

SOCIAL MEDIA, YOUTH AND IDENTITY: IDENTITY FORMATION
THROUGH SOCIAL MEDIA AMONG KOREAN YOUTH

by

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ABSTRACT

Studies have examined the relationship between social media and identity among Korean youth. With the growing use of social media in everyday life, there is an ongoing debate on the effect of users' social media behaviour related to their identity formation. In order to answer that question, this thesis aims to analyze how the social media behaviour of Korean youth impacts their identity formation. Moreover, this research examines how emotional factors of social media among the study's participants affect multi-identity. Methodologically, I adopt a combination of quantitative and qualitative research methods that include a questionnaire survey and focus group interview. The findings reveal that, firstly, social media is increasingly integrated into the everyday lives of the participants and social media behaviour is divided into usage status, usage motivation and usage pattern. Secondly, social media is regarded as an important space that forms its own identity and confirms that social media behaviour has a huge impact on the identity formation of the participants. Lastly, the participants express their individual identities in their own way on social media and have a significant impact on multi-identity according to four emotional factors based on social identity theory. In conclusion, the main implication of this study is to identify the characteristics of social media behaviour in order to improve the basic steps for Korean youth's identity formation. The study findings are intended to contribute to the broadening of academic understanding and knowledge of the ways in which contemporary Korean youth are immersed in the social media environment. In addition, the conclusions of this study will offer sustainable ideas for further research on social media, youth, and identity.

CHAPTER ONE

INTRODUCTION

“Cogito, ergo sum; I think, therefore I am...” (Descartes, 1637). This Latin philosophical proposition by René Descartes seems to recognize the emergence of individuals with the capacity to define their own identities. The development of information and communication technology (ICT) has changed the paradigm of communication as the internet has evolved into a socialized personal network. This phenomenon means that the introduction of smartphones in the 21st century leads to a media world centered on ‘I’. This connection has been fused with existing mass media and the internet, and social media with social influence has blossomed. The emergence of identity issues with the advent of social media is due to the expectation that self-creation should be possible in order to create an image of how he/she wishes to express themselves through their online decisions.

As society has become highly rationalized and structurally complex, social media identities have diversified and become more heterogeneous. At the same time, individuals face increasingly more difficult situations in which they must play various roles to express themselves in multiple ways. The emergence of these 'multiple personalities' is a natural phenomenon in modern society because adolescents are differentiated by the various types of egos of people they know (Mead, 1962). There is a debate concerning which aspects of the various identities of adolescents are more important. However, the multiplicity propositions and concepts proposed by Mead (1962) are accepted without significant disagreement (Casey, 1995).

Humans have a universal desire to maintain interpersonal relationships by expressing how they live and what they think, while sharing and communicating. Communication involves a willingness to express oneself from an alternative point of view. Basically, they try to maintain a positive self-image, make an impression of their desired direction (Leary & Kowalski, 1990), and express themselves for the furtherance of social exchange (Schlenker, 1980). Humans constantly redefine their identities according to various social contexts, and it is a persona that becomes a standard.

Persona is a self-directed identity that is conscious of other's perceptions. Personas are now being extended and strategically used through social media in human social relations. Social media is creating persona interactions by changing lifestyles, communication styles, and human relationships (Kraut, Kiesler, Boneva, Cummings, Helgeson, & Crawford, 2002).

How people express themselves on social media will affect their impression. Therefore, users try to convey an impression of how they wish to be perceived (Dominick, 1999). It also expresses the ideal 'virtual me' rather than the 'actual me' (Joinson, 2001). The persona in this virtual space seems to be unstable, easy to manipulate and alter, compared to a persona in the real world. The identity is not fixed in cyberspace; therefore, one can reconfigure his/her identity and alter it freely according to his/her choices (Wolf & Perron, 2003). As Turkle (1995) argues, the concept of "second self in the new computer culture" suggests that another self can be formed in social media. Bolter (2011) argues that "we write to express, discover and share who we are." Hartley (2010) suggested that message delivery in social media is an act of constructing personal identity. From this discussion, it can be deduced that the participants, who I will refer to as 'the Korean youth', in this study are not merely delivering messages through social media, but forming, organizing, and coordinating identity through those messages. Therefore, social media is not just a place to deliver and receive messages, but a space for practical actions that construct and produce individual characteristics in the process of identity building. Hence, it is important to investigate online activity and increase knowledge in relation to the effects of the Korean youth's social media behaviour. This thesis explores the influence of social media behaviour on the formation of identity amongst Korean youth, and the impact of emotional factors on the multi-identity of Korean youth in social media to provide insight into how Korean youth are using social media.

1.1 Problem Statement

Human daily life and activities are achieved through social interaction. Social interaction is a process in which one person is conscious of another and the other's response to that action. As a social being, humans form their own identity through interaction with others, establish their own way of seeing the world, and acquire necessary knowledge (Luckmann, 1972). In this sense, social behaviour and interaction

are the basic conditions of identity construction (Burke, 1980; Stryker & Burke, 2000). The advancement of ICT has brought significant changes in our personal lives including social structure, communication, and social relations according to a society where everything is connected. It also has a great influence on areas related to consciousness, such as the way of thinking and the perception of self. The most important thing is that the concept of 'self' or 'identity', which has prevailed for a long time, has been destroyed, and a modern concept has been defined. The newly defined concept of the modern self-manifested through a combination of the belief that one body had one self and the belief that an individual freely decides his/her own destiny.

However, the emergence of social media is breaching the supposition that the self is a stable, predictable, and unique entity which has been commonly recognized in social science for a long time. Social media, as a computer-facilitated tool, enables the faster exchange of information through virtual communities, such as Cyworld (a Korean social networking community), Facebook, Twitter, MySpace, Google Plus, Flickr, YouTube, Instagram, and so forth that allow youth to interact and connect with each other by making profiles, uploading and sharing photos, and updating their status (Buettner & Buttner, 2016; Dogruer, Menevis, & Eyyam, 2011; Hughes, Rowe, Batey, & Lee, 2011). Social media is not a physical space in which face-to-face interaction between humans occurs. It is a newly invented virtual space for social interaction between the physical self and online identity through the use of images and symbols (McKinnon, 1995).

In recent years, social media has changed from written communication to an image-based communication, and interaction and identity formation other than through text-based interactions are becoming more frequent. If so, under what circumstances and conditions does new identity formation occur in social media?

The emergence of social media has changed the environment and conditions of identity formation. First, social media resembles a performance hall or studio for identity. The fixed and stable single identity of the offline world is altered because it is now possible to form identity without physical constraints through social media (Reid, 1991). Some aspects of what an individual expresses on social media are accepted as reality. This is why it is possible to disestablish a particular individual's identity on social media and at the same time experience various forms of identity. They express themselves in a complex way by creating several virtual characters, or personas on social media. For

example, Goffman (1983) argues that the concept of “onstage area and backstage on theatrical performance” in social interaction is being gradually diluted. On the other hand, without physical time or spatial constraints, there are no distinct boundaries on social media. Technically, the time required to transition between sites could be regarded as a boundary. In this situation, many actors prefer the backstage area where as much freedom as possible is guaranteed (Ditchfield, 2019; Chung, 1998).

An online identity is also a complex identity. The identity embodied by persona is plural and fluid in that it continually roams the offline and online social media world. Complex identity can be referred to as the activity of using multiple IDs on social media or expressing oneself using multiple avatars with independent characteristics (Kim, 2004). Social media users use digital tools with infinite geometric transformations, such as language, numbers, images, or videos to customize their appearance. In the process of self-opening, self-expression, and impression management, he/she shapes, modifies, and transforms his/her identity establishing a new identity. In fact, as the use of social media increases and its proportion of personal life also increases, the newly formed identities in the social media space consume the entire self. This has a profound effect on the individual's overall life. Everything has converged on social media in the digital era. A pluralistic, fluid and decentralized identity (Turkle, 1995; Poster, 1997) is becoming a new human condition.

Accordingly, identity is a fluid entity that is continuously reconstructed through the interaction between the real self in the offline world and virtual self on social media. The emergence of social media can be a key step toward understanding how individuals can form, maintain, transform, and reconstruct through virtual behaviour. Therefore, this study analyzes how social media behaviours of the Korean youth affect their identity formation. In addition, what multi-identity emotional factors manifest in the process of forming identity will be considered.

1.2 Purpose of the Study

Social media has transformed the type of interaction with others, as well as freeing human behaviour from the limitations of physical time and space (McKinnon, 1995). Although social media consists of new media and information networks, it is not straightforward to analyze human experiences in this space (Turkle, 1988; 1995). Social media expands the range of areas where humans can express their identity. In this space,

adolescents can express themselves differently from how they would in the real world and easily form new relationships (Livingstone, 2008). The researcher, 'I', questions the basic assumptions of human development that the formation of a specific, unified identity is important for creating a stable life for young people. Therefore, the purpose of this study is as follows. First, I will discuss and analyze how social media form 'identity' as young people develop in new social or cultural contexts and how their experiences in this space affect their identity. Identity is the concrete way in which an individual distinguishes him/herself from others. To be an independent member of a society means to construct a psychological world in which an individual plays a role in the society and at the same time represents themselves. Adolescents develop their own psyche that distinguishes them from others, and when they define their independent consciousness in social relations, it is said this is where their identity is formed. In this case, how will experiences on social media affect the Korean youth in shaping their identity?

With the advent of social media, Korean young people can express themselves in a variety of new ways, and they can form new communities according to mutual interests (Korea National Information Society, 2016). This experience of social media space provides young people with new social relationships and opportunities for self-expression. It also enables them to reflect upon themselves. Therefore, the principle behaviour of young Koreans can transform into a new virtual identity in a digital society. Through the experience of testing various roles on social media, young Koreans expand their identity by integrating the social media world with the real world. This study aims to analyze the social media behaviours of the Korean youth and how these behaviours affect their identity formation.

Second, I will discuss multi-identity, which means that users wish to express themselves as new characters, play new roles and display totally different personality traits rather than keeping to a uniform and stable identity. Social media profile images are characterized as being pluralistic and fluid. In other words, users express their various identities through social media. As a result, users assume their desired imaginary roles. Therefore, social media provides an opportunity to satisfy their personal needs in reality. An attraction to the various social media aspects of oneself resembles Narcissus's experience (McLuhan, 1964). Korean adolescents have begun to view the real self as their own spirit world during their adolescence (Korea National Youth Policy Institute, 2013). In this case, many of their imaginations go beyond cyberspace through

social media. It can be morphed into something they do not like, or they can create a new self that they do not consider at all. This variety of self exists within a community through social media and the experience of various aspects of oneself in specific roles and contexts (Hwang, 2016). Through this experience, young Koreans find that their identity is changed by interaction in the social media space. In this sense, identity on social media is an identity that is constantly expanding, changing, and being newly created rather than remaining fixed. It is the process of finding one's identity on social media and the process of creating multi-identity. However, no specific criteria or content exist that define or direct this process. This is because these characteristics can vary depending on their activities on social media and what they find in common. Users have a shared semantics on social media and, based on this, they can immediately construct relationships with one other. It resembles experiencing the emotional side of a person more easily and deeply (Gilder, 1985). Therefore, the purpose of this study is to identify the emotional factors that affect the multi-identity of the Korean youth who use social media.

This study, therefore, seeks to examine the Korean youth's social media behaviour and what it means to their identity. Based on the above discussion, the first research objective is to examine social media behaviour of the Korean youth. The second research objective is to examine the influence of social media behaviour on the identity formation of the Korean youth. The third research objective is to examine the influence of emotional factors on the multi-identity among the Korean youth in social media.

1.3 Research Questions

Korea, as one of the most connected nations in the world, is constantly consuming a great variety of media via many platforms (Seol, 2014; Lee, 2014; Kostat, 2016) and youth in Korea are particularly enthusiastic users. Most of them are engaging with social media on a daily basis via a computer or smartphone. Moreover, in Korea, from the traditional cultural perspective, it is very important to maintain an ongoing relationship with certain people. In Korean culture, people tend to attach value to group identity with a strong tendency toward building lifetime relationships (Kim, 2018). In this Korean collective culture, building and managing social relationships is very important; therefore, being connected is much more a social necessity than a choice.

Hall (1906) is often credited with introducing the popular notion of adolescence as a period of “storm and stress” (Buckingham, 2008, p. 2), and Erikson (1968) extends Piaget’s (1952) account of ages and stages into adulthood and old age. In the case of youth in Korea, elementary school graduates’ enrollment rate to middle school is 99.9% and middle school graduates’ enrollment rate to high school is 99.7%, which has not changed since 2003 (National Youth Commission, 2017). Based on these results, the young Koreans who are the subjects of this study maintain their status as students and have an impression of themselves as students.

Since human beings seek to answer who they are throughout their lives, the formation of self-identity becomes a major developmental task. However, adolescence is the time when people are most keen to question and try to find meaning (Erikson, 1968). In adolescence, emotional anxiety and cognitive chaos are caused by rapid physical changes, sexual maturity, and hormonal imbalances. This leads to physical, mental, and cognitive awareness of one's own being, resulting in more intense thinking about the question ‘who am I’ than at any other time in life. As shown in the cases of social media, computer and cell phone use amongst adolescents, young people nowadays receive new knowledge, skills and culture through contact and exchange with peer groups rather than from their parents or elders. Therefore, this study attempts to connect the characteristics of identity developed by young Koreans directly to social media behaviour in a new social context expressed through social media culture. Thus, it raises the following three research questions.

Firstly, social media behaviour is a rather ambiguous term with various interpretations, which makes it difficult to identify studies on user behaviour in relation to social media. As young Koreans use social media, their daily lives are changing. Social media provides useful information and news about social events and issues. They can also meet and make new friends and engage with celebrities who are unable for contact outside the social media realm. Social media has evolved into social networks that provide the opportunity to exchange and share personal opinions, feelings, information, and knowledge. Therefore, this study aims to analyze social media behaviour according to the spread of social media. For example, usage status, such as social media usage time (Kalmus, Siik, & Blinka, 2014; Primack, 2014; Office of National Statistics, 2013), usage motivation, such as self motivation, interactive motivation, recreational motivation, and informational motivation (Raacke & Bonds-Raacke, 2008; Benson, Heagney, Hewitt,

Crosling, & Devos, 2010; Kujath, 2011; Xu, Turel, & Yuan, 2012; Smock, Ellison, Lampe, & Wohn, 2011), and usage pattern that refers to the extent of which what proportion of daily life is being taken up by social media, multi-tasking, the number of friends and satisfaction gained from using social media (Ahn, 2011; Ofcom, 2014; Smith, 2014) are related to social media behaviour. Therefore, social media behaviour is divided into the usage status, the usage motivation, and the usage pattern in this research.

RQ1) What is the social media behaviour of the Korean youth?

1.1 What is the status of social media usage among the Korean youth?

1.2 What is the motivation for social media usage among the Korean youth?

1.3 What is the pattern of social media usage among the Korean youth?

Secondly, identity formation is a universal feature of the human experience. In the social media context, youth have various identities depending on their personal status, experience or role in the society to which they belong. Their conversations, experiences, and acquisition of knowledge and opinions help them to learn their role and form an identity (McCall & Simmons, 1978; Stryker, 2004). It is also a psychological phenomenon that is experienced by adolescents in the new environment of an information based society. Thus, it is important to broaden the knowledge of why young people choose social media as a tool to create their identity and understand the implications of their identity formation (Best, Manktelow, & Taylor, 2014; Campbell et al., 2013; Sefton-Green, 2003). Therefore, this study aims to analyze how the Korean youth form identity based on social media behaviour.

In this research, identity formation as a developmental process (O’Keeffe & Pearson, 2011) includes identity retention and transformation (Baek, 2001; Lash & Friedman, 1992), identity formation with experiences, contexts and expressions (Stryker, 2004; Hewitt, 2000; Kim & Lee, 2011), and identity reconstruction (Ganda, 2014; Baek, 2001).

RQ2) How does social media behaviour influence the Korean youth’s identity formation?

2.1 How does social media behaviour influence the Korean youth’s identity retention and identity transformation?

2.2 How does social media behaviour influence the Korean youth's identity formation through their experiences, contexts and expressions?

2.3 How does social media behaviour influence the Korean youth's identity reconstruction?

Thirdly, the concept of multi-identity began to be studied in earnest due to the development of a social media environment (Guta & Karolak, 2015). According to previous studies, the concept of multi-identity was expressed as "reinvention of self" (Sempsey, 1997). Users are free to form multiple characters on social media because of online anonymity (Sardá, Natale, Sotirakopoulos & Monaghan, 2019). This phenomenon causes social media users to easily demonstrate multiple personas that are different from their identities in the real world. For example, youth are worried if their personal information will be exposed. Thus, when they feel an interpersonal closeness at a physical distance with others in the social media environment, they can show an alternative identity, which is multi-identity (Brandtzaeg & Heim, 2009; DiMicco & Millen, 2007; Ellison, Steinfield, & Lampe, 2007; Fox et al., 2014; Joinson, 2008). When youth feel closer to others on social media, they can adopt an alternative identity rather than their true identity (Davis, 2012). The feeling of relative deprivation can motivate people to create profiles and/or postings that make their reality seem different on social media. When young people experience relative deprivation, they may express themselves in a way that reflects what they desire to be true (Park, 2016). Concerns about social pressure on how others respond in a virtual space can have a significant impact on the information that is created and on the opinions that are expressed (Hinz & Spann, 2008; Susarla et al., 2012). Furthermore, social norms are important for young people to show their identity changes according to social standards. For example, social norms determine user behaviour, such as the level of participation (OECD, 2012). In this research, the emotional factors affecting multi-identity include the degree of interpersonal closeness at a distance, the feeling of relative deprivation, pressure on other's responsiveness, and of social norms.

RQ3) How do the emotional factors of social media influence multi-identity of the Korean youth?

3.1 How does the degree of interpersonal closeness at a distance influence multi-identity of the Korean youth in a social media context?

3.2 How does the feeling of relative deprivation influence the multi-identity of the Korean youth in a social media context?

3.3 How does the pressure on other's responsiveness influence the multi-identity of the Korean youth in a social media context?

3.4 How do the social norms of social media shape the multi-identity of the Korean youth?

1.4 Methodology

In the field of social science, regarding the relative merits of quantitative and qualitative strategies for research, the positions taken by individual researchers vary considerably, from those who see the two strategies as entirely separate and based on alternative views of the world, to those who are unconcerned about combining these strategies within their research projects (Creswell & Plano Clark, 2011). For example, a mixed method approach to research is useful in that it draws only on the strong points of both quantitative and qualitative research methodology. It is, therefore, more comprehensive and as it complements results obtained from one form of research with the other (Bryman, 1988).

Methodology involves philosophical assumptions that guide the direction of the collection and analysis of data. Therefore, the combined use of quantitative and qualitative approaches provides a better understanding of research problems than either approach alone (Creswell & Plano Clark, 2007). The primary philosophy of mixed method research is pragmatism. In general, mixed method research is an approach to knowledge that attempts to consider the multiple viewpoints, perspectives, positions, and stances of qualitative and quantitative research (Johnson, Onwuegbuzie, & Turner, 2007). Mixed method research is an approach to the investigation of the social world that ideally involves more than one methodological tradition and more than one interpretation of the data, alongside more than one technique for gathering, analyzing, and representing human phenomena, all for the purpose of greater understanding (Söderberg, 2013, p. 119).

For the quantitative researcher, a label refers to an external referent; to a qualitative researcher, a label refers to a personal interpretation or meaning attached to a phenomenon (Sale, Lohfeld & Brazil, 2002, p. 49). In this sense, mixed method research

provides a deeper insight of both what actually happens in the social media field and the ways that young people view their social media environment. In addition, the ways young people express and form their identity in the social media environment are expected to vary due to their differing realities based on characteristics, such as gender, age, and/or status. Therefore, mixed method research, in the social media behaviour field, is an appropriate method to gain better understanding (Creswell & Creswell, 2017). This research examines social media, youth and identity through a combination of quantitative and qualitative methods. Based on the related literature reviews, overall research design consists of two phases, as suggested by Creswell (2013): Phase 1, a questionnaire survey and Phase 2, focus group interviews.

During Phase 1, a questionnaire survey was conducted in order to measure instruments. The research questionnaire consists of 55 questions, a combination of general questions and 5-point Likert-scale items, with a response format ranging from 1 (completely untrue) to 5 (completely true). 120 questionnaires were collected. Questionnaires were distributed and collected by teachers in classrooms and activity rooms in elementary, middle, and high schools in Busan, Korea. Based on the demographic characteristics of the survey data, factor analysis was implemented to analyze the reliability and validity of the data and correlation analysis was used to analyze the correlation between variables. In addition, analysis of variance (ANOVA) and regression analysis were adopted to analyze the effect of independent variables on the dependent variables.

Phase 2 was designed to examine the three research questions using qualitative focus group interviews. The focus groups were classified purposefully by age, gender, and social status. The researcher contacted the elementary, middle and high schools in advance to explain the purpose of the research. The interviewees were students of these schools. Combined findings from Phase 1 and 2 produce a richer and more comprehensive understanding of the three research questions in the thesis.

1.5 Scope of the Study

To analyze this topic, the major research scope of this study is as follows. Firstly, social media has characteristics that can shape and reconfigure users' identity and allow them to freely express themselves and change how they are perceived on social media (Kircher, 2015). Status, motivation, and pattern variables related to social media

behaviour were structured so as to cover the effects on youth identity formation. The detailed characteristics were categorised into three major variables: social media usage status, social media usage motivation, and social media usage pattern.

Secondly, the social media can offer its users tremendous opportunities to discover, and experiment with their own identities (Katz & Rice, 2002). Researchers have highlighted the influence of social media on identity formation (Herring & Martinson, 2004; Walther, 2008). The identity formation-related variables were structured so as to examine the influence of social media behaviour on the identity formation of the Korean youth. The identity formation-related variables were categorised into three major variables: identity retention and transformation, identity formation alongside experiences, contexts, and expressions, and identity reconstruction. Identity retention and transformation are the processes developed through the interaction with others (Drussell, 2012; Waigumo, 2013; Turkle, 2011). Identity formation is formed by experiences (Gee, 2000), contexts (Kim, 2012) and expressions (Ajagbe et al., 2011; Marissa, 2013) on social media. Identity reconstruction was categorised as maturity of identity and identity reflection (Potter, 2012; Ranzini, 2014).

Thirdly, this research thesis looks through the lens of social identity theory to investigate emotional factors that affect multi-identity of the Korean youth when engaged with social media. The emotional factors were structured so as to examine the influence on multi-identity among the Korean youth. The emotional factors were categorized into four major variables: the interpersonal closeness of others (Ellison, Vitak, Gray, & Lampe, 2014), the feelings of relative deprivation (Tajfel & Turner, 1979; 2004), pressure on other's responsiveness (Susarla, Oh, & Tan, 2012) and social norms (Koh, Shin, & Kim, 2008).

1.6 Overview of Chapters

This research thesis consists of six chapters. The main contents of each chapter are as follows:

Chapter 1 introduces the background, problem statement, research purpose, research questions and scope of the study that provide the foundation for this thesis. It has described the core argument advanced in the thesis, followed by a description of the methodology adopted and an overview of the chapters as they appear in the thesis.

Chapter 2 develops a theoretical framework for social media, youth and identity as main conceptual variables. The theoretical background of uses and gratifications, social identity theory, social influence theory and social presence theory are presented to examine three research questions. In addition, this chapter reviews literature of young Koreans' social media behaviour, identity formation, and multi-identity. Through this, I present the theoretical validity and specify the research direction.

Chapter 3 addresses the research framework, research design including research sites, target participants, and the procedure of data collection and data analysis. This will include two phases of quantitative and qualitative research used to explore the relationship between social media and identity of the Korean youth.

Chapter 4 details the results of the empirical analysis in order to explore the research questions. Using SPSS version 18.0, first, descriptive analysis and factor analysis were conducted. Second, correlation analysis was conducted in order to verify the relationship between independent and dependent variables. Finally, ANOVA (analysis of variance) and regression analysis were adopted to analyze the effect of independent variables on the dependent variables.

Chapter 5 shows the results of the qualitative analysis method adopted for the focus group interviews. Through qualitative research, this chapter attempts to analyze various internal aspects of the Korean youth in relation to the three research questions. This chapter also provides a comprehensive understanding of identity formation, through social media behaviour, as well as emotional factors which affect the multi-identity of the Korean youth.

Chapter 6 discusses the findings from the comparative analysis of this research. It suggests a summary of the research, implications and contributions of the findings, limitations of this research thesis and further research.

CHAPTER TWO

THEORETICAL BACKGROUND

2.1 Introduction

This chapter examines the theoretical background of this thesis and the characteristics of social media and proceeds to review previous studies related to the research questions. Examining the theoretical background and the characteristics of social media is a very important process to gain an in-depth understanding of the social media, youth and identity among the Korean youth. Previous studies are reviewed to create a foundation for categorizing and classifying social media behaviour, identity formation, and multi-identity among the Korean youth.

The word 'social media' is frequently used in everyday life. Hjorth and Hinton (2019) provided an overview of some of the key issues relating to social media today. It was first defined as a social network site that asks users to create a profile and to share a connection with others within the web-based system (Boyd & Ellison, 2007). The starting point of social media is to classify and publicize contacts on the web, raising the view that social media has emerged for the purpose of managing interpersonal relationships more efficiently (Hwang, 2013). Social media also helps to build a self-centered network (Lee, 2010). Social media, as a personalized network, provides a space for users to socially interact and share content that they have created. Boyd (2008) emphasizes the persistence of online networking, the retrievability of texts representing self-expression and identity, the copyability of personal expressions, and the invisible audiences. By thinking about 'story telling of the self', we can view technology as helping us to "make sense of who we are, who we have been, and who we can become" (Papacharissi, 2018a, p. 3). These arguments mean that social media users can free themselves of space and time, sharing their expressions with a wide range of people and forming relationships with others. As such, social media enables users to interact with each other based on the connectivity of the network, and to create and share contents corresponding to the fluid situation of communication (Burgess, Marwick & Poell, 2018). It can be observed that the sharing of contents related to one's identity is the median

characteristic. Young people nowadays share opinions, thoughts, experiences, and perspectives through social media.

Young people express themselves in order to let others know of their existence and identity. In the process of introducing themselves, they try to hide their unwanted characteristics and form a favorable image of themselves for others. It is the process of controlling how they look to others (Goffman, 1959; Leary & Kowalski, 1990). In addition, they do not continuously present one fixed image of themselves, but express themselves by selecting one of several images (Döring, 2002). In this way, an individual pays attention to his/her reflection to others and it acts as motive for his/her behaviour. This is very important to individuals who attempt self-expression and is essential for social interaction (Goffman, 1959; Leary & Kowalski, 1990).

Then, how does self-expression appear in social media? Social media, which brings social relationships to the internet space, has expanded to a portable platform with the popularity of smartphones. Social media has fulfilled the various needs of its users who want to express themselves and communicate regardless of time and space (Lee & Choi, 2014). This phenomenon is creating new opportunities to interact for users of social media, changing lifestyles, communication styles, and relationships. It also influences love, friendship, relationships with family, colleagues and neighbours (Papacharissi, 2018b). Particularly, the development of smartphones is increasing the opportunities to access social media. Youth are actively expressing their daily life and personal experiences on social media and sharing them with others. On social media, the exchange of messages takes place in real time, and the user unconsciously reveals his/her true identity. Through this, it can be seen that various personal identity formation is being actively formed.

For young people, social media serves as an outlet for expressing oneself, expanding interests and relationships and using it as an important medium for forming identity (Harris, Montague, & Parsons, 2015). It means the relationship between social media behaviour and identity formation can be attributed to social media (Zywica & Danowski, 2008). Therefore, this thesis focuses on the effects of social media behaviour on identity formation with sub-factors such as identity retention and transformation, identity formation with experiences, contexts and expressions, and identity reconstruction. It is also necessary to differentiate the online identity from the offline identity among young people. In order to examine the correlations between multi-identity and emotional factors,

in terms of online multi-identity, this was based on the social identity theory, social influence theory, and social presence theory.

Korea has the best IT power in the world (KOSTAT, 2017). Everywhere in Korea, for example, on the metro, or bus and in many public places, Wi-Fi is readily available. Therefore, young people in Korea live in an environment where they can easily and quickly access social media. In addition, Korean youth want to feel a connection to others and be part of a group (Hwang, 2016). They want to look good to their peers even on social media. The phrase 'networked self' refers to these performances occurred by social media which encourage personal expression and connectivity with others (Papacharissi, 2010). In reality, Korean adolescents consider multi-identity and the changing of self-expression to be morally undesirable. On the other hand, there is a high tendency to freely express multiple self-expressions out of social eyes on anonymous social media (Kim & Papacharissi, 2003). Therefore, they use a variety of social media with multiple IDs to express themselves and manage their images. Showing multi-identity is one of the dominant features of the construction of identity amongst young people in Korea. Hence, this thesis focuses on analyzing the effects of emotional factors, such as social norms, a feeling of the relative deprivation, pressure on other's responsiveness, and interpersonal closeness in relation to multi-identity.

Several attempts have been made to understand the choice, use, diffusion, adoption, and acceptance of media in the user population. For example, one of the more successful theoretical frameworks from which to examine questions of how and why individuals use media to satisfy particular needs has been the uses and gratifications (U&G) theory. When it comes to user motivations, the U&G theory has been the most common approach, explaining why certain media behaviour occurs. However, how and in what way these motivational needs also can explain social media behaviour as well is not certain. Thus, this thesis focuses on social media, youth, and identity among the Korean youth.

In this chapter, I will firstly examine and review the general and specific theoretical background for the thesis. The theoretical backgrounds, such as uses and gratification theory, social identity theory, social influence theory, and social presence theory, will be presented in the following section. Secondly, the concept of social media will be explained including social media types, characteristics, and the effects of social media.

Thirdly, theoretical issues of social media and youth including their behaviour will be explored. After that, the theoretical issues of social media and youth identity formation will be explained. Finally, the last section of this chapter will provide the theoretical issues of social media and multi-identity.

2.2 Theoretical Background

In terms of social media behaviour and identity formation, uses and gratifications (U&G) theory advocated for the need to consider how people use media (Nov, 2007; Rubin, 2002; Ruggiero, 2000; Parker & Plank, 2000; O'Donohoe, 1994; Katz, 1959). It is the theory that the function of fulfilling people's desire is different according to media. This theory has been adapted for various media, media content, media type, and current developing dominant or emerging media. Therefore, the relationship between social media and U&G theory is becoming important. A number of researchers have recently applied the U&G theory to elucidate the psychological needs that motivate people to use social media (Leiner, Kobilke, & Brosius, 2018; Joinson, 2008; Grant, 2005; Rubin, 2002; Ruggiero, 2000) and mobile phones (Kardos, Unoka, Pleh, & Soltesz, 2018; Grant & O'Donohoe, 2007).

It is necessary that multi-identity in relation to social media is recognized as an important issue because it can cause changes in people's behaviour in society (Zhao & Ordonez de Pablos, 2010; Cheung & Lee, 2010; Ordonez de Pablos, 2002; Rodriguez Perez & Ordonez de Pablos, 2003). Users are more exposed to other people's influences as they interact in the social media. On the other hand, social identity captures the main aspects of the individual's identity within a group, in the sense that a person comes to view him/herself as a member of the community. This thesis will examine the individual emotional factors that appear in social media interactions with others and how these factors correlate with multi-identity. Further, these theories are developed and adopted into the understanding of youth's social media behaviour, identity formation, and multi-identity.

2.2.1 Uses and gratifications theory

Human beings basically have motivations and desires to interact effectively with others in a social environment, and these internal motivations and desires ultimately lead to the pursuit and consumption of diverse knowledge (Spitzberg & Hecht, 1984). People use

certain media by synchronizing not only external factors, but also internal factors, such as personal goals and intentions (Stafford & Stafford, 2001). The intention to satisfy needs, such as information seeking, entertainment, and personal identity, is synchronized leading to the act of 'use'. In order to explain why people use certain media, it is necessary to identify the motivations for using it. Therefore, I will focus on the Korean youth's motivations to use social media and analyse how their usage needs are satisfied according to such motivations.

The U&G theory was developed by Blumler and Katz (1974) and it is a way to understand how and why people actively find specific media to satisfy their needs. It discussed how the audiences are responsible for choosing the media which helps to improve knowledge and communications and satisfy their needs simultaneously (Dimmick, Kline, & Stafford, 2000; Katz, Blumer, & Guervitch, 1974; O'Donohoe, 1994; Cantril, 1942). Many studies based on the theory of use and gratifications have tried to elucidate the nature of a particular medium by revealing the psychological motives or satisfactions that the recipients are trying to fulfill in the deliberate selection of the medium. A large number of studies adopting uses and gratifications theory (Kim, 2005; Lee, Kim, & Shin, 2006; Rubin & Bantz, 1989) focus on researching what audiences do through the media in order to understand their media selection and usage process. Among the studies that categorized the motivations for media use, Katz, Gurevitch, and Haas (1973) presented five types of motivation, such as cognitive needs, affection needs, escapist needs, social integrative needs, and personal integrative needs.

Traditionally, uses and gratifications research has focused on the study of television usage motivation (Rubin, 1983); however, it has now been extended to mass media, such as newspapers, magazines (Elliot & Rosenberg, 1987), and VCRs (Levy, 1987), as well as to telephones (Dimmick, Sikand, & Patterson, 1994), mobile phones (Lee, 2001), and internet-related services (Charney & Greenberg, 2001).

Visiting a specific site by intentional choice or participation of users on the internet leads to them actually using the given site. Therefore, in predicting the use of the internet, it is necessary to identify the motivational factors of users (Rayburn, 1996). In this respect, the main research task is to investigate whether the motivation for using social media is similar to the factors suggested in the existing media research or whether there are any other motivational factors that reflect unique characteristics in addition to the basic

motivation for media use. The theory of uses and gratifications has been applied to extract the motivations for internet usage reflecting these characteristics. Accordingly, a number of studies have been conducted to confirm the motivation for using internet-related services. Commonly identified motivations include entertainment, leisure and recreation, escape from reality, environmental monitoring, information retrieval and acquisition, habitual use, social activities, communication, and social interaction. According to researchers, factors, such as work security and privacy factors (Korgaonkar & Wolin, 1999), personal identity verification (Flanagin & Metzger, 2001), convenience (Papacharissi & Rubin, 2000), and guidance and social utility (Kaye & Johnson, 2002) were additionally presented. However, what is different from the existing media use is the interactive aspect and motivational factors, such as social relationship formation (Kang, 2000), chatting (Sjoberg, 1999), participation in discussion (Huh, 2009), and social interaction (Charney & Greenberg, 2001) were emphasized. Through this, it can be seen that the factors for satisfying the desire for interaction among people are considered to be important in the motivation of using internet-related services, which is particularly emphasised in social media.

The recent use of the Internet has shifted from vague internet searches to active use of personal information and involvement with people. Researchers such as Rubin (2002) and Ruggiero (2000) noted that the adoption of new media especially the internet may have revitalized and rejuvenated U&G theory. The U&G theory assigned a powerful role to young people as active consumers in the decoding process of messages from social media. It suggested that social media users select media to fulfill specific needs, becoming purposeful and active participants in communication. There is a volitional cycle in which users are continuously interpreting media content and mediating its meaning (Blumer & Katz, 1974). Popular social media strongly appeals to youth because the content is a reflection of many of their emotions and concerns. Therefore, they are fascinated by social media that connects people with similar interests and commonalities, regardless of language, culture, or geographic location. Social media refers to websites or web services that facilitate social interaction for users. Boyd (2006) and Boyd and Ellison (2007) defined social media as a website with a profile attached, publicly trailing or commenting on a profile, and a social network where profiles are presented and connected in all directions. Lenhart and Madden (2007) found that 91% of young people use social media to keep in touch with their frequent friends and 82% to keep in touch with people they do not see often. Decieux, Heinen, and Willems (2018) found that social

exchanges among youth are rapidly increasing and the patterns of social interaction with peers are also changing. Social media is a service that provides a meeting place for people. Facebook is the fastest growing service offering the closest social media definition. Facebook, as with any social media, is a place for social exchange. Subscribers or users continue to relate to each other through their profile creation and friend search algorithms on social media. Through news feeds and walls, they leave a record of their daily lives by communicating and sharing opinions and information of their stories or social issues.

In this way, Facebook focuses on emphasizing the relationship between expressing oneself and maintaining interpersonal relationships through providing personal information unlike other internet services. Therefore, motivations that reflect such characteristics will be highlighted. In particular, self-exposure and relationships are related to interpersonal exchanges and interpersonal motivations have also been identified in related studies of online communities and blogs. Kim (2005) suggested the motivation for participating in online communities, highlighting characteristics of information seeking, homogeneous relationship formation, identity verification, personal interests, and exchange with others. At the same time, she identified the factors of interpersonal exchange, such as homogeneous relationship formation or identity verification. A number of studies confirming motivation for blogs and personal homepages also extracted motivational factors that reflected social exchange and self-exposure. In relation to social exchange, the motivational factors for social interaction (Kwon & Woo, 2005), sociality and social relations (Park & Cho, 2004), exchange with others (Nardi, Schiano, Gumbrecht, & Swatz, 2004), maintenance of relations (Kim, 2006), and network management (Choi, 2006; Park, 2008) were suggested. In addition, self-exploration (Kwon & Woo, 2005), self-esteem and identity expression (Park & Cho, 2004), and self-expression (Park, 2008; Choi, 2006) were presented. Zaho and Rosson (2009) stated that they use Twitter to increase visibility on social networks with others through information and continuous contact on social media.

In recent research of social media focused on Facebook, new motivational factors related to social participation or friends reflecting Facebook characteristics were extracted in addition to the motivational factors suggested in previous studies. Shim and Kim (2017) extracted motivation factors for social media based on the U&G theory and analyzed the effect of these factors on Facebook usage intention. Lampe, Ellison, and

Steinfeld (2006) explained that young people use Facebook to get in touch with old friends, to search for profiles of people in the community, to gather information about fellow students who attend classes to search for school events, and to get to know someone and to find a lover. Raacke and Bonds-Raacke (2008) suggested using Facebook to contact old friends, stay in touch with current friends, upload or view photos, make new friends, and find old friends. Nyland and Near (2007) also proposed meeting new people, entertainment, maintaining relationships, knowing social events, and sharing media. Similarly, contacting friends, planning with friends, making new friends, approaching someone for fun (Lenhart & Madden, 2007) or belonging (Ridings & Gefen, 2004), and finding identity (Park, Kee, & Valenzuela, 2009) were also pointed out as social media motivations.

It can be observed that the above mentioned motivations for usage reflect the expectations of users for social media. If media reflects the factors of choice, participation, and use (Blumler, 1979) or is driven by such factors, it can be explained through the uses and gratifications approach. Facebook will also be able to extract motivation factors reflecting Facebook's characteristics by expanding the U&G theory, as users actively choose from various services on the internet.

The use of social media, such as Facebook and Twitter, can be viewed as a communication process to derive the satisfaction that users intended, as with the use of the existing media. The use of social media has a characteristic of 'the strength of weak tie', which can be seen as an attribute of the Internet in forming a network among social members. Even if there is no existing cognitive experience, it can be seen as a process of creating a new type of network based on interests (Bae, Park, & Lee, 2009). Social media users can effectively interact with acquaintances, seek information in areas of interest, and identify identities. Depending on the user's pattern, social media behaviours may share small experiences of everyday life or personal thoughts among friends. They can also share news or knowledge with others or share their expert opinion on particular subjects. With the spread of smartphones, the range of accessing the network in real time and sharing the users' experiences or thoughts is increasing. Therefore, this study can be used to classify social media behaviour and explain the effect on identity formation by applying U&G theory.

2.2.2 Social identity theory

Social media has a great impact on collaboration and communication while forming a virtual society; social identity on social media has become an important issue (Cheng & Lee, 2010). In particular, there is a need to focus on social identity in relation to social media because it has a great influence, not only on personal utility, but also on social capital formation. It means social relations can be expanded through interaction on social media (Correa et al., 2010; Ellison et al., 2007). Identity is the emotional aspect of self-recognition and social members and it can be linked to evaluation within members (Tajfel, 1978). The theory of social identity explains that individuals are interested in forming a sense of unity based on a specific reason as members of society and that the personal conception of self and of social identity (Ashforth & Mael, 1989; Tajfel & Turner, 1979). The social identity theory has the following assumptions which extract factors affecting online multi-identity (Tajfel, 1982; Turner & Oakes, 1989).

The first assumption is that an individual tries to maintain his or her positive self-conception in the society which they belong to. To this end, people show their identity to others through self-expression (Leary & Downs, 1995). Through the formation of good relationships with people in society, they can show a positive self-image. A person raises his or her personal value, achieves a social goal, and tries to express him or herself for this purpose (Dominick, 1999). Therefore, people tend to use their attributes to express their images (Schlenker, 1975; Schneider, 1981) and act to meet the expectations of others around them (Deutsch & Gerard, 1955).

Young people take into consideration the views of their peers who see them on social media form their own profiles, and compare it to others, which they consider to be their online identity (Livingstone, 2008). As such, online identity can be established by maintaining a concept of self within society through online expression. This implies that the identity of actors who interact with each other forms a social norm and this social norm is an important research element that can be linked to the change of individual identity formation.

The second assumption is that the evaluation of others in the group to which an individual belongs is either positive or negative, which can affect identity. People use self-expression to form an identity. This self-expression is goal-oriented to seek out the positive evaluation of others and avoid negative evaluation from others (Leary & Kowalski, 1990). Self-expression is characterized by the ability to control information that

affects the evaluation of others and how others perceive their personal image (Schlenker et al., 1996). In the social media environment, there is a direct mechanism for evaluating others. Evaluating your profile with numerical indicators and opinions is no longer a surprise in the context of social media.

The last assumption is that identities are formed through a comparison between one's self and another person or to the society to which a person belongs and other societies. People also acquire high self-esteem when they are in a comparatively positive position in their society (Han, 2011). On the contrary, when in a negative position, people can suffer from low self-esteem and this difference can greatly affect identity by the showing of preference and discrimination from others (Han, 2011; Turner & Oakes, 1989). According to the previous assumption, the feelings of relative deprivation, which is an emotion caused by comparison to others, are selected as a factor that can influence the multi persona. Therefore, through these assumptions, the factors of influence on social norms, pressure of other's responsiveness, and relative deprivation were extracted. This study additionally adopts the sense of distance within human relationships as an emotional factor that can be felt in interpersonal relationships.

