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FACE TO FACE COMMUNICATION VS COMPUTER MEDIATED COMMUNICATION IN RELATION TO IDENTITY DISTRESS

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Declaration

We hereby declare that the substance of this dissertation is the result of our investigation due reference of acknowledgment is made when necessary to the whole of other researchers.

Rechidi Yousra and Tires Hayet .

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Abstract

In present times the escalating obsession of social media has grown, it has become a daily
ritual, that its users cannot seem to separate between the real world and the virtual one.it
appears that this confusion between what is real and what is not may effect deeply in their
identity development and construction especially among teens. As early scholars such as
Goffman s and Hecht s works ,researchers did show interest in the relationship between

communication and the self .however only few research has been done on the social

communication with the disturbed self 'identity in crisis' did become interested in linking

communication online communities affected the ways their users construct, view, and define

their identity. Hence, the literature review aimed to make use of the Eriksanian theory of

identity distress taking into account the contemporary adjustments to it •alongside the main

definitions and theories of the online identity compared to the face to face communication of

self . From that we hypnotized the skeptical linkage that digital identities reconstruction

should be graded as an emerging scale responsible of identity crisis. To make our hypotheses

valid we opted for a purely qualitative data collection that is content based. After an extensive

data collection, focal theories and papers of research has been adopted for analysis. The

content of two most watched YouTube videos (ted talk, award winning short film) about the

social media life • clearly resulting in a negative effect of a digital identity crisis, the study

findings confirmed the validity of the hypotheses. At the end it is crucial to never neglect the

hidden interferences of modern day social media on the way of self-performance and

behavioral. This study helped differentiate between two dimensions of identities, real and

authentic one highlighting sequels and solutions of adaptability.

Keywords: identity distress, Instagram identity, online identity, social media, CTI, sequels,

solution.

Résumé

A l'heure actuelle, l'obsession croissante des médias sociaux a augmenté, c'est devenu un

rituel quotidien, que ses utilisateurs ne semblent pas pouvoir séparer entre le monde réel et le

monde virtuel. Il semble que cette confusion entre ce qui est réel et ce qui ne l'est pas peut

avoir un effet profond sur le développement et la construction de leur identité, en particulier

chez les adolescents. Comme les premiers chercheurs tels que les travaux de Gofman et

Hecht, les chercheurs ont montré de l'intérêt dans la relation entre la communication et le soi.

Cependant, seulement quelques recherches ont été faites sur la communication sociale avec le soi perturbé "l'identité en crise" s'est intéressé à la communication de liaison des communautés en ligne affecteé les façons dont leurs utilisateurs construisent, voient et define leur identité. Par conséquent, la revue de la littérature visait à faire usage de la théorie Eriksanienne de la détresse identitaire en tenant compte des ajustements contemporains de celle-ci - ainsi que des principales définitions et théories de l'identité en ligne par rapport à la communication face à face de soi . A partir de là, nous avons émis l'hypothèse sceptique que la reconstruction des identités numériques devait être considérée comme une échelle émergente responsable de la crise d'identité. Pour rendre nos hypothèses valides, nous avons opté pour une collecte de données purement qualitative basée sur le contenu. Après une vaste collecte de données, des théories et des documents de recherche centraux ont été adoptés pour l'analyse. Le contenu de deux vidéos youtube les plus regardées (ted talk, court-métrage primé) sur la vie dans les médias sociaux - entraînant clairement un effet négatif d'une crise d'identité numérique, les résultats de l'étude ont confirmé la validité des hypothèses. En fin de compte, il est crucial de ne jamais négliger les interférences cachées des médias sociaux d'aujourd'hui sur la manière de se comporter et d'agir. Cette étude a permis de distinguer deux dimensions d'identités, la réelle et l'authentique, en mettant en évidence les séquelles et les solutions d'adaptabilité.

Mots clés : détresse identitaire, identité Instagram, identité en ligne, médias sociaux, CTI, séquelles, solution.

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ملخص

في الوقت الحاضر، ازداد الهوس المتزايد بوسائل التواصل الاجتماعي، وأصبح طقوسًا يومية، ولا يبدو أن مستخدميها قادرون على الفصل بين العالم الحقيقي والعالم الافتراضي. يبدو أن هذا الخلط بين ما هو حقيقي وما هو غير حقيقي يمكن أن يكون له تأثير عميق على تنمية وبناء هويتهم، خاصة بين المراهقين أظهر الباحثون الأوائل اهتمامًا بالعلاقة بين التواصل والذات. ومع ذلك، تم إجراء القليل من الأبحاث فقط حول التواصل الاجتماعي في «ازمة الهوية » الذاتية المضطربة التي ركزت على ربط التواصل عبر الإنترنت بالطرق التي يبني بها مستخدموها هويتهم ويرونها define. وبالتالي، استهدفت مراجعة الأدبيات الاستفادة من النظرية الإريكسانيانية لضائقة الهوية من خلال مراعاة التعديلات المعاصرة عليها ـ بالإضافة إلى التعريفات والنظريات الرئيسية للهوية عبر الإنترنت فيما يتعلق بالاتصال وجهًا لوجه. من هناك، وضعنا الافتراض المتشكك بأن إعادة بناء الهويات الرقمية يجب أن يُنظر إليها على أنها مقياس ناشئ مسؤول عن أزمة الهوية. لجعل افتراضاتنا صالحة، اخترنا جمع بيانات نوعية بحتة بناءً على المحتوى. بعد جمع البيانات على نطاق واسع، تم اعتماد النظريات المركزية والأوراق البحثية للتحليل . تم تحليل و ترجمة نتائج الدراسة صحة الفرضيات. أكدت الهوية الرقمية. في نهاية المطاف، التواصل الاجتماعي اليوم على بناء الهوية الشخصية

List of Acronyms

CTI: Communication Theory of Identity

CMC: Computer Mediated Communication

APA: American Psyhciatric Association

List of Abbreviations

FtF: Face to face

Insta: Instagram

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General Introduction

'Most people are other people .their thoughts are someone else's opinion, their lives mimicry, their passions a quotation '   Oscar wilde, De profundis

As a technology-centered society, we consume and make use of communication technology daily .creating and expressing one's identity through social media has never been easier.everyone is highly using social media in an average of at least 2 hours per day, anything this time consuming should be critically overviewed.it must not go unwatched.

