

**FIRST PERSON PAPARAZZI: A SYSTEMATIC ANALYSIS OF IDENTITY
AND REALITY IN SOCIAL MEDIA AND VIDEO GAMES**

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ABSTRACT

Video games are often thought of as a type of social media, yet social media are not often thought of as a type of video game. Due to the fact that both are media that arguably play a large role in identity formation and perception of reality, this paper argues that social media should be looked at as providing a type of video game experience. While the study is not limited in its scope to teens, they play an important role. This paper explores identity as being social and interactive and also affected by media. The relationship between representation and reality is also explored and applied to the current celebrity culture. Social media and video games are explored through their similarities, including their goals of becoming a hero/celebrity, exemplified in social media through users acting like their own paparazzi. A systematic analysis is conducted to compare research regarding identity and reality in social media and video games since 2005. While similar themes emerged, the way that these themes are studied within video games and social media differ. These gaps in research lead me to four new research area suggestions for social media: mirrors, stereotypes, immersion and definitions. Through these new research areas, I propose five possible future studies.

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CHAPTER 1 INTRODUCTION

It is no secret that video games are successfully integrating social media paradigms. Many games can connect to the Internet, or are designed for online usage in the first place, and can be played while interacting with other, real people. Interactive video games have now transcended their traditional realm and led gamers to explore online forums and blogs to complement their gaming experiences. Within these interactive video games, users can often create avatars that act as their counterpart in the game-world. It is inevitable that some of the aspects of the created avatar will reflect the physical and emotional characteristics of its creator (Kline, Dyer-Witthof & De Peuter, 2003).

There is a second kind of social media—social networking websites. These are the popular sites that have attracted so much attention from the news media, such as Facebook, Twitter and MySpace. While video games are consistently thought of as types of online social networks, online social networks are not typically thought of as types of video games. This is a surprising gap in light of the fact that the construction of a profile on a social networking site is not unlike constructing an avatar in a video game. While the lines of demarcation from video games to social media are being blurred, the lines from social media to video games are not.

The objective of this paper is to argue that instead of only looking unilaterally at video games as social media, we should also be reversing our perspectives to begin looking at social media as video games. While both types of media are being actively researched to discover the diverse ways in which they impact identity and reality, especially in regards to teenagers, many important questions remain unanswered. I

intend to explore the confusing definitions of identity, the intricate idea of “reality” in its mediated nature and the many, previously undiscovered, similarities between video games and social media—specifically the ideas of endgame goals, heroes and our current immersion in celebrity culture. I have completed a systematic analysis of recent literature in both social media and video games regarding these ideas as a means to explore them more deeply. Not only have I compared the content of corresponding articles, but I have also noted gaps in research that, when filled, may help answer some of the prevalent questions regarding identity and reality as it applies to social media, video games and, in some instances, teens.

It is important to understand the differences between social media and video games. Currently the two are viewed as separate entities due, in all likelihood, to their disparate ancestry. Video games are based on real-world games and began as simulations of these activities. These real-world games ranged over a variety of genres, from board games, to card and puzzle games, to sports and role-playing games, to name but a few. Each of these types of games quickly found their own video-equivalent niche and have since been developed for a myriad of platforms over a relatively short period of time.

Social media, on the other hand, find their humble beginnings in our simplest forms of social interaction. From the initial medium of speech, to the elaborate but slowly paced medium of letter writing, to the rapid communication available through telephones and television, social media have foundations in a background focused on social networking. Therefore the two, even today, are viewed as different entities.

For the purposes of this paper, video game(s) (VG) will be defined as those games that, while they may have certain features in common with social media, are thought of

primarily as games, or were developed specifically for the “gaming market.” Some examples are World of Warcraft (WoW), EverQuest and Call of Duty. Social media (SM) will be defined as the social networking sites that are thought of *primarily* as means of social interaction. Some examples of these are the aforementioned Facebook, Twitter and MySpace, although the list is constantly growing. While each category may have elements in common with the other, it is important for the purposes of this paper to separate them by how they are predominantly used and marketed.

While this study is not strictly limited in its scope to teens, at times I specifically focus on teen identity and perceptions of reality. Not only are teens often among the heaviest users of the Internet (Montgomery, 2009), but identity construction is arguably the most difficult during the confusing time of adolescence. Although teens are not the only subjects explored in this work, they will be demonstrated in the course of the following chapters to be an important research group because they occupy the confusing and transitional stage of life between childhood and adulthood. The results section and the accompanying appendix show that many of the articles systematically explored here are focused on adolescents.

The Approach of this Paper

In chapter 2, I explore how identity has been constructed by looking historically at this concept. I survey the works of Erving Goffman, who claims that identity is social and interactive, and Joshua Meyrowitz, who explores how various forms of media structure and shape social interactions. In chapter 3, I investigate the work of Jean Baudrillard in order to expand the relationship between representation and reality. I also

dissect Mark Rowland's works to examine the philosophical challenges in a post-Enlightenment world where values and individualism have shifted to become both more relativistic and more fundamental. Through these ideas I examine the concept of celebrity and the paparazzi that aid in the creation of pseudo-realities, a driving force behind the formation of celebrity culture.

In chapter 4, having established a theoretical framework, I explore how SM and VG create new varieties of middlestage identities where people utilize the SM tools to define themselves, sometimes without their conscious realization. I then examine the sense of immersion that SM create with respect to the construction of para-social relationships and celebrity identities, and how they compare to online interactions, drawing upon the ideas of the narcissistic self and the dependence on immersive technology as developed in the works of Sherry Turkle.

Finally, in chapter 5, I detail the systematic analysis that I conducted in order to examine how empirical and theoretical research explores identity and reality within SM and VG. I discover that while many articles center around similar themes such as avatar/profile, gender and production, the ways in which these ideas are studied within SM and VG are different. These gaps in SM research lead to my suggestions of new research areas and five possible future studies.

CHAPTER 2

IDENTITY

Although the word “identity” is often used in common parlance, what the word actually means is difficult to articulate with any measure of precision. At perhaps the most basic level, identity is how any single human distinguishes herself from the other 6.9 billion earthlings. Showing small laminated cards with pictures, birthdates, social security numbers and addresses are some of the many ways in which we attempt to establish identities. People are scared to death of “identity theft,” the act of someone else stealing personal information and eventually damaging sacred credit scores or otherwise making life difficult. Visitors to the Motor Vehicle Agency trying to renew their driver’s licenses, which themselves are a primary source of identity documentation, often learn that they have not supplied enough identification to prove that they are, in fact, themselves. Superficially, identity seems to have become a tedious method of verifying credentials (Buckingham, 2008).

However, a far cry from any governmentally mandated process, identity is developed not only by people as isolated subjects, but also with whom they identify in any number of complex ways. Identity is a trait that is necessarily dependent on others. “When we talk about national identity, cultural identity, or gender identity, for example, we imply that our identity is partly a matter of what we share with other people” (Buckingham, p. 1, 2008). In this respect, people are often heard stereotyping themselves based on the groups with which they identify: “Of course I love food, I am Italian you know!” or “It’s okay for me to cry; I am a woman and we are emotional!” People define who they are by the groups they identify with and by the traits that are, or seem to be, unique to that group of people.

This method of identification-through-association may be due to the ease with which definition is often obtained through contraposition. Therefore people know who they are by knowing who they are *not*. Someone may define himself as “Caucasian” because he does *not* want to be known as a minority. Another person may say that she is a teen because she does *not* want to be thought of as a child but also does *not* want the responsibilities of an adult. However, identity also relies on others because a significant portion of social interaction is predicated upon inference. Humans infer social information by what people say and how they act. This is how friendships are made and maintained and how trust is built. If people act truthfully, others may infer that they are trustworthy and they may be brought into private or exclusive circles. Similarly, people also act out specific behaviors when they learn through inference that these behaviors serve as a basis by which a particular identity may be identified (Goffman, 1959). For example, if someone wants to be considered funny, and often when he makes what he thinks are witty comments, people laugh, implying that he is funny. He may continue to make similar comments believing that they are actually funny.

Identities also change within different contexts. People behave differently when they are with friends than when they are with family. People speak differently to bosses than to children. If someone has an urgent task to complete, she may be a little more callous than if it is a lazy Sunday with no need for haste (Buckingham, 2008). Because of context and other variables in life, many would argue that identity is not one, fixed state, but rather an ongoing, and ever-changing, process. Therefore, one of the most crucial times during which a search for identity occurs is adolescence.

I examine below the works of David Buckingham to explore identity and how others play a major role in identity construction. I also explore how adolescence is arguably the hardest time to construct identity because it is an age group that has been specially crafted by people in power but has also been pushed aside by people in power, making it difficult for teens to understand their role in the larger world. I discuss how we often “perform” identity by inferring what we are like by others’ actions, managing our impressions and segregating our audiences. Finally, I discuss how media play a huge role in altering identity formation and often create para-social relationships, pseudo-realities and middlestage behavior.

Adolescent Identity

It is seemingly impossible for teens to avoid conflicts with adults, random changes in mood and internal desires for dangerous, high-risk behavior. Teens need this time to discover who they are and who they want to be as they make the transition into adulthood. They begin to decide what their morals and values are. They may even begin to think about what careers they desire or begin to sculpt their sexual selves. This stage of life is often seen as difficult simply due to the sheer confusion it brings along with it (Buckingham, 2008).

Experimentation, and making sometimes-costly mistakes, is the necessary process for teens to learn who they are and will be. At the time of adolescence, teens are learning to become reflexive. Through experimentation, teens can “try-on” various identities and see what they like about their “new selves” and what they do not. During this time teens are figuring out where they belong in the greater scheme of “adulthood.” The many

contexts under which this search for identity occurs only serve to further complicate teen experimentation. Gender, socio-economic status and ethnicity can drastically alter the identity-making process. However, this is at least partially due to the fact that “youth” is a relatively recent invention (Buckingham, 2008).

Inventing Youth

Before the early twentieth century, the term “teenager” as we know it today did not exist. According to the Online Etymology Dictionary, teenager was a term that started in 1941 and was derived from the 1921 term “teenage,” which was formed by adding “age” to “teen.” “Teen” was derived from ten and means “ten more than” (Online etymology dictionary, 2010). During the pre-Depression era in the United States, youth were starting their first jobs at the age of about fourteen. Since a very small number of adolescents went to high school or college, this, perhaps early, entry into the workforce was the key to the beginning of their identity formation. However, during and after the Great Depression there were not nearly enough jobs for everyone, let alone adults, and as a result a movement started to require that all American children attend high school (boyd, 2008).

The direction of this movement clearly illustrates how society, and specifically those adults that were in power, drew a line separating teens and adults. After-school activities and sports were created to ensure that teens did not socialize with their adult counterparts in the workforce. While some viewed this segregation as beneficial due to the fact that teens could grow both intellectually and socially together, others saw the divide as an issue because being socialized into adult society predominantly alongside

other adolescents is obviously different from being socialized into adult society with adults themselves (boyd, 2008).

Soon, organizations began to specifically target this new “teen-aged” group. The values and interests that had been formed in the teen realm were packaged and commoditized. Products were sold to the teenage demographic as a separate consumer group. Dance halls and bowling allies were built to provide places for teens to socialize while also bringing in a large profit. Until recently, and starting towards the end of the twentieth century, malls were popular places for teens to congregate (boyd, 2008). Sub-categories of teenage identities were also created: punks, skinheads, ravers, hippies, and so on. While teens have feelings of independence and of belonging to unique groups, organizations and adults have not only defined what those identities are, but are making money off of them (Buckingham, 2008).

Interestingly, while in the 1950’s locations began being specially made for teens to socialize knowing that they would provide a large profit, currently teen presence is generally considered a *bad* thing. While malls were once pleased to see a lot of “mall rats,” knowing that many of the products they offered were targeted to teens, now stores are annoyed to see teens lingering. Shop owners and mall security fear shoplifting attempts, loitering and annoying the “adult patrons.” Even though teens are heavily marketed to, supplying services to teens is on the back burner (boyd, 2008).

A final way to understand identity as a whole is to realize that no matter how hard people try to define themselves—whether teens or adults—true identities will be made through how others view them, an idea expressed by David Buckingham but clearly a foundational concept in social psychology since the early 20th century. For example, teen

identity is greatly affected by how adults view them. As previously discussed, teens are a large consumer group for many companies. Many stores in malls carry products that are specifically made for, and marketed to, teens. Adolescents may be trying to portray themselves as responsible people who are preparing themselves for adulthood. However, the adults in power view teens as a nuisance to the shopping environment. Here we can see a perfect example of sent identity not equaling perceived identity. In the end, the perceived identity wins because the teens are still not taken seriously and the adults in power get to construct the end-result identity that is perceived by a majority of the public.

Stage Managers

People cannot escape the fact that others play a huge role in defining identity; therefore humans have learned to prepare certain motives for controlling received impressions. Erving Goffman (1959), and others, would argue that the acts people construct to maintain a certain image are much like those acts that are played out on the stage. Just as actors in the theater have their backstage behavior and their front-stage acts, “actors” in life may, depending on the scene, play one role or occasionally flip-flop depending on the situation. “It will be convenient to begin a consideration of performances by turning the question around and looking at the individual’s own belief in the impression of reality that he attempts to engender in those among whom he finds himself” (Goffman, p. 17, 1959). There are those people who are sincere. They may have no idea that they are “acting,” thus believing that their “act” is really who they are or somehow accurately reflects “reality.” There are also those people who are cynical and who fully realize that they are putting on an act and may have other goals besides just

creating an impression. However, these “actors” who are fully aware of their “act” may also be “lying” for the good of the audience. For example, doctors are known for having a certain “bedside manner” developed specifically to avoid alarming their patients (Goffman, 1959). These ideas are important when we begin to consider how people are authentically, or think they are authentically, constructing their identities.

Certain social situations call for “correct” or “proper” behavior. Usually these acts are referred to as manners or etiquette. Sometimes people enter into a social situation in a state of “disbelief,” not agreeing with the etiquette but are just acting appropriately because they think they must. However, often a “disbeliever” can become a “believer.” Eventually, with enough time spent in that social situation, people begin to agree with the etiquette at hand. Conversely, someone may begin as a “believer” and move into the realm of “disbeliever.” For example, a medical student may enter into the field because he truly cares about the well being of patients. Initially he is not acting as a caring person but truly feels a connection with his patients. However, with time he eventually becomes so loaded with schoolwork that he cannot be bothered with anyone else and he must “act” like a caring person around patients (Goffman, 1959).

People have become so engulfed in *impression management* that it could be argued that too much time is spent “talking the talk” and not enough time “walking the walk.” Students in a classroom may be trying so hard to give their teacher the impression that they are paying attention that they end up not listening to the lecture at all.

Politicians are so worried about what their constituents might think of them that they often spend an overabundance of time talking about what they will do and never actually

get around to doing it. Furthermore, acts are often played out to fulfill ideals or stereotypes (Goffman, 1959).

An example can be seen in many relationships. Perhaps an otherwise intelligent girl is dating a boy who needs to be the “strong one” or the “provider.” She then may feel the need to purposely maintain her identity as the “stupid one” in the relationship in order to increase her boyfriend’s confidence and feelings of masculinity. The girl is acting as the stereotypical “female” while also upholding hegemonic ideals of manhood. Often in society, we see stereotypes being upheld for the main purpose of just remaining relevant. To *be* someone or a part of a particular group is not just about possessing the physical features of that group, but also maintaining a social situation’s accepted mode of conduct (Goffman, 1959).

This idea of deciding how to act before you even are a part of a social situation is what Goffman calls *calculated spontaneity*. It is simply the act of *seeming* spontaneous. In reality, people perfect their performances before they are even in a social situation, giving them time to edit until they feel they can manage their impression seamlessly. One way to plan ahead is to only prepare parts of your story that make it sound appropriately epic. You may conceal the fact that a certain goal took only a small amount of work, or you may over-exaggerate how much work it required. We may say something cost more than it did when showing off a new possession or try not to mention the price at all if it was cheap. Certain etiquette and poise in a position can falsely imply competency. People often believe a politician or doctor to be knowledgeable just because he speaks well or dresses a certain way (Goffman, 1959).

Keep ‘em Separated

Impression management relies heavily upon audiences remaining separated. How one group of people view someone is not necessarily how he wants another group of people to view him. This is what Goffman refers to as *audience segregation*. Audiences are sure to be kept separate to protect the impressions that have been made on them. If someone from “Audience A,” suddenly enters into an act being performed for “Audience B,” the impression made on them is immediately ruined and deemed false when they see the “actor” behaving differently (Goffman, 1959).

Impression management and audience segregation may be seen as a form of “lying.” However, it can also be seen as each social situation having different “truths” (Meyrowitz, 1985). Often, there are only “white lies” told, or those lies that are crafted to simply “protect” the audience. A doctor may act a certain way so as not to alarm a patient and a teenager may tell a story differently to his parents than to his friends so as not to worry his parents. There are many ways to manipulate stories that can manage an impression while not being seen as blatant lying. Goffman argues that producers of new media are very good at this kind of acting. Using creative camera angles, precise editing techniques and leading questions of celebrities, media achieve the impressions that they hope to press on their consumers. These techniques have also led television and new media to drastically alter human identities and relationships (Goffman, 1959). These new technologies that make it easier to manage impression also help to blur the lines of culture, status and geography.

Where, and When, Are We?

In *No Sense of Place* (1985), Joshua Meyrowitz argues that during the print era distinct roles were easily maintained due to time and space constrictions, thus making social situations relatively simple. However, with the advent of television, the boundaries began to blur. In much the same way as if you were to remove a wall in a building where two different social situations were taking place, television presented different groups of people with new viewpoints of other groups that they otherwise would have never been introduced to. As television became popular, groups began to mix due to the easily accessible and widespread programming, and the population homogenized.

The more sophisticated television became, the more the mediated world seemed to resemble face-to-face interactions and para-social relationships formed. Television consumers suddenly began to feel as though they personally knew television personalities and cared about them in the same manner they cared about their close friends or family members (Meyrowitz, 1985). Para-social relationships are a phenomenon that Horton and Wohl studied in 1963. Because mass media have the ability to give the mirage of a face-to-face relationship, viewers feel as though they know television personalities just as well as they know someone in their own circle of friends. Horton and Wohl claimed that television never shows an ending that displays the actors stepping out of their character, leading to viewers believing that what they view is truly the actors' identities. Also, television created new celebrity roles such as announcers, newscasters and quiz show hosts that exist only for the purpose of having para-social relationships with their viewers (Horton & Wohl, 1963).

Therefore, even today, the media create a public self for celebrity personalities. While celebrities have a public and private life, or frontstage and backstage life, very few people actually ever know their private sides. The media create an image that they then constantly maintain (Lippmann, 1922). Through these created images, or pseudo-realities, people become obsessed with their favorite stars. They are led to believe that they know the stars' personally—citing their likes, dislikes, wants, needs and so on. People become so engulfed in this media-made reality that they mistake it for the celebrities' backstage, real lives. Therefore, people engage in intense para-social relationships with television personalities (Lippmann, 1922). A recent celebrity news story may help to further explain para-social relationships and also describe how they are played out online.

On Friday, November 27, 2009 around 2:35 a.m., golf star Tiger Woods drove his SUV into a neighbor's tree (Ferguson, 2009). A barrage of updates soon followed that led to stories of hidden domestic fights, betrayals and affairs regarding Woods and his then-wife, Elin (Hilton, 2009). Woods' fan-site, TigerWoods.com (2009), provided its own coverage of the events. Included in the many articles posted on his fan-site were spaces that people could use to comment on the stories. Hundreds of thousands of comments can be found. They include messages that contain language normally thought of as being directed toward a friend or close family member, such as: "my friend," "you are in my prayers," "stay strong," "leave Tiger alone," "love," "hope to see you next week," etc. These comments are not posted to give feedback on the articles at hand. Instead, the spaces provided are actually being used as a means for the public to feel as though they are speaking to Woods directly. Because of the persona the media has

created for Woods, consumers believe they know Woods personally and are thus engaged in a para-social relationship with the athlete. They feel distraught in his time of turmoil and feel the need to comfort him much like they would a close friend or family member.

Meyrowitz (1985) argues that media do not just extend social relationships, but that they also create *new* social environments that call for different norms, much like the environment created for fans to “interact” with Woods. Just as we may define ourselves by saying what we are not, social situations are not solely defined by who *is* a part of them, but also by who *is not* a part of them. With the introduction of television and the blurring of social situations, combined situations are not defined by the sum of the two parts, but by a new, third definition. We desire a *single* definition for any situation. For example, before we go to a party we must ask the host to define the situation for us. We may ask, “What should I wear?” If the host answers, “You can wear jeans or a formal gown,” we are not satisfied. We strive for a single definition of the social situation so that we can prepare the impression we are going to manage when we get there. Through these combination of social situations, the “backstage” and “frontstage” behaviors that Goffman wrote about begin to transform into a new, third category—“middlestage” (Meyrowitz, 1985).

Print v. TV

Social situations are not held together because, by some coincidence, everyone in the situation acts alike. We may define ourselves by the inferences that others give us, but a large part of who we are is encoded in the groups we chose to identify with. Groups take on their own identities when their members all share some specific attribute. In the

print era, groups “met alone” together. Time and space largely affected group identity because if you could not meet at a particular time or get to some particular space, you were not a part of that group. Furthermore, groups easily remained mysterious because only the members could ever see or hear what was taking place. This is why in the print era it was easier to hold a role of “high status.” As a member of a powerful group, you took on the identity of that group. You could control the knowledge and the skills relevant to your role (Meyrowitz, 1985).

However, Meyrowitz (1985) believes that in the television era, there were more open spaces that allowed for a homogenization of these socialization “stages.” Television made it easier for group identities to become known and for lines of groups and statuses to be blurred. The introduction of television into the mainstream broke down social hierarchies. “Normal” citizens may have had access to just as much information as those who were in power.

With the changeover from print to television, there was also a change in communication and attached emotion. In the print era, communicating content was the most important facet of media. Newspapers could not display emotion. Instead they contained discursive symbols on a page that could take on any interpretation the reader gave to them. However, television introduced an opportunity for the viewer to interpret nonverbal cues. Consumers could not only hear what was being said, but could also see how it was said. It was a much richer experience than reading text on a page. Television allowed the lines of private emotion and public communication to blur. Soon, the emotion behind the message became more important than the message itself. For

example, it no longer mattered if the President of the United States wrote his own speech; just that he delivered it well (Meyrowitz, 1985).

With television, it is much more difficult to hide emotions. A journalist may be depressed but still be able to write a cheerful newspaper article. However, on television it would be hard to completely conceal sadness. Television media, especially the news media, turned this idea to their advantage and found ways in which they could twist and turn events to get the emotions they wanted out of their consumers. This is why, even today, the “street interview” is often used by media outlets and trusted by viewers. The interviewee is not seen as an “actor” but a real person, who is innocently and honestly explaining what happened (Meyrowitz, 1985).

Through television, brief interactions began to define who people are and what they believe. In the print era, it took time to know someone well. Although there were brief interactions, these situations were not given much weight. With television, quickly displayed images and more superficial situations began to define who people believed to be a part of their social situations. As the lines of group identities blurred, television consumers became homogenized because it was easier for them to feel as though they were a part of many of the same groups all at once (Meyrowitz, 1985). The idea of quick images and superficial situations will play a large role when I discuss how the Internet even further extends Meyrowitz’s ideas below. The Internet has possibly further blurred the lines of identity construction through mediated images.

Before television, “greatness” was the frontstage performance, with the backstage actions remaining secret. Those with authority could acquire their power due to the locations and territory which were known to them but which remained mysterious to the

general public. Now, television gives the general public easy access to these places. It would be more difficult to find a person in the United States who has *not* seen pictures or videos of the inside of the White House, than one who has. Through this newly found access, etiquette and formalities change. If people are no longer mystified by a place or no longer feel empowered by a leader, how they behave in relevant social situations will inevitably change (Meyrowitz, 1985).