2.2.3 Social influence theory

It is worth noting that social identity can make a big difference in social behaviour. Davis et al. (1989) emphasized the social influences of using social media and as a theoretical basis Kelman (1958) defined that other levels of social influence could change behaviour. With the social influence of individuals, behaviour patterns of individuals are manifested through three processes, such as compliance, internalization and identification based on Kelman's theory. These three processes help young people establish their identity within the group to which they belong (Kim, Lee, & Son, 2014; Bagozzi & Dholakia, 2006; Song & Kim, 2006).

Compliance is a behavioural change that occurs when a social actor has a desire and is able to be either compensated or punished due to the desire (Venkatesh & Davis, 2000). Internalization is a form of identity change that occurs when one uses one's own behaviour to achieve this with others (Dholakia et al., 2004). Finally, identification is a form of change that occurs when an individual wants to maintain a satisfying relationship with other members of the group (Kelman, 1958). In this way, the identity of people

appearing in a virtual society can form differently according to the social influences that they accept.

Therefore, it is necessary to identify the social influences that users accept from the identity of others that has been formed on social media the impact of which has been implemented differently. It is also possible to predict that identity formation may result from the individual's cognitive level and also from actual social behaviour. Therefore, it is necessary to identify the social impact that the user accepts according to the identity of others formed on social media. In addition, changes in an individual's behaviour vary depending on how they accept social identity. Thus, it is predictable that identity formation can result in the level of individual cognition, as well as actual social behaviour. Therefore, it is necessary to examine how social influences that occur in interpersonal relationships affect the formation of an individual's online identity.

2.2.4 Social presence theory

Social presence means identifying the reality of an individual by sensing the degree of which the individual recognises the importance of others in the interaction process and the resulting human relationship (Short, Williams, & Christie, 1976). This means that young people who use social media have awareness of how they participate in their interaction. One's social presence is to inform the existence of oneself through social media and satisfy the desire for self-expression (Kofi & Graeme, 2018; Chung, Chiu, & Lee, 2010; Rice, 1993). Young people emphasize the areas that they want to focus on and recognise and exchange their identities through inflated perception. This also achieves great satisfaction as it is recognized and supported. Therefore, young people's social presence affects and increases intimacy with their friends.

Online environments are the same as actual environments and it is possible to confirm the existence of an individual by participating in direct and indirect exchange with another person online (Gefen & Straub, 2004). Social media users express themselves on social media through personal information, such as name, date of birth, photographs, gender, politics, education, religion, hobbies, and interpersonal relationships (Baden et al., 2009; Boyd & Ellison, 2010). On social media, self-expression through personal information is characterized by simple disclosure of information and spontaneous mutual interaction with numerous people to exchange opinions in real time and confirm the social meaning

of an individual (Adler et al., 2015; Ahn, 2011). As the internet becomes a virtual society, people want to express themselves online and secure their identity.

Accordingly, previous studies (e.g., Bargh et al., 2002; Harvey & Omarzu, 1997; Jones, 1997; Prager, 1995; Reis & Shaver, 1988; Roberts & Parks, 1999; Utz, 2000) showed that it is important to express oneself and that it is an important determinant of the kinds of interpersonal relationships an individual should form. This explains that these play essential roles in recognizing their own values and personal identities (Greene et al., 2003). In this way, factors, such as the evaluation of others, comparison with others, and the effects of other's behaviour during the interaction process can play a key role in affecting the establishment of an individual's identity.

In sum, young people learn attitudes, beliefs, and behaviours from social interactions, reality, and cyberspace. What type of beliefs and behaviours are learned from social media is determined by content. As social media occupies an essential role in the lives of young people, they can potentially become a crucial element in the construction of identity in either a positive or negative way on identity development.

2.3 Social Media

2.3.1 Concepts of social media

The term social media began to draw attention when it was first used at a conference in 2004 by Chris Shipley, founder of the Guides Wire group (Hayta, 2013). Social media is a participatory and open online platform where users freely share their everyday experiences, thoughts, and opinions (Wikipedia). It is an efficient method of communication via Web 2.0, enabling an environment, based on participation, sharing, and openness (Stevenson, 2018).

Social media is often referred to as social networking sites. Boyd and Ellison (2008) mentioned that there are hundreds of social network sites on the planet; these sites have started appearing in greater frequency since 2003. For McLelland, Yu and Goggin (2018), the popular social media platforms differ from country to country. Representative global social media includes Mixi in Japan, QQ in China, Cyworld in Korea, as well as MySpace, Twitter, Facebook, YouTube, and Instagram. If early Web sites are organized by common interests, then social networking sites are primarily characterized by its users. It means

that social media is structured as a personal network and individuals are at the center of the community. Ko, Hwang, and Ji (2010) defined social network service functions as having five factors: expert search, communication, connection, share content, and identity (Table 2.1.). Users can connect with people who have expert knowledge through social network services or make contact with people who know their friends or colleagues.

Table 2.1

Definition of Social Network Service Functions

Factor	Definition
Expert search	Ability to search for people who one cannot normally meet or people who have professional knowledge
Communication	Ability to express one's thoughts or communicate with one's friends
Connection	Ability to keep in touch with whom one has an offline relationship
Share content	Ability to share/ distribute information, music, videos, and other content
Identity	Ability to express one's current situation, mood, feelings, and personality

Social media, which has become more prevalent in recent years, has begun to spread further with mobile devices, such as the iPhone and the Galaxy. In the early stages of social media, it was only accessible from a fixed location; however, with the dramatic improvement of network access through WiBro and WiFi, as well as the proliferation of smartphones, it has become possible to communicate anywhere in real time (Kim, Park, & Cho, 2010). The rapid spread of smartphones and the popularization of internet use indicate that multiple social network services are created and are expanding (Hobson, 2006). Personalization, miniaturization, and mobilization are the essential factors that have led to the rapid growth of social media (Lee, Lee, Kim, & Lim, 2010). The spread of social media is revolutionary (Hartley, 2018). It took 38 years for radio, 13 years for television, 4 years for internet, 1 year for Facebook and less than a year for Twitter to reach 500 million users worldwide (Joongang Daily, 2015). Social media users were then able to share their opinions and information by sending or creating text, images, videos, sound recordings, and so forth (Safko & Brake, 2009). It means that how people use various social media to document, share and revisit details of their everyday lives (Humphreys, 2018).

The criteria for the range and type of social media vary widely. Lietsala and Sirkkunen (2008) suggested three types of social media, depending on function. First, development tools to produce and to distribute content include blogs, wikis, and podcasts. Second, there are LinkedIn and Facebook, which play a role in maintaining old social networks and forming new relationships. On the other hand, Safko and Brake (2009) categorized social media based on the main functions of its content as information publishing, photo, audio, and video sharing, micro blogs, live casting, virtual spaces, and games. Representative social media types are summarized in Table 2.2.

Table 2.2
Types of Social Media

Division	Characteristic
Blog	An online journal that users write on the Web
SNS	Services that allow users to build their own home pages and connect with friends, share content, and interact
Wiki	It acts as an online database, such as Wikipedia.
Content community	A community that produces and shares content. YouTube is the leading example.
Podcast	A compound term from broadcast and iPod. It allows people to access to audio and video files through services, such as iTunes
Forum	Online discussions on specific topics, such as Agora Plaza
Micro blogging	Social network services that distribute simple content like Twitter

Source: IT issue report, FKII, 2017

Blog is a compound word from Web and log. It is a form of social media where people can actively exchange opinions with others by posting articles or information based on personal interests (Blood, 2003). In Korea, Naver and Daum are examples of web sites that host blogs. Social Networking Service (SNS) forms and maintains relationship networks based on profiles, while the topic of the content mainly concerns an individual's daily life rather than any serious commentary. Representative services of the Web 2.0 era include Instagram and Facebook (Hong & Shim, 2009). A micro blog is a blog that communicates with others by the posting of short text or a small amount of media content. If the blog user writes a post after a situation has occurred, the micro blog user can comment on a situation or their psychological state in real time, and it is vulnerable in

terms of reliability because it includes advantages and anonymous risks (Kim, 2012). Twitter is a good example. A content community, such as YouTube produces and shares a variety of content. Compared to other social media, the ability to interact with others and establish relationships is somewhat weak; however, the function of content creation is much higher (Cunningham, Craig & Silver, 2016; Noh, 2008). Wiki is a term for online database, such as Wikipedia. Podcasts allow people to access to audio or video files via services, such as iTunes. Agora Plaza is a leading example of an online Forum for discussions on particular topics.

The development process and major functions of social media are as follows. Firstly, Facebook is a popular social media service that started on the 4th of February, 2004 and has become one of the most successful social network services in the USA that provides services similar to Cyworld in Korea (KISA, 2018). Anyone over 13 years of age can easily join using just their name, e-mail, date of birth, and gender. Many people including young people can meet on the web to exchange various interests and information. Mark Zuckerberg created Facebook for information exchange among dormitory friends at Harvard University. In December, 2005, the service opened up to the majority of college students. In October, 2006, all people aged over 13 years old were allowed to join, thereby alleviating the curiosity of young people and increasing the number of users (Kirkpatrick, 2012). There were mobile phones, e-mail, and internet messengers, but this form of communication imposed a burden on the recipient. However, after signing up, Facebook encourages users to voluntarily enter their personal information, upload their personal photographs, publish their profile, so it searchable, find offline friends through existing friends, or make new friends. It is based on the principle of expanding the network of each other by using the offline contacts as a hub.

The main services on Facebook include a wall for posting multimedia content, such as text and videos, a photo folder for posting and managing photographs and albums, a status bar informing of one's current location and activity, notifications of changes to profiles, schedules and content additions and the 'like' function as an affirmation of one's own or someone else's posts. What Facebook is aiming for is an 'all friends in one-place solution'. It is possible to enter a name, password, and email address to automatically find friends and instantly be able to talk with them. Subscribers can create profiles and keep their information as well as recent activities up to date. Other users can post messages with attached links to external sites videos, or images on walls. Unlike Twitter,

personal information on Facebook is relatively visible to the public. For example, basic histories and information about an individual, such as their job, school, personal interests, and hobbies are readily accessible; therefore, users can easily discover the identity of an individual. If Twitter is a medium where people can easily relate to strangers, Facebook is a medium that fosters friendly relationships. According to Statista (2018) which provides Facebook statistics worldwide, the number of monthly active users of Facebook is 2.27 billion. Active users are considered to be those who have logged in to Facebook within last 30 days. In the UK and the USA, approximately half the population is using Facebook; in Korea Facebook users account for 80% of the total population. In these countries, a high percentage of users are between 15 and 24 years old.

Secondly, Twitter is an example of a micro-blog or mini-blog and was developed by Jack Dorsey, Evan Williams, and Biz Stone in 2006. It is a free information network service that Obvious Corp., an American venture company, opened for the first time (Ahn, 2009). Jack Dorsey said that he created the site from the idea of wondering what his friends were up to right now (Lee, Cho & Kim, 2009). According to the Twitter homepage, it is a real-time information network where people around the world can share what is happening or discover what others are doing. For example, through Twitter, companies can check the consumers' product satisfaction in real time and promote new products. In addition, entertainers can present their latest projects, such as films and dramas or promote their new albums to their followers. As such, Twitter is drawing attention as an important marketing and promotional tool in the online space. There have been many ways to send and receive messages online including email, instant messaging, and text messaging. Twitter is not a replacement for these; however, rather it is introducing new types of services and providing a more open platform. Twitter is a social network service that has a blog interface, a mini-homepage, friends and a quick messenger. It communicates with a unique feature called 'follow' that follows the interested party.

The users' behaviour in exchanging short texts is similar to the twittering of birds, so it is called Twitter. Using Twitter involves writing and disseminating short messages called tweets, or by rapidly forwarding someone else's tweet, which is referred to as retweeting. Individual tweets have the potential to spread quickly as they are retweeted and followed. It allows people to easily share their writings with those who follow them, resulting in faster information dissemination (Kim, 2010). Because it is an open network, messages delivered through contacts with friends are propagated to others through retweets. In

addition, the power of preaching is greatly expanded by followers. Therefore, it is possible for users to communicate with renowned entertainers or politicians who are otherwise difficult to communicate with.

Thirdly, Cyworld launched in Korea in 1999 and is a community site that assumes the mantle of social media. It is also referred to as a mini-hompy, Korean colloquialism for personal homepage that can be easily and simply created using a platform. 'Cy' refers to cyber, but in Korean 'Cy' also means 'between' or 'relationship'. Cyworld is a service that provides private virtual spaces, similar to Facebook, MySpace, and Bebo. Cyworld has a profile function, a diary that you can share with others, another diary called 'Mini Me', a 'Mini Room' that you can decorate with avatars and objects, an album that stores and displays images, a bulletin board, and a guestbook where invited guests can comment. It provides the function of forming cooperatives between hosts and guests and the function of browsing the personal homepages of others.

As Cyworld users actively express their identity, this has evolved into a new sociocultural phenomenon. This sociocultural phenomenon is also called 'psyzil' in Korea and is regarded simply as the internet culture of the young generation. However, understanding the activities that occur on these personal homepages via the self-expression of its users can be referred to as a clearer interpretation in the socio-cultural aspect (Kim, 2008). Looking at the interface, it is transformed from the existing homepage or blog, and the decorating aspect is highlighted rather than the form of a bulletin board. Users can buy background music, skins, and decorations with cyber money, known as 'Dotory' which is Korean for acorn. In addition, offline networking has been expanded online through the form of 'Ilchon', which means kinship. Ilchon references a number that represents the distant between relatives. Basically, Ilchon refers to a parent-child relationship neither brother nor sister can be considered Ilchon. However, Cyworld Mini-hompy adopts the term Ilchon and uses it to mean forming a relationship, referring to 'someone else as close online'. Cyworld's Mini-hompy's cohesion creates a strong bond even though the users are not blood relatives.

Fourth is YouTube. With the rapid growth and development of smartphones, media forms and preferred content are also changing. In particular, video is available anytime and anywhere and the content being consumed is rapidly changing from a text-based content to a video-based content (Chung, 2014; Lee, 2017). While many video platforms

have emerged, YouTube has attracted attention as an ideal medium for advertising and marketing. YouTube was founded in 2005 and continues to evolve and is now the world's largest video sharing site (Gill, Arlitt, Li, & Mahanti, 2007; Paek, Kim, & Hove, 2010; Lee, 2017). It is a place where you can freely upload and/or watch videos. In addition, YouTube is the largest online platform that provides an environment for creating and distributing new contents through active participation of users beyond the service of providing video contents (Arthurs, Drakopoulou & Gandini, 2018; Song & Jang, 2013). Watching videos on YouTube is not its main social media function. As such, audiences are engaged in various other activities. Firstly, video consumption, news consumption, and reading of comments are pursued in order to acquire new information. Secondly, it expresses public opinions by commenting on the video or on other people's comments. Third is the content reproduction activity. To this end, the quantity of video content is constantly increasing and the range of expressions is expanding. Fourthly, it is to deliver and to share contents published on YouTube to other social media. Finally, it is to make friends and to form a community through YouTube. In this regard, YouTube goes beyond simply being a video platform and becomes a social media.

The popularity of YouTube is also exploding among young people in Korea. According to Korea Youth Research Report (2019), 87.7% of young people watch YouTube on personal computers and 89.4% of young people watch YouTube on smartphones. Based on Shon's survey in 2018, YouTube is the most used app among the youth in Korea, with a usage time of 767.4 minutes (Shon, 2018).

Currently, YouTube is not only a platform for sharing videos, but also for consuming news and searching for information. As a result, the number of YouTube users continues to rise. The secret of YouTube's popularity is YouTube's open policy, which has been the case since its inception and is the driving force behind the platform's growth (Kang, 2018). Anyone anywhere in the world can create and watch videos. In addition, YouTube is a new form of media distribution that takes full advantage of the audience's interactivity, a major change in mediated communication, and the easy creation of media content (Hanson, Haridakis, & Sharma, 2011). YouTube has all the characteristics of new media, such as the interactivity that allows the audience to actively communicate, the depopulation to consume media in accordance with individual characteristics, and synchronousness to allow communication free of constraints of time and space (Song & Jang, 2018). With these advantages, YouTube has attracted the attention of young

Koreans by providing a large amount of content uploaded by users all over the world, as well as high-quality contents produced by professional media groups.

Fifth, Instagram is a compound term combining 'instant camera' and 'telegram'. It was created in 2010 adopting the slogan 'Capturing and sharing the world's moments'. It is a social media platform for sharing photos and videos. It is recognized for being a more emotionally relevant form of social media. Instagram has emerged as the preferred social media platform because it is easy to show and express identity and is centered around image content. Instagram also allows instant content posting and location services without the complication using smartphones (Weilenmann et al., 2013).

Users can upload images or videos and share them with their friends or followers. They can also view posts shared by friends, leave comments, and use the 'likes' function. Instagram is a medium that communicates emotions to form a network according to individual interests and focuses on 'sensitivity' rather than the importance of 'sharing'. It is a visual means of communication in an emotion-based environment centered on photography and images (Kim, 2014). Image-based communication, rather than language, is more enjoyable and increases users' participation, especially among the younger generation and women (Lee, 2014). Instagram is similar to SNS; however, it is image-based, allowing for immediate communication and visual responses through the use of images and short videos under 15 seconds (Kim, 2015). It provides basic photo editing, incorporating various filter functions to create sensory content. One can easily connect and disconnect with/from other users using the 'follow system', and it allows one to easily search and browse desired content through the 'hashtag function' (Lee, 2015). What distinguishes image-based communication from the existing text and relationship-oriented social media environment is that it is simple to use and enables one to efficiently and easily share information (Koh et al., 2014). It also includes 'a social curation function' that selects and displays the information. Using keywords in the hashtags system allows users to quickly find and easily share relevant images/information by focusing on their desired content (Lim, 2015). Most contents of Instagram postings can be more familiar to users by using the everyday content than the advertising purpose. Because it is almost impossible to connect directly to sales, it may be more appropriate to view Instagram as a medium for promotion (Huey & Yazdanifard, 2014; Lee, 2014). Instagram is expected to continue to gain popularity among young people who are the main users in Korea, due to the fun use of hashtags to identify interests, sensory photographic images with filters,

and following world celebrities and fashion trends (Korea Internet Promotion Institute, 2018). Young people in Korea are constantly trying to find somewhere to tell their stories and to empathize with them as a social persona. It is recognized as a new space of expression, communication, empathy, and healing that reflects their diverse needs (Kwak, 2018).

Furthermore, there is Me2day that seems similar to Twitter, in that they limit the number of characters that can be posted to 150. They host personal mini blog and provide micro blogging services. The service emphasizes convenience; therefore, it does not require any personal information other than an ID, password, and e-mail address to register. Unlike bloggers, users upload short articles without regard to format about their daily life. To do this, it asks people to press the 'me too' button to express sympathy and/or add comments to encourage interaction.

The main services of MySpace include posting and sharing on users' common page and a message board. In addition, LinkedIn is a service that forms a network through education, career, and so forth which aims to be a social media for professional users that registers a subscriber's personal profile. Key services include the ability to search for job seekers based on a network capable of finding and recruiting and a question-and-answer forum.

In conclusion, although there are some differences depending on type, online relations are actively and positively pursued through the use of social media. The messages that people leave on social media on a daily basis serve as a bridge to exchange information and ideas with others and develop relationships. In order to build and maintain relationships, one must reveal his or her identity. Therefore, self-presentation, which is a process of notifying others of who they are, is being carried out for the smooth interaction with others. On social media, all information is shared and circulated around the operator, which is a new means of communication that reveals itself while verifying self-identity. Through social media, personal profiles, diaries, personal photographs, videos, political opinions, information about hobbies and interests, and links to other web sites are used to express identity, interests, and preferences of users. Currently, information exchange is necessary to convey personal information for the purpose of self-expression. As such, social media provides a variety of methods to exchange messages and information, as well as networks allowing one to interact with

acquaintances. For this reason, people use social media to find out what their colleagues and people around them are thinking (Shao, 2008).

2.3.2 Features of social media

The characteristics of social media are participation, disclosure, dialogue, community and connection as shown in Table 2.3. Social media is a medium in which anyone can participate without reference to their status or class. It is also a platform where users can share their interests and daily lives. Social media is also a medium that is open for anyone to share, participate, and give feedback. It enables interactive communication for users in real time. It is possible to communicate in two ways with appropriate feedback.

Social media is also used as a space for discourse about common interests. There is an element that improves the immediacy of connecting various social media with content. Because of these characteristics, social media is predicted to make a huge contribution to the activation of social communication (Kim, Park, & Cho, 2010). To easily define these concepts, it can be described as a service in which users actively participate through a network to produce, share, and consume information and knowledge. Therefore, social media is growing rapidly.

Table 2.3

Features of Social Media

Division	Contents
Participation	Social media promotes contribution and the leaving of feedback of all interested people
Openness	Most social media are open to feedback and participation. dismantling barriers to content aspiration and promoting information sharing
Conversation	In the case of traditional media, content is simply presented to the audience while social media is interactive
Community	Social media can quickly build a community and create a space for talking about common interests
Connectedness	Most social media originate from a combination of various media or links

Source: IT issue report, FKII, 2017

Social media is distinct in many ways from traditional media, such as newspapers and broadcast media (Sul, 2009). The mass media takes the form of individuals or countries, but social media is available to everyone at a low cost. In regards to breaking news, social media can operate in real time; therefore, it is much more immediately available than mass media. Mass media production requires specialized skills and training but anyone can easily produce content for social media.

Social media is also categorized as Web 3.0 media (Kim et al., 2011). Web 1.0 is the initial model of the Web and it has remained at a level where users receive information through internet homepages, communities and e-mail services. Since the Web 2.0 era, blogs, personal homepages, and User Created Contents (UCC) have emerged allowing users to actively produce and share information. As is well known, Web 2.0 is characterized by sharing, openness, and engagement. Due to the widespread adoption of smartphones, Twitter and Facebook have created a Web 3.0 environment that can be accessed and connected to anytime, anywhere. At this stage, the user can receive personalized information regarding the individual's need.

Song (2011) suggests that the growth potential of social media can be defined in terms of time, objectivity, cost, and relational value. In respect to time, the strengths of social media are speed and persistence. Information is communicated and shared quickly through social media. Social media also has the potential to spread content to people across the country and beyond. In social media, people with similar interests and lifestyles are often connected which is economically valuable in that they can develop target groups at a lower cost than existing media. The characteristics of social media are summarized as follows.

1) Real-time information delivery and sharing

The most important feature of social media is to deliver and share real-time information. For this reason, when a big incident occurs, social media can report the situation ahead of existing media companies. When a big event, such as a fire, terrorism or earthquake occurs, social media works. For example, Twitter was the first to announce the Hudson River landing in the USA in 2009 (Shedden, 2015). Because of the spread of smartphones, it is easier to take photographs and upload them to social media. More people are using social media to share stories and pictures of events. In this way,

personal opinions, claims and information are posted and shared through social media, so that information can be provided quickly.

2) Communication based on real names

Users of social media usually use their real names (Kim, 2018). As is demonstrated by Facebook, most users do not use nicknames but use their real names. It can also be the case that an individual's profile is actively revealed. This type of communication is distinguished from previous kinds of internet communication which is based on anonymity and does not greatly differ from face to face communication. In other words, communication is performed while the other party knows a certain degree of whom they are communicating with. In an internet environment, people hid their identity. As a result, many netizens used anonymity to post hurtful comments or try to damage the reputation of others. Netizens is a compound word of citizen and network. However, these problems are gradually being solved by the emergence of social media that use real names and true identities. People are less inclined to slander someone face-to-face. Likewise, on Facebook, people know the identity of who they are communicating with and their true identity is also known by others; it is more difficult to behave slanderously as they must take care of their own personal image.

More than 90% of youth worldwide signed up for Facebook in their real names, including their school, gender, and date of birth (Statista, 2018). In addition, most of them uploaded photographs of themselves, as well as friends and family. Eight out of ten (80%) showed their hobbies, favorite TV shows, music, movies, interests, schools, and email addresses on their profiles. About a third of them provided contact information, such as phone numbers, addresses, and home phone numbers. In this regard, Facebook users provide personal information in a relatively detailed way despite concerns of privacy breaches (Luke, 2018). Now, the age of communication based on self-identity and image management is approaching.

3) Easy to extend relationships

People using social media are exposed to numerous positive aspects of social media, such as the ability to expand their interests and social networks. It supports interaction between users and plays an important role in the process of extending relationships (Park, Lim, Cha, Lee, & Kim, Ahn & Seo, 2017).

The JoongAng Ilbo which is Korean daily newspaper surveyed 500 Facebook users in 2018. More than half of the respondents said they had an opportunity to use social media for the expanding of relationships and 25% of the respondents said that their online networks had increased and 14% said that their exchange with the acquaintance had increased. Only 19% of respondents said that there was no change.

The main purpose of using micro-blogs, such as Twitter is to acquire information and the exchange of tweets, followed by communication, friendship, entertainment, leisure and personal promotion. Howard Rheingold (2007), a world-class information sociologist, also cited "the means to meet new people" as one of the reasons why he uses Twitter. In this regard, social media has become a medium that can be expanded to promote relationships with acquaintances, as well as maintain personal relationships (Baym, 2015).

4) Changes in young people's relationships

Social media is part of everyday life for young people and they experience things other than from their reality (Hashim, Al-Sharqi & Ibrahim, 2019). Our society is entering the digital age and these social experiences on social media are gradually replacing online relationships as fundamentally human relationships (Baym, 2018). An individual's image on social media is the individual's name and password, represented by their ID. However, the question of how to create an ID depends on how you interact with others in cyberspace. These exchanges also feature one-to-one communication and appear as clubs, news groups, or discussion groups centred around common interests.

In the real world, young people's most important developmental task is referred to as "identity formation" or "identity search" (Dutton & Resisdorf, 2019). The formation of identity is achieved through various experiences and relationships. Young people nowadays grew up with the internet and a more comfortable using social media in their everyday lives. Then, how will the social media help?

Young people can create their own image on social media according to usage behaviour and the context in which they interact. Moreover, there is no need to maintain the image that is represented during each of these exchanges. Also, young people do not expect any static images on social media. This means that individual images can be expressed in a complex way on social media. On social media, phenomena appear to

form a new community through homogeneous attributes or common interest. This phenomenon is the formation and spread of a community consciousness that can overcome the boundaries of time and space.

5) Environment for young people's development

The identity of young people is defined as a specific characteristic that distinguishes one from another. In a social environment, in which an individual changes, this change is due to a consciousness of the psychological construction of identity, so they are able to maintain a relatively stable appearance (Hihara, Umemura & Sugimura, 2019). As young people develop their own psychological world, which differs from others, they can recognize and express their independence. If this is so, how will experience of social media affect social members during adolescence as they shape their identity?

The experience of social media is different from the experience of the real world in the development of youth identity. On social media, young people are more able to freely express his or her image and can more easily establish new relationships than they would be able to in the real world. This thesis reconsiders the concept of identity created in a framework of modern society. It also raises the basic assumption that forming a concrete and unified identity in human development is a main task and will play an essential role in maintaining a stable life (Cheon, 2002).

2.3.3 Social media effects

1) Positive impacts of social media on young people

Positive changes made through social media include information acquisition, relieving stress, strengthening ties with close friends, activating social participation, and so forth (Malgum Digital Convergence, 2018).

Social media can also increase individual happiness. For young people using social media, according to a domestic study (Lee et al., 2011), the confidentiality of social media positively influenced their happiness and well-being (Weinstein, 2018). On the other hand, the time spent using social media did not seem to have a significant effect on their happiness. The results from this study show that the size of a network formed through social media has more of an impact than the time spent. It shows that the satisfaction

and happiness of an individual can improve as they share their experiences and feelings on social media. Therefore, this domestic study suggests that the stronger the network formed through social media and the more friends in it, the more happiness they can expect.

According to Ersoy and Uysal (2018), young people confirm that as a network expands and is maintained they are able to share their personal problems, such as feelings of alienation, suicidal thoughts, and problems related to violence through social media and they can contribute to solving these problems to some extent. It is also assumed that this network can lead to more productive results for solutions to the problems that young people face when it is connected to the various youth organizations of local governments. The percentage of adolescents who exchange information and opinions or encounter other cultures through social media is increasing (KISA, 2018).

Social media also has been shown to increase young people's political interest (Yang, Lee & Shin, 2018). As they get more social and political information through social media, they are more inclined to actively participate in volunteering, expressing political opinions, giving donations, and signing up for political campaigns. However, early research (Kushin & Yamamoto, 2010) suggested that social media did not seem to have a significant impact on political efficacy and youth involvement because social media was not that widespread at the time. The following research suggests that social media has a positive effect on youth participation in politics. As a result of analyzing characteristics and political participation of young people via social media, the group using social media was more politically active than the group of internet users who did not use social media (Song, 2017). As they have a lot of friends and followers on social media, such as Twitter and Facebook, it has a great influence on the formation of political agenda and public opinions (Recuero, Zago & Soares, 2019; Lee, Cha & Yang, 2011).

2) The negative impacts of social media on youth

One negative feature of social media is the risk to an individual's privacy. Youth often use social media to maintain the relationships with friends. Because of this, they specifically provide basic information, such as real name, date of birth, gender, personal contact information and school. All this information is open to the outside world; there may be cases in which the personal information is abused. If they do not put personal information on social media, issues related to invasion of privacy will be avoided.

However, it is a reality that many young users put their personal details on social media. If relatively detailed personal information is disclosed on social media (Padyab, Päivärinta, Ståhlbröst & Bergvall-Kåreborn, 2019), there is a distinct possibility that it may be exploited. Hence, there are many concerns about personal privacy violations with the use of social media.

Cyberbullying refers to harassing peers or friends by using email, chat rooms, and social media (Patchin & Hinduja, 2011). It differs from traditional bullying or harassment as occurs in an online space. The effects of cyberbullying are significant, as well as psychologically long lasting (Parris et al., 2012). Because of these characteristics, online bullying has emerged as a serious problem in recent years. As school bullying is a serious social issue, violence in school is now spreading into the virtual space with the increase usage of smartphones and social media (Cho, 2012). It has been made evident that with the increased use of social media, young people are exposed to the risk of cyberbullying (Smith et al., 2008).

According to Rosen (2011), young people who use social media excessively are more prone to psychological illness, depression, and anxiety, as well as being more vulnerable to future health problems.

In Korea, the Korea Press Foundation (2017) also highlighted the negative effects of social media through the results of a survey. This survey found that the negative impact of social media on young people is very serious. More than 70% of the respondents for the survey were found to suffer from an addiction to social media. This suggests that young people in Korea appear to habitually use social media. The respondents attempted to control it by deleting, deactivating, and unsubscribing from social media services; however, this seemed not to help. Only 10% made efforts to change their habits by themselves. The social media addiction of adolescents is at a worrying level and it seems difficult for them to free themselves from this affliction.

In particular, 45.5% of respondents said that their personal information has been leaked through social media and the damage caused by this leakage was significant. Participants of 6.8% answered that they had succumbed to someone on social media and three out of ten youth questioned the media or said they had made fun of someone. Two out of ten respondents said they gossiped about their teachers on social media and 45% said they neglected their studies because of social media. More than half of the

young people surveyed have seen rumors and gossip on social media and it is evident that gossip spreads through social media. In addition, about 15% of the respondents had both the experience of feelings of suicide and despair, most of which occurred because of jokes between acquaintances.

This phenomenon can lead to a decrease in the subjectivity of adolescents. It also has the potential to hinder their personality and creative development. Only 15% of the respondents from this survey were able to obtain information, opinions and so forth. This suggests that despite their active use of social media, it is not productive or creative. Given the rapidly evolving trend toward social media, there is potentially a problem that the cultural gap between younger and older generations may become larger than expected (National Youth Policy Institute, 2018).

2.4 Social Media and Youth

2.4.1 Social media and youth

In examining social media and young people, it is important to distinguish who is meant by youth. As the use of social media increases, many changes are taking place among young people especially those whose identity is flexible (National Youth Policy Institute, 2018). They live everyday with social media. Through social media, youth reveal their hopes and dreams, struggles and challenges. It simply mirrors and magnifies many aspects of everyday life (boyd, 2014).

The boundary between being a child and an adult remained contested. The definition of the term 'child' varies between cultures and has changed considerably throughout history within western, capitalist societies. The boundary dividing childhood and adulthood is relatively complicated and adolescence is an ambiguous period within this boundary (Skelton & Valentine, 1998). Hence, young people are refused access to the adult world; they try to distance themselves from the children's world. Simultaneously, they maintain some connections with childhood. Young people may appear afraid of adults because they are between the stages of childhood and adulthood. These problems encountered by youth demonstrated that the act of drawing a line of discrete boundaries that interrupts what is normally continuous. It is an arbitrary act and thus may be unjust by those who suffer the consequences (Sibley, 1995).

Ko and Bae (2016) stated that youth is the time of life when one is young, but is often recognized as the period between childhood and adulthood. It is also defined as an appearance of freshness, vigor, spirit, and so forth.

Hall (1904) argued that adolescence is a time of “storm and stress” rich with potential. He also asserted that in advanced societies, a prolonged adolescence allowed youth to carry forward strengths of the primitive past, sublimated into progress through clear gender differentiation and a gradual development of sexuality to marital procreation. Hall believed that so-called primitive peoples rushed into reproduction and short-circuited proper socialization (Oxford Bibliographies, 2015).

Hall’s view of adolescence as an innately volatile period of identity formation retains influence in branches of psychology. More recently, however, Marcia’s theory of identity achievement (1980) contradicted the term, adolescence, as a period of stormy weather. Marcia claimed that young people’s identity formation has two major parts: a crisis and a commitment. The trauma of adolescence results from having to face difficult decisions about one’s identity and moving through the four different identity statuses: identity diffusion, foreclosure, moratorium, and finally identity achievement. Milman (1979) provided some supporting evidence for Marcia’s theory, but found that identity formation may occur later than the period suggested by Marcia.

In support of Marcia, the Strain Theory (Agnew & Brezina, 1997; Steffensmeier & Allan, 2000) suggested that adolescence is not the period of “storm and stress” as described in earlier theories of development. Contemporary studies found that young people in the stages of early adolescence are more prone to have frequent conflicts with their parents than they would when they were younger and this stage heightened tension lasts for a few years before waning in their late adolescence (Laursen et al., 1998). Conversely, it has been suggested (Steinberg, 1990) that conflict between young people and their parents may be beneficial to their development, as it encourages individuality and autonomy.

Youth has been understood as a relative, culturally constructed concept. Of course, the experience of ageing is a fundamental biological process and the physical transformations associated with puberty represent a tangible moment of transition from childhood to adulthood.

Personal, cultural, and social processes, as well as consideration of self-identity are taken into account when categorizing the different age groups in this study (such as, early adolescence, late adolescence, and emerging adulthood). Age is one criterion used for the social construction of youth's self-identities (Mazzarella, 2007).

These days, the definitions of adolescent, teenager, kid, young person, and youth are mixed in. Sometimes they have the same meaning; at other times, meanings differ. Altschuler, Strangler, Berkley, and Burton (2009) stated that youth refers particularly to the period of life that is neither childhood nor adulthood but somewhere in the middle. Youth can be defined as an attitude as in "He is very youthful." and it also refers to individuals between 16 to 24 years old (Altschuler, Strangler, Berkley, & Burton, 2009).

Despite the development and ageing processes of youth, it is commonly defined in various cultures and societies as meaning the difference between childhood and adulthood. Tyyskä (2005) argued that definitions based on age have not remained constant throughout cultures or over periods of time and that it is more reasonable to focus on the transition to adulthood through social processes.

This world demands the qualities of youth: not a time of life but a state of mind, a temper of the will, a quality of imagination, a predominance of courage over timidity, of the appetite for adventure over the life of ease. (Kennedy, Retrieved 2007/11/9).

Youth is a common term for adolescent and some alternative terms are teen, teenager, young person, and young people (Konopk, 1973). Youth is a period of self-concept. The self-concept of youth is impacted by several factors, such as friends, age, gender, lifestyle, and culture (Thomas, 2007). In Korea, the term youth is defined as a student between the ages of 9 and 19. It generally refers to the period from the beginning of elementary school to end of high school.

It is a time of life when young people make the choice to use social media or not, which will influence their relationships and development in the near future (Wing, 2012).

To summarize, youth is the process of becoming independent as well as remaining vulnerable during the formation of their identity. Therefore, the best way to define is as a fixed age group.

2.4.2 Social media and youth's behaviour

1) Social media usage status and pattern

With the emergence of social media, youth are immersed on social media. In addition, with the advent of the smartphone, social media is being used whenever and wherever. It is reported that more than 70% of young people use social media; therefore, it is the most popular internet activity (Jelenchick, Eickhoff & Moreno, 2013; Rideout, Foehr & Roberts, 2010). Previous research has shown that the use of social media can have a positive impact on individuals while it can also have negative aspects (Wilson et. al., 2010). The high frequency use of social media suggests that self-expression can take many forms and determines which aspects of identity are selected and emphasized (Kim & Lee, 2011; Schlenker, 1980; Leary & Kowalski, 1990). Therefore, research on social media usage status and pattern is becoming more active (Go & Han, 2016; Kim, 2015).

Social media usage status is divided into usage time and period; usage pattern is divided into daily portion, number of friends, multitasking, and satisfaction. Social media behaviour, such as time spent per week among high school students, has a significant effect on self-expression (Doherty & Schlenker, 1991). In other words, for young people social media is a means of self-expression. This implies that there is a significant relationship between social media and the formation of identity with an emphasis on the impression given to others. Valkenburg et al. (2006) found that the frequency of social media use has an indirect impact on young people's identity formation and the number of friends on social media and positive feedback are important variables. For young people, the frequent use of social media should not be considered an unproductive activity, as the number of social media friends increases, the degree of networking, such as frequent interaction with friends, the updating of posts, or commenting has a significant impact on the formation of personal identity. The number of friends directly or indirectly related to the degree of interaction with others on social media has a more positive connection to the formation of young person's identity than the frequency and time spent using social media.

In Hwang's (2010) study, the members who are forming a relationship online have been verified through conveying their own information and thoughts. Wasko and Faraji (2005) found that the more young people perceive their own identity, the more actively they engage with social media. In addition, the desire to express themselves online is attached to social media usage. It is the desire to have a greater number of friends than

others that increases the proportion of time spent using social media usage and personal satisfaction in their own lives. Exposure of personal information according to usage status and pattern on social media serves as an opportunity to create intimacy with others and influences interpersonal development (McKenna & Bargh, 1998; Mitchekk et al., 2008; Laurenceau, Barrett & Pietromonaco, 1998; Laurenceau, Barrett, & Rovine, 2005). Therefore, the effect of social media usage pattern and status level on the formation of an individual's identity has a positive influence if it acts as a factor enabling social interaction.

A similar study of Korean youth conducted by Hong and Kwak (2017) surveyed 442 students (197 boys and 245 girls) in Gyeonggi province, Korea. The questionnaire which consisted of social media type, frequency, usage time, and the number of social media friends was used to measure their social media behaviour. The results of the study were summarized as follows. First, the analysis of social media usage status and pattern showed that high school students often use social media and that the frequency of high school students' usage of social media, their usage time, and the number of friends varied greatly. Second, the finding showed that the effect on self-esteem and self-expression, according to social media usage status and pattern, the self-esteem of high school students was higher as the number of social media friends among sub factors of social media usage behaviour was higher. Among the factors, self-expression of identity was higher when social media usage time and period, the number of friends, and the usage behaviour were high. These findings supported the earlier results of Ellison, Steinfield and Lampe (2007) and Pempek, Yermolayeva and Calvert (2009), who found that there is a positive relationship between social media and time spent.

According to a report from the Korea Press Foundation (2016), the total sample size of 2,291 was collected from 4th grade elementary school students to 3rd grade high school students nationwide. The results were as follows. 66% of the youth had experience of using social media. According to gender, 45.2% of males and 60.6% of females were using social media. 80.8% of middle school students, 79.4% of high school students, and 80% of middle and high school students were using social media. On the other hand, just 30.9% of elementary school students were using social media.

Based on the total respondents, social media usage time was 65.2 minutes per day. Data from school levels shows that middle school students averaged 93.2 minutes of

use and high school students averaged 79.0 minutes of use which means that the hours of use for middle and high school students were relatively high. Elementary school students used social media for 14.2 minutes per day. Based on social media users (n=1,511), the average usage time was 98.9 minutes per day. The main reasons why teenagers use social media were friendship (52.3%), hobby information provision (19.3%), daily life information provision (10.7%), and entertainment (9.5%). Academic-related information collection and acquisition was only 2.6% and the exchange of opinions on political and social issues (0.9%) was only 1%. This showed that social media is becoming a space for private exchanges where friends communicate with each other rather than a space of learning.

Concerning which social media services were used, the respondents answered that they used Facebook (85.8%), Instagram (31.5%), and Twitter (17.9%). Middle school students (89.4%) and high school students (91.9%) were found to have the highest rate of Facebook usage. In the case of elementary school students, Cyworld (22.2%) was the most frequently used site, rather than Facebook (6.6%), Twitter (6.0%), and me2day (3.5%). The results of this survey showed that everyone had one social media account, such as Cyworld, Facebook, or Twitter. Using social media, they were able to meet more than just their own friends. As they are doing various things at the same time, social media has naturally become a part of young people's lives. This is also a new way to express their personality. Adolescents like to express their own true colours, and a means of expression has been created. Therefore, previous studies are strongly supported by young people's social media behaviour and factors, such as status and pattern have a great impact on social media usage. Thus, based on previous related studies of social media behaviour of young people in Korea, I can extract research question 1. Research question 1-1 concerning usage status is divided into usage time and usage period, and research question 1-3 concerns usage pattern and is divided into the portion of life spent on social media, the number of friends, multitasking, and satisfaction.

2) Social media usage motivation

Research on media usage motivation has a long history and can be approached from a wide variety of viewpoints (Cantril, 1942; Berelson, 1949). These studies were based on the assumption that media with similar attributes could satisfy similar needs. It was a

task of confirming the function of the media to provide information and entertainment. Katz (1974) defined media usage motivations as intellectual, emotional, individualistic, social and escapist desires. However, social media has had a profound impact on the lives of many people, especially young people. In this regard, research on the motivation to use social media has become very important.

