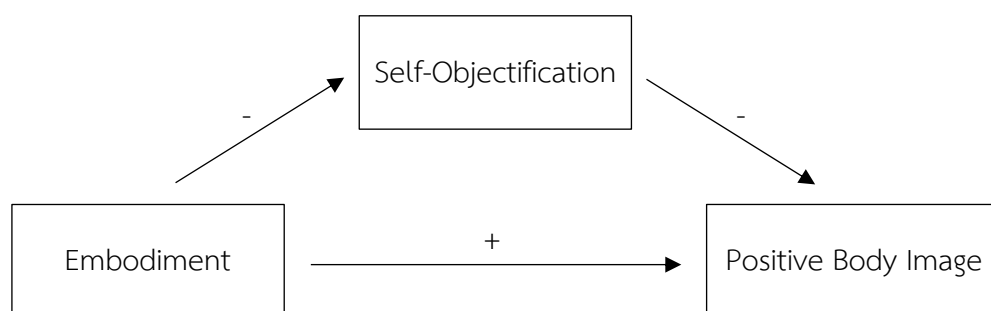
image goes beyond the absence of negative body image by including indicators of well-being. This is in line with positive psychologists who argued that mental well-being is not the mere absence of pathology, but it is also the presence of well-being (Keyes & Lopez, 2002; Seligman & Csikszentmihalyi, 2014). Accordingly, focusing on increasing body appreciation in treatment may be a more direct way of increasing positive body image than just focusing narrowly on reducing negative body image.

There is considerable evidence linking positive body image with a range of positive psychological characteristics. A robust body of evidence suggested that positive body image results in positive outcomes including greater self-compassion (Wasyliw et al., 2012), self-esteem (Swami et al., 2008), lower attachment anxiety and avoidance, maladaptive perfectionism and depression (Iannantuono & Tylka, 2012). In addition, experimental studies demonstrated evidence of protective effect of body appreciation against negative influence of body-related media exposure in young women (Andrew et al., 2015; Halliwell, 2013). This result was in line with the conceptualization of positive body image (i.e. body appreciation) that it helps individuals intake messages in a self-protecting manner (Wood-Barcalow et al., 2010). However, although there are increasing interests in positive body image, a majority of the studies focus on positive outcomes of having positive body image and lack research on factors that contribute to positive body image. Regardless of robust factors, such as self-objectification, which showed consistent association with positive body image in cross-cultural studies, the variance predicted by self-objectification remains limited (Avalos et al., 2005; Daubenmier, 2005). Consequently, novel potential variables (i.e. embodiment and body awareness) have been introduced and examined. Preliminary results, although limited only to Western population, shown positive body image to be a promising factor.

Menzel and Levine (2011) describe embodiment as the state of body-self integration or the feeling at one. An embodied person would have deep and comfortable intrapersonal connections with their body, which allow them to attend and respond to bodily needs while appreciating all aspects of their body. Menzel and Levine (2011) also emphasizes on embodying activities that provide opportunities to experience more frequent states of mind-body integration, increase body awareness, increase body responsiveness, increase sense of empowerment and enhance sense of physical competence. These activities are thought to lead to positive body image directly and indirectly via reduced levels of self-objectification (see figure 1). The concept of embodying activity has been examined with women who participate in belly and burlesque dancing and yoga (Evans, 2015; Mahlo & Tiggemann, 2016; Tiggemann et al., 2014). All three studies found that women who participated in one form of embodying activity had higher positive body image than their control counterpart. Also, the result suggested an indirect relationship between embodying activities participation and body appreciation was mediated by lower self-objectification. In addition to limited number of studies on this topic, of three studies, two of three studies were based on the assumption that belly and burlesques dancing are embodying activities without actually measuring level of embodiment in participants.

Figure 1

Embodiment Model of Positive Body Image



As aforementioned, self-objectification plays a crucial role as a mediator in the relationship between embodiment and positive body image. Living in a society that emphasize on outward appearance and sexual attractiveness, individuals can become preoccupied with their body appearance and the view that their body parts can be controlled and altered to meet societal standards of beauty (Fredrickson & Roberts, 1997). Self-objectification can manifest itself behaviourally (i.e. body surveillance), cognitively (appearance control beliefs), and emotionally (i.e. body shame; McKinley & Hyde, 1996). Of these forms, the most extensively studied form is body surveillance or constant body checking and comparing to societal expectations or influences. Body surveillance is done to ensure that women comply with societal standards and to avoid judgments. This can lead to negative emotional consequences such as increased body shame, appearance anxiety, and body dissatisfaction (McKinley & Hyde, 1996; Mercurio & Landry, 2008). These emotional consequences can lead to risky health behaviour as an attempt to change their appearance, such as increased levels of restrictive eating can turn into eating disorders (Dakanalis et al., 2017; Tiggemann & Lynch, 2001). Women who objectified their body place less emphasis on the functional aspects of their bodies and, instead, focus more on the appearance and attractiveness (Oehlhof et al., 2009). They tend to focus on outward appearance of “how do I look” instead of “how do I feel” or “what my body can do?” (McKinley & Hyde, 1996). Self-objectification is thought to be one manifestation of dis-embodiment (Menzel & Levine, 2011) which is when a person does not have a deep and intimate connection with the inner body and thus views the body in the way an outsider would.

Given that previous research literature demonstrated that yoga is an embodying activity, the present study aimed to investigate mediating role of self-objectification in the relationship between embodiment and positive body image.

Body awareness or the tendency to become aware of internal bodily processes or sensations and changes (Price & Thompson, 2007) shares some similarities with embodiment (Menzel, 2010). Both concepts pertain ability to experience inner bodily sensations. Higher level of body awareness was associated with less self-objectification and increased body satisfaction, body responsiveness, intuitive eating and spiritual readiness (Daubenmier, 2005; Dittmann & Freedman, 2009). Individuals with body awareness will not only focus on their outer appearance but they are also concerned about their bodily sensations and experiences. Consequently, they will learn that there is more to them than how they look but also how they feel internally and thereby increasing body image (van Kolthoorn, 2018). Yoga practitioners are encouraged to become aware of their body and mind throughout the practice (Clark, 2018). Unsurprisingly, yoga practice is associated with increased levels of body awareness (Daubenmier, 2005; Rani & Rao, 1994). Regardless of their similarities, no research has been done one to investigate the effect of body awareness as additional mediator in the relationship between embodiment and positive body image. To this end, the current study has introduced body awareness as another mediator in addition to self-objectification in the relationship between embodiment and positive body image.

Since previous literature demonstrated that yoga is an embodying activity the present study aimed to investigate the mediating role of self-objectification in the relationship between embodiment and positive body image in female yoga practitioners. In addition to fulfill research gap on the embodiment conceptualization of positive body image, another aim of the current study was to examine mediating role of a novel variable-body awareness in the relationship between embodiment and positive body image. Specifically, body awareness was introduced to as additional mediator in addition to self-objectification in the relationship between embodiment and positive body image.

Given that existing literature on this topic evolves around female participants, the sample in the current study was females who practice yoga. According to relevant past research suggesting that yoga exerts its positive effects within the first four months of regular practice (e.g. Cox & McMahon, 2019; Cox et al., 2019), participants should be engaged in yoga for at least four months.

Research questions

Would the path model demonstrating the relationship between embodiment and positive body image with self-objectification and body awareness as mediators in Thai female yoga practitioners fit with the empirical data?

Study objectives

The purpose of this study was to examine the relationship between embodiment and positive body image with self-objectification and body awareness as mediators in Thai female yoga practitioners.

Hypotheses

1. Embodiment would show positive association with positive body image.
2. Self-objectification would show positive association with positive body image.
3. Body awareness would show positive association with positive body image.
4. Self-objectification would mediate the relationship between embodiment and positive body image.
5. Body awareness would mediate the relationship between embodiment and positive body image.

Scope of the study

This study employed a quantitative survey design and involved cross sectional convenience sampling approach. The aim of the study was to examine the relationship between embodiment and positive body image with self-objectification and body awareness as a mediator in Thai female yoga practitioners.

Independent variable was embodiment.

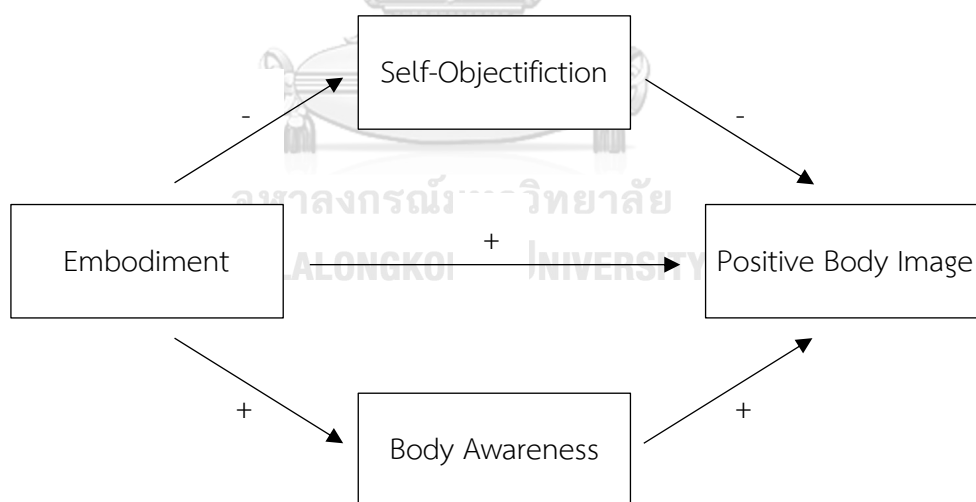
Dependent variable was positive body image.

Mediators were self-objectification and body awareness.

Conceptual framework

Figure 2

Conceptual Framework of the Current Study



Operational definitions

Positive body image pertains encompassing experience of satisfaction with one's body, and protective cognitive protective cognitive style against body-related threats, and specific way of valuing one' body. In this study positive body image was

measured using the Body Appreciation Scale-2 (BAS-2; Tylka & Wood-Barcalow, 2015). Body appreciation is an aspect of positive body image that has been extensively examined in body image literature (i.e. Downs et al., 2006; Tiggemann & Lynch, 2001).

Embodiment pertains the state of body-self integration or the feeling at one. In this state individuals would feel at ease in their own skin and experience their bodies as trustworthy and deserving consequently they would feel competent, free to act and to express oneself. Embodiment is measured by the Physical Body Experiences Questionnaires (PBE; Menzel, 2010).

Self-objectification pertains the adoption of sociocultural messages about appearance onto oneself and becoming preoccupied with of their body appearance and the view that their body parts can be controlled and altered to meet societal standards of beauty. In this study self-objectification was measured using the Self-Objectification subscale of the Objectified Body Consciousness Scales (McKinley & Hyde, 1996). Self-objectification is an aspect of self-objectification that has been extensively examined in body image literature (i.e. Downs et al., 2006; Tiggemann & Lynch, 2001). Self-objectification entails the adoption of sociocultural esthetic standards through habitual examination or monitoring of own physical appearance to be in line with the standards.

Body awareness pertains the tendency to become aware of internal bodily processes or sensations and changes. Additionally, it also pertains attending to and relying on bodily signal for information and noticing bodily changes and responses. Body awareness is measured by the Body Awareness subscale from the Scale of Body Connection (Price & Thompson, 2007).

Yoga practitioners pertains women who are a) above 18 years of age, b) have been practicing yoga for more than 4 months and c) still practicing at least 6

hours per week. This definition is based on relevant past literatures (e.g. Cox & McMahon, 2019; Cox et al., 2019).

Anticipated Benefits

1. To extend and fill the gap in current literature regarding positive body image in women who practice yoga.

2. To provide additional evidence of the roles of body awareness and self-objectification in the relationship between embodiment and positive body image.



Chapter 2

Literature Review

1. Body Image

The concept of body image has long been studied by psychologists. In 1950, Schilder first introduced this concept in his book- *The image and appearance of the human body*. He described body image as a picture of one body that an individual forms in their own mind. Additionally, he emphasized that body image is not only a mere perception of one's appearance but also a reflection of attitudes and social interactions. In the past two decades, the number of academic literature on this topic has increased dramatically (Cash, 2004). In 2005, the first issue of the journal *Body Image: An International Journal of Research* was published demonstrating the growing interests in this topic.

Since 1950, a number of researchers attempted to defined body image. Thompson et al. (1999) found that clinicians and researchers used 16 different terms for body image. These terms were weight satisfaction, size perception accuracy, appearance satisfaction, body satisfaction, appearance evaluation, appearance orientation, body concern, body esteem, body schema and body percept. This demonstrated challenges in defining body image and showed the multidimensional nature of body image. Cash (2004) conceptualized body image as a body-related and multifaceted constructs that encompass perceptions, attitudes, beliefs and behaviours. In line with Cash (2004), Grogan (2016) defined body image as “a person's perceptions, thoughts and feelings about his or her body” (p. 3). Therefore, body image is a multidimensional dynamic construct that involves both internal

factors including biological and psychological factors, and external factors, including social and cultural influences (Goswami et al., 2012).

1.1 Body image Evaluation

The area of body image that received most attention is the evaluation dimension. Body image evaluation refers to “persons’ positive to negative beliefs about cognitive appraisals of their looks in general or about specific aspects of their appearance” (Cash, 2012, p. 5). With this evaluation an individual form beliefs such as whether he or she is attractive or unattractive or has an acceptable or unacceptable looks, shape or weight. Consequently, these beliefs result in affective feelings of satisfaction or dissatisfaction with the body or the feeling of guilt or shame (Cash, 2012). The degree to which individuals feel satisfied or dissatisfied with their appearance has tremendous influence on their psychological functioning which will be mentioned below.

1.2 The relationship between positive and negative body image

Traditionally, it was thought that body image is unidimensional that is body satisfaction or dissatisfaction is located at the opposite end of the spectrum. This means that those who are dissatisfied with their body will naturally adopt low satisfactory view towards their body and vice versa. Interestingly, research have found that an individual can be dissatisfied with their body and at the same time holding positive views about their body (Avalos et al., 2005). Moreover, a qualitative research on older adults found that participants who reported being dissatisfied with their aging body still reported positive body experience (Bailey et al., 2016). This supported the notion that there is a distinction between positive body image and body dissatisfaction and that positive body image is not just the experience body satisfaction and the absence of body dissatisfaction.

Compared to research on body dissatisfaction the study of positive body image is still in its infancy (Avalos et al., 2005; Cash, 2004; Halliwell, 2015; Tylka & Wood-Barcalow, 2015). Comprehensive research on body dissatisfaction has been fruitful in that it provides greater understanding of individual, interpersonal, cultural and social predictors (such as internalization of the thin-ideal, perfectionism, low self-esteem, and media influences), and outcomes (such as eating disorder symptomatology and social anxiety) of negative body orientation (Choi & Choi, 2016; Schutz & Paxton, 2007; Tiggemann & Slater, 2004; van den Berg et al., 2007; Welch et al., 2009). However, focusing only on people's ill-being and weaknesses and ignoring aspects that make people flourish has been viewed as being too simplistic and limited the holistic understanding of human experiences (Seligman & Csikszentmihalyi, 2014). Additionally, arguments have been made that mental health is not only the absence of mental illnesses, rather it is the presence of mental well-being variables that signals flourishing (Keyes & Lopez, 2002). Accordingly, positive psychologists argued that the field of body image has been too concentrated on pathology and ill-being, which does not give us the whole picture of how some individuals can flourish in benign conditions (Smolak & Cash, 2011). Therefore, there has been call for a paradigm shift on studying positive body image and those individuals who are adopt positive body image attitude (Tylka, 2011). This study has focused on the positive body image.