Personal identity is by context, and Online Communities are new contexts in which people are modifying their identities. In which the users are the products of a digital world where value and worth are attributed by other users. This endless circle of people communicatoing with other people creates an urge to showcase the upgraded version of ourselves, to take 300 selfies only to post that visually pleasing one .where every like and comment gives feelings of endorphine or enduce rising levels of online stress.this paper focuses on one digital platform which is instagram. Beacause it is the most effective platform for engagement with highly unrealistic ideals that have the possibility to negatively effect teens whom are considered to be the most vulnerable identities.

While there are links between identity formation and mental health, these connections might be mostly due to identity anxiety symptoms (Berman et al. 2009). Because there has been little study on identity distress until recently, Identity Disorder was removed from the DSM. However, since the establishment of the Identity Distress Survey (Berman et al. 2004), there has been a steady increase in identity distress research, not just in North America but also in a number of other nations across the world. In medical research and practice, more emphasis to the role of identity difficulties and identity distress is definitely necessary.

Instagram is a platform where people can fabricate their insta-identity in a selective and more controlled way in compare to their authentic identity ,it has been shown to incite an identity crisis 'identity distress, particularly among teenagers .This paper will tend to highlight the social media effect 'insta-identity' on identity as an emerging scale of identity distress .

Identity distress can be generally related to issues such as career choice, long term goals, friendship patterns, religious and sexual orientations …etc.

1. Background of the Study

Computer-Mediated Communication has become crucial in our everyday life. According to research, CMC is not neutral: it may influence communication patterns and social networks, as well as trigger various changes in how individuals communicate with one another (e.g., Fulk & CollinsJarvis, 2001). In other words, CMC has social consequences. CMC varies from face-to-face communication, according to Rice & Gattiker (2001). The amount of synchronization of engagement is limited by CMC, which may result in a loss in interactivity. Furthermore, CMC is capable of overcoming time and space constraints. In addition to these arguments, the overall use of CMC results in an amount of differences when compared to face-to-face communication.

Identity is a term that describes a psychological construct which refers to an individual self or identity whether or not it is anchored in a true physical entity.   .Identity is a complex and

ubiquitous topic. studied Throughout history by scholars.it is defined by the American psychological association 'APA' that identity is an individual sense of self defined by a set of physical psychological and interpersonal characteristics. It is an individual's sense of self, defined by a range of physical, psychological and interpersonal characteristics including their beliefs, desires, values, likes and dislikes and attitudes toward their social groups, country and culture. Identity influences so much of a person's thoughts, actions and motivation.

Identity distress is defined as "severe subjective distress regarding inability to reconcile aspects of the self into a relatively coherent and acceptable sense of self" (American Psychiatric Association, 1980, p. 65).

Identity crisis is a concept developed by Erik Erikson to describe the phase of experimentation and development of identity experienced by people mainly in their teen years. He argues that this crisis occurs during the fifth stage of Erikson stages of development: identity versus confusion is the fifth stage of ego according to Erik Erikson s theory of psychosocial development between the age of 12 and 18, at this stage young people explore their independence and develop further self-conscious. According to Erickson, people grow and change through a series of stages throughout their lives. At each stage, people face developmental conflicts that must be successfully resolved in order to successfully develop the main virtues of that stage. He is interested in how social interactions and relationships affect development and growth

Statement of the Problem

       Being a frequent user of social media is fairly prevalent these days, seeking either to connect, relate or create different profiles and form various online personas usually via Instagram, however, this can have serious consequences on shaping their

authentic identity. This study was designed to emphasize the relationship between computer mediated communication and identity reconstruction with reference to the inevitable confusion on the level of identity formation

It is not strange that anyone communicating throughout social media platforms is either actively or passively communicating their sense of self by creating their online identity which can lead to a feeling of perplexity and disorientation in their journey of finding their true self. This can be a result of a blackness of awareness correspondent to the notion of identity distress and how it is easily effected by internet identies.that being the case, this research has been conducted to help manage it.

2. Rational of the Study

Many studies on identity distress have been conducted firstly by Erik Erikson in his theory of identity and personality development where he defines an identity crisis as a natural, predicted aspect of healthy development. (Erik Erikson, 1958, 1963)

In addition, Henri tajfel polish born British social psychologist, best known for his concept of social identity, a central idea in what became known as social identity theory (1970). However, very few studies were conducted on how these two theories align: aside from the capacity to customize one's identity, the notion of an online identity allows individuals to represent multiple identities online (Turkle, 2011). It is argued that anyone who utilizes the internet, whether consciously or unconsciously, is building an online persona (Frunzaru, 2016).

4. Aim of the Study

This current research work is aimed to highlight the effect of online identity on the construction of identity during teen years and its relation to an identity distress, furthermore to raise awareness about the concept of identity through social media.This study also aimed to expand the critical frameworks by which online social networking can be contextualised and understood within the broader cultural practices of identity and selfhood. This work is

dediacated to familiarize readers and social media platform users with the relational impact of heavily online exposure during the critical phase of identity development.

Research Questions

In the light of this study three research questions are set up:

1. **What is the relationship between identity, communication and identity distress?**

2. **How does the reconstruction of an online identity 'insta identity 'invoke an identity crisis?**

3. **How can identity distress due to Instagram hyper influence be managed?**

5. **Hypothesis (sees)**

Therefore three corresponding hypotheses are raised:

1.there exist an interrelationship that connects identity to communication 'ICT' whereas identity distress cannot rise without a preexistent sense of identity as a result computer mediated communication 'insta-identity ' may lead to an identity crisis.

2.instagram is mainly a photo based platform , focusing on user s appearance seeking likability and attention impelling them to do anything in order to fit in this virtual world resulting in a an identity confusion .