Early research on social media usage motivation has found that users' motivations are as follows: cognitive motivation for information seeking and acquisition, entertainment motivation for escapism, and identity motivation for reinforcing effects (Blumler, 1979). Based on these classic usage motivations, the preceding studies on existing social media usage motivations are described in detail. Most of the studies on motivation of social media usage can be seen that they do not deviate significantly from the viewpoint of existing usage motivation, such as a study on motivation for using 'information seeking' to obtain, provide, and share information or content (Hughes & Palen, 2009; Chung, 2013; Sheldon, 2008; Ancus & Cozma, 2009; Kim et al., 2009; Nae, 2010; Oh, 2011; Kim, 2013; Masur et al., 2014), a study on the motivation for use of 'social interaction' in relation to social exchange (Ancus & Cozma, 2009; Henning, Gwinner, Walsh & Gremler, 2004; Kwon & Woo, 2005), a study on motivation about 'play and entertainment' for spending time or having fun (Schaefer, 2008; Barker, 2009; Ancus & Cozma, 2009; Lee, Kim, Choi & Shin, 2014; Masur et al., 2014), motivational factors related to 'identity' for expressing identity (Park & Choi, 2004; Kim, 2005) and so forth. However, the emergence of social media has created intrinsic motivations, such as sharing, participation, and cooperation that are not found in traditional media. Social media users express themselves selectively through various expression forms, such as texts, photos, emoticons, and stickers. Social media is positioned as a space that reveals its identity by defining relationships with others. It expands to the space that constitutes itself and another self and especially to the field of emotional communication based on photography or image. Under these circumstances, users express their personality, beliefs, and values as a form of identity in various ways, interact with each other, share, and cooperate. Identity formation, to which this thesis draws attention, is partially revealed in the research of traditional media and new media (Lesage & Natale, 2019). It is expected to act as a more important factor of social media, which is relational media.

Therefore, this study classified research question 1-2, motivation for social media use among Korean youth, into four categories: interactive motivation, informational

motivation, recreational motivation, and self-motivation. First of all, self-motivation is a motivation for users who desire to strengthen their credibility, stability, status, confidence, and self-esteem. Young people in Korea want to express themselves through social media, inform their interests, and form a good image (Park et al., 2009; Yoon, 2011). On social media, users create and manage images to represent them and engage with social media spaces through sharing their images. Users tend to conduct their thoughts and daily lives in a virtual space and they express themselves honestly, freely and comfortably through short texts and photographs as part of their daily routine (Kim, 2011). With the spread of smartphones, they can express their daily lives and personal experiences anytime, anywhere, share them with others, and exchange messages in real time. Through this, the user unconsciously reveals his/her true self and various expressions of individuality can be actively performed (Ellison, Heino & Gibbs, 2008; Joinson, 2001).

Through social media, users no longer rely on text as a means of self-expression, but images are used as an important factor. In addition to profile pictures, there are a number of factors (such as one's major, hometown, relationships, and political disposition) that can be used in profile information (Gross & Acquisti, 2005). In Rifkin's (2010) view, users play multiple roles as theatrical versions of themselves and in this process self-expression, self-consciousness, and self-impression are revealed (Ellison, Heino & Gibbs, 2008; Dominick, 1999). Therefore, self-expression can take various forms depending on which aspect of self they choose and emphasize (Kim & Lee, 2011). Hence, users may be able to express themselves selectively (Walther & Burgoon, 1992) and expect others to form an impression of them in a way they wish (Ellison, Heino & Gibbs, 2008; Gergen & Taylor, 1996; Goffman, 1959; Leary, 1996). Many studies have shown that various forms of social media affect self-expression and identity formation as if they were at a theatre (Rifkin, 2009, 2010; Walther, 2007; DeAndrea & Walther, 2011).

Second, social media promotes interactive motivation based on one-to-many. Interactive motivation is motivated by a desire to strengthen bonds with people, such as family members and friends, and they intend to meet, talk, and share information through social media. Through this, they want to belong to a group, to be recognized as part of a group, and to satisfy the need for belonging (Kaye, 2005; Kwon & Woo, 2005; Joinson, 2008; Park et al., 2009; Yoon, 2011). Boyd and Ellison (2007) suggested that people can expand their social networks based on their profiles and also they build interactive

motivation in a Computer Mediated Communication (CMC) environment based on real relationships. A profile is a place where personal information allows people to know what social locations and roles those Facebook friends have. In addition, people can provide and receive clues and contexts about what interactions they should perform. Social media has the advantage of revealing its social network to its members allowing them to participate together (Boyd & Ellison, 2007). It is a service that provides online space for users to bolster existing and form new relations (Lenhart & Madden, 2007). Rather than looking for others with similar interests or hobbies, they spend more time looking for people they already know offline or adding to their companion list (Ellison, Steinfield & Lampe, 2007; Rheingold, 1993).

Although social media was used most often for the purpose of 'forming and maintaining relationships', there were also a number of users whose purpose was acquiring information, such as news and issues, sharing hobbies and interests (Lee, Kim, & Lee, 2015). Therefore, it can be seen that social needs are getting more diverse rather than being relationship centred. However, young people were more likely to use social media for sharing pictures and videos. As a result of examining the networks of young people, it was found that the number of formal networks (number of registered friends) reached to hundreds, while that of actual networks (the number of friends who actually communicate) was only a few. These results suggested that adolescents tend to prefer homogeneous networks rather than heterogeneous networks.

Third, in the case of recreational motivation, it is a motivation to reinforce the emotional experience, aesthetics, enjoyment, and entertainment of the individual dictated by social media (Joinson, 2008; Park et al., 2009; Yoon, 2011). Most of the previous studies use entertainment and fun as similar concepts. However, fun in this context can be defined as satisfaction which is gained through the enjoyment and harmony from the active participation and interaction with social media. Entertainment means the benefits of spending time passively such as entertaining from a piece of content or a device, or getting rid of time easily (Nov, 2007).

Fun is an emotional state that triggered by the active engagement with an activity without expectation of results or rewards (Bucher, Shivers, & Bucher, 1984). Fun is subjective, even with the same activity, purpose, cognition, and emotional interactions; therefore, new fun creates positive emotions and satisfies pleasure. In fact, fun in various

studies is that intrinsic motivations influence each other and create fun through dynamic processes (Sweetser & Wyeth, 2005; Malone, 1980; Ermi & Mayra, 2005; Lazzaro, 2004). Social media is a place for everyone to share. Through various activities, such as competing or co-operating with one another, not for pleasure or entertainment alone, users have fun while reproducing and enjoying play. Therefore, the 'fun' proposed in this study is an intrinsic value that is not dependent on shared enjoyment and rewards that can appear on social media.

Entertainment, unlike fun, is a passive motivation, such as simply relieving stress or simply and easily passing time. This motivation is inherently different from fun because it is habitual and addictive as with games. However, most previous studies have dealt with fun and entertainment as the same concept. Papacharissi and Rubin (2000) said that the entertainment factors of social media cause users to feel enjoyment and lead to the continuous use of social media. According to the theory of intrinsic motivation, the entertainment aspect of social media is the pursuit of pleasure, which is actively expressed as motivation for using social media through inner processes (Amabile & Tighe, 1994). This can be classified as continuous motivation for the active use of social media through the internal process. Park, Kee, and Valenzuela (2009) found that recreational motivation can allow for the expression and exploration of identity through pleasure and socialization.

Finally, informational motivation is thought to include the process of selecting an appropriate source, determining the suitability of information, and using it with intentional or routine effort to obtain information. Wilson (1999) states that information search and collection occurs because of the user's social context and this behaviour continues. The information obtained in this way is processed and used. As time and duration of usage have increased, the ability to search for information that makes it easier to find necessary information in daily life, such as areas of interest and news, has also increased. Schramm (1988) states that Freud's principle of pleasure in human behaviour is based on the inclination to enjoy the surrogate experience of others through information without any risk or burden. In other words, the act of searching for and collecting information from media can be described as receiving some reward. Therefore, it can be seen as a motivation to learn about social issues and information through social media (Kaye, 2005; Kwon & Woo, 2005; Park et al., 2009; Yoon, 2011). As social media becomes increasingly available, the use of search functions that can easily find information needed

for everyday life, such as interests, events, and news has doubled (Sung, 2012; Wang, 2012). Information retrieval is the process of collecting and using information in an intentional or everyday effort by users to recognize their information needs and to acquire appropriate information. Information seeking is prioritized by order of preference given to specific activities, such as shopping, passing time, and hobbies among various activities which occur in life. Therefore, information retrieval can be an important factor influencing social media behaviour and identity formation (Savolainen, 1995; James, Wotring & Forrest, 1995).

In summary, the social media usage of Facebook, Twitter, Cyworld, and so forth are gaining more popularity and becoming an important part of everyday life in Korea. Young people in Korea are particularly enthusiastic users. Most of them are participating on a daily basis with social media via a computer or smartphone. Since the early 1980s, the internet has been widely used to interact with others. In a short period of time, social media has dramatically increased and its use has become widespread, especially among young people. Moreover, in Korea, maintaining ongoing relationships with certain people is very important from a cultural perspective, as there is a belief that the individual is separate and distinct from others. Being connected is much more a social necessity than a choice and results in the social media behaviour of young people in Korea. Therefore, this study set research question 1 as the social media behaviour of Korean youth. In addition, research question 1-1 is classified into social media usage status, research question 1-2 is motivation to use social media, and research question 1-3 is classified into social media patterns.

2.5 Social Media and Youth's Identity Formation

2.5.1 What is youth's identity?

We often speak of our 'identity' as what makes us who we are. In this sense, what makes people unique is the difference compared to others. It is how we define ourselves or values and convictions of network that construct our lives (Ludwig, 1997). If we observe a group of young people with their friends and peers, you will be surprised at how similar they are in the way they behave, speak, and dress. How do we recognize who we are and how do other people identify themselves? Is it possible to be myself? Identity basically applies to human beings, as well as creatures, things, and substances in the universe (Reese, Rosenmann & Cameron, 2019).

Identity is an ambiguous and fluid term. Individuals recognize that identities are constructed and that they can freely change or modify their identities (Lash & Friedman, 1992; Wolf & Perron, 2003). A crisis of identity experienced by individuals in a digital society can be interpreted as the creative destruction process of the new and stable identity (Rider & Kothe, 1995). It has been adopted by many different frameworks and for many different purposes in the digital age. In addition, there are various presumptions about what identity is and about its relation to our understanding of youth's participation with social media (Denner & Martinez, 2019; Edgerly, Vraga, Bode & Thorson, 2018; Shehata, 2018).

We assumed that the identity is something unique and is consistent over time and space (Buckingham, 2008). In David Buckingham's (2008) book, called *Youth, Identity, and Digital Media* which discussed the meanings of identity, he showed that a traditional and functional account of socialization would view this in equally normative terms. According to him, young people are passive receivers of adult influences, a "becoming rather than a being". Buckingham added that "by theorizing the concept of identity as a continuous state of creation by youth themselves, we neglect to acknowledge the pressures that youth face to conform" (ibid.).

Basically, questions of identities concern information regarding environment, culture, history, and language. It is not 'who we are' or 'where we originally came from' but it is in relation to ourselves and how we represent ourselves (Papacharissi, 2018c). Identities are, therefore, constituted within, not outside of representation (Hall, 1996). As young people mature, they come to terms with the fact that they are an individual among a group of individuals. As adolescents grow up, they realize that they exist as 'one individual' with others in the world. In the process of forming an identity, adolescents also realize that they have their own wishes, thoughts, memories, and appearances that are different from others (Chung & Lee, 2014).

According to Grossberg (1996), there are two types of identity formation. He argued that the first model has some intrinsic and essential contents to any identity which is commonly described as by either or both an origin or a structure of experience. Struggling against existing constructions of an identity takes the form of the original and real content of the identity. The struggle over identity representation basically takes the form of offering one fully embodied, separate, and distinct identity in other places. The

second model from him emphasized the impossibility of fully embodied, separate and distinct identities which was mentioned above. It denied the existence of original and real identities. Identities are formed through a relational process which is always incomplete.

In addition to this, Hall (1991) stated that “identity is a structured representation which only achieves its positive through the narrow eye of the negative, it has to go through the eye of the needle before it can construct itself” (p. 21). Identity is a transient and vulnerable effect of relations which define identities as making differences. Thus, there were various and different identities rather than a single identity with connections to each other (Grossberg, 1996). Bailey and Hall (1992) stated that “therefore, identities can be contradictory and are always situational...”.

Concerns about obvious problems have not created new development, despite new issues in modern society (Jenkins, 2004). Identity is not a matter of enjoyable experimentation or individual growth. In addition, it is about the living and dying of self-determination that is being considered contemporarily in many parts of the digital era. New propositions related to identity reflect the fact that it creates bigger problems (Bauman, 2004).

2.5.2 Social media and youth’s identity formation

Unlike the situation in which a person is limited in his/her appearance or role, experience of social media can express and form a new identity according to his/her interest. The anonymous element of interactivity without revealing itself is an essential variable that can be used as a place for social experiment to explore new identity on social media. For example, if you create an ID that is the most primary social interaction on social media, open an account, upload a profile photo, or even express yourself, you can easily show yourself to be something that you want to create. In this respect, on social media, the dichotomy of individual identity is not an objective reality or a product of subjective consciousness. The identity of a person is expressed in various ways, depending on how the person's appearance is classified.

The reason that young people form new identities on social media is due to the process of thinking about objects. Young people experience a new way of expressing themselves through social media. In this situation, whatever an individual represents as a single and stationary characteristic, it is taken differently by people on social media as being a

different characteristic. This is because social relationships and interactions on social media exist only in the moment and various aspects of its existence are perceived only by the expressing subject.

1) Identity formation with experiences, contexts, and expressions

Through social media, individuals experiment with their own characteristics. These experiments would lead to qualitatively different developmental outcomes offline; therefore, individuals may experience identity confusion. In the process of offline development, if an individual expands his or her experience in a diverse social context, the effect of this experience leads to identity confusion. This is because the stable self in various contexts represents identity. However, these changes are not evident in young people's social relations when using social media.

In the case of young people, social media behaviours have characteristics that reflect thinking and seek understanding of oneself through action in order to find meaning through the action itself. In this case, the reflective thinking that young people do is related to something about oneself offline. They could find new possibilities in their social interaction through social media experiences.

Social media is a good way to express oneself, as well as define and form one's identity. In the early stages of experiencing social media, young people are thinking about what social media is rather than imagining an unknown society through social media. Then, gradually they proceed to establish how they will do this. Later, the depth of thought expands in the direction of what experiences or methods are provided by social media to help them find themselves. During this period, the thinking ability of young people can accept abstract concepts, and as perceive their actions as social and cultural concepts. Offline, youth learn to set specific limits on self-expression by being conscious of how well it fits in with increasingly complex relationships because of these characteristics. They constantly think about who they are and how to act in a social situation or relationships. It must be embodied in a network of social relations by a figure born of imagination or conceptually conceived as a fixed and impressive characteristic.

However, the search for and formation of the identity of a young person on social media is different. For young people, social media is used as a means of self-expression beyond the level of a living tool. As the intensity of self-expression increases, it may lead

to negative or illegal acts. From these, social media is a background for expressing itself and a social context for expressing personal interest. Now, social media functions as a new lifestyle that allows one to create and express oneself and form an identity.

(1) Experiences

Through conversations with other people, experiences on social media and acquiring knowledge and opinions help youth to learn the role and form an identity (McCall & Simmons, 1978; Stryker, 2004). For example, young Koreans who use social media can find out what to eat in the evening, what songs to listen to, what recipes to cook, where to travel, and they even ask others to choose their own or use their social media information to follow their suggestions. They also act on recommendations and communicate their feelings and experiences in real time. This type of interaction with people, their shared experiences and information searching and acquiring, and the expressing of their opinions form their identity. The effect that social media has an enormous impact on individuals' daily lives. Because of these trivial decisions, various empirical interactions have continued to develop into a more dependent relationship with social media and as more personal information is used for interaction, social media has become a key medium for forming identity (Anderson et al., 2004; Rime, 2009). This kind of real-time interactive social media can have a greater influence on the individual's identity formation (McNamee & Shotter, 2004). You can have the feeling of talking in person because you can converse in real time without worrying about the experience or information you share. At the same time, social media represents an important role in forming public opinion and maintaining and developing society.

On social media, exchanges and encounters are not limited by physical distance and content, opinions, and claims transcend time and space constraints in interacting with new users. Social media gives meaning to exchange and reinterpretation of experience. Now, experience and exchange of opinions through dialogue became a collective experience when it happened in real time. New ways of interacting are emerging on social media, where both exchanging and experiencing opinions occur at the same time. As a result, young people can form new and diverse identities through experience in new ways of forming their identities.

(2) Contexts

Young people define self-in-role in the context of social media and give meaning to their situation (Hewitt, 2000). This implies that the social media user's situation and interaction process define him/herself as a person who plays a specific role. The identity of a social media user can be defined as the role of performing and responding to the context of a social media when connected to it. On social media, there are diverse and heterogeneous people, as well as the users and there will be a continuous situation that is formed through the relationship with them. If youth understand what a self-in-role is in a situation, they can understand the impact on their identity formation by understanding how it interacts (Callero, 1985; Burke & Franzoi, 1988).

Social media is also recognized as an important part of the expansion of our society and the scope of the daily life of the individual, and its influence is growing day by day (Wang & Haggerty, 2011; Son et al., 2011). Social media experiences appear naturally in their lifestyles and play a role in controlling and reinterpreting their daily behaviours. Through social media, young people meet via messenger and they reveal themselves to others through avatars. It also enhances various role experiences. Individuals give meaning to their situation because they define roles in a given context. 'Self', which occurs when individuals understand the meaning of their actions, is always a contextual 'Self' (identity as an object). We do not have an overall image of ourselves, but we identify ourselves as a specific image that occurs within a specific situation and play our own role in it (Hewitt, 2000). The role that an individual defines is to establish a relationship with the object or with others who interact with it. In the process of identifying what the situation is and what the relationship with others is, the role is selected and the identity is formed according to the perception of the subjective situation in which it participates (Burke & Franzoi, 1988). Since the situation defined by an individual is the result of social interaction, the situation can be interpreted differently depending on the given meaning of identity.

The situation in which the individual participates is subjective rather than objective, so it is dependent on the meaning of identity. Therefore, when responding to specific situations, certain identities should be formed and expressed. Situations have a certain level and make one identity more prominent than other identities. The degree to which identity gives meaning to social media users influences the identity formation according to various situations of social media behaviour (Nuttbrock & Freudiger, 1991). There is

a wide variety of roles that Korean youth can play in one situation. Therefore, what role is chosen is very important for identity formation.

With the proliferation of social media and smart devices, the linking society has made it unclear to share the identity of online and offline spaces. A new type of identity is formed by the fusion of two spaces as with 'fusion identity' (Min & Park, 2009; Cho, Han, Jang & Kim, 2013). As the debate on fusion identity has emerged, research on identity formation has also newly appeared. Brogan and Smith (2009) and Kim and Lee (2011) argued that social media can also present self-expression, as well as expressing a good impression selectively. Social media shows an honest identity that does not just express a positive identity but also freely expresses feelings, such as sadness, anxiety, anger, and so forth when updating one's status. On social media, self-expression can be attributed to the condition of identity confirmation and openness. Unlike other internet spaces, where social media use is anonymous, it is open and public so it is possible for an individual to openly and honestly reveal their identity. On social media that is available through the user's personal account, 'I' is no longer a secret and all the articles and information that 'I' post are revealed to the network that it is centred around.

Turkle (1995) argued for flexibility and freedom of online identity which is free from physical constraints in a virtual space. Now the internet is no longer a free and anonymous space and it has become a space full of innumerable traces of identity. She also argued "the identity that has been tied up by numerous networks" in her book, called "Alone Together". As discussed in the study of identity, it should not be the only purpose to identify a social media user's identity. It is necessary to focus on the way in which social media gives meaning to identity (Burke & Tully, 1977; Burke, 1980; Callero, 1985; Burke & Reitzes, 1991; Baym, 1998; Nuttbrock & Freudiger, 1991).

(3) Expressions

Self-expression phenomenon as with offline also indirectly affects interpersonal relationships in cyberspace which affect the impression (Jacobson, 1999; Papacharissi, 2002a, 2002b; Sherman et al., 2001; Talamo & Ligorio, 2001). However, self-expression on social media has the following differences from offline self-expression. First, because it is expressed through the media, it is influenced by the characteristics of the media (Dominick, 1999; Ellison et al., 2006; Papacharissi, 2002a, 2002b). Second, it is based on interaction through indirect and limited factors (Kim & Papacharissi, 2003; McKenna

& Bargh, 2000; Papacharissi, 2002a, 2002b). Third, because there is little burden of rejection of communication and the formation of relationships (McKenna & Bargh, 2000; Sherman et al., 2001), it is possible to freely pursue the ideal self through positive self-expression than it would be offline (Ellison et al., 2006; Joinson, 2001). Fourth, in face-to-face situations, impression control through verbal and non-verbal elements is not easy; however, on social media, users are free to control physical controls, so they can express self-expression without revealing real self (Walther & Burgoon, 1992). Therefore, there are studies dealing with the self-expression and identity formation on social media as an important element to express, convey, and to try to understand expressive characteristics (Dominick, 1999; Walther, 1992, 1996, 1997; Park, 2006).

On social media, self-expression is condensed. Offline, self-expression is expressed in consideration of other's impression, expression, mood and so forth. However, there are no other contextual clues except social media's basic provided profile. In relation to this, Rifkin (2009, 2010), in the communication technology revolution, played a role as a theatrical identity and through this process, a genuine identity is expressing its own inner self. Walther (2007) argued that in the anonymous environment of the internet, clues are limited and the control of self-expression is high. Whereas on social media, the clues produced by other people or systems can facilitate formation of the identity they seek, and self-expression can be evident in many forms depending on choices and emphasis (Kim & Lee, 2011).

For example, individual users can show their private image publicly according to the situation or the real-time response to a conversation or message shared with a specific person. If this is continuously exposed or even possible to search, the identity of the individual cannot but be formed as intended. As a result, 'real self,' 'mediated self' and 'socially responsive self' overlap so it is hard to distinguish and social media is breaking the boundaries of the elements of self. In terms of identity formation, social media users will present their information to audiences through verbal and non-verbal expression and will use various methods for their identity formation. Therefore, interaction and sharing experiences persist, such as the way of speaking, the way of thinking and attitude towards others. As a relationship deepens and more personal information can be interacted with, social media is likely to become a key medium for identity. Mead (1925) said that other people's assessments of 'self' influence conversation and that identity is formed in the experience of these interactions and reactions. It means that a person

evaluates him/herself through conversations with others and gives them the meaning that such experience brings to form an identity. Each individual has a variety of identities, depending on their various positions or roles in society. There is also a study that indicates that individuals learn their role through dialogue with others (McCall & Simmons, 1978; Stryker, 2004).

According to the characteristics of social media, it is possible to form an identity different from one's offline identity according to how one expresses oneself (Joinson, 2011). Therefore, considering that there is a difference between self-expression on social media and self-expression offline, it is necessary to examine the effect of self-expression on the formation of identity of Korean youth.

2) Identity retention, transformation, and reconstruction

On social media, the main concept of identifying human relationships is that individual identities can be expressed in various ways. The relationships in social media and the role of individuals are dependent on their own self-defined self-image. For young people, as with offline, social media has an impact on their thinking and behaviour. On social media, an individual creates, destroys, and recreates his/her own image constantly revising and transforming it into a new form; therefore, they have the ability to reconstruct their roles and learn again.

Therefore, the identity of an individual expressed and formed on social media is not represented by any concrete fact, but has a symbolic meaning that people commonly accept about a specific icon. In other words, an entity does not exist personally, but when it is made common to people who accept certain characteristics that appear on social media. For this reason, human relationships and forms of communication on social media are, as opposed to offline, almost instantaneous, direct, and even rude. In the case of people who have similarities that can identify specific realities, the relationship between them rapidly becomes closer. On the other hand, negative relationships lead to rapid deterioration or serious conflict.

Early studies on the identity of youth related to social media have focused on whether online identity is consistent with offline identity. Especially, it emphasizes the negative and deviant possibility of identity caused by hypertext and anonymity of cyber interaction (Beninger, 1987; Heim, 1992; Stoll, 1995). This was similar in Korea's online identity

research. Lee (2002) modified or reconfigured his identity in the sense that it can conceal face-to-face clues in an anonymity-protected cyber world. If such a transformation and reorganization of identity continue, identity confusion and cyber deviation will cause problems. In the case of multi-identity discussions, attention is also paid to the possibility of the negative elements of the online identity whose physical and social binding is weaker than offline identity.

These studies focused on offline identity as a universal standard for online identity. However, while the identity of young people tends to retain their fixed and universal characteristics in specific spatiotemporal locations and contexts, the disembodiment of cyberspace, such as social media, is a dynamic feature of this transformation and reconfigurations of identity are more visible (Haraway, 1991; Braidotti, 1994). Talamo and Ligorio (2001) argued that social networking is dynamic, closely related to situation and is created and constantly reconstructed by social media users. In addition, Donath (1999) stated that the perception of one identity of one body in offline space basically does not work in cyberspace as with social media. Jordan (2003) stated that the subject of cyberspace is multiplexed and the identity is fluid. In this regard, Baek (2001) stated that identity in the cyber space without a physical body has a character that is created through transformation and reconstruction, not determined by one's given identity. Braidotti (1993) also viewed identity as a continuous transformation and reorganization, separate from identifying with an integrated or physical identity.

The dynamic characteristic created by this transformation and reconstruction of online identity is discussed more specifically in previous empirical studies (Ganda, 2014). After the socialization of social media, research on the identity of cyberspace approaches in various contexts such as various self-expression, intimacy formation, relationship formation, and so forth. Also, boyd (2014) looked at youth's use of and experiences with social media in the book called 'It's complicated'. She argued that their current exploration of and struggles with identity are similar to the process we witnessed before there was digital media. In particular, studies which approach online identity with transformation and reconstructive identity showed that self-expression on social media is linked to 'social thing' such as intimacy or relationship formation beyond the individual dimension that expresses another self to another person. Yoon (2007) emphasized that social media is not a space that hides itself by using anonymity, but a space that actively expresses itself through visuals, communicates with others and forms an identity. Ryu

and Shin (2007) pointed out that the concept of multi-identity used in relation to identity on social media points to the tendency of behaviour in a virtual world to be merely a convenient and unstable identity. Identity is referred to as meaningful and playful activities and is known as the final identity. In addition, self-disclosure and self-expression on social media are related to the performance of social interactions that form social relations and intimacy rather than one-sided self-disclosure (Kim, 2007; Park, 2007; Jang et al., 2012).

Identity in a social media environment means that the identity of young people who use social media is composed of self-expression and mutual action. This is not a space for public play; however, it is the use of social media as a public stage, where one's role is displayed and where identity is represented (Yoon, 2013; Han, 2012; Kim, 2013). Kim (2008) showed that the identity of modern Korean youth is transformed from reflection to empirical, contextual, and expressive on social media according to the expansion of information and communication technology and socio-cultural change.

In this section, the identity formation as a developmental process included identity retention and transformation (research question 2-1), identity formation with experiences, contexts and expressions (research question 2-2), and identity reconstruction (research question 2-3). The uses and gratifications paradigm is one of the most frequently used theoretical approaches to explain why and how people use certain media to gratify their needs (Katz, 1959; Katz & Blumler, 1974). It can be more valid because social media users choose specific media to meet their needs (Lee & Nam, 2010). This knowledge will help in-depth understanding of social media behaviour regarding the Korean youth's identity formation (research question 2).

2.6 Social Media and Multi-identity

Due to the rapid spread of smartphones and the internet, young people have a belief that online identity can be represented in reality (Livingstone, 2008; Dominick, 1999; Schneider, 1981). In this age group, users' self-image is more important on social media, so they show multi-identity in order to ingratiate themselves with others.

Multi-identity which seems to be their goal is expressed as "reinvention of self" (Sempsey, 1997). Almost all people have different looks in their identities and they look different depending on who they are (Sirivianos et al., 2009). Krombholz, Merkl, and

Weippl's (2012) studies stated that if an individual is not satisfied with their own self-image in reality, through social media they are able to create and edit numerous profiles making it easier for them to be viewed in different ways.

Unlike in offline life, online appearance is easier to manipulate and show a happier, more glamorous lifestyle and a higher quality of life than in reality. For example, a Thai photographer posted photographs targeting lots of people around the world. He uploaded posts mocking people with unrealistic photographs on Instagram, showing them to be cool and beautiful (Schatzle, 2015). However, the online world does not show itself to be better than reality. On the contrary, people can get negative feedback from others whom they have never seen offline. In an online space, people who are criticized and abused by malicious comments and harmful contents are those with a strong moral character.

They seem to be ordinary and keep to social norms. Behaviour on the internet may not have much accountability and this is where people come to consider their identity as being disposable.

Talarmo and Ligorio (2001) believed that identity in the virtual space is dynamic and strongly related to the situation created by the users who use the virtual space and is constantly being recreated. Donath (1994) basically stated that the norm of one identity for a body in the real space does not apply to the virtual space. Jordan (2003) argued that the subject of the virtual space is to multiply because identity is fluid, it does not maintain a certain relationship, nor does it create a framework for hierarchy. Therefore, from the above discussion regarding identity in virtual space, unlike real space, identity is not fixed by the situation and environment of virtual space, but is represented in the virtual space by various identities forming the corresponding identity.

2.6.1 Interpersonal closeness

Motivations for internet use are social interaction, the pursuit of pleasure, and convenience (Ko et al., 2005; Papacharissi & Rubin, 2000). Online communities are often used to express social opinion and to build friendships (Ridings & Gefen, 2004). In particular, social media is a representative space that shows the formation of interpersonal relationships online, forms self-centered relationships, and creates contents (Verma et al., 2012). This environment is based on the basic social relationships

that exist online, and a sense of distance in relationships with others can change online behaviour. This can be supported by the social impact theory described above. As strong exchanges of influence are possible, the likelihood of personal behaviour change increases. In this study, interpersonal closeness defines the extent to which oneself and others know each other's information, as well as understanding each other's sense of distance. According to previous studies, social media is often used as an effective tool for maintaining and expanding offline relationships and is often used to feel a sense of belonging in society (Brandtzironment, 2009; DiMicco & Millen, 2007; Ellison et al., 2007; Ellison et al., 2014; Fox et al., 2014; Joinson, 2008). This argument may be in line with social media users' desire to narrow the distance between others. Previous research has also found a problem caused by narrowing the distance between others. The most representative problem is privacy violation. On social media, there is more benefit to active disclosure of personal information than the concealment and nondisclosure it, which increases users' voluntary disclosure of personal information (Choi et al., 2015). For people, social media is often interlaced with offline interpersonal relationships, despite being a virtual society different from reality. This situation also hinders the free expression and sharing of information online. In reality, privacy issues continue to grow on social media (Aimeur et al., 2010; Irani et al., 2009) and this is an important issue that has a direct relationship to the continued use of social media (Min & Kim, 2013). In the past, people have employed technical solutions, such as the use of pseudonyms to help counter privacy issues (Hansen et al., 2008). Today, however, these methods are ineffective (Weiss, 2007). Previous research suggests that this problem can be solved through social identity management.

Social identity management means the exposing one's information intentionally or contextually to other users (Netter et al., 2011). This appears to distinguish between those who can see their information and those who cannot (Van Den Berg & Leenes, 2010) and also to expose other forms of their identity or partial identity (Farnham & Churchill, 2011). In this study, when adolescents feel close to others on social media, they are concerned that they will be exposed offline. At the same time, it is expected to show the propensity of multi-persona that differs from reality. Young people, in particular, desire to escape from the surveillance of their parents, teachers, and friends. Therefore, when they feel closer to others on social media, they may be affecting their multi-persona or disposition rather than their true appearances.

2.6.2 Feeling of relative deprivation

Relative deprivation means that one's condition is not satisfactory and, moreover, has a negative emotion when he/she judges him/herself compared to the standards of others. Gurr's (1970) theory of relative deprivation does not presuppose that the feelings of relative deprivation and certain circumstances directly affect it. However, many people may feel dissatisfied when they perceive a disadvantageous difference between the value of expectations and the value of present possibilities (Gurr, 1970). This feeling of relative deprivation suggests that those who want more than their own situation and such feelings can cause emotional consequences, such as anger and dissatisfaction (Crosby, 1982). People prefer positive self-assessment by others based on their judgment (Taylor & Brown, 1988).

Previous research suggests that as an important element of self-assessment, it is important to relatively grasp the state of identity of the group to which the individual belongs (Mummendey et al., 1999). People have a desire to escape when the present is unsatisfactory. Human beings can overcome negative situations when they make a positive evaluation of themselves by comparing their condition to that of others in order to achieve a satisfactory state. Evaluating one's self in his/her society can be recognized by the social identity theory (Tajfel & Turner, 1979, 2004) and the concept of relative deprivation (Crosby, 1976) described above. According to the social identity theory, the prediction of identity in one's society begins with the recognition of social structural characteristics (Ellemers, 1993). Disadvantaged situations and low positions in society lead to people forming negative social identities that they want to improve (Tajfel & Turner, 2004). This relative deprivation can affect the change of social identity. The problem of relative deprivation, especially, on social media appears to be an issue. According to the 2014 American Personality and Social Psychology Association, there is a study that shows that social media users who read news from friends that has been uploaded to Facebook are unhappier than those who do not. Immediately after seeing Facebook news feeds, they found that users' life satisfaction was lowered (Park, 2012). It is also an important reason why social media makes young people feel relative deprivation. This is because current news, which discusses the social phenomena that young people are unsatisfied with and depressed by reality, is easily available (Park, 2015). According to Kendall (1998), in terms of identity, they aim to go beyond feeling of inequality and stratified relationships that they have of society and to use their online

identity to escape from hierarchical societies. However, social media users can easily observe other users and compare themselves to the apparent preferable situation of other users. Given the ease of evaluation, it is necessary to reconsider whether it is a suitable environment to maintain an equal relationship. It is not difficult to show a profile and post content that does not reflect reality on social media. In particular, adolescents who are heavily influenced by how others see them and the evaluation of others are expected to have a different online identity, which is multi persona, in order to escape from relative deprivation.

2.6.3 Pressure on other's responsiveness

In order to maintain one's sense of belonging and position in society, evaluation of others is an important factor (Jones et al., 1997; Marett & Joshi, 2009). In addition, evaluation can be directly related to social position when one's position rises and the quality of his/her achievements is improved (Stewart, 2005). Positive evaluation of others is also an important factor that can change an individual (ibid.). The reaction of others can have a big impact on the generation of information and expression of opinions in the virtual space. This can be confirmed by increasing the number of recommendations from online friends or commenting on their writing (Subramani & Rajagopalan, 2003). Many social media users can change their picture on their profile and post in the news feed that shows them, so they can see what comments and recommendations they receive from others. Previous research suggests that these assessments influence the maintenance of one's state (Jones et al., 1997; Marett & Joshi, 2009). Social media has a number of technical ways to identify immediate reactions to news feeds. For example, there is a function for recommendation so that when a friend uses it, you can immediately see the number of recommendations and comments on it. It is possible for users to see if they have shared their own news feeds on their friends' pages. The social presence theory described earlier explains that social identity can be judged to the extent to which others are important in their interactions (Short et al., 1976). This shows that the ratings of others on social media can affect online identity. In the case of adolescents, the group easily accepts the influence of the surrounding environment and their own identity is formed by the evaluation and reaction of their friends. This method is an easy choice if they can get positive responses from others by creating an appearance on social media that differs from reality. Their appearance on social media seems to be a virtual identity that they can show a more idealised version of their daily life, construct a positive profile,

retouch photographs, and encourage other users to react. On the contrary, if only negative identity on social media is shown and the response of other people is obtained, the processing can be easily completed. For example, some people simply have a negative online identity and want to get an angry and explosive response purely for entertainment purposes. The reason why elementary school students write malignant comments, according to the Korea Communications Commission survey, was 'simple fun' (45.7%) caused by people's reaction (Yang, 2016). As with Koreans, many young Americans are found to respond collectively to ethical offenses online rather than offline (OECD, 2012). As such, adolescents who are highly pressured by other people's evaluations and reactions are expected to show a strong propensity for multi persona to induce a lot of responses, unlike identity limited by reality.

2.6.4 Social norms

Social media is an easy place to check personal expressions, such as people's daily lives, thoughts, and opinions. Social media is also an environment that can easily observe other people's ideals and behaviours. According to Burnkrant and Cousinau (1975), social norms imply a common understanding of behaviour accepted by society. The influence of social norms in this study means the degree to which others try to show a positive appearance and behaviour patterns according to the desire of others. Social norms, such as implicit promises, courtesy, and informal rules in society (Basu, 2006) are an important role in creating identity. Social identity tends to have a sense of belonging by grouping people who have similar tendencies and people tend to match their own code of behaviour to the identity of the society to which they belong (Koh et al., 2008). In particular, there is a previous study showing that adolescents consume alcohol or drugs to meet the expectations of their peers (Rose et al., 1992). For young adolescents, social norms can be an important factor to a sense of belonging with peer groups. It can be relatively easy online to show the norms of peers offline, as well as their own normative behaviour that is harder to show in reality. Even passive youth can be brave hiding behind the anonymous nature of the internet and assume the role of the lives of others. Young people like to express their behaviour to their social media friends in ways that are consistent with their interpretation of social norms. It is expected that self-expression which is limited in reality can be easily processed and displayed online. In fact, it is important for young people to change their identity according to social norms. What is different from reality in online identities is often seen as a collective problem,

such as cyber bullying among peers, illegal content sharing, and sexual self-photography (OECD, 2012). In addition, adolescents may encounter problems by accepting biased social norms of adults in their understanding (OECD, 2012). It is necessary to determine how the influence of social norms on young people from social media is related to the propensity for online multi persona.

In this section, based on social identity theory, the social norms (research question 3-4), the pressure of other's responsiveness (research question 3-3), and the feeling of relative deprivation (research question 3-2) has been extracted. Also, according to social influence theory, it is important to know about how social influence in interpersonal relationships affects individual online identity formation (research question 3-1). This knowledge will help in-depth understanding of the effects of emotional factors on multi-identity among the Korean youth (research question 3).

2.7 Chapter Conclusion

Social media is used to communicate and maintain relationships with people. It is also a place where individuals express their feelings, thoughts, and confirming their identity within their relationships. With the development of ICT, young people's social media behaviour affects identity formation and multi-identities; additionally, their multi-identities are spreading. Korean youth are no exception.

In this chapter, I examined the theoretical background of the research theme 'Social Media, Youth, and Identity'. This chapter also reviewed previous studies on social media behaviour, identity formation, and multi-identity through the literature review for research question 1, 2 and 3 as follows:

First, social media behaviour is classified into three categories, such as social media usage status, usage motivation, and usage pattern in consideration of the personal attributes and the context of the interaction process when using social media. Social media usage status is divided into usage time and usage period; moreover, usage motivation is divided into self-motivation, interactive motivation, recreational motivation, and informational motivation. Usage pattern is divided into portion of daily life spent using social media, multi-tasking, number of friends, and satisfaction. In this study, I explored the characteristics of young people's social media behaviour through RQ 1.

Second, to analyze the effect of social media behaviour on identity formation, identity formation is classified in relation to identity retention and transformation, identity formation, and identity reconstruction. Through experiences, contexts and expressions of various social media, Korean youth can reflect the original identity problems. For identity formation, experience was classified into three sub-factors: social media experience, collecting information and expression of opinion, and relationship development. In the case of contexts, sub-factors are classified as expansion of the scope of daily life and various role experiences. In the case of expression, sub factors are classified as the way of speaking, the way of thinking and attitude toward others. In the case of identity reconstruction, sub factors are classified as identity maturity and identity reflection. In this study, I have examined how the sub factors of young people's social media behaviours affect the sub factors of identity formation through RQ 2.

Lastly, through RQ 3, I explored how the emotional factors affect multi-identity. Four sub factors that affect multi-identity are an interpersonal closeness to others, feeling of relative deprivation, pressure on other's responsiveness, and the social norms. As young people use social media, their social orientation is diversified and their autonomy is increased. Therefore, new identities can be experimented with. The formation of multi-identity on social media is inherently dangerous to identity and can be a catalyst to encourage escaping reality. Social media identity is increasingly dominating and subordinating offline identity. Therefore, 'social media alienation phenomenon' can appear (Ortiz, Chih & Tsai, 2018).

Identity is formed through the process of socialization, not acquired innately, because it exists with others and finds itself through interaction (Mead, 1962). According to Mead's symbolic interaction theory, identity is the result of internalizing what one sees and experiences with others in society. Expressing identity is the recognition of oneself in a social relationship, reflecting the reactions of others surrounding it (Cooley, 1902).

Young Koreans have an appropriate identity to fulfill their social and group expectations in their daily lives and they also express other forms of identity that are necessary depending on the situation. However, in the online space, it is possible to join increasingly disparate groups and sometimes join groups that are completely devoid from reality. Therefore, it expresses the discriminatory identity required in the social media. With the emergence of multiple forms of identity including virtual identities or

concealed negative selves on the internet (Kozinets, 2002; Miller, 1995; Seidman, 2013), young people lose consistency in identity management and are pluralistic and fluid in expressing their identity (Turkle, 1984).

Therefore, the use of social media by Korean youth extracted in this section is an important factor that can affect identity and it is necessary to comprehensively analyze the effects by applying various research methods. In the next Chapter, I will explain and suggest the research methodology based on the extracted sub factors for the research questions of this thesis.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

Starting from the commercialization of the Internet, changes in the media environment such as the proliferation of mobile devices and the popularization of social media have spread from one-to-many communication to many-to-many communication (Hoffman & Novak, 1996). The expansion of interactivity has led to the emergence of an interactive communication model that is completely different from the existing communication (Rafaeli, 1987; McMillan & Hwang, 2002). As the number of users of social media increases rapidly and social media becomes more common in everyday life, it is natural that there are increasing attempts to academically explore social changes, such as the nature of social interaction and of social behaviour (Hall, 2016). In addition, the spread of social media makes it easier to track the behaviour of individuals, groups, and organizations online for observing and measuring social interactions.

In the last few decades, the quantitative method through questionnaires has been the mainstream approach in the area of media and communication research (Kim, Hayes, Avant & Reid, 2014). Several domestic and international literatures have shown that quantitative research methods continue to dominate in the field of media and communication (Han & Lee, 2014; Hwang & Jang, 2004, 2008; Cho & Khang, 2006; Kerr & Schultz, 2010; Khang, Ki & Ye, 2012; Kim et al., 2014; Chang, 2017). In particular, quantitative research is still overwhelming despite the fact that social media is attracting attention as a new communication medium and it is continuously growing as one of the main research topics (Knoll, 2016). The majority of quantitative research in the media and communication field suggests that academia is accustomed to the practice of verifying existing theories or adopting them from other disciplines rather than developing new ones (Goulding, 2017).