1.3 Positive Body Image

Positive body image is defined as an overarching loving and respectful way of experiencing the body (Wood-Barcalow et al., 2010). Tylka (2011) conceptualized positive body image as comprises of 5 features namely- body appreciation, body acceptance and love, broad conceptualization of beauty, inner positivity, and filtering

out of negative information. Together these features help individuals to perceive oneself in a positive light.

In their qualitative research, Wood-Barcalow et al. (2010) interviewed 15 college women classified as having positive body image and five experts on the topic of body image. The findings suggested that positive body image is:

An overarching love and respect for the body that allows individuals to (a) appreciate the unique beauty of their body and the functions that it performs for them; (b) accept and even admire their body, including those aspects that are inconsistent with idealized images; (c) feel beautiful, comfortable, confident, and happy with their body, which is often reflected as an outer radiance, or a “glow;” (d) emphasize their body’s assets rather than dwell on their imperfections; and (e) interpret incoming information in a body-protective manner whereby most positive information is internalized and most negative information is rejected or reframed. (p. 112)

Following their research, findings from different populations have confirmed the definition of positive body image. For example, Frisén and Holmqvist (2010) employed a semi-structured interview research design and interviewed 30 Swedish early adolescent boys and girls that showed high levels of body satisfaction. The results showed that these adolescences showed acceptance of their perceived bodily imperfections and adopt a functional view regarding their body, which overlapped with some aspects of the definition given by Wood-Barcalow et al. (2010).

1.4 Body Appreciation

Generally, amongst all the features of positive body image the most extensively studied aspect is body appreciation. Body appreciation encompasses love, respect, appreciation and acceptance of one's body regardless of how they look (Avalos et al., 2005). Avalos et al. (2005) examined whether body appreciation could predict well-being in addition to other body image measures, including body surveillance and body-esteem in US college women. The findings suggested that body appreciation predicted additional variance for psychological well-being after compromised body satisfaction, body preoccupation, and self-perceived attractiveness were controlled for (Avalos et al., 2005). Wood-Barcalow et al. (2010) found that holding positive attitude about one's body may protect college students against the effect of media images via being aware that the photos portrayed in the media is highly unrealistic. This suggested that having positive orientation about the body may act as buffer against appearance-related information. In line with this, Frisén and Holmqvist (2010) and Holmqvist and Frisén (2012) reported in their two qualitative studies that adolescences who hold positive body orientation interpreted appearance-related information in a body image protective manner.

In order to understand the associations between positive body image and related variables and to posit a causal link between these factors, a theoretical model of positive body image has been created. In the next section, the relationship between embodiment and body appreciation will be discussed.

Given that existing literature on this topic focuses on female participants, the current study aimed at expanding the literature by examining predictors of body appreciation in female populations.

2. Embodiment

Given the importance of body appreciation, researchers are interested in identifying environmental conditions and physical and emotional experiences that provide individuals with such positive bodily experience. Piran and Teall (2012) proposed the Developmental Theory of Embodiment which describes 3 pathways which shape the experience of embodiment. The first pathway- the experience in the physical freedom domain- can be protective factors when physical activities are experienced as pleasurable, joyful and non-competitive. Examples of these activities are yoga and hiking which provides individual with an opportunity to experience sense of physical competence and ownership over the body. The second pathways- the mental freedom domain- relates to the exposure and internalisation of social discourses, stereotypes and roles. Mental freedom including freedom to voice and passionate engagement in activities unrelated to appearance (Piran, 2015). In contrast, one of the risk factors in experiencing embodiment in this domain is appearance-related internalised social discourses - the body is an object to be gazed at or self-objectification (Piran, 2015). Last but not least, protective factors in the social power domain entails “a) freedom from exposure to prejudicial treatment and discrimination related to social identities, b) social environment that provides experiences of social power and equality that are unrelated to appearance” (Piran, 2015, p. 150).

Following the Developmental Theory of Embodiment, Menzel and Levine (2011) proposed the Embodiment Model of Body appreciation which emphasized embodying experience as fundamental to the development of positive body image. They further described embodiment as:

An integrated set of connections in which a person experiences her or his body as comfortable, trustworthy, and deserving of respect and care because the person experiences her or his body as a key aspect of- and expresses through her or his physicality-competence, interpersonal relatedness, power, self-expression, and well-being. (p. 170)

The model identifies environmental factors that limits opportunities for girls to connect with her body and develop embodiment. Menzel and Levine (2011) also emphasizes that embodying activities (i.e. sport participation, belly and burlesque dancing and yoga practice) that provide opportunities to experience more frequent states of mind-body integration, increase body awareness, increase body responsiveness, increase sense of empowerment and enhance sense of physical competence. These activities are thought to lead to positive body image directly and indirectly via reduced levels of self-objectification (see Figure 1). According to Menzel and Levine (2011):

Embodying conditions and experiences lead to embodiment and positive body image which lead to less exposure to objectifying experiences and less consolidation and expansion of self-objectification processes, which lead to greater health and well-being and less risk for negative body image and disordered eating. (p. 164)

Accordingly, an embodied person would have deep and comfortable intrapersonal connections with their body, which allows them to attend and respond to bodily needs while appreciating with all aspects of their body. In contrast, disembodiment would result in eating disorders, substance abuse, depression and self-objectification or in individuals adopting externally oriented self-consciousness about their body.

2.1 Embodying Activities

Menzel and Levine (2011) suggested that athletics could help women acquire features of embodiment namely- state of mind and body integration, body awareness and responsiveness, sense of physical empowerment and physical competence. The form of mind and body integration observed in athletes is called flow. Flow is the state that occurs when one is deeply engaged in performing a certain activity or task where the demands require for the task is perfectly matched with one's skill level. Athletics provide opportunity for one to experience flow in the arena and in practice. Additionally, Jackson et al. (1998) pointed out that athletics flow also requires the abilities to suppress irrelevant and distracting thoughts, maintain focus, and to be physically and mentally relaxed. Body awareness and body responsiveness are crucial parts of athletics experience. They entail the ability to notice subtle bodily changes or sensations and response to them. Especially, when testing physical limits, one must know how far to push the body while avoiding injuries, which require one to be aware of the sensations and to be responsive. In terms of physical empowerment and physical competence, female athletes reported increased appreciation for their physical function and feel empowered as a result of their physical ability (Blinde et al., 2001; Krane et al., 2004). Menzel and Levine (2011) also suggested other examples of embodying activities including hiking, marital arts and yoga.

Tiggemann et al. (2014) expanded Menzel and Levine (2011) athletics theoretical example as source of embodying experiences and argued that belly dancing also shares the same features. Kraus (2009) suggested that belly dancers move their body in new ways that require communication and concentration between mind and body. Additionally, the focus of belly dance is not on being thin and young, rather, curvier body type is thought to be more suitable for movement in belly dancing (Bock & Borland, 2011). Accordingly, Tiggemann et al. (2014) conceptualized belly dance as

an embodying activity. They tested two groups of women who participated in embodying activity on a regular basis (i.e. belly dancing) and those who did not. They found that belly dancers reported higher levels of body appreciation than the other group. In addition, the relationship between belly dance participation and body appreciation is mediated by lower self-surveillance- an aspect of self-objectification. In another study, the findings from burlesque dancers compared to their non-dancer controls also support the notion of embodying experience and the Embodiment Model of Positive Body Image (Evans, 2015). The results support both direct and indirect pathway between positive body image and embodying activity. Still, these two studies entailed a limitation that participants' embodiment level was not measured but assumed based on their engagement in belly or burlesque dancing.

Additionally, many of the characteristics of embodying activity that are overlapped with the practice of yoga (Piran, 2015). Yoga is an ancient holistic health system that incorporates mind, breathing, spiritual as well as ethical and lifestyle factors. It is originated from India over 5000 years ago. The word yoga derives from Sanskrit root *yui*, meaning to 'join' or 'bind together'. At its core, the practice of yoga is an attempt to unify the mind and the body as well as increase internal bodily awareness (Clark, 2018).

According to Ambrosini (2016) there are many ways to practice yoga to reach unity of the body and mind. There are four primary types of yoga practices: Karma, Bhakti, Jnana, and Raja. Karma yoga is the path of action that involves selfless actions for the good of others without expecting anything in return. Bhakti is the path of devotional rituals including chanting, praying, dancing and ceremony. Jana yoga refers to the path of wisdom and intellect which involves studying sacred texts, having debates and intellectual discussions. Finally, Raja yoga or the royal path entails the path to enlightenment which involves balancing the practice of the three main yoga types of

yoga described earlier. Additionally, Raja yoga also emphasized eight main concepts of yoga practice written around 300 to 200 BCE by the sage Patanjali or Astanga yoga which means eight limbs. These eight limbs are Yamas (or guidelines or ethical standards), Niyamas (or disciplines), Asana (or the practice of physical postures), Pranayama (or breath work), Pratyahara (or withdrawal of senses), Dharana (or concentration and focus), Dhyana (or meditation) and lastly, Samadhi (or the state of bliss and enlightenment; Clark, 2018). Nowadays, there are various schools of yoga that developed from the original Raja yoga. Hatha yoga, a system of yoga, is a well-known form of yoga which branch out into Ashtanga yoga, Vinyasa yoga, Iyengar and yin yoga. Hatha yoga comprises of two words *ha* meaning the sun energy and *tha* meaning the moon energy. Altogether, the word hatha means balancing energies or forces between the sun and the moon (Ambrosini, 2016). Ashtanga yoga (not the same as the eight limbs of yoga) involves practicing dynamic series of fixed sequences in which each consecutive series increases in physical demands. Ashtanga yoga also branched out into Power and Bikram yoga, the latter is famous for its claim for weight loss benefits (Clark, 2018). Vinyasa yoga involves flow between each movement without any fixed sequences. Iyengar yoga emphasizes achieving precise physical alignment in each and every poses with the aid of props such as chairs. Yin yoga is a slow-paced hatha yoga style in which each pose is held for at least five minutes. Although yoga has many aspects, the most commonly practice aspects are Asana or postural yoga. In order to integrate the mind and the body, practitioners are encouraged to attend to their bodily sensations and notice their thoughts and feelings before, during and after each pose.

In 2016, Mahlo and Tiggemann examined whether yoga participation could be one of embodying activities and whether there are differences in practitioners of two particular styles of yoga practice namely- Iyenga and Bikram. Since, Brikram yoga is often promoted as being good for weight loss, and that the studio contains large full-

wall mirrors which can be objectifying compared to Iyengar yoga which is more traditional. Accordingly, the researchers suspected that benefits of Bikram yoga as embodying activity would be reduced. Overall, they found that yoga participation showed direct effect on positive body image. Additionally, the findings suggested that the increased positive body image could be explained by the mediating role of self-objectification. Since embodiment was measured, the researchers were able to access the degree to which yoga and non-yoga practitioners experience mind-body connection as a result of participating in embodying activity. The findings were that yoga practitioners reported higher levels of embodying experiences than non-yoga practitioners after adjusting for age. This in turn indicates that yoga is an embodying activity. However, the two groups of yoga practitioners did not differ significantly in positive body image, embodiment and self-objectification. The only difference they found was in appearance-based reasons for yoga participation, that is Bikram yoga practitioners reported reasons “to improve my appearance” and “to lose weight” as more important compared to Iyengar yoga practitioners. The authors explained that this might be due to how Bikram yoga were promoted and perceived by its practitioners.

Overall, three studies have been done on this topic, all of which employed Australian populations. Nevertheless, they appeared to show evidence for the embodiment model of body appreciation. Thus far, studies on this topic remained limited in terms of both number of studies and lack of cross-cultural research. Still, these initial studies suggested a positive association between embodiment and positive body image. To this end, the current study aimed to examine the relationship between embodiment and positive body image in Thai female yoga practitioners. In the next section, crucial variables in the relationship-self-objectification- will be reviewed.

3. Self-Objectification

One variable that is demonstrated to be associated with body image is self-objectification. According to objectification theory the body is not only constructed from biology but also from social and cultural contexts (Fredrickson & Roberts, 1997). Living in a society which emphasizes on outward appearance and sexual attractiveness might lead individuals to determine their self-worth on how well their appearance fits cultural norms. Additionally, exposure to media depicting a particular body type (extremely slender females) as ideal might pressure to conform. Feminist theorists argued that this treatment from their environment can lead to internalization of objectifying gaze and begin to internally observe themselves as external observers do. Overtime, women come to see and start treating themselves, not as a whole person, but as objects to be looked at and to be evaluated solely based on their appearance (Fredrickson & Roberts, 1997). Fredrickson and Roberts (1997) stated that “we posit that in a culture that objectifies the female body, whatever girls and women do, the potential always exists for their thoughts and actions to be interrupted by images of how their bodies appears” (p. 180). In a nutshell, self-objectification refers to individuals being preoccupation with their body appearance and the view that their body parts can be controlled and altered to meet societal standards of beauty.

Self-objectification can manifest itself behaviourally (i.e. body surveillance), cognitively (appearance control beliefs), and emotionally (i.e. body shame; McKinley & Hyde, 1996). To begin with, body surveillance refers to constant body checking and comparing to societal expectations or influences (McKinley & Hyde, 1996). In this manner, overtime, women learn to view their body as individual parts and not in terms of their ability, or character. Self-objectification and body surveillance can lead to negative emotional consequences, such as increased body shame, appearance anxiety, body dissatisfaction, depressed mood; and reduced self-esteem, life-satisfaction, body

satisfaction, self-efficacy and self-confidence (Groesz et al., 2002; McKinley & Hyde, 1996; Mercurio & Landry, 2008; Szymanski & Henning, 2007; Tiggemann & Kuring, 2004; Tiggemann & Lynch, 2001). These emotional consequences can lead to risky health behaviour as an attempt to change their appearance, such as increased levels of restrictive eating which can turn into eating disorders (Dakanalis et al., 2017; Tiggemann & Lynch, 2001). Appearance control beliefs refer to the tendency a woman feels she can control her physical body. The degree of control she thinks she has, in turn, influences her decision to conform to societal norms. This control belief is linked to acceptance of cosmetic surgery (Bazner, 2002). Lastly, body shame occurs when women place value on meeting cultural beauty standards and constantly failing to obtain them. Additionally, shame can be generated by women's perception of how they think outsiders are evaluating their bodies which is in line with the concept of self-objectification. Of all three forms, the most extensively studied component and popularly conceptualized as representative of self-objectification is body surveillance (e.g. Groesz et al., 2002; Mercurio & Landry, 2008; Szymanski & Henning, 2007; Tiggemann & Kuring, 2004). Further, given that among the three subscales of the Objectified Body Consciousness Scales, the Body Surveillance subscale is the most consistent measure, current study will focus on body surveillance.