3. Identity distress is a phase that most people develop throughout different life phases, mainly adolescence. Therefore it is not considered to be. Harmful only if it results in behavioral and emotional changes such as depression and anxiety if that

confusion of identity is not met by an overall sense of acceptance and understanding towards one's authentic self.

6. Research Methodology and Tools

This study discusses the reconstruction of identity throughout social media particularly Instagram in relation to identity distress following the qualitative method because it is more suitable and applicable for the nature of our research that belongs to social and psychological studies. Furthermore, it allows a more flexible yet detailed data collection of the topic in relation to the context of their production.

Since the aim of this study is mainly to discuss and shed light on the prior concepts, considered relatively vague in our society. It will be based on content analysis besides secondary data description with a tendency towards a comparison between online identity and authentic one.

Secondary data collection is based on gathering previous data that has been done by the primary user to be available for researchers to use it .it is the opposite of primary data collection furthermore, we applied the method of content analysis which allows data to be accurate and more provides unobtrusive means of analysing interactions , feeling and behaviors . moreover, it provides more holistic view of the historical side and previous research that has been done on the concept in both a theoratical and philosophical views.

7. Definition of Key Terminology

Identity distress: it is a term that describes a strong upset or worry about personal identity problems such as: carrer, friendship values and belifes .It is a state of cinfusion about one s social role and sense of self.

Instagram identity: it is the visually virtual version of the user's identity. It is projected by pictures, posts, storis and direct messages 'DM' .it is often an exaggerated version of their authentic identity with options of selectivity and control.

Online identity reconstruction: it is the procces of reshaping one s identity using social platforms with a conscious or unconscious intention of reaching social media overated standars.

Chapter Two, Literature Review

Overview

The growth of information and communication technologies has complicated how we understand and manage identity in the contemporary world. Aaccording to the idea of identity performed in the communication process in Computer-Mediated Communication (CMC) people constantly leave traces of identity even when we retain the communication process, Instagram profile pages, lasting remarks, and conversation histories are all constantly evident in our identity to others. It is almost completely automatic for individuals to check at someone's social media profile first when they want to get to know them. However, performing an online self that is radically different from the real authentic persona, either actively or passively; seeking for a social acceptance or coping with the digital circle of friends may invoke an identity distress.

When it comes to the notion of identity, there are two schools of thought: old school and new school. Identity, according to old schools of thinking, is a comprehensive depiction of self, with only one real authentic self. Identity is employed as a goal point and a starting point in this old school of thought. Anyone who uses the internet, whether they realize it or not, is actively or passively developing an online persona (Frunzaru, 2016). Online identity is built through the features of social media apps like Instagram and is an important aspect of a person's overall identity. Self-construction and self-representation. It is critical to comprehend how Instagram works. Because "identities discriminate between self and society, individuals and groups," identity creation is necessary.

They are inherently public, means of being known by groups, in-groups and out-groups……. "Someone else" (Kreiss, 2018, p.15). Because of the nature of online presentations, this benefit is unique. In contrast to offline presentations, it allows for intentionality (Gonzales & Hancock, 2008).This feature is unique to online presentations since it allows for intentionality, which is not possible with offline presentations (Gonzales & Hancock, 2008). Walther (1966) argues that the features of computer-mediated communication allow users to curate a more asynchronous, editable, and 5 cue-reduced form of communication, allowing for a more selectively constructed self presentation, using the hyper personal model of computer-mediated communication. The active curating of an online identity, which adds to a user's holistic portrayal of self, is this selectively created self-presentation. Aside from the capacity to manage one's identity, the notion of an online identity allows users to portray many personas online (Turkle, 2011). This feature promotes the concept that a single person may have several identities, each of which contributes to their

overall self-construction and perception. "In daily cycles of self-presentation and impression construction, individuals perform on various stages, blending social worlds online that may have been separate offline, thereby blurring private and public boundaries" (Papacharissi, p.209, 2018). This fusion of the online and real world's calls into question the assumption that people have "genuine" identities that are frequently distorted online, and it's crucial in identifying identity as a form of communication made possible by social media apps like Instagram. The communication theory of identity (CTI) is concerned with "mutual impacts between identity and communication."   The current study focuses on the creation or use of an online persona that is distinct from one's offline identity. Some previous research has looked into how people create a generic online identity using various technologies such as profile photographs (Hum et al., 2011),

1. **Communication theory of identity**

One of the communicative approaches to identification is Communication Theory of Identity (CTI). Rather than perceiving identity as just a result of communication or vice versa, CTI emphasizes the reciprocal impacts of identity and communication and conceptualizes identity as communication (Hecht, 1993; Hecht, Collier, & Ribeau; 1993; Hecht, Jackson, & Ribeau, 2003). Individuals internalize social interactions and positions as identities as a result of communication, according to the idea. Individual identities are expressed through social behavior as a result of communication. Through communication, identity not only identifies a person but also reflects societal roles and relationships. Furthermore, through communication, social conduct is a function of identity. In American society, identity is often centered on the person who is considered as a unique individual. Through communication, identity not only identifies a person but also reflects societal roles and relationships. Furthermore, through communication, social conduct is a function of identity. In American society, identity is often considered as a separate and discrete thing that exists within the individual (Carbaugh, 1989).

The cognitive schema through which one knows and interprets self in the social environment is considered as lying within the person as identity (Markus & Sentis, 1982). Identity, on the other hand, resides in the social spaces between and among people (Burke & Reitzes, 1981; Pearce, 1989). Individuals and social relationships are both considered foci of identity by CTI. Because identity and communication are so closely linked, CTI proposes many centers of identity that integrate the person (self), communication, relationships, and society. The four frames of identification in CTI refine this concept of various loci of identity. Personal, relational, performed, and communal identities are the four loci or frames of identity (Hecht, 1993; Hecht et al., 1993; Hecht et al., 2003). The self-concepts or self-images of an individual are referred to as personal identity. It occurs as a characteristic of persons at the individual level of analysis. The performed or stated identity of a person is referred to as enacted identity. People communicate through enacting their identities and exchanging the performed identities. Enactments are not only manifestations of identity in CTI; they are identity itself. That is, certain components of communication are identity, and identity impacts communication at the same time.