Youth's Change Through Television

Age played a large role in the new homogenization of social situations. Print easily segregated age groups. There was a certain “literacy ladder” that children had to follow to be able to read books and newspapers. The books that children read were much different than the books that their parents read. Television, on the other hand, requires no such “ladder.” Even newborns can watch television and possibly glean *some* meaning from the images. This is a clear breakdown of the hierarchy. Through television programming, children can learn of their parents’ backstage behaviors and blur role transitions. Once again it can be argued that formalities change and children behave differently in relevant situations (Meyrowitz, 1985).

During the time of print, children were more protected. Because it was much easier for parents to hide characteristics of their backstage lives from their children, therefore parents could remain mysterious and therefore have control over their children. In the television era, children became more adult-like and it was harder for parents to remain mysterious. Without this mystery, adults lost some level of control over children. While children were acting more like adults, it is also argued that adults were acting more

like children. Adults were found watching cartoons with their children, just as much as children were found watching “serials” with their parents. Because television lends to no clear development of social knowledge, the line between children and adults became quite unclear (Meyrowitz, 1985). This lends more support to the idea that the construction of identity during the teenage years is particularly difficult because adolescence lies directly in the middle of the blurring of childhood and adulthood.

Clearly, panics about the effects of television have moved towards the back burner with the advent of computers and the Internet. As with any new technology, a moral panic about the Internet, including debates about what technology can do *to* people versus what people can do *with* technology, have spawned. While there are many similarities to print and television regarding identity construction and views of reality, it is important to understand how differently the Internet, particularly SM, are affecting society, particularly due to the fact that the Internet supplies a space where reality can be easily simulated.

In, this chapter I have explored group identity and the role inference plays in social interactions and identity formation. I have discussed the many ways by which people maintain their identities by segregating their audiences and managing the impressions of these different audiences. I examined the ways in which media play a role in altering social interactions and perceptions of reality by creating para-social relationships, through pseudo-realities and middlestage behavior, by blurring the lines of backstage and by frontstage identities. Finally, I also attempted to explain why teen identity is the most difficult to construct since it is already a period of life that has been constructed by adults and tagged with confusing characteristics.

In the following chapter I discuss how Jean Baudrillard explored the hyperreal worlds that media are continuously creating and how these hyperrealities are possibly leading SM users to not only be obsessed with celebrities, but also to want to be celebrities themselves, creating a celebrity culture that is possibly devoid of objective values.

CHAPTER 3 REALITY

In Jean Baudrillard's *Simulacra and Simulation* (1981/9994), he explores the postmodern ideas of simulation, simulacrum and hyperreality. A simulation is a copy of something that exists in the real. A simulacrum, on the other hand, is something created purely outside of the real, with no connection back to the real. The hyperreal is a world created by the media constantly simulating aspects of the real and making it difficult for people to reach back and find objective truths. Media spaces are filled with images and ideas that are seemingly *more real than real*. Teeth are whiter, women are skinnier and the news is more dramatic than ever before. Hyperreality is not a space of parodies or imitations; instead, it is a space of ideas and images that are created and implanted by the media for the sole purpose of being the real.

Borrowing from Baudrillard, a fable from Argentine writer Jorge Luis Borges helps to explain the hyperreality in which we now live everyday. An emperor asks his cartographer to make him a map of his beautiful land. The cartographer brings back a map but it is much too small for the emperor. He does not feel that it embodies the beauty of his land. The cartographer continues to come back to the emperor with bigger, more detailed maps, and every time the emperor is still not fully satisfied. Finally, the map becomes so large and detailed that it is the size of the land. It completely covers the emperor's land and blocks out all sunlight. The real territory is taken over by the map (Baudrillard, 1981/1994).

The audience is entertained by this fable because they can see the difference between the map and the territory. It is clear that the territory preceded the map and that the map is only a simulation of the territory. It is easy to laugh at the emperor and his

demands. While this is a fable and the act of a huge map blanketing a large piece of land is barely imaginable, our postmodern world plays out a scenario that is possibly worse (Baudrillard, 1981/1994).

In this chapter I examine the postmodern condition, the post-Enlightenment challenges of fundamentalism and relativism and the phenomenon of contemporary fame. I analyze Baudrillard's thoughts of the hyperreal to better understand the altered reality media are establishing for its consumers. I then explore Mark Rowland's ideas of the degeneration of ideas from the Enlightenment to better understand many people's current obsession with celebrities who are defined differently than they were only a few decades ago.

The Map is the Territory

Examining the fable, Baudrillard (1981/1994) observes that the map is a simulation of the territory; it is an imitation or a mirror of reality. In the postmodern world, he believes that the map no longer takes over the territory; the map *is* the territory. The map consistently precedes and even *creates* the territory. Perhaps the best way to practically explain the hyperreality we live in is to look at SM. At first, a site like Facebook may have been only a map that laid out the territory of the real. Users would go online and find their friends. They would use the site to keep in touch and connect with people in ways that other media could not support, such as expensive phone calls or time-consuming letter writing. Here, we saw users simulating the real. Almost everything that was presented on their pages and in their conversations had connections back to the offline world. If something inauthentic was presented, it was most likely

noticed and disregarded because offline connections matched online ones and users knew what to believe and what to not.

Soon, the popularity of Facebook exploded. As of 2011, Facebook has 500 million active users. Half of those users log into the site daily. On average, a user has 130 friends, and each month users spend over 700 billion minutes logged in. Usage is not just limited to the US, in fact, around 70% of users are outside of the states (Statistics, 2011). The usage of Facebook goes well beyond simulating the offline world to forming a hyperreality that is filled with simulacra that have no connection back to the offline world. For example, users may choose to identify themselves however they wish, even if it in no way parallels their offline selves. Users may post pictures that only tell the narrative they wish to tell, or choose things to “like” that they do not actively enjoy in the offline world. These perceptions and their consequences are carried out into the offline world. Users seek pictures of themselves in certain situations so they can display them on Facebook. Users “like” things online and then feel the need to maintain those constructed images in the offline world by buying new clothing or listening to new bands. Therefore the map, Facebook, often creates the real—the person’s identity.

While this example closely parallels the Borges fable, there is one very important difference: unlike the people of the fable, it is possible that many users of SM may not know what is real and what are simulacra (Baudrillard, 1981/1994). Due simply to the sheer size of Facebook, it is seemingly impossible for users to actually keep up with all of their connections, thus making it hard to even try to make connections back to the offline world to validate any claims. Users often trust what they see online and use this to define their friends more than their offline encounters and interactions. The situation is such

that users are unable to know if the force behind a profile is a even real human because computer software can be used to create profiles that act, to some degree, like genuine users. In light of this phenomenon, Baudrillard would argue that there no longer is a space for anything rational because there is nothing to measure against. “It is a hyperreal, produced from a radiating synthesis of combinatory models in a hyperspace without atmosphere” (Baudrillard, p. 2, 1981/1994). That is, nothing can be real, because there is no imaginary to oppose it.

Quality v. Bullshit

With no objective scales to measure value, Mark Rowlands (2008) believes that Western culture can no longer distinguish quality from “bullshit.” He blames this phenomenon on the Enlightenment and an eventual degeneration of the ideals it introduced. A primary idea from the Enlightenment was adopted from Plato’s works—moral objectivism. Plato used the Socratic method to show that there is always a logical way to get to the objective truth. Measured by some purely objective metric, certain values and decisions are better than others. Therefore, moral objectivism assumes two criteria. The first is that values are objective. This means that there are universal truths that apply to everyone. The second is that these objective truths are discovered through reason.

However, due to the general laziness of the human race, moral objectivism has degenerated into fundamentalism. While fundamentalist beliefs are based on objective values, they lack the second criterion; they are not rooted in reason. The most relevant and prominent example of fundamentalists is religious groups. Their God is the only

god, their religion is the best religion, and their customs are the most important customs. But, their truths are not rooted in reason. When every logical line of inquiry ends with, “Because God said so” or, “Because God made it that way,” the line of rational inquiry is stifled. Instead, religious fundamentalists choose to not question their values or arrive at answers through reason (Rowlands, 2008).

Second, Rowlands (2008) explains that, likewise because of the Enlightenment, Western cultures adopted individualism. Individualism is founded on the idea that people are free to make their own choices about how they wish to live their lives. It also assumes two criteria. The first is autonomy. The second is self-realization. However, values have no foundation in any universal truth and so, much like Baudrillard feared, there is no objective scale to measure the choices humans make. If every life goal is equal, e.g. if working hard to become a doctor means the same as working hard to become a murderer, then individualism degenerates to relativism. Relativists believe that all decisions and goals in life are “equally viable and therefore equally valuable” (Rowlands, 2008, p. 54). If self-realization has lost its meaning, then autonomy also becomes meaningless.

An interesting side-note to these ideas is that while both are running rampant in the world, relativism and fundamentalism represent opposite degradations of Enlightenment ideals. Relativists believe that all options are equally important while fundamentalists believe that their choices are the only right ones. Relativists have no objective truths, only subjective truths depending on the person’s choices. Fundamentalists live by their objective values, never questioning any other options.

Essentially, one is solely objective, while the other is entirely subjective, yet both are obtained without reason (Rowlands, 2008).

In light of these two ideas, people can choose to live what Rowlands (2008) calls a “light” life or a “weighted” life. Striking a balance would seem to lead to a healthy lifestyle. The problems we see in society can be seen as being due to the fact that humans stray too far into the light or weighted lifestyles. A weighted life is if your values completely define who you think you are. An ideal example of a fully weighted life is the life of a suicide bomber. A weighted life is a purely fundamental one. Suicide bombers may have worked very hard to get to where they are. But, as implied above, relativism presupposes objectivism. And we also know that objectivism can easily degenerate into fundamentalism. Suicide bombers are fundamentalists, they only believe in their religion’s objective truths, never questioning the choices they are making. On the other hand, a light life is when your values do not define who you think you are. A purely light life can be seen fairly well through the lives of celebrities.

Fame v. VFame

Before exploring the idea of a light life of relativism through celebrities, it is important to establish why using celebrities as an example is valid by discussing the change in its definition. Being famous used to be a relatively objective trait. It was a way to track some deserved respect or merit through an objectively measured talent or accomplishment. A soccer player was famous because he had higher stats than his peers. A singer was famous because she could hit higher notes than her peers. Famous people’s personal lives were not often variables in the “celebrity equation.” Although it is easy to

see now because of the sheer number of celebrities we are bombarded with daily, fame is no longer based on objective talent (Rowlands, 2008).

It is also important to differentiate between the two kinds of fame. The first is the fame we have already discussed—being famous for achieving an objective accomplishment or having a talent whose merit can be objectively established. The second is what Rowlands (2008) labels as *vfame*. This is variant fame, or fame that has no connection to any objective truth, much like Baudrillard's simulacra. Celebrities may have fame, *vfame* or both. Those who are merely *vfamous* are exemplars of the idea of the light life.

Vfame is a purely light life, a life with no objective values. Celebrities with only *vfame* may be autonomous, but have no self-realization. With no failure as its opposite, there can be no success. There are no objective truths by which to measure *vfamous* peoples' choices. Those belonging to what Rowlands calls "Young Hot Hollywood," the Paris Hiltons and the Britney Spearses, are untouched by values and are therefore *vfamous*. "The life of Young Hot Hollywood is a life that is unduly light, floating freely, in a pernicious and ultimately destructive way, of the values that might have given its life grandeur and purpose" (Rowlands, p. 89, 2008). There is arguably no connection to the outside world, only to a hyperreal world. Rowlands argues that we have lost the idea that we can base achievement on objective standards and not merely what we like or dislike.

Through *vfame*, ordinary people begin to crave celebrity culture and celebrity status for themselves. People think, "he is a normal person just like me, I can do it too!" And they are right, in a sense. In a relativist world, any one person's accomplishments are just as relevant as anyone else's and therefore he *could* achieve *vfame*. With no

rationale to back up vfame, people begin to live inauthentically by clichés. The contents of many magazines and websites are not only clichés by which people begin to define others, but are also ideals by which people begin to define *themselves*. Today, people live under the illusion of choice. People think they are defining themselves authentically and freely, choosing goals and managing how they are viewed. In fact, people are only picking out the clichés and stereotypes that others have created subjectively and are defining themselves through these predetermined characteristics. Much like the status of religion at one time, celebrity has become the new opiate of the masses (Rowlands, 2008). Yet without the Internet, and in particular SM, our current celebrity culture may not have taken on such a powerful form.

Because of these media, paparazzi have become more important than ever. Consumers, possibly unknowingly, rely on paparazzi to snap photos and post stories about their favorite, usually vfamous, stars. Often, the constant paparazzi attention and the publication of their materials is what makes celebrities vfamous in the first place. The better paparazzi perform their jobs, the better pseudo-realities and para-social relationships can form and therefore the closer ordinary people feel not only to these stars, but to the ability to become vfamous themselves. Fading stars may even purposely “fall” into paparazzi range in order to try to get back into the limelight.

In this chapter I explored the hyperreal world created by the media in order to better understand how people’s perceptions of reality are being blurred. I also explored post-Enlightenment ideas of celebrity and how this less objective view of fame is altering people’s view of their own values and morals. In the next chapter I look more carefully

at how SM and VG encompass the ideas of identity and reality as discussed in chapters 2 and 3.

CHAPTER 4

SOCIAL MEDIA, VIDEO GAMES AND SOCIAL GAMES

On the surface, identity within the context of SM parallels the regimented identification process that I discussed at the beginning of chapter 2. Identity within SM is understood by email addresses, usernames and passwords. Before a site can even be entered, future users have to prove they are who they say they are by entering varying degrees of personal information and confirming their identity by replying to a computer-generated email. People are fearful of getting “hacked” or of someone, or something, discovering their passwords and accessing their sacred information. Visitors to SM sites trying to log-in often realize that they have forgotten their username and/or password and have to go through numerous steps to prove that they are themselves.

Beyond the sign-in page, identity in SM often has much to do with the user-created profiles. Profiles may range from a username and picture with a small “about me” section, such as the profile used by Twitter, to an interactive profile including multiple spaces to define identity through picture albums, status updates, events to attend and “likes,” such as Facebook. Furthermore, online identity is not based on the profile, but with whom the user identifies. SM users’ “friends” lists, group affiliations and family members are all visible to other users. Users define themselves and are identified by whom they affiliate with and by whom they choose not to affiliate with. Identity in SM is fundamentally dependant on others.

It was discussed in Chapter 2 that identity is highly dependent on group affiliations and that different media have significant impacts on identity construction. Chapter 3 discussed the hyperreal and the current fascination with celebrities bred through that hyperreal that has led many people to strive for similar status. Both chapters

highlighted the fact that often people are not necessarily defining themselves authentically, even if they think they are, but instead constructing their selves by the groups and clichés media and celebrity culture have created for them. In Chapter 4 I will attempt to apply these ideas to SM and VG to highlight their many similarities.

Broadcast Media v. Social Media

While information could be gained from newspapers and para-social relationships could be formed through television, these media still differed significantly from face-to-face communication. For humans to truly feel like they are participating in face-to-face communication, they must feel in control of what they are seeing or hearing. This is why computers and SM put a whole new spin on communication. Suddenly, mediated interaction seems closer than ever to face-to-face interaction (Avery & McCain, 1982).

With SM closely simulating a “true” interaction, it is evident that people will put a huge amount of importance on their identity construction through SM. Just as in face-to-face communication, we have explored how people can and will infer what others are feeling and use it to manage their impressions. They can segregate their audiences so that emergency impression management is rarely necessary. Additionally, the lines seem to be *less* blurred when it comes to group identity. Computers, the Internet and SM seemingly have reclaimed group boundaries much like those that existed in the print era.

Although on the surface it seems a return has been made to a more print-era-like time, the formation of groups is quite different. In the time of print, the acts of people coming together and gathering information, thus forming their collective identity, were the driving forces behind group formation. Meyrowitz argues that television entered the

scene and blended these groups leading to a homogenized public. Therefore group identity was sparsely, if at all, present in the same way it was during the print era. In the current era of SM, it at first seems that people are back to definable groups, since there are so many ways of easily categorizing people. As we have explored, users of SM may be in certain groups on Facebook, or list themselves as gay, straight or bi on MySpace and only tweet to “industry people” on Twitter. However, these groups are less likely to have been authentically created than they were in the time of print.

Social Media and Teens

As discussed earlier, teens began losing their spaces to hang out when they became a nuisance to store owners. The advent of the Internet opened up a huge new space for teens to “visit” and socialize. SM provide teens with a space to better get to know their offline social groups and broadcast their identity narratives to whomever they want. Because teens are a major demographic on the web, it did not take companies long to begin targeting teens through the Internet. To further separate adults and youth, people who are born somewhere around 1985 and on have been said to be a part of the “Internet Generation,” also known as the “Net Generation” or the “Millennials” (Herring, 2008).

Separating a whole group of people—teens—as technologically different from another—adults—only leads to a broadening of the gap between the two. Adults, who do not understand the digital media the way teens do, watch-over their teenage children more than can be remembered by any other generation. Adults label teens and market to them as “street-wise” but also as “vulnerable” and “victims” (Herring, p. 74, 2008). Adults eroticize the Internet, labeling it as something new and confusing, while “young

people's experiences necessarily lack a historical, comparative perspective. A consequence of this is that technology use in and of itself does not seem exotic to them; rather, it is ordinary, even banal" (Herring, p. 77, 2008).

While many parents see the Internet as something too complicated for them to ever engage in, by listening only to the media hype they also do not fully understand what the Internet is. Meanwhile, most teens know, through their own experiences or friends' experiences, that the Internet is not as dangerous as the news media make it out to be. This often leads teens to dismiss or rationalize breaking their parents' rules, simply because they find these rules to be misguided or misinformed. It can be easily seen that teens are prone to experimentation by going against their parent's wishes (Herring, 2008). While broadcast media seemed to blur the lines of child and adult, the Internet and SM serve as new "literacy ladders" to once again separate the two groups.

Interestingly, although these seemingly confused and scared adults are cranking out Internet rules or simply prohibiting their children from using the web, they are from the same group that creates and distributes the online programming by which teens are bombarded. Adults are the ones who have created and continue to create the "consumer culture of music, games, product brands, and online sites [that] saturates the digital media experiences of contemporary youth, providing resources for their identity construction and self-presentation" (Herring, p. 78, 2008). Advertisers try to sell the message to teens that they are independent, "cool" and tolerant. However, realistically, advertisers just want to control teens' purchasing power and buying decisions. Advertisers focus on selling these characteristics instead of actual products, knowing that teens fit themselves into the subcategories that the advertisers and celebrities have also constructed.

Essentially, advertisers are selling teens, and quite often many other demographics, the illusion of choice, by making them feel unique and free, but really harnessing their interests to the choices the companies have provided (Herring, 2008).

The hyperreal online world, created by our celebrity culture-driven society, has made it even easier for companies to rope in buyers. SM users are constantly shown images of celebrities. These images are made up of stereotypical characteristics and expensive products that you can be sure fit right in with a marketer-created consumer category. These jaded views of reality and identity that are so easily played out online, are what make SM arguably more confusing than the print media and broadcast media of yester-year.

Page Managers

Along with group affiliations and “friends” lists, others can also affect SM users’ identities while trying to manage impression. Other users can constantly post things on users’ walls, comment on pictures and link to their profiles. Therefore, SM users must constantly manage their online personalities. Under Goffman’s definition, SM would be the frontstage behavior, and what the user thinks about, but does not express online, would be the backstage behavior. Through this, users would be able to further partake in calculated spontaneity. SM gives users plenty of time and space to constantly edit and reedit identity before it is broadcast to the SM audience.

Under Meyrowitz’s argument, SM would act not as a frontstage like Goffman described, but as more of a middlestage. Much like broadcast media blurred the lines of social situations and created a new, third definition for situations that played out on

television, SM supply a space for blurring the lines of frontstage and backstage, thus meaning that SM is our new middlestage (Meyrowitz, 1985). However, I argue that neither of these two definitions completely explains SM behavior. By combining the ideas of calculated spontaneity and middlestage behavior, it is clear that SM allows for a *simulated middlestage* identity. That is, because the level of calculated spontaneity that SM allows for, users can actually simulate middlestage behavior (or frontstage and backstage behavior for that matter) while on SM sites and never have to prove how their actions connect back to the offline world.

Users can seamlessly manage their impressions on many levels. Privacy options can be set so that only certain people see pictures, comments and updates. Furthermore, narratives can be compiled to only show the parts of an event that make it look positive. For example, a user of Facebook may post picture albums of studying abroad to one group of friends to prove that he works hard in school and is serious about his education. Yet he could then also post picture albums of partying to another group of friends showing that he is fun and carefree. The partying albums may offend the first group, so he is sure to manage his impression on the first group and not let them access those albums.

Twitter provides another example. A user may post playful statuses about her life to her group of friends. But, she may then also post status updates visible to another group where she is pretending to be an expert regarding some topic. Not only would her friend group know that she was lying about her knowledge if they saw her advice posts, if the second group were to see her playful friend posts, they would no longer see her as a valuable expert to trust and go to for advice.

Much like Goffman described in his explanation of impression management, SM users may take too much time “talking the talk” and not enough “walking the walk.” Hours are spent simulating characteristics online by filling profiles with personality attributes, “advice” postings and group affiliations, while these characteristics may not have actually been proven in the offline world. For example, users may simulate “fighting breast cancer” by posting a picture of a pink ribbon on their wall, when they have perhaps never participated in a fundraising event. Users may take pictures of themselves in clothing only to fulfill the stereotypes that they have adopted for themselves by choosing the “likes” they have listed on their profiles.

Today, with media going beyond television to computer usage, instead of identities being affected by media, people *depend* on media to define them, often unknowingly. The idea of uni-communication—the communication of status and role through objects—has taken on a whole new meaning because of SM. While at one time uni-communication might have meant wearing flashy jewelry or the newest designer clothing line, SM allows users to not only post pictures of themselves wearing these things, but also allows them to customize their online identities in any way they want, by developing colorful profiles, “liking” bands and movies, sharing videos, and so on. Often, this online social capital precedes the offline action (Cathcart & Gumpert, 1983). As mentioned earlier, people define who they want to be in their online lives, and then work to live up to it in their offline lives. It is becoming clear that SM are much different from print and traditional broadcast when it comes to the part SM play in identity construction and reality perception, especially when it comes to groups. The line between media communication and personal communication is blurring.

The Game of Life

The world of the hyperreal, as explored by Baudrillard, confuses people and makes it difficult to determine what is real. But there is one genre that depends on hyperreality—video games. In fact, video games (VG) outwardly promise this characteristic. It is no secret to the player that they are deep in another world. The better the VG, the more it allows for the player to feel fully immersed. When a VG is said to be mediocre, or if something goes wrong, it is often because the player can sense the “mediated nature.” The game may break down in a technical or narrative fashion and make the player aware of the fact that he is playing a VG (Kline, Dyer-Witheford & De Peuter, 2003).

While the illusion of choice has been touted as somehow being negative (Montgomery, 2009) it is a benign and obvious aspect of VG. Characters can only have a select list of abilities and worlds can only continue on for so far. The game may only allow the player to be one character, or maybe there is a choice of two or three. Every game also has a goal or goals. Sometimes the player can pick their goals. The most popular games do not just have one goal, but many small goals that the player can complete while also reaching the end goal. Often, these games incorporate an “endgame.” An example of endgame can be found in World of Warcraft. The player can max out at level 85, but there are still many quests to be completed and towns to be saved. Players can still take on new crafts, go on raids with friends and learn new skills. The game play is effectively infinite. It is common for the end goal of a game to entail a transformation into the hero (Kline, Dyer-Witheford & De Peuter, 2003). Mario must

save Princess Peach (*Super Mario Brothers*), Lara Croft must save the world (*Lara Croft: Tomb Raider*) and George Washington must get to the moon first (*Civilization*).