On the other hand, the question of how we look at social media is very important. Already, media such as social media and smart devices are transforming communication at an unprecedented rate (Hjorth & Khoo, 2016). However, the methodological

framework of existing quantitative research procedures has limitations in explaining various and complex phenomena occurring on digital platforms including the internet (Belk, 2017; Goulding, 2005).

The quantitative approach is very useful for answering fact-based questions, such as 'who', 'what', 'when' and 'how much'. However, this approach does not give a clear answer regarding why users show certain behaviours, what meanings they create, and how they share and strengthen those meanings with others.

Social media enables the creation of a digital representation of young people, a digital identity that allows them to shape who they are and control how they wish to be perceived by others. Identity is multifaceted and dynamic, and is managed across different social media communities. It means examining how young people use social media and offering insights into identity formation (Quan-Haase & Young, 2010). In addition, the anonymity in a social media environment frequently allows young people to pretend to be a different person or to possess multi-identity. They feel that they can express their emotions freely and are able to do things that do not seem feasible in real life with multi-identity. The features of social media space have sparked debate about what identity the user forms and has. Hence, this study aims to understand the Korean youth's social media behaviour and identity formation and the effect of emotional factors on multi-identity. Moreover, such identity formation experienced in social media is different from that in the traditional media environment.

Given these facts, the importance of in-depth research, such as qualitative research methods, is emphasized (Belk, 2017; Buckingham, Bragg & Kehily, 2015; Cresswell, 2013; Denzin & Lincoln, 2011; Kim, 2013). Qualitative research needs to be carried out in order to theorize. In order to complement the epistemological and ontological limitations of quantitative and qualitative research methods, the application of various methodologies is required. In other words, a mixed research method is needed to overcome the weaknesses, as well as taking advantage of both the qualitative and quantitative methods (Tashakkori & Teddlie, 1998). Therefore, this study will use a mixed research method that combines quantitative and qualitative research.

To this end, this chapter addresses the research methodology adopted in this study. It contains information on the research framework, the research design, including target

population, the research site, and data collection procedures, and the data analysis plan employed for this study.

3.2 Research Framework

The theoretical framework was based on the literature review presented in Chapter 2. The first research objective (RQ 1) was to examine the Korean youth's social media behaviour based on their usage. The use of social media is not merely a trend, but rather a part of everyday life (Picazo-Vela, GutieÁrrez-MartõÁnez & Luna-Reyes, 2012). The emergence and popularization of social media platforms (Qiu, Lin, Ramsay & Yang, 2012; Ku, Chen & Zhang, 2013) allows people to interact and connect with each other by creating profiles, sharing photographs, and uploading statuses (Dogruer, Menevis & Eyyam, 2011; Hughes, Rowe, Batey & Lee, 2011).

With the development of social media, the youth's media consumption time has substantially increased; subsequently, their social media experiences also contribute towards shaping their lives (Kirsh, 2010). Young people use social media for self-expression through posting photographs of their preferred hobbies and favorite foods (National Youth Policy Institute, 2015).

Valkenburg et al. (2006) found that the frequency of using social media has an indirect impact on the youth's identity formation and the number of social media friends and the amount of positive feedback are important variables. This is because as the number of social media friends increases, the degree of networking, such as frequent interaction with friends, updating posts, or commenting on social media has a greater impact on the formation of identity, rather than simply the frequency and time spent using social media. Therefore, the effect of social media usage status and pattern level on the formation of an individual's identity has a positive influence if it acts as a factor enabling social interaction for young people. Moreover, users use social media for different levels of psychological needs (Cowles, 1989). They use media in accordance with their motivational needs. This is also connected to the principle of 'U&G theory' that media use is determined by user's motivation.

However, the term 'social media behaviour' is ambiguous and has various interpretations, which make it difficult to identify studies on user behaviour in relation to social media. Hence, the following variables related to social media behaviour were

structured so as to cover its effects on adolescent development (Ahn, 2011; Lee, Lee & Jang, 2011).

The specific usage status variables in RQ 1-1 were set in order to measure the quantity of youth's social media usage time and period (Kalmus et al., 2014; Primack, 2014) because the effects of social media use on youth persist (Kross, Verduyn, Demiralp, Park, Lee, Lin, Shablack, Jonides & Ybarra, 2013; Beardsmore, 2015; Wood, Wilding, Conner, Sandberg, Prestwich, Lawton, Miles, Godin & Sheeran, 2016). The specific usage motivation variables in RQ1-2 were set to measure the needs that lead to the use of social media: e.g., self motivation, interactive motivation, recreational motivation, and informational motivation. It was extracted from previous research (Raacke & Bonds-Raacke, 2008; Benson et al., 2010; Kujath, 2011; Xu, et al., 2012; Smock et al., 2011). The social media usage pattern in RQ1-3 was a variable to measure the extent to which social media is being used in daily life, multi-tasking, the number of friends, and satisfaction gained from using social media (Ahn, 2011; Ofcom, 2014; Smith, 2014) because it affects identity formation.

The second research objective (RQ 2) was to examine the influence of social media behaviour on the identity formation of the Korean youth. Social media is a space where people can create their own identity and content that expresses their identities. Identity is people's source of meaning and experience (Castells, 1997). In principle, this is referred to as the notion of identity of the entire universe of creatures, things, and substances, as well as of human beings. Identity is about identification with others whom we assume are similar to ourselves at least in some significant ways (Buckingham, 2008).

To express his or her identity, Erikson (1968) has stated that self-awareness is essential because it is an awareness of the self, with the self being what makes one's *identity* unique, encompassing thoughts, experiences, and abilities (Sutton, 2016). Youth is the time of life when one is young, but often means the time between childhood and adulthood (maturity). They also manage their impressions through making comments, sharing interests, and maintaining their relationships with a number of friends on social media (Jeong, 2012). In this process, young people's social media behaviour can affect their identity formation. It is necessary to examine how the social media behaviour of young people affects identity formation because it is not only the posts, but also the interpersonal feedback, as well as the number of friends (Turtle, 2011). Thus,

for identity formation, I classified it into three sub-factors. The first sub-factor, identity retention and identity transformation, is regarded as the process constructed through the interaction with others. The second sub-factor, experiences, contexts, and expressions can influence identity formation. Finally, identity reconstruction occurs through the third sub-factor, identity maturity and identity reflection.

In terms of the identity retention and transformation (RQ 2-1), identity is constructed through the interaction process with others in the social media environment. Retention and transformation of identity take place through the consciousness of the views of others, their own image management, and self-expression in the process of interaction with others (Turkle, 2011; Drussell, 2012; Waigumo, 2013). Identity retention relates to consistently using personal information, such as age, gender, ID, or nickname on social media. On the other hand, identity transformation relates to the expressing of an online identity in contrast to an offline identity.

In terms of the identity formation (RQ 2-2), it was set by looking at identity formation factors, such as influence on expanding the scope of life, variety of role experiences, and the way of speaking and thinking in relation to social media (Turkle, 2015). Thus, identity formation is divided into identity experiences (Gee, 2000), identity contexts (Kim, 2012), and identity expressions (Ajagbe et al., 2011; Marissa, 2013) in relation to social media.

Identity reconstruction (RQ 2-3) is defined as re-creating their identity in a desired direction according to personal need. Identity reconstruction was divided into identity maturity and identity reflection (Potter, 2012; Ranzini, 2014). Identity maturity-related items include the following question: Do you think you have matured through your social media experiences? Identity reflection related items include the following question: Do you think you can look back on your own with social media experiences?

The third research objective (RQ 3) was to examine the influence of emotional factors on multi-identity among the Korean youth on social media. In the social media environment, one can possess multi-identity and pretend to be different by creating self-identity in contrast to one's actual self. The concept of multi-identity was expressed as "reinvention of self" (Sempsey, 1997). An individual's emotional factors reflecting his or her feelings, emotions, and attitudes toward social media may affect their identity in a virtual community. I classified the four emotional factors which affect multi-identity: social

norms, a feeling of the relative deprivation, pressure on other's responsiveness, and the degree of interpersonal closeness.

In terms of interpersonal closeness on social media (RQ 3-1), people may feel an intimacy even though there is a physical distance while in turn people may feel distant even though they are in close proximity. Intimacy in social media is intimacy at a distance. This scenario is basically a social relationship that exists on the internet and how the sense of distance in relation to others can change behaviour online. It is expected that young people are worried about openness due to concerns of their privacy being exposed. Although they feel an intimacy with others on social media, they can show an alternative identity.

In terms of the relative deprivation on social media (RQ 3-2), the feeling of relative deprivation is often seen as a process in which people compare their circumstances to the circumstances of others (Runciman, 1966) or compare their circumstances at least the individual's perception of such circumstances (Townsend, 1979). According to Gurr's (1970) theory of relative deprivation, people are not directly impacted by the feelings of relative deprivation and objective specific circumstances; however, when they recognize the difference between the value of expectation and the present possibility, they become dissatisfied. For those who feel this relative deprivation, they desire more than they have in their own situation and this desire has emotional consequences, such as anger, dissatisfaction, and so on (Crosby, 1982). This relative deprivation can affect multi-identity because the expectations of other members of their online social group are important. On social media, it is not difficult to make the content of profiles and postings look different from reality. In particular, for young people who are highly influenced by views and evaluations of others may adopt multi-identity which is different from reality in order to escape relative deprivation (Davis, 2012).

In terms of pressure on other's responsiveness on social media (RQ 3-3), social presence theory refers to identifying the reality of an individual by sensing the degree of recognition of the importance of others in the interaction process (Short et al., 1976). Social media leads to the presence of other people's involvement in order to facilitate communication through the internet (Cheung, Chiu & Lee, 2011, p. 1339). The presence of others can be seen through the news feed function, as it keeps track of friends' actions once they have logged into an online social network. Non-users can also seek the

presence of their friends in an online social network through the join/invitation function. A high pressure on other's responsiveness (e.g., youth who feel a great deal of pressure from the evaluation and response of others on social media) would have a greater impact on social presence (Flanagin & Metzger, 2001). This emotional state may affect young people's identity in order to conform to a social group (OECD, 2012; Yang, 2016).

In terms of the social norms of social media (RQ 3-4), social norms are shared beliefs within a social group regarding the appropriate ways to feel, think, and behave (Turner, 1991). Youth develop their understanding of acceptable norms through the online groups that they belong to, are familiar with, or aspire to join, and different norms apply for different groups.

In the social media environment, negative problems, such as cyber bullying and illegal content sharing among peers often appear in group behaviour (OECD, 2012). In addition, in the process of understanding young people, problems may arise due to the acceptance of biased social norms of society or the social norms of adults (ibid.). The social identity approach to group behaviour specifies that one may have multi-identity in relation to associated social norms that become salient in different social contexts (Turner, 1979; Turner, Hogg, Oakes, Reicher & Wetherell, 1987; Basu, 2006).

3.3 Research Design

A mixed method design was used for this research. It refers to the combination of both quantitative and qualitative data analysis strategies (Heppner, Wampold & Kivlighan, 2008). Social media research is a relatively new field of study that has emerged in conjunction with the development of social media technologies and the upsurge in their use (Duggan et al., 2015). Mixed methods research approaches "in which the researcher gathers both quantitative and qualitative data, integrates the two and then draws interpretations based on the combined strengths of both sets of data to understand research problems" (Creswell, 2014, p. 2). In addition, this means that the potential of a mixed method approach is to uncover new insights through the complementary combination of methods (Morgan, Snelson & Elison-Bowers, 2010; Vyas, Landry, Schnider, Rojas & Wood, 2012). Yet, there is little information about trends in qualitative and mixed methods approaches to social media research (Snelson, 2016). Several literature reviews, such as Williams et al. (2013), Best et al. (2014), and Snelson (2016) have included discussions of trends in research approaches and have provided a more

global classification of general trends. In this research design, a quantitative method was adopted first followed by a qualitative method to gain insights into how and why youth engage with social media, as well as the meaning that is attached to experiences of social media (Snelson, 2016).

There are pros and cons between the quantitative and qualitative research methods. Therefore, using both methods can complement each other. The strengths of *quantitative* approaches include (a) accurate operationalization and measurement of a specific construct, (b) the capacity to conduct group comparisons, (c) the capacity to examine the strength of association between variables of interest, and (d) the capacity for model specification and the testing of research hypotheses (Carr, 1994).

Whereas, the strengths of the *qualitative* approach include (a) the capacity for generating rich detailed accounts of human experiences (emotions, beliefs, and behaviours) and (b) narrative accounts that are examined within the original context in which observations occur (Guba & Lincoln, 1994). Moreover, the qualitative approach affords an in-depth analysis of complex human, family systems, and cultural experiences in a manner that cannot be fully captured with measurement scales and multivariate models (Plano Clark, Huddleston-Casas, Churchill, Green & Garrett, 2008).

In the quantitative research method with the questionnaire, it is possible to minimize errors caused by the participants by asking them all the same questions in the same way. Among the qualitative research methods, focus group interviews are able to collect various and in-depth information about the use of social media and youth, as well as discover unexpected facts and ideas (Ha, 2013). Therefore, I decided to use a mixed method design with two phases adopting Creswell's (2013) mixed methods as follows:

Phase 1: a questionnaire survey with the analysis of variance (ANOVA) and regression analysis

Phase 2: a qualitative analysis with focus group interviews

3.3.1 Research site

Busan was determined as the research site for this research. The city is located on the southeastern coast of the Korean peninsula. The main reason for choosing Busan is that

it is the political, economic, social, cultural, and educational centre of the region and it is the second biggest city in South Korea with a population of approximately 3.6 million. Busan is regarded as the best city after Seoul.

Another reason why I chose Busan is very simple because this city is my hometown and I spent my whole adolescence with my elementary, middle, and high school. Busan is the city where I spent my youth and I have a lot of memories with my friends, and understanding of the regional characteristics of the city. This city had a great influence on my identity formation. Therefore, it is very interesting to see what the effect of social media behaviour has on the formation of the identity of Korean adolescents in this city.

3.3.2 Target population

As social media becomes part of the living space, users create an identity from how they appear to others in the social media space. The social media space that youth experience also enables them to perceive a new self through the creation of an alternative personal image that differs from their actual appearance. This presents as multi-identity. By creating and experiencing a social relationship or an imagined relationship with any social media entity or character, the youth can step out of their regular personas, without conforming to social norms or experiencing anxiety about social regulations (Pedersen, 1997). By creating multi-identity, they feel that they can express their emotions freely and act in a way that would otherwise be unfeasible. Therefore, in this research, the target population was the Korean youth as social media users.

In phase 1, purposeful sampling is a technique widely used for the identification and selection of information-rich cases for the most effective use of limited resources (Patton, 2011; Polinkas, Horwits, Wisdom, Duan & Hoagwood, 2015). This involves identifying and selecting individuals or groups of individuals that are especially knowledgeable about or experienced with a phenomenon of interest (Cresswell & Clark, 2011). Thus, purposeful samplings were used based on their social media culture. Youth is divided into early adolescence (primary school students), late adolescence (middle school students), and emerging adulthood (high school students). Age is one criterion used for social construction of youth self-identities (Mazzarella, 2007). To categorize different age groups, personal, cultural, and social processes are connected to defining age and other

elements of self-identities. In this study, the reason for this classification was to examine the demographic characteristics of adolescents.

The 150 Korean youths selected as the target population of the quantitative research in this thesis were aged between 11 and 19 years old and are often referred to as the Korean youth. A total of 150 Korean youth were selected through consultation with the school, considering the representative samples and collection rate of the questionnaire. Of the total 150 distributed questionnaires, 120 were selected after excluding the questionnaires from young people who did not use social media or failed to answer questions correctly. The participants included 40 elementary school students, 40 middle school students, and 40 high school students. A total of 120 completed questionnaires were received from Korean youths who were interested in social media.

In phase 2, purposive sampling was used based on the culture of the usage of social media among the Korean youth.

Focus group interview (FGI) is a one of the measurement instruments for qualitative method data collection (Cooper & Schindler, 2011, p. 83; Thomas et al., 2011, P. 357). Given the purpose of this thesis, focus group interviews were used to collect the qualitative data. A focus group is “a group comprised of individuals with certain characteristics who focus discussions on a given issue or topic” (Anderson & Shackleton, 1990, p. 241). According to Denscombe (2007), “focus group consists of a small group of people, usually between six and nine in number, who are brought together by a trained moderator (the researcher) to explore attitudes and perceptions, feelings and ideas about a topic” (p. 115). In addition, Casey and Krueger (2000) stated that a focus group provides “a more natural environment than that of individual interview because participants are influencing and influenced by others- just as they are in real life” (p. 11). Then a focus group interview provides a setting for the relatively homogeneous group to reflect on the questions asked by the interviewer in this thesis.

A target population of 60 Korean youths who were immersed in social media culture was selected for the qualitative research. After consulting with the school, I selected 60 participants who are usually interested in and have experience with interview topics and who can narrate a rich story. The structure of the 10 focus group interviews are as follows: elementary school students, middle school students, high school students, a mixed group of elementary, middle, and high school students, boys, girls, a mixed group of

boys and girls, students with a working father, students with a working mother, and students with dual-income parents. In order to examine the detailed demographic characteristics of participants, six participants for each group were selected because this is the optimal number of participants for a focus group interview.

3.3.3 Data collection procedure

Prior to any data collection, I required approval from the Korean government to be able to undertake the surveys and interviews with Korean young people. The Institutional Review Board (IRB) was initially contacted on October 9th, 2013, following the guidance of the supervisor all documentation, paperwork, and applications were completed on October 18th, 2013. Following an e-mail correspondence between the researcher and the IRB committee, the IRB application was formally completed and approved on April 11th, 2014. All data collected as part of this research were stored on a password protected server as per the requirements of the IRB. I am the only person who knows this password. I conducted data collection between May, 2014 and March, 2015. Questionnaire surveys, including a pilot study, were conducted from May through to December, 2014 and focus group interviews including pre-interviews were conducted from January through to March, 2015.

Academics typically undertake pilot studies when they propose research similar to my own. Piloting assists in reducing, if not eliminating, ambiguous questions, as well as generating useful feedback on the structure of questionnaires (De Vos et al., 2011). In Phase 1, a pilot study was completed in order to establish: (a) how participants in the study would react to the questionnaire, (b) whether the items are clear enough and easily understood, (c) whether there is the need to include more items in certain areas, (d) whether there are items to which they would not like to respond, and (e) to determine the workability of the proposed method of data analysis for the study. A pilot study was conducted to verify the validity of the questionnaire created based on the theoretical study. After analysing the contents, items that did not fit the purpose of this study or did not reflect the actual situation were deleted or modified. For example, the portion of questionnaires concerning the duration of social media usage and the number of friends were shortened. Identity retention items and identity transformation items were initially set as one, but were reformatted into three items after the pilot test: identity retention items (1 to 3) and identity transformation items (4 to 6). In this way, the questionnaire was

reconstructed based on the pilot test so that respondents could understand it more clearly and give appropriate answers to the items.

After completion of the pilot, modified questionnaires were distributed to selected schools—through teachers in classrooms—school clubs, and activity rooms. Most surveys were completed during participants' self-study time. The survey time was limited to one hour. Based on the problems revealed by the pilot test, the composition and wording of the questionnaire items were simplified and made easier to understand without changing the subject of the questionnaire.

Secondly, in Phase 2, focus group interviews were conducted to analyze the social media behaviour, identity formation, and multi-identity of the Korean youth. I visited after class hours, which is a time when students are able to relax. Therefore, I did not draw much attention. During this time, I observed their behaviour for about an hour while they were eating snacks before starting the interview. When conducting an interview, I provided information about the purpose of the study. In order to maintain the reliability and validity of this research, detailed records and observations were kept. In addition, a recording was taken to ensure the accuracy of the content of the interview and for the ease of information transmission. The interviews were conducted after obtaining relevant permissions from the interviewees (Kwon, Baik, Kim, Jang & Kim, 2013). The researcher performed a member check procedure to improve accuracy and reliability for analyzing the interview results. This process also requested further participation from the interviewees for confirmation purposes (Creswell, 2007; Choi, 2008). Lincoln and Guba (1985) suggested that this technique is the most important technique for building credibility. Through the observation of the daily behaviour of the participants, I listened to and recorded their conversations and expressions. Through this, I was able to discover the interests and characteristics of each individual and take this information in consideration of the interview. Through participatory observation, I noted unfamiliar facts and emotions and used this in the analysis. In order to categorize the collected data, I wrote the key words that appropriately described the situation and the recorded data was considered in relation to the words.

Qualitative research was conducted as follows: social media behaviour (status, motivation, and pattern), identity formation (identity retention and transformation, identity formation, and identity reconstruction), and multi-identity (interpersonal closeness,

relative deprivation, pressure on other's reactions, and influence on social norms). During the interview, I used the way of talking about the above themed keywords and exchanging opinions. Through this process, I was able to carefully observe participants' thoughts in order to obtain the data. In addition, the notes regarding the stories, behaviours, expressions, and topics shared among friends in a relaxed atmosphere after school hours were analyzed in combination with coding work.

3.4 Data Analysis

3.4.1 Quantitative approach (Phase 1)

In the psychological process, this study was divided into four categories in order to investigate social media phenomenon among Korean youth in relation to identity formation and multi-identity. The survey time was limited to between 30 minutes and 1 hour because the questionnaire was simple enough to complete in a short time. The fifty-five itemed questionnaire is divided into four sections. The first section consists of items to identify the demographic characteristics of users, such as gender, age, and social class. The second section concerns used usage status, usage motivation, and usage pattern in order to identify social media behaviours. The third section consists of items related to identity retention and transformation, identity formation with experiences, contexts and expressions, and identity reconstruction in order to analyze the effect of social media behaviour on identity formation. The items in the fourth section are structured to analyze the impact of social media's emotional factors, such as interpersonal closeness, relative deprivation, pressure on other's reaction, and influence of social norms on multi-identity. The items were measured with the Likert 5-point scale, ranging from "strongly agree" as 5-points and to "strongly disagree" as 1-point.

- Section I: General questions (questions 1-4)

Questions in this section aimed to obtain demographic information from the respondents, as well as general information. It is composed of 4 items to examine the respondents' gender, age, smartphone ownership, and social class.

- Section II: Social media behaviour information (questions 1-12)

The questions in this section were included to obtain details of social media behaviour

from the respondents in order to ascertain usage status (time/period), motivation (self motivation, interactive motivation, recreational motivation, and informational motivation), and pattern (portion of daily life, multi-tasking, number of friends, and satisfaction).

- Section III: Identity formation information (questions 1-20)

The questions in this section were included to obtain information about identity formation from the respondents in order to investigate identity retention and transformation, Identity formation (experiences, contexts, and expressions), and identity reconstruction (maturity and reflection).

- Section IV: Multi-identity information (questions 1-5)

The questions in this section were included to obtain information about multi-identity from the respondents regarding interpersonal closeness, feelings of relative deprivation, pressure on other's responsiveness, and social norms.

3.4.2 Quantitative method (Phase 1)

Descriptive statistics were calculated for all the data resulting from the study and potentially anomalous outliers were identified, using standard statistical practices (Gall et al., 2007). Following this procedure in this thesis, all quantitative data were analysed using factor analysis (including Cronbach's alpha coefficient), correlation, ANOVA (analysis of variance), and regression analysis.

Firstly, Cronbach's alpha coefficient is widely used as a reliable procedure to indicate how well various items are positively correlated to one another (Sakaran & Bougie, 2010). The Cronbach's alpha coefficient was calculated for each group of items in order to illustrate the internal consistency of each sub-section, such as social media behaviour, identity formation, and multi-identity.

Secondly, factor analysis was used in order to determine the construct validity for each sub-section (social media behaviour, identity formation, and multi-identity) of the questionnaire. To determine whether a factor analysis may be appropriate, for the questionnaire, I employed Kaiser's (1970) Measure of Sampling Adequacy (MSA) criteria of 0.5. In addition, I used the correlation to which a relation exists among common factors, as measured by means of the questionnaire. A high correlation would provide evidence

for predictive validity and it would show that this thesis measure can correctly predict something that we theoretically think it should be able to predict (Russel, 1980; Dyne & RePine, 1998; Trochim, 2006; Jo, 2016).

Thirdly, based on the demographic characteristics of the survey data, the analysis of variance (ANOVA) and regression analysis were used to analyze the effect of independent variables on the dependent variables. Additionally, regression is classically used to investigate the linear relationship between two continuous variables. Fox (1997) and Srivastava (2011) suggested that the overall idea of regression is to examine two things: (a) Does a set of predictor variables do a good job in predicting an outcome (dependent) variable? (b) Which variables in particular are significant predictors of the outcome variable and in what way do (they indicated by the magnitude and sign of the beta estimates) impact the outcome variable? These regression estimates are used to explain the relationship between one dependent variable and one or more independent variables.

Practically, in this thesis, I followed the statistical test as follows (Landau & Everitt, 2004; Carver & Nash, 2011; *SPSS Inc., 2011, 2012*):

1. I provide the R^2 value which indicates how much of the total variation in the dependent variable (identity formation and multi-identity in this thesis) can be explained by the independent variable for the test model summary.

2. The next step is ANOVA with F-distribution which reports how well the regression equation fits the data. Here, $p < 0.0005$, which is less than 0.05 and indicates that overall the regression model statistically significantly predicts the outcome variable (i.e., it is a good fit for the data).

3. Then, the coefficients table provides us with the necessary information to predict the dependent variable from the independent variable, as well as determine whether the dependent variable contributes statistically significantly to the model.

Therefore, I selected this quantitative methodology in this thesis in order to discover the key characteristics of social media behaviour, to analyze how the social media behaviour of the Korean youth influence identity formation, and to examine the emotional factors of social media that affects the multi-identity of the Korean youth in the digital age,

using factor analysis (including Cronbach's alpha coefficient), correlation, ANOVA, and regression analysis.

This is a universal statistical analysis method that tests the reliability and validity of the questionnaire, examines the correlation between variables, and then examines the effect of independent variables on dependent variables through ANOVA and regression analysis. As a result, the statistical significance was verified. However, since the statistical analysis method is simple and scientific, it is impossible to carry out an in-depth analysis as with qualitative research. Therefore, for this study, data for analysis were collected through the focus group interviews and the results are complementary to the quantitative questionnaires. The questionnaire for the quantitative approach was designed as shown in Appendix A.

3.4.3 Qualitative approach (Phase II)

The main goal of a focus group interview is to gain insight and understanding by hearing from representatives from the target population, the Korean youth who were immersed in social media culture. Therefore, this thesis employed focus group interviews as a research method.

A focus group interview is a small group discussion focused on a particular topic and facilitated by a researcher (Tonkiss, 2004). The value of a focus group as a social scientific research method is characterized by Tonkiss as providing a function to explore attitudes, opinions, meanings, and definitions in the participant's own terms (ibid.). Underlying these characteristics is the assumption that "people's knowledge and attitudes are not entirely encapsulated in reasoned responses to direct questions. Everyday forms of communication may tell as much, if not more, about what people know or experience" (Kitzinger, 1995, p. 299).

Firstly, I conducted one to one preliminary interviews with 10 Korean youths who have experience of using social media and examined the validity, composition and sequence of the interview questions. Based on this, FGI was conducted with 60 Korean youths. I explained who I was as researcher, the purpose of the research in relation to my Ph.D. thesis, the confidentiality and anonymity that all respondents would be assured, the security of the data and its storage, and the nature of the final products of the research (namely a thesis and related publications) and how they might be quoted (under

pseudonyms) (Schoemaker, 2016). All participants in this study have gone through the process of verifying their identity, and during this process, they had the opportunities to raise questions about their rights: the right to remain anonymous, the right to withdraw from the interview at any time, and the right to review the content of the interview before and after the interview, as well as the results of the investigation. They agreed with the purpose of this study and intended to participate in the FGI. Importantly, for repeated interviews, this process of informed consent was revisited to ensure that their agreement still stood (Schoemaker, 2016).

Secondly, focus group interviews were conducted using semi-structured questions. According to Holloway & Wheeler (2010), an unstructured interview often starts with a broad, open-ended question concerning the area of study, with subsequent questions being dependent on the participant's responses. Contrarily, in structured interviews, each participant is asked the same questions using the same wording and in an identical order (Corbetta, 2003). A structured interview is time effective, it limits researcher's subjectivity and bias, and the researcher controls the topics and format of the interview, making it easier to code, compare, and analyse data (Holloway & Wheeler, 2010).

The most common type of interview used in qualitative research is a semi-structured interview (Holloway & Wheeler, 2010) and it involves the use of predetermined questions, where the researcher is free to seek clarification. Semi-structured interviews are often used when the researcher wants to delve deeply into a topic and to thoroughly understand the answers provided (Yuridia, 2014). Therefore, in this research, the use of semi-structured interviews enables the interviewees to more broadly share their knowledge and experience concerning social media behaviour allowing me to gain a wider range of information.

Given the complexity of the topic, the focus group interviews were conducted for approximately 30 minutes to an hour. For the maximization of participation, it is important to confirm the date for the focus group interviews in advance and to remind participants of the date several days before the interview.

The first purpose of the interviews was to examine the Korean youth's social media behaviour. The second purpose was to analyze how social media behaviour affects the users' identity formation. The third purpose was to understand the effects of emotional factors on multi-identity.

Although I presented the topic of the interview to the participants and led the flow of the interview process, there was no active intervention to impose any of my opinions during the interview. In addition, only when necessary, I asked non-directional questions to help the participants to explain personally and specifically how he or she used social media, to ascertain how social media behaviour affects their identity formation, and how the emotional factors of social media impact multi-identity.

3.4.4 Qualitative method (Phase II)

Krueger and Casey (2000) suggested that between six and eight participants are sufficient for an interview. Some studies used as few as four or as many as fifteen participants (e.g., Mendes de Almeida, 1980; Fern, 1982). One potential drawback of focus group interviews is the lack of guarantee that all those recruited will attend the interview. To overcome this, Rabiee (2004) recommends that researchers may over-recruit by 10–25%. Ten participants are, therefore, considered large enough to gain a variety of perspectives and small enough not to become disorderly or fragmented (Krueger, 1994). I conducted the 10 focus group interviews directly with the Korean youth which is a small scale and more focused qualitative research. Purposively selected focus group interviews based on open discussion were recorded using a portable voice reader and notes were used to organize the main contents and to conduct the interviews.

The design of the 10 focus groups was as follows. Firstly, in consideration of age group, groups within the age bracket of 11 (fourth year of elementary school) to 19 (third year of high school) years old in Korean age were chosen as suitable for this research. The reason for this classification is that in Korea, most adolescents go to school, so they are categorized by school grade. I explained this in detail in the note at the beginning of this chapter.

Youth is referred to as the time when one is young, specifically the time between childhood and adulthood. The youth groups in my research are divided into four groups: early adolescence (students in elementary school, ages of 11 to 13), late adolescence (students in middle school, ages of 14 to 16), emerging adulthood (students in high school, ages of 17 to 19), and a mixed aged group (ages of 11 to 19). The reason why I decided to select these age groups is that in Korea the age bracket of 11 to 19 years old seems to be the most incomplete period of formation of the Korean youth's self-identity.

Secondly, in relation to gender, differences in gender have been studied in a various fields. In general, females seem to use social media more explicitly to foster social connections. In 2007, female participants in multi-stage studies found that the motivation for using Facebook was focused on social connections and sharing photos (Joinson, 2008). It means that male and female (or in the case of this study boys and girls) use social media differently and with varying frequencies. Therefore, it was divided into three groups: sub group 1 (boys), sub group 2 (girls), and sub group 3 (mixed).

Thirdly, in terms of the social class group, parental socioeconomic status, such as income and education level were found to have an influence on youth's social media behaviour because parental involvement efforts empowered them online by enhancing their opportunities and skills (Woo, 2018). The social class groups in my research are divided into three groups: sub group 1 (working father), sub group 2 (working mother), and sub group 3 (dual-income parents). The income classification followed the Korean Government Guideline (KOSTAT, 2016). The FGI were conducted using questions that clarified and suggested the subject of the story rather than asking for specific answers. Interview questions for focus groups were designed as shown in Appendix B. In addition, the list of participants and personal information of the selected subjects according to these criteria was reported in Appendix C.

3.5 Chapter Conclusion

This study was designed to understand and analyse the main characteristics of the Korean youth's identity formation and multi-identity through social media that reflects the features of the digital age. To explore research questions, I decided to use a quantitative research method through questionnaires and a qualitative research method through focus group interviews. Quantitative and qualitative research methods are methodologies that show significant differences in the research tradition. However, in order to facilitate interpretation of the relationships between variables, the number of cases that combine quantitative research and qualitative research techniques is increasing (Webb, 1966). In this context, the combination of quantitative and qualitative research can explore the same research topic in different ways and can increase the validity of the conclusion (Bryman, 1992). Therefore, two phases of quantitative and qualitative research designs were applied in the form of a questionnaire survey and focus

group interviews. The findings of the questionnaire survey and focus group interview are discussed further in Chapter 4 and 5.

CHAPTER FOUR

QUANTITATIVE ANALYSIS:

FINDINGS AND DISCUSSION

4.1 Introduction

The focus of this chapter is to examine the three research questions from the survey using quantitative analysis. The results of the statistical analysis will be sufficient data to examine the characteristics of social media behaviour, identity formation, and multi-identity among the Korean youth. Therefore, it aims to provide insight into how the Korean youth interact with social media.

This chapter will discuss three research questions on the issue of social media, identity, and Korean youth. First, I will examine research question 1 on social media behaviour in relation to age, gender, and social class. These characteristics include social media usage status (time and period), motivation (self, interactive, recreational, and information-oriented), and usage pattern (percentage of daily life, number of friends, multitasking, and satisfaction).

RQ1) What is the social media behaviour of the Korean youth?

1.1 What is the status of social media usage among the Korean youth?

1.2 What is the motivation for social media usage among the Korean youth?

1.3 What is the pattern of social media usage among the Korean youth?

The analysis of research question 2 discusses the characteristics of social media behaviour and identity formation. The sub-factors of identity formation were divided into identity retention/transformation, identity formation in relation to experiences, contexts and expressions, and identity reconstruction. The main focus here is on what characteristics emerge and affect identity when an individual's attitudes or values face

social media and a digitalized society, as well as to gain further understanding of these characteristics and of identity formation.

RQ2) How does social media behaviour influence the Korean youth's identity formation?

2.1 How does social media behaviour influence the Korean youth's identity retention and identity transformation?

2.2 How does social media behaviour influence the Korean youth's identity formation through their experiences, contexts and expressions?

2.3 How does social media behaviour influence the Korean youth's identity reconstruction?

Research question 3 of this study examines the effects of emotional factors, such as interpersonal closeness, pressure on other's responsiveness, the feeling of relative deprivation, and social norms on the usage of social media. When recognizing the emotional needs of Korean youth who use social media, the main point is that social media will play a more important role in their everyday lives. In practice, quantifying emotional factors is a difficult task; however, in this study, major emotional factors were extracted through the social identity theories discussed in the previous chapter. In addition, I can establish that the emotional factors can be quantified through the Schutte Self-Report Emotional Intelligence Test (SSREI) by Schutte, Malouff, Hall, Haggerty, Cooper, Golden, and Dormhiem (1998) and Aspects of Identity Questionnaire (AIQ-IV) by Briggs and Cheek (1986).

RQ3) How do the emotional factors of social media influence multi-identity of the Korean youth?

3.1 How does the degree of interpersonal closeness at a distance influence multi-identity of the Korean youth in a social media context?

3.2 How does the feeling of relative deprivation influence the multi-identity of the Korean youth in a social media context?

3.3 How does the pressure on other's responsiveness influence the multi-identity of the Korean youth in a social media context?

3.4 How do the social norms of social media shape the multi-identity of the Korean youth?

Therefore, this chapter presents the statistical findings according to the following research questions in regard to the influence of social media behaviour on the formation of identity and the impact of emotional factors on the multi-identity among the Korean youth in a social media environment.

4.2 Data

The research population comprised of 120 research participants: 40 elementary school students, 40 middle school students, and 40 high school students. All participants were young Koreans who had an interest in social media.

The questionnaires consisted of four parts. The first part covered demographic variables, such as age, gender, and social class. The second part covered variables related to social media usage status, usage motivation, and usage pattern in order to identify social media behaviours. The third part covered variables related to identity retention and transformation, identity formation in relation to experiences, contexts, and expressions, and identity reconstruction to analyze the effect of social media usage behaviour on identity formation. The fourth part covered variables related to the impact of emotional factors, such as interpersonal closeness, feeling of relative deprivation, the pressure on other's responsiveness, and the social norms on multi-identity.

All the questionnaires were distributed and collected by teachers in classrooms, as well as other locations in the school, such as clubs and activity rooms. The schools where this research took place were schools that I attended when I was an adolescent. It was necessary to get permission from the schools or the participants. I had already applied for and received the relevant government approval, called 'IRB' in order to conduct the surveys and focus group interviews.

Most surveys were completed during their self-study time. The questionnaires consisted of 5 multiple choice questions (see Appendix A). The cover page and the questionnaire instructions were supplied to explain the questionnaire procedure to the participants. To extract the statistics, I used SPSS version 18.0 to analyse the survey data. In addition, all the questionnaires collected were classified by age, gender, and

social class. All the details regarding the data are discussed in the Methodology chapter of this study.

4.3 Descriptive Statistics

To analyze research question 1 of this study, the Korean youth were surveyed and the demographic characteristics were divided by age, gender, and social class. Youth is referred to specifically as the time between childhood and adulthood. The youth groups in my research are divided into three groups. The reason why this age group was selected is because the age bracket of 11 to 19 years old seems to be when the true identity of the Korean youth is most incomplete. It means there could a percentage of Korean youth whose construction of identity is being affected by the social media that they use.

It is obviously argued that most social media instruments had a great appeal to the younger generation. This research specifically sought to target the Korean youth to understand the relationship between their social media usage habits and identity formation. The questionnaire survey in this study contains detailed information for the analysis as follows. First, the age distribution of the research population is shown below in Table 4.1. As shown in Table 4.1, 34% of the research population was between the ages of 11 and 13 years old, 33% of the research population was between the ages of 14 to 16 years old, and another 33% of the research population was between the ages of 17 to 19 years old. The population sample for this study reflects well the characteristics of the population without bias. This indicates that sampling for this study was properly performed.

The average time of social media use was 49.90 minutes per day and the average period was 14.54 months. According to the age of social media users, the middle school students used the social media the most at 75.43 minutes, followed by the elementary school students at 42.54 minutes, and then by the high school students at 32.53 minutes. In terms of social media usage period, the high school students had used social media the longest at 21.23 months, followed by the middle school students at 13.73 months, and then by the elementary school students at were 13.09 months. I found that there was a statistically significant difference between the usage time ($F = 10.97, p < .001$) and the usage period ($F = 4.87, p < .01$). I also found that the high school students had spent a longer period using social media but the middle school students had spent longer time

using social media. According to Park (2017) and Hyun (2016), the usage time and period varied among different age groups. Furthermore, high school students spent less time on social media due to the preparation for the university entrance exam. Therefore, the usage time of the middle school students was more than double than that of the high school students and the usage period of high school students was longer than that of both the middle and elementary school students.

In terms of social media motivation, interactive motivation at 39.21% was the highest, followed by recreational motivation, such as leisure and hobbies, at 25.92% and informational motivation collecting and viewing information together at 14.15%, self-motivation, such as the desire to express oneself at 12.90%, and motivations including the motivation to study at 9%. I found that the high school students became friendlier with their friends after using social media and there was a high level of interactive and recreational motivation for communication. In the case of middle school students, recreational motivation and self-motivation were the highest and in the case of elementary school students, interactive motivation was the highest. As shown in previous studies (e.g., Boyd & Ellison, 2008; Schaefer, 2008; Choi, 2006; Ellison, Steinfield & Lampe, 2007; Lampe, Ellison & Steinfield, 2007; Hwang & Shim, 2010; Choi & Park, 2011), interactive motivation and recreational motivation are the basic motivations for adolescents to use social media; however, informational motivation and self-motivation are also very important factors.

In the case of social media patterns, the daily use was 90.51% according to the surveyed respondents. This is because most people have access to social media anytime, anywhere using smart devices. The average number of friends is about 500, the questions or functions of multi-tasking are also high at 79.48%, and the satisfaction of using social media is also higher than 80%. According to the age-based survey, the high school students were generally higher than the middle school and the elementary school students and the middle school students were higher than the elementary school students in the sub-factors of social media usage patterns. These results imply that adolescents are more likely to use all of the features of social media as they get older (Kim, 2018; Henning, Gwinner, Welsh & Gremler, 2004). It is also consistent with Seol's (2011) study that shows that users actively use social media because it has more positive effects.

Secondly, I focused on gender for this research due to the high numbers of their long-term social media use. Gender differences have been discussed in other studies in the media and communication field. In general, female users seem to use social media explicitly to foster social connections. Female participants in a multi-stage study conducted in 2007 to discover the motivations of Facebook users scored higher on scales for social connections and the posting of photographs (Herring & Kapidzic, 2015; Liu, 2013; Joinson, 2008). It means that males and females use social media differently and at a different frequency. Therefore, I took gender into account in the study.

This is a surprising finding considering the many opportunities offered to both genders equally to have access to social media. There were more female respondents at 73% in this questionnaire survey than male respondents at 27% (see Table 4.1). The physical and psychological development of Korean adolescents gradually increases, and girls undergo psychological changes faster than boys (Shin, 2018). This means that gender appeared to influence participation on social media and that gender differences exist and should not be ignored in the future. As the proportion of girls in relation to the social media usage rate was higher relative to the boys' social media usage rate, this gender gap tended to decrease as age increased.

In terms of social media usage time, girls spent 74 minutes a day and boys spent 47 minutes a day; however, there was no significant difference between girls and boys in relation to their usage period. As discussed by Park and Park (2017), it can be presumed that the Korean youth spend the majority of their evenings in private tutoring institutes so they spend less time using social media.