CTI was created using hypothesis evidence to argue that communication is an aspect of identity rather than merely a byproduct. CTI proposes a more complete or synthetic perspective of identity, integrating community, communication, social connections, and self-concepts, while "placing" identity in all of these layers, as part of an expanding collection of theories trying to understand identity as more processual and layered. This "layered" viewpoint sees identity development and management as a continuous process of communication with oneself and others, rather than a single output of communication or a starting point for creating communication (Hecht, 1993; Hecht, Jackson, & Ribeau, 2003). Individuals internalize social encounters, connections, and a sense of self into identities, according to the notion. Communication, in turn, is used to express or enact identity. In other

words, communication and identity have a reciprocal connection. Communication, in this

sense, aids in the formation, maintenance, and modification of one's identity.

2. Theory of identity

 The identity hypothesis recommends that the mental be identified with something else: what

we name mental is somehow similar to what we label physical or material. As we'll see, this

core notion may be used to build several types of identity theory, including ideas that are

commonly heaped up and presented as the traditional identity theory. However, we believe

that the fundamental strengths of these ideas stem from the concept of identity. The concept

of rigid identity, which is at the basis of identity theories, states that anything we call by

multiple names or experience in different ways is actually not different, but identical, in the

sense of being one and the same thing, notwithstanding first appearances (see Smart, 1959).

Identity theories, of whatever stripe, hold that this notion of strict identity forms the basis for

an adequate response to the question of how the mental relates to the physical. The identity

theory as proposed by Place, Feigl, and Smart did more than identifying the mental with the

physical: it identified mental states and processes with brain states and brain processes.

Indeed, their identity theory was a mind/brain identity theory, and often these phrases are

taken to be synonymous. Tellingly, the most outspoken recent defender of the identity theory,

Thomas Polger, explicitly commits to a mind/brain identity theory (Polger, 2004).

But nothing in the idea of identity demands that the terms of identity be mind and brain,

instead of mind and something else. As a consequence, it is possible to develop an identity

theory in line with an embodied or enactive view of the mind (such E-views have been

proposed by many, see Thompson, 2007; Barrett, 2011; Hutto and Myin, 2013, 2017).

According to such views, experience and cognition are to be (re-) conceived in terms of

organism-environment interactions. Sensation, perception, experience and cognition are

"things organisms do," and should be understood in terms of past and current interactions

with the environment (Hutto and Myin, 2013). Explanations of experience, mind and

cognition are subject to an "equal partner principle" (Hutto and Myin, 2013, p. 137) according

to which environmental and intra-organismic factors can have equal weight in explanations of

mental phenomena. The brain is seen as one of the players in the game, not as the locus of

mindedness – that status is conferred to the spatially and temporally situated organism.

Initially focusing on role identities, identity theory has recently broadened to incorporate

social or group identities as well as individual identities (Stets and Burke 2014a). The social

roles that people claim in society, such as student, mother, employee, or friend, are known as

role identities.Social identities are those that define membership in a bigger category or group

of people who share comparable traits. Person identities are the traits that a person uses to

distinguish themselves as a distinct individual: pleasant, obstinate, moral, selfish, and so on.

In contrast to social or professional situations,People's role and social/group identities are

regarded to be "master identities," working inside and across those identities.claim, as well as

the circumstances in which these roles and social/group identities are manifested

(Burke and Stets, 2009; Stets, 1995; Burke and Stets, 2009; Burke and Stets, 2009; Burke and

Stets, 2009; Burke and Stet)

2. Online Enacted Identity

The term "online identity" indicates that people exhibit themselves differently online than they do in real life. However, for two reasons, the distinction between "online" and "offline" identity is blurring. Individuals nowadays utilize social media to connect with people they know in "real world" environments like home, work, and school, as opposed to the Internet of the 1990s (Ellison et al. 2007). Second, rather than needing to explicitly "log on" to the Internet, wireless networking and portable devices like smartphones and tablets make it simple to access social media as part of daily life. Online identity, according to Ruyter and Conroy (2002), is a set of qualities that assist to characterize a person in cyberspace and distinguishes him or her from other online users. People now have a variety of tools to construct their online identity and promote themselves thanks to the rapid advancement of information technology. "A configuration of a person's identifying traits in the online environment" is what online identity refers to (Kim et al., 2011).

It has been proposed that an individual's online persona may differ from his or her offline identity (Kim et al., 2011; Hu et al., 2015). The physical body and the physical conditions confine an individual's offline identity (Bargh et al., 2002; Donath, 2002; Schau and Gilly, 2003; Kim et al., 2011; Kim et al., 2011). Factors affecting an individual's offline identity (such as ethnicity, age, and gender) are largely beyond his or her control (Kim et al., 2011). People may, however, develop and express their online identities selectively in the online world (Kim et al., 2011; Hu et al., 2015). In this situation, an individual's online virtual identity is not always linked to his or her real identity (Hongladarom, 2011). A person can utilize many digital tools to construct an online persona that he or she desires to express (Kim et al., 2011). Online identity

reconstruction refers to the phenomenon of people creating an online identity that is partially or completely different from their real identity by hiding or faking certain characteristics (Hu et al., 2015). It's important to remember that a person's identity is "fluid" rather than "static." It is socially created in a certain situation (Hatoss, 2012). Individuals frequently portray themselves in a variety of ways depending on the occasion. On the other hand, online identity reconstruction is not the same as online identity creation. People acquire self-definition through a complicated process called identity formation (Slay and Smith, 2011). It is frequently linked to personal characteristics and social positions (Simpson and Carroll, 2008). For example, a teacher's identity as a teacher researcher is formed by participation in teacher education programs (Taylor, 2017); People in Online Communities have the perception that by putting together their profile, they may chose and express the qualities that characterize them. Users may intentionally adjust (and share) certain attributes (by choosing to associate their account with others, like certain pages, sharing specific contents, and so on), but they have no control over what others perceive of those features. Filtering algorithms expand on such data for other users, determining what agents have access to and what they don't, and therefore technically interfering with feedback answers and preferences. Because our identity is formed through communication, feedback, and contact with others, the interference of filtering algorithms should be taken into account while constructing identities in online communities...