Women who objectify their body they will place less emphasis on the functional aspects of their bodies and, instead, focus more on the appearance and attractiveness of their body (Oehlhof et al., 2009). A number of researches have found a negative relationship between body surveillance and positive body image (Daubenmier, 2005). Two mechanisms are purposed to explain this relationship. On one hand, the sociocultural perspective on body image suggested that societal ideas of beauty are conveyed via many sociocultural channels including media. Thin-ideal internalization refers to the extent to which individual accept socially and culturally defined ideal of

attractiveness which majority of them are most unrealistic and unattainable for most people, such as those that portrayed by mass media (i.e. magazine, social media and music video). The degree to which an individual internalizes these messages determines levels of satisfaction or dissatisfaction with one's appearance (Andrew et al., 2016; Tiggemann & Polivy, 2010). Researchers have found that those who are exposed to thin-ideal images reported higher levels of self-objectification and body dissatisfaction (Harper & Tiggemann, 2008). On the other hand, since humans are capable of evaluating and comparing, it is not surprising that upon the exposure to an attractive model individuals will compare themselves to the model which might result in either body satisfaction or dissatisfaction (Festinger, 1954; Halliwell & Dittmar, 2005).

Additionally, series of research found that levels of body surveillance are inversely related to positive body image (Andrew et al., 2016; Tylka & Wood-Barcalow, 2015). Individuals with high levels of positive body image tend to reject societal appearance standards and do not habitually monitor their outward appearance from an observer view (Holmqvist & Frisén, 2012; Wood-Barcalow et al., 2010).

In addition to constant body surveillance, women who objectified their body tend to be less sensitive to their bodily sensations and emotions (Fredrickson & Roberts, 1997). This is because they tend to focus on outward appearance of "how do I look" instead of "how do I feel" or "what my body can do?" (McKinley & Hyde, 1996). According to research, body shame and diminished interoceptive sensitivity leads women to suppress their hunger and satiety cues as an attempt to lose weight to make their body more consistent to thin-ideal standard (Tylka & Hill, 2004). Also, when women are vigilant about their outer appearance there is no attentional resource left to experience and notice their inner feelings (Fredrickson & Roberts, 1997; Quinn et al., 2006). Thus, the current study aimed to investigate mediating role of body surveillance.

4. Body Awareness

Body awareness was first studied in relation to panic and anxiety disorders. At that time, it was used to describe a cognitive attitude that patients have including amplification of their symptoms, rumination, and belief in catastrophic outcomes (Cioffi, 1991). However, recently the concept has been studied in a more positive light. Body awareness pertains the tendency to become aware of internal bodily processes or sensations and changes (Price & Thompson, 2007). It is found to be related to indicators of mental well-being. Higher level of body awareness was associated with less self-objectification and increased body satisfaction, body responsiveness, intuitive eating and spiritual readiness (Daubenmier, 2005; Dittmann & Freedman, 2009). According to Price and Thompson (2007), body awareness is a multifaceted constructs, which involves the ability to identify and experience inner sensations of the body (i.e. muscular tension) and the overall perception of the body's emotional state of the body (e.g. relaxed, tense). Additionally, it also pertains attending to and relying on bodily signal for information and noticing bodily changes and responses.

van Kolthoorn (2018) found a positive correlation between body appreciation and body awareness in female Dutch samples. Those with body awareness will not only focus on their outer appearance but also showed concerns about their bodily sensations, experiences and functionality and thereby increased body appreciation. Additionally, Todd et al. (2019) found positive relationship between measures of body awareness and body appreciation in British adult males and females. They suggested that extent to which bodily signals are trusted may be associated with positive body image. van Kolthoorn (2018) and Todd et al. (2019) both used the Multidimensional Assessment of Interoceptive Awareness (MAIA; Mehling et al., 2011). However, so far only a few studies have been done to examine the relationship between body

awareness and positive body image. It is also possible that the awareness of inner experience might not be associated with body appreciation. Since research investigations in this topic remained very limited, one goal of the current study was to examine the relationship between body awareness and positive body image.

Accordingly, yoga practice is associated with increased levels of body awareness. Rani and Rao (1994) assigned participants into either a three-month Hatha yoga training program or a control group. At the end of the trial, the yoga group reported higher levels of body awareness compared to the control group. Additionally, Daubenmier (2005) found that yoga practitioners reported higher levels of body awareness compared to aerobic exercisers. These findings in turn support the conceptualization of yoga as an embodying activity. However, it is not clear whether yoga practice is associated with positive body image via increased body awareness or reduced self-objectification or both. Interestingly, Impett et al. (2006) conceptualized embodiment in terms of the body awareness and body responsiveness suggesting that the concept of body awareness and embodiment might be overlap to some extent. Therefore, one goal of present study aimed to test the mediating role of body awareness in the relationship between embodiment and positive body image. However, Impett et al. (2006) did not find that duration of yoga practice did not associated with increased body awareness. Moreover, in their review of measures of body awareness Mehling et al. (2011) suggested that body awareness is a subset of embodiment.

Rani and Rao (1994), Daubenmier (2005) and Impett et al. (2006) measured body awareness using the Body Awareness Questionnaires (BAQ; Shields et al., 1989). However, Mehling et al. (2011) argued that the BAQ does not focus on mind-body integration and attention quality dimensions. The authors also suggested other measures that appear to encompass broader conceptualization of body awareness including the scale of body connection (Price & Thompson, 2007) which will be used in the current study.

Giving the importance of positive body image, the current study proposed to examine the mediating role of self-objectification and body awareness in the relationship between embodiment and positive body image. This study added on to existing literatures in at least in two ways. First, while preliminary evidence has supported the embodiment model of body appreciation, this study was among the pioneering attempts that examined the mediating role of body awareness within the relationship between embodiment and positive body image in participants who practiced yoga which is one of the most popular types of mind and body practice at the moment. Second, from the cross-cultural perspective, the current study was among the first to study embodiment and body awareness and their relationships to positive body image in Thai populations.

Additionally, as can be seen from existing literature from where the current study draw the topic of yoga and body image, embodiment, self-objectification and body awareness has only focused only on women (e.g. Ariel-Donges et al., 2019; Daubenmier, 2005; Lauche et al., 2017; Park et al., 2015; Prichard & Tiggemann, 2008); therefore, the current study has also employed female participants. Moreover, since relevant past research suggested that participants should have at least 16 weeks of yoga engagement, the current study has utilized this as an inclusion criteria (e.g. Cox & McMahon, 2019; Cox et al., 2019). All in all, the present study will build upon preliminary research by Menzel and Levine (2011) and Mahlo and Tiggemann (2016) to examine the role of self-objectification and positive body image in the relationship between embodiment and positive body image in female yoga practitioners.

Chapter 3

Methodology

This study employed a correlational research design to examine the mediating role that self-objectification and body awareness have in the relationship between embodiment and positive body image in Thai female yoga practitioners.

Population and Participants

Population

Population in this study refers to female yoga practitioners who are currently active, have more than four months of practicing experience and live in Thailand.

Participants

Regarding the number of participants needed in this study Hair et al. (2010) suggested that there should be at least 20 participants for each predictive variable. However, to ascertain the data completion and to maximize statistical power; the participant number is raised to 188 (Pan et al., 2018). Participants were recruited through the convenience sampling technique. Participants had to meet inclusion criteria outlined below.

In this study, participants referred to female yoga practitioner who met inclusion criteria and did not meet exclusion criteria.

Inclusion criteria

1. Participants are women who have been practicing any type of yoga consecutively for more than four months and is still practicing at least six hours per week.
2. Female yoga practitioners who are over the age of 18 who can read and understand Thai.

Exclusion criteria

1. Female yoga practitioners who are currently diagnosed with psychological disorders or currently receiving psychological intervention or treatment.

Research instruments

The following section presents instruments that the current study has employed- namely, demographic sheet and reason for yoga engagement, Body Appreciation Scale-2 (BAS-2), Physical Body Experiences Questionnaires (PBE), Self-Objectification subscale of the Objectified Body Consciousness Scales (OBC-S), and the Body Awareness subscale of the Scale of Body Connection. Responses on reasons for yoga engagement will be discussed in conjunction with the results in the discussion.

1. Demographic sheet and reason for yoga engagement

Demographic sheet asked participants about the duration and frequency. In addition to this, the study utilized 9-items reason for yoga engagement questionnaire developed and adapted by Mahlo and Tiggemann (2016). These items assess participants' motivation for practicing yoga. Respondents produce a yes or no answer from 9 possible reasons. Examples of items included *“To increase health and fitness”*, *“For spiritual development”*, *“To lose weight”*, and *“For enjoyment”*.

2. Positive body image

Positive body image was measured by using the Body Appreciation Scale-2 (BAS-2; Tylka & Wood-Barcalow, 2015). In 2015, Tylka and Wood-Barcalow improved the original 13-item Body Appreciation Scale (BAS; Avalos et al., 2005) by rewording some of the original items to be gender neutral, which will ease administration process, and included additional items based on recent findings on the positive body image construct. Also, the original BAS item that has a relatively low factor loading was either replaced or revised to have stronger factor loading. This new scale is called BAS-2. These improvements produced a 10-item scales that assesses the extent to which one holds favourable opinions towards, accepts and respects his/her body on a 5-point scale. Response ranges from never (1) to always (5). Examples of the items are “*I feel that my body has at least some good qualities*” and “*I respect my body*”. All 10 items are positively worded. The higher total score indicated higher body appreciation. The scores range from 5- 50.

BAS-2 demonstrated evidence of construct and incremental validity, stability over a 3-week period ($r = .90$) and internal consistency (Cronbach's $\alpha = .97$). The Corrected Item-Total Correlation coefficients (CITC) ranged from .55 and .77 were reported in the Appendix C. Additionally, BAS-2 is shown to be positively associated with appearance evaluation, self-esteem, intuitive eating and proactive coping and in both men and women sample and negatively associated with internalization of media appearance ideals, body dissatisfaction, body surveillance and eating disorder symptomatology (Tylka & Wood-Barcalow, 2015).

Table 1*Scoring direction for Body Appreciation Scale-2*

Response	Scoring
Never	1
Hardly ever	2
Sometimes	3
Often	4
Always	5

3. Embodiment

Embodiment is measured by the Physical Body Experiences Questionnaires (PBE; Menzel, 2010). This is an 18-item questionnaire that measures the extent to which one has a sense of connectedness with their bodies. Participants rate on a 7-point scale (1 = *not at all true about me*, 7 = *very true about me*). These items cover four characters of embodiment namely mind/body connection, body acceptance, physical competence and knowledge of physical limits. Mind/body connection refers to the interaction between intrapersonal experiences such as thoughts, energy, physicality and sense of self. Body acceptance reflects an evaluation the participants' sense of liking, care, and trust towards the body. Physical competence refers to the use of body to perform physical activity that can be challenging or learning new physical skills. Knowledge of physical limits refers to awareness of physical limitations and respect for those limitations. Although the items were developed based on distinct concepts of embodiment, the factor structure is weak and the exploratory factor analysis suggested that one factor model would be a best fit for the data. Thus, this study will use overall score to reflect embodiment which is in line with previous study (Mahlo & Tiggemann, 2016).

Example items include “*I respect my body’s physical limits*”, “*I enjoy using my body to explore new skills*”, and “*I feel good inside my body*”. Of all 18 items, 2 items (i.e. item 1 and 16 are negatively worded). After score reversal, score from all items are combined. Higher scores indicated greater embodiment. The scores range from 18-126.

PBE shows adequate construct validity and high internal reliability ($\alpha = .94$) in female undergraduate samples (Menzel, 2010). Mahlo and Tiggemann (2016) reported good internal consistency for yoga ($\alpha = .89-.91$) and non-yoga practitioners ($\alpha = .90$). The Corrected Item-Total Correlation coefficients (CITC) ranged from .08 and .70 were reported in the Appendix C.

Table 2

Scoring direction for Physical Body Experiences Questionnaires

Response	Normal Scoring	Reversed Scoring
Not true at all about me	1	7
Moderately not true about me	2	6
Slightly not true about me	3	5
Neutral	4	4
Slightly true about me	5	3
Moderately true about me	6	2
Very true about me	7	1

4. Self-objectification

Following past literature (e.g. Mercurio & Landry, 2008; Tiggemann & Lynch, 2001), self-objectification is measured by using the Self-Objectification subscale from the Objectified Body Consciousness Scales (BOC-S; McKinley & Hyde, 1996). The remaining 2 subscales, body shame and control belief, were not used due to their

compromised relevant to the current study objectives and psychometric properties. The Self-Objectification scale contains 8 items which measure the extent to which women monitor their body and place concern on how they look rather than how they feel. Example of the items includes “*I often worry about whether that clothes I’m wearing make me look good*”. Respondent rate their answer on the 7-point Likert scale (*1 = strongly disagree, 6 = strongly agree*). Of 8 items, six items are negatively worded and two items are positively worded. Scores from items that are negatively worded are reversed before combining with other items. The score ranges from 6 to 48 with higher score indicating greater self-objectification. This study utilized the Thai version of this scale that has been developed by Liptapanlop (2015).

The scale shows adequate internal consistency (Cronbach’s $\alpha = .76-.89$), stability over a 2-week period ($r = .79$; McKinley & Hyde, 1996). Mahlo and Tiggemann (2016) reported good internal consistency for yoga ($\alpha = .84-.88$) and non-yoga practitioners ($\alpha = .84$). The Corrected Item-Total Correlation coefficients (CITC) ranged from .22 and .47 were reported in the Appendix C.

Table 3

Scoring direction for Self-Objectification subscale of the Objectified Body Consciousness Scales

Response	Normal Scoring	Reversed Scoring
Strongly disagree	1	6
Disagree	2	5
Slightly Disagree	3	4
Slightly agree	4	3
Moderately agree	5	2
Strongly agree	6	1

5. Body awareness

Body awareness is measured by using the Body Awareness subscale of the Scale of Body Connection (Price & Thompson, 2007). This 12-items Body Awareness subscale measures conscious sensory awareness and the ability to identify and experience inner sensations of the body (i.e. tension, nervousness, relaxation). Examples of the items are “*Listen from body about emotional state*” and “*Notice emotional response to caring touch*”. Respondents rate their answers on a 5-point Likert scale (0 = *Not at all* to 4 = *All the time*). All 12 items are positively worded. The total score is obtained by adding together scores from each item. The score ranges from 0 to 48 with higher scores indicating greater body awareness.

The scale showed evidence of adequate to high internal consistency (Cronbach’s $\alpha = .83$), and good construct validity and reliability in female undergraduate populations (Price & Thompson, 2007). The Corrected Item-Total Correlation coefficients (CITC) ranged from .35 and .62 are reported in the Appendix C.

