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RESEARCH ARTICLE

Adapting the Celebrity Attitude Scale: A Validity and Reliability Study in a Turkish Sample

Saadet TAŞYÜREK DEMİREL[a] Halide Sena KOÇYİĞİT[b,e] Rümeysa Fatma ÇETİN[c] Ela ARI[d]

[a] Hasan Kalyoncu University, Gaziantep, Türkiye.
[b] Marmara University, İstanbul, Türkiye.
[c] Koç University, İstanbul, Türkiye.
[d] İstanbul Medipol University, İstanbul, Türkiye.
[e] Özyeğin University, İstanbul, Türkiye.

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ABSTRACT

The Celebrity Attitude Scale (CAS; McCutcheon et al., 2004) measures attitudes toward celebrities across three dimensions: entertainment-social, intense-personal, and mild pathology. This study adapted the CAS for Turkish culture and evaluated its psychometric properties in 312 young adults (M_{age} = 22.99, SD_{age} = 3.47). Confirmatory Factor Analysis supported the original three-factor structure, with acceptable model fit indices after modifications (X^2 = 523.219, df = 221, p < .001, X^2/df = 2.37, (GFI = .87, CFI = .89, NFI = .83, TLI = .88, RMSEA = .07 [90% CI = .059 - .074], SRMR = .061, AIC = 18902.965). Reliability analyses demonstrated internal consistency with Cronbach's alpha values of .82, .86, and .67 for the entertainment-social, intense-personal, and mild pathology factors, respectively. While the reliability of the mild pathology factor was lower, it remained within the acceptable range (.65–.70) reported in the original study. Item-total correlations ranged from .38 to .72, indicating good item discrimination. Criterion-related validity was assessed by examining correlations between the CAS and the Life Satisfaction Scale (LSS), Religiosity Scale (RS), and Rosenberg Self-Esteem Scale (RSES). Significant positive correlations between the CAS factors and the LSS suggest that stronger attitudes toward celebrities are associated with higher life satisfaction. However, no significant correlations were observed between the CAS factors and either the RSES or RS except for the correlation between RSES and the entertainment-social factor of CAS. The Turkish version of the CAS demonstrates robust psychometric properties, supporting its use in assessing celebrity attitudes in Turkish contexts.

Introduction

The rapid proliferation of social media has significantly increased the influence of celebrities on people's lives (Brooks, 2021). This impact is further reinforced by fans' devotion to celebrities; fans adopt the messages, values, and lifestyles conveyed by celebrities, shaping their own thoughts and behaviors accordingly (Basil, 1996; Brown & De Matviuk, 2010; Chung & Cho, 2017). Thus, celebrities' statements play a significant role in fans' daily lives. Additionally, fans often establish one-sided, parasocial bonds with celebrities. These bonds

CORRESPONDING AUTHOR Saadet TAŞYÜREK DEMİREL, psk.saadettasyurek@gmail.com, ORCID: 0009-0001-8999-8481, Hasan Kalyoncu University, Gaziantep, Türkiye.

involve a deeper interest in celebrities' lives and the formation of a type of one-sided emotional connection. Social media amplifies the influence of celebrities by providing new avenues for interaction (Hackley & Hackley, 2016). However, this attachment can sometimes become excessive. Fans may go beyond following celebrities' ideas and make significant efforts to gain detailed knowledge about their private lives. This can lead to obsessive behaviors about celebrities and cause fans to disengage from their own lives, developing an almost worshipful attitude toward the celebrity (Maltby et al., 2001). McCutcheon and colleagues (2002) describe celebrity worship as an illusion of having a real relationship with the celebrity and a dependency on forming a stronger bond with them.

Research shows that the prevalence of celebrity worship varies across societies. For example, the prevalence is reported as 8.51% in Hungary compared to 1.9% in the UK (Zsila et al., 2024; Maltby et al., 2004). In a study involving 330 college students in the United States, 9.51% exhibited pathological levels of celebrity worship (McCutcheon et al., 2016b), while among young K-Pop fans in Indonesia, the rate was found to be 34.2% (Maulida et al., 2021).