In addition, in the questionnaire survey of this study, boys preferred to use an open type of social media, such as Facebook or Twitter. On the other hand, girls preferred to use a closed and virtual type of social media, such as Cyworld or Instagram. An average of 70% male students use social media: 66.5% of elementary and middle school students and 77.0% of high school students. By contrast, female students have usage rate of 67.7% and 60.6%, respectively. It appears to show a difference of the form of use. This difference in the usage platform also influenced the motivation for using social media. Male students most actively conformed to informational/relational motivations, such as the exchanging of various information and opinions through social media, as well as positive encounters with other cultures and active participation in recreational motivation

through online games and so forth. On the other hand, female students, among those who communicated through social media, were highly self-motivated and preferred to look for solutions to their problems, as well as easily seeking advice from other individuals to discuss private matters. The results of this study are in line with social capital enhancement, such as male students with a bridged social capital and female students with a solid social capital. Shim and Hwang (2010) surveyed Twitter and Cyworld users and found that the intensity of use had a positive effect on both bridged social capital (weak ties) and solid social capital (strong ties). Valenzuela et al (2009) discussed that Facebook usage also plays an important role in promoting social capital. Ellison et al (2007) conducted a survey of US college students and found that Facebook use had a positive effect on both bridge and solid social capital. In particular, the more Facebook is used, the greater the increase of bridge social capital in relation to solid social capital. Geum (2010) also discussed the effects of Cyworld on social capital and found positive results.

In the case of social media usage pattern, there were no significant differences between male and female students in daily usage rate, multi-tasking, number of friends, and satisfaction. According to Yoon (2011), Korean youth showed that social media plays an important role in daily life and has high satisfaction regardless of gender. In addition, social media is a very special place for life (Baker & White, 2010). It can be stated that it plays an important role in the daily life of young people in Korea.

Thirdly, social class refers to a group of people with similar levels of status and wealth. According to social class, there could be some significant differences in how often or long they use social media depending on education level and household income. I put two questions in the questionnaires to define the social class of the participants, without infringing their privacy.

Based on the survey with social class in Table 4.1, 44% of the participants' parents' income was between 3 million and 5 million won and, 26% of the participants' parents' income was less than 3 million won and more than 5 million won. The household incomes of the populations of this study were in a range between 3 million and 5 million won. It is significant that the Korean youth who were in the lower social class were more dependent on social media. Youth from somewhat low-income households used social media more than youth from wealthy households. It means less well-off youth from

families with a monthly income of between 3 and 5 million won remained more connected to social media. These results are consistent with the findings that show that household income levels can influence adolescent's use of social media, as surveyed in the Pew Research survey report (2018). In this study, I found that social media usage time of the youth from higher income households is much lower than the youth from lower income households because they spend more time in after-school learning programmes that incur additional costs. This is equivalent to the conclusion that the difference according to household income level is significant in the correlation between social media usage period and the social class (Lee & Park,2017).

Table 4.1

Demographic Characteristics of Survey Respondents

Item		Number	Ratio (%)
Age	11-13yrs	40	34
	14-16yrs	40	33
	17-19yrs	40	33
Gender	Boys	32	27
	Girls	88	73
Social Class	Less than 3 million won	31	26
	From 3 to 5 million won	52	44
	From 5 to10 million won	31	26
	More than 10 million won	6	4

In order to overview the demographic results for age, gender, and social class from research question 1, I highlighted different environments that could, in some way, affect what they know about social media. The findings from previous research also showed diversified social media use and that it has been used naturally as a tool in everyday life (Ministry of Gender Equality and Family, 2018). As a result of looking at usage time, it was found that both the boys and girls are spending a significant amount of time on social media for leisure and communication. In particular, it was found that they used social media for an average of 2 hours per day and that the girls' usage time was significantly longer than that of the boys for each function. This is consistent with the findings of previous studies (Go, 2016; Ministry of Science, ICT and Future Planning, 2017) that youth spend a lot of time on social media. On the other hand, users are not of the same

user group and even if they share similar characteristics, there are internal variations and differences. For example, within the adolescent group, there are significant differences in the way male and female adolescents use social media. The reason why female students spend a longer time using the communication function of social media than male students is because women are motivated to maintain their relationships with people (Yoo, 2009). Boys are more likely to engage in games or entertainment, while girls are more likely to use it for communication. This is similar to the results from a previous study by Shin (2011). In addition, as a result of comparing the level of motivation for using social media according to gender, there was a significant difference in the factors of information acquisition. In the use of social media, the female students had a higher information acquisition level than the male students, which means that the female students have stronger informational motivation than the male students. These results indicate that girls spend more time than boys in academic search, web surfing, video viewing, e-books, messenger, education/learning, and product service purchases.

In terms of the usage patterns of social media, the female students showed higher scores than the male students according to all the sub-factors. This is the same result as the existing studies (Kang, 2014; Kim, 2014). It means that girls frequently use social media for many hours to maintain their peer relationships so the rate of daily use is high. On the other hand, it can be observed that male students tend to have a higher rate of multi-tasking (Kang, 2014; Kim, 2014; Jeon, 2014; Han, 2009). This is partially in line with other previous studies that show that interest, autonomy, and achievement are more important for boys, while relationships and ties are more important for girls (Snatrock, 2003; Gilligan, 1992; Rogers, 1987; Skoe & Marcia, 1988). In Korea, due to the social atmosphere and the fact that the college entrance exam is important, competition among young Koreans is very intense. According to this social atmosphere, it is considered desirable for high school students to simply accept their positions and concentrate on their studies, which limits their active and diverse experiences via social media.

However, there is a solution that can fix another stereotype about the youth generation (Bae, 2014). As a native to the digital world, young people are considered to be very capable of using new media. However, many young Koreans overlook the seriousness of problems, such as copyright infringement of online content, disclosure of personal information, and invasion of privacy. In addition, many young people tend to focus on the consumption of content, such as leaving comments on other users' content rather than

the production of original content (Lee et al., 2012; Bae, 2014). In this respect, these problems within the youth generation are important social issues related to social media.

To analyze research question 1 of this study, descriptive statistics were analyzed including usage status, usage motivation, and usage pattern. When summarizing statistical data, the mean value and standard deviation are mainly used. Descriptive statistics examines the basic characteristics of data. Since the mean value of the given population is about 1 to 3, it is considered to be normal. In addition, the standard deviation deals with how spread out the data is. In this study, the standard deviation is small, and the figures show reliable values.

As shown in Table 4.2, in terms of usage status, the mean value of usage time was 3.37 and the mean value of usage period was 3.18. Since the mean value is about 3, it is considered normal. These two factors are regarded to be the major influencing factors in the social media utilization study (Ellison & Boyd, 2008; Strater & Richter, 2007) and the mean value was relatively high in this study. In terms of usage motivations, the mean value of self-motivation was 3.25, followed by the mean value of recreational motivation 3.12, the mean value of informational motivation 2.85, and the mean value of interactive motivation 2.29. These results suggest that they provide improvised and one-time entertainment and enjoyment, such as leisure and play activities, (Park & Park, 2017; Schaefer, 2008; Barker, 2009) as well as identity expressions through the presentation of various self-expression styles (Yoo, 2005). In terms of usage pattern, the mean value of satisfaction was 3.27, followed by the mean value of multi-tasking 2.65, the number of friends 2.29, and the portion of daily life 2.17. According to Choi, Kwak, and Lee (2012), this had a positive effect on the motivation for using social media in relation to the study of social media satisfaction. This is equivalent to the result found in this study that satisfaction is the highest. In terms of identity retention and transformation, the mean value of identity retention was 2.79 while the mean value of identity transformation was 2.68. These results suggest that adolescents have a high degree of intention to change their real identity. Instead of easily altering age, appearance, and gender, which is impossible for an individual in the real world, the individual can fall into the trap of self-disguise and self-deception when trying to present and maintain a different appearance from the individual's actual self. Cyberspace is used as a space where users can actively express themselves through various images and content, communicate with others, and further form an identity (Jang et al., 2012; Lee et al., 2013). It discussed that an individual

can experience the freedom of creating a new identity and can have the opportunity to test and verify this identity by interacting with others using a pseudonym in cyberspace. However, creating one's image freely in cyberspace does not always yield positive results. In terms of identity formation with experiences, contexts, and expressions, the mean value of experience was 3.09, followed by expression 2.53, and context 2.34. This shows that adolescents are affected by identity formation through experiences, contexts, and expressions on social media. In particular, the discussion of social media users' identity tends to pay more attention to the expressive and performing characteristics of modern identity. With the expansion of information and communication technology, youth's identity is shifting from reflection to expression. As a result, the identity of online users also emerges in the form of a performing identity rather than the existence of a fixed identity (Kim, 2008; Kim, 2012; Choi, 2012; Yoon, 2013).

In terms of reconstruction of identity, the mean value of identity reflection was 1.93 while the mean value of identity maturity was 2.01. The social media space is becoming a new area for identity formation, composition, and reconstruction of self; multi-identity is a characterization of life (Haraway, 1991; Braidotti, 1994; Baik, 2001; Jang, 2011).

In terms of multi-identity, the mean value of the interpersonal closeness was 1.95, followed by social norms 1.59, the pressure on other's responsiveness 1.44, and the feeling of relative deprivation 1.31. This indicates that Korean youth are aware of multi-identity and that interpersonal closeness is the highest factor affecting multi-identity; however, social norms, the pressure on other's responsiveness, and the feeling of relative deprivation are also important factors. Kim (2018) stated that people do not have any difficulty in using multi-identity in cyberspace and that this is also a common phenomenon. On social media, self-representation is not limited by physical, biological, social, and economic constraints. People can be anything they want and they can act adopting different personalities. The various characters that they create for themselves can be realized in cyberspace. In this society, identity is becoming fluid and multiplexed, and this phenomenon will be further developed. At the same time, the negative perception of multi-identities and multi-egos is changing (Lee, 2013). In my opinion, youth in the information society are exposed to some degree of multiple values or multicultural identities, and they have the task of achieving harmony between them. Rather than being obsessed with one's self, they are required to form their identity through multi-identities and plural values. Therefore, they seem to need personal

qualities of self-reflection on themselves within the relational networks of their society and community and to internalize a flexible identity that harmonizes well with the values of the times in which they live.

The results of the descriptive statistics show that the average of social media behaviour and identity formation is normal, but the results of factors affecting multi-identity are slightly low. Identity is still relatively defined, fixed, and limited (Lash & Friedman, 1992). However, identity in an information society can be understood as a creative destruction process in which a new and stable identity is reconstructed. In this respect, I need to examine research question 2 and 3 using regression analysis in this study.

Table 4.2
Descriptive Statistics

Item		<i>M±SD</i>
Social media behaviour		
usage status	usage time	3.32±.698
	usage period	3.18±.814
usage motivation	self-motivation	3.25±.823
	interactive motivation	2.29±.864
	recreational motivation	3.12±.728
	Informational motivation	2.85±.732
usage pattern	portion of daily life	2.17±.837
	multi-tasking	2.65±.792
	number of friends	2.29±.864
	satisfaction	3.27±.765
Identity formation		
identity retention and transformation	identity retention	2.39±.838
	identity transformation	2.68±.745
identity formation	experiences	3.09±.772
	contexts	2.34±.829
	expressions	2.53±.804
Identity reconstruction	identity maturity	2.01±.821
	identity reflection	1.93±.830
Multi-identity		

interpersonal closeness	1.95±.774
feeling of relative deprivation	1.31±.601
pressure on other's responsiveness	1.44±.591
social norms	1.59±.695

4.4 Factor Analysis

Factor analysis is a useful method for verifying the relationships between variables for complex and difficult concepts that cannot be easily measured by scaling down. In addition, it helps to establish the connection between factor analysis and its usefulness as a tool in evaluating score validity (Wood, Wood & Boyd, 2004). In this study, the factor analysis of each measurement variable was conducted to examine and construct validity. The results of factor analysis on social media behaviour, identity formation, and emotional factors of multi-identity are shown in Table 4.3. To examine the reliability of the questionnaire, I used SPSS version 18.0 and the questionnaire scale was internally verified with Cronbach's alpha coefficient. If Cronbach's Alpha coefficient is greater than 0.6, it is highly reliable (Fornell & Larcker, 1981). In this study, I applied more than .7 as claimed by Nunnally (1978) for higher reliability. The Cronbach's alpha for social media behaviour, identity formation, and emotional factors of multi-identity in this study are all over .70. Therefore, it indicates that all the variables in this study reach an acceptable level.

Factor loading shows the correlation between the factors of each variable. According to Hair, Black, Babin, and Anderson (2010), the factor loading should be over .50. If it does not reach .50, the item should be removed. The verification results of this study indicate that the factor loading of the measured variables for the social media behaviour factor is between .768 and .885; identity formation factors is between .721 and .858; and emotional factors of multi-identity is between .853 and .883. All the factor loading values are more than .50 and they conform to the suggested standard. Therefore, the variables for social media behaviour, identity formation, and emotional factors of multi-identity in this study have good validity.

Eigen value looks at how each factor describes the information of an existing variable. The Eigen values of the variables for social media behaviour, identity formation, and emotional factors of multi-identity in this study are between 1.824 and 5.925, respectively.

The Eigen value for each factor is greater than 1.0, which implies that each factor can explain more variance than a single variable. Therefore, it can be seen that the factor analysis displayed suitability for the examined variables in this study.

Table 4.3
Factor Analysis

Item	Factor loading	Eigen value	Variance explained	Cumulative variance	Cronbach's α
1) Factor analysis for social media behaviour					
Usage time					
average usage time per day	0.851	2.248	73.915	72.915	0.813
average usage time per week	0.885				
Usage period	0.847	2.329	72.651	72.651	0.828
Self-motivation					
self-expression	0.788	3.601	17.925	17.925	0.892
emotional expression	0.830				
daily record	0.768				
opportunity to think	0.787				
self-esteem	0.815				
Interactive motivation					
relationships with others	0.788	3.598	17.783	34.998	0.871
communications with others	0.763				
maintaining friendship	0.688				
exchange opinions	0.788				
Recreational motivation					
refreshing	0.784	3.372	16.904	50.598	0.832
entertainment	0.783				
spend spare time	0.848				
Informational motivation					
obtain information	0.884	2.941	14.521	65.921	0.879
obtain interests	0.748				

obtain social issues	0.783				
Portion in daily life	0.812	4.293	68.612	68.614	0.913
Multi-tasking	0.872	4.108	69.741	69.741	0.898
Number of friends	0.800	4.001	63.753	63.752	0.903
Satisfaction	0.846	4.287	69.245	69.244	0.911
2) Factor analysis for identity formation					
Identity retention					
fake age	0.731	1.824	9.607	55.921	0.810
fake gender	0.742				
fake nickname	0.721				
Identity transformation					
depends on situations	0.789	5.925	24.680	26.824	0.847
create new identity	0.723				
valid in social media or not	0.824				
Identity formation with experiences					
impact on identity	0.858	4.212	21.241	47.291	0.861
formation					
obtain knowledge	0.772				
information					
read other's postings	0.638				
upload postings	0.802				
participate in offline	0.759				
make friends on social	0.723				
media					
Identity formation with contexts					
expand life scope	0.742	1.426	7.243	62.693	0.844
experience various	0.791				
activities					
Identity formation with expressions					
the way of speaking	0.812	2.243	44.292	44.292	0.821
the way of thinking	0.783				
impact on attitudes	0.889				
Identity reconstruction					
maturity	0.823	4.145	38.241	38.241	0.847

self-reflection	0.838				
3) Factor analysis of multi-identity					
Interpersonal closeness	0.881	2.429	72.318	72.318	0.865
Feeling of relative deprivation	0.853	3.284	69.743	69.743	0.847
Pressure on other's responsiveness	0.862	3.157	69.915	69.915	0.889
Social norms	0.883	3.542	68.461	68.463	0.874

4.5 Correlation Analysis

Correlation analysis is the analysis of two or more variable elements to measure the correlation degree of the two variables. For the correlation analysis, I used Pearson correlation coefficients to analyse the variables in this study. The correlation between social media behaviour and the main variables of identity formation related to research question 2 is presented in Table 4.4. The correlations between multi-identity and emotional factors associated with research question 3 are presented in Table 4.5.

First, the correlation between key variables related to research question 2 is as follows. In terms of time and period of social media use, I found that there is a quantitative correlation, although there are differences in the degree of social media usage motivation and major variables related to identity formation. Specifically, social media usage time showed statistically significant correlations in relation to self-motivation ($r=0.581$), interactive motivation ($r=0.435$), and recreational motivation ($r=0.456$), except for informational motivation ($r=0.083$). These results are the same as those of Ellison, Steinfield, and Lampe (2007) and Pempek, Yermolayeva, and Calvert (2009), which have a positive relationship between social media usage time and motivation.

The majority of the Korean youth's social media usage time was focused on self-motivation in order to express themselves, express their emotions, and manage their image. At the same time, the motivation for interactive use, such as recreational motivation, interpersonal relationships, and exchange with others was also high. These results suggest that adolescents use social media based on reason, intention, and content, rather than quantity of use. Results of the usage time showed statistically significant correlations concerning identity formation in relation to expressions ($r=0.576$), contexts ($r=0.528$), experiences,

($r=0.423$) and identity reconstruction ($r=0.532$). These results show that as time spent on social media increases, there is a positive correlation to identity formation. On the other hand, identity transformation ($r=0.398$) and identity retention ($r=0.315$) are relatively low; however, they still show positive correlation. When analyzing correlations between sub-factors of identity transformation, such as age, gender, and social class, the Korean youth showed almost no significant difference. In particular, the effect on reconstruction was higher than maintaining or changing identity. Evaluation of the results shows that the actual self is revealed to some extent on social media. In this study 66% said that their self-image on social media is similar to their actual self. In addition, participants replied that friends who knew them well would know that they were like themselves. On the one hand, the ought self, who pays too much attention to the views and opinions of others in relation to self-expression on the internet, appeared at a similar level with 64%. 78% of social media friends care about what they think of themselves and 58% are worried about what their friends are saying. In addition, more than half, 54%, of the ideal selves care for their appearance on the internet and display only their positive aspects. Therefore, identity was significantly correlated with the time and motivation of social media use. It supported that social media usage motivation had a positive influence on the formation of identity. (Go, 2016; Kang, 2013). This can be interpreted as a positive impact on identity formation because adolescents are influenced by experiences in their given environment.

However, the higher the usage time or motivation of using social media, the higher the level of addiction (Oh, 2009) and according to results from previous studies (Go, 2016; Seo, 2013) this shows a negative effect on identity formation. It indicated that adolescents who value relationships with others can have a negative impact on identity formation when they habitually use social media without restrictions of time and place.

Social media usage time has been highly correlated with social media usage pattern, such as portion in daily life ($r=0.530$) and multi-tasking ($r=0.518$), except for number of friends ($r=0.427$) and satisfaction ($r=0.326$). Since the social media users actively use the media to achieve their intended purpose, the theory of uses and gratifications is appropriate. Korean youth, who are active users, can wake up in the morning, spend the day using social media until they go back to bed, and become inseparable. According to a survey by the Korea Internet & Security Agency (2018), social media is a platform that allows people to access it easily and daily life without social media is limited so there is a growing recognition that the importance and satisfaction of multi-tasking functions increases. In particular, the number of

friends in this study shows that the Korean youth communicate with many friends through social media. Nearly 40% of them said that conversations through social media are more comfortable than face-to-face conversations (Park & Kim, 2011) and research showed that social media is very useful for maintaining existing relationships and making new friends (Howard et al., 2001). In the survey of this study, the Korean youth had hundreds of formal networks (number of registered friends) but they had only a few dozen actual networks (number of friends who actually communicate). These results suggested that adolescents tend to prefer homogeneous networks over heterogeneous networks. However, Kim (2011) and Lee (2001) pointed out their concerns about the negative effects of excessive use of social media. Such negative effects include over-immersion or addiction.

Secondly, social media usage period has also been highly correlated with self-motivation ($r=0.472$) except informational motivation ($r=0.16$). Also, except for satisfaction ($r=0.294$), social media usage period has been highly correlated with portion in daily life ($r=0.497$), multi-tasking ($r=0.521$), and number of friends ($r=0.503$). In particular, the correlation coefficient among identity formation in relation to experience ($r=0.521$), context ($r=0.553$), expression ($r=0.594$), and identity reconstruction ($r=0.572$) has been highly correlated. It can be seen that this is not significant to the correlation result in relation to the usage time of social media. In this study, the longer the period of social media usage time, the closer the correlation between social media usage motivation and identity formation. The study of Long and Chen (2007) examined the impact of internet usage on the self-identity development and found that internet usage impacts four dimensions of identity development, but new ways of understanding identity formation have also been observed. However, there are studies that have a negative correlation in relation to social media as the usage time increases (Wang, Park & Fesenmaier, 2012).

Thirdly, I found that social media usage motivation has a high correlation with all variables of identity formation. Specifically, self-motivation has been highly correlated with identity reconstruction ($r=0.542$) and identity transformation ($r=0.501$) which is greater than identity retention ($r=0.429$). Interactive motivation has been highly correlated with identity reconstruction ($r=0.561$) and identity transformation ($r=0.527$) which is greater than identity retention ($r=0.429$). Recreational motivation has correlated with identity reconstruction ($r=0.467$), identity retention ($r=0.420$) and identity transformation ($r=0.403$). Informational motivation has highly correlated with identity retention ($r=0.501$) which is greater than identity

transformation ($r=0.329$) and identity reconstruction ($r=0.328$). In addition, social media usage motivation related factors have a low correlation with all variables in social media usage pattern except for portion of daily life ($r=0.523$) in relation to recreational motivation. These results show that the influence of the Korean youth's social media motivation on identity is clear and obvious. Various previous studies (Park & Cho, 2004; Kwon & Woo, 2005; Choi & Park, 2011; Shim & Hwang, 2010; Hong & Oh, 2010; Choi & Park, 2011) have found a significant correlation between social media usage motivation and identity formation. Cho (2011) also examined the influence of social media motivation on identity and openness; Lee and Rae (2013) explored the influence of social media motivation on identity formation through interpersonal relationships; and Lin and Lu (2011) supported the results of research on the motivation to express identity among the motivations of use of Instagram. Turkle (1995) noted that the internet offers new opportunities for developing or expressing identity because the online space is a more flexible and potentially anonymous compared to the offline space (Tuner et al., 1987).

It has been argued that Korean youth can express their online identity more freely than in the offline space. In this study, the Korean youth communicate using text on social media, create images using avatars or digital items, and use verbal signs including words, grammar, and tone. Users express their identity using various methods, such as uploading photographs or playing background music on homepages. Cyberspace is an anonymous place, where Korean youth can actively express themselves through various images and content. They can use this space to communicate with others and as a space for forming identity. In addition, self-exposure and self-expression in cyberspace are related to social interactions that form social relationships and intimacy. Exposing feelings and experiences on social media through blogs and Facebook plays an important role in expanding experiences, increasing personal and social credibility, and forming an online and offline network (Chang et al., 2012; Lee et al., 2013). Therefore, I can infer that this behaviour is influenced by social media motivations which form an identity and this formed identity is expressed through social media.

Table 4.4

Correlation analysis for social media behaviour and identity formation

	UT	UP	SM	IRM	RM	IFM	PDL	MT	NF	SAT	IRE	ITR	IFE	IFC	IFX	IRC
UT	1															
UP	0.529	1														
SM	0.581	0.472	1													
IRM	0.435	0.367	0.338	1												
RM	0.456	0.367	0.388	0.415	1											
IFM	0.083	0.160	0.063	0.145	0.321	1										
PDL	0.530	0.497	0.398	0.429	0.523	0.294	1									
MT	0.518	0.521	0.397	0.382	0.291	0.238	0.294	1								
NF	0.457	0.503	0.261	0.423	0.303	0.109	0.301	0.226	1							
SAT	0.326	0.294	0.275	0.301	0.298	0.201	0.263	0.274	0.301	1						
IRE	0.315	0.303	0.429	0.382	0.420	0.501	0.293	0.284	0.321	0.401	1					
ITR	0.398	0.497	0.501	0.527	0.403	0.329	0.428	0.372	0.338	0.232	0.293	1				
IFE	0.423	0.512	0.547	0.498	0.472	0.513	0.447	0.432	0.410	0.381	0.324	0.412	1			
IFC	0.528	0.553	0.539	0.512	0.401	0.447	0.429	0.310	0.392	0.322	0.298	0.328	0.329	1		
IFX	0.576	0.594	0.588	0.543	0.498	0.482	0.492	0.410	0.421	0.410	0.420	0.411	0.399	0.510	1	
IRC	0.532	0.572	0.542	0.561	0.487	0.294	0.328	0.392	0.398	0.247	0.245	0.424	0.384	0.523	0.582	1

Notes) UT= Usage Time, UP= Usage Period, SM= Self Motivation, IRM= Interactive Motivation, RM= Recreational Motivation, IFM= Informational Motivation, PDL= Portion in Daily Life, MT= Multi-Tasking, NM= Number of Friends, SAT= Satisfaction, IRE= Identity Retention, ITR= Identity Transformation, IFE= Identity Formation with Experiences, IFC= Identity Formation with Contexts, IFX= Identity Formation with Expressions, IRC= Identity Reconstruction

The correlation relationships among emotional factors regarding multi-identity were analyzed as shown in Table 4.5. As a result of Pearson's correlation analysis, there was a positive correlation between variables except for 'interpersonal closeness'. Therefore, except for the correlation between variables related to 'interpersonal closeness' when the degree of the independent variable increases, other variables also increase. In general, there is a strong correlation between the two variables as the absolute value is close to 1. Therefore, the correlation between 'the pressure on other's responsiveness' and 'the influence of social norms' was the highest. The results of this study show that the multi-identity of youth formed in the online media environment, such as social media, causes difficulty when forming ethical identity, which often leads to social problems. This is an example of antisocial behaviour such as 'The Ilbe phenomenon' in Korea. This has recently become a social problem, which can be understood as a deception of identity or a multi-identity phenomenon. In this phenomenon, Ilbe users hide behind masks of anonymity in cyberspace and ridicule and criticize other users in an extreme way that they would find more difficult to do offline. Multi-identity appears to be more frequent in cyberspace and tends to emphasize the negative potential of online identities, which are less physically and socially bound than offline identities.

Individuals originally have one personality, not multiple appearances. It means that most people have many different aspects of their identity, depending on whether they are close friends or colleagues (Sirivianos, Kim & Yang, 2009). According to Goffman (1959), multi-identity is an essential element for expressing oneself and more identity can be shown when people switch to an online environment. Therefore, it can be seen that multi-identity is affected by four emotional factors. To analyze the results of this study, I put multi-identity as a dependent variable and the four emotional factors as independent variables, and examine the correlation through regression analysis. This raises new questions such as what is going on in the multi-identity of individuals using social media and how it will be developed in the future.

Table 4.5

Correlation Analysis among Emotional Factors regarding Multi-Identity

	Interpersonal closeness	Feeling relative deprivation	of other's responsiveness	Pressure on Social norms
Interpersonal closeness	1			
Feeling of relative deprivation	-0.215	1		
Pressure on other's responsiveness	-0.368	0.417	1	
Social norms	-0.339	0.449	0.669	1

4.6 Regression Analysis

Social media space is an experimental place for exploring new selves. Users easily express themselves and their desires that have been suppressed, as well as create new relationships that they could not form offline. Unlike reality where users' appearance or role is limited, the social media space allows for various forms of self-expression and changes in one's role in an online society. In this respect, social media is not a virtual space made up of the internet but a real space that reflects human needs such as identity. Virtual space is no longer another world compared to real space. Therefore, the research questions 2 and 3 are examined through regression analysis in this chapter. Regression

analysis, as described in the previous chapter, is the most widely used statistical technique to identify the relationship between one dependent variable and several independent variables and to identify causation. If causality exists, statistical significance is examined and the degree of the relationship is analyzed. In addition, no multicollinearity is essential in the regression model and none is found in this study. Firstly, to analyze research question 2, identity retention and transformation, identity formation, and identity reconstruction were selected as dependent variables and social media usage behaviours were selected as independent variables. Secondly, to analyze research question 3, multi-identity as a dependent variable and the interpersonal closeness, the feeling of relative deprivation, the pressure on other's responsiveness, and social norms were selected as independent variables.

4.6.1 Identity retention and identity transformation

The regression analysis was conducted in order to examine how the social media behaviour influences the Korean youth's identity retention and identity transformation (research question 2-1) as shown in Table 4.6 and 4.7.

First of all, concerning attitudes about maintaining identity, I examined the answers of the following questions: 'Have you ever used a fake age when interacting with others on social media?', 'Have you ever lied about your gender and/or assumed the role of someone with a different gender on social media?', and 'Are you consistent with the nicknames you use in social media?' Respondents were generally and consistently identified. Approximately 37.9% of respondents have changed their gender at least once; however, only 24% of respondents have lied about their age. In comparison, 75% of respondents maintain consistent IDs or screen names. This result is called 'chameleon-type identity' which is the subjective form of the situation they created (Lee, 2004). The chameleon-type identity can be characterized as flexible, multiple, and malleable. Therefore, the identity of an individual in the social media space is determined only by how the individual's appearance appears and how it is classified (Hwang, 1997).

The total account of the regression model on identity retention R^2 is 41.9%. The regression model is statistically significant ($F=44.674$). Variables that significantly affect identity retention are usage time ($\beta=0.116$), self-motivation ($\beta=0.475$), interactive motivation ($\beta=0.268$), informational motivation ($\beta=0.134$), and recreational motivation ($\beta=0.036$), among which the most influential variable was self-motivation. Previous studies

have shown that the higher the self-motivation is and the more positive responses acquired on social media, the easier it is to maintain a positive identity (Kim, 2008). It has been indicated that many methods of self-assertive self-expression are used (Schitz, 1998). In this study, I also found that if social media usage time was more than 30 minutes, it affects the youth's identity retention. This is similar to Lee's (2001) research result that the identity of virtual space influences the identity of real space in reverse to the developmental stage of experience in a virtual space. Therefore, I concluded that if the participants' self-motivation was high, they appeared to be highly conscious of maintaining identity.

Table 4.6
Results for Identity Retention

Independent variable	Coefficient of non-standard		β	t	p-value
	B	S.E			
Constant	1.495	0.274		1.883	0.065
Usage time	0.001	0.000	0.116	2.541	0.012
Usage period	0.001	0.000	0.224	2.523	0.478
Self motivation	0.413	0.051	0.475	8.275	0.000
Interactive motivation	3.320	0.068	0.268	4.757	0.000
Recreational motivation	0.031	0.051	0.036	0.629	0.051
Information oriented motivation	0.080	0.032	0.134	2.782	0.007
Portion in daily life	0.000	0.002	0.020	0.444	0.657
Multi-tasking	0.015	0.038	0.017	0.394	0.695
Number of friends	0.027	0.043	0.010	0.387	0.524
Satisfaction	0.035	0.041	0.011	0.369	0.501

As to the question of identity transformation, answers to the following questions were examined: 'Do you think you use different identities depending on the situation in a social media context?' and 'Do you want to represent yourself differently than from your offline self on social media?' There are number of respondents who recognize that social media

space can lead to a transformation of identity (31.9%) and have the desire for this transformation (25.9%). This result may indicate that the transformer-type identity can be expressed. As shown in Table 4.7, the total account of the regression model on identity transformation R^2 is 21%. The regression model is statistically significant ($F=16.532$). Variables that significantly affect identity transformation are self-motivation ($\beta=0.241$), interactive motivation ($\beta=0.192$), informational motivation ($\beta=0.118$), recreational motivation ($\beta=0.101$), and satisfaction ($\beta=0.291$), which is the most influential variable. This is similar to the research results from Park (2002) and the Korea Educational Development Institute (2017). This result discussed that the desire to change identity has a relatively high explanatory power and is statistically significant. When the identity is not satisfied in the real space, there is a possibility that an unstable identity may appear by transforming the individual's identity in the virtual space. Also, if there is a lack of insight about oneself and various aspects of life, it can only be used as a tool in the virtual space. Therefore, I concluded that the higher the satisfaction, the higher possibility of identity transformation.

Table 4.7
Results for Identity Transformation

Independent variable	Coefficient of non-standard		β	t	p-value
	B	S.E			
Constant	1.605	0.273		6.279	0.000
Usage time	-5.146	0.000	-0.010	-0.229	0.419
Usage period	0.000	0.001	0.007	0.180	0.466
Self-motivation	0.325	0.062	0.241	0.492	0.010
Interactive motivation	0.193	0.050	0.192	3.833	0.008
Recreational motivation	0.027	0.044	0.101	0.294	0.008
Informational motivation	0.118	0.052	0.118	2.372	0.020
Portion in daily life	0.000	0.002	-0.017	-0.367	0.707
Multi-tasking	-0.013	0.041	-0.031	-0.325	0.745
Number of friends	0.033	0.040	0.032	0.816	0.412
Satisfaction	0.038	0.051	0.291	7.218	0.000

The results of social media behaviour on identity retention and transformation in relation to research question 2-1 above were found to have a statistically significant effect. Lee (2001) found that in the social media space, individuals express their identity by creating various shapes and images of themselves through nicknames and avatars. However, creating one's image freely in cyberspace does not always bring positive results. When an individual attempts to easily change their identity in the real world, they may fall into self-disguise and self-deceit, thereby increasing the confusion of self-identity.

4.6.2 Identity formation with experiences, contexts, and expressions

The regression analysis was conducted in order to examine how the social media behaviour influences identity formation with experiences, contexts, and expressions (research question 2-2).

1) Identity formation with experiences

(1) Social media experience

The question, 'Do you think you were more affected by online experience than offline in the process of forming your identity?' was asked in order to analyze the social media spaces that influence identity formation; 65.3% responded positively and only 9% responded negatively. According to this result, it can be concluded that social media space greatly influences the formation of identity. This is consistent with the results of previous research (Boyd, 2009; Min, 2013) that show that social media performs socialization functions and that this process has a direct effect on the formation of individual identity. The total account of the regression model on social media experience R^2 is 54.1%. The regression model is statistically significant ($F=52.982$). Variables that significantly affect the social media experience are usage time ($\beta=0.156$), usage periods ($\beta=0.172$), self-motivation ($\beta=0.676$), interactive motivation ($\beta= 0.521$), number of friends ($\beta=0.438$), and satisfaction ($\beta=0.208$), among which self-motivation was the most influential variable. When using social media, youth have a characteristic of selectively exposing the information that is beneficial to them through experiences (Shin, 2009). This explains that the intended self-expression through these experiences can influence the formation of identity of the Korean youth. However, recreational motivation does not have an entirely negative effect on identity formation. This is in line with previous studies in which the recreational motivation focusing on the purpose of a particular service rather than the total amount of social

media usage affects addictive use (Na, 2014). It means that the recreational motivation has both negative and positive effects depending on the functions and purposes of the youth's use of social media. Therefore, I concluded that the higher self-motivation, the greater the impact on identity formation through the social media experience.

Table 4.8
Results for Social Media Experience

Independent variable	Coefficient of non-standard		β	t	p-value
	B	S.E			
Constant	2.431	0.201		6.900	0.000
Usage time	0.107	0.034	0.156	3.601	0.002
Usage period	0.193	0.037	0.172	3.427	0.000
Self-motivation	0.182	0.043	0.676	3.824	0.000
Interactive motivation	0.132	0.042	0.521	3.291	0.000
Recreational motivation	-0.084	0.040	-0.102	-2.101	0.306
Informational motivation	0.137	0.040	0.430	3.984	0.357
Portion in daily life	0.043	0.035	0.124	1.254	0.241
Multi-tasking	0.051	0.041	0.110	1.947	0.208
Number of friends	0.827	0.039	0.438	3.246	0.000
Satisfaction	0.101	0.036	0.208	2.999	0.000

(2) Collecting information and expression of opinion

Social media plays a major role in the social lives of adolescents including in their acquisition of knowledge or information and in how they express their opinions (Boyd, 2009; Min, 2013). To find out whether the acquisition of knowledge or information affects identity formation, I asked the following question: 'Where are you getting the information you need for everyday life?' and 85% of the respondents stated that they got their information from social media. This means that social media is at the core of acquiring knowledge or information. In addition, to find out how social media expresses one's thoughts and messages on identity

formation, questions such as ‘Do you only see and read other people’s postings on social media?’, ‘Do you usually leave comments on other people’s postings on social media?’, and ‘Do you occasionally post on social media?’ were asked. As shown in the results, 54% of the respondents do not express their intentions and 49% express their opinions in a passive way. The total account of the regression model on collecting information and expression of opinion R^2 is 21.6%. The regression model is statistically significant ($F=52.982$). Variables that affect collecting information and expression of opinion are usage time ($\beta=0.320$), informational motivation ($\beta=0.640$), self-motivation ($\beta=0.548$), interactive motivation ($\beta=0.520$), and number of friends ($\beta=3.398$), among which the most influential variable is informational motivation. Among motivational variables, a recreational motivation ($\beta=-0.201$) was negatively significant on the collection of knowledge or information and the expression of opinion. The results of regression analysis on knowledge acquisition and the form of expression were found to be higher than 21% and, therefore, statistically significant. These findings show that the argument of knowledge acquisition and expression can influence identity formation through socialization. Since social media spaces are private and public, people tend to expose themselves naturally in spaces, such as personal homepages and bulletin boards (Stern, 2008). In the social media space, self-exposure on social media is different from self-exposure from in an offline context among Korean youth; however, they can express interpersonal relationships and interactions (Park & Hwang, 2007). Such narratives are used in an attempt to answer questions, such as ‘Who am I?’, ‘What is my life?’, and ‘What is the meaning of my life?’. The form of expression on social media can change simultaneously with the comparison of thoughts with others in an attempt to make positive changes (Park, 2002; Choi & Park, 2011). Therefore, I concluded that the higher the informational motivation was, the more influential it was on the collection of knowledge or information and the expression of opinions.

Table 4.9

Results for Collecting Information and Expression of Opinion

Independent variable	Coefficient of non-standard		β	t	p-value
	B	S.E			
Constant	0.416	0.302		1.524	0.128
Usage time	0.139	0.049	0.320	2.885	0.005
Usage period	0.075	0.054	0.189	2.846	0.003

Self-motivation	0.123	0.062	0.548	3.129	0.000
Interactive motivation	0.201	0.061	0.520	3.089	0.000
Recreational motivation	-0.034	0.057	-0.201	-2.143	0.000
Informational motivation	0.149	0.058	0.640	4.821	0.000
Portion in daily life	0.047	0.050	0.198	1.923	0.000
Multi-tasking	0.049		0.169	1.824	0.002
Number of friends	0.621		3.398	3.268	0.000
Satisfaction	0.243		0.243	2.943	0.003

(3) Relationship development

I examined whether social relationships influence identity formation by establishing new connections through social media. To find this out I sought answers to questions, such as ‘Do you have any experiences of making friends through social media?’, ‘Are there any people you know from the social media that you would like to meet?’, and ‘How do you evaluate your relationship with people you have met on social media?’ Most respondents answered that they had such experiences (75%) and the closest of those they met would have been through social media (66%). In addition, 45% of the respondents answered affirmatively when asked whether or not they had formed a meaningful relationship with someone they met through social media. These results imply that social media plays a role in broadening and deepening the scope of interpersonal relationships.

The total account of the regression model on relationship development R^2 is 21.6%. The regression model is statistically significant ($F=25.531$). Variables which have an effect on relationship development are usage time ($\beta=0.204$), interactive motivation ($\beta=0.543$), self-motivation ($\beta=0.492$), informational motivation ($\beta=0.403$), number of friends ($\beta=0.393$), and satisfaction ($\beta=0.301$), among which the most influential variable is interactive motivation. However, the recreational motivation ($\beta=-0.254$) was negatively significant on the relationship development. Developing human relationships through social media may influence the formation of youth’s identity. This is closely related to the interpersonal factors

of social media (Cho, 2011; Kim, 2012), which is in line with the result of this study. Adolescents who use social media to maintain relationships with others had a positive effect on their actual relationships. The limitations that people feel lacking in online and offline relations can be said to be synergetic between virtual interpersonal relationship and social interpersonal relationship. This is the most desirable model in which social media has a positive effect on realistic interpersonal relationships. In conclusion, it was proved that youth's interest and use of social media was very high, which influenced the identity formation. Therefore, I concluded that the higher interactive motivation, the more social media plays a role in broadening and deepening interpersonal relationships and impacts on identity formation.

Table 4.10
Results for Relationship Development

Independent variable	Coefficient of non-standard		β	t	p-value
	B	S.E			
Constant	1.596	0.176		9.074	0.000
Usage time	0.242	0.042	0.204	4.124	0.000
Usage period	0.035	0.029	0.189	2.103	0.257
Self-motivation	0.182	0.045	0.492	4.012	0.001
Interactive motivation	0.132	0.046	0.543	4.293	0.000
Recreational motivation	-0.092	0.041	-0.254	-0.961	0.304
Informational motivation	0.136	0.040	0.403	3.011	0.000
Portion in daily life	0.051	0.035	0.124	2.543	0.003
Multi-tasking	0.049	0.041	0.110	1.901	0.022
Number of friends	0.062	0.038	0.393	3.248	0.000
Satisfaction	0.102	0.041	0.301	2.403	0.002

2) Identity formation with contexts

(1) Expansion of daily life scope

As a variable to look into the context of identity formation, the question of 'Do you think your life scope has extended through social media?' was used. The extension of life scope constitutes an important context for identity formation and that identity is formed in relation to an individual's role in various social relationships. In this study, 54% of respondents felt that their life scope was extended through the social media space, which can be interpreted as contributing to the formation of identity. As indicated in Table 4.11, the total account of the regression model on the expansion of daily life scope R^2 is 9%. The regression model is statistically significant ($F=6.525$). The variables that have a significant impact on the expansion of daily life scope are interactive motivation ($\beta=0.214$), informational motivation ($\beta=0.280$), and self-motivation ($\beta=0.201$), among which the most strong impact is an informational motivation. According to this analysis, regression is statistically significant; however, the explanation is insufficient. However, from this result it is clear that social media is gradually becoming a major area of youth in daily life. Traditionally, media has played a decisive role in driving the phenomena of space-time compression (Hong, 2016) and deviating from place attribution (Giddens & Sutton, 2010), which are considered important features of modern society. Through mass media distant events can be experienced directly and closer and more intimate relationships are formed with people who are far away than with neighbours. However, the rapid development of social media is pursuant to the restructuring of everyday life. With the spread of the virtual world, everyday life has expanded integrating with the virtual world. For example, the virtual world created by media can be a social space to communicate directly with others. As Levy (2002) argues, it means that everything that happens in a virtual space is connected and influenced by the real world. Therefore, I found that the higher informational motivation, the greater impact on expansion of daily life.