In comparison, SM are not often thought of as games. While using Facebook, for example, people do not think that they are immersed in a world of hyperreality; instead, they believe that they are immersed in the real. They see no end goal, but rather a constant updating of information. Users do not think of the software as being created with any limitations. However, I propose that *SM are actually brilliant VG*. They are so grand that users often do not sense their mediated nature. The hyperreal SM world is so intense it may be difficult to differentiate the real from the simulation. The fascination is so great, that SM have arguably become the map that *precedes* the territory. Often users may feel immersed in SM even when they are not signed in. Both VG and SM are software that companies and programmers have designed. Just like a World of Warcraft character can only choose from certain kinds of weapons or certain hair colors, SM users can also only choose from set criteria such as male or female and gay, straight or bi. Much like Mario can only run in certain directions, SM users can only go so far before the software no longer supports them. Just as in a VG where a character is defined by his stats, SM users are defined by their “likes.” And just as the mindless characters in VG seem to easily succumb to whatever their fantasyland creates for them, SM users have become what their SM worlds have defined for them.

SM cannot be a game without having a goal, and much like the highest regarded VG, SM users’ main goal is to become the hero and maintain that status in an infinite endgame. But in much the same way that fame is not what it used to be, heroes have also changed. As Rowlands stated, celebrity is the new opiate of the masses, and the new

heroes of our postmodern and post-Enlightenment society are the famous celebrities. A possible goal, then, of SM is to become a celebrity and maintain that fame for as long as possible, hopefully indefinitely. Users collect a lot of friends but are sure to “play the game” right so as they do not friend people of whom their current friends may not approve. Users shoot pictures of their mundane lives, much like paparazzi snap photos of the famous while doing nothing of that much importance. Users are constantly managing their impressions, just like celebrity publicists. All the while, users are not defining themselves authentically; they are instead merely labeling themselves under the parameters of which the social medium allows them, and which, in many cases, are stereotypes created by marketers and celebrities.

My So-Called Hyperreal Life

Understanding SM as VG makes it easy to begin to see heavy SM users as very similar to intense gamers. Much like VG addicts, heavy SM users no longer find the “real” exciting. Simulations online follow an expected and extreme path. Sherry Turkle, in her book *Alone Together* (2011), cites an example to explain this phenomenon. In Disneyworld, animatronic animals line the exhibits. Fake crocodiles splash around in their fake lakes and show their fake sharp teeth. But when Disneyworld opened their Animal Kingdom, many patrons complained that the real animals did not look real enough. The real crocodiles just lay around. They were much less exciting than the animatronic ones.

Teens today have, since their childhood, lived during a technologically transitional time, and they have grown up learning to desire simulation more than reality

because simulations match their expectations. The teens of today grew up with toys such as Tamagotchies. These are a small, handheld game that allows users to take care of a digital “pet”. Users have to, among other things, play with the pet, feed the pet and clean the pet. Children’s toys became interactive. Instead of having to breathe life into a Barbie or GI Joe, children now learn to live by the toys’ demands. Much like any interactive toy or VG, SM demand a certain level of interactivity and care. In return, they provide a more-real-than-real experience that always places the user at the center. Friends seem more involved when they are constantly commenting on walls, trips and events seem more exciting when the pictures of them are posted online and relationships seem more dramatic when the love and hate are played out for all to see (Turkle, 2011). Offline, teens’ lives are much like that of the real crocodile. Nothing seems as exciting, and therefore teens want to get back to playing their hyperreal life.

While the Internet at first may have given space for a second self, or a map of the real self, SM has taken it one step further, to a space of new selves. Just like a VG, the parameters of SM shape users by the capabilities and limitations of the technology. The constantly connected life of instant messaging, texting and Facebook may lead to users that cannot stand to be alone with themselves. Emotions are expressed while they are still being formed. Often, teens may not fully feel a certain emotion until they have expressed it online and an online peer has validated it. Turkle (2011) explains that this change from an inner- to other-directed sense of self took place in the 1950s. While at the time, the change meant that people sought validation for their choices and feelings, teens now not only seek this validation, they expect instantaneous responses. “At the moment of beginning to have a thought or feeling, we can have it validated, almost

prevalidated [sic]” (Turkle, pp. 176-177, 2011). Although these exchanges are brief, they are not present for their quality, but simply to help users feel, at all times, like they are not alone.

A psychoanalyst’s definition of a narcissistic self is slightly different from the commonly used definition and this is important in understanding SM users’ goals. Instead of narcissism being fully related to the love of self, it also describes a constant need for validation and attention. SM allow for both of these narcissistic meanings to come to life. Users can constantly talk about themselves and post pictures of themselves, acting as their own paparazzi, but they can also get that constant attention and validation, much like they see celebrities receiving on a daily basis. Just as in real life, users may not always relate to others fully, so they try to distort who they are to better fit in. But, in the SM game of life, this quality is highly magnified. In the hyperreal world, SM users live much more by inference than ever before. They can constantly force themselves into premade molds and live by trying to be what they think others want (Turkle, 2011). The effects that SM therefore must be having on identity construction and reality perception are clearly important.

Over the past three chapters, I have used foundational texts from the works of authors such as Buckingham, boyd, Goffman, Meyrowitz, Baudrillard, Rowlands and Turkle, to examine how the concepts of identity and reality and SM and VG are conceptualized in contemporary media with a focus on adolescent behavior. Through the review, I have established that there is utility in more closely examining the work of researchers who are studying SM and VG and thinking about how SM may be a type of VG experience. Therefore my RQ is:

How have researchers studied identity and reality as they pertain to both SM and VG and what gaps in research exist?

In this chapter, I explored how SM and VG fit into the ideas of identity as examined in chapter 2 and the ideas of reality discussed in chapter 3. I propose that even though historically they are thought of as different, SM may be providing a kind of VG experience. Among the reasons for this is the fact that much like many VG, the end goal of SM is to become a celebrity, which have been shown to seemingly be the heroes of our time. I also explored the idea that SM are powerful tools that are appealing to people, especially teens, because they create a world that is seemingly more interesting than the offline world.

In the next chapter I explore my research question by using a systematic analysis of the existing research to identify how scholars publishing in the scholarly journals in the databases of *Communication and Mass Media Complete*, *Psychology and Behavioral Sciences Collection* and *Education Research Complete* have examined the concepts of identity and reality in VG and SM. By doing this, I will be able to identify gaps in research, recognize future research areas and build a better understanding of these concepts.

CHAPTER 5

SYSTEMATIC ANALYSIS

The process of exploring relevant literature regarding SM, VG, identity and reality, which is reflected in chapters 2, 3 and 4, broadened my understanding of the central ideas. This chapter will try and answer my research question—How have researchers studied identity and reality as they pertain to both SM and VG and what gaps in research exist?

To answer this research question, a systematic analysis was conducted. For the purposes of this paper, a systematic analysis is defined as a methodical “selection of research items that meet certain criteria to identify frequencies and trends, highlight themes, trace methods and theories, or to identify gaps in coverage or analysis” (Royal, p. 404, 2005). A systematic analysis differs here from a meta-analysis because instead of trying to combine the results of many studies, the main goal is to focus on specific issues. Systematic analyses work well when comparing research across different disciplines, as this study will do with communications, psychology and education, because a wide range of articles can be analyzed to fully understand what types of research are being conducted. Also, systematic analyses are useful when the areas of study, such as SM and VG, are fairly new, for the reason that many people may be studying similar ideas but may not be aware of the connections between one another (Royal, 2005).

My procedure entails a database identification strategy, a keyword and article identification strategy and a three-stage process that includes creating a “not” key term list. These strategies were used to create a final list of target articles. Types of articles in the sample are explored along with the quality of the articles by listing the journals found

along with their journal impact factors. Articles are split into themes and these themes are then analyzed. Gaps in research between SM and VG are explored by these themes. I then form the gaps into four possible new SM research areas and suggest five possible future studies.

Methods

Procedure

Database identification strategy. Three databases were selected to perform searches. These databases were chosen only from those provided by the Temple University Library. Databases were chosen based on two different criteria. The first was choosing databases that represented more than one discipline. The fields of psychology, communication and education were determined to be the disciplines most relevant because these are the disciplines that the authors in my literature review are most often linked with. Databases were chosen by the breadth and depth of the articles that they provide. *Communication and Mass Media Complete* was chosen because it fulfilled the search of the communication discipline and due to its coverage of over 600 titles and 240 full text journals. *Psychology and Behavioral Sciences Collection* was chosen because it fulfilled the search of the psychology discipline and covers over 500 full text journals. Finally, *Education Research Complete* was chosen because it fulfilled the search of the education discipline and it covers 750 full text journals. A list of databases used and the keywords searched can be found in Table 1.

Table 1. Databases and Search Terms

Database	Major Term	Minor Term
Communication and Mass Media Complete	Social media/Online social networks	identity
Psychology and Behavioral Sciences Collection	Video games	reality
Education Research Complete		

Keyword and article identification strategy. All database searching was performed on March 29, 2011. Articles from 2005 to the present were searched. Articles were kept only if they were published in scholarly journals and if a full-text version was available. Since my research question focuses on SM and VG, my major key terms were social media/online social networks and video games. Both social media and online social networks were used because different disciplines represent the same idea differently. For example, *Communication and Mass Media Complete* articles are more likely to label this idea as social media, where as articles in *Education Research Complete* are more likely to refer to the same idea as online social network. My research question also focuses on identity and reality, so these were the two minor key terms for this study. These search terms can also be found in Table 1 along with the databases.

Articles to be used for the final analysis were then picked out by using a three-stage process. Stage one consisted of a key term search of only the major key terms.

These results can be found in Table 2. In stage two, each major key term was searched with each one of the minor key terms. These results can be found in Table 3.

Table 2. Stage One: Initial Search Result Frequencies for Major Search Terms

Database	Search Terms	
	Social media/Online social networks	Video games
Communication and Mass Media Complete	1579	780
Psychology and Behavioral Sciences Collection	811	263
Education Research Complete	2789	3287

Stage three consisted of using the “not” strategy. This stage focused on removing any articles that contained one or more key terms from my “not” key term list. A review of Appendix A explains that a wide variety of not key terms were employed to ensure that the remaining articles would not be focused on certain unrelated topics. For example key terms such as business, business communication, business enterprises, information professionals and crisis communication were included on the not key term list because these articles focused mostly on businesses and managing a business or advertising for a business. Key terms such as educational games, educational technology, learning,

Table 3. Stage Two: Initial Search Result Frequencies for Major and Minor Terms

Database	Search Term			
	Social media/Online social networks + identity	Social media/Online social networks + reality	Video games + identity	Video games + reality
Communication and Mass Media Complete	78	35	39	45
Psychology and Behavioral Sciences Collection	20	7	6	18
Education Research Complete	89	50	32	80

vocational guidance and web-based instruction were included on the not key term list because these articles focused mostly on writing curricula or using media to enhance lessons in the classroom. Key terms such as abstracts, book reviews and editorials were included on the not key terms list because I wanted to only capture articles published in scholarly journals that were actual research pieces, not opinions or summaries. A final example consists of key terms such as medical, medical education, medical students, medicine, nursing and nursing values. These articles appeared in my search results because I searched “social media” as “social medi*” to capture “media” and “medium,” thus also capturing “medicine” which is not directly related to my research question.

These final results are presented in Table 4 and are the articles that I analyzed for this study (n=71).

Characteristics of the Sample

Types of research. The articles in my sample reflect the diversity of research approaches that are now being explored. Scholars from the three fields of communications, education and psychology are using a wide array of approaches to build knowledge on these new topics. About 80% of the articles are primarily empirical while the remaining articles are primarily theoretical. The empirical articles consist largely of questionnaires but also consist of ethnographies, interviews, content analyses, case

Table 4. Stage Three: Final Search Result Frequencies

Database	Search Term			
	Social media/Online social networks + identity	Social media/Online social networks + reality	Video games + identity	Video games + reality
Communication and Mass Media Complete	16	6	10	5
Psychology and Behavioral Sciences Collection	8	0	3	7
Education Research Complete	14	8	5	6

studies and of course studies that are a mix of two or more of these methods. The theoretical articles include ideas such as, but not limited to, self-categorization theory, social tie theory, platonic forms, parallax view, utility theory and performance studies.

Quality of research. The journals in which the articles are published are wide-ranging in their quality. SM and VG research is a fairly new field so researchers from many different fields have published research in many different journals. The journals that were included in the search can be found in Appendix B. They are listed by their journal impact factor (JCR, 2010). If the journal was not found on the site, its impact factor is listed as “0.” Articles were found from 48 journals. Some are from well-regarded journals such as *Computers in Human Behavior*, where I found three articles, and *CyberPsychology and Behavior*, where I found six articles. Others are not listed with an impact factor, such as *Internet Research*, where I found one article, and *Bulletin of Science, Technology and Society*, where I found two articles. The highest impact factor was 3.639 and this was for *Journal of Computer-Mediated Communication*, where I found one article. Twenty-two of the 48 journals did not have an impact factor. This list provides a valuable look at journals used and their impact factors so as to help understand the diversity of scholarship that is happening in these areas.

Results

Types of Themes

Avatar/profile. This theme deals with the construction of avatars/profiles. It includes articles that encompass ideas regarding how users associate avatars or profiles with themselves, how users employ pictures/images to tell their narratives and how

others' visible comments about avatars and profiles affect portrayed identity and perceptions of reality. An article that represents this theme is Davis, J. (2010).

Architecture of the personal interactive homepage: Constructing the self through MySpace. *New Media & Society*, 12(7), 1103-1119. doi:10.1177/1461444809354212.

This article explored how a MySpace profile page affects how the user sees himself. The author remade his MySpace page and took note of how other users viewed him through the changes he had made. He also then conducted interviews with other MySpace users to see what MySpace meant to them and their identity construction. He concludes that profiles can help users know who they are because they can better know how others view them.

Cultural. This theme deals with cultural groups and how they are studied within SM and VG. It includes articles that encompass ideas regarding race, ethnicity, immigrant status, religion, misrepresentations and cultural practices that affect usage, identity construction and perceptions of reality. A representative article of this theme is Šisler, V. (2009). Palestine in pixels: The holy land, Arab-Israeli conflict, and reality construction in video games. *Middle East Journal of Culture & Communication*, 2(2), 275-292. In this article, the author discusses how games are structured to create perceptions of Palestine and Israel. The author conducted a content analysis of over 50 VG that dealt with Palestine and/or Israel to see how they framed either or both of these areas. It was found that while strategy games model the past, first-person shooter games model the present. These games are possibly affecting how different cultural groups are viewed.

Gender. This theme deals with differences in males and females regarding SM and VG usage. It also includes articles that encompass ideas regarding gender stereotyping and how it can affect identity construction and perception of reality. An article that represents the gender theme is Guadagno, R. E., Muscanell, N. L., Okdie, B. M., Burk, N. M., & Ward, T. B. (2011). Even in virtual environments women shop and men build: A social role perspective on Second Life. *Computers in Human Behavior*, 27(1), 304-308. doi:10.1016/j.chb.2010.08.008. In this article, the researchers compare behavior in the site Second Life, to behavior in the offline world. They compare the kinds of tasks that women take part in versus those that men take part in. They find that online, much like offline, women are more likely to take part in social tasks while men are more likely to take part in independent tasks.

Groups/communities. This theme deals with communities, online and offline, which are not considered gender- or culture-based. It includes articles that encompass ideas regarding online communities, blogs, discussion groups and group identification. It also includes articles related to how specific groups of users or “teams” are formed and maintained. One article that represents this theme is Yardi, S., & Boyd, D. (2010). Dynamic debates: An analysis of group polarization over time on Twitter. *Bulletin of Science, Technology & Society*, 30(5), 316-327. doi:10.1177/0270467610380011. This article explores how users of Twitter find and share news within their groups of friends or groups of interest. They found that while people want to communicate about recent news within their online communities because opinions remain mostly the same, they also like to go outside of groups to speak with people who have contrasting views so they can validate their beliefs to themselves.

Immersion. This theme deals with how users of SM and VG become involved in the software and realize less and less that they are immersed in a technologically-created world. It includes articles that encompass ideas regarding time loss/augmentation, presence felt and connectedness, and how these ideas are linked to identity and reality. An example of this theme is Golub, A. (2010). Being in the world (of Warcraft): Raiding, realism, and knowledge production in a massively multiplayer online game. *Anthropological Quarterly*, 83(1), 17-45. This article aims to argue that when complicated tasks are at hand, VG are not immersive environments because many users turn down their graphics and sound to better concentrate on the tasks. The authors argue that because of this decrease in technology used, there is also a decrease in immersion experienced.

Motivation/psychosocial. This theme deals with why people are using SM and VG and how it relates to personal characteristics such as stress, self-esteem and narcissism. It includes articles that encompass ideas regarding the effects of these motivations/characteristics both online and offline and on both identity and perceptions of reality. An example of a motivation/psychosocial article is Sanford, K., & Madill, L. (2006). Resistance through video game play: It's a boy thing. *Canadian Journal of Education*, 29(1), 287-306. This article explores the ideas that video gamers go to their respective games to fill in gaps of success that they cannot experience in their offline lives. They argue that avatars in games help gamers experiment with identity, but they still may follow hegemonic ideals regarding femininity and masculinity.

Offline/online. This theme deals with offline views of identity and reality, online views of identity and reality and how they possibly intersect. It includes articles that

encompass ideas regarding online and offline norms, usage patterns or decisions and how offline and online characteristics are studied both separately and together. An article that provides a good example for this theme is Gunkel, D. J. (2010). The real problem: Avatars, metaphysics and online social interaction. *New Media & Society*, 12(1), 127-141. doi:10.1177/1461444809341443. The author argues that while many articles may discuss online actions in relation to offline actions, or actions in “reality,” authors often do *not* define what they mean by reality in the first place. With better explanations of what researchers mean when they discuss reality, ideas found online will have a better baseline against which they may be compared.

Production. This theme deals with how usage of SM and VG may lead to consumers also becoming producers. It also includes articles that encompass ideas regarding levels of ability changed by online services’ capabilities. An example of this theme is Newman, J. (2005). Playing (with) videogames. *Convergence: The Journal of Research into New Media Technologies*, 11(1), 48-67. This author argues that video gamers are not the anti-social and uncreative people that many think they are. Instead, many gamers produce their own content in online areas that are related to the games they play such as art, walk throughs and FAQ’s.

Virtual reality (VR). This theme deals with studies that took place within 3D environments. The participants in these studies were all put into 3D environments and tested regarding identity and reality in the offline world as it is related, or not related, to the online world. An example of a VR article is Kozlov, M. D., & Johansen, M. K. (2010). Real behavior in virtual environments: Psychology experiments in a simple virtual-reality paradigm using video games. *CyberPsychology, Behavior & Social*

Networking, 13(6), 711-714. doi:10.1089/cyber.2009.0310. This article attempts to prove that immersive virtual environments are accurate enough to test online norms by testing to see if actions within the 3D environment were similar to general norms of analogous real world behavior. These articles were grouped separately because, although I have separated them between SM and VG, they do not fit perfectly into one category or the other, per my definition for the purposes of this paper. This caveat will be further explored in the following section.

Articles were charted to display their purposes, methods, results, limitations and corresponding themes. This chart can be found in Appendix C. It can be seen in Appendix C that the articles have been listed alphabetically and numbered. The numbering will make it easier to refer to specific articles later in this results section. The frequency of each theme was noted and separated into SM and VG. To control for the number of SM articles (n=43) and VG articles (n=27), percentages of total for each theme for each major key term were found. These results can be found in Table 5.

Surprisingly, only one article held both the major key terms of social media/online social networks and video games. The asterisk in Table 5 represents this article, article number 8, which is coded under the gender theme. Further analysis of each theme's results will be discussed in the following section.

Results by Theme

Avatar/profile. This theme was slightly more prevalent in the SM articles (21%) than the VG articles (11%). However, the kinds of studies that made up the SM articles and the VG articles are very different. The SM articles are based on how profiles are purposefully employed by the user to define themselves or how comments by other users

can affect impression management. For example, article 46 focuses on how the architectural profile choices of social networking sites changes the kind of practices taking place on those sites—such as privacy settings or group options (Papacharissi, 2009). Article 66 focuses on how others’ comments that are visible on profile pages alter perceptions of the user who created the profile (Walther, Van Der Heide, Hamel & Shulman, 2009). The only article in this section that did not discuss these topics was

Table 5. Theme Frequencies and Percentages

Theme	Social media/Online social networks		Video games	
	Frequency	%	Frequency	%
Avatar/Profile	9	21%	3	11%
Cultural	8	19%	3	11%
Gender*	3	7%	1	4%
Groups/Communities	9	21%	5	19%
Immersion	0	0%	3	11%
Motivation/Psychosocial	6	14%	5	19%
Offline/Online	7	16%	1	4%
Production	0	0%	2	7%
VR	1	2%	4	15%
TOTAL	43	100%	27	100%

*Article that was tagged with both major key terms

article 71. Article 71 focuses on WoW, which under this paper's definitions, actually belongs in the VG category. This article follows a similar path to the VG articles. These articles focus on how avatars may affect users' perceptions of self (Yee, Bailenson & Ducheneaut, 2009). For example, article 32 explores VG that have a character/avatar with a strong narrative and how concepts displayed through that strong narrative will be more likely applied to concepts relating to self-perception of the gamer (Klimmt, Hefner, Vorderer, Roth & Blake, 2010).

This is an interesting gap in the SM research. If we think of avatars and profiles as almost being one in the same, then the next step would be to try to study them similarly. SM research is limited to how users employ profiles to do what they want them to do and what can get in the way, such as others' comments or software. However, VG research focuses on what effects avatar creation and usage may be having on the gamers' identities. Much like SM profiles, avatars are seen as projections of the self. Often, gamers are not just creating an avatar for others to see or for the use of the game; they are creating them to be a reflection back to themselves. Similarly, SM users do not just create profiles for others to see, they also use profiles as a way to understand themselves. If SM research began to also treat profiles as mirrors of the users, much like VG research treats avatars, a better understanding may be possible.

Cultural. This theme addressed ideas relating to race, ethnicity, immigrant status and religion. The articles' frequencies were close to being equal, making up slightly more of the SM articles (19%) than the VG articles (11%). Again, a difference is seen between what each category focuses on. The SM articles focus on how different cultural groups represent themselves and communicate online. For example, article 3 explores

how SM users may perceive another user depending on how much affiliation with Christianity he displays (Bobkowski & Kalyanaraman, 2010). Article 43 centers around understanding how immigrants use SM to define their new selves and also to hold on to their old selves (Nelly & Lemish, 2009). In contrast, the VG articles mostly focus on how cultural stereotypes displayed in games may affect identity construction. For example, article 62 discusses games that contain hegemonic white norms and how these games may support players constructing their identities in this manner in fear of otherwise being seen as weak or inhuman (Sze-Fai Shiu, 2006).

Again, the cultural theme reveals some gaps in SM research. While VG research explores stereotyping, SM research focuses on how cultural groups use SM to define themselves and how others may perceive of these definitions. Much like the avatar/profile theme, if SM focuses more on how different stereotypes are carried out and possibly affecting identity construction, like VG research, more questions may possibly be answered.

Gender. This theme was almost equivalent in SM (7%) and VG (4%), yet the articles included in each follow different paths. The SM articles focus on which gender does what online and how closely these practices follow the stereotypical norms in the offline world. For example, article 4 asks which gender discloses more online (Bond, 2009) while article 36 asks which gender talks more about their significant other on their profiles (Magnuson & Dundes, 2008). Gender was the only theme to have an article that listed both VG and SM as a keyword-article 8. Under this paper's definitions, article 8 matches more with the VG articles because although it is a game that tries to simulate a SM site, it has no actual connectivity to other users and is more a game for young girls to

“learn” about life. Article 8 and the other VG article, 51, focus more on stereotypes. Article 8 looks at a Barbie game that reinforces feminine stereotypes and only introduces girls to conversational, “girly” language (Carrington & Hodgetts, 2010). Meanwhile, article 51 focuses on if girls play VG, why they play and how they perceive of themselves as gamers or non-gamers (Royse, Joon, Undrahbuyan, Hopson & Consalvo, 2007).