Although the underlying causes of celebrity worship are not precisely known, it has been associated with certain psychological issues. Studies reveal that intense celebrity worship is linked to anxiety and depression (Maltby et al., 2001), neuroticism (Maltby & Day, 2011), narcissism (Ashe et al., 2005; Greenwood et al., 2018), obsessive thoughts (McCutcheon et al., 2016a), loneliness (Ashe & McCutcheon, 2001), and dissociation (Maltby et al., 2006). Furthermore, high levels of celebrity worship have been related to maladaptive behaviors such as interpersonal difficulties (McCutcheon et al., 2016b), excessive gambling (Lian et al., 2019), disordered eating (Aruguete et al., 2014), self-harm, and suicide attempts (Zsila et al., 2024). On the other hand, a positive correlation has been found between celebrity worship and self-esteem (North et al., 2007) as well as life satisfaction (Chia & Poo, 2009; Maltby et al. 2004; Reeves et al. 2012).

McCutcheon and colleagues (2002) propose a model of celebrity worship based on psychological absorption and addiction. They suggest that individuals with weak identity structures and a lack of meaningful relationships may attempt to build a strong sense of identity and satisfaction through psychological fusion with their admired celebrity. The Absorption-Addiction Model emphasizes that individuals who engage in celebrity worship develop tolerance to the actions that satisfy their need for fusion and eventually turn this relationship into an addiction. According to the model, celebrity worship progresses through three stages: first, fans go beyond mere admiration and connect with other fans to gather information about their favorite celebrity. Second, individuals with a higher capacity for fusion take a deeper interest in celebrities' private lives. Finally, as the need and capacity for fusion increase, individuals over-identify with the celebrities they admire and become obsessive about their lives. As fans develop tolerance toward milder forms of celebrity worship, they progress through this hierarchical structure and eventually form deeper, pathological bonds. However, this is only true for some fans; most are content with the initial level of relationship.

The most commonly used measurement tool for celebrity worship in the literature is the Celebrity Attitude Scale (CAS), developed by McCutcheon and colleagues (2004), which measures attitudes toward celebrities. The scale uses a 5-point Likert scale for assessment (1: strongly disagree; 5: strongly agree), with total scores ranging from 23 to 115. The first factor represents the lowest level of celebrity worship, known as the "entertainment-social" level. The next level, "intense-personal," reflects a more moderate form of celebrity worship. At the extreme end, the "mild pathology" level is characterized by an over-identification with celebrities and an intense willingness to do anything to please them.

The concept of celebrity worship has never been studied in a Turkish sample before. Therefore, the aim of this study is to adapt the original 23-item version of the Celebrity Attitude Scale (CAS), developed by McCutcheon et al. (2004), into Turkish and to conduct a full-scale validity and reliability analysis. Although shorter versions such as the CAS-7 (Zsila et al., 2024) are available and offer practical advantages in large-scale or time-limited studies, they are not without limitations. Recent evidence suggests that the CAS-7 tends to capture celebrity worship as a largely unidimensional construct, with substantial overlap between the intense-personal and borderline-pathological dimensions (Zsila et al., 2024). This may reduce the scale’s ability to distinguish between theoretically meaningful facets of celebrity admiration. In contrast, the original 23-item CAS preserves a clearer three-factor structure -entertainment-social, intense-personal, and mild pathology- which is especially valuable when examining a construct in a cultural context where it has not been previously studied

(Zsila et al., 2024). Adapting the full version allows for a more comprehensive exploration of the conceptual structure and facilitates robust psychometric evaluation. Moreover, it lays the groundwork for future cross-cultural comparisons and may serve as a basis for the potential adaptation of how celebrity worship manifests in Türkiye and how global media and celebrity culture intersect with local social and psychological dynamics.