Table 4

Scoring direction for Body Awareness subscale of the Scale of Body Connection

Response	Normal Scoring
All the time	4
Sometimes	3
Every once in a while	2
Rarely	1
Not at all	0

Measurements development

Prior to data collection, Body Appreciation Scale2 (BAS-2), Physical Body Experiences Questionnaires (PBE), and Body Awareness subscale from the Scale of Body Connection was translated into Thai, using the backtranslation method which involved two bilinguals in English and Thai. First, the first bilingual translated all of the measures from original language (English) to the target language (Thai) following a translation procedure proposed by Brislin (1970). Then the second bilingual independently translated the questionnaires from Thai back to English. The translation process was complete when the committees agreed that the two versions provided the same meaning. Thai versions of these tests were reviewed by the experts for face validity. Then a pilot tested was done to ascertain their psychometric properties in female adults. The results demonstrated that the Cronbach's alpha for Body Appreciation Scale2 (BAS-2) was .94, for Physical Body Experiences Questionnaires (PBE) was .89, for Body Awareness subscale of the Scale of Body Connection was .83 and for the Thai version of Self-Objectification subscale of the Objectified Body Consciousness Scales (BOC-S) was .73 all of which exceeded acceptable ranges.

Data collection

After obtaining approval from Chulalongkorn University Institutional Review Board, participants were recruited through convenience sampling method. A packet of questionnaires was designed for the study incorporating pre-existing standardized measures. The researcher contacted yoga studios and centers and asked for the owner's permission to advertise the study at their studios and centers via posters. The poster contains basic information about the goal of the study, inclusion criteria, researcher contact information and QR code which links to the online questionnaire packet- google form that can be completed by participants in their own time and

place. Participants completed an online version of a survey packet in the following order: demographic information, the Body Appreciation Scale-2 (Tylka & Wood-Barcalow, 2015), the Physical Body Experiences Questionnaires (Menzel, 2010), the Self-Objectification subscale of the Objectified Body Consciousness Scales (McKinley & Hyde, 1996), and Body Awareness subscale of the Scale of Body Connection (Price & Thompson, 2007). The questionnaires took approximately 15-20 minutes to complete.

Statistical analysis

SPSS statistics 22 was used for data analysis. Descriptive statistics including means, standard deviation, percentage, were calculated for participants' demographic information and key variables in the study. Inferential statistics using Pearson product-moment coefficient was conducted to examine the relationship that embodiment, self-objectification and body awareness have with body appreciation. In order to test the existence of the mediated effect of self-objectification and body awareness have on embodiment and positive body image, path analysis is computed using AMOS.

Chapter 4

Results

The purpose of the present study is to investigate mediating roles of body awareness and self-objectification in the relationship between embodiment and positive body image. This chapter reports descriptive statistics of the sample and variables used in the study and presents inferential statistics which address the research hypothesis.

Participants and characteristics of the sample

It was important to point out that due to COVID-19 situation in Thailand, the government asked all yoga studios were closed temporarily to curb the spread of COVID-19 since 18th March 2020. Therefore, it was impossible for the researcher to collect data in person at the yoga studios. However, during the closure many yoga studios and yoga teacher offered either live or recorded online yoga classes. The researcher, then, decided to contact these yoga teachers and studios for data collection. This, hence, might limit the diversity in participants' characteristics.

A total of 188 Thai female yoga practitioners participated in the study. Their age ranged between 18 to above 61 years old. Of 188 participants, 2 (1.1%) participants were between 18-20 years of age, 18 (9.7%) participants were between 21-30 years of age, 51 (27.1%) participants were between 31-40 years of age, 80 (42.5%) participants were between 41-50 years of age, 26 (13.7%) participants were between 51-60 years of age, and 11 (5.9%) participants were older than 61 years of age (See table 5). Average age was 47.61 years ($SD = 1.03$).

Table 5*Number of participants in each age group (years; N = 188)*

Variables	Number of participants	Percentage	Means (SD)
Age group	188	100	47.61 (1.03)
18-20	2	1.1	
21-30	18	9.7	
31-40	51	27.1	
41-50	80	42.5	
51-60	26	13.7	
Above 61	11	5.9	
Frequency of yoga practice (times per week)			3.67 (0.51)
2 times	4	2.1	
3 times	54	28.7	
More than 4 times	130	69.2	
Duration of yoga practice (hours per week)			3.34 (0.82)
2-3	42	22.3	
3-4	40	21.3	
More than 4 hours	106	56.4	

Regarding the frequency of yoga practice, 4 participants (2.1%) practiced yoga two times per week, 54 (28.7%) participants practiced yoga three times per week and 130 participants (69.1%) practiced yoga more than four times per week in the past four months. Averaged time spent practicing per week was 3.67 times ($SD = 0.51$) (See Table 5).

Table 5 displays in hours per week participants reported practicing yoga. Of all participants, 42 (22.3%) participants reported practice two to three hours per week, 40 (21.3%) participants reported practicing three to four hours per week, and

106 (56.4%) participants practiced more than four hours per week. On average participants spent 3.34 hours per week ($SD = 0.82$).

Table 6 shows reasons for yoga engagement reported by participants. The two highest report reason for yoga engagement was “to increase health and fitness” and “to increase flexibility and muscle tone”. Of all 188 participants 89.4% reported that they practiced yoga to increase health and fitness. However, only 35.6% of the participants reported that they practice to improve their appearance and this might have reflected the lower level of concerns that the participants had about their body image.

Table 6

Reasons for yoga engagement reported by participants in ranked order. Participants can choose more than one response.

<i>Reasons for yoga engagement</i>	<i>Number of participants (Percentage)</i>
To increase health and fitness	168 (89.4%)
To increase flexibility and muscle tone	140 (74.5%)
For personal development	114 (60.6%)
To reduce stress or anxiety	88 (46.8%)
For spiritual development	83 (44.1%)
For enjoyment	77 (41%)
To improve my appearance	67 (35.6%)
To lose weight	51 (27.1%)
For a specific health or medical reason	10 (5.3%)

Next, data obtained from positive body image, embodiment, body awareness and self-objectification measures were analysed. The assumptions of normality were assessed by examining the histograms and skewness and kurtosis values. All variables

met the assumptions of normality since the kurtosis and skewness values were within acceptable limits (< 4 and < 2 , respectively). Non-normality exists when the kurtosis value is greater than four and the skewness value is greater than two. To ensure retaining the meaning of the original values, statistical analyses were conducted using the original metric for all variables and non-transformed data.

Table 7

Means and Standards Deviations for study variables

Variables	Item means (<i>SD</i>)	Actual Range	Possible Range
Positive Body Image	4.48 (0.49)	1-5	1-5
Embodiment	5.17 (0.58)	1-7	1-7
Self-Objectification	2.92 (0.74)	1-6	1-6
Body Awareness	2.88 (0.53)	0-4	0-4

Variables means, standard deviations and response ranges for all the measures were displayed in table 7. The mean score of positive body image was 44.81 ($SD = 4.95$). The average score of embodiment was 93.97 ($SD = 10.56$). The mean score for self-objectification was 23.33 ($SD = 5.89$). The mean score for body awareness was 34.64 ($SD = 6.33$).

Table 8

Intercorrelations between latent variables. Cronbach's alpha reported in parentheses on the diagonal.

Variables	1	2	3	4
Positive Body Image	(.91)			
Embodiment	.41**	(.87)		
Self-Objectification	-.25**	-.15*	(.65)	
Body Awareness	.14	.22**	-.09	(.84)

* $p < .05$. ** $p < .01$.

Table 8 displays intercorrelations between studied variables. There was a significant positive association between positive body image and embodiment ($r = .41$, $p < .001$). Positive body image showed significant negative association with self-objectification ($r = -.25$, $p < .001$). Embodiment was positively related to body awareness ($r = .22$, $p < .001$). Moreover, relationship between embodiment and self-objectification was significant ($r = -.15$, $p = .044$). However, there was no significant relationship between body awareness and positive body image ($r = .14$, $p = .054$) and self-objectification ($r = -.09$, $p < .23$). The diagonal line displays Cronbach's alpha of each measure in parentheses.

Analysis of Mediation

Goodness-of-fit

Analysis Moment Structure (AMOS version 22) was used to test goodness-of-fit of the data. The error parameter is fixed at 1.0 which reflects 1:1 association between variables. Multiple of goodness-of-fit tests were used as indicators of whether the overall model fit the observed data set. The commonly used fit statistics are

comparative fit index (CFI), and Normed fit index (NFI), and Goodness of Fit Index or (GFI; Dardas & Ahmad, 2014). These three fit indexes range from 0-1 and with the value greater than 0.90 indicates that the model fitted the data well and can adequately described observed data. Additionally, χ^2 statistic, is calculated to determine whether the overall model fits the observed data. Insignificant result reflects no difference exists between observed data and the model which would indicate that the model actually represents the data. The analysis suggested that the hypothesised model fit the data well, $\chi^2 (1, N = 188) = .526, p = .468$. Root Mean Square Error of Approximation or RMSEA calculates the lack of fit using a perfect or saturated model for comparison (Chen et al., 2014). It is generally accepted that RMSEA below 0.07 shows a good fit and the value below 0.03 shows excellent fit (Hooper et al., 2008). The RMSEA value of the current study is .000 with 90% confidence interval ranging from .000 to .000 with the p-value equals to .971. Overall, the goodness-of-fit indices of the model exceeded acceptable criteria as shown in Table 9.

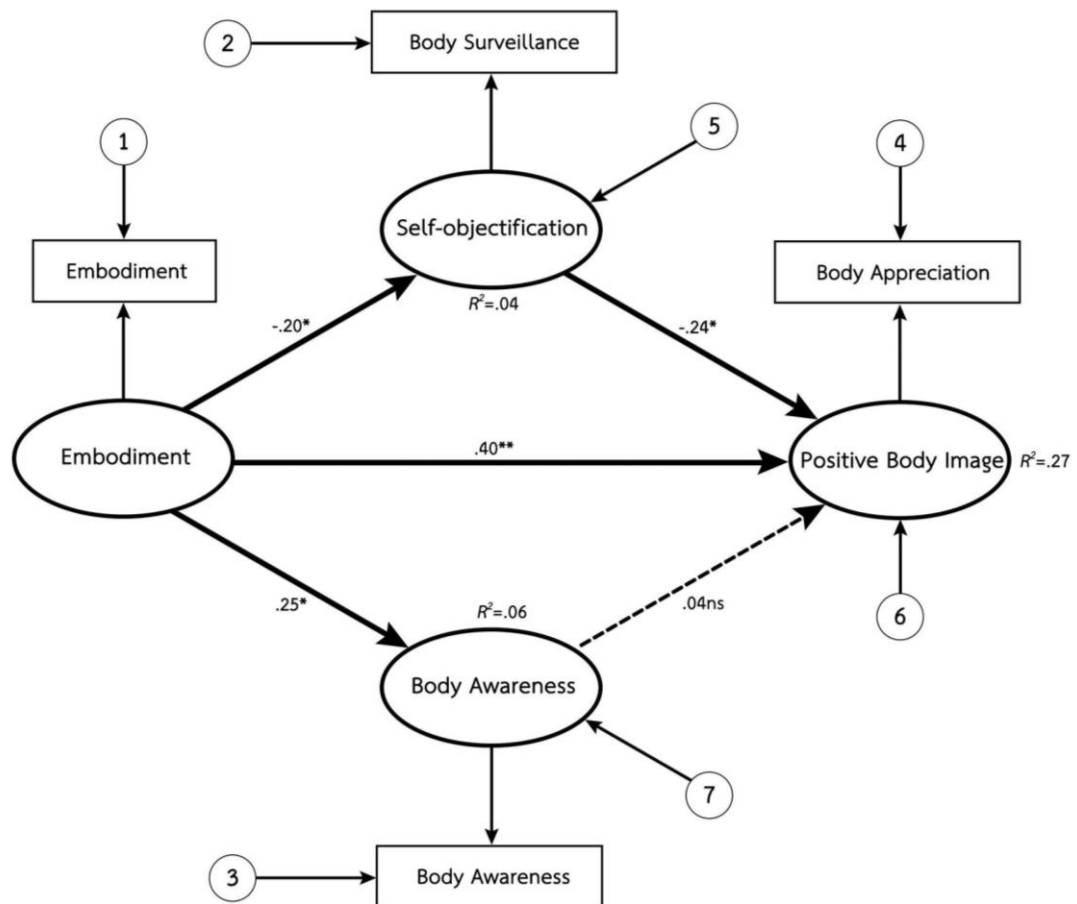
Table 9

Goodness-of-fit indices of the data.

χ^2	<i>df</i>	<i>p</i>	χ^2/df	CFI	GFI	NFI	RMSEA
.526	1	.468	.526	1	.999	.991	.000

Figure 3

The structural equation model (SEM) of the direct and indirect effects of exogenous variable (i.e. Embodiment) on endogenous variables (i.e. Positive Body Image).



Note. Path estimates are standardized. Observed indicators are shown.

* $p < .05$. ** $p < .01$.

All data met the assumptions of univariate and multivariate normality, and multicollinearity. Recommended sample size for path analysis models using four variables ranges from 80 (Stevens, 2012) to 100 (Loehlin, 2004).

Figure 3 displays the direct and indirect effects of exogenous variable (i.e. embodiment) on endogenous variables (i.e. positive body image). According to AMOS guidelines and Weston and Gore (2006)'s recommendation, factors or latent variables

(i.e. embodiment, body awareness, self-objectification and positive body image) are enclosed in circles. Indicators or measured variables are enclosed in squares. Factor or path loadings are presented in the form of single headed arrows leading from one latent variable to measured variables and reflect correlation between latent variable and indicator. Direct effect or path coefficient are shown in the form of single headed arrows leading from one latent variable to another are correlation between two latent variables. The small circles with number on them represent error. And the single headed arrows leading from error to measured variables are indicator error.

Table 10 demonstrates standardized path coefficient between embodiment and positive body image. Regarding direct effect, it can be seen that embodiment was a significant predictor of higher body awareness ($\beta = .25, p = .002$), higher positive body image ($\beta = .40, p < .001$) and lower self-objectification ($\beta = -.20, p = .039$). Self-objectification was a significant predictor of lower positive body image ($\beta = -.24, p = .007$). However, body awareness did not predict positive body image ($\beta = .04, p = .632$). The total indirect effect of embodiment to positive body image was positive ($\beta = .06$) but not significant. Only the indirect path through self-objectification was significant. The explained variance in self-objectification, body awareness, and positive body image was 4%, 6% and 27% respectively and the model helps explain 27% of the variance in positive body image.

In addition to path analysis, Sobel test of mediation was performed to test whether self-objectification would mediate the relationship between embodiment and positive body image and whether body awareness would mediate the relationship between embodiment and positive body image. The analysis revealed that body awareness did not mediate the relationship between embodiment and positive body image and self-objectification did not mediate the relationship between embodiment and positive body image.

Table 10

Standardised direct effect, indirect effect, total effect and adjusted R square

Path	Direct effect	Indirect effect	Total effect	R ²
To self-objectification from:				
Embodiment	-0.20*	-	-0.20*	.04
To body awareness from:				
Embodiment	0.25*	-	.25*	.06
To positive body image from:				
Embodiment	0.40**	0.06	.46**	.27
self-objectification	-0.24*	-	-.24*	
Body awareness	0.04	-	.04	

* $p < .05$. ** $p < .01$.