Much like the cultural theme, VG articles here focus more on stereotypes and how these ideals may potentially affect identity formation. The SM articles are more focused on how gender differences arise in usage practices and if these practices are close to offline norms. Once again, if SM research focused more on the stereotypes that each gender might be affected by while constructing or maintaining identity and trying to understand reality, more and more valuable insight may be gleaned.

Groups/communities. This theme encompassed online and offline communities that were not concerned mostly with gender of culture. They may explore blogs, discussion groups or group identification. The number of articles was also almost equivalent in SM (21%) and VG (19%). One of the VG articles, by this paper’s definition, actually belongs on the SM side. Article 27 explores online communities that discuss VG. This article is similar to the other SM articles. They explore how members of groups/communities online use the group or fit into it. For example, article 69 discusses how Twitter users share news and views with each other (Yardi & Boyd, 2010). Article 27 explores the differences in leaders and members of online communities and their loyalty to that group (Ho & Huang, 2009). Meanwhile, VG articles explore how belonging to certain groups may affect identity construction and/or perception of reality.

For example, article 60 tries to show that gamers are not bound to become anti-social because the discourse and function of text in VG are much like that of any other media (Steinkuehler, 2006). Article 1 explores how perception of self changes depending on which group a user is playing with at any given time (Adams, 2009).

In the theme of groups/communities we see a possible gap in SM research. VG research often focuses around how gamers working within groups may be differently understanding themselves or reality depending on which group they choose to be in, or if they choose to be in a group at all. SM research may try exploring how being a part of different online communities may affect identity construction and perception of reality.

Immersion. This theme dealt with articles that explored how people may become involved in the software and not realize that technology that separates them from that software. Articles with the theme of immersion were more prevalent in VG (11%) than in SM (0%). Immersion is an interesting theme because there are no SM articles but 11% of the VG articles are regarding immersion. These articles discuss time loss and augmented while playing VG. But they also explore how immersed a player feels at any time while playing. That is—how much does a player notice the “simulatedness” or the technological aspects between he and the game-world? For example, article 20 focuses on if time spent playing a game can affect the presence that is felt while playing the game. The results point to time *not* being a significant factor of presence felt; therefore leading presence felt to possibly depend on other characteristics, such as avatar used or the architecture of the software (Golub, 2010).

The theme of immersion is arguably an important one to SM research, yet no articles in this search focused on SM and immersion. The idea of immersion is closely

related to hyperreality. As earlier discussed, the better the video game, the less the mechanical nature can be sensed. While different video games provide different experiences and thus create different feelings of presence, SM may also provide an intense hyperreal or immersive experience. While time loss should be explored as with VG, a more interesting study may focus on how immersed a SM user feels while on a site, and how much he realizes, at any point, the technologically mediated nature of his social interactions, identity construction and reality perception.

Motivation/psychosocial. This theme included articles that dealt with why people are using VG or SM and how these reasons may affect personal characteristics such as stress or narcissism. The motivation/psychosocial theme was close to being equivalently distributed between the SM articles (14%) and the VG articles (19%). While the SM articles mostly center around how different psychosocial factors may predict SM usage and often apply uses and gratification ideas, some of the VG articles focus on how psychosocial characteristics are played out in the games and how game play may alter psychosocial characteristics. For example, article 55 focuses on how boys who are unsuccessful in school, use VG to feel successful but to also fight against hegemonic norms, such as school, since it is seen as a feminine authority (Sanford & Madill, 2006). Article 59 focuses on WoW and if the connectedness to the game and avatar leads the gamer to feel relaxed or stressed in the offline world (Snodgrass, Lacy, Dengah, Fagan & Most, 2011).

While in general the motivation/psychosocial articles were similar in the SM and VG categories, there were some interesting studies in the VG literature that may help SM researchers. SM studies could possibly focus more on whether users look to SM to fulfill

characteristics that that cannot obtain offline. Furthermore, SM studies could explore whether usage of SM sites cause changes in psychosocial behavioral patterns in the offline world, thus possibly affecting both the construction of identity and the perception of reality.

Offline/online. The theme of offline/online included articles that discussed definitions of identity and reality online and offline and how these two ideas may intersect. These articles were more prevalent in SM (16%) than in VG (4%). The articles that make up this category provide an interesting look at the research being done regarding SM and VG. Four of the SM articles were theory articles; most of them discussed thinking of SM in a new way. For example, article 24 discusses the fact that while much research is conducted comparing the “real” to the “online,” most do *not* include what the “real” is. This is a problem because in the end, the reader does not have a baseline of which to compare the results (Gunkel, 2010). Article 5 discusses the fact that the SM field needs to come up with new definitions of ideas like “love” and “friend” because the new online space is different from any offline situation (Brown, 2011). This is a very close parallel to the ideas of Meryowitz as discussed earlier in this paper. The only VG article, article 6, explores the level of performance that is needed in order to play VG and the extent to which the “simulatedness” is being further masked with each new innovation. The VG article is similar in some aspects to the VG articles in the immersion theme (Burrill, 2010).

The SM results are interesting because many of them, especially the theory articles, are similar to the suggestions of this paper. However, the corresponding research does not match up sufficiently. It seems that if SM theorists and SM empiricists worked

more in harmony, better answers may be elicited. Additionally, the VG article opens up some interesting space to discuss the levels of SM performance and how the more extensive the involvement required, the more identity construction may be affected. Furthermore, it also brings into question whether the quality of SM innovation has far surpassed the ability to mask the “simulatedness” that VG are constantly trying to reach, even if SM has done so unknowingly.

Production. Production articles focused on how consumers of SM or VG may also become producers. This theme was more prevalent in VG (7%) than in SM (0%). While SM research contained no production articles, VG had two. These articles focus on how VG consumers are led to also become producers. For example, article 44 explores intense social activity that spawns from VG play, such as forums, fan art and fan-made walk throughs (Newman, 2005). These articles also try to prove that VG play is not the anti-social act that many once thought it was. This theme is relatable to the groups/communities theme because often VG play spawns online communities that are then responsible for the production of new texts and media.

It is not particularly clear why SM research does not focus on production. One reason could simply be because nothing like the connection between VG consumers and producers exists in SM. On the other hand, production through SM could be explored in the massive amounts of videos on sites such as YouTube that further try to construct identity and manage impression. Users of Facebook have the option to not only tag themselves in pictures, but also videos. Often, SM users link to YouTube videos that they have created. Furthermore, a new application was recently developed for Facebook that allows a user’s profile picture to be changed to a video. It is important to note that

SM is younger than VG and while the producers spawning from SM are currently fewer, they are an important and growing group to research regarding identity and reality.

Virtual Reality (VR). Finally, this theme dealt with studies that were conducted within a 3D environment. The theme of VR was more prevalent in VG (15%) than in SM (2%). This theme was different than the others because, although I separated the articles into VG and SM for consistency's sake, VR really fits into neither. It should instead be thought of as its own category. A newer discovery, VR research puts its participants into an immersive virtual environment (IVE) through a head set and 3D software. For the articles in this paper, the participants in the IVE are often tested to see if their offline norms are further carried out in the 3D space. This category can be linked to many of the other themes, including immersion and offline/online.

While this theme is not exactly VG or SM research, it could open up new areas of exploration. For example, many of the articles list limitations as the fact that results of the study may be skewed because the participants know that they are in an IVE and know that the people or items in that IVE are not “reality.” This is an interesting thought because it could mean that users of SM assume that other users they are communicating with on SM sites are “real.” Here we look to articles 5 and 24 from the offline/online theme. These articles discussed the need to define what is “real” and to reach new definitions for ideas in the online world since they are thought of differently than in the offline world (Brown, 2011; Gunkel, 2010). VR researchers' ideas and methods may be able to assist in answering SM questions regarding identity, reality, immersion, and offline/online since they are already thinking about them in new ways.

Discussion

A systematic analysis of 71 articles on reality and identity as they apply to SM and VG found that these are concepts that need new knowledge. While both major and minor key terms are shown through similar themes, the ways these themes are researched differ between SM and VG. However, throughout my lit review, I demonstrated that SM may be a kind of VG, meaning that fruitful results may come out of researching SM in much the same way that VG is researched. After comparing the nine themes and their respective research gaps, I formulated four possible new SM research areas.

The first new research area is what I will call “mirrors.” As can mostly be seen in the avatar/profile theme, SM research is not exploring how profiles are reflected back onto users and then possibly affecting the users’ identity construction and perception of reality. Much like Goffman noted, a part of identity construction is inference. People learn how they want to act by seeing how others reply to their actions. This idea is magnified on SM. Not only can users create their profiles, constantly changing them whenever an opinion is inferred, users can continuously have their profiles and thoughts thereabout reflected back at them.

It seems that users of a site like Facebook, especially teen users, use their profiles to tell them who they are, before they are, if they are ever, reflexive in the traditional sense. SM does not just center a user to make it easier to chat with friends. SM centers a user to feel as though he is in the center of a celebrity panopticon, constantly having to pick at his image to be not only what others want, but also the ideal self he hopes to prove to himself that he is. Users are in danger of only knowing themselves through their profiles because they think they are the true representations, or mirrors, of themselves.

This new way of constructing the self and viewing the self as “real” could completely alter the ways in which people build their identities and how they view actions and consequences offline. SM research should begin to ask questions regarding how the profile, being constantly reflected back onto the creator, affects identity construction, perceptions of self and thoughts of reality in the offline world.

Another research area that emerges around the themes of gender and culture has to do with how these norms are shaping and affecting users. Therefore, the second future research area is stereotypes. VG research encompassed ideas of stereotyping and how these hegemonic ideals could be affecting users. SM, on the other hand, did not. In the consumer- and celebrity-culture-driven area of SM, affects of stereotypes are an important area of which to pay attention. SM is flooded with stereotypical ads, groups and profile options. Users, especially teens, are forced, although under the illusion of choice, to decide who they are through clichés that in the end only help consumers to better understand them and hopefully sell to them. Celebrity culture drives consumer culture home because the celebrities can “be” certain stereotypes, users can “relate” to them and thus want to purchase the same items as them.

While possibly not as blatant as in VG, hegemonic ideals exist in SM. In fact, this makes it even more important to research since it is hidden so much more effectively. Researching the hegemonic choices and views that SM users are constantly, but not obviously, surrounded with on a daily basis could lead to richer SM research when it comes to identity and reality.

The third future research area is immersion. As shown in the immersion, motivation/psychosocial and VR themes, immersion is an important part of VG research,

yet missing from SM research. While VG developers are trying to hard to develop better games that decrease the “simulatedness” of the software, I suspect that SM hold extremely immersive experiences, and may have accomplished this feat without the developers or users being aware of it. This immersion exists on two levels.

The first level is while using the software—users do not even think of it as communicating through any real technological device. Instead, users see it as just talking to others as they would face-to-face or on the phone. Yet as we saw in the VG research, levels of immersion can affect psychosocial qualities offline that could eventually lead to changes in identity construction and perceptions of reality. The second level is possibly more worrying, and this harkens back to Baudrillard’s idea of the map being the territory. SM software arguably provides such an immersive experience that users may be immersed even when they are not logged in. Much like Baudrillard feared, not only are users letting the map, *viz.* SM, define the territory, *viz.* the offline world, but no one can tell the difference anymore. For example, users of Facebook take pictures more than normal because they know that they will be able to create a new album. Phones and other mobile devices almost all now come with apps and capabilities to connect to SM at any moment, as though the user could not live without it. Meanwhile, the users feel that they are just staying connected and, once again, not realizing their deep immersion in the SM game. VG research often explores time loss/augmentation because of VG play. If these ideas were researched similarly in SM studies, the results could possibly be astonishing if the actual amount of time that users are really immersed, *especially* when they are not even at home on their computers, is taken into account.

More research needs to explore the challenges of *defining* online social interactions, because it seems that most of the articles systematically reviewed are not adequate. This area was most prominent in the offline/online theme, but it really applies to all SM and VG research. Much like that which was the focus of Meryowitz's research, it seems that as humans we need one, single definition for every social situation. When two situations combine, we do not adopt the additive definition; instead we create a new, third definition that correctly fits the context at hand. This is an idea that is begging to be applied to SM research. The new social context of online SM calls for new ways of understanding all that is encompassed in the experience, from friends to love and from real to hyperreal.

SM research could possibly stop focusing so heavily on whether offline norms play out similarly online, and instead focus on how new online norms are possibly affecting identity and perceptions of reality. Constantly relying on old norms and methods for measuring SM activity may be lending to the issue of many SM questions remaining unanswered. A new field, VR research, could possibly be another area that can aid in this search. Furthermore, a better understanding of new definitions for this new SM social context will allow for all of the other research areas mentioned—mirrors, stereotypes and immersion—to be more efficiently researched.

It is important to note that I know many may read my suggestions and think that I am taking a deterministic view of the SM technology. That is, I am saying it is not about what users can do with the technology, it is what the technology is doing to the innocent, helpless users. However, this is far from my point. As I have pointed out, users are constantly using the software to construct their narratives, much like they create and use

avatars in VG. The technology of SM does not necessarily have to be a negative, deterministic creature imposing its draconian will upon innocent users. On the contrary, it could be a very valuable and useful tool. But as it stands, SM are being used by a consumer, and celebrity-obsessed, culture to immerse users in a game that is having possibly significant affects on identity and perceptions of reality without most users having the slightest idea that this is taking place. In this sense, the technology is not deterministic, those behind the technology who have the power, and those using the technology who are failing to realize the power they are relinquishing, are determining the potentially negative outcome.

With that said, this study is in no way suggesting people should never use SM. In fact, it is quite the opposite. The technology is obviously a very powerful tool. It is just that, much like the head villain of any VG, it is currently using the tools for what could potentially be considered evil instead of good. This is not to say that there are none who are already using SM for good reasons. I acknowledge the users of SM who are using it for its positive effects and/or realize the potential dangers which becoming too immersed may lead to. However, the purpose of this paper is projected toward the majority of users who are deeply immersed in a celebrity game of sorts and to suggest new ways of researching this genre. Surprisingly, none of the 71 articles focused on celebrity culture.

Future Research

As discussed in Buckingham, people identify themselves through the groups with whom they relate. Through Goffman, I explored the idea that interactions are also highly

dependant on others because we use inference to understand who we are. Also, we must constantly be segregating our audiences, managing our impressions and playing out the correct etiquette for certain situations, in order to withhold hegemonic ideals that fit those contexts. I also showed through boyd that identity construction in the teenage years is arguably the most difficult because adolescence was a time period created by those adults in power, but then also pushed to the side by those adults in power, thus labeling teens however they want and confusing teens as to whom they are supposed to be.

Through Meyrowitz, I explored the idea that identity is highly affected by media. With every new media technology, relationships and interactions are altered. Each new medium creates a closer to face-to-face interaction. This can be examined through television and its introduction of para-social relationships, pseudo-realities and middlestage behavior. This altering of realities led my research to Jean Baudrillard who explored the hyperreal world created by media slowly simulating everything and thus making it hard to get back to the objective values outside of any simulation. As I explored using Rowlands, these hyperreal worlds are understood nicely by looking at celebrities and our obsession with the celebrity lifestyle that has led us to being amidst a celebrity culture. In this celebrity culture, people cannot get past the hyperreal worlds media have created and to the objective truths, so therefore values are based on fundamental and relativist ideals. SM make it easy to emulate celebrities, considering they are how many celebrities, or heroes of our time, get vfamous in the first place. Users act much like their own paparazzi by taking pictures of themselves and posting stories about their lives.

Using the ideas of Kline, Dyer-Witheford & De Peuter, I explored the fact that VG are very similar to SM because they employ the usage of stereotypes or clichés to create avatars, much like they are used to create profiles, even if the users are under the illusion of choice. I also exhibited the fact that SM have an end goal of maintaining a celebrity status, much like VG often have an end goal of becoming the hero. Through Turkle's works, I showed that in much the same way that VG addicts who become immersed in their games and no longer find the "real" world exciting enough, SM users may depend on SM to define their selves for them, finding the offline world boring. Therefore, if young people are thinking about themselves as paparazzi for their own lives and becoming so immersed in SM because the offline world can no longer hold their attention, then there are potentially interesting consequences and impacts of the hyperreal world of celebrity culture on identity construction. However, this is an area I found to be seriously lacking. Future research should focus on celebrity culture and its affects on identity construction and reality perception through SM in teens. Using the conclusions I have come to in my literature review and the gaps in research I found in my systematic analysis, including methods of research used for VG but not for SM, I will briefly discuss some possible future studies.

Social Media as Mirrors

A possible future research question could be: How does the reflection of a social media profile back to the user affect online and offline identity? This question relates back to my first possible research area of mirrors. Meyrowitz explored the idea that television intensified our sense of involvement with media personalities. SM may not only further intensify this involvement with media personalities and possibly even with

other ordinary people, but it also may intensify involvement with *users' own identities*. Users are not only constantly able to view what others have to say about them, but they are also constantly reviewing what they have said about themselves. This study could focus on how the constant reflection of created identity affects offline behavior, and further online behavior. A two part study could be carried out that first conducts a content analysis of Facebook profiles to see how often users change/update their information and if there seem to be any patterns shaping these changes. The second part of the study would include a survey and/or interviews with the profile creators. Questions could focus on why certain identities online are maintained, changed and/or updated and how much personal viewing and others' comments affect how users act online and offline. An area to focus on would also involve how offline behavior may mimic that of paparazzi behavior to be sure that the users have content to upload to their profiles, such as pictures.

Stereotypes in Social Media

Another possible future research question is: How do stereotypes and clichés presented on social media play a part in users' identity construction? Users of SM are constantly presented with choices to define themselves. While they are under the illusion of choice—that is believing they are defining themselves but really only doing so by picking from the choices someone else has chosen for them—they are not aware of this illusion. These stereotypes and clichés that users are possibly unknowingly defining themselves with are often created by celebrities and constantly reiterated through celebrity culture. Users want to be seen as a certain “type” of person, such as punk or jock, and they then fall into the choices that are already being packaged for them. Once

these choices are initially made on SM profiles, it is often the case that the SM site recommends more choices that are within that cliché, thus only burying the user further into that stereotypical persona. Research could be conducted by surveys and/or interviews regarding users' reactions to these clichés. It would be fruitful to learn if SM users feel pressure to maintain their identities online and offline, much like celebrities feel the need to maintain their image. This could possibly lead to understanding users' offline, or even online, risky or dramatic behavior. Research could also be conducted to see if the users' values are morally objective and self-autonomous, or if they are fundamental and relativistic. In a sense, this would mean understanding if online identity construction is authentic, or if it is empty and only present to fulfill the stereotypes that the user wants to portray, in much the same way that Rowlands describes famous celebrities.

Social Media and Immersion

A future study could ask: How much time do social media users spend immersed in their social media world? Users are arguably not just immersed when they are logged into a SM site like Facebook, but also when they are logged out. Users may use cell phone applications or mobile devices to access their profiles. Additionally, users may be immersed in the technology in other ways that does not require any access to the site, such as when users are thinking about their Facebook profiles by possibly snapping pictures of themselves like paparazzi. Surveys and/or interviews could be conducted of users to see how much time is actually spent immersed in SM, taking into account not just when they are logged in, but also how often they think about updating their profiles, how much time they spend on taking pictures knowing they are for the SM profile, how

much time is spent studying celebrities' actions to be able to then mimic them on SM and even how much extra time is possibly spent getting ready for an event, much like a celebrity, with the user knowing that she will be shooting pictures of herself to later upload to her SM profile. Questions could also be asked of the SM users regarding how often, if at all, do they noticed the mediated nature of the interactions on SM and how much they find SM interactions to be like face-to-face interactions. These new ways of understanding immersion as not just when the user is logged in, but as so powerful that they possibly far extend the previously understood boundaries of SM, may lend some help in answering questions that are currently still unanswered.

Defining Social Media

Another possible study could ask: How do users of social media define ideas that are often present in their day-to-day usage? As I explored through Meyrowitz, people need a single definition for each social situation. Because of this, whenever two social situations combine the definitions are not additive, but instead a new third definition, or set of norms, is created. This is an idea that is seemingly under-researched in SM. Surveys and/or interviews could be conducted to understand how users define certain aspects of SM such as, but not limited to: friends, relationships, love, fame, popularity, identity and reality. These definitions could then be compared to either the ways in which the users defined them offline, or to the general ways in which they are defined offline. Additionally, these definitions could be compared to each other to see how much they are similar. For example, if definitions of popularity and fame are similar, it could be possibly understood that having a lot of friends on SM is not just considered being popular, but being famous, therefore possibly confirming the idea that the end goal of SM

is to become a celebrity. Similar questions could be asked regarding what the end goals of SM are and these could also be compared to goals of celebrity and fame.

Social Media's Long-Term Effects

Finally, a question that could be asked is: What long-term effects do SM and their immersive celebrity-culture-nature have on users regarding identity and perceptions of reality? Up to the point that this thesis' systematic analysis was conducted, not many long-term studies have been published. This makes sense in light of the fact that SM is still in its infancy and many users are still mostly in their teens. However, it should not be much longer until longitudinal studies begin studying how teens are using SM, incorporating the other four future research questions I have presented and understanding how teens will enter into, and act within, adulthood. These kinds of long-term studies can be very powerful in that they can not only better understand long-term consequences, but also possibly predict outcomes and therefore lead to making any changes to fix negative outcomes.

Strengths and Limitations of this Research

This was an exploratory study to connect a foundational theory in new media studies and communications with research evidence from three disciplines from scholarly journals since 2005. The benefits of a systematic analysis are that it is almost the only way we have to look at unexplored research questions. This study has found some important ones that could possibly be conducted in the future including: How does the reflection of a social media profile back to the user affect online and offline identity?, How do stereotypes and clichés presented on social media play a part in users' identity

construction?, How much time do social media users spend immersed in their social media world?, How do users of social media define ideas that are often present in their day-to-day usage? and What long-term effects do SM and their immersive celebrity culture nature have on users regarding identity and perceptions of reality?

However there are some limitations. First, only three databases were searched. Future research should search other databases that include fields such as sociology or computer science, and perhaps even cognitive neuroscience. Second, my “not” keywords may have filtered out many articles that hold valuable information for these purposes. While the “not” keywords were created to try to keep the research as on-topic as possible, it could be the case that I have left out valuable details that possibly agree with or present a challenge to my results. Future research should look into subjects my “not” keywords purged, such as violence and online dating sites. While violence is an area that is already being heavily researched regarding VG, there are obviously aspects of identity and reality that come up in these studies for both SM and VG that may add to this paper’s conclusions. Online dating sites also possibly have a significant affect on identity and reality, especially regarding friendship and love.

Lastly, I realize that some of my results could be simple artifacts of the many choices I made throughout the construction of this study. While I am confident in the methodological choices I made due to my base literature review and connections I have made while analyzing the theories, other initial choices could possibly have resulted in different results. While these limitations remain, I feel confident in the fact that I have uncovered some important gaps that, if researched, could provide a better understanding of SM’s affects on identity and reality.

Conclusion

Through a critical look at social media, video games, identity and reality theory texts, this paper made connections that showed the possibility of social media being viewed as a type of video game. This leads to the possibility that users are immersed in a game-like area that pushes them to have the end goal of being a celebrity and defining themselves with prepackaged stereotypes, often unknowingly. Then, through a systematic analysis of recent research pertaining to these topics, this paper showed gaps in research between video games and social media, which if filled, could possibly provide for more efficient work in understanding usage and effects of social media. After flushing out the emergent themes in the research of avatar/profile, culture, gender, groups/communities, immersion, motivation/psychosocial, offline/online, production and virtual reality, I formulated four research area suggestions—mirrors, stereotypes, immersion and definitions—that could possibly finally lead to answering future research questions that I have proposed regarding social media, identity and reality that have yet to be uncovered.