Method

Participants

The study included 312 young adults (245 women, 52 men, 15 missing) aged 18 to 31, with an average age of 22.99 (*SD* = 3.47). Of the 312 participants, 272 (87.2%) identified at least one of their ethnic backgrounds as Turkish, 15 (4.8%) identified as Kurdish, 8 (2.6%) selected another ethnic background, and 17 (5.4%) did not disclose their ethnic background.Regarding religious affiliation, 287 participants (92.0%) identified as Muslim, 1 (0.3%) as Christian, 16 (5.1%) reported having no religious belief, and 8 (2.6%) did not respond to the question. The participants' favorite celebrities were categorized based on their roles and public personas under eight subcategories.The distributions were as follows: Singer/Musician (*N* = 85, 27.2%), Writer/Thinker/Philosopher (*N* = 83, 26.6%), and Actor/Director (*N* = 69, 22.1%). Smaller proportions were categorized as Political Figure/Leader (*N* = 24, 7.7%), Athlete/Sports Personality (*N* = 22, 7.1%), Influencer/Social Media Personality (*N* = 16, 5.1%), Scientist/Technologist (*N* = 9, 2.9%), and Religious Leader/Spiritual Figure (*N* = 4, 1.3%). Participants were recruited through social media and a study pool of universities.

Instruments

Celebrity Attitude Scale

The Celebrity Attitude Scale (CAS), developed by McCutcheon et al. (2004), uses a 5-point Likert scale for assessment (1: strongly disagree; 5: strongly agree). Total scores range from23 to 115. The scale consists of 23 items without reverse-coded items and has three factors. The first factor, "entertainment-social," represents the lowest level of celebrity worship and includes items 4, 6, 9, 13, 14, 15, 18, 19, 21, and 22. This level involves discussing favorite celebrities with others and following their lives on social media, motivated by excitement and entertainment (e.g., *"I love talking to others who admire my favorite celebrity."*). The second factor, "intense-personal," represents a moderate level of celebrity worship and includes items 1, 2, 3, 5, 7, 8, 10, 11, and 12. These items express more intense feelings toward celebrities (e.g., *"When something good happens to my favorite celebrity, I feel like it happened to me."*). The third factor, "mild pathology" represents the most extreme level of celebrity worship, characterized by over-identification with celebrities and a willingness to do anything to please them. It includes items 16, 17, 20, and 23 (e.g., "*If I were lucky enough to meet my favorite celebrity and he/she asked me to do something illegal as a favor, I would probably do it*."). The original study reported a Cronbach's alpha of .86 and a test-retest reliability coefficient of .84 (McCutcheon et al., 2004).

Rosenberg Self-Esteem Scale

The Rosenberg Self-Esteem Scale, developed by Morris Rosenberg (1965), was used to measure self-esteem. The 10-item scale includes five positive and five negative statements assessed on a 4-point Likert scale (1: very true; 4: very false). In the Turkish validity and reliability study, scores of 0-1 indicated high self-esteem, 2-4 moderate self-esteem, and 5-6 low self-esteem. Lower scores represent higher self-esteem. Items 1, 2, 4, 6, and 7 are positively worded, while items 3, 5, 8, 9, and 10 are negatively worded. The Turkish adaptation of the scale was conducted by Çuhadaroğlu (1986), reporting a Cronbach’s alpha reliability coefficient of .76 and a test-retest reliability coefficient of .71.

Religiosity Scale

The Religiosity Scale, developed by Özer and his colleagues (2015), consists of 11 items across three factors: affect, behavior, and effect. A 4-point Likert scale (1: strongly disagree; 4: strongly agree) is used for assessment. Total scores range from 11 to 44, with higher scores indicating greater religiosity. The scale includes statements like "I think it is important to worship regularly." The Cronbach’s alpha coefficient was calculated as 0.92 (Özer et al., 2015).

Life Satisfaction Scale

The Life Satisfaction Scale, developed by Diener and his colleagues (1985), was adapted to Turkish by Dağlı and Baysal (2016). It consists of five items and a single factor, assessed on a 5-point Likert scale (1: strongly disagree; 5: strongly agree). Scores range from 5 to 25, with higher scores indicating greater life satisfaction. Dağlı and Baysal (2016) reported a Cronbach's alpha reliability coefficient of .88 and a test-retest reliability coefficient of .97.