Table 4.11
Results for Expansion of Daily Life Scope

Independent variable	Coefficient of non-standard		β	t	p-value
	B	S.E			
Constant	3.124	0.254		13.310	0.000
Usage time	0.000	0.000	0.046	0.944	0.346
Usage period	0.000	0.001	0.012	0.286	0.775
Self-motivation	0.196	0.062	0.201	2.301	0.009

Interactive motivation	0.198	0.059	0.214	2.324	0.008
Recreational motivation	-0.024	0.051	0.092	1.429	0.006
Informational motivation	0.193	0.048	0.280	2.521	0.012
Portion in daily life	0.002	0.002	0.051	1.039	0.299
Multi-tasking	0.082	0.040	0.088	2.045	0.041
Number of friends	0.122	0.050	0.131	2.434	0.015
Satisfaction	0.134	0.050	0.143	2.680	0.008

(2) Various role experiences

Another question that can look into the context of identity formation is the question 'Do you think you can experience many more diverse roles on social media than you can offline?'. In the sense that identities are formed in relation to the roles that individuals play in various social relationships, the diversity of role experiences constitutes an important context for identity formation. In this study, 61.8% of the respondents said they could experience various roles through the social media space. These results can lead to the conclusion that various roles in social media contribute to identity formation. As indicated in Table 4.12, the total account of the regression model on expansion of daily life R^2 is 8.6%. The regression model is statistically significant ($F=6.300$). Variables that significantly affect various role experiences are informational motivation ($\beta=0.192$), interactive motivation ($\beta=0.168$), and self-motivation ($\beta=0.164$), among which the most influential variable is informational motivation. However, multi-tasking ($\beta=-0.016$) was negatively significant on the relationship development. It means that social media provides various tools that allow users to experience diverse roles. According to regression analysis, in a social media space one can experience more diverse roles than in an offline space. The regression equation is statistically significant, but the explanatory power is low. This is similar to the result of the analysis of the influence of social media space on the extension of the scope of life (Shim & Hwang, 2010). However, the higher the importance of online social relations, the more likely they could experience various roles through the social media space. The use of virtual spaces by youth is often very private and personal. In particular, there is a strong tendency to encounter very different social experiences by actively working on various platforms according to individual needs and

interests. In the existing media, a few media companies have unilaterally delivered content, such as news, information, and entertainment to passive and unspecified consumers. On social media, everyone communicates interactively with each other according to the nature of their relationships. Likewise, various kinds of experiences are possible on social media and through this process, identity can be continuously impacted. Therefore, with more informational motivation, it appeared that there is a higher possibility of various role experiences.

Table 4.12
Results for Various Role Experiences

Independent variable	Coefficient of non-standard		β	t	p-value
	B	S.E			
Constant	3.000	0.220		13.628	0.000
Usage time	0.000	0.000	0.102	2.038	0.038
Usage period	0.002	0.001	0.099	2.338	0.020
Self-motivation	0.182	0.043	0.164	2.001	0.002
Interactive motivation	0.180	0.041	0.168	2.043	0.004
Recreational motivation	-0.101	0.048	0.041	0.687	0.024
Informational motivation	0.189	0.055	0.192	2.301	0.023
Portion in daily life	0.001	0.002	0.028	0.578	0.568
Multi-tasking	-0.032	0.039	-0.016	-0.352	0.726
Number of friends	0.106	0.047	0.122	2.257	0.024
Satisfaction	0.091	0.047	0.104	1.940	0.053

3) Identity formation with expressions

(1) The way of speaking

As a variable to look at the expression of identity formation, the question 'Do you think using social media affects the way you speak?' was used. 58% of the respondents answered

positively. This shows that the influence of social media space on the way of speaking is greater than in offline space.

As indicated in Table 4.13, the total account of the regression model on the way of speaking R^2 is 27.7%. The regression model is statistically significant ($F=25.210$). The variables that have a significant impact on the way of speaking are interactive motivation ($\beta=0.234$), self-motivation ($\beta=0.211$), multi-tasking ($\beta=0.426$), number of friends ($\beta=0.402$), and satisfaction ($\beta=0.253$), among which the most influential variable is multi-tasking. The regression analysis to verify the influence of the way of speaking on social media in relation to identity formation was statistically significant and relatively high in explanatory power. The greater the awareness of the difference between social media space and offline space, and the higher the importance of social relations on social media, the more they influence their ways of speaking, which affects their identity formation. This shows that the tendency to exaggerate one's values for ideal self-expression in social media is shown through the way of speaking (Choi, 2012). It is also consistent with research findings that youth try to express the feeling or image they want through the way of speaking (Dominick, 1999). The results of previous studies indicate that the way of speaking plays a key role in the formation of identity (Stets & Cast, 2007; Stryker & Burke, 2000). The same results were obtained in this study.

Table 4.13
Results for the Way of Speaking

Independent variable	Coefficient of non-standard		β	t	p-value
	B	S.E			
Constant	1.302	0.206		6.322	0.000
Usage time	0.000	0.000	0.070	1.606	0.108
Usage period	0.000	0.000	-0.043	-1.301	0.256
Self-motivation	0.164	0.058	0.211	3.246	0.000
Interactive motivation	0.192	0.063	0.234	4.162	0.000
Recreational motivation	-0.024	0.042	0.018	-0.604	0.004
Informational motivation	0.002	0.003	0.069	1.321	0.000
Portion in daily life	-0.001	0.002	-0.026	-0.588	0.556

Multi-tasking	-0.045	0.036	-0.426	-1.275	0.142
Number of friends	0.458	0.047	0.402	10.424	0.000
Satisfaction	0.240	0.045	0.253	5.259	0.000

(2) The way of thinking

62% of the respondents answered the question 'Do you think using social media affects your way of thinking?'. This shows that the influence of the social media space on the way of thinking is very large. As indicated in Table 4.14, the total account of the regression model on the way of thinking R^2 is 39.1%. The regression model is statistically significant ($F=42.721$). The variables that have a significant impact on the way of thinking are interactive motivation ($\beta=0.212$), self-motivation ($\beta=0.201$), number of friends ($\beta=0.225$), and satisfaction ($\beta=0.208$), among which the most influential variable is number of friends. The regression analysis which verifies the influence of the way of thinking on social media in relation to identity formation is statistically significant and the explanatory power is relatively high. The greater the awareness of the difference between social media space and offline space, and the higher the importance of social relations on social media, the more they influence their own way of thinking, which affects their identity formation. Social media is evolving from the role of passive media. Social media connects offline relations online and digitally stores documents to active media that spreads the thoughts and feelings of users. This allows social media to spread information faster and more accurately through the relationship-based networks that users have (Kang, 2011). The most distinctive feature of social media participation is that individuals are usually indifferent to social issues or events and seem to be weakly bound, but are actively and enthusiastically involved when they find an issue that interests them. The use of social media has made it impossible to distinguish between the very ordinary life and the social and political life. Everyday life is shared with friends as well as with people whom they have never met. Sometimes social issues are widely discussed (Jo, 2012). Social media users are expressing their opinions more and more across online and offline platforms, coming up with new information and other opinions, and making individual and plural participation to make big and small changes in our society. Social media causes youth to communicate and discuss with each other through networks and chat in real time not only with digital data, but also the flow of human emotions, opinions, and ideas. In addition, the issues of the real world are open to the public without any restrictions, and cyber communities are created with individual interests and understandings. Therefore, I

concluded that youth can easily share their thoughts and messages and form public opinion on social media.

Table 4.14

Results for the Way of Thinking

Independent variable	Coefficient of non-		β	t	p-value
	B	S.E			
Constant	1.370	0.167		7.308	0.000
Usage time	6.727	0.000	0.051	0.368	0.731
Usage period	0.000	0.001	0.027	0.774	0.439
Self-motivation	0.210	0.038	0.212	5.336	0.000
Interactive motivation	0.198	0.029	0.201	5.049	0.000
Recreational motivation	-0.026	0.018	0.009	-2.041	0.329
Informational motivation	0.164	0.012	0.101	3.248	0.000
Portion in daily life	0.000	0.002	0.006	0.112	0.911
Multi-tasking	0.005	0.031	0.005	0.181	0.857
Number of friends	0.191	0.039	0.225	5.098	0.000
Satisfaction	0.219	0.037	0.258	5.827	0.000

(3) Attitude toward others

A question that can be examined on identity formation in relation to expressions, 43% of the respondents answered the question 'Do you think using social media affects your attitude toward others?'. This shows the influence of social media space on the attitude towards others. As indicated in Table 4.15, the total account of the regression model on attitude toward others R^2 is 38.6%. The regression model is statistically significant ($F=41.623$). Variables that significantly affect attitude towards others are interactive motivation ($\beta=0.201$), self-motivation ($\beta=0.208$), number of friends ($\beta=0.219$), and satisfaction ($\beta=0.209$), among which the most influential variable is number of friends. However, usage period ($\beta=-0.044$), recreational motivation ($\beta=-0.033$), and multi-tasking ($\beta=-0.003$) were negatively

significant on relationship development. The regression analysis for verifying the influence of interpersonal attitudes on social media in relation to identity formation was statistically significant and relatively high in explanatory power. The greater the awareness of the difference between social media space and offline space, and the higher the importance of social relations on social media, the more it influences the attitude of one's personal relationships. It can also be seen that it affects the formation of one's identity. Attitudes were thought to consist of an individual's beliefs about a particular behaviour and an evaluation of this belief (Cha, 2012). Han, Choi, Park, and Lee (2013) applied the planned behaviour theory to verify attitudes toward social media usage and it has a positive effect on identity formation. The same results were obtained in this study.

Table 4.15
Results for Attitude toward Others

Independent variable	Coefficient of non-standard		β	t	p-value
	B	S.E			
Constant	1.361	0.173		7.646	0.000
Usage time	0.000	0.001	0.044	1.980	0.277
Usage period	0.000	0.001	-0.044	-1.271	0.205
Self-motivation	0.189	0.035	0.208	4.482	0.000
Interactive motivation	0.182	0.034	0.201	4.926	0.000
Recreational motivation	-0.002	0.029	-0.033	-0.080	0.936
Informational motivation	0.154	0.023	0.162	2.889	0.000
Portion in daily life	0.029	0.029	0.035	0.966	0.336
Multi-tasking	-0.002	0.029	-0.003	-0.081	0.936
Number of friends	0.183	0.037	0.219	4.995	0.000
Satisfaction	0.173	0.037	0.209	4.745	0.000

To summarize the results for research question 2-2, identity on social media is objectified through the reaction, reputation, and expectation of others in the process of expressing subjectivity as virtual identity through social media. Just as the transformer in the science

fiction film was a fusion of two identities, cars and robots, social media identity is a new phenomenon where the identity of the offline and the identity of the online simultaneously exist, not as separate ones. The social media space is the medium that has the greater importance in the formation of identity among the Korean youth based on the results of experiences, contexts, and expressions. As the share of life in the social media space increases, the pattern of life in which online and offline life converge and social media simultaneously naturally influences the formation of new identities. This is actually shown through the research of this study conducted on social media users. It has been found that socialization in almost all areas, such as acquisition of knowledge or information, expression, and construction of human relationships is being carried out through social media. In addition, this study confirms that the signs of influence on youth's identity formation are detected through the convergence of online and offline life in various aspects, such as activity area, social relationship, the way of speaking, and the way of thinking.

4.6.3 Identity Reconstruction

Traditionally, it has been affirmed that an individual's identity is stable and fixed (Christensen & Cheney, 1994). Gergen (1991) mentioned that it is difficult to develop a stable identity in today's society. In this chapter, we found that this discussion shows that the identity is not a stable and predictable entity; however, a fluid entity that is constantly reconstituted according to one's will. In addition, changes in digital technology show the possibility that humans can reconstruct their identity (Lee, 2004). In research question 2-3 of this study, the regression analysis was conducted in order to examine how the social media behaviour influences identity reconstruction. Throughout the interaction of social media usage, identity formation was modified with maturity and reflection. Given the fact that youth are creating a more mature identity, I believed that the process of self-reflection is very important for youth who reflect on themselves in forming their identity.

1) Identity reconstruction through identity maturity

Through using social media for the reconstruction of identity, 42.5% of the respondents answered the question 'Do you think you have matured through experiences gained from social media?'. As indicated in Table 4.16, the total account of the regression model on identity reconstruction through identity maturity R^2 is 15.3%. The regression model is statistically significant ($F=12.795$). The variables which affect Identity reconstruction through identity maturity are interactive motivation ($\beta=0.244$), self-motivation ($\beta=0.312$), and

satisfaction ($\beta=0.207$), among which the most influential variable is self-motivation. Erikson (1963) defined humans as beings that develop and mature throughout their lives. Jang (2018) discussed that the concept of maturity includes a willingness to live together by accepting one's shortcomings and by empathizing and understanding other's faults. Choi (2012) found that social media enables active interpersonal interaction. The results of previous studies show that the youth have an inherent nature to solve anxiety through solidarity with others. Therefore, getting out of your own boundary and connecting to the wider world can be part of your maturity. It is inferred that Korean youth can influence the reconstruction of an individual's identity through self-sympathy, acceptance, and compassion based on the characteristics of social media.

Table 4.16

Results for Identity Maturity

Independent variable	Coefficient of non-standard		β	t	p-value
	B	S.E			
Constant	2.525	0.208		12.373	0.000
Usage time	0.000	0.000	0.078	1.647	0.100
Usage period	0.002	0.001	0.090	2.219	0.027
Self-motivation	0.192	0.049	0.312	5.214	0.000
Interactive motivation	0.187	0.046	0.244	4.762	0.000
Recreational motivation	-0.023	0.035	-0.026	-0.638	0.524
Informational motivation	1.156	0.030	0.161	2.464	0.010
Portion in daily life	0.002	0.002	0.049	1.038	0.300
Multi-tasking	0.011	0.036	0.014	0.313	0.754
Number of friends	0.123	0.045	0.144	2.756	0.006
Satisfaction	0.176	0.045	0.207	3.991	0.000

2) Identity reconstruction through identity reflection

Another question regarding identity reconstruction through the use of social media is 'Do you think you can look back on yourself through experience gained from the social media?' and 45.3% of respondents answered in the affirmative. As indicated in Table 4.17, the total account of the regression model on identity reconstruction through identity reflection R^2 is 15.5%. The regression model is statistically significant ($F=12.540$). Variables that significantly affect identity reconstruction through identity reflection are interactive motivation ($\beta=0.280$), self-motivation ($\beta=0.304$), and satisfaction ($\beta=0.204$), among which the most influential variable is self-motivation. This result shows that youth who use social media reflect on their behaviour and reconstruct their identity. In reality, they experience positive things, such as increased self-esteem, pleasure, and fulfillment, as well as negative things, such as shame, humiliation, and frustration (Miller & C'deBaca, 1994). For example, through impression management on social media, it allows individuals to show their favorable image in the online space (Fullwood, Nicholls & Makichi, 2014; Gill, Nowson & Oberlander, 2009). When people learn that they are less capable than others, they can feel ashamed and humiliated. Therefore, shame can lead to behaviours, such as evasion, denial, and self-harm; moreover, humiliation can lead to aggressive behaviours, such as anger and retaliation (Gilbert & Woodyatt, 2017). However, this experience of self-deprivation plays an important role in shaping youth's identity. It means that one must understand, forgive, and accept oneself before one can understand, sympathize, and accept others. However, the reality we accept is limited to what we consider to be good. We put a lot of effort into hiding and eliminating our weaknesses and complexes because it is unacceptable as part of the real 'self'. Therefore, it can be inferred that social media users may engage in self-reflection, which affects identity formation through the process of identity reconstruction.

Table 4.17
Results for Identity Reflection

Independent variable	Coefficient of non-standard		β	t	p-value
	B	S.E			
Constant	2.688	0.207		13.620	0.000
Usage time	-5.529	0.000	-0.013	-0.240	0.805
Usage period	0.001	0.001	0.064	1.572	0.117
Self-motivation	0.196	0.051	0.304	5.398	0.000

Interactive motivation	0.189	0.048	0.280	4.214	0.000
Recreational motivation	0.121	0.047	0.109	2.011	0.009
Informational motivation	0.181	0.041	0.294	2.987	0.002
Portion in daily life	0.003	0.002	0.073	1.521	0.131
Multi-tasking	0.032	0.036	0.038	0.887	0.308
Number of friends	0.132	0.045	0.157	3.001	0.003
Satisfaction	0.174	0.045	0.204	3.924	0.000

The results for research question 2-3 suggest that the diversity of individual social spaces increases the possibility of identity reconstruction. While the possibility of restructuring an individual's identity is provided, the possibility of an unstable identity is also very large (Lash & Friedman, 1992). In a reality of an excess of available information, individuals take only information relative to them by excluding or reinterpreting information that is counter to what they want to believe. Looking at this negatively, this choice may be perceived as a prejudice or rejection that does not value one's own opinions and ideas. On the other hand, trying to avoid disharmony forms part of a protective cocoon that maintains an individual's existential stability (Giddens, 1991). In an electronically mediated space as with social media, an individual's identity is something that participants actively and cooperatively create through the process of new role formation, self-opening, and self-expression. In modern society, identity has become more fluid, multifaceted, self-reflective, and is now free to change and innovate. However, identity is also relatively real and stationary. Therefore, identity is still formed from a defined framework of roles and norms. The limits of new and possible identities continue to expand, but they are still relatively defined, fixed, and restricted (Lash & Friedman, 1992). The ability to keep up with and adapt to such changes is important in a rapidly developing society. Fluidity, rather than stability, is the value of identity.

4.6.4 The impacts of emotional factors on multi-identity

As social media use becomes more popular, people create profiles and share a variety of information. Anonymity has a characteristic that allows one to express one's identity

anyway one wants to. As discussed by Sempsey (1997), reinvention of self explains that social media users are likely to show multi-identity different from reality. Previous studies have shown that identity formed in adolescence has a great correlation to adult identity (Meeus, 1996). Therefore, research question 3 used regression analysis to examine the emotional factors, such as interpersonal closeness, the feeling of relative deprivation, the pressure on other's responsiveness, and social norms that affect multi-identity. The results are summarized in Table 4.18.

As indicated in Table 4.18, the total account of the regression model on the impacts of emotional factors on the multi-identity R^2 is 17.5%. The regression model is statistically significant ($F=35.479$). Variables that significantly affect multi-identity are as follows. Firstly, in the case of research question 3-1, the closer the feeling of 'interpersonal closeness', the higher the degree of the tendency for multi-identity ($\beta =-.144$, $p=.000$). I identified that the closer the sense of distance is to others on social media, the stronger the multi-identity becomes. If adolescents judge that the people around them know them well, they may be more likely to use their own identity on social media. This may be linked to privacy issues, as described in the literature study, which can be interpreted as them not wanting to reveal aspects of themselves online.

Secondly, in case of research question 3-2, there was a positive correlation between 'the feeling of relative deprivation' and the 'multi-identity' ($\beta=.110$, $p=.000$). When young people feel relative deprivation compared to other people on social media, this can be shown in their offline and in their other online identities. The greater the feeling of relative deprivation, the higher the degree of multi-identity. This shows that if young people are not satisfied with themselves in comparison to other people on social media, they can form a different identity from their offline identity in the online environment. According to literature reviews, the feeling of relative deprivation is a factor that can have actual negative emotions. Therefore, when relative deprivation affects multi-identity, it is considered necessary to study whether such multi-identity is formed from a negative social influence.

Thirdly, in the case of research question 3-3, there was a positive correlation between 'pressure on other's responsiveness' and 'multi-identity' ($\beta=.166$, $p=.000$). It was also identified that the greater the pressure on the reaction of others on social media, the more multi-identity appeared. Social media is an environment in which other people's reactions can seem to have a larger impact than they actually are through technology, such as the

recommendation and comments systems than they actually do. This suggests that the evaluation of others in the virtual world can have a great influence on identity formation.

Finally, in the case of independent study 3-4, 'the influence of social norms' and 'multi-identity' have a positive correlation ($\beta=.135, p=.000$). In addition, the higher influence on social norms that youth feel on social media, the more they think that they can show a different identity online. It was verified that the greater the influence of social norms, the more multi-identity appeared. Social media is an environment that can show the influence of social norms because it is a virtual society composed of people's networks. In particular, adolescents are influenced by social norms in wider relationships and they can form their desired identity from their imagination, which is impossible to do offline.

The results of this study are meaningful because it raises the issue of online identity, especially multi-identity, which has not been covered in previous studies. However, it is important to recognize that the basics of online activities begin with the user's identity and that the behaviour of online users can vary depending on how this identity is formed. Improper identity establishment can be a negative factor in creating a healthy online environment. This study suggests a direction of further related research by identifying specific factors that can induce young people's multi-identity on social media. In practical terms, the results of this study provide companies with a foundation for creating an environment. This can control the virtual identity differently from the actual identity in order to secure real world data without the distortion of social media users. In the past, information seekers explained that the higher the credibility of a given information source, the more useful it is and the greater its depth (Sussman & Siegal, 2003). However, it is difficult to accept or share knowledge efficiently when the information provider's identity is uncertain (Poston & Speier, 2005). It means that the information delivered from users with multi-identity can have negative consequences in terms of information authenticity. Accordingly, this study has original concepts and can contribute to suggestions regarding the direction of creating a controllable environment for multi-identity by highlighting the factors that induce multi-identity.

Table 4.18

Results for Multi-Identity

Independent variable	Coefficient of non-standard		β	t	p-value
	B	S.E			

Constant	2.124	0.209		14.214	0.000
Interpersonal closeness	-0.121	0.032	-0.144	-3.754	0.000
Feeling of relative deprivation	0.098	0.036	0.110	2.728	0.000
Pressure on other's responsiveness	0.118	0.035	0.166	3.374	0.000
Social norms	0.096	0.035	0.135	2.729	0.000

4.7 Chapter Conclusion and Discussion

This chapter examined research questions 1, 2, and 3 using quantitative methods. In this chapter, a questionnaire survey was conducted using a structured questionnaire consisting of fifty five questions.

Firstly, concerning research question 1 ‘What is the social media behaviour of the Korean youth?’, the findings showed that the engagement with various forms of social media was a routine activity. It has shown beneficial aspects for the Korean youth by enhancing communication, social connection, and skills. Thus, a large part of the Korean youth’s identity formation occurred while on social media. Because of their limited capacity for self-regulation and susceptibility to peer pressure, the Korean youth take risks as they explore and experiment with social media. These risks include cyber-bullying, privacy problems, depression, addiction, self-esteem, sleep quality, and so forth. The Korean youth who were subjects in this study spent lots of time using social media use.

In this study, the social media behaviour had a strong correlation with usage status, usage motivation, and usage patterns. It indicated that social media played an essential role in the everyday life of the Korean youth in relation to their identity formation. The social media usage patterns of the Korean youth transformed from entertainment or information seeking to other forms. In other words, based on the U&G theory and related previous studies in Chapter 2, social media is not only improving the satisfaction of users themselves, but also causes them to seek communication through interaction with others.

It can be interpreted that they are trying to communicate based on the realization of collective intelligence through interactions.

As shown in the statistics of this study, social media is becoming an indispensable tool and has an important place in the life of today's Korean youth. The results of this study are in line with that of related studies by Jeong (2014).

Social media is also distinguished by the fact that it can be used anytime, anywhere due to high speed internet and rapid spread of smart devices. Sung (2015) discussed social media a converged and mixed media that combine the functions of internet, mobile, and computing technology. Therefore, social media can be conveniently used anywhere at any time to suit the needs of individual users without restriction.

Social media, which has changed the daily lives of today's youth, has played a role in gaining new information or knowledge, expressing their identity. In addition, it is an important means of expanding interpersonal relationships, an environment for new experiences, such as spending leisure time, enjoying entertainment, and satisfying desire. Today's youth are called 'Digital Natives'. It is a word that refers to a generation born and raised in the digital media environment and freely using digital language and equipment in daily life (Bae, Kim & Sung, 2013). Using social media is a part of life, not just a tool. It is an essential part of understanding digital natives as it affects human development (Ko, 2016; Kang, 2013). Young people acquire and learn new information and knowledge through social media and enjoy games. In various ways, social media also helps to form and maintain relationships with various people including peers and is used as a space for exploring, attempting, expressing, and recognizing oneself (Baym, 2015; Kang, 2013; Seo, 2012; Jang, 2016; Park, 2011). The role of social media will expand further and it is clear that future generations will also live in the sphere of influence of social media as digital natives. Therefore, it is necessary to pay attention to the functional aspects of social media and the social media behaviour of the youth. However, it is a fact that it is highly addictive because they can access information anytime, anywhere and it cannot be overlooked (Lee, 2013). As the use of social media is growing rapidly among young people, they are at high risk of being indiscriminately exposed to numerous unfiltered pieces of information. It can be seen that excessive use of social media by young people is gradually becoming a social problem. As a result of the rapid expansion of social media use by young people, the side effects caused by this

are attracting much attention from academia (Na, 2016; Yoon, 2013; Lee, 2015; Lee, 2009). Previous studies have examined the factors of social media addiction (Lee, 2015; Lee, 2009). The main focus of these previous studies was the overuse of or addiction to social media (Na, 2016; Park, 2015; Lee, 2014). However, there are some opinions that there is still insufficient evidence or research to support the addictive phenomenon of smart media (Kim, 2013). The internet and mobile phones, which are the main vehicles for social media, can be also 'addictive'. There is a study that asserts that the habitual usage behaviour of smartphones exists; however, it is still difficult to refer to this as problematic behaviour (Oulavirta, 2012). This suggests that not only the dysfunctional aspects of social media require research, but also research is necessary on the aspects of social media. There is still insufficient research on the positive aspects of social media. As mentioned above, social media is an important living environment that can no longer be separated from the daily lives of young people. Along with research on social media issues, there should be solid grounds for safer and more effective use. Therefore, further study is necessary of the positive aspects of social media usage. In addition, the function and characteristics of the media vary depending on how the individual uses social media (Livingstone, 2002; Choi, 2015). There is a need to look closely at the behaviour of social media that affects human development (Kim & Han, 2015). Therefore, the statistical analysis of social media behaviour raised in research question 1 of this study is meaningful.

Secondly, regarding research question 2 'How does social media behaviour influence the Korean youth's identity formation?', the impact of social media on youth's identity formation was influenced by the social media usage status, usage pattern, self-motivation, and informational motivation affected by identity retention. The results of this study indicated that the influence of social media behaviour, such as social media usage status, usage motivation, and usage pattern among the Korean youth, was significant on the young people's identity formation. As the Korean youth become active on social media, they tend to express themselves freely online and offline. They recognize social media as an interactive environment between virtual and reality space and identity is being expressed through these two spaces. In the online space, the attitude of being very concerned with others and the tendency to express identity in relation to positive aspects were found. Rather than revealing their identity completely, they try to transform it into a single positive aspect. Therefore, these results are in the same context as the previous studies (Ganda, 2014; Yoon, 2007; Jang et al., 2012).

On the other hand, today's youth are expected to have a professional appearance and meet their professional potential to make their own ways in a rapidly changing era. Determining 'who I am' and 'how I should live' and achieving self-identity are more important than ever to adolescents (Yang, 2005). Identity development among youth is influenced by a wide range of sociocultural contexts, such as cognitive development, parenting attitudes, home environment, friendship, and media (David & Katherine, 2014; Song, 2009; Yang, 2005; Han, 2007). One of the variables affecting identity formation is the media which is an important means of creating identity by using it as a tool for forming and strengthening bonds with peers (Cho, 2002). The process of expressing oneself and interacting with others in the online space can be seen as a system in which social media influences development as an environment (Oh, 2016). It can be regarded as a developmentally important context for adolescents who are digital natives and who use social media on a daily basis.

Identity is the ability to find the answers to the questions 'Who am I?' and 'What should I do with my life?' (Moon, 2009). Allport, an American personality psychologist, called adolescence a new explorer of self and Erikson said adolescence is a decisive time for identity building and a crisis of identity. During adolescence, youth begin to view the world from a new perspective that was not a problem before, come into focus during their search for themselves, and try to establish an identity through this. The formation and establishment of youth's identity are an important issue because of the rapid physical and cognitive changes in adolescence. They are the boundaries between childhood and adulthood and they experience conflicts between various social needs. In addition, an objective evaluation of oneself is possible and a lot of confusion and wandering can cause problems (Lee, 2004). Kim (1990) revealed through research that most of the youth who come to the counseling centre have problems establishing values and their identity. Prior studies on social media and youth's identity formation include internet game addiction and research on the relationship between cyberspace and identity (Kim, 2011; Lee, 2007; Ha, 2007). There is a lack of research on the relationship between social media usage and identity formation. Consequently, the results of this study on how the usage of social media by today's adolescents in a digital environment affects the identity formation are meaningful.

Thirdly, in terms of the research question three 'how do the emotional factors in social media influence multi-identity of the Korean youth?', based on those social identity

theories such as social influence theory and social presence theory. Therefore, this study focused on the impacts of emotional factors on multi-identity of the Korean youth.

As a result, the relationship between the collective groups is higher than that of individuals. Therefore, it makes them more sensitive to the evaluation of group members (Triandis, 1995). For example, it was confirmed that the correlation between 'the pressure on other's responsiveness' and 'the influence of social norms' was the highest. In this sense, this is in contrast to networked individualism (Wellman, 2002), which suggests that socialization becomes more personalized as the society digitizes.

According to the assumption of social identity theory, I chose to examine the impact of factors, such as interpersonal closeness, the feeling of relative deprivation, pressure on other's responsiveness, and the social norms on multi-identity. The interpersonal closeness showed that youths are likely to form an identity on social media that differs from reality if they are surrounded by people who know them well are well aware of themselves. This was linked to privacy issues and can be interpreted as 'we do not want to show much of our own reality on social media'. In terms of the feeling of relative deprivation, if it affects multi-identity, it can negatively affect the identity formation. Korean youth perceive themselves as a member of a group rather than as individuals because others observe and evaluate one's social media activities, perceiving the nature of the relationship, as well as through collective actions. Self-expression on social media is play-acting for interactive communication. Therefore, in order to avoid feelings of relative deprivation, Korean youths try to show their identities online differently from their offline identity. It can be interpreted that the social change among Korean youths, who are trying not to express the real self online, has a negative influence on identity formation and multi-identity.

The high pressure on other's responsiveness influenced multi-identity because the online social media space is a place where young people can be much more sensitive to the reactions of others than they would be offline through functions of the technology, such as recommendation and comments systems. It can be observed that the reputation of others in the cyber world can now affect identity formation and multi-identity in the real world. In terms of social norms, social norms have an influence on the multi-identity. Social media is a virtual society composed of people's networks, so it is an environment that can fully demonstrate the influence of social norms, as is also the case in actual society. In particular, youth are influenced by social norms in wider interpersonal relationships beyond the peer society in the

real world. Although this is impossible in reality, on social media it is possible to freely form multi-identity.

To sum up, Korean youths recognize social media as an interactive environment between virtual space and real space. They are caught up with such questions as 'Who am I and is my identity is my true self?' or 'Is it constructed or manipulated?'. It creates multi-identities that lack intentionality and are unreliable. These results are in the same context as previous studies (Sempsey, 1997; Sirivianos et al., 2009; Krombholz, Merkl & Weippl, 2012).

To understand the social media behaviour of the Korean youth in this chapter, this study examines the issues related to the three research questions using statistical analysis through surveys. The analytical methods used in this study were sufficient to obtain the findings and suggestions. Furthermore, this chapter argues that it was not easy to construct a stable and reliable verified scale for empirical research as there are not many discussions or theoretical achievements related to identity formation and multi-identity on social media. Therefore, qualitative research methodology was conducted through focus group interviews (FGI). The greatest advantage of FGI is that it provides additional and in-depth information about new social media phenomena that do not have enough measures. In Chapter 5, I will examine research questions 1, 2, and 3 by using qualitative analysis through focus group interviews.

CHAPTER FIVE

QUALITATIVE ANALYSIS:

FINDINGS AND DISCUSSION

5.1 Introduction

This chapter reports the findings of qualitative analysis through Focus group interview (FGI) on three research questions. Before conducting the FGI, I also carried out preliminary interviews with 10 Korean youth who have used social media. The importance and advantage of qualitative research has been emphasized (Nyumba et al., 2018; Thrul et al., 2017) to provide a detailed and rich understanding of this new phenomena (Acocella, 2012; Ha, 2009).

Firstly, they gave a short introduction of themselves and then moved on to the main topic as summarized in Table 5.1. The main questions are, firstly, questions about social media behaviour related to research question 1 of this study. To further understand the role of social media behaviour, I examined the Korean youth's experiences in relation to usage status, motivation, and pattern. Secondly, research question 2 in this study was about the influence of social media behaviours on identity formation. It was about perception of online and offline identity, experience of identity formation and retention of identity, transformation and reconstruction. Lastly, the question related to research question 3 of this study was about what factors affecting multi-identity, such as multiple IDs or manipulated or false identity in using social media. As mentioned earlier, I, as the interviewer, intervened only on occasion in order to elicit more detailed answers from the groups. The interview length for all groups were the same, but the level of answers differed slightly depending on which subjects the individuals in the group were more interested in. Since the purpose of the FGI is not to produce generalized results, but to examine what needs to be considered and confirmed about identity, inconsistent answers on the topic are not a problem.

In the conduction of the FGI, recordings were taken to ensure accuracy of the interview content and to ease the transmission of information. The consent of the participants was

obtained (Kwon, Baik, Kim, Jang & Kim, 2013). To improve accuracy and reliability of the analysis of the FGI results, a member check procedure was performed. Lincoln and Guba (1985) pointed out that this process is the most important part of building credibility.

Table 5.1

Interview Questions for Focus Group

Main Factor Questions	Sub Factor Details
RQ1	
Social media usage status	-Social media usage time
	-Social media usage period
Social media usage motivation	-Self motivation
	-Interactive motivation
	-Recreational motivation
	-Informational motivation
Social media usage pattern	-Portion in daily life
	-Multi-tasking
	-Number of friends
	-Satisfaction
RQ2	
Identity retention and transformation	-Identity retention
	-Identity transformation
Identity formation	-Identity experience
	-Identity context
	-Identity expression
Identity reconstruction	-Identity maturity
	-Identity reflection

RQ3

Multi-identity

-Interpersonal closeness

-Feeling of relative deprivation

-Pressure on other's responsiveness

-Social norms

5.2 Social Media Behaviour among the Korean Youth

Young people in Korea are increasing their dependence on social media for studying, playing, and having a communication. In addition, the online socialization process is also different from how it is offline, which is carried out under a certain temporal, spatial and normative frame. Therefore, research question 1 of this study examines the characteristics of social media behaviours of the Korean youth. A research method which is FGI was applied to analyze various internal aspects of the users. Through this, I would like to understand the meaning of social media behaviour of the Korean youth.

1) What is the social media usage status among the Korean youth?

To understand the status of the Korean youth's social media behaviour, I divided social media usage status into two sub-factors: usage time and usage period. Firstly, the following interviews show that the participants have used social media for more than two years (51 out of 60) regardless of the age, gender or social class of the participants. They mainly focused on emotional behaviour in relation to their social community dependent on the period of use. However, 3 out of the 60 responded that they had been using it for less than a year, and the remaining respondents answered that they did not use social media.

The period of use order, starting from the greater period, is high school, middle school, and elementary school and there is no meaningful difference between boys and girls. The higher the age group, the longer the social media usage period is, which is attributed to the characteristics of being more familiar with smart devices, more sensitive to friendship or the reaction of friends, and a greater focus on social relationships.

"I started social media with Cyworld since 4th grade in elementary school. Now I am a high school student. I have been using so far because all of my friends use. Actually, there is no one who is not using social media around me. As I use it for a long time, I express my feelings with close friends and always feel the same with them." (17, Boy)

"I used to use Cyworld since my 1st grade in middle school and Facebook since last year. I think using Facebook makes me feel closer to my friends. For example, I can sympathize with postings from one of my friends. I feel better when I read and press 'like' with the postings." (16, Girl)

"In my case, I used Cyworld since in middle school and Facebook since last Winter. I am actively participated in Church. Twitter is used by middle school students rather than elementary school students. High school students have been using Cyworld and Facebook longer than middle school students." (15, Boy)

"I don't feel the need to use social media. I think it's annoying to get started and it's inconvenient to check in and check out to see the news from others. Some of my friends have persuaded me to use social media. Because she said that If we meet on social media, we will have more emotional exchanges through it. But, I still do not want to use any social media." (11, Girl)

"I started using Cyworld since I was in elementary school. I am using Facebook to upload my selfie, Twitter to write some reviews about films that I watched recently, Instagram for uploading nice pictures that I went and YouTube to watch some videos that I want to learn." (14, Boy)

As in the interview cases shown above, social media users basically used social media for more than two years and it was found that peer groups were affected. Most of the Korean youth perceived social media as an important means of daily life regardless of duration. Elementary school students generally started with Cyworld from the 4th grade and began to use various other social media services, such as Facebook, Twitter, Instagram, and YouTube from middle school. In the case of most respondents, it was found that the period of social media usage was affected by their surroundings. Many of them answered 'everybody's using', which showed that they were cognitively oriented in their peer culture (Lee et al., 2017). However, most of participants in a group have

persuaded those who did not want to join. As in Lim's (2013) study, peers influence each other through the media. Therefore, peer culture has an important influence on the self-identity of youth and on socialization and identity establishment through friendship.

Secondly, the following focus group interviews are examples of how smartphones are the most important means of using social media. They were using their smartphones to access and use social media regardless of time and space. In this way, 57 out of the 60 participants were using social media through smartphones. For the Korean youth, smartphones are not just a matter of choice, but a necessity. However, the remaining participants use social media on computers, not smartphones.

"The smartphone is much more accessible. Smartphones can be the best tool for social media use because of their mobility and immediacy. After buying a smartphone, the connection time with computer was greatly reduced. I would say...8: 2 based on 10? Smartphones made me to use social media longer than before. It is such a natural thing to me." (18, Boy)

"I'm much more comfortable with my smartphone because I am usually at school or after school classes. So, I can easily connect anytime, anywhere. For computer, I have to turn on, wait, open the website and log in. But, for smartphones, the app is already there so, I can automatically log in with just a light touch. In this sense, I can carry around and use social media freely." (15, Girl)

"I don't use a smartphone but I do use social media. Computers are convenient to access Facebook at home. I have a lot of after school classes and too much homework to do. So, I usually study or work using computers. While using a computer and accessing social media at the same time, it seems to be a habit for me. Smartphones are so small that it seems inconvenient to see photos and read text." (12, Girl)

"My father just bought me a new smartphone. As the whole family changed their cell phones, I changed it as well. Everyone changes when new smartphone models come out. So, I need to change it. Otherwise, I think I'm behind from them. I want to get to know all of my friends better and always have sympathetic stories with them. All these things are usually done through messenger via social media. Therefore, a newest smartphone is a must item." (16, Girl)

“Being a student, I often feel the power of social media. With a smartphone, I can get the information I want without any environmental restrictions. Using social media with smartphone is very easy and I can meet a variety of people through it. But the best thing is to have fun. I think it's great to communicate as well.” (19, Girl)

As with the interviews above, for social media usage the Korean youth replied that their frequency of connection via smartphone is higher than via computer. They enjoy social media anywhere and at any time on their smartphones. Moreover, the spread of smartphones has rapidly increased young people's usage of social media (Pew Research, 2018). What used to require a number of steps now can be achieved using a single device; with current media technology you can now take photos and videos to create realistic messages in a few touches using your smartphone. Such ease of use has made it possible for smartphone users to easily engage with social media. Also, the spread of smart devices has reduced the proportion of text in social media and the use of image-oriented information is rapidly increasing (Biolcati & Passini, 2018; Sorokowski et al., 2015; Smith, 2013). Due to the expansion of exchange between individuals unlimited by time or space, the excess to an online environment is accelerating social division. As a result, it is possible to confirm the enormous influence of social media from the use of mobile devices among the Korean youth.

Thirdly, the focus group interviews below show examples of how the Korean youth use social media, how many times a week they connect to it, and how long they use it each time. 33 out of the 60 participants access social media every day and use it continuously throughout the day. 36 out of the 60 participants frequently access social media whenever they need. In addition, most interviewees have found that social media use interferes with their sleep and concentration in class at school.

“After school, I come home late at 10pm. So, the main time zone for using social media is at night after taking shower which makes me sleep late and can't get up early. But, I need my own time for relaxing for sure. If I have some homeworks, I usually log in to Facebook afterwards. I have never thought about not using social media. I can't live without it.” (18, Girl)

“When I feel bored by the bus or on the tube, I usually get access to Facebook. I just check, write and upload comfortably. Actually, if I have a few seconds, I can upload something. I think I upload at least one posting a day. Sometimes I upload more. It depends on what I want to do. Hahaha. I would say..I use it almost 16 hours.” (15, Boy)

“I use Cyworld 24 hours a day from morning until the night. Sometimes I do it for a few minutes, sometimes for hours. Even when I go to school, I keep using it. I sneak in class. I also upload my photos one by one. I like taking pictures. It could be my selfie, pictures of background or food. I just upload it if it looks pretty. I frequently post my writings as well, but I upload a lot when some things happened.” (15, Girl)

“I use smartphones whenever I want. I seem to check Facebook usually within 10 minutes. I think it has a no limit because there's always a cell phone beside me. I think it is kind of a habit. I use it when I rest or eat, and the social media world seems to be endlessly wide. Especially when I use YouTube, I keep watching it.” (17, Boy)

“It varies from time to time. When I use social media longer, I stay overnight. But, when I use social media shortly, I only exchange messages with my friends. It's similar to Facebook, Cyworld, Instagram and Twitter.” (14, Girl)

As in the case of the interviews above, the Korean youth access social media every day. It shows that social media is already a part of their lives. More than half the users connect to social media from time to time and a third of the users connect for two to four hours a day. These results suggest that the Korean youth spend a lot of time on social media. Also, it was found that social media is used in various ways, such as ‘no restrictions’, ‘hours’, or ‘short use’. The social media usage time of the youth is mainly concentrated in the evening and night and some of the participants use social media all day. As social media use time increases, these results show that it has an effect on their sleep. Primack (2017) argues that behaviour, such as posting pictures or chatting on social media, can awaken people's cognitive abilities and psychological stability. In addition, it is consistent with a study (Kim, Ahn & Seo, 2017) that shows that the shorter the social media usage time, the higher the academic self-efficacy and achievement. Therefore, it can be assumed from the results of this study that social media has made

it quick and easy for the Korean youth to exchange information; however, the excessive use of social media has a negative effect on the ability to learn and sleep.