In his 1964 book, *Understanding media: The extensions of man*, Marshall McLuhan notes that games should be studied as yet another social communication medium. Much like his over-used mantra, the medium is the message, implies, the actual game play is far less important than its greater effects on the experience on the player (Kline, Dyer-Witheford & De Peuter, 2003). I like to think that by this idea, McLuhan was almost predicting social media more than just commenting on games, and now video games, as we understand them today. While social media are not currently thought of as

video games due primarily to their separate historical ancestries, I do not expect it will be too much longer before people begin to realize the identity- and reality-altering power behind the first person paparazzi games in which many have become so immersed.

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APPENDIX A
“NOT” KEY TERMS

abstracts
adaptability
advertising
AIDS
appetite disorders
book reviews
books
boycotts
burn out
business
business communication
business enterprises
business law
cataloging
cerebral palsy
city planning
classroom activities
collaborative learning
commentary
communication equipment repair and maintenance
community college presidents
computer crimes - prevention
computer security
computer-assisted instruction
congresses
courtship
crisis communication
crisis management
curricula
curriculum planning
dating
diplomacy
downs syndrome
drug abuse
economics
editorials
education
educational games
educational technology
electronic books
electronic publishing
electronics-vocational guidance
emergency management
employee screening
employment references

exercise
fan fiction
food
genocide
global positioning system
government policy
GPS
hearing disorders
high-definition television
high-definition TV
HIV
homeless people
identity theft
immigrant-government policy
industrial publicity
infants
information professionals
ingestion
institutional promotion
instruction
internet law
internet marketing
introduction
journalism
labor unions
learning
librarians
libraries
library administration
library finance
library rules and regulations
linguistics
management
marketing
medical
medical education
medical students
medicine
military
mortality
mortgages
motion picture and video production
music
national security
neurophysiology
neurosciences

nurses
nursing values
nutrition
occupational training
occupations
online courses
online dating
opioid abuse
pain in children
pain tolerance
particles
political participation
politics
privacy, right of
public health
public relations
rap
reality television
reality TV
safety measures
SAT
security measures
sex crimes
sex offenders
social justice
social mediation
social medicine
social service
STDS
suicide
surgery
teaching aids and devices
teaching methods
teleshopping
television
therapeutics
traffic safety
traffic violations
violence
vocational guidance
war
web-based instruction

APPENDIX B
JOURNALS AND IMPACT FACTORS

Journal	Frequency	Impact Factor
Journal of Computer-Mediated Communication	1	3.639
Human Communication Research	1	2.2
Computers & Education	1	2.059
Journal of Information Science	1	1.706
Computers in Human Behavior	3	1.677
CyberPsychology & Behavior	6	1.591
Communication Research	3	1.354
Motivation & Emotion	1	1.339
New Media & Society	6	1.326
Media Psychology	4	1.321
Journal of Computer Assisted Learning	1	1.313
Communication Theory	1	1.208
Communication Monographs	1	1.18
Technical Communication	1	1.064
Journal for the Scientific Study of Religion	1	0.929
Sex Roles	1	0.928
Sociology of Sport Journal	1	0.87
Culture, Medicine & Psychiatry	1	0.755
Anthropology & Education Quarterly	1	0.723
British Journal of Sociology of Education	1	0.72
European Journal of Communication	1	0.7
Journal of Adolescent & Adult Literacy	1	0.67
Anthropological Quarterly	1	0.591
Library Trends	1	0.393
Critical Studies in Media Communication	1	0.333
Futurist	1	0.24
Bulletin of Science, Technology & Society	2	0
Canadian Journal of Education	1	0
Communication Quarterly	1	0
Communication Research Reports	1	0
Convergence: The Journal of Research into New Media Technologies	1	0
CyberPsychology, Behavior & Social Networking	4	0
Feminist Media Studies	1	0
First Monday	1	0
Information, Communication & Society	2	0
International Journal of Qualitative Studies in Education	2	0
Internet Research	1	0
Journal of Middle East Media	1	0
Journal of Popular Culture	1	0
Journal of Visual Literacy	1	0
Marriage & Family Review	1	0
Middle East Journal of Culture & Communication	1	0

Mind, Culture & Activity	1	0
Rocky Mountain Communication Review	1	0
Social Research	1	0
Television & New Media	1	0
Visual Communication	1	0
Young	1	0

APPENDIX C
ARTICLE CHART

Article No.	Database	Search Term	Citation	Theme
1	Education Research Complete	Video Games and Reality	ADAMS, S. S. (2009). What Games Have to Offer: Information Behavior and Meaning-Making in Virtual Play Spaces. <i>Library Trends</i> , 57(4), 676-693.	groups/communities
2	Psychology and Behavioral Sciences	Social Media/Online Social Networks and Identity	Barker, V. (2009). Older Adolescents' Motivations for Social Network Site Use: The Influence of Gender, Group Identity, and Collective Self-Esteem. <i>CyberPsychology & Behavior</i> , 12(2), 209-213. doi:10.1089/cpb.2008.0228	motivation/psychosocial

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
1	<p>"This study was an examination of aspects of information behavior and meaning-making that was evident in City of Heroes as a particular virtual play space" (p. 683).</p>	<p>-ethnography -focused on teams in the game that were always forming, dividing and reforming -immersive participatory research -field notes -categories emerging from the data -Analysis through a Model of Information Practices -Analysis through the Dramaturgical Perspective</p>
2	<p>H1-Among participants reporting high group identification and positive collective self-esteem, the most important motivation for Social Networking Site (SNS) use would be to maintain contact with closest peer group H2-those who exhibited negative collective self-esteem SNS motives would be to seek virtual companionship or social compensation H3-users with high group identification and collective self-esteem would be more likely to seek Social Identity Gratifications (SIG) H4-females are more motivated to use SNS to communicate with close peer group members H5-males are more motivated to use SNS to learn RQ1-What other gender differences exist regarding motivations for SNS use RQ2-Are there interactions among gender, group identification/collective self-esteem and SNS use? (p. 210)</p>	<p>-n=734 -59% female -57% Anglo -54% used Facebook -44% used MySpace -others used other SNS -7-point Likert scale (very strongly disagree to very strongly agree) -measured motives for SIG, group identification and collective self-esteem and frequency of use</p>

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
1	<p>-users need to seek out information to solve problems - active seeking, active scanning, non-directed monitoring and being helped by someone else</p> <p>-concept of self changes depending on how playing the game and with what group you are playing with</p> <p>-"The possibility of a new way of seeking information and meaning-making suggests several lines of investigation regarding the provision of information in arenas other than virtual play spaces" (p. 692).</p>	
2	<p>-H1-supported</p> <p>-H2-supported</p> <p>-H3-not supported</p> <p>-H4-supported</p> <p>-H5-supported</p> <p>-RQ1-univariate ANOVAs-females higher for positive collective self-esteem, group-in-self, passing time, entertainment and frequency of SNS use. Males higher for negative collective self-esteem</p> <p>-RQ2-2x2x2 MANOVA conducted for social compensation, SIG, communication with peer group and learning. significant results for gender, positive collective self-esteem with gender and negative collective self-esteem with gender</p> <p>-"These findings are consistent with SIT, which suggests that individuals who feel a sense of negative social identity and collective self-esteem are more likely to distance themselves from their existing ingroup and seek identification with other more favorably regarded ones" (pp. 212-213).</p>	

Article No.	Database	Search Term	Citation	Theme
3	Psychology and Behavioral Sciences	Social Media/Online Social Networks and Identity	Bobkowski, P. S., & Kalyanaraman, S. (2010). Effects of Online Christian Self-Disclosure on Impression Formation. <i>Journal for the Scientific Study of Religion</i> , 49(3), 456-476. doi:10.1111/j.1468-5906.2010.01522.x	cultural
4	Communication and Mass Media Complete	Social Media/Online Social Networks and Identity	Bond, B. J. (2009). HE POSTED, SHE POSTED: GENDER DIFFERENCES IN SELF-DISCLOSURE ON SOCIAL NETWORK SITES. <i>Rocky Mountain Communication Review</i> , 6(2), 29-37.	gender

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
3	<p>H1-Profile owners who engage in Christian disclosure with greater frequency will be evaluated (a) as less likeable, (b) as less romantically desirable, and (c) with more negative stereotyping than profile owners who do not engage in Christian disclosure (p. 458)</p> <p>H2-Respondents who are more religious will evaluate profile owners (a) to be more likeable, (b) to be more romantically desirable, and (c) with less negative stereotyping than respondents who are less religious (p. 459).</p> <p>H3-Repsondents who are more religious will evaluate profile owners who engage in Christian disclosure with greater frequency (a) to be more likeable, (b) to be more romantically desirable, and (c) with less negative stereotyping; while respondents who are less religious will evaluate profile owners who engage in Christian disclosure with greater frequency (d) to be less likeable, (e) to be less romantically desirable, and (f) with more negative stereotyping (p. 459)</p>	<p>-n=223</p> <p>-looked at a fake social networking profile with no Christian disclosure, nominal Christian disclosure or extensive Christian disclosure</p> <p>-half male and half female</p> <p>-mostly white</p> <p>-mostly Christian</p> <p>-mean age of 20.28</p>
4	<p>H1-females will disclose more than males</p> <p>RQ1-what gender differences exist?</p> <p>RQ2-what gender differences exist in sexual expressiveness</p>	<p>-n=137</p> <p>-mean age=19.91</p> <p>-almost 50/50 male-female</p> <p>-mostly white, undergrads at Midwestern</p> <p>-questionnaire</p> <p>-measured social network site usage (what networks, how many hours a day, and Likert scale of how much their profiles actually represented themselves), self disclosure (Likert scale for kinds of pictures and kinds of written expression likely on page</p> <p>-open-ended portion to see what other categories were missing that possibly added to how participants represent themselves and sexual expressiveness</p> <p>-t-tests</p>

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
3	<p>- "Taken together, these observations suggest that nominal Christian disclosure is not that salient of an identity marker for young adults in the United States. It seems that it is just as fine not to say anything about being Christian as it is to identify as one. Even without saying anything, one is likely presumed to be Christian. Consequently, nominal Christian self-disclosure is a socially acceptable way of presenting oneself" (p. 467).</p>	<p>- did not control for age or education - religious norms are subjective - not generalizable to other countries because in other countries being Christian is seen differently so even nominal disclosure would have gotten greater reaction</p>
4	<p>- mostly used Facebook - H1-supported - RQ1-women were more likely to post pictures and write about friends, family, significant others, and holidays while men were more like to post pictures and write about sports. No differences found pertaining to religion, politics or entertainment. - RQ2-female sexual expressiveness close to being significantly higher than male - results mirrored face to face interaction patterns</p>	<p>- used almost all closed-ended questions; therefore some parts that were significant to defining participants could have been left out - what people only said what they were <i>willing</i> to post--may not represent what is actually on their real profiles</p>

Article No.	Database	Search Term	Citation	Theme
5	Education Research Complete	-Social Media/Online Social Networks and Identity -Social Media/Online Social Networks and Reality	Brown, A. (2011). Relationships, Community, and Identity in the New Virtual Society. <i>Futurist</i> , 45(2), 29-34.	offline/online
6	Communication and Mass Media Complete	-Video Games and Identity -Video Games and Reality	Burrill, D. A. (2010). Wii Will Become Silhouettes. <i>Television & New Media</i> , 11(3), 220-230. doi:10.1177/1527476409357590	offline/online
7	Education Research Complete	Social Media/Online Social Networks and Identity	Cadima, R., Ferreira, C., Monguet, J., Ojeda, J., & Fernandez, J. (2010). Promoting social network awareness: A social network monitoring system. <i>Computers & Education</i> , 54(4), 1233-1240. doi:10.1016/j.compedu.2009.11.009	groups/communities

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
5	<p>-since the Internet has changed our social lives into a virtual realm, traditional love, life, belonging, etc. need new protocols</p>	<p>-instead of meeting people online- actually go on dates online -businesses can offer more products and more variety -possibly strengthen family connectedness due to constant connectivity possibilities -the idea of "family" will become more flexible - not just the nuclear ideal anymore -found identity vs. made identity: found is what you can't change-age, race, etc., but made is what you change for yourself. Easier now to remake who you are and who you want people to see you as</p>
6	<p>-If physical and mobile stimuli is one aspect that helps to form consciousness and the body's interpretation of consciousness, what is to be said about videogames where the spaces are made to simulate reality but they too act as extensions of consciousness? -"How does the body interpret and interface with a simulation that is built to obfuscate its own simulatedness" (p. 221)?</p>	<p>-performance studies -different types of play: 1-experienced mimesis-previous knowledge of related sport and uses in gameplay 2-stylized mimesis-overdoes what the related movement looks like 3-videogame praxis-calls upon previous knowledge, but this knowledge is from past videogame play -Four roles of production: technique, discipline, improvisation and defiance</p>
7	<p>-"The purpose of this paper is to present and describe the implementation of KIWI system in a real world environment. It also intends to analyze its effects on users' social awareness and behaviour. More specifically, in order to address these goals, preliminary data collected during its implementation as well as the evaluation of the system by the users are analyzed and further discussed" (p. 1234).</p>	<p>-social network monitoring system - knowledge interactions to work and innovate (KIWI) -processes: gathers information about social networks and promotes their awareness -asks people about their interactions -n=37 researchers -network diagrams and quantitative information -used KIWI for 8 weeks and then filled out online survey of 13 items</p>

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
5	<p>- "All this could lead to growing confusion about identity. We will go from "Who am I?" to "Who, when, and where am I?" What in the twentieth century was seen as a problem that needed treatment—multiple personalities—will increasingly be seen in the twenty-first century as a coping mechanism, greatly affecting the evolving economy, as multiple personas split their expenditures in multiple ways" (p. 34).</p> <p>- real and online harder and harder to draw the line between</p> <p>- offline and online will become more interconnected</p>	
6	<p>- the more performance a video game requires the more it can lend to identity formation</p> <p>- "Maybe the body, through the medium of performance, is making a comeback. Perhaps it never really went away. Or perhaps older media still hold sway over our concept of how performance still has an ontology that depends on the presence of the body, even when the medium becomes more and more acute at marking its own disappearance" (p. 228).</p> <p>- through rehearsing our movements with the Wii we are also rehearsing our critical thoughts of them</p> <p>- the body becomes central again instead of the avatar or the virtual space</p>	
7	<p>- users liked the reflections they made when utilizing KIWI</p> <p>- improved social network awareness</p> <p>- more aware when receiving than when giving</p>	<p>- only one community</p> <p>- no control on how information was interpreted</p>

Article No.	Database	Search Term	Citation	Theme
8	Education Research Complete	-Social Media/Online Social Networks and Identity -Social Media/Online Social Networks and Reality -Video Games and Identity -Video Games and Reality	Carrington, V., & Hodgetts, K. (2010). Literacy-lite in BarbieGirls™. <i>British Journal of Sociology of Education</i> , 31(6), 671-682. doi:10.1080/01425692.2010.515109	gender
9	Communication and Mass Media Complete	Video Games and Identity	Chandler, J., Konrath, S., & Schwarz, N. (2009). Online and On My Mind: Temporary and Chronic Accessibility Moderate the Influence of Media Figures. <i>Media Psychology</i> , 12(2), 210-226. doi:10.1080/15213260902849935	avatars/profiles

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
8	-consumption and gender when dealing with textual practices modeled and made available online	-making avatars and identities -BarbieGirls (BG) textual practices to mimic other online technologies' and to create feeling of closeness -parents are made to seem like partners with Mattel in reinforcing gender and consumer stereotypes
9	H1-Gamers with large avatars should perceive their own body as larger than gamers with small avatars, controlling for the gamers' actual body size H2-The predicted assimilation effect should only be observed when the avatar's features come to mind at the time of judgment H3-When the avatar is not central to the gamer's self-concept, an assimilation effect should only be observed when the avatar is rendered temporarily accessible H4-When the avatar is central to the gamer's self-concept, information about relevant features of the avatar should come to mind whenever the gamer thinks about the self H5-We do not expect additive effects of temporary and chronic accessibility (p. 215)	-39 initially excluded because played with gender incongruent avatars -n=227 men and 176 women -mean age of 27.44 -Body Image Assessment for Obesity scale-18 pictures of bodies of increasingly large sizes to pick which one most represents each participant -then selected the size of their avatar from a similar scale

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
8	<p>- "Thus, as a toy and as a cultural text, BG reflects particular cultural values and practices about contemporary girlhood at the same time that it is teaching values and practices" (p. 680).</p> <p>- very "lite" in terms of literacy because only keeps to a small grouping of norms and status quo for young girls and womanhood</p>	
9	<p>- participants' body image reflected their BMI</p> <p>- participants' body image positively correlated with their image of their avatars</p> <p>- "Avatar body size was significantly more related to the gamers' body image than to their BMI" (p. 217).</p> <p>- Avatars are closer to gamers' image than their actual body</p> <p>- While gamers select avatars that are similar to how they view themselves, they do not feel closer to avatars that are similar to them</p> <p>- how gamers see their avatars affects their self-perception</p> <p>- "In sum, our findings indicate that information about media figures that are central to the self is likely to spontaneously intrude when people make judgments about the self. In contrast, media figures that are less central to the self only affect self-related judgments when they are brought to mind by contextual influences" (p. 220).</p>	<p>- there may be unobserved variables in the self to avatar overlap</p>

Article No.	Database	Search Term	Citation	Theme
10	Communication and Mass Media Complete	Social Media/Online Social Networks and Identity	Chua, C. (2009). Why Do Virtual Communities Regulate Speech?. <i>Communication Monographs</i> , 76(2), 234-261. doi:10.1080/03637750902828420	groups/communities
11	Education Research Complete	Video Games and Identity	Crawford, G., & Gosling, V. K. (2009). More Than a Game: Sports-Themed Video Games and Player Narratives. <i>Sociology of Sport Journal</i> , 26(1), 50-66.	group/communities
12	Communication and Mass Media Complete 2-Education Research Complete	Social Media/Online Social Networks and Reality 2-Social Media/Online Social Networks and Reality	Cuihua, S., & Williams, D. (2011). Unpacking Time Online: Connecting Internet and Massively Multiplayer Online Game Use With Psychosocial Well-Being. <i>Communication Research</i> , 38(1), 123-149. doi:10.1177/0093650210377196	motivation/psychosocial

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
10	<p>"This research attempts to: (a) determine why virtual communities regulate speech, and (b) ascertain whether such regulations encourage community success" (p. 236).</p>	<p>-qualitative/quantitative cross-case -conversations and actions within each forum -interviews</p>
11	<p>-aims to show that video games, especially sports-centered ones, should be given more importance in sociological research -aims to show that gamers should be considered a media audience -aims to show that narrative is a powerful tool to analyze video games and how they are used beyond the normal way they are viewed</p>	<p>-n=65 -interviews -55 male and 10 female -mostly white</p>
12	<p>-displacement or augmentation? RQ1-How are different types of Internet use associated with people's psychosocial well-being? RQ2-How do demographics, personality and existing social conditions moderate the effects? (p. 128) RQ3-How are different motivations of MMO play associated with people's psychosocial well-being? RQ4-How do demographics, personality, existing social conditions and the context of game play moderate the effects? RQ5-Are MMO players' in-game communication frequency and network size positively or negatively associated with their psychosocial well-being? (p. 130)</p>	<p>-gathered data from EverQuest II -25 minute survey -7,000 respondents in two days -removed surveys with missing data n=about 5,000 -mean age=31.16 -mostly male -measured psychosocial well-being using Cohen's "buffering" hypothesis- loneliness, family communication time, family communication quality, sense of community online, sense of community from neighborhood and sense of community from work or school -measured internet use -measured MMO use -measured player communication</p>

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
10	<p>"The data suggests that the successful regulation of virtual community speech requires two factors: (1) the presence of an adversarial collective identity, i.e., one opposed to the existence of another collective identity, and (2) the presence of a target collective identity that does not define itself adversarially." (p. 250). "Three major themes on why virtual communities regulate speech emerged from the analysis: (a) community identity versus collective identity, (b) how silencing speech works, and (c) addressing silencing speech" (p. 254).</p> <p>-to form a successful collective identity not only is the group necessary, but the presence of an "outgroup" or "outgroups" is necessary, much like an us vs. them idea</p> <p>-some moderation is necessary to keep a collective identity inside online areas</p> <p>-moderation prohibits silencing speech which can kill collective identity since online group identity is primarily created through conversation</p>	
11	<p>"To this end we advocate adopting an audience research approach, which allows for a consideration of how gaming is located within patterns of everyday life, and how gaming is frequently drawn on as a resource in social interactions, identities and performances" (p. 63).</p> <p>-understanding sports video games will help researchers to understand the changing nature of sports in general</p>	
12	<p>"There was support for both time displacement and social augmentation processes for various activities. More importantly, whether Internet and MMO use were associated with negative or positive outcomes was largely dependent on the purposes, contexts, and individual characteristics of users" (p. 145).</p>	<p>-no control so no causality</p> <p>-only used one MMO</p> <p>-only captured communication within the game-did not consider face to face, email, IM, texting, etc.</p> <p>-only loneliness had robust variance</p>

Article No.	Database	Search Term	Citation	Theme
13	Communication and Mass Media Complete	Social Media/Online Social Networks and Identity	Davis, J. (2010). Architecture of the personal interactive homepage: constructing the self through MySpace. <i>New Media & Society</i> , 12(7), 1103-1119. doi:10.1177/1461444809354212	avatar/profile construction
14	Psychology and Behavioral Sciences	Social Media/Online Social Networks and Identity	Davis, K., Seider, S., & Gardner, H. (2008). When False Representations Ring True (and When They Don't). <i>Social Research</i> , 75(4), 1085-1108.	avatar/profile construction
15	Communication and Mass Media Complete 2-Education Research Complete	-Video Games and Identity -Video Games and Reality 2-Video Games and Identity -Video Games and Reality	de Souza e Silva, A., & Sutko, D. M. (2008). Playing Life and Living Play: How Hybrid Reality Games Reframe Space, Play, and the Ordinary. <i>Critical Studies in Media Communication</i> , 25(5), 447-465. doi:10.1080/15295030802468081	group/communities

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
13	1-how does the set up of the homepage of MySpace help to interact and present self? 2-how does this impact construction of self in a larger sense?	-symbolic interactionism -ethnographic -remade MySpace page and took into account different aspects -then noted how others responded to page -collected data for 6 months in 2007 -n=96 people, 18+, mostly white females -conducted interviews to see what MySpace meant to them and to their identity construction
14	-sparked by student responses to dean of MIT being fired due to lying on her resume-students passively stuck up for her saying that everyone lies in some way, especially on a resume	-self representation -fabrication of identity -identity play/experimentation -fragmentation, acting out and inauthentic multiple selves -competition: profitability vs. morality driving people's decisions -misleading identities could damage cohesion of society
15	RQ1-How can we conceptualize hybrid reality games (HRGs) within the area of game studies? RQ2-What criteria can we apply to the characterization of such activities? RQ3-How do these types of games reconfigure connections between game space and urban spaces, and between the players themselves? RQ4-How can we conceptualize the articulation of these connections to a player's life? (pp. 448-449)	-looked at two games: I Like Frank and Day of the Figurines -three criteria to analyze: the connection between play and ordinary life, the relevance of the play community regarding trust and rules and constructing identity through both surveillance and anonymity (p. 451).