2.1 Online identity Reconstruction

Individuals develop their identities in accordance to their networks and communities, according to Pearson (2009). Through the construction of their online identity, people might frequently feel pressured to fit in with a given group identity, which can damage one's reputation within a community (Kollock & Smith, 1999; Rettberg, 2014). Furthermore,

Kollock and Smith (1999) suggest that maintaining and strengthening one's identity or reputation is crucial to community development. People in modern society develop and update virtual profiles that match with society's self-presentation and societal expectations (Mascheroni, Vincent, & Jiminez, 2015). The public nature of social network accounts increases users' drive to carefully control and monitor the impressions produced by their online identity (Rosenberg & Egbert, 2011). People frequently use many social media platforms at the same time, forming an ecosystem in which they employ the same login and basic information on each. Physical signals are not really present on the internet (Suler, 2004). Because people cannot see or hear each other, the apparent gap between them and the audience grows (Bullingham and Vasconcelos, 2013). Furthermore, the information that people provide to others determines their online persona (Marwick, 2013). It is simpler to hide or fabricate personal qualities because to the physical separation from audiences and the control over self-presentation.

Using social networks People may exhibit themselves in a more organized and individualized (Manago et al., 2008). Individuals can post basic personal information (such as gender, age, education, and so on) on online profiles, as well as define their preferences (e.g., people they like), list their own interests (such as hobbies and favorite movies), and so on. People can also exhibit themselves using other elements of social networking sites, such as changing their status and posting images, in addition to profiles. The building of identity on social media platforms is flexible since users may choose what information to publish (Manago et al., 2008). Because people may build and establish their own online identities, identity reconstruction becomes feasible. People may either conceal or reveal themselves) .People tend, to create an online persona to look more popular and, more socially acceptable than their real identity (Zhao et al., 2008). Individuals' online identities may be reconstructed based on their own thoughts, therefore their identities on social media platforms could be

partially or totally different from their offline identities (Hu et al., 2015) Constructing a

personal identity is a far more difficult task than it appears.Forming a succession of internet

profiles that are little more than digital clues to the Self The formation of our individual

identities is a context-dependent process. However , the difference between the actual and

virtual dimensions of reality precedes–and does not wholly rely on–the distinction between

offline and online reality from a logical perspective. As a result, the distinction between

reality and virtuality is already isolated from offline reality. This difference, however, also

applies to online reality. In this light, the convergence of offline and online reality is more of a

reinterpretation of the role of computers (which are no longer viewed as interfaces but as tools

cooperating to reontologize our reality in informational terms [1]) than a description of the

actual possibility of overcoming the distinction between reality and virtuality that exists in

both offline and online realities. This distinction is critical for the development of personal

identity. We can speak of construction because our personal identity must exist over time and

is made up of both what we are (i.e., the "actual self" made up of information describing our

characteristics) and what we would like to be or ought to be (i.e., the "ideal self" made up of

information describing our expectations or social expectations about us). To put it another

way, human identity is always a combination of truth and imagination (virtuality). Moreover,

We should emphasize immediately how social networks allow people to develop (at least in

part) their personal identity in a way that differs from what occurs in the physical world. In

the physical world, we build our identities (narratively viewed as an open text) amid a variety

of environmental and social limitations, i.e., situations that are mostly pre-structured and pre-

determined and cannot be modified by our narratives. In the digital world, social networks, for

example, are platforms (as in Facebook) that allow users to take advantage of networked

affordances in order to construct, in informational terms, not only their identities but also to

participate in the co-construction of their networked communication contexts.

2.1.1 Online identity as an emerging scale of identity distress

Much of the study into how people show themselves to others is based on Goffman's (1959) theory that people change their identities to conform to society expectations and understandings. Goffman (1959) argues that when humans communicate with others, they become characters who put on a show in order to make a good impression. Goffman's ideas may be extended to the present environment, where online users maintain their personas and express themselves through social networking platforms, which have evolved into a critical component in the maintenance of identity and social relationships (Mascheroni, Vincent, & Jimenez, 2015; Seehafer, 2017). Individuals utilize self-presentation methods to "create a desired impression on a particular audience," according to Rosenberg and Egbert (2011, p. 5). The driving force. Individuals utilize self-presentation methods to "create a desired impression on a particular audience," according to Rosenberg and Egbert (2011, p. 5). The motivation for this stems from people's natural desire for acceptance and inclusion (Rosenberg & Egbert, 2011). Since people's online personas can differ significantly from their offline personas, it's thought that communicating with others in various contexts encompass showing different aspects of one's identity depending on the situation (Goffman, 1959; Lazebna, 2015). When sharing a photo on Instagram, users pick what they "want to remember and share" and what they "want to keep out," according to Rettberg (2014, p. 51). Individuals will conceal aspects that could be perceived negatively and only share positive situations (Seehafer, 2017). … Individuals utilize self-presentation methods to "create a desired impression on a particular

audience," according to Rosenberg and Egbert (2011, p. 5). The motivation for this stems from people's natural desire for acceptance and inclusion (Rosenberg & Egbert, 2011). However, the process of reconstructing identity on virtual platforms may lead to what is known by an 'Identity crisis'. An identity distress is the inability to address a variety of difficulties associated to identity, such as profession choice, long-term objectives, and value orientations, with extreme emotions of uncertainty, anxiety, and emotional trauma. It's normal and developmentally acceptable to feel some discomfort when deciding on the most appropriate responsibilities, objectives, and values to give one's life a feeling of direction and purpose. Whereas, for a significant number of young people, these emotions of anxiety can be excessive and exhausting, impeding rather than easing the resolution of identity conflicts

3.Identity distress:

An identity crisis occurs as part of normal maturity, according to Erik Erikson's eight phases of development.There is a struggle between two opposing ideals in each of Erikson's eight phases. A person must choose between identity and identity uncertainty throughout the fifth stage, adolescence. This phase is defined by a sense of self-doubt. A person experiencing an identity crisis "seeks out" several identities and ways of being. They may begin to question their family's ideals and cultural conventions, and establish their own set of values and personality that is distinct from their family's.Through time, the term has changed. People use it to refer to every time a person's identity evolves or they doubt their identity in common use. Cultural or professional shifts, for example, might cause a shift. "Severe subjective discomfort surrounding [the] inability to integrate components of the self into a generally cohesive and acceptable sense of self" is what identity distress refers to (AmericanPsychiatric Association 1980, p. 65). Despite the fact that identity distress is no longer classified as a disease in the

DSM-V, it can nevertheless be a source of anxiety or melancholy (Berman, Montgomery, & Kurtines, 2004). When teenagers graduate from high school and move on to post-secondary school, find work, or pursue another career, the transition into adulthood may be incredibly difficult for them since they are compelled to make decisions about various aspects of their lives. . Making new friends, striving to maintain prior connections, choosing a job route, finding their sexuality, and deciding what ideals they choose to support are all examples of decisions that can lead to identity discomfort (Berman et al., 2004). If college-aged teenagers get overwhelmed and find it difficult to build a consistent sense of self, this shift may induce identity discomfort (Yang, Holden, Carter, &Webb, 2018). Yang et al. (2018) did a study to see how common online social comparison and identity discomfort are among college freshman, and they came up with something that resembles a dual-path model.

According to Erikson, identity certainty helps a person reject paradoxical self-evaluations. A person with a strong sense of self, for example, may be better able to ignore or reject bullying. Mental health concerns such as depression and anxiety can be exacerbated by identity confusion or doubt Erikson thought that being flexible was more essential than having a strong identity. This can foster a culture of extremism and stubbornness. Instead, a person must be receptive to identity transformations. An identity crisis can occur after a significant life shifts , or a traumatic event .Erikson believes that an identity crisis does not require intervention. Certain actions and feelings, Erikson believed, might be signs of developmental difficulties and identity conflict. An unresolved identity crisis, for example, might lead to despair, anxiety, and other common issues among young people. .. Through the use of numerous social media platforms, in which individuals may broadcast and express all aspects of their personalities and diverse lives, private life has become a public spectacle in the current digital media age. Rather than discussing triumphs, anniversaries, and big life events

with intimate family and friends, these personal accounts become widely published for

everyone to see on the Internet. Individuals' physical social networks have grown to include

followers who become part of the individual's digital social network, which has become

international and spans the globe. The individual's digital social network today comprises

both close relatives and friends as well as total strangers whom the individual may follow on

social media sites. Having access

………. Therapy can help those who are struggling with their identity. During therapy, a

person can express their ideas, talk about their past, reclaim or build a new identity, and get

help with the worry and stress that might come with an identity crisis.

An identity crisis is not a mental health condition that requires treatment. However, some

people may acquire mental health problems as a result of their identity crisis, or their identity

crisis may exacerbate an existing mental health problem. Medication, especially when used

with treatment, may be helpful. An identity crisis is a natural stage of development that,

according to Erikson, everyone must go through. Identity crises are still widespread outside of

Erikson's notion, and some people have several throughout their lifetimes.

2.1.2. The looking self glass

Social media is playing a vital role in the way to understand how people behave and see

themselves, according to sociologist Charles Horton Cooley who coined the term 'looking glass

self'.this procces is related directly to the digital age asking questions about the nature of

identity.he argued that others tend to perceive their sense of self throught a mirror which is

basically how the others perceive them. Now with the role of social media is deeply passing,

this makes the looking glass self more complex. It means that the number of mirrors is becoming

more and more with every platform used .a new mirror is created and a new identity is being

created known as many versions of the cyber self . However is is not always negative as argued by new studies.

Conclusion

The purpose of this literature review was to familiarize the readers with the notions of identity distress, digital identity and CTI describing and explaining the interlinked relation between them .by identifying the identity gaps supported by theories and references.

Besides that, to elaborate how and why teens engage in online identity reconstruction with a conscious mind of escapism, masking the authentic self or the complete opposite, that is of recognition, acceptance by illustrating with examples from real life.

In addition, this chapter attempts to compare between FTF and CMC, resulting in an identity crisis right through social media platforms 'Instagram'. It also discussed how a virtual recreation of an identity can cause an identity confusion outlining its sequels varying from anxiety, depression to low self-esteem and social comparison.

Chapter Three, Methodology

Overview

This research tries to answer three main research questions, what's the connection between identity, communication, and emotional distress?

And How can the re-creation of an online identity, such as an 'instar identity,' lead to an identity crisis? How to be dealt with it? by opting for a qualitative document alongside content analysis study we hope to find data that will lead to an understanding of linkages between online and offline identity resulting into an identity confusion 'identity crisis'.

The hypotheses for this study is that social platforms create their online identity –with a focus on Instagram identity in our study –based on positive feedbacks and what is not only accepted yet encouraged to be the popular image of how an online identity rather look like ,this particular gap was found to be indirectly linked into the theory of ICT, because the way we communicate whether in face to face communication or in digital communication we are indirectly creating our own identity along the way . this personal enacted gap will be negatively correlated with the theory of CTI , put clear in communication satisfaction ,acceptance .this gap will also be found negatively correlated with the building of one's authentic identity resulting in a questioning of the who I m I supposed to be .

It is also important to identify the solution to overcome the mentioned above confusion of identity, which is considered to be an adequately normal phase among youngsters unless it is observed to sequel in mental or behavioral issues. Support for these research hypotheses will be shown through a negative correlation between the two variables of identities (authentic identity, digital identity) and the mainstream theories of CTI and identity distress.

Data collection tools

This study is a purely qualitative study, we opted for a document analysis theory. Besides a secondary data collection and analysis known as content analysis theory taken from

a questionnaire and an interview made for different research purposes yet falls in the same field of our themes of study.