Demographic Information Form

A demographic information form prepared by the researchers was used to collect data on participants' age, gender, ethnicity, and religious beliefs. A demographic information form developed by the researchers was used to collect data on participants' age, gender, ethnicity, and religious beliefs. Participants were also asked to report their favorite celebrity and specify the domain of that celebrity (e.g., musician, writer, political leader). The sample consisted of 312 individuals between the ages of 18 and 31, the majority of whom were female (78.5%). Participants were recruited through two main channels: (1) undergraduate psychology students from a private university located in Istanbul who completed the survey in exchange for course credit, and (2) a broader group reached via social media using snowball sampling. Since geographic location was not collected in the demographic form, detailed information about participants' regions of residence is unavailable. However, the inclusion of university students from Istanbul and a broader social media network suggests a relatively diverse, if not fully representative, sample of young adults.

Procedure

For the Turkish adaptation and validity-reliability analysis of the Celebrity Attitude Scale (CAS), permission to adapt and use the Celebrity Attitude Scale (CAS) was obtained from the original developer, Lynn E. McCutcheon. Ethical approval was granted by the Scientific Research Ethics Committee at İstanbul Medipol University (Reference Number = 2023/98, Date = 31.07.2023). The adaptation process followed key principles of cross-cultural scale adaptation (e.g., Beaton et al., 2000), with attention to both linguistic accuracy and cultural relevance. Initially, three bilingual experts independently translated the original English version of the CAS into Turkish. These translations were then reconciled through collaborative review to generate a preliminary Turkish version. An independent bilingual Turkish academic residing in an English-speaking country conducted a back-translation of the Turkish version into English. This back-translated version was compared to the original scale to evaluate semantic and conceptual equivalence. Based on identified discrepancies, several minor modifications were made to improve clarity and ensure cultural appropriateness. Although the adaptation process did not involve a separate pilot study or formal cognitive interviews, it incorporated multiple rounds of expert review to ensure clarity, cultural appropriateness, and conceptual equivalence. A psychologist specialized in psychometric evaluation thoroughly examined the translated items, and the final version was considered suitable for administration in the target population. The finalized Turkish version of the CAS was distributed via the online survey platform Qualtrics.

Results

Validity Analysis Results

The Celebrity Attitude Scale (McCutcheon et al., 2004) is a multidimensional measurement tool developed to evaluate individuals' attitudes toward celebrities. The scale encompasses different attitudes and tendencies regarding celebrities through its factors:entertainment-social, intense-personal, and mild pathology. To establish the validity of the scale, Confirmatory Factor Analysis (CFA) and Criterion-Related Validity Analysis (CVA) were conducted.

Confirmatory Factor Analysis (CFA)

CFA was performed to evaluate the alignment of the scale's theoretically proposed factor structure with the data. This analysis aimed to assess how well each item fits the designated factors and to confirm construct validity. The first-level CFA yielded a chi-square value (X^2 = 802.136, df = 227, p < .001) and a X^2/df ratio (3.53), indicating an acceptable model fit. Examination of fit indices (GFI = .80, CFI = .80, NFI = .74, TLI = .78, RMSEA = .090 [90% CI = .083 - .097], SRMR = .070, AIC = 19169.882) suggested the model required improvement.