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
13	<ul style="list-style-type: none"> -construct self through profiles in an overt manner -"real life self can be presented in a controlled way" -profiles can help to know who you are because through how you are seen by others 	
14	<ul style="list-style-type: none"> -young people should find a balance during self-fabrication that takes into account consequences and how they will affect themselves, others and society -active intervention may be needed -could lead to issues with competition and marketing especially with those students who go on to be business professionals 	
15	<ul style="list-style-type: none"> -HRGs can positively and negatively change relationships both spatially and socially -interacting with strangers may let you trust them more, but this trust could lead to the eventual process making problematic behaviors seem normal -"While these games offer us the potential to experience the playful aspects of life, we must also be vigilant regarding the goals of the game we are playing and the life we are living" (p. 462) -"On the other hand, it might be that HRGs reconfigure in unexpected ways our current concepts of interaction, surveillance, community, and trust in city spaces" (p. 462). 	

Article No.	Database	Search Term	Citation	Theme
16	Psychology and Behavioral Sciences	Social Media/Online Social Networks and Identity	Doohwang, L., Hyuk Soo, K., & Jung Kyu, K. (2011). The Impact of Online Brand Community Type on Consumer's Community Engagement Behaviors: Consumer-Created vs. Marketer-Created Online Brand Community in Online Social-Networking Web Sites. <i>CyberPsychology, Behavior & Social Networking</i> , 14(1/2), 59-63. doi:10.1089/cyber.2009.0397	groups/communities
17	Education Research Complete	Video Games and Reality	Fox, J., & Bailenson, J. (2009). Virtual Virgins and Vamps: The Effects of Exposure to Female Characters' Sexualized Appearance and Gaze in an Immersive Virtual Environment. <i>Sex Roles</i> , 61(3/4), 147-157. doi:10.1007/s11199-009-9599-3	VR

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
16	<p>H1-A consumer-created brand community will generate stronger attribution to intrinsic motives of altruism than a marketer-created online brand community</p> <p>H2-Consumers' attribution to the intrinsic motives of altruism will mediate the effect of community type on consumers' online brand community engagement intentions</p> <p>H3-Consumers' attribution to the intrinsic motives of altruism will mediate the effect of community type on consumers' social identification motivations</p> <p>H4-Consumers' social identification motivations will positively influence their online brand community engagement intentions</p> <p>(p. 60)</p>	<p>-n=120</p> <p>-online experiment</p> <p>-directed to visit new online brand community on Facebook</p> <p>-mostly white</p> <p>-mean age of 20</p> <p>-stimulus-different notifications on the brand community pages saying who created the page (marketer or consumer)</p> <p>-measured:consumers' intentions for participating in the online brand community, consumers' motivations for social identification, intrinsic altruism motives (7-point Likert scales)</p>
17	<p>H1: Suggestively dressed agents will promote more benevolent sexism, hostile sexism, and rape myth acceptance than conservatively dressed agents, independent of gaze.</p> <p>H2a: Exposure to agents that match dress and gaze consistent to a stereotype (the conservatively dressed, low gaze “virgin” or the suggestively dressed, high gaze “vamp”) will elicit more rape myth acceptance than exposure to agents that break stereotypes and behave contrary to expectations.</p> <p>(p. 150).</p> <p>H2b: Exposure to the conservatively dressed, low gaze agent (the “virgin”) will elicit more benevolent sexism than other agents.</p> <p>H2c: Exposure to the suggestively dressed, high gaze agent (the “vamp”) will elicit more hostile sexism than other agents.</p> <p>(p. 151).</p>	<p>-n-83</p> <p>-43 men and 40 women</p> <p>-mean age of 20.82</p> <p>-racially diverse</p> <p>-2x2x2-dress x gaze x gender</p> <p>-pretest</p>

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
16	<p>-H1-supported -H2-supported -H3-supported -H4-supported -"Specifically, consumers' attribution of intrinsic motives of altruism to the marketer-created online brand community was discounted, but such attribution was strongly generated when consumers browsed the consumer created online brand community" (p. 62). -"Consequently, the results confirmed the causal linkage between community type, consumers' intrinsic motives of altruism, social identification motives, and online brand community engagement intentions" (p. 62).</p>	<p>-only used college students -small sample size -fake online communities -used engagement intentions not actual engagements</p>
17	<p>-"Our results demonstrate that both appearance and behavior must be considered to understand attitudes following exposure to virtual representations of women" (p. 155). -highly sexualized and suggestively dressed women who maintained eye contact maximized sexist attitudes -"Both men and women demonstrated significant changes in their sexist attitudes and rape myth acceptance after a brief encounter with gender-stereotypical virtual females" (p. 156).</p>	<p>-limited scope -missing other measures of women reaction</p>

Article No.	Database	Search Term	Citation	Theme
18	Education Research Complete	Social Media/Online Social Networks and Reality	Frisoli, P. (2010). Assumptions, emotions, and interpretations as ethical moments: navigating a small-scale cross-cultural online interviewing study. <i>International Journal of Qualitative Studies in Education (QSE)</i> , 23(4), 393-405. doi:10.1080/09518398.2010.492810	cultural
19	Communication and Mass Media Complete	Social Media/Online Social Networks and Reality	Gillath, O., McCall, C., Shaver, P. R., & Blascovich, J. (2008). What Can Virtual Reality Teach Us About Prosocial Tendencies in Real and Virtual Environments?. <i>Media Psychology</i> , 11(2), 259-282. doi:10.1080/15213260801906489	VR
20	Psychology and Behavioral Sciences	Video Games and Reality	Golub, A. (2010). Being in the World (of Warcraft): Raiding, Realism, and Knowledge Production in a Massively Multiplayer Online Game. <i>Anthropological Quarterly</i> , 83(1), 17-45.	immersion

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
18	<p>"I will map important 'messy' elements that I learned from my five-month small-scale research project, one that was designed to use computers and the Internet with Miñan, a young man living in Guinea, West Africa, in order to examine his perceptions surrounding the value of these technological tools for his future" (p.394).</p>	<p>-ethnography -reflexivity -culture -online text -online representation</p>
19	<p>Study 1 -"The aims of Study 1 were to examine whether a virtual person in need would elicit any reaction from participants in an IVE and whether these reactions would be related to prosocial traits (e.g., compassion, empathy) and self-reported emotional reactions (e.g., empathic concern, personal distress, anger)" (p. 266). Study 2 -same as Study 1 but this time used behavioral proxemic measurements such as movement paths and head orientation</p>	<p>Study 1 -n=37, 17 women and 20 men -median age-18 -majority white -participants were put in Immersive Virtual Environment (IVE) gear and experienced an urban street environment and a blind man in need -self-reported measures using Dispositional Positive Emotion Scales questionnaire measuring compassion and using the Interpersonal Reactivity Index measuring empathic concern Study 2 -n=70, 28 women and 42 men -median age-18 -majority white -put in the IVE much like Study 1 except changed blind man to beggar and added a business man talking on a cell phone -same self-reported measures and also proxemics -time spent near the agent and head orientation</p>
20	<p>-argues against virtual worlds leading gamers to feel immersed and studying virtual worlds as places that have no relevance back to the "real" world gamers live in</p>	<p>-ethnography -starting playing World of Warcraft (WoW) in September of 2006 and tracked development as a player -in April of 2008, avatar was high enough to join an end-game raiding guild -dairy of daily activities, small biographies of other members, spreadsheet that tracked age, gender and physical location of people in his group</p>

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
18	<p>-when doing cross-cultural studies online, assumed norms and design ideals may not be realistic or understood</p> <p>-with reflexivity, misunderstanding others online is very possible</p> <p>-"My experience suggests that it is essential for researchers to recognize the power that they have when telling their participants' stories, especially when they are physically and culturally removed on the other side of the computer screen. Therefore, ethics should be a pivotal subject when addressing any online social inquiry project so that a more holistic story can be told from the perspective of the participant at the other end of the computer screen" (p. 404).</p>	
19	<p>Study 1</p> <p>-"About half (46%) of the participants reacted in some way to the virtual person in need, and more than one-third (36.2%) reacted with explicit concern for and/or compassion toward the fallen blind man (offering help, trying to get closer, expressing concern verbally). These numbers are compatible with previous findings concerning the proportion of people who help someone in need in the real world" (p. 268).</p> <p>Study 2</p> <p>-"In fact, more compassionate people (compared with their less compassionate peers) were more inclined to look at and stay near a virtual beggar, and people who were inclined to feel personally distressed when seeing people in need were less likely to stay near the beggar. This suggests that prosocial tendencies assessed using IVET methods are sensibly related to prosocial dispositions" (p. 275).</p>	<p>-were unhelpful people really unhelpful or just didn't find the virtual environment realistic enough?</p> <p>-participants could not actually help the person in need</p> <p>-how is this generalizable?</p> <p>-what does it mean to stay near or look at a virtual person in comparison to a real person?</p>
20	<p>-raiding is a complex "project"</p> <p>-raiders turn down the graphics so the game is less confusing and runs faster on their machines, therefore making it easier to complete the target project - less immersive</p> <p>-turn off in-game sounds because they are too loud or distracting</p> <p>-"It may be that the group-based, goal-oriented work on culturally defined projects exemplified by raiding is the most "real" form of activity of all" (p. 40)</p>	

Article No.	Database	Search Term	Citation	Theme
21	Communication and Mass Media Complete	Social Media/Online Social Networks and Reality	Gordon, E. (2007). MAPPING DIGITAL NETWORKS From cyberspace to Google. <i>Information, Communication & Society</i> , 10(6), 885-901. doi:10.1080/13691180701751080	offline/online
22	Communication and Mass Media Complete	-Social Media/Online Social Networks and Identity -Social Media/Online Social Networks and Reality	Grasmuck, S., Martin, J., & Shanyang, Z. (2009). Ethno-Racial Identity Displays on Facebook. <i>Journal of Computer-Mediated Communication</i> , 15(1), 158-188. doi:10.1111/j.1083-6101.2009.01498.	cultural
23	Education Research Complete	Social Media/Online Social Networks and Reality	Guadagno, R. E., Muscanell, N. L., Okdie, B. M., Burk, N. M., & Ward, T. B. (2011). Even in virtual environments women shop and men build: A social role perspective on Second Life. <i>Computers in Human Behavior</i> , 27(1), 304-308. doi:10.1016/j.chb.2010.08.008	gender

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
21	<p>-The internet is represented by maps in Hollywood, novels, leaders and commentators.</p> <p>- "While location has promised tremendous freedoms for users, this paper questions whether or not those freedoms are outside the significant constraints of the consumer network" (p. 885).</p>	<p>-Metageography</p> <p>- "There was an incentive to conceptualize the network as distinct from everyday life. As such, it was commonly characterized as a graticule – a symbol that communicated nothing in particular, only that it contained what was inside of it" (p. 888)</p> <p>-containment and the lack of meaning</p> <p>-instead of the map preceding the territory-the territory has just become unmappable</p> <p>-cognitive maps</p> <p>-GoggleMaps and helping to make the idea of the web as a cognitive map concrete</p>
22	<p>What are the differences in how specific ethno-racial groups present themselves though Facebook profiles, especially when it comes to their culture, heritages, and backgrounds?</p>	<p>-content analysis of Facebook profiles- African American, Latino, Vietnamese and Indian</p> <p>-in-person interviews exploring differences in self-presentation by ethnic groups</p> <p>RQ1-how invested are they in defining their identity?</p> <p>RQ2-downplay or assert their ethnicities?</p> <p>RQ3-how realistic are their claims and can they be challenged?</p> <p>-n=63</p> <p>-created coding scheme for "user's profile, social networks, and self description. Facebook automatically includes the user's real name and the name of his or her university in the profile section"</p>
23	<p>-gender differences and behavior in Second Life would be similar to those in the offline world</p> <p>-men would be more likely to take part in independent and task-based activities in the game and women would be more likely to take part in social and group activities</p>	<p>-n=352</p> <p>-143 men and 209 women</p> <p>-survey</p> <p>-all Second Life users</p> <p>-mostly 46-55 years old</p>

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
21	<p>-While using the web to cognitively map our lives (i.e. organize each part of our lives into one, manageable product) seems efficient, it also threatens to turn our lives into some binary equation, as a commodity or data, says Gordon.</p> <p>-This leads to a misrepresentation, seeing that maps always somehow distort what they are trying to represent.</p> <p>-"(The cognitive map) can also integrate us so seamlessly into those same spaces that seeing beyond them is impossible" (p. 899).</p>	
22	<p>-African Americans, Latinos and Indians more social and project more about their ethnicity-more in the about me sections, more defining themselves by consumer and pop cultural definitions than white and Vietnamese (strategies of racelessness)</p>	<p>-only done through Facebook profiles at one University where the minority representation is highly an outlier</p> <p>-may be less on the performance aspect since a closer knit university community would not allow them to do so</p>
23	<p>-supported social role theory</p> <p>-followed offline gender role expectations</p> <p>-"The implications for these findings are that gendered behavior may be so ingrained in most individuals that they will not alter their behavior even in an environment where there are no repercussions for doing so" (p. 307).</p>	<p>-self-reported data</p>

Article No.	Database	Search Term	Citation	Theme
24	Communication and Mass Media Complete	-Social Media/Online Social Networks and Identity Social Media/Online Social Networks and Reality	Gunkel, D. J. (2010). The real problem: avatars, metaphysics and online social interaction. <i>New Media & Society</i> , 12(1), 127-141. doi:10.1177/1461444809341443	offline/online
25	Education Research Complete	Social Media/Online Social Networks and Reality	Guosong, S. (2009). Understanding the appeal of user-generated media: a uses and gratification perspective. <i>Internet Research</i> , 19(1), 7-25. doi:10.1108/10662240910927795	motivation/psychosocial
26	Education Research Complete	Social Media/Online Social Networks and Identity	Ho Kyoung, S., & Kyung Kyu, K. (2010). Examining identity and organizational citizenship behaviour in computer-mediated communication. <i>Journal of Information Science</i> , 36(1), 114-126. doi:10.1177/0165551509353376	groups/communities

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
24	"Consequently, what is needed is an examination of the common understanding of the 'real' that has been operationalized in these various discussions and disputes" (p. 129).	<ul style="list-style-type: none"> -Platonic forms -Kant's critical philosophy -Parallax view
25	-what is the appeal of user-generated media (UGM) such as YouTube and MySpace?	<ul style="list-style-type: none"> -uses and gratifications -utility theory
26	<p>H1-Self-presentation positively correlates with contributing knowledge in CMC groups</p> <p>H2-Organizational citizenship behavior (OCB) positively correlates with knowledge contribution in CMC</p> <p>H3-OCB positively correlates with self-presentation in CMC (p. 117)</p> <p>H4-Cohesiveness positively correlates with knowledge contribution in CMC</p> <p>H5-Affection similarity positively correlates in knowledge contribution in CMC (p. 118)</p>	<ul style="list-style-type: none"> -cross-sectional field study -subjects taken from popular discussion sites in Korea -seven-point Likert

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
24	<p>What is the real?</p> <p>1-if we research in the platonian ideal - we always keep comfortable with the expected questions and the default modes-much like Kant said about Plato's forms, we may never know who is really behind the avatar</p> <p>-Zizek's theories make us question where the real and virtual line even is and if it even can be drawn</p> <p>-maybe we have been already living outside of the real anyway</p> <p>2-it's not about asking what is real, it is researching that very gap between the two and trying to figure out the subjective or speculative truth, not one objective truth</p> <p>3-when researching avatars, the theory being used <i>must</i> be made clear because that choice is an important part of the study</p> <p>-in the end, researchers are still comparing the avatar to the real and the real is only how the researcher perceives it, not some objective truth</p>	
25	<p>-UGM liked for getting information, entertainment, and mood management</p> <p>-UGM liked for helping with social connectivity</p> <p>-UGM liked for areas to self-express and self-actualize</p> <p>-UGM lets users do these three things easily and lets them control it, so therefore there is more gratification</p>	
26	<p>"In sum, the three factors, i.e. self-presentation, OCB and affection similarity, have positive relationships with knowledge contribution. Among these, the most significant impact on knowledge contribution is from self-presentation, followed by affection similarity and OCB. However, contrary to our expectations, cohesiveness turns out to be not significant for knowledge contribution" (p. 124).</p>	<p>-causation cannot be determined</p> <p>-members limited to age range of 20-40</p>

Article No.	Database	Search Term	Citation	Theme
27	Communication and Mass Media Complete 2-Education Research Complete	Video Games and Reality 2-Video Games and Reality	Ho, S., & Huang, C. (2009). Exploring success factors of video game communities in hierarchical linear modeling: The perspectives of members and leaders. <i>Computers in Human Behavior</i> , 25(3), 761-769. doi:10.1016/j.chb.2009.02.004	groups/communities
28	Education Research Complete	Social Media/Online Social Networks and Identity	Hogan, B. (2010). The Presentation of Self in the Age of Social Media: Distinguishing Performances and Exhibitions Online. <i>Bulletin of Science, Technology & Society</i> , 30(6), 377-386. doi:10.1177/0270467610385893	offline/online
29	Communication and Mass Media Complete	Social Media/Online Social Networks and Identity	Johnson, M. A. (2010). Incorporating Self-Categorization Concepts Into Ethnic Media Research. <i>Communication Theory</i> (10503293), 20(1), 106-125. doi:10.1111/j.1468-2885.2009.01356.	cultural

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
27	<p>-Hierarchy and satisfaction in video game virtual communities</p> <p>H1a-Individual knowledge sharing is positively related to satisfaction</p> <p>H1b-Individual usefulness is positively related to satisfaction</p> <p>H1c-Individual off-site interaction is positively related to satisfaction</p> <p>H1d-Individual enjoyability is positively related to satisfaction</p> <p>H2-Group leader involvement is positively related to satisfaction</p> <p>H3-Leader involvement moderates members' engagement-satisfaction relationship: the relationships between antecedents of satisfaction and satisfaction will be stronger with higher levels of leader involvement.</p> <p>H4a-Satisfaction is positively related to loyalty (p. 763)</p> <p>H4b-Satisfaction is positively related to intention use (p. 764)</p>	<p>-understanding leaders and members of virtual communities (VC)</p> <p>-online survey</p> <p>-several pretests</p> <p>-n=41 leader-questionnaires and 2227 member-questionnaires from 30 VC</p> <p>-also collected archive data from VC</p>
28	<p>-The goal of this article is to clarify the ontological (rather than emic or phenomenological) distinction between actor and artifact" (p. 377).</p> <p>-the difference between performance and exhibition</p>	<p>-Goffman's dramaturgical approach</p> <p>-"curator"</p> <p>-how to define what a friend is online</p> <p>-"If we consider online friends not as a means for signifying those with whom we have close relations but those with whom we want to manage access to content, we can refocus both what a friend means online and how to manage the surging lists of friends on many social network sites" (p. 383).</p>
29	<p>-ethic media (those texts and channels that serve a particular cultural or racial group) and how to study it</p>	<p>-self-categorization theory-shouldn't be just grouped in with immigrant studies and minority media</p>

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
27	<p>-H1a, H1b, H1d were supported -H1c not supported -H4a and H4b were supported -H2 was supported -H3 was not supported -"Finally, the results again prove that member satisfaction is positively related to loyalty and intention to use. Member satisfaction evidently has a direct and positive influence on members' behavioral intentions as well as loyalty" (p. 766).</p>	<p>-only targeted video game communities -only in the US -only included active participants, did not track who left groups and why</p>
28	<p>-"One of the key distinctions between exhibitions and performances is that performances are subject to continual observation and self-monitoring as the means for impression management, whereas exhibitions are subject to selective contributions and the role of a third party" (p. 384). -people act certain ways about and on social media simply because of the mental image they have of them, changing how they are thought about would change how people use them and change how people research them</p>	
29	<p>-accessibility -social norms -prototypes -showed these concepts as ways to break up ethnic media research--much like content analyses</p>	

Article No.	Database	Search Term	Citation	Theme
30	Education Research Complete	Social Media/Online Social Networks and Identity	Kaufmann, J. (2011). Heteronarrative analysis: examining online photographic narratives. <i>International Journal of Qualitative Studies in Education (QSE)</i> , 24(1), 7-26. doi:10.1080/09518390903049550	avatar/profile
31	Education Research Complete	Social Media/Online Social Networks and Identity	Kim, J., & Park, H. (2011). The effect of uniform virtual appearance on conformity intention: Social identity model of deindividuation effects and optimal distinctiveness theory. <i>Computers in Human Behavior</i> , 27(3), 1223-1230. doi:10.1016/j.chb.2011.01.002	groups/communities
32	Communication and Mass Media Complete	Video Games and Identity	Klimmt, C., Hefner, D., Vorderer, P., Roth, C., & Blake, C. (2010). Identification With Video Game Characters as Automatic Shift of Self-Perceptions. <i>Media Psychology</i> , 13(4), 323-338.	avatar/profile

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
30	"The purpose of this paper is to discuss one method for examining online photographic narratives for the gender and sexual stories they tell" (p. 7).	-heteronarrative analysis -looked at meaning and potential narrative function of photos in one Yahoo user's profile -layers of interpretations: photo narrative, researcher subjectivity, theoretical perspective, medium
31	H1-Group identification and perceived deindividuation will inconsistently mediate the effect of uniform appearance on participants' willingness to conform to a majority opinion (p. 1225).	-n=345 -61.6% women -mean age of 19.63 -173 in uniform condition and 172 in different condition -measured: perceived deindividuation, group identification and conformity intention
32	Study 1 H1-"Playing a video game with a narratively defined character will cause increased implicit associations between concepts related to that character and the players' self-concept" (p. 327). Study 2 -retested H1	Study 1 -played two different video games -n=61 males -mean age of 22.61 -59 stated that they played video games at least sometimes -Implicit Association Test to see if there were cognitive associations between things such as "speed" in racing games and "me" and "guns" in shooter games and "me" -ANOVA Study 2 -n=48 males -mean age of 22.6 -45 stated that they played video games at least sometimes -35 had participated in Study 1

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
30	<p>- "In summary, the entire narrative aligned with the heteronarrative structure, individual moments of alignment relied predominately on the photograph as evidence, and heterologic disruption was facilitated by the visual and electronic medium" (p. 24)</p> <p>- "Identity becomes a process. It ceases to be localized in the body and emerges through multiple, simultaneous interactions of pure information. Gender and sexual identities as traditionally conceptualized and embodied are disrupted" (p. 24).</p>	
31	<p>- "This study concurs with previous research based on SIDE (Lee, 2004) by showing that group identification induced by uniform appearance increases conformity intention. This study also showed that perceived deindividuation, another variable that is induced by a high level of visual similarity relative to others, decreases conformity intention" (p. 1228).</p> <p>- too much identification could actually be made because being too similar threatens uniqueness</p>	<p>- used programmed discussion</p> <p>- only one dominant opinion</p>
32	<p>Study 1</p> <p>- H1 supported</p> <p>Study 2</p> <p>- H1 supported</p>	<p>- reliability of Implicit Association Test?</p> <p>- only played games for 30 minutes</p>

Article No.	Database	Search Term	Citation	Theme
33	Psychology and Behavioral Sciences	Video Games and Reality	Kozlov, M. D., & Johansen, M. K. (2010). Real Behavior in Virtual Environments: Psychology Experiments in a Simple Virtual-Reality Paradigm Using Video Games. <i>CyberPsychology, Behavior & Social Networking</i> , 13(6), 711-714. doi:10.1089/cyber.2009.0310	VR
34	Education Research Complete	Video Games and Reality	Lachlan, K., & Kremer, M. (2011). Experiencing Presence in Video Games: The Role of Presence Tendencies, Game Experience, Gender, and Time Spent in Play. <i>Communication Research Reports</i> , 28(1), 27-31. doi:10.1080/08824096.2010.518924	immersion

