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Social media envy scale: a Turkish adaptation, validity, and reliability study

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Abstract

Social media envy is a complex social emotion that involves a mix of unpleasant, often painful feelings that occur when someone perceives a lack of a superior quality, achievement, or possession that another person has (based on positively distorted content on social media). This study aims to adapt the Social Media Envy Scale (SMES), developed by Tandoc et al. (2015), to Turkish culture and examine its psychometric properties. To assess the scale's structural validity, criterion validity, and reliability, a cross-sectional study was conducted with 410 participants (57.3% female). Confirmatory Factor Analysis (CFA) was used to assess whether the original seven-item, single-factor structure of the scale held in the Turkish sample. One item was removed due to low factor loading. The fit indices from the final model indicated that the single-factor structure was acceptably confirmed in the Turkish context. The internal consistency coefficients also showed that the scale has adequate reliability. To evaluate its criterion validity, Pearson correlation analyses were performed using the Satisfaction with Life Scale (SWLS) and the DASS-21 subscales (Depression, Anxiety, and Stress) as external measures. The results showed that the SMES had a significant moderate negative correlation with the SWLS, and moderate positive correlations with depressive, anxious, and stress symptoms, supporting the scale's criterion validity by reflecting relationships in expected directions. This study added value to the current literature by providing a valid scale to measure envy arising from social media in Turkish culture. Within only six items, the one-dimensional structure of Turkish SMES still demonstrates acceptable psychometric properties, including internal consistency and criterion validity. Its robustness supported the future use in a larger-scale study focusing on psychological mechanisms among Turkish social media users.

1. Introduction

With technological advancements, social networking sites (SNS) have become deeply integrated into people's daily lives and are used widely around the world (Tandon et al., 2021; Wang et al., 2021; Wu & Srite, 2021). By 2025, about 5.42 billion people globally are expected to use SNS, and this number is projected to grow to over 6 billion by 2028 (Statista, 2025). Using social media increases social comparison (SC), a basic human tendency, by constantly exposing users to information about others' lives (Liu et al., 2024; Tandon et al., 2021; Verduyn et al., 2020; Wang et al., 2020; Wu & Srite, 2021). The main idea of the Social Comparison Theory is that people are motivated to compare themselves with similar others to evaluate their own opinions and abilities, and gauge their own worth (Festinger, 1954). Social media may implicitly enhance this tendency (Wang et al., 2020; Wenninger et al., 2021) by providing a constant stream of overly optimistic (idealized) content about others' lives. SNS offers easy access to others' updates, fostering ongoing social comparison and leading to feelings of envy (Wallace et al., 2017). Since content shared on these platforms frequently exhibits a "positivity bias," with users showcasing achievements, travel experiences, attractive appearances, and joyful moments to create favorable impressions, upward SC are prevalent. When these upward comparisons cause individuals to feel inferior to those they are comparing themselves to, it often results in envy. Therefore, SNS is seen as an effective environment for upward social comparison that can quickly trigger envy (Wallace et al., 2017).

Envy is a complex social emotion characterized by a mix of unpleasant and often painful feelings, such as inferiority, hostility, and resentment, that occurs when someone lacks a superior quality, achievement, or possession that another person has (Smith & Kim, 2007; Tai et al., 2012). Envy, particularly within the context of social media (Social Media Envy, [SME]), is a notable phenomenon with significant psychological and behavioral effects on users. For example, research among Facebook users has shown that feelings of envy can reduce their life satisfaction (Krasnova et al., 2013) and increase their depressive symptoms (Tandoc et al., 2015; Wang et al., 2020). Likewise, primary adverse outcomes of Facebook-related envy include lower life satisfaction (Wallace et al., 2017).

A greater tendency for social comparison on Facebook is negatively linked to mental health (Jang et al., 2016). The envy caused by Facebook use fully mediates the connection with later depressive symptoms (Tandoc & Goh, 2023). Regarding personality traits and their influence on SNS, neuroticism has been linked to higher levels of situational envy on Facebook. At the same time, conscientiousness, extraversion, and agreeableness are negatively associated with this emotion (Wallace et al., 2017). Additionally, envy has been identified as a mediating factor between social media use and adverse outcomes such as social media fatigue (burnout) and the desire to leave the platform (switch intention) (Liu & Ma, 2020; Logan et al., 2018). Shame is more closely associated with the psychological response of social media fatigue (Lim & Yang, 2015), and envy shows a much stronger link to the behavioral intention to leave the platform (switch intention). However, the impact of social comparison on psychological well-being on SNS can be mixed, either positive or negative, depending on whether the user's comparison focus is based on abilities or opinions (Park & Baek, 2018). Opinion-focused comparison boosts well-being by promoting positive emotions such as optimism and inspiration or reducing negative emotions (Park & Baek, 2018). In contrast, ability-focused comparison reduces psychological well-being through negative feelings like envy and depression.