Study Summary

Table 11

Based on data analyses, some hypotheses are supported. The results obtained are summarized as followed

Hypotheses	Results
1. Embodiment would show positive association with positive body image.	Confirmed
2. Self-objectification would show positive association with positive body image.	Confirmed
3. Body awareness would show positive association with positive body image.	Rejected
4. Self-objectification would mediate the relationship between embodiment and positive body image.	Confirmed
5. Body awareness would mediate the relationship between embodiment and positive body image.	Rejected

Chapter 5

Discussion

The present study was among the first to examine the relationships between embodiment, self-objectification, body awareness and positive body image in Thai female yoga practitioners. In the path analyses self-objectification and body awareness were mediators in the relationships between embodiment and positive body image. Data were collected in 188 Thai female yoga practitioners who responded to the measures of embodiment, positive body image, self-objectification and body awareness. In this study, hypothetical relationships were proposed, where embodiment, had direct effects in positive body image, and embodiment had indirect effect via self-objectification and body awareness on positive body image.

In this study, it was hypothesised that embodiment, self-objectification and body awareness would be associated with positive body image. Data analysis using path analysis demonstrated that embodiment was positively associated with positive body image and self-objectification was negatively associated with positive body image. However, there was no association between body awareness and positive body image. Further discussion regarding these findings follows.

Hypothesis 1: Embodiment and Positive Body Image

The findings in the study also showed that embodiment and positive body image are positively related was in line with Menzel and Levine (2011)'s findings. An embodied person would have deep and comfortable intrapersonal connections with their body, which allows her to attend and respond to bodily needs while appreciating with all aspects of their body (Menzel & Levine, 2011). Additionally, individuals who respect, appreciate and accept their body regardless of how it looks

may have positive connection with their body and feel that it is trustworthy and competence. Sport participation and even yoga practice and belly dancing provide individuals with opportunity to experience flow or state of mind-body integration may allow individual to develop positive connection with the body (Mahlo & Tiggemann, 2016; Menzel & Levine, 2011; Tiggemann et al., 2014). Individuals who participated in such embodying activities may develop strong connection with the body and feeling competence and empowered regardless of its limitations. Burg et al. (2017) proposed the concept of body mindfulness since the body appears to be central in many of the mindfulness-based practices such as body scan, progressive muscle relaxation and even yoga practice. According to Burg et al. (2017) body mindfulness refers to the degree to which an individual is being aware of the body and appreciate the experience of being aware of their body. Body-based mindfulness including yoga practice may foster positive and affectionate attention to the body which may result in the feeling of appreciating the body (Kabat-Zinn, 2005).

Hypothesis 2: Self-objectification and Positive Body Image

Negative association found between positive body image and self-objectification and was supported by previous studies that individuals with high levels of body appreciation tend to reject societal appearance standards and do not habitually monitor their outward appearance from an observer view (Holmqvist & Frisén, 2012; Wood-Barcalow et al., 2010). In other words, they tend to have lower levels of self-objectification. On the other hand, individuals who are not frequently monitoring their looks may be more likely to recognise other functional aspects of their body, other than looks, such as its ability to demonstrate strength, to learn new movement, and to support us in daily activities (Holmqvist & Frisén, 2012; Wood-Barcalow et al., 2010).

Self-objectification pertains the adoption of sociocultural messages about appearance onto oneself and becoming preoccupied with of their body appearance and the view that their body parts can be controlled and altered to meet societal standards of beauty (Fredrickson & Roberts, 1997). A number of studies suggested that self-objectification can lead to negative emotional consequences such as increased body shame, appearance anxiety, depressed mood (i.e. McKinley & Hyde, 1996; Mercurio & Landry, 2008; Szymanski & Henning, 2007). Unsurprisingly, appreciating physical strength, health, coordination and competence help protecting individuals against adverted consequence of self-objectification. In contrast to those focusing on to appearance which sees body as object or “how do I look?” component of body image, body functionality views body as process or “what my body capable of”. According to Alleva et al. (2017), body functionality encompasses physical capability, internal process, bodily senses and perceptions, body language, self-care. It also plays important role in cultivating positive body image and reduce appearance concerns (Alleva et al., 2015). Prichard and Tiggemann (2008) found that functionality-related reasons for exercises were associated with lower body surveillance. By emphasising on body functionality over aesthetic quality, individuals may view their body as instrumental, active and dynamic and hence appreciating their bodies.

Hypothesis 3: Body Awareness and Positive Body Image

In contrast with findings from van Kolthoorn (2018) and Todd et al. (2019), the findings from the current study did not support that there is positive relationship between positive body image and body awareness. One explanation of this different might lie in nature of participants. First, the mean age is higher for participants in the current study (47.61 years) when compared to that of the participants in van Kolthoorn (2018) and Todd et al. (2019)’s study- 23.8 and 38.9 years respectively.

Second, participants in the current study were women who practiced yoga on a regular basis. However, it was unknown whether participants in van Kolthoorn (2018)'s and Todd et al. (2019)'s studies engaged in any form of physical activity or not. The differences in characteristics of participants might lead to different findings.

It was also possible that mindfulness might play an important role in the relationship between body awareness and positive body image. Body mindfulness pertains that the body is central in many mindfulness practices such as progressive muscle relaxation and yoga (Burg et al., 2017). One important component of mindfulness is being non-judgement (Kabat-Zinn, 2005). Non-judgement pertains letting go of any automatic thoughts of judgement that may arise in the mind with every experience. It is possible that during yoga practice practitioners may experience their body in a neutral non-judgement way and thus did not experience any positive or negative view of their body.

Another possibility was that there might not be association between body awareness and positive body image. Research investigations relevant to the topic remained very limited. So far there seemed to be only a small number of research (i.e. Todd et al., 2019; van Kolthoorn, 2018) that investigated the association between body awareness and positive body image and found significant positive relationships. Hence, the association between body awareness and positive body image remains open for further investigations.

Hypothesis 4: Self-objectification as a mediator

The current study hypothesised that yoga practice would offer the practitioners embodied experience that allowed them to appreciate and to become aware of their body and less frequently monitored their physical appearances. The results from Sobel test suggested that yoga practice is associated with higher positive

body image via reduced self-objectification but not via increased body awareness. As predicted body appreciation observed in this study was associated with the reduction in relative constant body monitoring and increased in relative state of mind and body integration and physical empowerment. Regardless of the fact that the Menzel and Levine (2011) conceptualised embodiment based on Western competitive athletes, the findings supported the predictions of embodiment model in yoga context in non-Western populations. In line with previous empirical research on the association between embodiment and positive body image (i.e. in the context of recreational belly dancing (Tiggemann et al., 2014), recreational burlesque dance (Evans, 2015), and yoga (Mahlo & Tiggemann, 2016), the current study also suggested that the relationship was mediated by lower self-objectification. Recreational belly dancing, yoga and recreational burlesques dance share similar features such as that they involve moving different parts of the body in novel ways in which requires both strength and flexibility and focused attention to the breathing. Such movements may encourage participants to see their body in a new light as capable and competence (e.g. Moe, 2012; Regehr, 2012; Scime & Cook-Cottone, 2008). Moreover, these activities are suitable for and welcome all ages, sizes and physiques therefore, creating diversity in participants.

The findings supported the literature on the influence of the frequency and duration of yoga practice on psychological variables such as self-compassion and intrinsic motivation and body image (e.g. Cox & McMahon, 2019; Cox et al., 2019). That is, it suggested that engagement in yoga for course of four months for the minimum of six hours per week may associate with positive body image and self-objectification via the pathway of embodiment model.

Hypothesis 5: Body awareness as a mediator

Contradictory to the hypothesis, Sobel test revealed that body awareness did not mediate the relationship between embodiment and positive body image. Apart from hypothesised association between body awareness and positive body image in the context of yoga, there was at least one unconsidered aspect of yoga participation that is mindfulness. Mindfulness, in Western conceptualisation, refers to focusing attention to present moment and experience including thoughts, bodily sensations, emotions in non-judgemental manner (Kabat-Zinn, 1990). Whereas, Buddhist conceptualised mindfulness as “the clear and single-minded awareness of what actually happens to us and in us at the successive moments of perception (Nyanaponika, 1983)”. In this sense, mindfulness emerges through a process of meditative practice which aims to create long-term spiritual development, to cultivate insight into the nature of reality and to liberate individuals from attachments and suffering. Nevertheless, the practice of mindfulness in modern days seems to have pragmatic goals such as to reduce maladaptive symptoms or improve daily function (Farb et al., 2015). Farb et al. (2015) further suggested that it may be possible that modern contemplation might not be sufficient to cultivate holistic contemplation of traditional mindfulness practice.

In a similar vein, originated from South Asia, yoga aims to transform consciousness through various forms of physical and mental practice techniques. Yogis would engage in rituals, life styles programs (e.g. consumption of food) and practices and observing effects it has on the consciousness, psychic power and well-being (Clark, 2018). Modern yoga practice is often practice in order to get fit or to master some asanas or yoga postures. Nevertheless, mindfulness is positively linked to body satisfaction and positive body image (e.g. Bush et al., 2014; Dijkstra & Barelds, 2011; Prowse et al., 2013). Cox and McMahon (2019) found that greater mindfulness

practice to be related to increased positive body image. Hölzel et al. (2011) proposed four components of the mechanism through which mindfulness works, namely- attention regulation, body awareness, emotion regulation and change in perspective on the self.

Regarding body awareness, Hölzel et al. (2011) suggested that in mindfulness practice involves paying attention to inner experience including sensory experience and breathing. When these component work together leading to the extinction and reconsolidation. Given that current study did not find significant positive relationship between body awareness and positive body image and despite previous findings that mindfulness and positive body image was positively associated, Hölzel et al. (2011)'s proposed mechanisms of mindfulness may shed some light to the current findings. According to Hölzel et al. (2011), it is possible that all four components of mindfulness mechanisms occurred and get activated in the practice of yoga. However, since the current study captured only one aspect of mindfulness mechanism (i.e. body awareness) and did not find significant relationship, it maybe that other aspects of mindfulness mechanism may also contribute to positive body image.

Nevertheless, there seemed to be only small amount of research that looked in to the association between positive body image and body awareness (i.e. Todd et al., 2019; van Kolthoorn, 2018), making association between body awareness and positive body image remains open for further investigations.

Another explanation of the findings might be that contemporary yoga is often taught within the context of fitness and exercise industry, and not as a cultural practice. As Jain (2015) put it “when we think of yoga today, most of us envision spandex-clad, perspiring, toned bodies brought together room filled with yoga mats and engaged in a fitness ritual set apart from day-to-day life” (p. 1). Moreover, Jain (2015) also suggested that modern yoga has been associated with health, physical

fitness and happiness. Given yoga is a holistic and spiritual practice, it is possible that, modern yoga practices may not be able to capture the essence of what traditional yoga has offered. As can be seen, the top reasons for yoga engagement was “to increase health and fitness”. This also suggested that participants in the current study did not focus on the body awareness aspects of the practice rather body fitness. And therefore, this might be why the current study did not find the association between body awareness and positive body image.

Contributions and strengths

This study extended and contributed to limited empirical research that was done on the topic of embodiment, self-objectification, body awareness and positive body image. Especially, this was among the first study examining the relationship between embodiment and body appreciation with self-objectification and body awareness as mediators that was done within Thai culture.

Given the severity and prevalence body dissatisfaction and the importance of protective factors, the study also highlighted embodiment as a variable worthy of consideration in body image research. For instance, yoga practice could be utilised as a part of psychological intervention that aims to target positive body image.

Limitations and future directions

The current study examined the mediating role of self-objectification and body awareness in the relationship between embodiment and positive body image in Thai female yoga practitioners. Although current study expanded previous literature on positive body image in several ways, there are several limitations in the study that is needed to be considered for future research.

First, all the current study relied on cross-sectional data and since it was impossible to draw any casual conclusion from the data. Future research could address this by utilising experimental research design or longitudinal study. Also, since the study relied on self-report measures, data observed in the study may susceptible from social desirability and depts and details of the data are limited, future research could employ quantitative research methods or diary studies.

It is noteworthy that majority of the participants in the current study were in their middle age (mean age 47.61 years) which is older than age range in majority of the studies on this topic (i.e. Avalos et al., 2005; Evans, 2015) which have targeted young adults. Temporarily closure of yoga studios to prevent the spread of Covid-19 limited diversity in participant characteristics especially in age. Interestingly, Tiggemann and Lynch (2001) found that although self-objectification, appearance anxiety and disordered eating symptomatology decrease as age increases, body dissatisfaction remains stable across age range. It seems to be that age range exerts some influence on variables related to body image (Tiggemann, 2004) thus generalising this result to younger age group (i.e. pre-teens or teens) must be done with cautions. Future research could address this by employing a younger group of participants who may be more susceptible to the negative influenced of body image.

Based on the results of the current study, embodiment, positive body image, and self-objectification appeared to be important variable to consider in future research along with some additional variables. To advance the knowledge on the topic of body image, future research could look at are self-compassion and mindfulness as there are evidence of possible links. And since most on the studies on the topic of body image is done on men, it would be interesting to study the mediational effect of body awareness and self-objectification in the relationship between embodiment and positive body image in the context of yoga practice in men.