The previous research question 1-1 is about what status is represented by the time and period of social media use. The commonality between quantitative and qualitative research studies is that usage time and period are very important variables in the social media behaviour of the Korean youth because it has already become part of their daily lives. However, through the qualitative research, it was found that the longer the period of social media use, the higher the community awareness and the mutual influence among peers. In addition, it was found that the longer the time spent using social media, the greater the impact on learning and sleep. On the other hand, Lee (2008) argued that the group who used the Internet did not have low academic achievement, but that academic achievement was determined by what they did on the Internet. However, the results of previous research (Andreassen & Pallesen, 2014; Griffiths, 2005) show that the longer the time and duration of social media use, the poorer the quality of sleep and the more difficult it is to wake up in the morning. In addition, I can see that the Korean youth use smartphones for social media access (Kim, 2008).

2) What is the usage motivation on social media among the Korean youth?

The second (RQ 1-2) analysis and interpretation of the motivation for using social media in the focus group interviews applied in this study showed that social media users engaged with social media via participation, openness, conversation, community, and connectedness. It contributes to the real-time communication and sharing of information, ease of relationship expansion, and active social communication. To understand the more diverse and in-depth social media usage motivations of the Korean youth, I divided social media usage motivation into four sub-factors: self-motivation, interactive motivation, recreational motivation, and informational motivation. Firstly, the following focus group interviews are representative examples of the Korean youth enjoying self-expression in the form of a diary (42 out of 70) through social media. Interviewees are burdened with exposing personal information/matters on social media because of their privacy or anonymity. However, they emphasized that they would continue to express themselves on social media and stated that it is enjoyable to keep and share a daily diary and to express emotions like a portfolio.

“For me, social media is like a portfolio. I don't have to explain what I like, what emotions I have. It is something like the picture I drew. The main contents I upload is what I felt. It may not have any sympathies with others, but I upload it with the idea to express and see my feelings. I hate some of those frisky postings.” (13, Girl)

“Facebook is my own diary that I want to show. So, I upload when I want to show this or to remember. Twitter is often used as another diary to complain about my things. I just write whatever I want. And Instagram seems to have a lot of bluff. I often want to show off some wonderful photos. I think I can communicate with pictures on Instagram.” (17, Girl)

“It's a little bit too much to express my feelings because other people see my posting. I am worried about the privacy that the social media has. Sometimes people who don't know me see all my photos or writings and ask me to be friends. They didn't do anything bad to me, but it's quite unpleasant. I think I'm being followed by them. It's also called Facebook stalking. It's about sharing my personal life with Facebook.” (14, Boy)

“I don't really want to reveal what I do every day. I think it's just inclination. People who want to show something a lot, they upload more postings. But, if I don't use social media, I feel like I am alone and some of my friends are bullying me in some way. In this reason, I prefer to use YouTube these days. I love it because there are a lot of stories with videos.” (11, Boy)

“I'm actually interested in social issues. But I never upload it to social media. I really hate that kind of behaviour. I think mentioning or talking about politics on Facebook or Twitter is not a wise idea. I want others to share their daily lives just like me. Social media would just be a light space.” (19, Boy)

As in the interview cases above, social media was used as a diary for recording and remembering daily life. They expressed themselves and shared their diary with the people they have a connection with both online and offline. Social media is a place where individuals show themselves directly through their photographs. However, it can be a space for expressing identity indirectly by revealing various experiences or tastes and showing intimate friendships (Sedikides & Brewer, 2001). Users record short stories on

social media about what activities they like and describe who they are. This accumulates and becomes representative data of the users. For this reason, it is sometimes used as a tool for effectively explaining oneself in social relationships outside of an online reality. Therefore, the Korean adolescents who participated in this study differed in their expressive behaviours and contents because the degree of self-expression is due to the difference in willingness to open up to others on social media. It can be seen that depending on how they reveal themselves to others, they can use social media as a diary, album, portfolio, and so on.

In addition, 33 out of the 60 Korean youth felt that impression management and self-expression were somewhat free on social media. The following interviews are representative cases in which impression management is somewhat free on social media.

“I comment favorably because I can improve my image through my thoughts and opinions. If I leave a good comment on someone's post, people call me angel of comments. To be honest, it feels good to hear such compliments. Well, I pretend to be a cute person when I write a comment...” (12, Boy)

“When I give a comment to my online friend, I try to use kind and calm tone of writing. But, I think it's similar to real me. It may make some differences, but I think it looks almost the same on social media. Anyway, that's me. I think a person who is actually introverted will be introverted on social media, and an outgoing person will be outgoing on social media.” (16, Girl)

“Actually, I am not that active person at school. But, I think I should look good on Facebook. So, I try to be more active on social media. For example, I don't think it's so funny, but I press 'like', I write comments in a good way and I try to participate in a lot of social events. I want to socialize even in social media.” (14, Girl)

“I think it's a little different. I have to study hard offline at school because I'm a student now. But online, I have to communicate with others. I also have to talk and interact more actively. Actually, I'm really timid and can't get along very well. But I want to look like a cool person on Facebook. Then my popularity online will grow more and more?” (13, Boy)

As the above interviews suggest, when the Korean youth deal with self-expression on social media, they consider what the other people think and feel free to manage their impression as they desired. In addition, an attitude for self-presentation of Korean adolescents is one of the idealized notion (Chua & Chang, 2016), as can be seen from the interviews. This self-presentation is influenced by the individual's ability to communicate. In terms of managing the impressions shown to others, users shape information about themselves as favorably as possible and deliver it to others (Leary & Kowalski, 1990; Schlenker, 1980). Users prefer to show themselves in a socially desirable direction, as they desire to look competent, attractive, and honest in general (ibid.). Individuals who value social interaction attempt to improve their efforts and actions of self-expression (ibid.). According to Goffman (1959), social media is near the front of self-expression to convey a good impression to others. Therefore, it can be presumed that the Korean youth use social media to express themselves in the direction they want and to manage their impression freely.

Secondly, it is the results of the analysis and interpretation of the relative motivation. As shown in the following interviews, 45 out of the 60 Korean youth were using social media as a means of communicating and forming relationships. Users, who are students, consider social media as an essential part of school life, maintaining relationships with friends and sharing interests (connecting with friends, performing tasks, learning after school, etc.). Social media focuses on reflecting or reorganizing social networks. In addition, based on the relationship formed, the network management activities were enabled.

"It's so fun to meet and talk with my friends on Facebook. It is fast and convenient means of communication because I can talk right away than text them using cell phone. Actually, it is much easier to talk with Facebook Messenger than other messengers. This made my friendships much more stronger than before. I always feel to be with my friends." (16, Boy)

"I'm so tired when I go to school. But if I don't access to social media, it seems like I'm the only one who separated from friends. I think all of my friends are very big part in my life. It's too big to keep up with other friends in order to stay connected. I think using social media tend to maintain good connections with friends because I can talk through

with the comments, and it's much easier than talking to them face to face. So, I try to use social media as much as I can.” (18, Girl)

“I check all the announcements or meeting schedules from the club on social media. I think it's very comfortable to know even if I don't ask. Sometimes, I use Facebook to organize offline meetings as well. Nowadays, there is also the function for voting, which has the advantage of collecting opinions by majority vote. How good that is!” (13, Girl)

“I have a lot of disconnected friends, but now I keep in touch with a lot of them via social media like Facebook, Instagram and Cyworld. As I grow up, my friends changed a lot because I moved in quite several times. I think social media is a great way to do that.” (15, Girl)

According to the above interviews, participants in this study gave further meaning to a space of communication, in the form of 'relationships maintained', 'being linked to lasting relationships', 'to feel a sense of belonging', 'expansion of participation groups', 'space for emotional exchange', 'formation of new community' and 'convenience of decision making'. Portability, which makes it easy to connect and exchange content anytime, anywhere, is a great advantage of using social media based communication. Participants were not limited by time and place in the social media space through the use of smartphones; hence, relationship maintenance and meetings were active. It can be seen that the youth were using social media with the motivation to create, maintain, reinforce, and expand social networks for the purpose of forming and maintaining relationships through interactions with people.

Emotional exchanges also led to a positive space for meeting and communication, which has a sense of intimacy and the feeling of belonging to a group. This research supports the existing research findings in that the motivation for using the functional aspects of social media is strong in terms of maintaining relationships, meeting new friends, and seeking new relationships (Joinson, 2008; Lampe, Ellison, & Steinfield, 2006).

In addition, the following interview examples shows that social media refers to friends or social relationships with other people. This tends to be recognized as a social

networking service that builds a network of contacts with friends, seniors, and colleagues. Social media has the advantage of revealing its social network to its members in private groups and allowing them to join together avoiding having to deal with strangers. 42 out of the 60 participants use social media to interact with new people. If they have a common interest with a new person who they do not completely know, they will interact with them, often accepting this interaction because of the situation. It is almost impossible to establish a pure network.

"If I have heard the name, I add him as a friend. But if I do not know someone at all, I do not accept as a friend. I just refuse or leave it. It's nice to know and talk with people on Facebook. But I don't want to talk to someone I don't know online for the first time. I try to interact with social media only with people I know in reality. I feel like it's the way of expanding my networks." (14, Boy)

"One of my favourite things I do is to find someone with same interests on social media. I share my hobbies and information with them. I think it's fun to talk to someone who has a good influence on me. However, I think it reduces the time I spend with my family." (16, Girl)

"I don't let strangers to see the private stories of mine especially on Facebook. It's a little scary to reveal myself to someone else I don't know. It's strange to make connections with them through internet. I don't want to get acquainted with people on social media." (11, Girl)

"I know a friend who lives in Australia and I have seen a friend of him on Cyworld. The pictures and stories were very impressive. At that moment, I felt like I wanted to be a friend so, I applied for it. She finally accepted and now, we are good friends each other. I learn a lot of things from her postings." (17, Girl)

As shown in the focus group interviews above, the Korean youth spend more time searching for or adding to the people they already know offline rather than looking for strangers with similar interests or hobbies. This causes a change in the social relationship of the individual (Ellison, Steinfield & Lampe, 2007; Choi, 2012; Lee, 2015). Social media facilitates contact between users and creates strong social relationships based on efficiency, immediacy, and mobility. Due to the proliferation of social media,

social networking is naturally increasing. Through this, it can be seen that social interaction is expanding in both quantity and quality.

On the other hand, Korean youth use social media because they can communicate with each other in real time and have immediate feedback. By using social media, youth can maintain existing relationships with little effort and time investment, which makes it easier to find potential friends with similar interests (Ellison et al., 2007; Freberg et al., 2010). However, previous studies pointed out the superficiality of human relationships through social media. They argued that the use of social media would replace authentic relationships with family and neighbors and would only encourage social isolation and distrust of others (Tuckle, 2011; Gentzler et al., 2011). Therefore, while enjoying the convenience of communicating with people outside their immediate circle, the communication with close family, friends and acquaintances tend to be reduced. As people become accustomed to online relationships, there are a growing number of people who do not feel the difference between the real and the virtual (Kwon et al., 2013).

Thirdly, the following interview is a representative example of recreational motivation that pursues pleasure values, such as fun, enjoyment, and diversion. 42 out of the 60 Korean youth were interested in relieving stress, 39 out of 60 of them used social media to kill time or to improve their mood, and 31 out of 60 tended to focus on games. Interviewees perceived social media as a recreational motivation in order to relieve stress from school and daily lives and a way to pass time, pursuing new trends and entertainment.

“I keep playing in the car when I go to school. I also play games during class breaks. It's great to spend time and relax, but I always think about games in my head. In particular, there are so many mini games in Cyworld. If I do my homework well, I think of it as a reward for me.” (13, Boy)

“I use Twitter frequently to have fun and to find my hobby. Especially my favourite singer is using Twitter. It's so good to see her news all the time. Also, it is easy to meet and share interests with other people. I sometimes find some pictures through other social media as well. Isn't it cool?” (15, Boy)

"I use Facebook, Cyworld and YouTube to learn something new trends like beauty tips, new cooking recipes, K-pop dance and etc. Because of all these social media, I get to know the latest trends in makeup and hairstyles, I treat my family with the dishes I've made and I learn some of my favourite K-pop dances. It is so fun and helpful to do!" (17, Girl)

"When I go to school, I have too much stress on exams and friendships. So, I habitually find fun and spend time through social media. Even during the period for exam preparations, if I log in to social media and look at other postings with pictures and writings, I forget about exams for a while. Of course, I have to study hard..." (18, Girl)

As shown in the interviews above, recreational motivation is also a major motivation for social media use. Recreational motivation for social media can be interesting and can have a positive impact on the intention to continue using social media. On the other hand, social media has a habitual and addictive motivation to stay on the site for a long time, such as games and videos, as well as passive motivation, such as relaxing through the consumption of media. Recognition may be different in recreational motivation depending on the purpose of use and the amount of use. In particular, the enjoyable experiences of the participants in this study showed positive energy and happiness. It can be seen that entertainment is immersed to provide simple pleasure and to ease boredom. Therefore, the percentage of enjoyment and entertainment found in this study was similar to the existing research (Lee et al., 2014; Choi, 2013).

Fourthly, the following interviews are representative examples of informational motivation which is the desire of the Korean youth to acquire information, share, and solve problems. The longer the time and duration of social media use, the motivation for obtaining information becomes stronger, which results in easy access to information for daily activities, such as information about interests, events, and news.

"I am very interested in advertising and social media is very good because I can search and know lots of information about it. Especially on YouTube, I am happy because I can search for a lot of knowledge about advertising and there are so many things that I can apply to real life. YouTube is Eureka!" (19, Girl)

"I like to read books and I get a lot of information from Facebook pages where I can see newly published books. In case of Instagram, there is also a page that shows sentences from best sellers every single day, which is very helpful to me. Without social media, it would not be easy and comfortable to sit in the room and get all the information about it." (19, Boy)

"There is a lot of things to learn. I'm planning to study politics, so I'm very interested in political issues. At the beginning, I searched a lot of books and articles, but it didn't help at all. Then I came across to Twitter. Nowadays, I use Twitter to read all the information there. I see a lot of political stories that other people upload." (16, Boy)

"For me, obtaining new information is the biggest reason to use the social media. I think social media is so useful in my daily life. Apparently social media is informative. This is the age of information, and I want to gain a lot by sharing various information with various people. These days, I realize that knowing is the power." (12, Girl)

As shown in the interview cases above, research participants recognized social media as a space 'to get knowledge and information', 'to share the knowledge of other's', 'to use the information in specific fields and/or areas of interest', 'to work or to study', and 'to collect information necessary for daily life'. Therefore, the research participants feel that social media is a place for providing and exchanging information as previous studies have shown (Valenzuela, Park & Kee, 2009). In particular, they were satisfied with the positive aspects of social media, such as sharing information about school or academy, reading helpful articles, and applying them to daily life. The process of uploading and sharing information takes place in real time; therefore, adolescents are more satisfied with it. As such, the nature of social media centered on real-time communication is intimately coupled with the attributes of smartphones.

The common ground between quantitative research and qualitative research in this study on research question 1-2 'What is the motivation for social media use?' is that they both show that social media is an easy way to get in touch with friends, as well as being convenient. It is also possible to learn the opinions of celebrities search and gather information, play games with friends, have fun or be entertained, and have the opportunity for self-expression and image management. In this study, information

collection and exploration were the highest (47 out of 60) and communication and relationship retention were high (45 out of 60). This shows that the youth are looking for the information they need in a self-focused way while their relationships are focused towards others. However, the Korean youth did not use social media for personal matters or system problems. In the case of personal matters, the participants felt that there was no guarantee of privacy or anonymity and that privacy and anonymity take too much time to maintain. The problem with the system is that 'Facebook and Twitter do not seem to be different and Twitter has a 140-character limit'. It means that young people think that the personal issues are more important than the system problems on social media. In addition, most of the interviewees were 'actively involved' with social media, while 6 out of the 60 were 'not actively involved'. This is because the motivation for usage differs according to the type of social media and the degree of participation varies according to the motivation. For example, some are active on Facebook but passive on Twitter. Participation was determined by personal preference and motivation for use. In addition, the Korean youth answered that the use of social media decreases as they proceed through school. The reasons for this include conditional reasons, such as 'because of the university entrance exam' or 'being busy', as well as other limiting reasons, such as 'simply having nothing to talk about'. As has been shown, the Korean youth use social media to express their feelings and emotions, to reveal their identity, to interact with others, to get information, and to have fun. Therefore, as in the case of Collins, Rahilly, Third, and Richardson (2011), the relationship between youth's life and social media is inseparable.

3) What is the social media usage pattern among the Korean youth?

The research question on social media usage patterns presented in the focus group interviews applied in this study (RQ 1-3), is noteworthy in that it can illuminate the usage patterns of social media users at a glance. As mentioned earlier, the social media usage patterns of the users have been diverse due to the everyday use of smartphones and social media. To understand the more diverse and in-depth social media usage pattern of the Korean youth, I divided the usage pattern into four sub-factors as follows: portion in daily life, number of friends, multi-tasking, and satisfaction.

Firstly, the following focus group interviews are representative examples of the high proportion of social media in the Korean adolescents' daily lives. 33 out of the 60

participants stated that they uploaded postings and pictures every day and 27 out of 60 wrote comments or pressed the 'like' button on Facebook or retweet on Twitter to respond to other's postings. Only 12 out of 60 said that they would just read postings on social media.

"I use social media as often as possible. I think I have to. I don't upload photos every day, but I post my writings almost every day. I upload photos only when I have been to a good place, ate something delicious, or so. Nowadays, I'm actively communicating with my friends, so I'm trying to upload as many pictures as I can. Isn't it normal things to do?" (12, Girl)

"I usually check my Instagram and Cyworld every single morning. There are so many news feeds I haven't seen all night, so I read them all and spend my morning. It means that I start my day with social media. If I forget to do this, I feel so bad for a whole day. It is one of my habits." (14, Girl)

"I see a lot of other postings with a Tumblr and Facebook to collect some information. If I see a good posting, I always press 'like' and write some comments right away. I am glad if the person who gave me a good information becomes popular." (16, Girl)

"I don't want to share my daily life. I think I don't use social media regularly. I'm not an active person for leaving comments, so it's easier for me to see and read through other postings than write something on Facebook. I don't think so much about social media" (15, Boy)

"I really often check social media. If I convert it to time..I don't know. It depends on the situation. Each time I connect, I may access from a minute to 10 minutes. And I log in in every time when I get a notification." (17, Girl)

As shown in the focus group interviews above, the Korean youth check their social media when they open their eyes in the morning throughout the day until they fall asleep (Kim, 2018). It is obvious that they are highly dependent on social media. They use social media to connect and communicate with friends or a large number of unspecified people in real time and build and maintain networks by sharing their thoughts on the same topics of interests, regardless of age, occupation, or status. Social media has a lot of influence in our

daily lives and in society. The rapid daily use of social media is changing not only the way people think, but also their social, political, cultural, and customary patterns. The Korean youth constantly edit themselves to show only good things to others. The Korean youth are also pessimistic about their own situation when they compare their lives to the apparent luxurious life styles of other people on social media. As they continue to compare themselves with others, they compulsively compete with others by trying to outdo others with the content they post. In addition, they check social media on their smartphones all the time. Therefore, the Korean youth spend time unproductively by checking and using social media many times a day.

Secondly, the following focus group interview shows that 39 out of the 60 Korean youth who generally use social media have more than 200 friends. Among them, 40 to 50 youths are in constant communication on social media. The interviewees perceived their connection with hundreds of friends through social media as a natural phenomenon. However, as social media made social networking easier and faster, they had difficulty managing friends.

“I have 300 to 400 Facebook friends. There are 40 to 50 people I communicate frequently. In Cyworld, there are 24 ‘Ilchon’ and 5 people whom I communicate frequently. Actually, there are some people I don't know .. it's strange. But, it's great for communicating with people and friends I like.” (13, Boy)

“Facebook has around 350 people. There are about 70 people whom I communicate. I don't know the reason why I have that much Facebook friends. Sometimes I wonder whether all of my 350 friends are following my news or not. But anyway, I am very proud of myself.” (17, Girl)

“There are about 770 friends on Instagram. I know that because Instagram is counting on me. I don't want to imagine my Instagram without any followers. I don't know exactly about Cyworld. I didn't check out. But, the number of friends on social media seems to be directly related to my popularity.” (15, Girl)

“By using social media, I became more intimate with my existing friends. But besides close friends, new virtual friends have suddenly increased. It makes me difficult to manage all the friends. How should I do with this? Too many friends on social media

seem to be a problem for me in these days.” (18, Boy)

As in the interview cases above, there were opinions that the Korean youth agreed that social relations were expanded with questions about the types and characteristics of relationships made through social media. More young people are using social media to make their real relationships more active. In line with the result of Kim and Chung’s (2018) study, in relation to Facebook, it is mainly used to maintain and strengthen existing relationships rather than forming new friendship with users they do not know offline. Adolescents consider themselves popular if they have approximately 300 social media friends (Tong, Heide, Langwell & Walther, 2008). Their social relationships are basically different from those of other age groups. It is the fact that social relationships among peers are not confined to school or academy. Thus, social networks can be broadened through social media which is regarded as the interaction among peers (Wang & Wellman, 2010). It can be seen that too many connections can adversely affect social relations or reputation.

In recent years, however, Korean adolescents have been tired of the expansion of quantitative relationships (Lee, 2019; Sherwin, 2008). Young Koreans can be ‘network rich’; however, unlike in an online space, they are nervous when faced with groups because of their shabby figure (Kim, 2018). In Korea, there is a social phenomenon in which Koreans live their lives alone, such as travelling alone (Hon-hang), eating alone (Hon-bab), and attending class alone (Hon-gang). This is related to the psychology of youth who feel lonely in the real world but have brilliant relationship on social media (Seo, 2019).

Thirdly, the following interviews are representative examples of multi-tasking. 48 out of the 60 Korean youth use social media to perform various functions or tasks at the same time. For instance, as the Korean youth do their school assignments, they upload pictures on Facebook and press the ‘like’ button. They can also talk with friends, browse online stores, and listen to the concerns of friends.

“I talk with my friends as I do my assignments and read other’s postings. I do many things at the same time. Actually it was difficult at first, but I got used to it. Because of this, nowadays I can listen to my favourite songs while studying. Haha!” (18, Girl)

“I think I’m using almost all the functions on Cyworld. But, I commonly use a function to post writings or pictures. I need more practice for using other functions as well. To be honest, I want to start a new social media like Instagram or Facebook but when I think about learning new functions, my head is so complicated. I would like a social media that can be used more conveniently.” (14, Girl)

“I do my homework while I use Instagram, Facebook and Twitter. Nowadays, I also enjoy YouTube. For me, it is not that difficult to do everything at the same time. Of course, the concentration on studying is slightly lower than before using social media. But, it is my way to use social media.” (11, Boy)

“When I meet my friends, we eat some nice food or desserts and have time for chatting. And nowadays, I do an internet shopping at the same time. Because I can ask to my friends right away with what I want to buy. I have a sweater that I bought a few days ago, and I like it because my friend picked it for me.” (16, Girl)

As with the interviews above, multi-tasking, performing daily tasks while checking email, Facebook, Twitter, and so forth, is a new culture that the Korean youth are familiar with. The adolescents who multi-task naturally as part of their lives were found to feel more productive and less stressed, when doing many things at the same time. However, it has been reported that multitasking while using social media can reduce productivity. For example, according to an experiment that separates students who use Facebook and MSN Messenger while studying and those who are only focused on their studies, the act of multitasking does not increase productivity (Wood, Hogle & McClellan, 2009). Therefore, negative effects, such as disturbing learning, information overload (Rheingold, 2012; Siegler, DeLoache & Eisenberg, 2010), false information distribution (Mendoza, Poblete & Castillo, 2010), and the filter bubble (Pariser, 2017), requires continued research.

Lastly, the next focus group interview suggested that satisfaction levels of the youth on social media usage were high. The formation of relationships through social media has been a function of expanding the network. 54 out of the 60 users felt that the communication and cooperative relations arising through this process have established mutual trust and increased the users’ satisfaction. However, at the same time, 20 out of

the 60 participants felt loneliness and depression.

“I will continue to use Cyworld because there is so much memories in it. Few years ago, I have participated in social events via Cyworld. It was a volunteer service that provided meals to those who could not eat. And I met so many people through the event. I still keep in touch with them and we are still gathering well. I think it helped me to build a good identity when I was quite young.” (18, Girl)

“I usually find and get some information from social media. For example, if I have some worries to think about, I search for the way to solve the problem on social media. There is so many videos or writings that I can deal with. In particular, I think it's great to be able to access many lectures through YouTube.” (13, Boy)

“I feel so happy that all of my friends are active on Cyworld. We have our own club to share information, opinions and thoughts. If there was no social media, we won't have an opportunity to meet because we are all busy. We have to go to the afterschool classes and have to do our homeworks.” (16, Girl)

“I would not continue to use social media. Well..I'm thinking about leaving Facebook because I feel pressured and depressed in some way when I see other friend's postings. I know they upload their pictures or writings without any thinking, but sometimes it comes back to me hurting. It would've been bad if I didn't use social media.” (15, Girl)

As in the above interviews, the more social media is used (e.g., the higher the connection rate), the higher the life satisfaction of the Korean youth. However, the important factor that plays a role in enhancing the satisfaction of life is the social support that users perceive on social media. They can get information or help from a friend or acquaintance to deal with a problem through social media. Moreover, when they feel that they are trusted by others, their happiness increases (Baker & Moore, 2008; Kim & Lee, 2011; Elliot & Quattlebaum, 1979; Flaherty, Pearce & Rubin, 1998). These effects, of course, vary depending on how they use social media, but they also contribute to improving emotional relationships between people with whom they are connected (Burke & Kraut, 2014). However, the social support felt by others also affects the loneliness of the individual. The higher the level of social support on social media, the lower the level

of loneliness (Lou, Yan, Nickerson & McMorris, 2012; Skues, Williams & Wise, 2012). This means that Korean youth may feel happier or less lonely depending on how they are recognized by others in the process of posting on social media and viewing other people's posts and pictures.

The common ground between quantitative research and qualitative research studies in this study on research question 1-3 'What is the social media usage pattern?' is that they both show that social media is the most important part of the adolescents' daily lives. It also plays a role in maintaining and expanding human relationships, uses a variety of multitasking functions, and satisfies the results of using social media. In addition, the commonly used function of social media among 54 out of the 60 participants is the reading of 'other's articles or directly their viewing photographs'. Basically, youth are good at using social media functions. Practical usage features include reading and posting (sharing information), tags, retweets, and communications. Therefore, social media has become an essential tool for satisfying the social needs of users and is one of the fastest growing communities (Kaur, 2016).

The evidence highlights that social media behaviours of the Korean youth in research question 1 were common in that they frequently use social media, many of whom had used social media for more than 2 years, and their usage motivations were broad and diverse. The behaviour of social media among the Korean youth through qualitative focus group interviews is as follows. Firstly, social media satisfies the various needs of users who want to express and communicate themselves regardless of time and space. Due to the proliferation of smart devices, accessibility to social media is increasing. As a result, the Korean youth actively expressed their daily lives and personal experiences on social media. Secondly, the exchange of messages occurs in real time and the users unconsciously reveal their true identity on social media. Thirdly, social media is the most important means of communication, a space for information exchange, and an indispensable tool for forming and maintaining social relationships in virtual spaces while meeting friends and sharing interests. Lastly, friendships that were previously face-to-face have expanded into the social media space and the act of expressing one's identity freely spreads rapidly through social media behaviour.

5.3 The Effects of Social Media Behaviour on the Korean Youth's Identity Formation

This section will demonstrate and clarify the relationships between social media behaviour and youth's identity. Korean youth are enthusiastic users of social media. They often change their profile pictures or upload pictures of places they have visited on social media. They work hard to make friends, communicate with different people, and build relationships. In addition, adolescents' interests in exploring identities representing their values of existence are increasing (Erikson, 1968; Kroger, 1996; Mueller & Dweck, 1998) and the proliferation of social media has a profound effect on the formation of identity both offline and online (Dibbell, 1998). Therefore, research question 2 examined the influence of social media behaviour on the identity formation of the Korean adolescents who are social media users.

1) How social media behaviour affects the Korean youth's identity retention and identity transformation?

The following is the result of analysis and interpretation of the research question (RQ 2-1) on whether social media behaviour affects identity retention and transformation in the focus group interview applied in this study. The Korean youth who are social media users enjoyed expressing their identity by controlling their direction and level of consciousness. It is influenced by the amount of social media used (time and duration) and for what purpose (motivations and patterns). To understand the identity formation of the social media behaviour of the Korean youth, I divided identity formation for RQ 2-1 into two sub-factors: identity retention and transformation.

Firstly, the following focus group interviews are representative examples of the Korean youth among whom 36 out of the 60 tended to maintain their identity. The users' social media usage time and period had a significant impact on their identity. In addition, the stronger the motivation to use social media, the more positive the effect is on the maintaining of identity.

"These days, I have a lot of concerns about constructing my identity and I spend a lot of time using social media. There are many different stories in social media, which seem to have a positive effect on me. I want to keep myself in this way because I like it." (15, Boy)

"I think there's no difference between my online and offline looks. But, since social media is based on the word limits, I seem to be a bit more serious than usual. As a result, my personal inclination is to naturally expose through all my posting, and my relationship with

all of my friends is much smoother than before. Therefore, I want to keep my appearance like this.” (18, Boy)

“I want to be the main character in social media, especially in Instagram and Cyworld. When I go to school, the main theme of conversation is about contents I have seen on social media. So, I try to show a lot of my real self like uploading daily part of my life which is much more popular with my friends. I wish I can always do this!” (13, Girl)

“I don't think there is a difference between online and offline. In fact, I try to reflect my offline identity which was built online. I actually have a lot of desires to keep myself in good shape with images on social media. But I don't know how I really look on social media by others.” (17, Girl)

The focus group interviews above showed that the Korean youth were more interested in maintaining their identity, although it influenced their identity depending on the degree of social media use. On social media, the user's identity is very similar to an offline identity. Regardless of subject or area, public and private life can be fully expressed. This is the reason why personal inclinations are exposed through the posting of content (Baumhart, 2015). On social media, the primary purpose is to maintain and expand individual social relations and the center of all interactions is organized around individuals, not groups (Ellison & Boyd, 2013). Therefore, the Korean youth have a high propensity to maintain their identity because the basis of social relations is not based on new ones but on existing ones. Secondly, the following focus group interviews are representative examples of the effects of social media usage behaviours on identity transformation. 33 out of the 60 interviewees had different identities according to the situation and 27 out of them wanted to make their identity different from the actual ones.

“It would be nice if there are various identities in my life. If I construct this identity in my adolescence, will I be able to have a variety of me over time? Then, I can change my identity as what I want. I think this is because of social media. Depending on how I react and behave in social media, my identities can be changed.” (17, Girl)

“The identity in reality and in virtuality is different. Depending on the situation, the identity may change dramatically while I use social media. I think it's because I want to show

others only good looks. For example, I have a friend who usually talks less at school. I thought the friend is going to be less talkative on Facebook as well. However, she was more active rather than me on Facebook. It's true that the identity in reality and on social media are different.” (15, Girl)

“In fact, I am active and outgoing on social media. I press lots of ‘likes’ and write comments a lot, and I actively communicate with other people. But when I come back to reality and take off the mask of Facebook, I am very ashamed. I really want to be the same person with active and outgoing personalities.” (13, Girl)

“To be honest, I can talk more comfortably with my friends on social media compared to face to face. Also, I think I show a lot of good looks and being friendly with other people I'm not familiar with. How good it is that I can express different identities according to different situations?” (11, Boy)

As shown in the focus group interviews above, the Korean youth are engaged with social media interaction and communication with others. They are not building their identity through social media, but social media is defining their identity. On social media, youth routinely transform their identity through profile, photographs, or images. Therefore, it can be seen that this research is the same result as the study by Habermas (1984) in that the Korean youth can not only transform their identity to conform to an expected response from an imagined audience, but also to display it anonymously to the public.

As discussed in research question 2-1, the influence of social media behaviour on identity retention and transformation is common to both the quantitative and qualitative research. The results showed that the Korean youth had the desire for identity transformation and it affected the identity formation and restructuring on social media.

However, as shown in the above interviews in relation to research question 2-1, half of the interviewees recognized that their appearance on social media was similar to their offline appearance. On the other hand, the remaining interviewees felt that their identity on social media did not reflect their true identity well, as they were vulnerable to the views and evaluations of others and thought that their self-expression would not reflect their true self. This phenomenon indicated that the current ICT environment has blurred the line between the online and the offline. In addition, social media functions show that they

influence the transformation of identity by editing their information due to the craving they have for the recognition of others. Korean adolescents strive to create desirable self-images and achieve the desired impression based on appropriate self-expression. Social media which is an interactive network exhibits spontaneous and active self-expression aimed at pursuing relationships. Previous studies have argued that anonymity in the online space can have a positive effect on early interpersonal relationships. Appropriate discretion weakens the burden at the initial stages of a relationship and it can lead to a reduction of uncertainty when actively engaging for the seeking of information (Tidwell & Walther, 2002). On the other hand, individuals who are depersonalized due to anonymity are free from social norms. Therefore, aggressive and deviant behaviour can occur in interpersonal relationships (Spears & Lea, 1994). These social media behaviours weaken the ability of young people to maintain their identities and produce problems related to self-worth. Their self-worth is defined by how they upload and obtain 'likes' or 'comments' to their postings including selfies. However, too much attention to self-editing, such as using Photoshop on selfies can lead to a loss of confidence and a loss of pure self-expression. This means that it can lead to the problem of identity transformation.

2) How social media behaviour affects the Korean youth's identity formation in relation to experiences, contexts and expressions?

The results of analysis and interpretation of the second research question (RQ 2-2) indicated that the Korean youth's identity is based on social experience which was recognized to be newly formed according to various roles and expression methods. Now, youth can create, maintain, and destroy a new type of identity in the virtual space of online, regardless of their physical characteristics or social relations in the real world. To understand the identity formation of social media behaviour, I divided the identity formation for RQ 2-2 into three sub-factors: experiences, contexts, and expressions.

Firstly, this section examines how social media behaviours of the Korean youth influence their identity formation through experience. In the case of social media experience, the following interviews are representative examples of influencing identity formation. 39 out of the 60 participants perceived social media as an agency for socialization. They accumulated their experiences online, as well as offline, attempting to socialize and accept digital experiences as part of their lives.

“Experience with social media is natural and fashionable. One of my favourite friends uploads a lot of emotional photos on Instagram. And I try to go to that place and take a picture. If I follow it, I’m sure it will affect my identity but of course in a good way.”

(18, Girl)

“I use social media all day long. That’s the reason why all my experiences are mostly gained through social media. These various experiences have been around for quite a while and I’m already used to it. I can’t imagine a world without social media. The creator of social media is a genius.” (15, Boy)

“Going to class after school is so common that it’s easier to be with a smartphone. It’s too late to come home anyway, so I’m sad that there aren’t many opportunities to enjoy and experience everyday life. But I have a Facebook so I can spread my imagination before going to bed.” (14, Girl)

“These days I’m in love with watching YouTube. I think it’s a bit addiction. When I watch a video, there is another video below that connects with it. The good thing is that I can get a lot of indirect experiences through social media. It would be better if I could try many different experiences myself, but I am very satisfied with what I learn via YouTube at the moment.” (12, Girl)

As shown in the focus group interviews above, the Korean youth were more influenced by experience of social media rather than the offline space in the process of forming their identity. Social media performed a socialization function in various forms and the socialization process directly affected the formation of individual identity. As such, the Korean youth are increasingly spending time on social media. The longer the time and period of social media use, the greater the influence on the formation of identity. The more friends a user has, the greater the influence of social media on their self-motivation and interactive motivation. The high proportion of quantitative time spent on social media means that the influence of virtual space on socialization and resocialization of people has also increased (Giddens, 1998; Park, 2014). The Korean youth are not only acquiring vast amounts of knowledge and information through social media, but they are also undergoing socialization processes necessary to acquire and adapt to new social experiences, such as forming human relationships, social norms, and internalization of culture. Therefore, exploring

social media in terms of socialization agencies is an important task that should not be left out in the research of adolescents in the digital society. As Elkind (1967) argued, the Korean youth are revealing their daily lives on social media and they can expect to see other people's reactions, such as feelings, comments, and likes. Individuals who open their own pages on social media and express themselves to an unspecified number of people are similar to the act of acting in front of an imaginary audience (Elkind, 1967). Furthermore, some of the imaginary audience will express their opinions in comments, the majority will just observe, and in fact, many more may not even know that such a page exists. However, the owner of the homepage will interpret this in a way that exaggerates the interests of others and is over sensitive to a large number of unspecified minor criticisms. It is as if adolescents are easily vulnerable to peer pressure or the views of others because of their over acted imagination. Therefore, the imagined audience on social media among the Korean youth is not just an illusion but part of reality and gradually becomes a new social experience. It can be inferred that this affects the formation of youth's identity.

The following focus group interviews are representative examples of how social media behaviours of the Korean youth influence identity formation through collecting information and expressing opinion. 41 out of the 60 participants find or confirm answers to questions on social media and search for information related to learning, as well as actively speak on social issues.

"I think every social media has so much information in it. For example, I love to look through the pictures and information from Europe on Instagram. Actually, there are many accounts on Instagram that people only upload photos about Europe. I am making a list of things I want to go next time when I go to Europe." (18, Boy)

"I expressed my opinion on political issues once or twice through Facebook and once on Twitter. It wasn't so frequent, but I wrote about politics. I edited the various events which were reported on TV and uploaded them to social media as well, and I remember a lot of comments about it. As I experienced that, I looked at society again."
(16, Girl)

"If I follow the science magazine account on Twitter, I'll be twittered to those articles, so I'll learn new information as I read it. It is very helpful for me because various people

share various and different scientific knowledge or information. I think it is some kinds of power with information.” (19, Boy)

“As I keep communicating with my friends on Facebook, I feel like I'm staying with them all day long. I tend to communicate my secrets and feelings that I have not talked to at school or any other else. I think I get closer with all of my friends in this way. I think this is new kinds of friendship via social media.” (11, Girl)

As shown in the interviews above, the old metaphor ‘the sea of information’ suggests that online space is an important field of knowledge acquisition (Jung et al., 2016). When social media emerged, youth were excited about communication and networks that displayed their daily lives and refined their relationships. However, media sharing, which is another feature of social media, has made it easier to explore a variety of information, including food, music, sports, parenting, fashion, culture, news, lifestyle, and new product information. Social media, which has unlimited freedom of information search and a wide content choice for users, has established itself as a powerful media platform. As such, users acquire a lot of knowledge and information required in order to live as social members through various channels in the social media environment. Especially, in the modern society, where the update cycle of information is accelerated day by day, the dependence on the internet which is constantly upgraded with new content has inevitably increased. There is a tremendous amount of information produced and exchanged online, as emphasized by the terms ‘information flood’ and ‘explosion of information’. Korean adolescents are resolving uncertainty and experiencing satisfaction of knowledge expansion from the acquiring of new information. However, due to the huge amount of data, it is also possible to experience negative emotions which is a burden caused by failure to acquire necessary information. Therefore, it can be inferred that the phenomenon caused by the excess of information affects the formation of identity due to fatigue caused by social media. In addition, when opinions are expressed on social media, users with different opinions divide into opposing sub-groups, resulting in network polarization. The polarization of communication has been confirmed with opinions focusing only on communication with people who share the same opinions rather than on other users who have different opinions (Grevet, Terveen & Gilbert, 2014). However, research has not yet been conducted on the polarization of social media and the effects of fragmentation.

The following focus group interviews are representative examples of how social media behaviours of the Korean youth influence identity formation through relationship development. 30 out of the 60 participants answered that they frequently posted articles or materials on social media and attended offline meetings when the opportunity arose. In addition, 21 out of the 60 said that they made friends through social media. The closest of friends with whom they interact regularly are those who they have met through social media. The youth were more inclined to build their relationships through social media.

“I think Facebook is good because I can meet a lot of friends. I found a friend across the old days and I can meet again without having to call or send a mail. No matter how far she is, I can talk with her anytime and anywhere via Facebook messenger. Moreover, nowadays, group chats and video chats become possible, so I feel much more closer to my friends.” (12, Girl)

“Through social media, it seems like my friendship has expanded. In my case, I often go to foreign countries, but it is one of the great advantages of social media to keep in touch with foreign friends I met. I think it's especially good to be able to exchange without time constraints.” (15, Boy)

“It's a shame to reach one of my friends over the phone, but it's complementary with social media. So, over time, my relationship with that friend will be forgotten. However, I don't want to be isolated, Therefore, I continuously know, understand and communicate with each other through social media.” (17, Girl)

“It is best to keep communicating with friends on Cyworld. Actually, I am busy at school because I have to take classes, study and have a lot of works to do. I am very pleased to communicate more actively than at school. As social media became everyday life, it's very common to see all my friend's recent status and to talk about it.” (19, Girl)

These results showed that social media played the role of expanding and deepening the scope of human relations. Most of the interviewees said that they were active in their usual social characteristics.

As in the interview cases above, one of the socialization roles of the social media space is the construction of human relationships. Social media is a social network that

connects users. Social media users share emotional satisfaction, such as feelings of intimacy and belonging through interaction. Users themselves voluntarily participate in a group and as a result, participants of the group share the same culture and experience emotional intimacy and belonging. Social media also affects the emotions, opinions, and ideas of users. Such networking allows individuals to build deep interpersonal relationships based on specific experiences. The use of social media makes it possible to maintain existing relationships with little effort and time and also to expand new relationships effectively by making it easier to find potential friends with similar interests (Ellison et al., 2007; Freberg et al., 2010). However, the use of social media may begin to replace authentic relationships with family and neighbours and will encourage social isolation and distrust of others (Na, 2016; Turkle, 2011; Gentzler et al., 2011). Therefore, social media users' identity formation is influenced by relationship development in relation to their intimacy and interaction with others.

Secondly, the following focus group interview concerns how social media behaviours of the Korean youth influence identity formation through context. These typical interviews are about how expansion of daily life influences identity formation. 42 out of the 60 participants said that social media had expanded their daily lives. Also, it was found that 33 out of the 60 can achieve what they want more easily than they could in the past through the use of social media.