The reason of choice to a content analysis theory is that it is found to be more flexible and valid tool to attend this research aims by making meanings, links, comparisons through collecting, analyzing and generating linkage between the research questions and objectives.in this present work, the researchers, have gone through an extensive search of online data, concluded by analyzing only necessary data to the topic.

Content analysis is used after compiling qualitative data based on written PhD memordums, web articles and reliable YouTube videos.

Research design

The qualitative data was collected following a set of carefully selected steps, being clarified as follows:

Relational content analysis: where we explored how the mentioned above theories of identity crisis, communication, social identity relate to one another within each text sample. Then, we attempted to select a narrow research problem. First of all we browsed through different PhD memordums from different Algerian and American universities ,we fell upon Erik Erikson theory of identity distress .the article was extremely helpful and clear .then , we searched for definitions of certain ambiguities found within the article such as :identity distress scale , the fifth phase of formation …Afterwards , we analyzed the needed data by coding the text ,breaking it down into manageable codes .to code this later under the list above .

Identity confusion

Identity crisis

Fifth phase

Manageable phenomenon

Afterwards, we downloaded the book of CTI theory developed by scholar Michal Hecht to be familiarized with the concept but also to correlate it to the previous concept of identity problems. Finally, the main quest became producing the gap of this study which is mainly a subsequent result of how enacted digital identity is being noticeably characterized as an emerging scale of identity distress, especially by the new schools of thought and psychology.

Correlational Data analysis using VCA:

YouTube is a web platform widely used by students, researchers and learning centers .the data collection of this study relied on the content analysis of two top viewed videos on YouTube on the social media life. It is considered as a flexible and reliable source of data collection in qualitative researches. Video based content analysis VCA is a qualitative method

That helps the projection of life, human thinking acting and feeling .it is easily applicable for almost all research disciplines. It is extremely useful in capturing multilayered phenomenon for that reason it was found to be helpful and reliable in our study. Since identity distress is also a multilayered concept

After an extensive search of the 100 most viewed videos on YouTube concerning social identity, two mainstream videos found to serve the purpose of our research aims. The first video under the title 'a social media life' A Social Life is a short film about Meredith, a career-driven lady who is living the life she's always wanted to live... online. Meredith aspires to have a balanced life, which includes being active, working hard, and interacting with her

friends; she is developing her "image" among her social media pals. But one day she wakes

up to find that her reflection is nothing more than a compilation of images she's shared with

others.

The video starts with a lady waking up in bed checking her phone being the first she

does after waking up .staring at her Instagram feed, counting the likes and comments. Later

on the day she goes out to buy groceries, tries to cook a healthy meal, takes the picture and

posts it only to give up that healthy meal in the garbage while grabbing a box of noddle's

from a day earlier. The lady gets a calls from her mother asking to join them for a family

meeting, the woman denies saying she is too busy while lying on the couch aimlessly staring

to the sealing feeling sad. The short film continues with the woman uploading daily pictures

of her laughing ,enjoying herself ,cooking ,cleaning .while she is not doing any of what is she

portraying on her Instagram feed show casing signs of depression and sadness .finally , she

notices the number of likes dropping while checking her phone being her morning ritual ,she

gets up starts at the mirror drops her phone and decides to accept herself and finally genuinely

smiles with satisfaction .

Kerith Lemon is a multi-platform storyteller and creator with extensive expertise in

creative tales and multi-platform storytelling. Lemon is drawn to stories that promote women,

represent societal difficulties, and encourage conversation amongst a diverse audience.

The second video that we analyzed its data content is a ted talk video created by Baily

Parnell. She was named one of Canada's Top 100 Most Powerful Women earlier this year.

She is a multi-award-winning digital marketer, public speaker, and entrepreneur. Her work

and expertise have been featured on CBC, CTV & in other local Toronto media. She is also a

digital marketing student at Ryerson University. Preparing her master thesis on social media

effects. Bailey is a regular public speaker who has addressed over 10,000 people. She

discusses social media, personal branding, and media and mental health in particular. She gave her first MBA class as a guest lecturer when she was 21 years old, and she has spoken at many academic conferences as the youngest speaker. In this video she start with the daily internal monologue every Social media user have in his mind after the first glimpse of his social media feed .she narrates the story of her social media detox for the first time when she actually started questioning what is social media doing to us, but most importantly how it is effecting the youngsters of 12 years old who are not mature enough to see this effect.

She continues with real life arguments and worldwide university studies that all discuss the mental health issues caused by social media heavy exposure. She ends her Ted Talk by mentioning possible solutions for a mentally healthier social media interaction.

Coding:

The product of social media

Social media freedom

Social media safety

Economy of attention

Mental health in danger

Virtual identities

This chapter ventured on a discussion of the methodology used for data collection offering a definition of each approach used alongside a justification of why each method is considered to be reliable and effective. Interpretation and discussion was chosen as the basis methods of analyzing the data. The above content addressed the data collection methods that we found are better suitable for our research s sake .it also explained and justified the choice for a purely qualitative method that is considered more flexible to the nature of this research.

Finally, the discussed results brought evidence on the validity of the three main research hypotheses which resulted in achieving the research aims and objectives.