Based on modification indices, several adjustments were made to improve model fit. Items 18 ("It is enjoyable just to be with others who like my favorite celebrity") and 13 ("I love to talk with others who admire my favorite celebrity") were found to be very similar meanings while loading on the same factor, leading to the addition of an error covariance between these items. Similarly, an error covariance was specified between Items 8 ("The successes of my favorite celebrity are my successes also") and 19 ("When my favorite celebrity fails or loses at something I feel like a failure myself"), as these items, while not loading on the same factor, reflected a shared conceptual theme of emotional identification with the celebrity's achievements and failures. Item 14 ("When something bad happens to my favorite celebrity I feel like it happened to me") was added as a cross-loading onto the second factor, as its meaning aligned with the factor's focus on emotional and personal connections that reflect a special bond with the celebrity. Item 23 ("News about my favorite celebrity is a pleasant break from a harsh world") was added as a cross-loading onto the first factor, as its content aligns with the factor's theme of enjoyment and entertainment. Additionally, error covariances were introduced for Items 5 ("When something good happens to my favorite celebrity I feel like it happened to me") and 14, as well as for Items 1 ("If I were to meet my favorite celebrity in person, he/she would already somehow know that I am his/her biggest fan") and 2 ("I share with my favorite celebrity a special bond that cannot be described in words"), due to their overlapping content and shared emphasis on this unique connection. In total, six modifications were made: two cross-loadings and four error covariances. After these adjustments, CFA was repeated.

The modified model (Model 2) yielded a chi-square value (X^2 =523.219, df = 221, $p < .001$) and a X^2/df ratio (2.37), along with improved fit indices (GFI = .87, CFI = .89, NFI = .83, TLI = .88, RMSEA = .07 [90% CI = .059 - .074], SRMR = .061, AIC = 18902.965). These results indicated that the modified model achieved an acceptable and better fit. A comparison of modification indices for the two models is presented in Table 1. Based on X^2, RMSEA, GFI, CFI, NFI, AGFI, and AIC criteria, Model 2 was determined to be the best-fitting model. In conclusion, the factor structure of the scale from the original study was confirmed in the Turkish sample. Consistent with the original study, the first factor, entertainment-social, consisted of 10 items; the second factor, intense-personal, comprised 9 items; and the third factor, mild pathology, included 4 items.

Table 1. Fit indices of the Celebrity Attitude Scale

	X^2	df	X^2/df	GFI	CFI	NFI	TLI	RMSEA	SRMR	AIC
Model 1	802.136	227	3.53	.795	.799	.742	.775	.090	.070	19169.882
Model 2	523.219	221	2.37	.869	.894	.832	.879	.066	.061	18902.965

Criterion-Related Validity Analysis

To evaluate the criterion-related validity of the Celebrity Attitude Scale (CAS), the relationships between its three factors, entertainment-social, intense-personal, and mild pathology; and external measures, including the Life Satisfaction Scale (LSS), Religiosity Scale (RS), and Rosenberg Self-Esteem Scale (RSES), were analyzed.

The results revealed significant positive correlations between the CAS factors. The entertainment-social and intense-personal factors showed a strong positive association ($r = .73$, $p < .001$), as did the entertainment-social and mild pathology factors ($r = .67$, $p < .001$), and the intense-personal and mild pathology factors ($r = .72$, $p < .001$).