Envy is not a single concept; it is generally divided into two types: benign jealousy and malicious jealousy (Van de Ven et al., 2009; Wu & Srite, 2021). This distinction is based on the individual's behavioural tendencies and motivational focus. Benign jealousy does not involve hostile feelings towards the person being envied; on the contrary, it encourages individuals to improve themselves and work harder to reduce the gap between them with the goal of comparison, and is therefore associated with positive motivational outcomes such as inspiration (Meier & Johnson, 2022; Van de Ven et al., 2009, 2011; Latif et al., 2021). On the other hand, malicious envy involves hostility and aims to damage the envied person's reputation or to wish them to lose their advantage (Smith & Kim, 2007; Van de Ven et al., 2009; Wu & Srite, 2021). This type of envy is associated with negative behaviours such as a reduced likelihood of engaging in gossip and using social media (Goyanes et al., 2024; Latif et al., 2021).

Although SME is widespread, measuring this phenomenon presents unique challenges. A primary limitation is social desirability bias; since envy is a socially undesirable emotion, participants may avoid explicitly reporting it. As a result, some research has used indirect measurement tools that include a social comparison element (e.g., Tandoc et al., 2015). However, different operationalizations are used within the SNS context, such as the scale by Tandoc et al. (2015), which measures general state envy. The Benign and Malicious Envy Scale by Lange and Crusius (2015) differentiates between benign and malicious envy. However, no single, universally accepted standard has been established in the field (Wenninger et al., 2021).

Furthermore, although envy is a universal phenomenon (Foster, 1972; Schoeck, 1969), its experience and expression can vary depending on cultural contexts, personality traits, and socio-demographic factors (Schoeck, 1969; Wu & Srite, 2021). Cultural norms can shape whether envy is viewed as negative or as a source of motivation or admiration. For example, in Chinese, the term "Xiànmù" refers to a form of envy that carries positive connotations of admiration, rather than hostility. Similarly, research in Sri Lanka has found that benign envy is more common than malicious envy, a pattern influenced by Buddhism and societal norms (Perera et al., 2023). These findings highlight the need for research across diverse cultural settings to understand better how cultural norms shape this phenomenon. To answer this call, the current study focuses on Türkiye, where. The cultural values, social norms, and religious beliefs are expected to influence the structure and consequences of envy experienced on social media in ways that differ from those in Western cultures (Charoensukmongkol, 2018; Yılmaz Uz & Özer Canarslan, 2024). A recent study involving Turkish Instagram users underscored the importance of cross-cultural comparisons in future research, suggesting that its findings might be influenced by the unique characteristics not only of the platform but also of the culture (Yılmaz Uz & Özer Canarslan, 2024). These platform-specific characteristics also influence users' motivations and outcomes. For example, different social media platforms are associated with distinct motives for use: TikTok and Instagram interactions are more strongly linked to entertainment and algorithmic recommendations (i.e., passive, personalised content consumption), whereas Facebook use is more strongly associated with 'self-presentation' and information sharing (Wolgast et al., 2025). Moreover, the type and context of content can significantly alter the observed effects; for example, viewing body-related images (such as fitspiration) on Instagram has a more negative effect on body satisfaction and leads to changes in body size estimates compared to viewing the same images in the laboratory (Knight & Preston, 2025). This suggests that the social media context in which images are viewed plays a critical role in the emergence of adverse effects on body satisfaction and perception (Knight & Preston, 2025). Currently, in Türkiye, only a scale development study focused on social media envy specifically in the context of romantic relationships has been conducted (Aydın & Uzun, 2021). However, no scale has yet been adapted and validated for Turkish culture to measure general social media envy. Therefore, the goal of this study is to adapt the SMES (Tandoc et al., 2015), an international tool for measuring SMEs, to the Turkish culture and to evaluate its psychometric properties. This adaptation will enable empirical investigation of the structure and effects of envy experienced by social media users in Türkiye. It will also allow for research into the connection between this social emotion and psychological well-being and behavioral outcomes (e.g., life satisfaction, social media fatigue) within the Turkish cultural context. By doing so, this study enhances a broader cross-cultural understanding of how envy functions on social media across different societies.