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Appendix

จุฬาลงกรณ์มหาวิทยาลัย
CHULALONGKORN UNIVERSITY



Appendix A

IRB Approval Document

จุฬาลงกรณ์มหาวิทยาลัย
CHULALONGKORN UNIVERSITY

AF 02-12



คณะกรรมการพิจารณาจริยธรรมการวิจัยในคน กลุ่มสหสถาบัน ชุดที่ 1 จุฬาลงกรณ์มหาวิทยาลัย
254 อาคารจามจุรี 1 ชั้น 2 ถนนพญาไท เขตปทุมวัน กรุงเทพฯ 10330
โทรศัพท์: 0-2218-3202, 0-2218-3049 E-mail: eccu@chula.ac.th

COA No. 038/2563

ใบรับรองโครงการวิจัย

โครงการวิจัยที่ 247.1/62 : อธิพจน์ของการผสานกายและใจต่อความพึงพอใจในภาพลักษณ์ของผู้ฝึกปฏิบัติโยคะเพศหญิงโดยมีการประเมินตนเองเสมือนวัตถุและการตระหนักรู้ถึงร่างกายเป็นตัวแปรส่งผ่าน

ผู้วิจัยหลัก : นางสาวรณาด์ แซ่กิม

หน่วยงาน : คณะจิตวิทยา จุฬาลงกรณ์มหาวิทยาลัย

คณะกรรมการพิจารณาจริยธรรมการวิจัยในคน กลุ่มสหสถาบัน ชุดที่ 1 จุฬาลงกรณ์มหาวิทยาลัย ได้พิจารณา โดยใช้หลัก ของ Belmont Report 1979, Declaration of Helsinki 2013, Council for International Organizations of Medical Sciences (CIOM) 2016, มาตรฐานคณะกรรมการจริยธรรมการวิจัยในคน (มคคจ.) 2556, นโยบายแห่งชาติและแนวทางปฏิบัติการวิจัยในมนุษย์ 2558 อนุมัติให้ดำเนินการศึกษาวิจัยเรื่องดังกล่าวได้

ลงนาม.....
(รองศาสตราจารย์ นายแพทย์ปรีดา หัตถ์ประดิษฐ์)
ประธาน

ลงนาม.....
(รองศาสตราจารย์ ดร.นันทรี ชัยชนะวงศาโรจน์)
กรรมการและเลขานุการ

วันที่รับรอง : 27 มกราคม 2563

วันหมดอายุ : 26 มกราคม 2564

เอกสารที่คณะกรรมการรับรอง

- 1) โครงการวิจัย
- 2) เอกสารข้อมูลสำหรับผู้มีส่วนร่วมในการวิจัยและหนังสือแสดงความยินยอมของผู้มีส่วนร่วมในการวิจัย
- 3) ผู้วิจัย
- 4) แบบสอบถาม

เงื่อนไข

1. ข้าพเจ้ารับทราบว่าเป็นการวิจัยจริยธรรม หากดำเนินการเก็บข้อมูลการวิจัยก่อนได้รับการอนุมัติจากคณะกรรมการพิจารณาจริยธรรมการวิจัย
2. หากใบรับรองโครงการวิจัยหมดอายุ การดำเนินการวิจัยต้องยุติ เมื่อต้องการต่ออายุต้องขออนุมัติใหม่ล่วงหน้าไม่ต่ำกว่า 1 เดือน พร้อมส่งรายงานความก้าวหน้าการวิจัย
3. ต้องดำเนินการวิจัยตามที่ระบุไว้ในโครงการวิจัยอย่างเคร่งครัด
4. ใช้เอกสารข้อมูลสำหรับกลุ่มประชากรหรือผู้มีส่วนร่วมในการวิจัย โยนยอมของกลุ่มประชากรหรือผู้มีส่วนร่วมในการวิจัย และเอกสารเชิญเข้าร่วมวิจัย (ถ้ามี) เฉพาะที่ประทับตราคณะกรรมการเท่านั้น
5. หากเกิดเหตุการณ์ไม่พึงประสงค์ร้ายแรงในสถานที่เก็บข้อมูลที่ขออนุมัติจากคณะกรรมการ ต้องรายงานคณะกรรมการภายใน 5 วันทำการ
6. หากมีการเปลี่ยนแปลงการดำเนินการวิจัย ให้ส่งคณะกรรมการพิจารณารับรองก่อนดำเนินการ
7. โครงการวิจัยไม่เกิน 1 ปี ส่งแบบรายงานสิ้นสุดโครงการวิจัย (AF 02-14) และบทความผลการวิจัยภายใน 30 วัน เมื่อโครงการวิจัยเสร็จสิ้น สำหรับโครงการวิจัยที่เป็นวิทยานิพนธ์ให้ส่งบทความผลการวิจัย ภายใน 30 วัน เมื่อโครงการวิจัยเสร็จสิ้น



The Research Ethics Review Committee for Research Involving Human Research
Participants, Group I, Chulalongkorn University
Jamjuree 1 Building, 2nd Floor, Phyathai Rd., Patumwan district, Bangkok 10330, Thailand,
Tel: 0-2218-3202, 0-2218-3049 E-mail: eccu@chula.ac.th

AF 02-12

COA No. 038/2020

Certificate of Approval

Study Title No. 247.1/62 : INFLUENCE OF EMBODIMENT ON POSITIVE BODY IMAGE WITH
SELF-OBJECTIFICATION AND BODY AWARENESS AS MEDIATORS
OF FEMALE YOGA PRACTITIONERS

Principal Investigator : MISS WORAKARN SAEKIM

Place of Proposed Study/Institution : Faculty of Psychology,
Chulalongkorn University

The Research Ethics Review Committee for Research Involving Human Research
Participants, Health Sciences Group, Chulalongkorn University, Thailand, has approved constituted
in accordance with Belmont Report 1979, Declaration of Helsinki 2013, Council for International
Organizations of Medical Sciences (CIOM) 2016, Standards of Research Ethics Committee (SREC)
2013, and National Policy and guidelines for Human Research 2015.

Signature: *Pr. Sa. Tasanapradit*
(Associate Prof. Prida Tasanapradit, M.D.)
Chairman

Signature: *Nuntaree Chaichanawongsaroj*
(Associate Prof. Nuntaree Chaichanawongsaroj, Ph.D.)
Secretary

Date of Approval : 27 January 2020 Approval Expire date : 26 January 2021

The approval documents including:

- 1) Research proposal
- 2) Participant Information Sheet and Consent Form
- 3) Researcher
- 4) Questionnaires



Protocol No. **247.1/62**
Date of Approval **27 JAN 2020**
Approval Expire Date **26 JAN 2021**

The approved investigator must comply with the following conditions:

1. The research/project activities must end on the approval expired date of the Research Ethics Review Committee for Research Involving Human Research Participants, Health Sciences Group, Chulalongkorn University (RECCU). In case the research/project is unable to complete within that date, the project extension can be applied one month prior to the RECCU approval expired date.
2. Strictly conduct the research/project activities as written in the proposal.
3. Using only the documents that bearing the RECCU's seal of approval with the subjects/volunteers (including subject information sheet, consent form, invitation letter for project/research participation (if available)).
4. Report to the RECCU for any serious adverse events within 5 working days
5. Report to the RECCU for any change of the research/project activities prior to conduct the activities.
6. Final report (AF 02-14) and abstract is required for a one year (or less) research/project and report within 30 days after the completion of the research/project. For thesis, abstract is required and report within 30 days after the completion of the research/project.
7. Annual progress report is needed for a two-year (or more) research/project and submit the progress report before the expire date of certificate. After the completion of the research/project processes as No. 6.

เอกสารข้อมูลสำหรับผู้มีส่วนร่วมในการวิจัย/ผู้อยู่ในปกครองและหนังสือแสดงยินยอมเข้าร่วมการวิจัย
ชื่อโครงการวิจัย อิทธิพลของการผสมผสานกายและใจต่อความพึงพอใจในภาพลักษณ์ของผู้ฝึกปฏิบัติโยคะเพช
หญิงโดยมีการประเมินตนเองเสมือนวัตถุและการตระหนักรู้ถึงร่างกายเป็นตัวแปรส่งผ่าน
ชื่อผู้วิจัย วรกานต์ แซ่กิม ตำแหน่ง (นิสิตระดับ) นิสิตมหาบัณฑิต สาขาวิชาจิตวิทยาการ
ปรึกษา คณะจิตวิทยา จุฬาลงกรณ์มหาวิทยาลัย

สถานที่ติดต่อผู้วิจัย (ที่ทำงาน) คณะจิตวิทยา จุฬาลงกรณ์มหาวิทยาลัย ชั้น 7 อาคารบรมราชชนนีศรี
ศดพรพรช ๑.พระราม 1 ปทุมวัน กรุงเทพฯ 10330 โทร 0-2218-1197 หรือ 0-2218-1184
โทรศัพท์มือถือ 0870779271 E-mail : Worakarn_saekim@hotmail.com

ผู้วิจัยมีความยินดีขอเชิญท่านเข้าร่วมในการวิจัย ก่อนที่ท่านจะตัดสินใจเข้าร่วมในการวิจัย มีความจำเป็นที่
ท่านควรทำความเข้าใจว่างานวิจัยนี้ทำเพราะเหตุใด และเกี่ยวข้องกับอะไร ขอให้ท่านกรุณาใช้เวลาในการ
อ่านข้อมูลต่อไปนี้อย่างละเอียดรอบคอบ และสอบถามข้อมูลเพิ่มเติมหรือข้อมูลที่ไมชัดเจนได้ตลอดเวลา

1. โครงการนี้มีวัตถุประสงค์เพื่อศึกษาเพื่อศึกษาความสัมพันธ์/ความเกี่ยวข้องระหว่าง การรับรู้ตนเอง
ในด้านลบ การรับรู้ภาพลักษณ์เกี่ยวกับตนเอง การรับรู้เป็นหนึ่งเดียวระหว่างกายและใจ (embodiment)
ในผู้ฝึกปฏิบัติโยคะเพชหญิง
2. ผู้เข้าร่วมงานวิจัยได้แก่ผู้ฝึกปฏิบัติโยคะเพชหญิง จำนวน 210 คน โดยผู้วิจัยจะทำการติดต่อไปยัง
เจ้าหน้าที่โรงเรียนสอนโยคะจำนวน 3 แห่ง ได้แก่ yoga 101 Gateway Ekkamai Wish Yoga
Salaya และ Yoga House The Paseo Park Kanchanapisek เพื่อประชาสัมพันธ์โครงการวิจัย
ผู้เข้าร่วมวิจัยมีคุณสมบัติตามเกณฑ์คัดเลือก ได้แก่ (1) เป็นผู้ที่มียุมากกว่า 18 ปี (2) มีความสามารถ
ในการอ่านและเข้าใจภาษาไทย และมีความสมัครใจเข้าร่วมการวิจัย (3) เป็นผู้ฝึกปฏิบัติโยคะ (ไม่
จำกัดประเภท) เป็นประจำอย่างน้อยสัปดาห์ละ 2 ครั้ง ครั้งละอย่างน้อย 60 นาที (4) ฝึกโยคะตาม
เกณฑ์ดังกล่าวมาแล้วไม่ว่ากว่าระยะเวลา 4 เดือน มีเกณฑ์คัดออกคือผู้ที่รายงานว่ามีปัญหา
สุขภาพจิตหรือจิตเวชและยังอยู่ในระยะการบำบัดรักษาด้วยโรคทางจิตเวช
3. วิธีการดำเนินงานวิจัย ผู้วิจัยทำการเก็บรวบรวมข้อมูลด้วยตัวเอง โดยมีรายละเอียดดังต่อไปนี้
 - 3.1 ผู้วิจัยได้รับอนุญาตจากเจ้าหน้าที่โรงเรียนสอนโยคะ เรียบร้อยแล้วในการเข้ามาประชาสัมพันธ์
โครงการวิจัย ท่านที่สนใจสามารถสแกน QR code ที่จะนำไปสู่รายละเอียดต่างๆที่เกี่ยวข้องกับ
โครงการวิจัยได้
 - 3.2 ผู้เข้าร่วมงานวิจัย สามารถเข้าร่วมการวิจัยผ่านแบบสอบถามออนไลน์ ได้ในสถานที่และเวลาที่
สะดวกตามอัธยาศัย โดยชุดแบบสอบถามที่ประกอบไปด้วยแบบสอบถามแบบสอบถามข้อมูล
ทั่วไป แบบทดสอบการผสมผสานกายและใจ แบบทดสอบความพึงพอใจในภาพลักษณ์ แบบทดสอบ
การประเมินตนเองเสมือนวัตถุ และแบบทดสอบการตระหนักรู้ถึงร่างกาย โดยทั้งหมดจะใช้เวลาใน
การตอบประมาณ 15-20 นาที


 247-1/62
 วันที่รับรอง 27 มี.ค. 2563
 26 มี.ค. 2564

AF 04-07

- 3.3 หลังจากการตอบผู้วิจัยขอข้อมูลผู้เข้าร่วมงานวิจัยและได้รับการยืนยันว่าคำตอบจะถูกเก็บเป็นความลับ ทั้งนี้ข้อมูลจะถูกบันทึกลงในคอมพิวเตอร์ที่มีรหัสผ่านเพื่อป้องกันการเผยแพร่ข้อมูล
4. แบบสอบถามที่ท่านทำเสร็จเรียบร้อยแล้ว ผู้วิจัยจะนำ ข้อมูลเข้าคอมพิวเตอร์เพื่อแปลผลข้อมูล โดยผู้วิจัยสามารถเข้าถึงข้อมูลได้เพียงผู้เดียว การนำเสนอ ผลงานวิจัยจะนำเสนอข้อมูลในภาพรวม ซึ่งไม่มีข้อมูลใดที่สามารถระบุไปถึงตัวท่านได้ และเมื่อเสร็จสิ้นงานวิจัยแล้ว ข้อมูลจะถูกทำลายทิ้งทันที
5. ขณะตอบแบบสอบถาม ท่านอาจจะเกิดความรู้สึกไม่สบายใจหรือไม่สะดวกใจ เพราะเป็นการถามถึงเรื่องราวส่วนตัวที่ท่านอาจจะเคยรู้สึกไม่สบายใจในอดีต ในกรณีที่ผู้วิจัยสังเกตพบว่าท่านรู้สึกไม่สบายใจ หรือเมื่อสอบถามแล้วทราบว่าท่านรู้สึกไม่สบายใจขณะตอบแบบสอบถาม ผู้วิจัยจะได้ยุติการตอบ แบบสอบถามทันที เนื่องจากการเข้าร่วมในการวิจัยของท่านเป็นโดยสมัครใจ และสามารถปฏิเสธที่จะเข้าร่วมหรือถอนตัวจากการวิจัยได้ทุกขณะ โดยการปฏิเสธที่จะเข้าร่วมหรือถอนตัว ผู้เข้าร่วมการวิจัยสามารถทำได้โดยไม่ต้องให้เหตุผลและไม่สูญเสียประโยชน์ที่พึงได้รับ และสามารถติดต่อผู้วิจัยเพื่อทำการพูดคุยเพื่อให้ท่านรู้สึกผ่อนคลาย รวมทั้งนัดหมายการเข้าร่วมวิจัยครั้งใหม่ หากท่านยังประสงค์จะเข้าร่วมโครงการวิจัย หากว่าท่านมีความไม่สบายใจระดับที่มากเกินไป ผู้วิจัยจะได้ประสานให้ท่าน ได้รับการช่วยเหลือในขั้นต่อไปจากนักวิชาชีพทางสุขภาพต่อไป เช่นที่ศูนย์สุขภาพทางจิต คณะจิตวิทยา
6. ประโยชน์ในการเข้าร่วมการวิจัยและของงานวิจัย เป็นไปดังต่อไปนี้ การเข้าร่วมในการวิจัยในครั้งนี้ไม่มีค่าตอบแทน อย่างไรก็ตามผู้วิจัยยินดีที่จะส่งผลการตอบแบบสอบถามพร้อมการแปลผลตามอีเมลที่ท่านได้ให้ไว้ เพื่อเป็นการขอบคุณที่ท่านได้ร่วมการวิจัยในครั้งนี้
7. ผู้วิจัยไม่มีสิ่งของมอบให้นอกจากค่าขอบคุณที่ท่านสละเวลามาร่วมงานวิจัย และไม่มีค่าเสียเวลาในการเข้าร่วมงานวิจัยครั้งนี้
8. เนื่องจากการเข้าร่วมในการวิจัยของท่านเป็นโดยสมัครใจ และสามารถปฏิเสธที่จะเข้าร่วมหรือถอนตัวจากการวิจัยได้ทุกขณะ โดยการปฏิเสธที่จะเข้าร่วมหรือถอนตัว ผู้เข้าร่วมการวิจัยสามารถทำได้โดยไม่ต้องให้เหตุผลและไม่สูญเสียประโยชน์ที่พึงได้รับ
9. หากท่านมีข้อสงสัยให้สอบถามเพิ่มเติมได้โดยสามารถติดต่อผู้วิจัยได้ตลอดเวลาตามสถานที่และหมายเลขโทรศัพท์ที่ระบุไว้ข้างต้น และหากผู้วิจัยมีข้อมูลเพิ่มเติมที่เป็นประโยชน์หรือโทษเกี่ยวกับการวิจัย ผู้วิจัยจะแจ้งให้ท่านทราบอย่างรวดเร็ว
10. หากได้รับการปฏิบัติไม่ตรงตามข้อมูลดังกล่าวสามารถร้องเรียนได้ที่ คณะกรรมการพิจารณาจริยธรรมการวิจัยในคน กลุ่มสหสถาบัน ชุดที่ 1 จุฬาลงกรณ์มหาวิทยาลัย 254 อาคารจามจุรี 1 ชั้น 2 ถนนพญาไท เขตปทุมวัน กรุงเทพมหานคร 10330 โทรศัพท์/โทรสาร 0-2218-3202, 0-2218-3049 E-mail: eccu@chula.ac.th