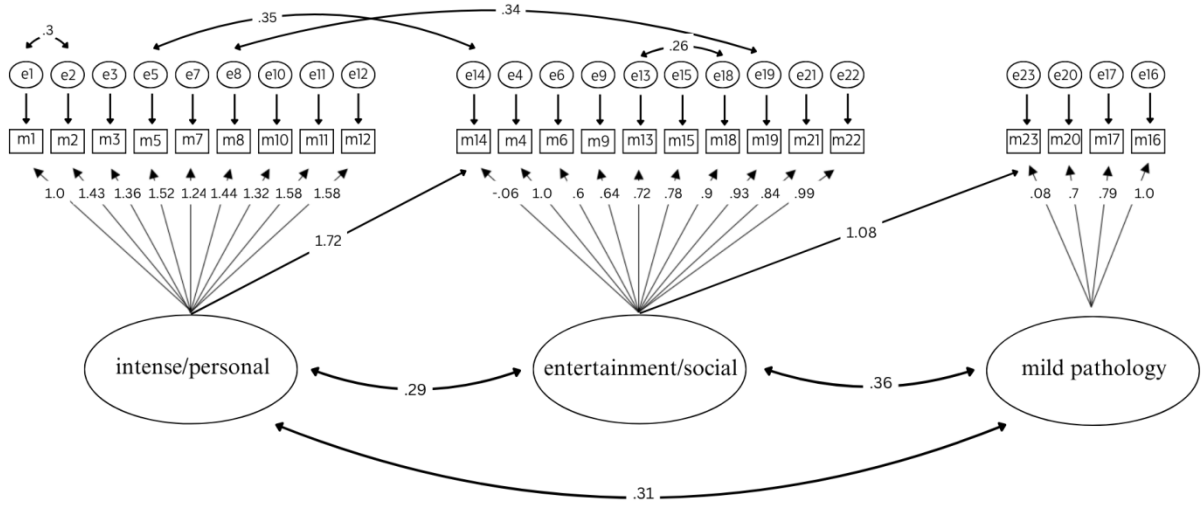

Figure 1. Adjusted confirmatory factor analysis results (Model 2)

In terms of external measures, all three factors of the CAS were positively correlated with the LSS, indicating that higher levels of attitudes toward celebrities are associated with greater life satisfaction. The correlations were weak for the entertainment-social factor (r = .18, p = .001) and the intense-personal (r = .13, p< .05). However, there was no significant correlation between LSS and the mild pathology factor (r = .08, p = .17).

Additionally, a significant but weak negative correlation was found between the entertainment-social factor and the RSES (r = -.14, p< .05). In contrast, no significant correlations were observed between RSES and the intense-personal (r = -.01, p = .80) or mild pathology factors (r = -.03, p = .60).

Finally, no significant correlation was found between RS and CAS in the factors of entertainment-social, mild pathology, and intense-personal (all p's > .05; see Table 2 for details).

Table 2. Correlation coefficients among variables, and mean and standard deviation values of variables

	1	**2**	**3**	**4**	**5**	**6**	***M***	***SD***
1.CAS entertainment-social	-						26.6	6.78
2.CAS intense-personal	.73**	-					31.8	6.84
3.CAS mild pathology	.67**	.72**	-				15.5	2.86
4.LSS	.18**	.13*	.08	-			15.4	3.86
5.RS	.006	.008	.05	.31**	-		34.3	12.55
6.RSES	-.14*	-.014	-.03	-.25**	0.11*	-	21.5	6.13

Note. *p < .05, **p < .01. CAS: Celebrity Attitude Scale, LSS: Life Satisfaction Scale, RS: Religiosity Scale, RSES: Rosenberg Self-Esteem Scale.

Reliability Analysis Results

Item-Total Correlation

As part of the reliability analyses, item-total correlation coefficients were calculated, followed by an examination of Cronbach's alpha internal consistency coefficients for the total scale and its factors. The item-total correlation coefficients for the Celebrity Attitude Scale (CAS) ranged from .38 to .72. The Cronbach's alpha values were .82 for the entertainment-social factor, .86 for the intense-personal factor, and .67 for the mild pathology factor. The Cronbach's alpha value for the mild pathology factor aligns with the original study, which reported acceptable reliability values in the range of .65 to .70. These findings indicated that the reliability coefficients for this study are consistent with the expected patterns from the original scale.

Construct Validity: Gender-Based Score Comparisons

To investigate gender differences in CAS scores, the entertainment-social, intense-personal, and mild pathology factors were analyzed across gender groups. The normality of the data was first assessed using the Kolmogorov-Smirnov test. For female participants, the results indicated deviations from normality (entertainment-social: $p < .001$, intense-personal: $p = .03$, mild pathology: $p < .001$), while for male participants, the distribution was normal for all factors ($p > .05$).

Independent samples t-tests were conducted to compare the factor scores by gender. There were no significant gender differences for the entertainment-social ($t(295) = 1.304$, $p > .05$, $d = .20$) and intense-personal factors ($t(295) = 1.633$, $p > .05$, $d = .25$). However, there was a significant gender difference for the mild pathology factor ($t(295) = 2.483$, $p = .014$, $d = .38$), revealing that mild pathology scores were higher among women ($M = 15.66$, $SD = 2.76$) compared to men ($M = 14.58$, $SD = 3.30$). These findings suggest that while the CAS demonstrates reliable internal consistency, gender differences may emerge in specific dimensions of celebrity attitude, particularly in the mild pathology factor. However, the effect size was small, suggesting that the practical significance of this difference is limited.