2. Method

2.1. Procedure and participants

The present study was conducted as a cross-sectional evaluation of the construct, criterion, and reliability of the SMES developed by Tandoc et al. (2015). Before starting the scale adaptation process, legal permission to adapt the SMES to Turkish culture was obtained from the scale developer via e-mail. This research was approved by the decision of the Gaziantep University Ethics Committee's Social and Human Sciences Ethics Committee, Ethics Number: 560719, dated 04.11.2024. Data collection was conducted online via Google Forms and social networking sites (e.g., WhatsApp and Facebook). All individuals who participated in the survey provided their e-informed consent before starting the online survey. This consent process was achieved by participants clicking an icon indicating their agreement to participate in the survey. Responses were anonymized entirely. Since all questions of the questionnaire were made compulsory, there was no missing data in the study. Participants were not provided with any incentives for completing the survey. In the instructions for participation, it was clearly stated that the survey responses reflected the participants' personal views and beliefs and that there was no right or wrong answer. Thus, 410 volunteer participants, whose demographic characteristics are given in Table 1, were reached.

The average age of participants was 36.40 years (SD = 9.74), with an age range of 18 to 62 years. The sample included 57.3% female (n = 235) and 42.7% male (n = 175) participants. In terms of educational background, 49.8% (n = 204) held a university degree, followed by those with a high school diploma (36.1%; n = 148) and postgraduate degrees (14.1%; n = 58). The average number of social media friends was 433.91 (SD = 692.44), with a range from 10 to 4003. Additionally, the participants' mean daily social media use was 2.73 hours (SD = 1.64), varying from 30 minutes to 15 hours.

Table 1. Participants' characteristics (N = 410)

	Mean or n	SD or n %
Age	36.40	9.74
Gender		
Female	235	57.3%
Male	175	42.7%
Education level		
High school	148	36.1%
Undergraduate	204	49.8%
Graduate	58	14.1%
Number of social media friends	433.91	692.44
Time on social media use (hours/day)	2.73	1.64

Note. SD = standard deviation

2.2. Scale adaptation process

SMES, developed by Tandoc et al. (2015), was adapted for Turkish culture. The original SMES has 7 items, which are scored on a 5-point Likert scale (from 1 [strongly disagree] to 5 [strongly agree]), and the last item ("My life is more fun than those of my friends") was reverse-coded. The internal consistency for the original SMES was reported as Cronbach's alpha of 0.78 (Tandoc et al., 2015). In the initial stage of adapting the SMES into Turkish culture, legal permission was obtained from the scale's developer via email, followed by ethical approval from the Gaziantep University Social Sciences Ethics Committee (approval no: 560719). After the necessary permissions were granted, the process moved to translation and language validity. The English versions of the SMES were sent to four independent linguists, proficient in both the language and subject area, for translation into Turkish. These translations were then compared by another language expert, and the version that best reflected the original meaning of each item was selected, resulting in the Turkish version of the SMES (see the Appendix for the Turkish version). To enhance measurement reliability, the 5-point Likert scale used in the original SMES was retained in the Turkish version. Psychometric analyses were conducted on a sufficiently large sample (N = 410) to establish the structural, criterion, and reliability of the Turkish SMES.

2.3. Other Scales

To test the criterion validity of the SMES, the Depression, Anxiety, and Stress Scale (DASS-21) and the Satisfaction with Life Scale (SWLS) were used as external criteria. These additional measures were selected to assess whether the structure of social media envy, as measured by the SMES, reflects the expected theoretical relationships with psychological well-being and psychological distress.

2.3.1. Depression Anxiety Stress Scales (DASS-21)

The first external criterion measure of envy was the 21-item Depression, Anxiety, and Stress Scale (DASS-21), developed by Lovibond and Lovibond (1995) by selecting items from the DASS-42 to reduce administration time. The scale aims to measure individuals' levels of depression, anxiety, and stress, with each subscale comprising seven items. The Turkish adaptation, conducted by Sarıçam (2018), presents a 21-item scale with three subscales (depression, anxiety, and stress). Psychometric studies have shown that the DASS-21 validly and reliably measures these distressed emotions (Sarıçam, 2018). In this study, the internal consistency of Cronbach's alpha for these subscales was: 0.835 for depression, 0.823 for anxiety, and 0.795 for stress.