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
33	<p>"The purpose of our research was to argue for the general usefulness of simple game VR in the experimental study of real-world behavior, rather than just treating VR as in interesting but distinct behavioral reality" (p. 712).</p>	<p>Experiment 1 -used virtual reality and walked through rooms, given opportunities to help people who were asking for it -n=40 -2 male and 18 female in time-pressure condition and 6 male and 14 female in the not time-pressure condition</p> <p>Experiment 2 -increased number of bystanders seeing that previous studies have said that the more bystanders there are the less likely you are to help -n=29-people from experiment 1 -9 males and 20 females</p>
34	<p>H1-There will be a significant positive relationship between frequency of play and experienced presence, even controlling for demographic factors -RQ1-Does gender effect presence when controlling for frequency of game play? -RQ2-Controlling for demographics, what effect will the length of time spent playing a game have on level of presence experienced? -RQ3-What are the individual effects of presence tendency, gender, past game experience and time spent in game play on the level of presence experienced? (p. 28).</p>	<p>-n=153 -92 men and 61 women -majority white -assigned 10, 15, 20 or 30 minutes game play times -measured presence by The Immersive Tendencies Questionnaire</p>

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
33	<p>Experiment 1 -those with lower time pressure helped more than those with time pressures</p> <p>Experiment 2 -increased number of bystanders led to less help</p> <p>Both -these results are consistent with those in the real world -questionnaires only measure intentions to help, while acting it out could prove more meaningful -virtual reality can be used to study things that are hard to recreate or manipulate in the real world -"If simple computer games can be used to research high-level social behavior, then they are likely to be at least as useful for such diverse areas as learning, memory, reasoning, and perception" (p. 714).</p>	
34	<p>-past experience can affect level of presence experienced -different time lengths of play did not change level of presence -"In summation, the data lend further support to the argument that the level of immersion induced by a video game environment is not dependent on experience alone, but may rather be a combination of the immersive tendencies of the user and the formal features of the environment" (p. 30).</p>	

Article No.	Database	Search Term	Citation	Theme
35	Communication and Mass Media Complete	Video Games and Identity	LANGE, P. G. (2011). Video-mediated nostalgia and the aesthetics of technical competencies. <i>Visual Communication</i> , 10(1), 25-44. doi:10.1177/1470357210389533	production
36	Psychology and Behavioral Sciences	Social Media/Online Social Networks and Identity	Magnuson, M., & Dundes, L. (2008). Gender Differences in "Social Portraits" Reflected in MySpace Profiles. <i>CyberPsychology & Behavior</i> , 11(2), 239-241. doi:10.1089/cpb.2007.0089	gender
37	Education Research Complete	Social Media/Online Social Networks and Identity	Mallan, K., Ashford, B., & Singh, P. (2010). Navigating iScapes: Australian Youth Constructing Identities and Social Relations in a Network Society. <i>Anthropology & Education Quarterly</i> , 41(3), 264-279. doi:10.1111/j.1548-1492.2010.01087.x	offline/online

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
35	-Possible problem with binary views regarding digital video production. -Professional vs. amateur -Preserving memories vs. sharing experiences and constructing identities	-ethnography -two years -150 interviews -analyzed video -analyzed posted comments -attended YouTube and video events -looked at nostalgic content, technical competency and aesthetics -live-action parodies of favorites video games
36	-looking at MySpace profiles to see if female identity online speak more about their significant others than males	-n=100 profiles -51 white females and 40 white males -17-29 years old -when was significant other mentioned in "about me" and "interests, number of opposite sex friends in Top Eight friends list and number of total friends -Chi square tests
37	"We argue that identity formation is an ongoing and negotiated process that takes place in diverse interpenetrated social contexts that transcend the here and now of physical space. By utilizing the concept of iScapes we interpret how the students in this study see their lives as situated within, affected by, and contributing to the global flows of people, ideas, images, and sounds" (p. 269).	-n=170 -aged 13-17 -focus groups -from what participants said, how do teens talk about identities and relationships in social networking areas online

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
35	<p>-Stereotypes to what are the "correct" aesthetic choices should be broken down</p> <p>-nostalgic videos help people, especially youth, to mend identities that may have been drastically altered</p> <p>-sometimes professional vs. amateur is useful when thinking of power and ethics, yet pre-defined criteria may cause researchers to miss out on some gaps, such as if media isn't paid for by a company but still distributed in a corporate-, mass media- or advertisement-driven space</p> <p>-"Studies might investigate the technical competencies and aesthetic choices that facilitate collective forms of nostalgic celebration or mourning for the past. Such studies may provide insight on how people collectively cope with identity rupture and change by producing and viewing aesthetically- and technically-motivated forms of mediated, personal nostalgia" (p. 41)</p>	
36	<p>-"These data reveal that the phenomenon of women revolving their lives around men is still prevalent but is being displayed in a new manner" (p. 240)</p> <p>-while both men and women concentrate on career, interrelationship success and personal competence, females connect these ideas to family goals, while men see them as separate</p> <p>-"While boys are socialized to compartmentalize the various parts of their lives, not allowing one aspect to establish their identity completely, girls learn to balance satisfaction of their own needs with defining themselves in relation to others" (p. 241).</p>	<p>-small sample size and only white participants</p> <p>-mention of significant other varies over time which was not measured</p>
37	<p>-"Our approach has allowed us to view the importance of the relation between online and offline contexts and, thus, concentrate on how relationship and identity work is carried out in diverse environments that are mediated by and through technology. This process is dialogic and grounded as subjects move across porous borders of their own making" (p. 277).</p>	

Article No.	Database	Search Term	Citation	Theme
38	Communication and Mass Media Complete	Social Media/Online Social Networks and Identity	Marwick, A. E., & Boyd, D. (2011). I tweet honestly, I tweet passionately: Twitter users, context collapse, and the imagined audience. <i>New Media & Society</i> , 13(1), 114-133. doi:10.1177/1461444810365313	groups/communities
39	Education Research Complete	Social Media/Online Social Networks and Identity	McLean, C. A. (2010). A Space Called Home: An Immigrant Adolescent's Digital Literacy Practices. <i>Journal of Adolescent & Adult Literacy</i> , 54(1), 13-22. doi:10.1598/JAAL.54.1.2	cultural
40	Psychology and Behavioral Sciences	Social Media/Online Social Networks and Identity	Mehdizadeh, S. (2010). Self-Presentation 2.0: Narcissism and Self-Esteem on Facebook. <i>CyberPsychology, Behavior & Social Networking</i> , 13(4), 357-364. doi:10.1089/cyber.2009.0257	motivation/psychosocial

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
38	How do twitter users imagine their audience?	-researchers posted this question to their own followers -received 226 responses from 181 users
39	-How does an immigrant adolescent use literacy practices to create her identity? (p. 14)	-Zeek-Caribbean American adolescent -picked as the main participant -one year -data collected in school, home, physical and online communities -three interviews -webpages, profiles, and AIM -field notes on interactions with peers and friends both offline and online
40	H1-Individuals with high narcissism scores will correlate with more Facebook activity H2-Individuals with high narcissism scores will self-promote more on Facebook H3-Males with high narcissism scores will display descriptive self-promotion, while females with high narcissism scores will display superficial self-promotion H4-Individuals with low self-esteem will correlate with more Facebook activity H5-Individuals with low self-esteem scores will use self-promote more on Facebook (p. 359)	-n=100 -half male and half female -mean age=22.21 -4 part questionnaire-demographics, Facebook activity, self-esteem (Rosenberg Self-Esteem Scale) and narcissism (Narcissism Personality Inventory) -five parts of each profile coded-About Me section, Main Photo, first 20 pictures, Notes and Status Updates -self-promotion= writings or photos that tried to persuade others to believe in users' positive qualities

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
38	<p>-some knew who their followers were because they picked</p> <p>-others answered that it was dependent on their tweet--they would tweet different things to different groups within their followers group</p> <p>-some imagined an ideal person</p> <p>-those with 100,000+ followers saw them as a fan base or community thus framing themselves as a micro-celebrity</p> <p>-still others described their tweets as strategic--knowing what is well-received, users flattens multiple audiences into one and use a certain amount of self-censorship</p>	
39	<p>"The story lines in this article illustrate how Zeek was able to draw on her digital literacies to construct, maintain, and represent her various identities as a Caribbean person, female adolescent, and learner" (p. 17).</p> <p>-reauthored cultural models and performed identities</p>	
40	<p>-positive correlation between people who scored high on the narcissism test and how often they check their Facebook and how long they spend on Facebook</p> <p>-those who scored high on the narcissism test self-promoted in their Main Photo, first 20 photos, Status Updates and Notes, yet not in their About Me sections</p> <p>-men displayed more self promotion through the About Me and Notes sections and women displayed more through their Main Photos</p> <p>-lower self-esteem correlated with more time spent on Facebook</p>	<p>-subjectivity when coding profiles</p> <p>-subjectivity when deciding what is self-promotion</p>

Article No.	Database	Search Term	Citation	Theme
41	Communication and Mass Media Complete 2-Education Research Complete	Social Media/Online Social Networks and Identity 2-Social Media/Online Social Networks and Identity	Mesch, G. S., & Beker, G. (2010). Are Norms of Disclosure of Online and Offline Personal Information Associated with the Disclosure of Personal Information Online?. <i>Human Communication Research</i> , 36(4), 570-592. doi:10.1111/j.1468-2958.2010.01389.x	offline/online
42	Communication and Mass Media Complete	Social Media/Online Social Networks and Identity	Najjar, A. (2010). Othering the Self: Palestinians Narrating the War on Gaza in the Social Media. <i>Journal of Middle East Media</i> , 6(1), 1-30	cultural
43	Communication and Mass Media Complete	Social Media/Online Social Networks and Identity	Nelly, E., & Lemish, D. (2009). Spinning the web of identity: the roles of the internet in the lives of immigrant adolescents. <i>New Media & Society</i> , 11(4), 533-551	cultural

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
41	<p>H1-norms of self disclosure equal online self disclosure</p> <p>H2-social norms of face to face disclosure will not equal online disclosure</p> <p>H3-the heavier the user, the more disclosure</p> <p>H4-the younger the user, the less disclosure</p> <p>H5-girls will disclose more than boys</p> <p>RQ-What is the link of online social behavior and social norms?</p>	<p>-used CMC generative perspective</p> <p>-secondary analysis of the 2006 Pew Internet and American Life Survey of parents and teens</p> <p>-multivariate analyses</p> <p>-n=935 US teens and their parents</p> <p>-n=790-access to internet</p> <p>-not all had profile online, so second analysis of those who did n=487-mean age of 14.6</p>
42	<p>-How is the Palestine identity created by Palestinians and other Arabs through media such as YouTube and Facebook?</p> <p>-Who is entitled to create the identities?</p>	<p>1-analyzed messages and videos posted to YouTube during War on Gaza (12/09-01/10)</p> <p>2-two focus groups of 8 people each, conducted on 10/17/10 and 10/18/10 to understand why young people participated in social media during and after the war.</p> <p>-participants were Palestinian and Arab heavy users of social media from American University of Sharjah.</p>
43	<p>-"the present study focuses on the online experiences of immigrant adolescents, who are undergoing an even more complex process of maturation and whose 'virtual' life might compensate them for some of the many difficulties stemming from relocation and resettlement into a new and sometimes hostile environment" (p. 536).</p> <p>-How do immigrant teens use the internet to create a new identity and also hold on to their old one? (find info about new places, find important cultural texts, communicate with native-born peers, communicate with those from their homeland they have left behind, find a safe place to experiment with their new selves)</p>	<p>-in-depth interviews</p> <p>-70 immigrant soviet union teens 12-18 years old</p> <p>-27 boys, 43 girls</p> <p>-divided between urban and smaller towns and divided between newer immigrants and those that had been there for 3-5 years</p> <p>-open ended questions were asked to find main patterns of media usage, how the Russian teens integrated with people, social customs and language and how they kept or didn't keep a sense of belonging to their homeland</p>

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
41	H1-supported H2-supported H3-supported H4-not supported H5-mixed	-self-disclosure may mean different things in different cultures and contexts -limited set because preexisting data were used -only looked at online actions, not face to face actions
42	-social media help to tell the truth, but also lend to political polarization -social media help to define who is actually a Palestinian, and this had good and bad consequences	
43	-internet is the most used medium -average of two hours spent surfing a day -internet provides the teens with good resources -participants miss Russia but the internet lets them reinvent it and preserve the parts that they miss -participants communicate with peers who are going through similar experience -internet is a good place to experiment with new roles and identities--heightened self confidence and social abilities -"In summary, the internet seems to be playing a central role in the hybrid identity construction of immigrant youth, since it is able to support several identities at once: it allows the concrete body to live in multiple cultures at the same time, to balance them one against the other, and to create individual combinations of their competing and complementary Russian–Israeli ingredients" (p. 548).	

Article No.	Database	Search Term	Citation	Theme
44	Communication and Mass Media Complete	Video Games and Identity	Newman, J. (2005). Playing (with) Videogames. <i>Convergence: The Journal of Research into New Media Technologies</i> , 11(1), 48-67.	production
45	Communication and Mass Media Complete 2-Education Research Complete	Video Games and Identity 2-Video Games and Identity	Paley, N. (2008). Wii and the Formation of My Avatar Identity. <i>Journal of Visual Literacy</i> , 28(1), 108-115.	avatar/profile
46	Communication and Mass Media Complete	Social Media/Online Social Networks and Identity	PAPACHARISSI, Z. (2009). The virtual geographies of social networks: a comparative analysis of Facebook, LinkedIn and ASmallWorld. <i>New Media & Society</i> , 11(1/2), 199-220.	avatars
47	Communication and Mass Media Complete	Social Media/Online Social Networks and Identity	Pearson, E. (2009). All the World Wide Web's a stage: The performance of identity in online social networks. <i>First Monday</i> , 14(3), 6.	avatar/profile construction

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
44	Videogaming isn't solitary, instead it leads to social activity and consumers also being producers	-looked at gamer-made texts such as walkthroughs, art, FAQ's and fan-made games
45	Creating and realizing identity through a Wii avatar	-auto-ethnography -made a Wii avatar and learned to use the system and some games
46	"This study examines three social networks to understand how architectural features influence iterations of community and identity in Facebook (www.facebook.com), LinkedIn (www.linkedin.com) and AsmallWorld (www.asmallworld.net)" (p. 200). -borders regarding social, professional and exclusive offline and how they are brought, or not brought, online -how do users adapt and adapt to online spaces? are new languages created?	-comparative discourse analysis -structures of each of the three networks -compared content for 10 months and focused on "architectural options" (p. 205) -Facebook profiles: n=600 -LinkedIn profiles: n=300 -AsmallWorld profiles: n=100 -organized data by Glaser and Strauss's constant comparative method
47	-identities on social networking sites purposefully made -incorporating public and private lives, i.e. front stage and back stage	-Goffman-Social performance -Granovetter-social tie

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
44	-videogame fans are social and productive -challenges claims that videogamers are anti-social, isolated and not creative	
45	"Learning to play Wii was like moving through a series of social, hyper, and alterspaces that were simultaneously real and unreal, material and imaginary, pre-figured and open-ended" (p. 111). -created a new sense of identity that was not limited to the normal constraints of self such as race, gender, class or any orientation -Author feels more open than alone since taking part in Wii games because it awakened certain aspects of personality -we've created a hypermodernity, which is a space that is not real, but takes on new dimensions that incorporate both "real" space and virtual space	
46	Four main points emerged: 1-how, spatially, public and private are separated 2-displaying of self and impression management 3-taste performances-like the cultural capital of social networks 4-adjustments depending on cues from others	
47	-online is purely playful space -this is a good thing because allows user to always adapt to the constant shifting associated with new media technology and their role in the network they are a part of	

Article No.	Database	Search Term	Citation	Theme
48	Psychology and Behavioral Sciences	Social Media/Online Social Networks and Identity	Pelling, E. L., & White, K. M. (2009). The Theory of Planned Behavior Applied to Young People's Use of Social Networking Web Sites. <i>CyberPsychology & Behavior</i> , 12(6), 755-759. doi:10.1089/cpb.2009.0109	motivation/psychosocial
49	Psychology and Behavioral Sciences	Video Games and Reality	Przybylski, A. K., Weinstein, N., Ryan, R. M., & Rigby, C. (2009). Having to versus Wanting to Play: Background and Consequences of Harmonious versus Obsessive Engagement in Video Games. <i>CyberPsychology & Behavior</i> , 12(5), 485-492. doi:10.1089/cpb.2009.0083	motivation/psychosocial
50	Communication and Mass Media Complete	Social Media/Online Social Networks and Identity	Rettberg, J. (2009). 'Freshly Generated for You, and Barack Obama': How Social Media Represent Your Life. <i>European Journal of Communication</i> , 24(4), 451-466. doi:10.1177/0267323109345715	avatars

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
48	<p>H1-attitude, subjective norm and perceived behavioral control (PBC) will predict intention to engage in high level social networking use after controlling for demographics</p> <p>-H2-addition (to H1) of self-identity and belongingness improving intention predictions</p> <p>H3-intentions and PBC will predict high-level social networking use after 1-week</p> <p>-H4-impact of self-identity and belongingness on social networking sites and their addictive tendencies were explored</p> <p>(p. 756)</p>	<p>-n=233 undergrad students</p> <p>-149 female and 84 male</p> <p>-mean age of 19.22</p> <p>-questionnaire</p> <p>-follow-up questionnaire taken by 55% (n=129)</p> <p>-measured: intention, attitude, subjective norm, PBC, self-identity, belongingness and addictive tendencies</p>
49	<p>RQ1-How does need satisfaction shape the internalization of motivation for video game play? (p. 487)</p> <p>RQ2-How does motivation for play influence outcomes proximal to video gaming contexts?</p> <p>RQ3-How does motivation for play influence outcomes separable from video gaming contexts?</p> <p>RQ4-How does quality of motivation shape links between quantity of video game play and well-being? (p. 488)</p>	<p>-n=1324</p> <p>-1168 male</p> <p>-mean age of 24.01</p> <p>-measured: game type, trait level need satisfaction, harmonious passion and obsessive passion, game enjoyment, weekly play time, postplay energy and tension, like satisfaction and psychological and physical health</p>
50	<p>RQ-What are the representations that SM create <i>for us</i>?</p>	<p>-temporal organizational</p> <p>-social organizational</p> <p>-semantic organizational</p> <p>-geographic organizational</p>

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
48	<p>-H1-partially supported-attitude and subjective norm predicted intention to want to use social networking sites a lot</p> <p>H3-partially supported-intentions predicted high levels of usage of social networking sites, yet PBC was not a predictor of behavioral intentions</p> <p>-H2-partially supported-self-identity but not belongingness predicted intentions to use social networking sites a lot</p> <p>-H4-self-identity and belongingness predicted addictive tendencies</p> <p>-"The present study provides support for the inclusion of self-identity to the TPB, and both self-identity and belongingness predicted young adults' SNW addictive tendencies" (p. 758).</p>	<p>-all college students</p> <p>-majority female</p> <p>-only about half responded to follow up</p>
49	<p>-high basic psychological need satisfaction were linked to harmonious passion for game play while low levels were linked to obsessive passion</p> <p>-harmonious passion helped enhanced play and more energy after play while obsessive passion led to more tension after play</p> <p>-passion for game play was ilnked to well-being</p> <p>-quality influenced the after game energy, life satisfaction and mental health</p>	<p>-sample not based on criteria of disordered play</p> <p>-data only collected once</p> <p>-between-persons not within-persons design</p>
50	<p>-social media sites can organize our data for us to help us to better understand ourselves by seeing our information in a more organized manner</p> <p>-surveillance can be to our benefit - makes us see ourselves as part or something bigger since we see ourselves just as we see others, including celebrities and even the US President</p>	

Article No.	Database	Search Term	Citation	Theme
51	Communication and Mass Media Complete	Video Games and Identity	Royse, P., Joon, L., Undrahbuyan, B., Hopson, M., & Consalvo, M. (2007). Women and games: technologies of the gendered self. <i>New Media & Society</i> , 9(4), 555-576. doi:10.1177/1461444807080322	gender
52	Psychology and Behavioral Sciences	Social Media/Online Social Networks and Identity	Ryberg, T. T., & Larsen, M. C. (2008). Networked identities: understanding relationships between strong and weak ties in networked environments. <i>Journal of Computer Assisted Learning</i> , 24(2), 103-115. doi:10.1111/j.1365-2729.2007.00272.x	groups/communities

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
51	<p>RQ1-Why do female gamers play digital games?</p> <p>RQ2-What are female gamers' perceptions of themselves and their gaming experiences? How do these perceptions influence their decisions to play and purchase digital games?</p> <p>RQ3-How can women's gaming perceptions be understood from the perspective of power dynamics of technologies of the gendered self?</p> <p>RQ4-Do electronic games influence women's self-identity or self-image, or perception of women in general?</p> <p>(p. 561).</p>	<p>-individual interviews</p> <p>-focus groups</p> <p>-non-players to expert players</p> <p>-n=23 female students</p>
52	<p>-critique of Communities of Practice concept that says networks may provide a better metaphor when understanding social organization and learning</p>	<p>-seven month participant observation on www.arto.dk</p> <p>-qualitative questionnaire taken by 60 of author's friends on Arto</p> <p>-MDA and Nexus Analysis</p> <p>-four categories of actions: social and contact enabling, personal and branding features, entertainment and support and practical information</p>

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
51	<p>-Power gamers, those who played the most, technology and gender are highly integrated. Play multiple genres, the pleasure depended on the kind of game. "These women seemed most likely and willing to exploit gaming technology in order to explore different enactments of a gendered self" (p. 573).</p> <p>-Moderate gamers played to cope with their lives. They liked to play because they can control the game or because its a distraction. "Moderate gamers enjoy games, but negotiate technology in a way that reinscribes the gender divisions that we traditionally associate with the lived world" (p. 573).</p> <p>-Non-gamers were highly critical regarding playing games and the gaming culture in general. They thought games are a waste of time.</p>	
52	<p>-four central themes - sincerity, body, love and friendship</p> <p>-sincerity-users tried to show their identity as being as authentic as possible</p> <p>-body-users are interested in appearance and not only comment on each other's looks by urge others to comment about their own profiles</p> <p>-love-discourse is predominantly about love, both romantic and platonic, often they define themselves by writing in their profiles about those who they love and care about and not even mentioning themselves</p> <p>-friendship-identity is co-constructed through who their friends are and the network they create</p>	

Article No.	Database	Search Term	Citation	Theme
53	Psychology and Behavioral Sciences	Video Games and Reality	Ryan, R., Rigby, C. C., & Przybylski, A. (2006). The Motivational Pull of Video Games: A Self-Determination Theory Approach. <i>Motivation & Emotion</i> , 30(4), 344-360. doi:10.1007/s11031-006-9051-8	motivation/psychosocial
54	Education Research Complete	Social Media/Online Social Networks and Identity	Sanderson, J. (2010). "The Nation Stands Behind You": Mobilizing Social Support on 38pitches.com. <i>Communication Quarterly</i> , 58(2), 188-206. doi:10.1080/01463371003717884	groups/communities
55	Education Research Complete	Video Games and Identity	Sanford, K., & Madill, L. (2006). Resistance through Video Game Play: It's a Boy Thing. <i>Canadian Journal of Education</i> , 29(1), 287-306.	motivation/psychosocial