To examine potential gender differences in CAS scores, the three factors -entertainment-social, intense-personal, and mild pathology- were compared across gender groups. Normality of the data was assessed using the Kolmogorov–Smirnov test. For female participants, results indicated deviations from normality in all three factors (entertainment-social: $p < .001$; intense-personal: $p = .03$; mild pathology: $p < .001$), whereas male participants showed normal distributions for all factors ($p > .05$). Despite the observed non-normality in the female group, independent samples *t*-tests were conducted, as the large sample size for this group (n = 245) reduces the impact of deviations from normality, given the robustness of *t*-tests under such conditions (Ghasemi & Zahediasl, 2012).

Discussion

This study involved the cultural adaptation of the Celebrity Attitude Scale (CAS), developed by McCutcheon and colleagues (2004), to assess attitudes toward celebrities. The analyses indicated that the Turkish version of the CAS possesses adequate psychometric properties.

Confirmatory Factor Analysis (CFA) results supported the original three-factor structure of the scale, with modifications further enhancing its construct validity ($X^2 = 523.219$, df = 221, $p < .001$, $X^2/df = 2.37$, (GFI = .87, CFI = .89, NFI = .83, TLI = .88, RMSEA = .07 [90% CI = .059 - .074], SRMR = .061, AIC = 18902.965). These modifications, based on high error correlations between specific items, improved model fit and ensured a stronger psychometric foundation. The Cronbach's alpha internal consistency coefficients were .82 for the entertainment-social factor, .86 for the intense-personal factor, and .67 for the mild pathology factor. These results align with the original study, where reliability values were reported as .89, .91, and .72, respectively (McCutcheon et al., 2004). The higher reliability of the entertainment-social and intense-personal factors suggests that these dimensions are more homogeneous. In contrast, the lower reliability of the mild pathology factor may be attributed to cultural differences in interpreting the items, their conceptual complexity, or the small number of items within this factor. Despite this, the reliability coefficient for the mild pathology factor falls within the acceptable range (.65–.70) as reported in the original study.

Criterion-related validity was assessed by examining correlations between the CAS and the Life Satisfaction Scale (LSS), Religiosity Scale (RS), and Rosenberg Self-Esteem Scale (RSES). Significant positive correlations were found between the LSS and two factors of CAS (entertainment-social: $r = .18$, $p = .001$; intense-personal: $r = .13$, $p < .05$, mild pathology: $r = .08$, $p = .17$). Our findings, showing a positive association between attitudes toward celebrities and life satisfaction, contrast with previous studies with varied outcomes. For instance, Chia and Poo (2009) identified a positive connection between the entertainment-social factor and life satisfaction, while other research highlighted a negative link between the intense-personal dimension and life satisfaction (Maltby et al., 2004; Reeves et al., 2012). One potential explanation for this discrepancy might lie in the types of celebrities favored by the participants in our study. Accordingly, more than one-third of participants (38.5%) reported favorite celebrities who fall under subcategories such as Writer/Thinker/Philosopher, Religious Leader/Spiritual Figure, Political Figure/Leader, or

Scientist/Technologist. These categories can be considered atypical idol types, as they often represent individuals admired for their intellectual, ideological, or social contributions rather than for entertainment purposes. Unlike common celebrity admiration, which may center on superficial or unattainable ideals, these figures are more likely to be successfully idealized in real life, given their alignment with values, beliefs, and societal contributions that resonate with their admirers. For instance, these celebrities may be known for their intellectual achievements, social ideologies, or political stances, which may foster a sense of shared purpose and positively influence individuals' perspectives and life satisfaction. Another possible explanation is the social aspect of celebrity worship. Being part of a peer group is especially important during adolescence, as it plays a critical role in social development. Celebrity worship can support this by fostering shared interests and experiences among peers (Morgan et al., 2024). In this context, engaging in the social aspects of shared fandom (i.e., such as following similar news, discussing celebrities, attending social events, and participating in or supporting fan pages etc.) may enhance individuals' sense of belonging and contribute positively to their life satisfaction. Besides, cultural differences may underlie this finding. Türkiye, as a collectivist and predominantly Muslim country, places high value on social bonds. In such a context, connecting with a celebrity or following an idol may serve to reinforce social ties and a sense of belonging. Lastly, methodological differences could contribute to this result. The scales used and the cultural meanings attributed to celebrity worship in the Turkish sample might portray these relationships in a more positive light.