2.3.2. Satisfaction with Life Scale (SWLS)

The second external criterion measure for envy was the Satisfaction with Life Scale (SWLS), developed by Diener et al. (1985) to assess the cognitive/judgmental component of individuals' global evaluations of their quality of life. The original form of the scale comprises five items with a single-factor structure. The adaptation and examination of its psychometric properties for Turkish conditions were conducted by Dağlı and Baysal (2016). During the adaptation process, the original scale's 7-point rating system was converted to a 5-point Likert scale, as it was considered more appropriate for Turkish culture. This 5-point rating system was scored from "Strongly disagree (1)" to "Strongly agree (5)". In this study, the internal consistency of the scale, as measured by Cronbach's alpha, was 0.813.

2.4. Data Analysis

All statistical analyses were conducted using the Jamovi 2.3 software package. Confirmatory Factor Analysis (CFA) was performed to assess the structural validity of the Turkish SMES. The results were reported using fit indices such as Comparative Fit Index (CFI), Tucker-Lewis Index (TLI), Standardized Root Mean Square Residual (SRMR), and Root Mean Square Error of Approximation (RMSEA). To assess the adequacy of the CFA fit indices for confirming the scale's final factor structure, the following criteria were used as benchmarks (Byrne, 2016): CFI > 0.9, TLI > 0.9, RMSEA < 0.08, and SRMR < 0.08. Additionally, the factor loadings from the CFA were reviewed. Furthermore, to evaluate internal consistency, Cronbach's alpha and McDonald's omega coefficients were calculated. A coefficient value above 0.70 indicates sufficient internal consistency (George & Mallery, 2019). To examine the criterion validity of the SMES, Pearson correlation analyses were performed with the SWLS and the DASS-21 subscales (i.e., Depression, Anxiety, and Stress) as external criteria. A correlation coefficient of r > 0.30 suggests a moderate relationship between variables (Cohen, 1988).

3. Results

Table 2 presents the factor loadings for the SMES from the CFA. The 7th item ("my life is more fun than those of my friends") was removed because its factor loading (b = 0.152) was below the 0.50 threshold (Hair et al., 2009). All loadings exceed 0.50 and are statistically significant.

Table 2. Factor Loadings of the Social Media SMES

Items	b	SE	95% CI Lower	95% CI Upper	Z
I generally feel inferior to others	.559	.050	.460	.657	11.14
It is so frustrating to see some people always having a good time	.553	.068	.419	.687	8.10
It somehow does not seem fair that some people seem to have all the fun	.543	.069	.408	.678	7.88
I wish I can travel as much as some of my friends do	.782	.065	.654	.910	11.98
Many of my friends have a better life than me	.938	.052	.836	1.039	18.11
Many of my friends are happier than me	.930	.048	.835	1.024	19.26

Note. All p <. 001; SE = standard error; CI = confidence interval.

Table 3 presents the structural validity and reliability statistics for the SMES. The fit indices from the CFA, which was conducted to determine whether the six items confirmed in the Turkish culture, are within acceptable limits. The obtained CFA fit indices show that the single-factor structure of the SMES is acceptably confirmed in the Turkish sample. Furthermore, a Cronbach's alpha greater than 0.70 indicates that Turkish SMEs exhibit sufficient internal consistency.

Table 3. Scale properties of the SMES

Confirmatory Factor Analysis						Reliability Statistics	
χ2 (df); p-value	CFI	TLI	SRMR	RMSEA	Mean (SD)	McDonald's ω	Cronbach's α
18 (8); < .05	.987	.976	.032	.055	2.30 (86)	.802	.792

Note. CFI=comparative fit index; TLI=Tucker-Lewis index; SRMR=standardized root mean square residual; RMSEA=root mean square error of approximation; SD=standard deviation.

Table 4 presents the results of Pearson correlation analyses using the SWLS and the DASS-21 subscales (Depression, Anxiety, and Stress) as external criterion measures to assess the concurrent validity of the SMES. As shown in Table 4, all correlation coefficients are significant at the p < .001. There is a negative correlation between SMES and SWLS (r = -.335). Conversely, the relationships between Envy and depression (r = .445), anxiety (r = .358), and stress (r = .369) are positive. These findings demonstrate that the SMES supports criterion validity by showing moderate correlations in the expected directions with all the external criterion measures.