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
53	<p>-how well does self-determination theory apply to motivation for gamers?</p> <p>-what is the short-term impact of gaming on the function of basic psychological needs that we think gaming satisfies?</p> <p>-H1-games primarily motivate due to autonomy experiences, competence and relatedness</p> <p>H2-short-term well-being is related to their need-related experiences</p> <p>-what are other motives and possible outcomes?</p>	<p>Study 1</p> <p>-23 male and 66 female</p> <p>-questionnaires before and after a 20 minute gaming session</p> <p>-measured: in-game competence, in-game autonomy, presence, intuitive controls, subjective validity, self-esteem, mood, game enjoyment, preference for future play and continued play behavior</p> <p>-simple game</p> <p>Study 2</p> <p>-n=50, 36 female and 14 male</p> <p>-same as Study 1</p> <p>-commercial games</p> <p>Study 3</p> <p>-n=58, 46 female and 12 male</p> <p>-highly rated games</p> <p>-same as Study 1 and value for play</p> <p>Study 4</p> <p>-n=730, 51 females and 679 males</p> <p>-members of online community</p> <p>-questionnaire</p>
54	<p>RQ1-How does social support manifest in blog readers' responses to Curt Schilling? (p. 192)</p>	<p>-case study of Schilling's blog</p> <p>-two blogs-Ignorance has its privileges and Public apology</p> <p>-the first blog had 710 postings and the second had 627 postings</p> <p>-coded for five different types of support: emotional, instrumental, informational, appraisal and network</p> <p>-two themes emerged-identity validation and collective significance-these were then coded as: a label, definitions of the theme, description to know when the theme occurs, qualifications or exclusions of the theme and examples</p>
55	<p>-boys lack of success in their offline lives is replaced with being able to act out their actions in video games</p> <p>-if boys offline are unsuccessful, unpopular, etc., they can be whatever they want to be online</p>	<p>-two groups of participants</p> <p>-first group-n=6, observed in school and interviewed twice about use of computers and video games</p> <p>-second group-n=5, observed at home playing video games alone and with friends, interviewed 2-3 times</p>

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
53	<p>-game enjoyment and preference for future play were linked with psychological need satisfactions</p> <p>-intuitive controls enhance game enjoyment</p> <p>-game enjoyment and intention were related to autonomy, competence and relatedness</p> <p>-autonomy and competence satisfactions were related to post-play mood</p> <p>-"Simply put, our results suggest that presence is experienced when games achieve two goals. First, games must allow players to focus their energy on game play rather than game mechanics (i.e. intuitive controls). But perhaps more importantly, presence is directly related to how game play itself satisfies psychological needs" (p. 361).</p>	<p>-experimental-not like game play outside of lab possibly</p> <p>-measures are new</p> <p>-more work needed to apply methods more broadly</p> <p>-more research on individual differences depending on theme, content and ways of playing</p>
54	<p>-readers supported Schilling, reinforced his identity and made him feel like an important icon</p> <p>-"Through confirming his identity and designating Schilling as an iconic Red Sox figure, blog readers' mobilized to support Schilling in his actions, thereby combating the negative portrayals he often received from sports journalists while also shaping his identity as a heroic figure whose actions were justified" (p. 196).</p>	<p>-only one athlete</p> <p>-events are those that people would be more likely to offer support for in the first place</p>
55	<p>-found resistance to authority, hegemonic masculinity and femininity</p> <p>-avatars help to experiment with a plethora of identities, but games can still regulate binaries of male and female norms</p> <p>-even if students are not doing well in school, their game literacy is high - being able to articulate specifics of games</p>	

Article No.	Database	Search Term	Citation	Theme
56	Education Research Complete	Social Media/Online Social Networks and Reality	SCHMID, R. (2008). Real Text in Virtual Worlds. <i>Technical Communication</i> , 55(3), 277-284.	offline/online
57	Education Research Complete	Social Media/Online Social Networks and Identity	SIIBAK, A. (2010). Constructing masculinity on a social networking site. <i>Young</i> , 18(4), 403-425. doi:10.1177/110330881001800403	avatars/profiles
58	Communication and Mass Media Complete	Video Games and Reality	Šisler, V. (2009). Palestine in Pixels: The Holy Land, Arab-Israeli Conflict, and Reality Construction in Video Games. <i>Middle East Journal of Culture & Communication</i> , 2(2), 275-292.	cultural

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
56	-the necessity of text even in the picture-rich virtual world	-three case studies -look at each and see how text and why text shows up in the game -1-The Elder Scrolls III-books used to tell story of game in the game, text used to enhance game play, reading is part of the activities of the game -2-Everquest II-read quests, text chat with other players, descriptions of gear for game play -3- Second Life-text chat, item descriptions, help, libraries, writing, blogs
57	"The present study is focused on the people who had joined one of these 'elite' communities in Rate called 'Damn I'm Beautiful!'" (p. 410)	-December of 2007 -429 members -108 men and 321 women -based study on the photos of the 108 men -coded photos: who was in the photo with them?, activities, behavior, social distance, body display and location
58	-structural layer of games and how they create Palestine and Israel -the possible actions of the player determines the way realities are understood -"My focus is on game genres , and my critique is on two contrasting but equally signify cant and simultaneous aspects of video games: the persuasive power of procedurality and the inherent limitations thereof" (p. 278)	-content analysis -more than 50 video games that dealt with Palestine and/or Israel and resources that related to the games -grouped by time frame and genre

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
56	<p>-good writing will always remain important, no matter offline or online</p> <p>-writing jobs will still be around, if not more so</p>	
57	<p>"By combining different character traits and qualities in one's collection of photos, however, the young men in the community 'Damn I'm beautiful!' are trying to gain acceptance and earn the approval of both the female and male users of Rate" (418).</p> <p>-passivity and narcissism seen in photos are much like that of male models</p> <p>-full bodies portrayed</p> <p>-self-promotion has changed from traditional masculinity to metrosexual</p> <p>"In other words, as suggested by John Beynon (2002), the present-day masculinity can be characterized by a tension between traditional hegemonic forms of white masculinity and the newer more androgynous forms of masculinity introduced by the consumer culture" (p. 419)</p>	<p>-number of photos studied</p> <p>-only users from one group</p>
58	<p>-strategy games model the past</p> <p>-first-person shooter games mediate the present</p> <p>"As such, history is constructed as a relation between quantifiable processes, where everything is a question of the acquisition and allocation of resources. The present, on the other hand, is rendered a place of perpetual war, where the only interaction possible is relentless violence" (p. 289).</p> <p>-strategy games offer wider perspective and negotiations are possible, yet first-person shooter games prohibit negotiation simply due to the genre</p> <p>"In this sense, arguably the truly realistic games are those which successfully destroy the dictate of genre, escape the binary logic of winning and losing, and subvert the 'dictatorship of entertainment'" (p. 291)</p>	

Article No.	Database	Search Term	Citation	Theme
59	Psychology and Behavioral Sciences	Video Games and Reality	Snodgrass, J. G., Lacy, M. G., Dengah II, H., Fagan, J., & Most, D. E. (2011). Magical Flight and Monstrous Stress: Technologies of Absorption and Mental Wellness in Azeroth. <i>Culture, Medicine & Psychiatry</i> , 35(1), 26-62. doi:10.1007/s11013-010-9197-4	motivation/psychosocial
60	Psychology and Behavioral Sciences	Video Games and Identity	Steinkuehler, C. A. (2006). Massively Multiplayer Online Video Gaming as Participation in a Discourse. <i>Mind, Culture & Activity</i> , 13(1), 38-52. doi:10.1207/s15327884mca1301_4	groups/communities
61	Psychology and Behavioral Sciences	Video Games and Reality	Sturz, B. R., Bodily, K. D., & Katz, J. S. (2009). Dissociation of Past and Present Experience in Problem Solving Using a Virtual Environment. <i>CyberPsychology & Behavior</i> , 12(1), 15-19. doi:10.1089/cpb.2008.0147	VR

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
59	<p>"Of particular interest are ways in which WoW players' emotional identification with in-game second selves can lead either to better mental wellbeing, through relaxation and satisfying positive stress, or, alternatively, to risky addiction-like experiences" (p. 26)</p>	<p>-treated game (WoW) as a culture -engaged as both participants and observers -created characters and played game as fully immersed as possible -30 qualitative interviews with WoW players -web survey of 100 items-measured absorption and dissociative experiences and addiction</p>
60	<p>-illustrate how analyzing language more closely could lead to insights into the activities that it helps constitute -demonstrate the complex practices that make up massively multiplayer online games (MMOGs) (p. 38). -"In this article, I illustrate how an analysis of the function of language within such practices can be leveraged to better understand the nature of a given activity and how language-in-use is situated in its particular (virtual) social and material context, tied to a larger community of MMOGamers, and consequential for marking membership within that community" (p. 41).</p>	<p>-cognitive ethnography -24 months of participant observation of game of Lineage -syntactic analysis -discourse analysis -morphology and syntax</p>
61	<p>"In a novel attempt to account for prior learning experience with critical aspects of the test environment, the present study used a computer-generated 3D desktop virtual environment to investigate the learning mechanism in problem solving" (p. 15).</p>	<p>-n=32 -18 males and 14 females -interactive 3D computer virtual environment -seven different rooms-first room provided instructions, other rooms included: basic navigation, pushing boxes, pulling boxes, test room, goal room -questionnaire to measure previous video game experience (PVE)</p>

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
59	<p>-becoming deeply immersed and dissociating from real worlds was common</p> <p>-“In our view, these experiences of “absorption-dissociation” help to explain the positive therapeutics of this online game, which function through a combined promoting of relaxation alternating with mildly stress-inducing flow states” (p. 44)</p> <p>-game-induced stress, while still filtering out real-world stress</p> <p>-those who feel deep relaxation in the game want it more and more and begin to forego real-world activities</p>	
60	<p>-“In this article, I illustrate how an analysis of the function of language within such practices can be leveraged to better understand the nature of a given activity and how language-in-use is situated in its particular (virtual) social and material context, tied to a larger community of MMOGamers, and consequential for marking membership within that community” (p. 50)</p> <p>-if a video game is participating in discourse like other media, then how it can be said to promote anti-social behavior?</p> <p>-“They (MMOGs) serve as naturally occurring, self-sustaining, indigenous versions of the types of online learning communities much present research seeks to design and understand while, at the same time, such virtual environments provide a highly visible medium for the collaborative construction of mind, culture, and activity” (p. 51).</p>	
61	<p>-participants who were trained were faster than the control group</p> <p>-participants with higher PVE were faster than those with lower PVE</p> <p>-“Overall, the present experiments provided evidence that problem solving is a function of both specific and general experience” (p. 18)</p> <p>-“the effect of training systematically decreased with increased levels of previous experience” (p. 18).</p> <p>-this study differentiated between general experience and specific game experience</p>	

Article No.	Database	Search Term	Citation	Theme
62	Psychology and Behavioral Sciences	Video Games and Identity	Sze-Fai Shiu, A. (2006). What Yellowface Hides: Video Games, Whiteness, and the American Racial Order. <i>Journal of Popular Culture</i> , 39(1), 109-125. doi:10.1111/j.1540-5931.2006.00206.x	cultural
63	Communication and Mass Media Complete	Video Games and Identity	Thornham, H. (2008). "It's A Boy Thing". <i>Feminist Media Studies</i> , 8(2), 127-142. doi:10.1080/14680770801980505	cultural

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
62	-discusses promotion of the white race and masculinity in video games	-Duke Nukem 3D and Shadow Warrior -miscegenation logic
63	-Explore the importance of researching the gap of research in culture and cultural practices and gaming, especially when seen as a domestic leisure activity. -How does gender play a role?	-ethnographic research for almost four years -six gaming households -key interviews regarding gaming pleasures and preferences -cultural practices, predilections to play, perceptions, actual play and gender are looked at -also questionnaire with n=118

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
62	<p>-Duke Nukem 3D takes place in post-apocalypse LA but all characters are white and your goal is to save white women who aliens are trying to breed with</p> <p>'-Shadow Warrior;" The general strategy of disidentification advanced by the game works in an ambivalent manner; to counter the rise of racialized and extraterritorial capital, the gamer must become a sovereign, independent subject that is forever locked into systems of racialization" (p. 113).</p> <p>-white character in Duke Nukem 3D is portrayed as "cooler" and more social and romantically able</p> <p>-both final enemies are brown, alien-like and machine-like</p> <p>-"It is only with the dissipation of this self/other relationship, defined as such, that the replicatory racial, cultural, and romanticized visions of ethnic identity can be put to rest" (p. 123).</p>	
63	<p>-"Expressing preference is tied, then, to a negotiation with the group dynamics and to identity performance, which is loaded with temporal and social, cultural, and political nuances" (p. 137).</p> <p>-"The point is that, to a certain extent, what they were supposed to say about gaming is reiterated through social gaming experiences, as I will go on to discuss. Furthermore, discussion of videogames as social activities needs to be discussed further not only because of the location of the technology in the social space of the living room, but also because, crucially, this is how the gamers consistently discuss them" (p. 138).</p> <p>-"Returning videogames to the home, and discussing them in terms of their sociocultural and discursive importance or shaping, is therefore a vital and necessary act if the lived cultures or cultural practices of videogames are to be understood" (p. 141).</p>	

Article No.	Database	Search Term	Citation	Theme
64	Communication and Mass Media Complete	Social Media/Online Social Networks and Identity	Tingyu, K. (2009). HOMELAND RE-TERRITORIALIZED. <i>Information, Communication & Society</i> , 12(3), 326-343. doi:10.1080/13691180802635448	cultural
65	Education Research Complete	Social Media/Online Social Networks and Identity	Walker, K., Krehbiel, M., & Knoyer, L. (2009). "Hey You! Just Stopping By to Say Hi!": Communicating With Friends and Family on MySpace. <i>Marriage & Family Review</i> , 45(6-8), 677-696. doi:10.1080/01494920903224251	motivation/psychosocial

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
64	-how do the internet and social media spaces help migrants to strengthen their relationships to places in their homeland and cultural practices seeing that the internet can transmit and reproduce geographical settings?	-ethnographic -participant observation, interviews and face to face interviews -n=31 -researcher immersed into their lives in different ways such as where they used the internet but also where they gathered for cultural events -6 months in 2008 -Chinese Londoners, ages 21-36, 12 women, 19 men -measured results by finding patterns in making meaning and also interpreting meaning and highlighted behaviors shaped by internet -coded and then categorized comparing to behavioral patterns in cultural situations, then related concepts
65	RQ1-How are emerging adults using MySpace to communicate with friends and family? RQ2-How might MySpace contribute to the developmental tasks of emerging adulthood? (p. 681).	-n=94 profiles -4 male, 90 female -mean age of 21.6 mostly white -collected data from MySpace profiles for 3 months in 2007 -noted: public or private, demographics, relationship status, sexual orientation, religion, number of friends, days since last login, number of comments received and blogs written, comments to the user -measured: comments and blog posts -content analysis

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
64	<ul style="list-style-type: none"> -used internet to connect back to homeland, especially Chinese news -social media build cultural feelings, and also aids in meetings -social media allow downloading and viewing of pictures, films and sounds that makes a local feeling happen in personal spaces -goes against the idea that because of the internet localized culture is lost, instead this shows how it brings localized culture to personal and public spaces 	<ul style="list-style-type: none"> -missing other socio-economic backgrounds, age groups, etc.
65	<ul style="list-style-type: none"> -RQ1-six major themes: friendly greetings, expression of affection, suggesting or confirming plans, personal and inside jokes, information and news and entertainment RQ2-help adults to communicate more and stay closer with their offline friends -blogs, although known to be public, written as self-reflection, much like a diary -blog categories: love, work and worldviews -self-expression and social interaction for emerging adults 	<ul style="list-style-type: none"> -mostly female -public profiles

Article No.	Database	Search Term	Citation	Theme
66	Communication and Mass Media Complete	Social Media/Online Social Networks and Identity	Walther, J. B., Van Der Heide, B., Hamel, L. M., & Shulman, H. C. (2009). Self-Generated Versus Other-Generated Statements and Impressions in Computer-Mediated Communication: A Test of Warranting Theory Using Facebook. <i>Communication Research</i> , 36(2), 229-253.	avatars/profiles
67	Psychology and Behavioral Sciences	Video Games and Identity	Westwood, D., & Griffiths, M. D. (2010). The Role of Structural Characteristics in Video-Game Play Motivation: A Q-Methodology Study. <i>CyberPsychology, Behavior & Social Networking</i> , 13(5), 581-585. doi:10.1089/cyber.2009.0361	motivation/psychosocial

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
66	<p>Study 1 H1=FB user's perceived extraversion is formed through friends' statements more than self-statements H2=FB user's extraversion is based on negative statements</p> <p>Study2 RQ-regarding physical attractiveness-"Do discrepancies between targets' and friends' statements trigger judgments of greater dishonesty?" (p. 243).</p>	<p>Study1 -n=115 -mean age=19.68 -mostly white -researchers mocked up fake Facebook profiles as stimuli, Facebook profiles were either set up to be extraverted or introverted -online questionnaire, NEO-Five factor inventory, Likert</p> <p>Study 2 -n=125 -mean age=20.13 -mostly white -participants measured physical attractiveness of profile picture by McCroskey and McCain's Type-type scale of attractiveness -measured honesty using dyadic measure of perceived deceit -pretest was issued (n=28) for manipulation test--t-tests were significant</p>
67	<p>"This study seeks to understand the psychostructural elements of computer games that motivate gamers to play them. It aims to offer an explanation of the elements that are motivationally important to gamers and to offer an understanding of why they choose to play one game over another" (p. 581).</p>	<p>-n=40 gamers -48 males and 2 females -18-40 years old -played games for a mean of about 11.5 hours a week -Q-methodology (QM) (researches how people construe and construct a phenomenon)</p>

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
66	<p>Study1</p> <p>-H1--t-test was significant but friends are not the only casual influence on perception -</p> <p>H2--t-test significant: "Overall, with respect to inferences about a target's extraversion, the effect of external information appeared to have a significant but limited role in a complex impression-formation process, tempering but not altogether overcoming self-generated information, negativity effects, and the simple addition and averaging of favorable and unfavorable comments" (p 244).</p> <p>Study 2</p> <p>-negativity effect was not significant</p> <p>-no evidence of additively effect in showing physical attractiveness</p> <p>-statements of friends overrode statements made by users thus showing characteristics of the warranting hypothesis</p> <p>-RQ=t-test not significant</p>	<p>Study 1</p> <p>-lack of manipulation check</p>
67	<p>-kinds of gamers: story-driven, social, solo limited, hardcore online, control/identity solo and casual</p>	<p>-only n=40</p> <p>-self-reported data so may have led to socially desirable answers</p>

Article No.	Database	Search Term	Citation	Theme
68	Psychology and Behavioral Sciences	Video Games and Reality	Wood, R. A., Griffiths, M. D., & Parke, A. (2007). Experiences of Time Loss among Videogame Players: An Empirical Study. <i>CyberPsychology & Behavior</i> , 10(1), 38-44. doi:10.1089/cpb.2006.9994	immersion
69	Communication and Mass Media Complete	Social Media/Online Social Networks and Identity	Yardi, S., & Boyd, D. (2010). Dynamic Debates: An Analysis of Group Polarization Over Time on Twitter. <i>Bulletin of Science, Technology & Society</i> , 30(5), 316-327. doi:10.1177/0270467610380011	groups/communities

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
68	-videogamers' subjective experiences of timeloss due to game playing -meaning that time loss has to gamers -strategies used to control or limit time loss -characteristics of games that were most associated with losing track of time	-n=280 -202 males and 78 females -mean age of 22.6 -self-define gamers -mostly from UK -online survey - 7 closed ended questions and 6 open ended
69	-How do people share and find their news on twitter? -What are different viewpoints and how do people respond when viewpoints are different and similar to their own?	-homophily and heterogeneity -group polarization -30,000 updates in first 24 hours after George Tiller was shot -engine created to bookmark any tweet that involved him -used the news even to see what side of abortion debate and manually coded each tweet- prototypical pro-life, prototypical pro-choice, not classified, strong pro-life, strong pro-choice -n=1447, those out of the 30,00 that received a reply

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
68	<ul style="list-style-type: none"> -99% reported loss of time -loss of time could be good, bad or good and bad -no gender differences -good time loss=unwind, escape from daily stress, satisfaction with game -bad time loss=missing an appointment, losing sleep, could have been doing other things, social conflicts -games that were most immersive, included compelling goals, included interaction with other gamers and plot-driven stories were most prone to inducing time loss -half of participants had ideas for managing time loss-position of a clock, setting an alarm, getting someone else to interrupt them, achieve a certain amount of things and stop, etc. -guilt experienced due to time loss may be because the media make video games out to be bad 	
69	<ul style="list-style-type: none"> -more likely to interact with people who shared same views -also wanted to engage with those who disagreed -homophily can provide support and help through emotional hard times 	

Article No.	Database	Search Term	Citation	Theme
70	Communication and Mass Media Complete	-Video Games and Identity -Video Games and Reality	Yee, N., & Bailenson, J. N. (2009). The Difference Between Being and Seeing: The Relative Contribution of Self-Perception and Priming to Behavioral Changes via Digital Self-Representation. <i>Media Psychology</i> , 12(2), 195-209. doi:10.1080/15213260902849943	VR
71	Communication and Mass Media Complete 2-Education Research Complete	Social Media/Online Social Networks and Reality 2-Social Media/Online Social Networks and Reality	Yee, N., Bailenson, J. N., & Ducheneaut, N. (2009). The Proteus Effect: Implications of Transformed Digital Self-Representation on Online and Offline Behavior. <i>Communication Research</i> , 36(2), 285-312.	avatars/profiles

Article No.	Research Question (RQ)/Hypothesis (H) and/or Purpose	Method - Empirical-sample, measures, variables, analytic technique/Theoretical-concepts/theories
70	H1-Observed behavioral changes will be significantly larger when embodiment is involved than when the same visual stimulus is presented without embodiment (p. 199)	-n=73 -37 female and 36 male -participants randomly assigned to being either attractive or unattractive and presented as a mirror or a playback -entered an IVE and asked by someone else who always saw them as "average" about their hobbies -noted changes in behavior within and outside of the virtual environment -attractiveness pretest for faces of avatars -after out of the virtual environment, participants completed a questionnaire about themselves and who they were attracted to and who they thought would be attracted to them -measured partner choice, reported height difference, interpersonal distance, participant attractiveness, demand characteristics, -ANOVAs
71	Study 1 H1-Taller attractive avatars in World of Warcraft (WoW) would outperform shorter avatars H2-More attractive avatars in WoW would outperform less attractive avatars Study 2 H3-Taller avatars would be more aggressive negotiators inside than the game than shorter H4-Participants who played taller avatars would be more aggressive negotiators outside of the game than shorter	Study 1 -script that performed a census every 15 minutes on three of the WoW servers -census gathered data regarding avatars' race, location and level -unique characters=76,843 -average level=23.6 -attractiveness was operationalized by a pretest of 22 students who rated pictures of the avatars -height was operationalized by counting number of pixels in each avatar's image Study 2 -n=40 -18 female and 22 male -wore virtual reality equipment -negotiation tasks in virtual world and face to face -regarding splitting a pool of \$100

Article No.	Results - Empirical-Main findings/Theoretical-Claims and arguments	Limitations discussed by author (if applicable)
70	<p>-identity cues when self-embodied led to more behavioral change then when without self-embodiment</p> <p>-"While it is easy to assume that avatars are entities we create and direct in virtual environments, research in the Proteus Effect shows that avatars are unique in their ability to recreate and direct us in turn" (p. 207).</p> <p>-"Moreover, this implies that digital embodiment is a unique lever for behavioral change" (p. 206).</p>	
71	<p>Study 1</p> <p>-H1 and H2 supported</p> <p>-taller avatars were more likely to be the highest level</p> <p>-"High levels of attractiveness and height produce the best results, low levels of both produce an intermediate result, and the mismatched conditions produced the worst results" (p. 300).</p> <p>Study 2</p> <p>-H3 and H4 partially supported</p> <p>-ANOVA</p> <p>-height affected first split of pool, but not the second of final acceptance</p>	<p>-lack of causal evidence in Study 1</p> <p>-the first study did not take into account that users may choose taller avatars because they are taller and already more aggressive</p> <p>-"certain combinations of height and attractiveness may produce unexpected results" (p. 307)</p> <p>-ordering of tasks in Study 2-the participants always tried to negotiate in the virtual reality space first</p>