เลขที่โครงการวิจัย 247.1/62
วันที่รับรอง 27 มี.ค. 2563
วันหมดอายุ 26 มี.ค. 2564





บันทึกข้อความ



ส่วนงาน คณะกรรมการพิจารณาจริยธรรมการวิจัยในคน กลุ่มสถาบัน ชุดที่ 1 โทร.0-2218-3049
 ที่ จว. 056./2563 วันที่ 4 มีนาคม 2563
 เรื่อง แจ้งผลการอนุมัติแก้ไขเพิ่มเติมโครงการวิจัย

เรียน คณบดีคณะจิตวิทยา

สิ่งที่ส่งมาด้วย 1.บันทึกแจ้งผลการอนุมัติแก้ไขเพิ่มเติมโครงการวิจัย
 2. แบบสอบถาม

ตามที่ นางสาววรกานต์ แซ่กิม นิสิตระดับมหาบัณฑิต คณะจิตวิทยา จุฬาลงกรณ์มหาวิทยาลัยได้เสนอโครงการวิจัยที่ 247.1/62 เรื่อง อิทธิพลของการประสานกายและใจต่อความพึงพอใจของผู้ฝึกปฏิบัติโยคะเพศหญิงโดยมีการประเมินตนเองเสมือนวัตถุและการตระหนักรู้ถึงร่างกายเป็นตัวแปรส่งผ่าน (INFLUENCE OF EMBODIMENT ON POSITIVE BODY IMAGE WITH SELF-OBJECTIFICATION AND BODY AWARENESS AS MEDIATORS OF FEMALE YOGA PRACTITIONERS) เพื่อให้กรรมการผู้ทบทวนหลักพิจารณาการแก้ไขเพิ่มเติมโครงการวิจัย ความละเอียดแจ้งแล้วนั้น

การนี้ กรรมการผู้ทบทวนหลัก ได้เห็นสมควรอนุมัติการแก้ไขเพิ่มเติมโครงการวิจัยเมื่อวันที่ 25 กุมภาพันธ์ 2563

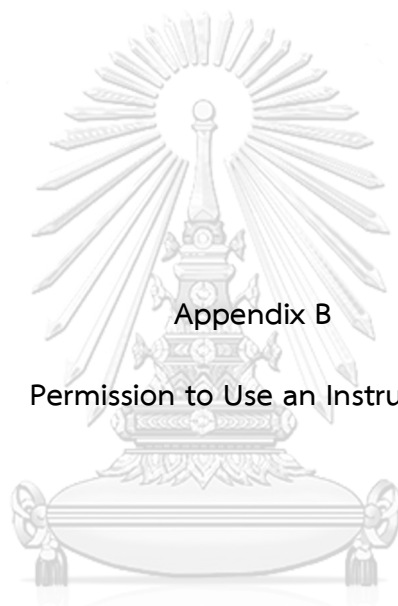
จึงเรียนมาเพื่อโปรดทราบ

พิมพ์ รัตนานันท์

(รองศาสตราจารย์ ดร.นันท์ ชัยชนะวงศาโรจน์)
 เลขาธิการคณะกรรมการ
 พิจารณาจริยธรรมการวิจัยในคน
 กลุ่มสถาบัน ชุดที่ 1 จุฬาลงกรณ์มหาวิทยาลัย

เรียน ผอ.ฝ่ายวิชาการ
 จึงเรียนมาเพื่อโปรด
 ทราบ
 ○ พิจารณา
 ลงชื่อ *อัคร*

เรียน *คุณอัคร*
 เพื่อโปรดแจ้ง *(นิต)* อาจารย์
Wong Uong
 (น.ส.เวณิกา บารสิน)
 ผู้อำนวยการฝ่ายวิชาการ
 - 6 มี.ค. 2563



Appendix B

Permission to Use an Instrument

จุฬาลงกรณ์มหาวิทยาลัย
CHULALONGKORN UNIVERSITY



สัญญาขอใช้มาตรวัดทางจิตวิทยา

คณะจิตวิทยา จุฬาลงกรณ์มหาวิทยาลัย ประจำปีงบประมาณ พ.ศ.

สัญญาฉบับนี้ทำขึ้น ณ คณะจิตวิทยา จุฬาลงกรณ์มหาวิทยาลัย ตั้งอยู่ที่อาคารบรมราชชนนีศรีศศพรฯ ชั้น 7 ถนนพญาไท แขวงวังใหม่ เขตปทุมวัน กรุงเทพมหานคร เมื่อวันที่..... เดือน..... พ.ศ. ระหว่าง คณะจิตวิทยา จุฬาลงกรณ์มหาวิทยาลัย โดย ผู้ช่วยศาสตราจารย์ ดร.พรณระพี สุทธิวรรณ ตำแหน่ง คณบดีคณะจิตวิทยา จุฬาลงกรณ์มหาวิทยาลัย ซึ่งต่อไปในสัญญาฉบับนี้ จะเรียกว่า "ผู้อนุมัติให้ใช้มาตรวัด" ฝ่ายหนึ่งกับ (นาย/นาง/นางสาว) วรกานต์ แก้วลิ้น เลขประจำตัวนิสิต ๕๐๓๗ ๕๒๑๓๘ ระดับปริญญา โท คณะ จิตวิทยา มหาวิทยาลัย จุฬาลงกรณ์มหาวิทยาลัย อาจารย์ที่ปรึกษา ดร. สมบุญ จงุเตชะวณิช เข้าศึกษาเมื่อปีการศึกษา สาขาวิชา จิตวิทยาพัฒนาการ เลขประจำตัวประจำตัวประชาชน ๗๐๓๓ ๐๗๗๖ ๘๑ ที่อยู่ปัจจุบัน ร.๑/๑ หมู่ ๑ ถนน นพรัตนราชธานี ๒ แขวง/ตำบล ทวีวัฒนา เขต/อำเภอ ทวีวัฒนา จังหวัด กรุงเทพฯ รหัสไปรษณีย์ ๑๐๑๗๐ หมายเลขโทรศัพท์ ๐๖๖-๐๖๖ ๙๕๖๗ ซึ่งต่อไปในสัญญานี้ จะเรียกว่า "ผู้ขอใช้มาตรวัดทางจิตวิทยา" อีกฝ่ายหนึ่ง มีความประสงค์จะขอใช้มาตรวัด ชื่อมาตรวัด Objective Body Consciousness Scale ชื่อผู้พัฒนามาตรวัด นางสาวปวีณา วัฒนวิทย์ จากวิทยานิพนธ์/งานวิจัยเรื่อง ผลของกิจกรรมพัฒนาเจริญสติภาวนาแบบปัญญาประดิษฐ์ต่อความวิตกกังวลในเด็กกลุ่มอาการออทิซึม การประเมินตนเองเรื่อง วัตถุ และ การแสดงออกทางสังคมของเด็กออทิซึมในวัย ๖-๗ ปี ชื่ออาจารย์ที่ปรึกษาของผู้พัฒนามาตรวัด (ในกรณีที่มาจากวิทยานิพนธ์ โปรดระบุชื่ออาจารย์ที่ปรึกษาวิทยานิพนธ์ของผู้พัฒนามาตรวัด) ผศ.ดร. กฤษณา นีธิวัฒน์ วัฒนวิทย์ ปี พ.ศ. ๒๕๕๖ วัตถุประสงค์ของการใช้งาน โครงการทางจิตวิทยา การวิจัย วิทยานิพนธ์ การเรียนการสอน อื่น ๆ โปรดระบุ

ผู้ขอใช้มาตรวัดทางจิตวิทยายินยอมตามข้อตกลง ดังนี้

1. มาตรวัดทางจิตวิทยาเป็นลิขสิทธิ์ของคณะจิตวิทยา จุฬาลงกรณ์มหาวิทยาลัย
2. ผู้ขอใช้มาตรวัดทางจิตวิทยาได้รับต้นฉบับและ/หรือไฟล์ต้นฉบับของมาตรวัดและวิธีคิดคะแนน และยินดีปฏิบัติตาม

ข้อตกลงในสัญญา ดังนี้

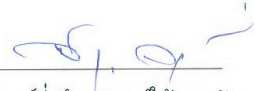
- 2.1 ผู้ขอใช้มาตรวัดทางจิตวิทยาจะต้องนำมาตรวัดทางจิตวิทยานี้ไปใช้เพื่อประโยชน์ในการศึกษาวิจัยเท่านั้น
- 2.2 การอนุญาตให้ใช้มาตรวัดอนุญาตเฉพาะครั้งนี้นั้นเท่านั้นที่ขอมา

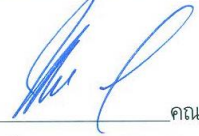
- 2.3 ผู้ขอใช้มาตรวัดทางจิตวิทยาจะไม่เปิดเผยหรือนำมาตรวัดทางจิตวิทยานี้ไปใช้ประโยชน์ต่อ ไม่ว่าจะนำไปใช้ประโยชน์ทางตรงหรือทางอ้อม เพื่อประโยชน์ของตนเองหรือผู้อื่น นำไปใช้ในเชิงพาณิชย์ หรือนำไปใช้เพื่อการอื่นใด ซึ่งข้อมูลหรือเอกสารใดๆ ไม่ว่าจะเป็นบันทึกหรือจัดเก็บในรูปแบบใด
- 2.4 ผู้ขอใช้มาตรวัดทางจิตวิทยาจะต้องระบุนายการอ้างอิงของมาตรวัดนี้ที่ได้รับอนุญาตจากคณะจิตวิทยาให้ถูกต้องในรายงานการวิจัยและ/หรือวิทยานิพนธ์ ตลอดจนการตีพิมพ์ผลงานลงในเอกสารใดๆ ที่นำมามาตรวัดนี้ไปใช้ และส่งสำเนาหรือไฟล์ .pdf มาทางอีเมล โดยแจ้งให้ศูนย์ประเมินทางจิตวิทยา คณะจิตวิทยา จุฬาลงกรณ์มหาวิทยาลัย ทราบเป็นลายลักษณ์อักษรทุกครั้ง
- 2.5 หลังจากนำมามาตรวัดนี้ไปใช้ในการเก็บข้อมูลและรวบรวมข้อมูลสำหรับวิทยานิพนธ์และ/หรืองานวิจัยในครั้งนั้นเสร็จสิ้นแล้ว เพื่อให้คณะจิตวิทยามีข้อมูลเกี่ยวกับมาตรวัดที่นำไปใช้และไว้ใช้ประโยชน์ในการศึกษามาตรวัดนี้ต่อไป ผู้ขอใช้มาตรวัดทางจิตวิทยาจะต้องส่งรายงาน 1 เล่ม ในรูปแบบของไฟล์ word และรูปเล่ม 1 ฉบับ ที่ศูนย์ประเมินทางจิตวิทยา ประกอบด้วย
- 2.5.1 ข้อมูลพื้นฐานของกลุ่มตัวอย่างที่ได้นำมามาตรวัดนี้ไปใช้
 - 2.5.2 การหาค่าคุณภาพของเครื่องมือ ความเที่ยงและความตรง (หากมี)
- 2.6 การอ้างอิงมาตรวัดทางจิตวิทยานี้ในเล่ม ส่วนของภาคผนวก ไม่อนุญาตให้ผู้ขอใช้มาตรวัดทางจิตวิทยานำมาตรวัดฉบับเต็มไปใส่ในเล่มวิทยานิพนธ์และ/หรืองานวิจัย อนุญาตให้ใส่เพียงตัวอย่างเป็นข้อ ๆ ด้านละไม่เกิน 3 ข้อ
3. การระงับการขอใช้มาตรวัดทางจิตวิทยา จะระงับเมื่อ
- 3.1 ผู้ขอใช้มาตรวัดทางจิตวิทยาไม่ปฏิบัติตามข้อตกลงในสัญญาฉบับนี้ ตามข้อ 1- ข้อ 3 โดยไม่มีเหตุอันสมควร และไม่ได้แจ้งให้ศูนย์ประเมินทางจิตวิทยา คณะจิตวิทยา จุฬาลงกรณ์มหาวิทยาลัย ทราบเป็นลายลักษณ์อักษร
 - 3.2 คณะกรรมการบริหารศูนย์ประเมินทางจิตวิทยาพิจารณาเห็นสมควรให้ระงับ
4. คณะจะไม่รับผิดชอบการละเมิดลิขสิทธิ์ทางปัญญา และคณะจะดำเนินการตามกฎหมายต่อไปจนถึงที่สุด

สัญญาฉบับนี้ทำขึ้นเป็น 3 ฉบับ มีข้อความตรงกันทุกประการ ต้นฉบับเก็บที่ผู้ขอใช้มาตราวัดทางจิตวิทยา คู่ฉบับ 1 ฉบับ เก็บที่ศูนย์ประเมินทางจิตวิทยา คู่ฉบับอีก 1 ฉบับ ให้อาจารย์ที่ปรึกษาของนิสิต/นักศึกษา

ข้าพเจ้าได้รับทราบข้อความข้างต้นโดยตลอดแล้ว และยินดีจะปฏิบัติตามทุกประการ หากข้าพเจ้าไม่ปฏิบัติตามข้อตกลงที่ให้ไว้ ข้าพเจ้ายินดีให้คณะจิตวิทยาดำเนินการระงับการอนุญาตให้ใช้มาตราวัดทางจิตวิทยาได้

ลงนาม นิตนธ์ เก่ง ผู้ขอใช้มาตราวัด
(...วิภาณต์ เก่ง...)
วันที่ 19 เดือน พฤศจิกายน พ.ศ. 2561

ลงนาม  อาจารย์ที่ปรึกษาของผู้ใช้มาตราวัด
(...ดร. พงษ์ธร สุทธิวรรณ...)
วันที่ 19 เดือน พฤศจิกายน พ.ศ. 2561
(กรณีนำไปใช้ในวิทยานิพนธ์)

ลงนาม  คณบดี
(ผู้ช่วยศาสตราจารย์ ดร. พงษ์ธร สุทธิวรรณ)
วันที่ เดือน 19 พ.ย. 2562 พ.ศ.