Table 4. Concurrent validity of the SMES

Pearson correlation with an external criterion measure	Social Media Envy Scale
Satisfaction with Life Scale	-.335
Depression	.445
Anxiety	.358
Stress	.369

Note. All p <. 001.

4. Discussion and Conclusion

In this study, the SMES (Tandoc et al., 2015) was adapted for Turkish culture, and its psychometric structure was examined. The conducted CFA confirmed the six-item, single-factor structure of the Turkish SMES in this sample. Pearson correlation analyses, used to test the scale's concurrent validity, showed that the SMES had expected relationships with all external criterion measures related to life satisfaction and various emotional distress. These findings align with the existing literature indicating that envy negatively affects psychological well-being and life satisfaction (Krasnova et al., 2013; Wallace et al., 2017). Similarly, the significant moderate positive correlations between envy and depression, anxiety, and stress strongly support the criterion validity of the scale. Social media envy is a prominent phenomenon with notable psychological effects on users. Prior research demonstrates that envy acts as a full mediator, positively mediating the relationship between Facebook use and depressive symptoms (Tandoc & Goh, 2023; Tandoc et al., 2015; Wang et al., 2020). These adverse psychological outcomes, such as distress and problematic use, are especially prominent among individuals who use social media for mood regulation and habitual engagement, as these patterns are the strongest predictors of problematic social media use (PSMU) and psychological distress (Wolgast et al., 2025). Smith and Kim (2007) and Tai et al. (2012) describe envy as a combination of painful and unpleasant emotions, including inferiority, hostility, and resentment. These positive correlations indicate that the emotion of envy, as measured by the adapted Turkish SMES, is also associated with expected adverse emotional outcomes among Turkish users. The most significant cultural adaptation in our study of the Turkish SMES concerns Item 7 ("According to many of my friends on social media, my life is more fun and enjoyable"), which was the only reverse-coded item in the original scale. It was removed from the model due to its low factor loading, resulting in a 6-item, single-factor structure. The exclusion of Item 7 primarily relates to two factors: first, being the only reverse-coded item may have caused participants difficulty in understanding the question, leading to measurement errors. Second, and more importantly, the item was based on downward comparison, highlighting one's own happiness as superior to others. However, social media envy is rooted in upward comparison, the perception that others are better off. This content mismatch weakened the item's validity because it did not align with social comparison patterns and the expression of envy in Turkish culture. This finding is consistent with Wang et al. (2020), who found that upward social comparison on mobile social media increases depression through envy among Chinese adults. This supports the view that the core structure of social media envy is based on upward, rather than downward, comparison, regardless of cultural context. This revision demonstrates that the Turkish SMES remains a valid 6-item instrument that measures envy more purely and directly through upward comparison emotions.

This study fills a gap in the literature by emphasizing that, although envy is a universal emotion (Foster, 1972; Schoeck, 1969), its experience can vary across cultural contexts (Schoeck, 1969; Wu & Srite, 2021). It also examines how norms specific to Turkish culture may influence the structure of envy (Charoensukmongkol, 2018; Yılmaz Uz & Özer Canarslan, 2024). The present study has some limitations. First, only Cronbach's alpha and McDonald's omega were used to assess internal consistency. Future research should evaluate the scale's test-retest reliability to determine its stability over time. Second, the participants have a wide age range (18–62 years), but most of the sample consists primarily of university and high school graduates. Future studies could assess the scale's validity and reliability among more specific populations, such as adolescents or individuals with problematic social media use, to enhance the generalizability of the findings and reduce potential sampling bias. Another limitation is social acceptability bias. Since jealousy is a complex social emotion that is socially undesirable and often characterized by a mixture of unpleasant and painful feelings, participants may have avoided reporting it openly. In conclusion, the Turkish version of the SMES demonstrates acceptable psychometric properties, including internal consistency and criterion validity. Therefore, the Turkish SMES can serve as a reliable tool for future research to assess the level of general envy among Turkish social media users. This adaptation also adds value to the current literature and may promote cross-cultural studies aimed at understanding SME globally.

Author Biographies

Nail Değirmenci is a doctoral student at the Institute of Educational Sciences at Gazi University. His research focuses on augmented reality, virtual reality, artificial intelligence, and educational technologies. Additionally, he researches the development and adaptation of scales.