In contrast, no significant correlations were found between the CAS factors and the RSES or RS, except for a weak negative correlation between the entertainment-social factor and RSES. These results align with literature, which often characterizes celebrity worship as a secular phenomenon influenced more by cultural and global factors than by personal or spiritual dimensions.

Although gender comparisons revealed no statistically significant differences in CAS factor scores (all *p*s > .05), this finding should be interpreted with caution due to the pronounced gender imbalance in the sample, with nearly 78.5% of participants identifying as female. Such an unequal distribution may have reduced the statistical power which is necessary to detect meaningful group differences (MacCallum et al., 1999), particularly given the small sample size of the male subgroup. The lack of significant gender differences may therefore reflect sampling limitations rather than genuine invariance in celebrity attitudes.

Moreover, empirical findings on gender and celebrity worship remain mixed. Several studies have reported higher levels of celebrity worship among women, particularly in the intense-personal and entertainment-social dimensions (Maltby et al., 2004; McCutcheon et al., 2002; Reeves et al., 2012). This trend is often explained through socialization patterns and gendered media consumption, with women tending to engage more in emotionally driven parasocial interactions (Ashe & McCutcheon, 2001; Giles & Maltby, 2004). However, other research found either no significant differences (Greenwood et al., 2018) or even higher levels among men in specific fan contexts or subcultures, suggesting that gender effects may be context-dependent and modulated by variables such as age, celebrity type, and cultural norms (Liu, 2013; Zsila et al., 2024).

The gender imbalance in our sample may also reflect broader participation trends in psychological research, particularly in online or voluntary studies, where women are often overrepresented (Smith, 2008). While the current findings tentatively suggest that the CAS functions similarly across genders, a more definitive evaluation would require a balanced sample and more advanced analyses, such as multi-group confirmatory factor analysis (MG-CFA), to test for measurement invariance.

The sample size of 312 meets the commonly cited minimum requirement for Confirmatory Factor Analysis (CFA) (e.g., >200; Kline, 2016). Existing psychometric literature suggests that sample sizes in the range of 200–300 can yield stable estimates when factor loadings are strong and model complexity is moderate (MacCallum et al., 1999). Accordingly, the current sample size was considered acceptable for CFA in this study. Data were analyzed using R software (Version 2022.12.0; R Core Team, 2013) and the lavaan package (Version 0.6-17; Rosseel, 2022).

Future studies are strongly encouraged to recruit more gender-balanced samples and demographically heterogeneous participants to enhance the generalizability of findings and to further explore whether gender-based differences in celebrity worship are culturally situated, age-dependent, or influenced by specific domains of celebrity admiration.

This study has several limitations. The absence of test-retest reliability assessment limits the evaluation of the scale's temporal stability. Furthermore, the predominance of female participants restricts the generalizability of findings. Future research should aim for a more heterogeneous sample in terms of gender, education level, and socioeconomic status to enhance generalizability. Despite these limitations, the reliability analyses and the confirmation of the factor structure suggest that the Turkish version of the CAS is a valid and reliable tool. The focus on young adults aged 18–31 aligns well with the scale's target group, providing meaningful insights for this demographic. Future research should explore the psychological and social variables related to attitudes toward celebrities, thus offering a broaderperspective on this phenomenon.

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Ethical Approval: Ethical approval was granted by the Scientific Research Ethics Committee at İstanbul Medipol University (Reference Number = 2023/98, Date = 31.07.2023).

Consent to Participate: Informed consent was obtained from all the individual participants that were included in the study.

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