Chapter Four, Findings

Overview

The chapter demonstrates that qualitative techniques were the preferred methodological approach, besides, Goffman's self-presentation theory and Hecht s communication theory of identity were the most valid theories as well as the Ereksonian identity development theory. In addition, the findings of the current literature were emphasized to learn more about the existing relationship between CMC and FTF. in relation to identity disorientation. Moreover, based on the articles and YouTube videos which enabled us to discuss the consequences of online identity reshaping. People have been observed to recreate their identities online to meet a variety of social and security goals, including improving physical, social status, exploring identity and protecting privacy. The research findings proved that although an identity reconstruction through virtual platforms particularly 'Instagram ,may cause an identity distress, it is still manageable and should be considered as a normal and predictable phase of a healthy development according to Erikson's notion .he considered it as a normal yet a vital sense of identity development that all individuals go through at least once in their lives but mostly when their identities are highly fragile in the age of adolescence Whereas, many researches have argued that it can have serious consequences on the different levels of psychological ,social and personal health . Although existing studies have discussed the interlinked relation between computer mediated communication and identity reconstruction , as they identified the multiple factors for an online identity reconstruction , the effect of an identity reshaping through social media is not clear , as for the identity distress due to hyper-influence of Instagram management

Discussion and findings

Upon analyzing and critically overviewing main psychological theories of identity and identity distress, in addition to interpreting multiple articles and vital YouTube videos about the main research questions we came to the realization of the fist hypothesis supporting the correlation between the three main concepts in question:

The first hypothesis is clearly supported as well by the simple finding that in these digitalized world, it's natural to think of people's online identities as a combination of their offline identities. Because online communities provide a variety of ways for people to express and

reflect on their feelings, they may support a more comprehensive perspective of their identities. In this sense, having a personal profile online does not make you a different person but it certainly does cause a confusion of how is your identity being defined which is caused by the different way that people communicate in computer mediated communication in comparison to the face to face communication .where only little space of selectiveness and control is allowed. The relationship between online identity and offline identity is a 'new way of measuring

The second hypothesis of how does insta- identity help in the reconstruction of identity but also cause identity distress is as followed**:** Users of social networking services can decide how their identity is shown to others. In the case of Instagram, users may edit and apply filters to photographs of their choosing, which can then be shared with the public. While these characteristics might be utilized to express oneself, there are typically other incentives for using Instagram to perform identity. Various scholars' argued that the features of Instagram are seriously attractive and disorienting by creating these high standards of what is accepted and what is popular, pushing them to alter , select and control what parts of their identities are best to be seen and which are to hide.

The third hypothesis attempts to help find ways of navigating through an identity crisis since it can be mainly manageable and treatable as argued by Erik Erikson, while modern advocates argue that it can be harmful causing mental disorders.so when people are experiencing stress or anxiety from social media they might find assistance in therapy or social media detox.it is also important to believe in one's authenticity and uniqueness in order not to change their selves for others consent ,doing that will consequently lead others to accept them for who they are .speaking the true self and being transparent is a great start for a strong identity . Staying relatable without shifting directions every once in a while is the secret of keeping consistency between the real world identity and the online one.

Conclusion

In this chapter we have discussed the key findings collected by the appropriate research tools. All types of articles documents and video content has led to the confirmation of the strong relation between online identity, authentic identity and identity distress however it has t been clear so far to what extent it is categorized as solely a negative linkage among all Instagram users, although it is highly the case with young users with fragile identities we reached an

understanding of identity distress being mainly caused by the influence of social media platforms such as Instagram. it is now clear that in order to recognize the problem first then try to monitor one's social media behavior since it is a tool that can be used for good nit only bad .it is too late now for complete withdrawal from social platforms but it is not too late to try practicing social media safety with coping strategies and acceptance of self and others flaws, imperfections and struggles.

Chapter Five

General Conclusion

We have argued throughout this work that as a highly technological world we consume and make use of technological tools on a daily basis. However it has never been easier to create and express one's self on virtual platforms specifically. Instagram is a photo based application, in which people have the freedom to connect with whomever they want besides that, it offers them a full control to select and choose what to post and share with their virtual friends enabling them reshape and reconstruct an online identity in other words an 'Insta-identity 'which is mismatched with their authentic or offline persona, provoking an identity distress or confusion especially among teens. In this research paper we discussed the major common points that relate computer mediated communication to online identity reconstruction resulting an identity crisis, based on common theories namely communication theory of identity 'CTI' and the Eriksonian's theory of identity development and on previous studies analysis .Computer-Mediated Communication has become an essential part of our daily lives. CMC is not impartial, according to research: it may affect communication patterns and social networks, as well as cause numerous changes in how people connect with one another (e.g., Fulk & CollinsJarvis, 2001). To put it another way, CMC has societal consequences. According to Rice & Gattiker, CMC differs from face-to-face communication (2001). CMC limits the amount of engagement synchronization, which may result in a loss of interaction. CMC also has the ability to work around time and space restrictions. Furthermore, when compared to face-to-face communication, the total usage of CMC leads in a number of variations. One of these main variations is the online identity reforming. Yet this online process leads to an identity distress .Erik Erikson used the term "identity crisis" to characterize the period of identity exploration and evolution that most people go through throughout their adolescent years. He claims that the crisis comes at Erikson's fifth stage of development: identity vs. perplexity between the ages of 12 to 18, according to Erik Erikson's psychosocial development theory, is the fifth stage of ego development. At this time, young

individuals explore their freedom and acquire additional self-consciousness. People develop and evolve through a variety of stages throughout their life, according to Erickson. People experience developmental problems at each stage that must be effectively handled in order to develop the stage's major attributes. The concept since has become popular, and many people use it to describe any phase in their life in which they question themselves. Yet, very few studies attempted to compare between the intertwined relations amongst computer mediated communication, identity reconstruction and identity distress. How an online identity reconstruction may lead to an identity crisis. And how an identity confusion resulting from a hyper-influence of Instagram can be managed.

There are limitations of this study where the psychological aspects of this study interfered in making this case more generalized to include all ages of Instagram user's .since it was derived from the theory of Erikson it mainly focuses on the teenagers. There was a short coming in the availability of resources of this study. Further clinical research and practice, with more emphasis to the role of identity difficulties and identity distress is definitely necessary not only in developed countries but worldwide.

Another possible direction for the future studies would involve a quantile study with detailed percentages using a large sample in order to clarify the positive and negative aspects that an online identity may consist of. While online identity reconstruction is also associated with both positive and negative well-being (Kim and Lee, 2011; Jang et al., 2018; Wright et al., 2018).

To conclude with, this study was fairly done to help share knowledge about how online identities are contributing in the making and shaping of a vulnerable identity among youth .it is an attempt to shed light on the confusion that may occur to the psychological and behavioral, but mostly social identity. It is now clear that online safety has become a necessity to finally create a better social media experience

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