Femke Geusens is a postdoctoral fellow at Uppsala University, Sweden. She obtained her PhD at the Leuven School for Mass Communication Research (KU Leuven, Belgium) and remained affiliated with KU Leuven as a member of the Research Unit for Reproduction and Lifestyle for Healthier Families. As a postdoctoral researcher specializing in media psychology in a health context, her research focuses on health communication, media psychology, media effects, self-effects, substance use, maternal mental health, prevention, and intervention.

Kamolthip Ruckwongpatr is recent PhD in Physical therapy from the Institute of Allied Health Sciences, College of Medicine, National Cheng Kung University, Tainan, Taiwan. My research focuses on physical activity, addictive behavior, and psychometric validation.

Po-Ching Huang is a postdoctoral fellow at Chang Gung University in Taoyuan, Taiwan. She earned her doctoral degree from the Institute of Allied Health Sciences at National Cheng Kung University in Tainan, Taiwan. Her research interests include social psychology, behavioral addictions, and health-promoting behaviors.

Fatma Ongur was born in Gaziantep and completed her primary, secondary, and higher education there. In 2023, she graduated from Gaziantep University, Department of Social Studies Education. After short-term teaching experiences, he started his master's degree in social studies education at Anadolu University in 2024. She is continuing her education.

Ufuk Güneş earned a Bachelor's degree in Primary School Teaching from Mustafa Kemal University, Faculty of Education, in 2009. He completed a Non-Thesis Master's program in Educational Administration at Gaziantep University, Institute of Educational Sciences, in 2021. In 2022, he graduated from Gaziantep University, Nizip Faculty of Education, with a degree in Social Studies Teaching, and in 2025, he graduated from the Department of Geography at Istanbul University. He began his teaching career in 2009 as a Primary School Teacher with administrative responsibilities in Sarıkamış, Kars (2009–2010), and continued in Akçakale, Şanlıurfa (2010–2013). From 2013 to 2018, he served as a Primary School Teacher in Birecik, Şanlıurfa. Since 2018, he has held positions as Vice Principal and Acting Principal in the same district, and he currently serves as a school administrator.

Nihat Şimşek was born in the village of Bilaluşağı, Baskil district, Elazığ province. She completed her high school education at Malatya Fatih High School. He graduated from KTÜ, Fatih Faculty of Education, Department of Geography Teaching. He worked as a classroom teacher for two years at the Maden Village Primary School in the Ceylanpınar district of Şanlıurfa. In 2000, she completed her master's degree at KTÜ Fatih Faculty of Education. In 2001, he began working as a Research Assistant at Gaziantep University. In 2003, he was appointed as a Research Assistant in the Department of Social Studies Education at the Institute of Educational Sciences, Gazi University, to pursue doctoral studies under the assignment of YÖK's 35th Article. In 2007, he received his doctorate with a thesis titled "The Effect of GIS-Based Applications and Activities on Students' Achievement and Attitudes Toward the Social Studies Course in Elementary Education." In 2007, he began working as an assistant professor at Gaziantep University. In 2014, he was appointed associate professor, and in 2019, he was promoted to full professor. ŞİMŞEK, who serves as the Rector's Advisor at Kilis 7 Aralık University, has numerous articles published in various journals. Assoc. Prof. Dr. Nihat ŞİMŞEK is married and has three children: one son and two daughters.

Ali Gökalp, PhD, Assistant Professor of Educational Sciences at Gaziantep University, Türkiye. His research interests are teacher education, values, and teaching skills.

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Appendix

Sosyal Medya Kıskançlık Ölçeği (Social Media Envy Scale Turkish Form)

1. Sosyal medyada genellikle kendimi başkalarından daha değersiz hissediyorum.
2. Sosyal medyada bazı insanların her zaman iyi vakit geçirdiğini görmek çok sinir bozucudur.
3. Sosyal medyada bazı insanların hep keyifli ve eğlenceli etkinlikler yapması hiç de adil bir durum değildir.
4. Keşke ben de sosyal medyadaki bazı arkadaşlarım kadar seyahat edip paylaşım yapabilseydim.
5. Sosyal medyadaki pek çok arkadaşım, benden daha iyi bir yaşam sürüyorlar.
6. Sosyal medyadaki pek çok arkadaşım, benden daha mutlu bir yaşam sürüyorlar.
7. Sosyal medyadaki pek çok arkadaşıma göre benim yaşamım daha eğlenceli ve keyiflidir*

Note. * = It was removed due to low factor loading.