Appendix C

Instruments development

จุฬาลงกรณ์มหาวิทยาลัย
CHULALONGKORN UNIVERSITY

Table 12

Physical Body Experiences Questionnaires and its psychometric properties

Items	Pilot study (n = 36)		The study (n = 188)	
	Discrimination	CITC	Discriminant	CITC
1	✓	.485	✓	.214
2	✓	.354	✓	.218
3	✓	.628	✓	.276
4	✓	.727	✓	.577
5	✓	.712	✓	.533
6	✓	.496	✓	.663
7	✓	.675	✓	.700
8	✓	.548	✓	.655
9	✓	.533	✓	.684
10	✓	.741	✓	.698
11	✓	.740	✓	.622
12	✓	.792	✓	.708
13	✓	.582	✓	.643
14	✓	.388	✓	.662
15	✓	.444	✓	.618
16	✓	.016	✓	.085
17	✓	.391	✓	.627
18	✓	.331	✓	.653
α		.94		.87

Table 13

BAS-2 Body Appreciation Scale-2 and its psychometric properties

Items	Pilot study (n = 36)		The study (n = 188)	
	Discrimination	CITC	Discriminant	CITC
1	✓	.687	✓	.578
2	✓	.853	✓	.730
3	✓	.746	✓	.558
4	✓	.926	✓	.709
5	✓	.305	✓	.563
6	✓	.779	✓	.772
7	✓	.752	✓	.695
8	✓	.844	✓	.676
9	✓	.868	✓	.729
10	✓	.746	✓	.636
α		.94		.91

Table 14

Self-Objectification subscale from the Objectified Body Consciousness Scales and its psychometric properties

Items	Pilot study (n = 36)		The study (n = 188)	
	Discrimination	CITC	Discriminant	CITC
1	✓	-.005	✓	.218
2	✓	.300	✓	.373
3	✓	.609	✓	.373
4	✓	.556	✓	.470
5	✓	.407	✓	.255
6	✓	.395	✓	.256
7	✓	.761	✓	.371
8	✓	.529	✓	.461
α		.74		.65

Table 15

Body Awareness subscale of the Scale of Body Connection and its psychometric properties

Items	Pilot study (n = 36)		The study (n = 188)	
	Discrimination	CITC	Discriminant	CITC
1	✓	.521	✓	.563
2	✓	.168	✓	.541
3	✓	.335	✓	.568
4	✓	.563	✓	.571
5	✓	.568	✓	.358
6	✓	.669	✓	.391
7	✓	.696	✓	.456
8	✓	.735	✓	.586
9	✓	.246	✓	.629
10	✓	.249	✓	.483
11	✓	.586	✓	.575
12	✓	.611	✓	.488
α		.83		.85



Appendix D

Instruments

จุฬาลงกรณ์มหาวิทยาลัย
CHULALONGKORN UNIVERSITY

ข้อคำถาม ข้อมูลส่วนบุคคล

คำชี้แจง กรุณาทำเครื่องหมายและกรอกข้อมูลในช่องว่างที่ตรงกับตัวท่านมากที่สุด

เพศ

ชาย

หญิง

อายุ

ต่ำกว่า18ปี

18-30 ปี

21-30 ปี

31-40 ปี

41-50 ปี

51-60 ปี

61 ปีขึ้นไป

ท่านไม่เคยได้รับการวินิจฉัยโรคทางจิตเวช ไม่ได้อยู่ระหว่างการรับประทานยาเพื่อรักษาอาการจากโรคทางจิตเวช หรือไม่ได้รับการปรึกษาเชิงจิตวิทยาหรือจิตบำบัดรักษา

ใช่

ไม่ใช่



เลขที่โครงการวิจัย 247.1/62
วันที่รับรอง 27 ม.ค. 2563
วันหมดอายุ 26 ม.ค. 2564

ข้อคำถาม ข้อมูลเกี่ยวกับการฝึกโยคะ

ในช่วง 4 เดือนที่ผ่านมา ท่านฝึกโยคะโดยเฉลี่ยกี่ครั้งต่อสัปดาห์

- ไม่เคยเลย
- 1 ครั้ง
- 2 ครั้ง
- 3 ครั้ง
- 4 ครั้งขึ้นไป

รวมระยะเวลาโดยประมาณต่ออาทิตย์ที่ท่านฝึกโยคะ

- น้อยกว่า 2 ชั่วโมง
- 2 ชั่วโมงขึ้นไป- 3 ชั่วโมง
- 3 ชั่วโมงขึ้นไป- 4 ชั่วโมง
- 4 ชั่วโมงขึ้นไป



เลขที่โครงการวิจัย..... ๑๔๗. 1/๖๒
วันที่รับรอง..... 27 มี.ค. ๒๕๖๓
วันหมดอายุ..... 26 มี.ค. 2564

ท่านฝึกโยคะรูปแบบใด

Led Class หมายถึง การฝึกที่มีครูนำในแต่ละท่า และSequence (หรือชุดท่า) ของการฝึกส่วนมากขึ้นอยู่กับครูผู้สอน มีเวลาเริ่มต้นและจบที่แน่นอน

Self-Practice หมายถึงการฝึกที่ผู้ฝึกทำตามSequence(หรือชุดท่า) ที่แต่ละชุดท่าที่เลือกฝึกนั้นมีความยาวสั้นต่างกันด้วยตัวเอง ตามจังหวะของผู้ฝึก ทำให้ไม่มีเวลาที่ฝึกจบที่แน่นอน นอกจากนี้ผู้ฝึกสามารถฝึกด้วยตนเองแต่เพียงผู้เดียว หรือภายใต้การดูแลของครูได้

- Led Class
- Self-practice (เช่น Mysore)

- Led Class
- Self-practice (เช่น Mysore)
- ทั้งสองแบบ
- ไม่แน่ใจ

ข้อคำถาม เหตุผลในการฝึกโยคะ (Mahlo & Tiggemann, 2016).

คำชี้แจง

โปรดอ่านข้อความต่อไปนี้และเลือกข้อความที่ตรงกับเหตุผลในการฝึกโยคะของท่าน โดยการทำเครื่องหมายในกรอบสี่เหลี่ยม (ท่านสามารถเลือกได้มากกว่า 1 เหตุผล)

- เพื่อส่งเสริมสุขภาพและความแข็งแรงของร่างกาย
- เพื่อเพิ่มความยืดหยุ่นของกล้ามเนื้อ
- เพื่อลดความเครียดและความวิตกกังวล
- เพื่อเหตุผลทางสุขภาพหรือทางการแพทย์ที่เฉพาะเจาะจง
- เพื่อการพัฒนาตนเอง
- เพื่อการพัฒนาทางจิตวิญญาณ
- เพื่อพัฒนาภาพลักษณ์ทางกาย
- เพื่อลดน้ำหนัก
- เพื่อความเพลิดเพลิน



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Body Appreciation Scale-2

ข้อคำถาม ความพึงพอใจในภาพลักษณ์

ความพึงพอใจในภาพลักษณ์ หมายถึง ความรู้สึกที่มีต่อรูปร่างลักษณะภายนอกของตนเอง

คำชี้แจง

คำถามต่อไปนี้เป็นคำถามเกี่ยวกับความคิดหรือความรู้สึกที่ท่านมีต่อตนเอง

กรุณาอ่านข้อความในแบบสอบถามทีละข้อ แล้วพิจารณาเลือกคำตอบที่ตรงกับความรู้สึกของท่านมากที่สุด

โดยไม่มีคำตอบที่ถูกต้องหรือผิด คำตอบที่ดีที่สุดคือข้อที่ตรงกับความคิดของท่านมากที่สุด

ข้อคำถาม	ไม่เคย	แทบไม่เคย	บางครั้ง	บ่อย	ประจำ
1.ฉันเคารพในร่างกายของฉัน	1	2	3	4	5
2.ฉันรู้สึกดีกับร่างกายของฉัน	1	2	3	4	5
3.ฉันรู้สึกว่าร่างกายฉันก็มีสิ่งดีไม่มากนัก	1	2	3	4	5
4.ฉันมีทัศนคติที่ดีต่อร่างกายของฉัน	1	2	3	4	5
5.ฉันทำตามความต้องการของร่างกายฉัน	1	2	3	4	5
6.ฉันรู้สึกมีชีวิตชีวาในร่างกายนี้	1	2	3	4	5
7. _____	1	2	3	4	5
8. _____	1	2	3	4	5
9. _____	1	2	3	4	5
10. _____	1	2	3	4	5



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Physical Body Experiences Questionnaires

ข้อคำถาม อิทธิพลของการผสานกายและใจ

อิทธิพลของการผสานกายและใจ หมายถึง ระดับของการรับรู้ในการมีอยู่ของร่างกาย และรับรู้อารมณ์ความรู้สึกของตนเองที่มีต่อร่างกายนี้

คำชี้แจง

คำถามต่อไปนี้เป็นคำถามเกี่ยวกับความคิดหรือความรู้สึกที่ท่านมีต่อตนเอง

กรุณาอ่านข้อความในแบบสอบถามทีละข้อ แล้วพิจารณาเลือกคำตอบที่ตรงกับการรับรู้ของท่านมากที่สุด โดยไม่มีคำตอบที่ถูกต้องหรือผิด คำตอบที่ดีที่สุดคือข้อที่ตรงกับความคิดของท่านมากที่สุด

ข้อคำถาม	ไม่ตรงกับฉันอย่างยิ่ง	ไม่ตรงกับฉัน	ไม่ค่อยตรงกับฉัน	กลางๆ	ตรงกับฉันเล็กน้อย	ตรงกับฉัน	ตรงกับฉันอย่างยิ่ง
1. ฉันรู้สึกอับอายในร่างกายของฉัน	1	2	3	4	5	6	7
2. ฉันเคารพในข้อจำกัดที่ร่างกายฉันมี	1	2	3	4	5	6	7
3. ฉันตระหนักถึงข้อจำกัดที่ร่างกายฉันมี	1	2	3	4	5	6	7
4. ฉันรู้สึกว่าร่างกายฉันสามารถตอบสนองต่อความท้าทายทางร่างกายได้	1	2	3	4	5	6	7
5. การพบกับความท้าทายทางร่างกายช่วยให้ฉันรู้สึกว่าฉันประสบความสำเร็จ	1	2	3	4	5	6	7
6. [Redacted]	1	2	3	4	5	6	7
7. [Redacted]	1	2	3	4	5	6	7



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8.	1	2	3	4	5	6	7
9.	1	2	3	4	5	6	7
10.	1	2	3	4	5	6	7
11.	1	2	3	4	5	6	7
12.	1	2	3	4	5	6	7
13.	1	2	3	4	5	6	7
14.	1	2	3	4	5	6	7
15.	1	2	3	4	5	6	7
16.	1	2	3	4	5	6	7
17.	1	2	3	4	5	6	7
18.	1	2	3	4	5	6	7



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The Self-Objectification Subscale

ข้อคำถาม การประเมินตนเองเหมือนวัตถุ

การประเมินตนเองเหมือนวัตถุ หมายถึง ลักษณะและระดับการให้ความสำคัญต่อรูปร่างของตนเอง

คำชี้แจง

คำถามต่อไปนี้เป็นคำถามเกี่ยวกับความคิดหรือความรู้สึกที่ท่านมีต่อตนเอง

กรุณาอ่านข้อความในแบบสอบถามทีละข้อ แล้วพิจารณาเลือกคำตอบที่ตรงกับความรู้สึกของท่านมากที่สุด โดยไม่มีคำตอบที่ถูกหรือผิด คำตอบที่ดีที่สุดคือข้อที่ตรงกับความคิดของท่านมากที่สุด

ข้อคำถาม	ไม่เห็นด้วยที่สุด	ไม่เห็นด้วย	ไม่เห็นด้วยบ้าง	เห็นด้วยบ้าง	เห็นด้วย	เห็นด้วยที่สุด
1.ฉันไม่ค่อยใส่ใจกับร่างกาย/รูปลักษณ์ของตัวเอง	1	2	3	4	5	6
2.ฉันให้ความสำคัญกับความสบายของเสื้อผ้าที่สวมใส่ มากกว่าความสวยงาม	1	2	3	4	5	6
3.ฉันสนใจว่าร่างกายของฉันรู้สึกอย่างไรมากกว่าว่าดูดีเพียงไร	1	2	3	4	5	6
4.ฉันไม่ค่อยเปรียบเทียบรูปร่างของตนเองกับคนอื่น	1	2	3	4	5	6
5.หลายครั้งในแต่ละวัน ฉันจะคิดกังวลว่าตัวเองดูดีหรือไม่	1	2	3	4	5	6
6.	1	2	3	4	5	6
7.	1	2	3	4	5	6
8.	1	2	3	4	5	6



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 วัฒนาพร อมาตย์

The Body Awareness Subscale

ข้อคำถาม การตระหนักรู้ถึงร่างกาย

การตระหนักรู้ถึงร่างกาย หมายถึง ความสามารถในการรับรู้สภาวะของร่างกาย ทั้งทางด้านความรู้สึก ทางกาย และทางอารมณ์

คำชี้แจง

คำถามต่อไปนี้เป็นคำถามเกี่ยวกับความคิดหรือความรู้สึกที่ท่านมีต่อตนเอง

กรุณาอ่านข้อความในแบบสอบถามทีละข้อ แล้วพิจารณาเลือกคำตอบที่ตรงกับการรับรู้ของท่านมากที่สุดโดยไม่มีคำตอบที่ถูกหรือผิด คำตอบที่ดีที่สุดคือข้อที่ตรงกับความคิดของท่านมากที่สุด

ข้อคำถาม	ไม่เลย	แทบจะ ไม่	นานๆที่	บางครั้ง	ตลอดเวลา
1.ตระหนักรู้ได้ถึงความตึง-ความเกร็ง	0	1	2	3	4
2. ฉันรู้ว่าลมหายใจของฉันสั้นลงเวลาที่ฉันประหม่าหรือกังวล	0	1	2	3	4
3.เมื่อมีคนมาสัมผัสฉันด้วยความหวังโยฉันรับรู้ได้ถึง การตอบสนองทางอารมณ์ของฉันที่เกิดขึ้น	0	1	2	3	4
4.ฉันรับรู้ ถึงการเปลี่ยนแปลงของร่างกายเมื่อฉันโกรธ	0	1	2	3	4
5.ฉันตระหนักรู้ได้ถึงความรู้สึกภายในที่เกิดขึ้นจากกิจกรรมทางเพศ	0	1	2	3	4
6.	0	1	2	3	4
7.	0	1	2	3	4
8.	0	1	2	3	4
9.	0	1	2	3	4
10.	0	1	2	3	4
11.	0	1	2	3	4
12.	0	1	2	3	4



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วันที่รับรอบ 7.1.ค. 2563

วันหมดอายุ 26.1.ค. 2564

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