“My life has become more convenient by using social media. The biggest thing what I can do through social media is to search or learn what I need or think. One of another happiness is getting bigger because I can contact my friends abroad quickly. Even when I was in elementary school, it was hard to get in touch with my friends abroad. But social media brought the world closer.” (17, Boy)

“When I use social media, I feel like I'm not alone. I communicate through real-time comments, and other people press 'like' on me with my photos! When I receive a lot of 'likes' with my posting, I'm proud to be a popular person. So, these days, I often go to famous or pretty cafes to take better pictures for uploading.” (14, Girl)

“I want to meet with my classmates on the weekends, but it's often hard to see them if they have something to do. So, we chat in real time via social media, share

information and upload great photos. It's so comfortable because we are together on social media even if we are physically not together.” (13, Girl)

“I like to keep a diary at the end of the day. I used to use a paper diary, but nowadays I organize my day on social media. I used it because I'm comfortable. Haha! But after that, the reaction from other people is so huge, so I often use social media like a diary.
“ (15, Girl)

As with the interviews above, the Korean youth do not seem to try to distinguish reality from social media in the way they connect with others because social media has become part of their daily life. The gradual spread of the virtual world has led to the expansion of everyday space into a new dimension that unites the virtual and real worlds. The virtual world created by social media is no longer just a fictional space, but now also a social space where one can communicate directly with anyone. If the connection with others through mass media is done only in one-way, individuals interact, participate, and live their daily lives through social media in various ways, such as free communications and access. The virtual world is now part of the real world in which we live, just as the actual world can be felt through the skin (Levy, 2002). In addition, according to results from previous studies, social media activities have positive effects, such as helping to form relationships in different ways or providing convenience for daily life, which increases the emotional happiness and social support of users (Lou, Yan, Nickerson & McMorris, 2012; Orr, Sisic, Ross, Simmering, Arseneault & Orr, 2009; Sheldon, 2008; Mathwick, Wiertz & De Ruyter, 2008). Therefore, this study shows that social media influences the formation of users' identity by reconstructing human senses and perceptions, relationship formation, and ways of being.

The following focus group interviews are representative examples of how social media behaviours of the Korean youth influence identity formation through various role experiences. 45 out of the 60 Korean youth thought that they could get more diverse knowledge and information through social media than what could learn in school and 39 out of them thought that they could experience various roles through social media which they would not able to experience offline.

"If I have something curious about studying and everyday life, I search through YouTube and get knowledge or information about it. Recently, I'm interested in decorating my room, so I have watched so many videos because I want to make my room more beautiful and cozier. Also, I immediately post and share new information or events that I knew through social media." (17, Girl)

"I'm going to have the role of a dancer in the play at school, and there are so many videos on social media that I can easily learn to dance. To be honest, I never learned to dance or something like that, so I worried a lot. But, the dance was amazingly completed because I learned gradually from the basic movements. It is so cool! " (16, Boy)

"I learn a variety of activities and roles through social media and apply them in real life. For example, I started to participate some social campaigns such as environmental protection and cultural exchange. It is so fun to do it and good to meet some new people. Social media seems to be very useful for getting this information." (18, Boy)

"I get a lot of information that I've overlooked. I usually see only my favourite things. But if anyone posts on Facebook or Twitter, there is a lot of opportunity to see it. If someone uploads their thoughts about social issues, I realize that 'oh, he thinks differently from me'. I learn really a lot. I believe everything will be my knowledge." (15, Girl)

As in above interviews, the Korean youth use social media appropriately for academic performance, to share knowledge or information with others, to acquire solutions to the problems they face, and to upload new posts, photographs, videos, and so forth in relation to various role experiences. Among the experiences of using social media, the Korean youth were highly aware of the role experience related to information acquisition and problem solving. The subjects of this study were students so they used social media in various ways to increase academic literacy or to obtain information that would be helpful for their careers or interests. The students also used social media in their own way to prepare for school classes, assignments, and tests. On the other hand, the case of 'frequently obtains necessary knowledge and information other than academics through social media' was high. In addition, the interviewees were highly involved in leaving opinions on social issues (posting, comments, complaints, and so forth) and participating in volunteer activities or campaigns. Therefore, the Korean youth have

enough possibility to acquire experience, knowledge, and information on social media. It generally has a positive impact on the forming of their identity.

Thirdly, the following focus group interviews were about how social media behaviours of the Korean youth influence identity formation through expression. In the case of the way of speaking, 36 out of the 60 participants recognized the difference between social media and offline space and 42 out of the 60 thought that the importance of online social relationship was more influenced by their social media space. The interviewees felt that the difference between the online and offline environment was not only in dialogue, but also in the realm of interaction and perceived as an essential difference in communication.

“When I talk with my friends on social media, I feel like the way of speaking is different. I am be cautious when talking with my friends offline, but on social media, I likely to use wild expressions. It's like wearing a mask. I don't know the reason why.” (12, Boy)

“I build empathy with my friends through short words like emoticons we use in social media. Like this, it is good to express emotions on social media when chatting with my friends. It would be great if we could actually use various emoticons and expressions in the real world as well.” (15, Girl)

“Actually, I have a friend who is not that close. But in social media, we are commenting on each other, pressing likes and sharing contents each other. It's annoying, but I'm satisfied that the relationship with this friend is improving only on social media. I think the friendship will grow with social media.” (11, Girl)

“The tone of speaking in social media is the same, but it's a bit different. Actually, I can't express everything in honest comments online. There are a lot of people on social media who can see all of my postings. So maybe, I try to be quite polite on social media.” (16, Boy)

As in the interviews above, the Korean youth show some characteristic differences in the way of speaking between the offline realm and on social media. The most representative characteristics are anonymity, propagation, bidirectional, and real time. These characteristics included both anonymity and propagation, resulting in problems, such as dissemination of false facts. Conversely, they included both advantages and disadvantages, such as improved

effectiveness of communication due to being able to communicate in real time. Previous research shows that there is an effect on the expressing of opinions during communication with others (Kim & Lee, 2006; Mutz, 2007). It is social media that provides an effective way for ordinary individuals, who do not have a voice in the real world, to spread their thoughts and messages to a global level and form public opinion. Individuals are a producer, a sender, and a manager of their information. In particular, expression through social media can be both a one-way or two-way communication (Sembor & Mohammed-Baksh, 2017). Therefore, it can be inferred that the way of speaking according to personal attributes and psychological factors influence identity formation of the Korean youth.

The following focus group interviews show that 27 out of the 60 Korean youth who used social media thought that social media influenced their way of thinking. The interviewees were interacting with people who had similar ideas in various situations. When interacting with a similar class of people, social media made the communication easier, other's behaviour more predictable, and it made it easier to develop trust.

"My thoughts, my opinions, my actions, almost everything is changing on social media. So, when I see people who have different ideas or comment on different nuances, I feel like people living in a world quite far away from me. Can you feel the distance as well?" (18, Boy)

"Some of my friends including myself, have made a page on social media to get good grades at school, and we are actively communicating and sharing opinions through it. Actually, I'm much more confident rather than studying alone. If the questions for math are not solved properly, I can ask directly by social media messenger." (14, Girl)

"For example, I can make a group on Cyworld. In my case, there are a lot of groups such as outside activities, friends, travel and hobbies. It's convenient because we can exchange opinions or say something we want to say. I am very proud of myself being in these groups. This makes a little change in my mind to the good way, of course!" (16, Girl)

"After I upload my favourite photos and writings to Facebook, many people press 'likes'. Among other things, if there are comments with friends who are the same age as me, I feel

so happy. Talking with those friends in comments give me a lot of new ideas and thoughts.
“ (15, Girl)

As shown in the interviews above, the Korean youth were expressing their thoughts, opinions, and routines to others through social media. Adolescents feel closer to or are frequently in contact with people who are of a similar age and/or gender (Kim, Ahn & Seo, 2017; Lazarsfeld & Merton, 1954), and have similar beliefs and thoughts (Kim, Ahn & Seo, 2017; Ajzen & Fishbein, 1980). This tendency to get along with people similar to them increases the chances for interaction among similar people. It narrows the social distance between them but it also acts as a mechanism to create a social distance between people with different ideas or to differentiate their status (Kim, Ahn & Seo, 2017; Blau, 1974). While acknowledging that social relations formed online are free from the constraints of space and time, the nature of such online relations enables new connections based on mutual understanding and common interests (Kim, Ahn & Seo, 2017; Hiller & Franz, 2004; Lin, 2001).

Therefore, Korean youth recognize social media as a space to share and compare with others (Jung & Hyun, 2015). Social influence on social media can be defined as a change in an individual's thoughts, feelings, attitudes, or actions as a result of interactions with other individuals or groups. Social influence, however, is an individual's interaction with others that changes his or her feelings and actions, which can be caused by sympathy or persuasion of a number of opinions (Rashotte, 2007). As a result, Korean youth are able to share their thoughts with each other. The influence on identity formation is growing because the information and experiences are being rapidly delivered to people on the network through social media.

In the case of attitude towards others, the following focus group interviews are examples of the Korean youth who use social media. 36 out of the 60 participants used social media to influence their identity through sharing and communicating their daily lives and attitudes towards others. The interviewees are tricky in the real world but when they meet with their friends on Facebook, they seem to be decent and quiet.

“Sometimes, I see somebody whose opinions are very clear on Facebook, but they don't speak very well offline. They seem very passive. Actually, I have a friend like

this. When I saw him from the side, it was a little different from treating me on social media and treating me at school. It's so surprising how they can be someone else?" (14, Girl)

"What I post mainly on Facebook is what I feel at that moment. That's the reason why other people empathize and write comments. I don't upload a diary wherever I go today, but I usually post things that can be sympathetic, such as stories about college careers and what happened at school." (18, Girl)

"When I'm in high school, I often upload my personal feelings and thoughts when I'm tired and when I want to be comforted by people. In this case, it would be helpful if the social media friends cheered me up and uploaded their experiences." (19, Boy)

"I'm quiet person on social media. Sometimes it's annoying.. In some cases like Cyworld, it's annoying to post my writings. I want to do something else at the time of uploading. But I use Instagram easily because I only upload photos. I think it's much better to show my real life." (17, Girl)

As in the interviews above, the users said that they felt emotionally closer to others through social media or felt like someone else through observing the appearance of others. This means that friends who meet offline can have the opportunity to observe what they hide about themselves through social media. In fact, Korean teenagers thought that their attitudes toward others on social media could help to better understand their own lives. Social media is perceived as a space that expands new relationships and influences one's identity. Eventually, higher cognitive effects occur here (Quinn, 2018). For example, Bandura's social learning theory (1997) explained that attitudes and behaviour revealed by peer groups can be learned indirectly without being experienced directly by the observer. Youth can see how their peers are interested in politics and social issues and how they think about specific issues through social media activities. Therefore, from the interviews with the Korean adolescents who are the subject of this study it can be inferred that the recognition of the norm affects the efficacy, attitudes, and behaviour of the individual, which in turn affects the formation of identity.

This is a discussion on the impact of social media behaviours on identity formation in research question 2-2. The evidence highlights that the commonality between the

quantitative and qualitative research is that the Korean youth perceived social media as a space for experimenting with various roles, such as experiences, contexts, and expressions. Through this, they attempted to construct their identity. However, the FGI on research question 2-2 shows that social media identity is related to social characteristics, such as intimacy and relationship formation beyond the personal level of self-expression in cyberspace. It also emphasizes that social media is not a space where they can hide themselves using anonymity, but a space where they can actively express themselves, communicate with others, and form an identity through various roles. Behaviour on social media is an interactive process of exchanging views and positions. Therefore, Korean youth should be exposed to different beliefs, values, and tastes through social media as a process of forming an identity that is commonly shared through their practice of identity expression. These results of the study suggest that the user's identity in cyberspace is composed of self-expression, interactive performance, and various roles and experiences, as discussed in previous studies (Han, 2012; Yoon, 2013). However, the results of research question 2-2 showed that social media identity is an identity formed through the reactions of others. Therefore, it is 'objectification of subjective identity' (Min & Park, 2009).

3) How social media behaviour affects the Korean youth's identity reconstruction?

The results of the analysis and interpretation of the research question (RQ 2-3) on whether social media behaviour affects identity reconstruction in the focus group interviews applied in this study are as follows. The social media users regarded identity in cyberspace as being constructed and created. In cyberspace, where people interact with each other, they can get away from the perceptions of the real world and pay attention to various identity differences. To understand the identity reconstruction, I classified the identity reconstruction into two sub-factors, such as identity maturity and identity reflection.

Firstly, the next focus group interviews show that identity has been matured through social media experiences. 33 out of the 60 interviewees thought that various experiences of seeing, hearing, and learning on social media matured their identity.

"I agree too much. As I use social media, I keep asking about my identity. I also think about myself. I don't know why but I'm getting a lot of thoughts these days. Social

media seems to have had some impacts. I think I see, hear and learn a lot through social media.” (15, Boy)

“In the old days, I actually thought everything I suggest was all right. However, with the use of social media like Instagram and Cyworld, my view of the world has changed a lot. I feel like I can accept various opinions. Many experiences in social media have made me wise.” (17, Girl)

“Social media is more likely to meet each other through the internet, even if people don't meet each other in reality. As a result, there are many opportunities to exchange thoughts and feelings as the postings are created. After all, I think it will have a good influence on each other. Especially with my friends!” (15, Girl)

“The world of social media seems to be different from the world I have encountered so far. I was actually negative about using social media. But recently, I have made various perceptions through various experiences via social media.” (18, Boy)

As in the case above, the users recognized the rapid increase in opportunities to share their thoughts, opinions, feelings, experiences, and perspectives with one another. They also recognized that the self was being matured and reconstructed through experiences of interaction and sharing with others. Social media space is a modern life environment where the activities of young Koreans continues through social exchanges and leads them along their path to cultural maturity. Korean youth face a lot of information redundancy on their network based on homogeneous experiences as they encounter different ideas through social media (Hwang, 2017). They listened to experiences and stories of other people and reflected on their own thoughts. Therefore, the Korean youth had a tendency to reconstruct their identity in relation to their maturity through social media.

Secondly, the following focus group interviews are about the identity reflection. They are representative examples of the Korean youth who can reflect on themselves through social media experiences. 27 out of the 60 users can see that they are reflecting upon themselves and reconstructing their identity through the posts or quotes of other people and 21 out of them through videos, such as lectures given by celebrities.

“Social media seems to have given this opportunity to look back. There is certainly a lot of time for reflection on myself through social media. Some of my best friends always share good postings. Every time I come to the news feed, I think a lot. Without social media, I wouldn't have been able to think about it.” (14, Girl)

“I often watch lectures called “Immediate Answer” by the Korean Buddhist monk, Beop-Ryun. It is a program that listens to various worries about life and suggests its own solution. When I watch this, I think about my existence or my identity once more and try not to get too stressed.” (18, Girl)

“There is a page where only good sayings are uploaded. There are so many good articles, so I learned how to create separate folders and save them one by one. Then I can open it whenever I need it and share it easily with my friends and family. Also, when I have a lot of thoughts about my identity or the future, I sometimes read that postings. It helps me to be calmed.” (15, Boy)

“Adolescence is a sensitive period as you know. If I look through the postings that I uploaded on social media, I can see all the past events at a glance. I feel like ‘oh, it was two years ago, it was a year ago...’. It is time to look back on myself.” (19, Girl)

As in the above interviews, the interviewees recognized that social media has given them many opportunities to experience new phenomena that they could not otherwise experience. In particular, the posted content may be stored in a collection that might help them. The identity of modern society is paying attention to the reconstruction of identity through self-reflection in accordance with the expansion of ICT and sociocultural change. This means that a physical/social mirror that reflects one's self is a very important factor in the development of identity. Therefore, the self is more specific and diverse than before in the process of expressing self and accepting other's evaluation through social media.

The evidence highlights that the commonality between the quantitative and qualitative research on the discussion of research questions 2-3 is that Korean youth tend to have a desire to reconstruct their identity. Through the process of tinkering with self-imagination, youth make aspects of a new identity different from their fixed ones in reality. This means that the single and fixed reality is reconstructed on social media in various and variable

ways. However, in the case of the above interviews about research 2-3, the various aspects of user's identity on social media as a space of 'disembodiment' (Castells, 2000) are another aspect that cannot be said in the negative sense of confusion, disguise, and deception. Identity on social media is not something that is judged to be given, but is constructed and created. It allows us to pay attention to the reconstruction of identity through the process of maturity and self-reflection, such as various bodies and various identity differences, away from the existing perception that one self exists in one body (Haraway, 1991; Braidotti, 1994; Baik, 2001; Jang, 2011).

5.4 The Effects of Emotional Factors on Multi-identity among the Korean Youth

The focus group interview is about the emotional factors that affect the multi-identity of the Korean youth (RQ 3). It is to find the emotional factors of individuals that appear in the interactions with others on social media and to study how they correlate with multi-identity. The result of analysis and interpretation of RQ 3 shows that the Korean adolescents recognize the pluralistic, fluid, and decentralized identity as the basic condition of life. The new identity was established by changing their appearance freely and modifying and/or transforming it through the process of self-opening, self-expression, and impression management. To understand the meaning of the factors that influence the multi-identity of social media, I divided multi-identity into four sub-factors: interpersonal closeness, the feeling of relative deprivation, the pressure on other's responsiveness, and social norms.

At first, the following focus group interviews are representative examples of the effects of interpersonal closeness on multi-identity (RQ 3-1). 54 out of the 60 users answered that they became more closely connected to their friends through social media. The Korean youth were worried that their appearance and emotions would be exposed when they felt close to others on social media. Therefore, they had multi-identities that were rather different from identity in reality.

"I feel closer to my friends as I started to use social media. It is good to share my daily life with them. But this is not my real part of daily life. My friends come closer to look at those parts of me, but I'm worried because I'm not that kind of person. That's why social media seems to tend to decorate and hide myself." (16, Girl)

"I usually express my interests to my friends on Facebook for communication and relationships. But, sometimes, I am afraid that this friend will know so much about me. So, I try to wrap me up a little differently in social media. Will my friends see another image of mine?" (17, Boy)

"Actually, I'm under a lot of stress because of my studies. So, during the break, I heal and rest through social media. But even though I'm not unhappy about my situation, I don't want to express that in my posting. Rather, I want to show a brighter appearance." (15, Girl)

Through the above interviews, the Korean youth, who used social media to connect to existing offline relationships, did not indiscriminately, frankly, or transparently reveal their daily lives, thoughts, and activities. Social media users cannot easily absorb dark or heavy stories, such as stories of loneliness, sickness, sadness, upsetting or hard time, and stories of exhaustion into their self-expression. While always thinking about how others will accept self-expression on social media, they are prone to mold their self-expression by not disclosing, hiding, omitting, and decorating negative aspects of it (Netter et al., 2011). However, it is said that the expression at the appropriate level continues as a process of healing, which can help relieve individuals of negative emotions. These expressions of emotion and interpersonal closeness shape identity for maintaining reputation and networking in existing human relationships and affect multi-identity. When the Korean youth felt closer to others on social media, they showed a high propensity for multi-identity. Therefore, they hide their original identity and show a different face using multi-identity.

Secondly, the following focus group interviews are representative examples of the effect of feeling of relative deprivation on multi-identity (RQ 3-2). 48 out of the 60 interviewees said that they were not happier than their friends when comparing their current situation with their friends' updates on social media. In addition, 41 out of the 60 Korean youth who have grown up with cyberspace felt almost depressed because they could barely feel the barriers between reality and cyberspace.

"I know that it is a distorted reality in some way if someone on social media uploads happy moments. But I feel jealous about it. It makes me unhappy. So, I don't want to

see that kind of postings, but if I don't, I can't talk to my friends at school. My feelings are too complicated.” (12, Girl)

“When someone receives a gift and uploads it on social media, it becomes a comparison to me. Actually, the gift was the shoes I really wanted to have... I don't know why people upload such photos.” (17, Girl)

“My friends always go out and eat good food, but I can't. So, I composited me into a place I haven't been through the app and creates a photo that looks like I'm there. I need to upload a photo like this, so I don't fall behind.” (15, Girl)

“My mom and dad are dual workers, so I'm always alone at home when I finish school. That's the reason why I spend a lot of time using social media. However, loneliness comes more frequently while using social media. Everyone looks happy except me.
“ (16, Boy)

As in the case above, relative deprivation recreates the current situation as an ironic expression, emphasizing the avoidance or exaggeration of reality. This suggests that the Korean youth who demonstrate self-expression on social media actively process their images while feeling relative deprivation. It also revealed that social media comparisons reduce the quality of life and cause relative deprivation (Seo, 2017). By using social media, they are exposed to the lives of others and experience negative emotions as their comparisons increase during this process. Korean youth constantly compare their lives with others by looking at their lifestyles in real time through social media and feel relative deprivation. Because of this, relative deprivation leads to multi-identity on social media. When youth feel relative deprivation, they can express emotions in order to satisfy themselves. As a result of this study, the Korean youth who were easily influenced by how they appear to others and evaluation of others demonstrated multi-identity that was different from reality in order to escape the relative deprivation.

Thirdly, the following focus group interviews are representative examples of the effects of the pressure on other's responsiveness on multi-identity (RQ 3-3). 54 out of the 60 participants answered that they felt a great pressure due to the evaluation and reaction of others. For the Korean youth who have grown up with social media, this was also part of their lives. This phenomenon can be quite natural for those living with social media.

"I am an active user of Facebook and when I upload pictures, I'm nervously waiting for other's responses. If one of my friends doesn't have any reactions with my new uploadings, I feel uncomfortable. Sometimes I feel quite upset." (14, Boy)

"When I think about uploading the post, I try to choose the nice picture from my smartphone. If people press 'like' on my pictures or have a lot of hearts, I will feel better accordingly. If the reaction is small, I'm worried that my relationship with my friends will be lost." (13, Girl)

"While studying, I unconsciously check how many comments I have on my postings or photos. I'm afraid that other people's reactions will be bad. I'm also curious about what other people are posting so, I can't let go of my smartphone." (16, Girl)

"When I first started to use social media, it was just for me. I wanted to make my own space for uploading pictures and writing down my feelings. However, as time went by, I wondered how other people would see and evaluate my photos or writings." (18, Boy)

In the interviews above, the social media users often engaged in social media activities through everyday human relationships. This was one of the most important motivations for using social media. Social media was an important means of communicating with friends and if they did not use it, they felt social pressure and worried about being left out as it would be difficult to maintain relationships with their friends. This was an important factor affecting multi-identity of the Korean youth. They upload content that is appropriate for multi-identity as others can respond. Identity is not only thought of as the self, but also the process of being with others. They can be seen as suggesting the validity of the identity that they think of and the identity that they constitute together with others. Therefore, the Korean youth express their active and enterprising ways of creating something new by analyzing their reality and virtual space.

Lastly, the following focus group interviews show some cases of the effects of social norms on multi-identity (RQ 3-4). 27 out of the 60 participants said that offline norms were the main criterion for their online social media behaviour. These phenomena demonstrate an attitude to reflect their identity. This attitude can be linked to the desire to maintain their offline image in a social media space.

"I use verbal violence and lots of my friends use it as a joke. But, I think bullying, bad feelings and etc can't be written badly on social media. So, I upload it to some extent. In social media, it's obvious that when I use the wrong language or expression, it's going to be weird for other people." (16, Boy)

"There are school clubs on Cyworld and Facebook. Everyone was friendly and I had a lot of friends, so I expressed my own opinion with ease. But, when I went to school, everyone looked at me strangely. Because of the incident, I have been separated from my friends." (17, Girl)

"There is a club that 8 friends have run since elementary school. We bought and sold some items to each other, but I felt bad that my thoughts changed when I was a middle school student. So, I avoided buying or selling anymore and I think other friends are bullying me in some way." (16, Girl)

"There are a lot of postings on social media that I have uploaded unexpectedly or just asserted my thoughts. I didn't know anything at that time. But if I think about it now, I think it may affect others in a bad way. I was not conscious of people's eyes or social norms." (14, Boy)

As in the interviews above, the Korean youth as members of society are bound to have a social influence. Therefore, social norms are considered to influence the intention of social media use. In particular, the use of social media recommended by a number of acquaintances is likely to induce a strong network effect and reflect the user's perception. Inappropriate postings to certain communities will be slandered and threatened. Such socially unacceptable actions are perceived as social norms in cyberspace (Lessig, 1999). Social norms are their beliefs about how members of a group should behave in a given situation (Posner, 1996). This strength of belief is determined by the degree of perception of the main acquaintances around the individual to perform or not to perform a particular action (Fishbein & Ajzen, 1975). Thus, the stronger the social perceptions are, the more people perceive the focused attention and expectation of their close friends. The stronger it is perceived as being, the more likely it is to be the use of multi-identity that enables these actions.

Additionally, it was an important finding that the Korean youth changed their identity according to social norms and showed multi-identity in this process. Cyber bullying among peers, illegal content sharing, and so on were often seen as collective issues, which differ from reality in relation to online identity used on social media. In the process of understanding youth, problems may appear by accepting the biased social norms of society.

The evidence highlights that the relationship between emotional factors and multi-identity on social media was found to correlate the commonalities between the quantitative and qualitative research in relation to research question 3. Identity on social media is verified when it is carried out in a networked relationship with others. On social media, identity reveals its existence through 'expression' and if the expression is not recognized by the other, its existence has no meaning. Therefore, expressions and behaviours within the community can be adjusted to gain feedback, such as through 'likes' and 'comments'.

5.5 Chapter Conclusion and Discussion

With the development of ICT, the direction of change in our society is heading toward a new society connected by networks, such as social media. With the advent of social media, social relations could be revealed and expanded online. Also, under the influence of internet services, such as Google, the social media activities of people around the world could be more visible.

However, Korean youth can use social media to connect to networks and share enormous amounts of information through these changes. If advanced information technology is changing the behaviours and lifestyles of adolescents, it is necessary to explore how these changes affect the formation of individual identities. The qualitative research in this chapter has provided in-depth results on social media, youth, and identity. The results of qualitative research can analyze the various and more internal aspects of the Korean youth and can help to illuminate the meaning of social media behaviour and identity of the Korean youth.

Social media behaviours of the Korean youth in research question 1 found through FGI are as follows. Firstly, the motivations of social media usage among the Korean youth are relationship-oriented and self motivations. Also, the effect or purpose that the

youth want to acquire from using social media is communication and exchange. This can be seen as a natural phenomenon for them who think peer culture is important. Most Korean youth prefer to use smartphones rather than computers to engage with social media (Park, 2017). It indicates that a computer-oriented life is shifting to a social media-oriented life through the use of smart devices. I confirmed that the influence of social media on the daily life of adolescents is rapidly increasing.

Secondly, according to the status and pattern of social media usage, the youth are basically familiar with the various functions of social media and are sensitive to new functions. I found that social media is part of their lives. 54 out of the 60 interviewees used social media for more than 1 hour a day and 4 to 5 out of 10 frequently logged in as often as they could. Furthermore, 30 out of the 60 said they used social media all evening and into the night and 21 out of the 60 said that they used social media all day. More than half of them uploaded at least once a week. It is clear that the use of social media has become a routine for the Korean youth.

Thirdly, looking at the positive aspects of social media, we can see that the youth networks have been maintained and expanded through social media. This suggests that the social problems of adolescents, such as alienation, suicidal thoughts, and violence, are shared through social media and contribute to the resolution of some problems. On the other hand, excessive homophily can lead to a weakening of youth's autonomy and identity in a negative way. It can also hinder the development of personality and creativity at the same time. Most of the posts uploaded from the respondents were relatively unsympathetic. This shows that despite the active use of social media by youth, its usage is not productive or creative.

Lastly, the formal network (number of registered friends) of adolescents is hundreds, whereas the actual network (number of friends actually communicating) is only a few dozen. 51 out of the 60 participants also had experiences of blocking friends on social media. This shows that social media relationships can be superficial, ordinary, and accidental. In this situation, youth naturally tend to prefer homogeneous networks over heterogeneous networks. This is a result of focusing only on bonding in terms of social capital and can be evaluated as not contributing to the expansion of bridging social capital.

The contents of the FGI results for research question 2, which examines the influence of social media behaviours of the Korean youth on identity formation, are as follows. Firstly, the social media behaviours of the Korean youth are likely to recreate their identity on social media which is a virtual space (Gersch, 1998). In the social media space, an individual is not an entity that plays a role but an active body that constitutes itself. Thus, identity can provide both multi-identity and defense against dissolution. Therefore, Korean youth will create their own virtual characters in the space and experience surrogate satisfaction as if they were creators (Hwang, 2000).

Secondly, identity is self-awareness of one's own identity. Identity is one's own continuity or unity which is similar to the conscious sense of individual identity (Erikson, 1994). It was found that identity is the self-consciousness that is recognized in situations and various experiences through social media.

Third is the difference of psychological differences in the socialization process. Identity revealed through social media is an expression of psychological differences. Identity is formed through social interaction, not by the individual alone (Kim, 2002). Identity emerges through the process of social life and is transformed and developed through the inner self. The Korean youth can express themselves through social media behaviours and deduce it as the forming of their identity through this process.

Therefore, as can be inferred from the results of research question 2, the identity that the users want to express through virtual reality on social media is an appearance that they want to realize in reality. With the proliferation of smart devices, the social media is expressed through social interactions, as well as factors of communication between people. Because of this background, the Korean youth's desire to communicate using smartphones is increasing.

The contents of the FGI results for research question 3, which examines the emotional factors that affect the multi-identity of the Korean youth, are as follows. Firstly, multi-identity is self-organized by individuals in the virtual space including the internet. Such multiple identities in the virtual space are the existence of several independent selves at the same time (Lee & Kim, 2002). In addition, social media images can be divided into icons, photos, pictures, and videos according to their forms because of the inherent characteristics of digital images. This profile image can give other people a more visual expression of their identity and can be provided with visual information about the people

whom they have a relationship. In the virtual space, one's identity through an avatar means multi-identity. Individuals derive multi-identity by separating and differentiating themselves into various forms of self, based on those who know them (Mead, 1962). In the electronically mediated space, the individual's identity is expressed through the formation of new roles, self-openness, and self-expression. Identity has become more fluid, multifaceted, self-reflective, and freer to change and innovate in modern society.

Secondly, it is concerning social media and the imaginary audience. The activities of the Korean youth opening up their pages on social media and expressing themselves to an unspecified number of people are similar to the act of acting in front of an imaginary audience (Elkind, 1967). The owner of the homepage will interpret this whole process as someone else's attention and will be sensitive to unspecified feedback. This is the same context in which adolescents are easily vulnerable to peer pressure or the views of others due to the imagined audience, expressing multi-identity. The result can be a romantic or a tragic experience.

Emotional factors found in research question 3 are important factors that affect the multi-identity of the Korean youth. They think that multi-identity is different from the identity of real space; however, it is part of their original identity. It is only difficult to express in real space. Adolescents may find it difficult to take risks that arise when desires are implemented in a real space. Therefore, in a social media space where ethical and institutional constraints are loose, personal desires are manifested through multi-identity. Therefore, the Korean youth can assume different personalities depending on the emotional factors of social media. From this point of view, the Korean youth are viewed as multiple, ever-changing, and fragmented entities through this study.

The correlated findings from the focus group interviews in this chapter indicate that the use of social media is gaining in popularity among the Korean youth. Most of the Korean youth were engaged with social media without stopping or thinking what the effects would be on their lives. The relationship between the youth and social media has shown some important characteristics in understanding the scope and consequences of social change. Thus, the Korean youth's social media behaviour was dependent on their social conditions, cultural environments, personal attitudes, and situations. The evidence presented has shown that social media and the Korean youth's identity appeared to be closely related. The next chapter will present the conclusion and implications of the thesis.

CHAPTER SIX

IMPLICATIONS AND CONCLUSION

This research was conducted to understand the social media behaviours of Korean youth (age 11-19) and how these behaviours affected their identity formation. Moreover, I examined how emotional factors on social media affected multi-identity among Korean youth in the digital age. In order to bridge the theoretical and empirical gaps of social media on youth and identity in the field of media and communications, the combination of both quantitative and qualitative data analysis was adopted to explore the three research questions in this study. According to the research question, the concluding chapter will present a brief summary, implications, contributions, limitations, and directions for future research.

6.1 Summary of Research

The comprehensive conclusions of this study are as follows. Korean youth keep a record of their current lives and stories on social media, identify themselves daily, share them, and maintain social relationships in reality. For today's Korean youth, social media has become not only a tool for information retrieval or a source of online games, but also a communication space for expressing oneself and a social space that satisfies personal interests. It has become an indispensable life tool in the daily life of adolescents. Currently, their life is hard to imagine without social media. Furthermore, the Korean youth are interested in how their appearance appears to others through social media without the constraints of time and space. This suggests that they are trying to make and maintain a proper impression based other people and their circumstances. This means that the identity of Korean youth is formed and developed through the process of performing various roles in social interaction. As the use of social media spreads, Korean youth become more connected to each other because they expand their interpersonal relationships on social media. Through this, Korean youth have the opportunity to form new identities. Unlike in reality, this identity gives the individual the freedom to create, modify, change, and disassemble it at will. Therefore, Korean youth can easily express their identity in a form they wish.

Based on these, the conclusions of each research question can be summarized as follows. The first research aim was to analyze the behavioural characteristics of the Korean youth in relation to the use of social media. The result of this study indicated that the Korean youth were doing various activities, such as networking, information sharing, and supporting the formation of relationships between users who had common interests through social media. The Korean youth owned their smartphones, which gave them access to the Internet anytime, anywhere, allowing them to get in touch with their friends for immediate and spontaneous interactions. Social media had a significant role in their daily lives and was actively used by them. In terms of status, the more frequently the Korean youth's access social media, the more often they had positive and negative effects, which also had a big impact on their identity formation. Social media usage motivation was high especially for self-expression, information searching and acquiring, enjoyment, human relations, and conversation and communication. In addition, the social media usage pattern of young Koreans show that they have a strong perception that their lives are meaningful and influential because social media accounts for a large portion of their daily lives, multitasking, satisfaction, and enables interaction with various friends. It also showed that the more the Korean youth use social media to form their own personal networks and manage and maintain their personal connections, the greater the tendency to rely on social media. In this regard, the result was supported by Cowles (1989) who emphasized that the various functions of media are the main factors of media usage motivation and that users use media to satisfy different needs.

In addition, the Korean youth used social media to interact, build, maintain, and develop relationships with other users on social media and to express their identity or self. There was a desire to express identity through social media and these factors were important variables that actively encouraged the use of social media. For example, in order to form the image that they wanted through social media and to form and maintain the network, social media had an important impact on their identity formation because they tried to follow social norms and fulfill their roles as members of the group. As Wallace (1999) argued, it can be interpreted that social media usage motivation depends on the motivation of the person who expresses him/herself. Therefore, by the user expressing him/herself through social media, it can be deduced that the user gains pleasure from knowledge sharing, likewise the user expresses him/herself, actively participates, and naturally enjoys social media.

The second research aim was to examine the influence of social media behaviour on the identity formation of the Korean youth. The behaviours that the Korean youth show on social media have been found to influence identity formation. Firstly, it was confirmed that the boundaries between the virtual and the real space were blurring for the Korean youth due to the emergence of social media. In particular, it can be seen that the theoretical assumptions about identity were established in a totally new manner as the experiences in the two spaces influenced each other and social media behaviour directly affected the formation of the youth's identity.

The results of the focus group interview showed the possibility of maintaining identity because the appearance of online and offline identity is somewhat similar. However, it was verified that when using social media, the attitudes and behaviour of self-expression could transform and reconstruct identity from their perceptions and actual behaviour.

Korean youth have not demonstrated significant differences in their expression of identity and self-identity online and offline; however, they have an awareness of positive concepts concerning identity transformation and reconstruction. There was a need to focus on the perception that such people were different from others. This may be because respondents were more likely to value online and offline self-expression.

Secondly, it was confirmed that social media behaviour influenced identity formation through social media context and expression. Young people's daily life and activities are achieved through social interaction. Social interaction is a series of processes consisting of actions of one person who is conscious of the reactions of others. As social beings, youth form identities through interaction with others, establish their own viewpoints of the world and acquire necessary information and knowledge. In this sense, behaviour and interaction through social media are basic conditions for identity formation. As the time and period of social media usage increase along with the proportion of personal life that involves social media, the newly formed identity on social media has a huge impact on the whole life of the individual. As a result, identity was transformed into an unstable entity that was constantly being restructured through interaction between the 'original self' (offline self) and the 'surrogate self' of social media. Therefore, multi-identity was emerging as a new phenomenon.

At the same time, the standard of identity has changed from reflection to expression. If reflection is represented by Descartes's expression "I think, so I exist", 'expression' is

expressed as "I express, so I exist". Identity expression is oriented toward active and subjective 'I' and emphasizes expression of oneself, feelings, and thoughts. However, they tend to be weak or thin rather than passive, dense relationships in internal reflection. It means that the relationship is not attributed or enforced by the relationship, but is selected according to each individual's own interests and needs. It is a relationship that divides itself partially and adjusts its responsibility and devotion accordingly. Therefore, the thin relationship of identity expression has a short duration and a fragile and free-floating nature through social media.

Thirdly, it was confirmed that Korean youth shared their experiences on social media simultaneously with other people and reinterpreted their experiences through context in real time. The experience plays a key role in self-formation (Stets & Cast, 2007; Stryker & Burke, 2000) and each individual had a different identity dependent on the various statuses. This means that experience on social media formed diverse identities in an individual's self. The concept of 'experiencing self' and 'remembering self' as described by Redelmeier and Kahneman (1996) can be explained through this phenomenon. Therefore, it was found that social media was a fusion of the 'experienced self' and the 'memorizing self' because the exchanging of experiences and opinions occurs at the same time and social media behaviour has an influence on the formation of youth identity.

The third research aim was to examine the influence of emotional factors on the multi-identity among the Korean youth on social media. Social media causes the disaggregation of youth's identity and the formation of another identity, which is multi-identity. Multi-identity is composed of individuals in a virtual space, where multiple independent selves exist at the same time (Lee & Kim, 2007). In addition, through the illumination of identity problems in a virtual space, we can explore the complexity of identity including the relationship between the mental and the physical space (Robins, 1995). Multi-identity in relation to social media means that one can express one's identity freely. Adolescents communicate with their peers and friends through cyberspace and experience various interpersonal relationships. Adolescents can develop multi-identity when they feel how others value them and derive their emotions and attitudes from them. Mead (1934) suggested that the concepts of the subjective and the objective 'Me' ultimately describe human activities on social media in relation to the expression of self through social networks, interpreting other's responses to them, and modifying self-expression. It can be a framework for understanding. Therefore, according to the

assumption of the theory of social identity in research question 3, the reaction of others on social media was extracted as emotional factors. The emotional factors extracted were interpersonal closeness, the feeling of relative deprivation, pressure on other's responsiveness, and the influence of social norms. I examined the effects of these factors on multi-identity. As a result of analysis through the quantitative and qualitative research, all four emotional factors were found to have a significant effect on multi-identity.

In conclusion, I found that social media and the Korean youth's identity appeared to be closely related to each other. Therefore, the statistical analysis of the questionnaire survey and the analysis of the qualitative research through the focus group interviews showed similar results. Moreover, I found further deep and broad characteristics of the social media users. The Korean youth's social media behaviour was dependent on their social conditions, cultural environments, personal attitudes, and situations. This means that the combination of quantitative and qualitative research approaches provides a better understanding of the research questions in this thesis as indicated by Creswell and Plano Clark (2007). Therefore, this study attempted to more fully understand the influence of Korean youth's social media behaviour on their identity formation and the emotional factors of multi-identity.

6.2 Implications and Contributions of the Thesis

The implications of this study are summarized as follows. Firstly, through this study, I found that the Korean youth regarded social media as their identity experiment space and they enjoyed revealing themselves at a time and place of their choosing. Adolescence is a transitional period from childhood to adulthood, where, dependent on the parents or guardian, independent living is possible. During this period, youth face psychosocial developmental challenges to adapt to physiological, psychological, and social changes. The youth are called identity moratorium as a state of psychosocial moratorium (Erikson, 1968). This is a period where youth actively seek out alternatives or explore new levels of challenge. In a state of identity probation, decisions or choices are suspended and no activity or intervention is in place. However, it is a time to think about one's own abilities and the needs of parents and society. Youth explore identity through repeated experiments and trials and various roles in new societies and/or cultures. However, there are many limitations in the real world on youth to explore their

social roles and form their identity through various personal experiences. Modern society is changing rapidly and it is true that adolescents can adjust to this reality and live up to their study goals and career choices. I found that social media became an alternative medium for the Korean youth to pursue various roles and constantly experiment with their identity.

Youth will be able to meet friends who have similar interests and hobbies through social activities on social media and have the opportunity to make new friends. On social media, adolescents can have the opportunity to experiment with their own selves and experience the world indirectly free from social constraints, such as school rules. I also found that social media gave access to an abundance of resources and opportunities from which to form identity and support the developmental process of identity formation. Therefore, this study provides a foundation to further explore the social media behaviour of Korean youth and how this pertains to the development of their identity.

Secondly, through this study, I can recognize that the identity of a specific individual in social media is 'the expression itself'. There is no fixed substance according to the context of time and space and the appearance of existence is determined by common meaning or the content that people contribute in the space. In cyberspace, social relations and individual roles are determined by self-defining images and expressions but they are separated from the real world. For this reason, identity in social media is a symbolic meaning that represents a specific object rather than a concrete entity. Since one's reality is not directly revealed in a virtual space, an individual can have a complex self rather than a consistent psychological state. Therefore, I discovered that identity in cyberspace does not appear as a consistent one among the Korean youth in this thesis.

From this point of view, the subjective self (Me) of 'I want to be' ignores the objective self (I) of 'unsatisfied defined me' in the non-face-to-face communication and anonymous nature of social media. Then, youth concentrated on narcissistic self-presentation in relation to forming social media identity which is different from real world identity. This means that more youth live as 'me' through self-display on social media (Purevsuren, 2017). Exaggerated self-display can lead to a conflict with reality, psychological cravings for more comments, and inner emptiness. On the other hand, looking at the social media of the happy daily lives of others, they feel that 'everyone else is happy', and 'life is never fair', which leads to feelings of relative deprivation and inferiority as well as the experience of loneliness and depression (Tserendolgor, 2016). The use of social media

between family and friends strengthens the bond; however, as the time spent online with others increases, the intensity and frequency of interactions with family and close friends decreases. It is important to note that this can seriously weaken an individual's social base. Therefore, this study is a foundation for further in-depth exploration and closer investigation in relation to the influence of social media behaviour on identity.

Thirdly, I found that the primary attributes of human relations that are experienced during adolescent development in the context of social media space are diversity and change. Existing human relationships identify objects and keep their attributes constant in relationships. In contrast, human relationships on social media are based images and these images are shared between individuals. Thus, adolescents experiencing cyberspace no longer have the same human, identical relationships, and fixed relationships in the same context. In the current digital age, cyberspace has become a part of everyday life. Thus, it seems that they are not trying to distinguish reality from cyberspace in the way they relate to others. For youth, cyberspace is only an extension of the real space. Unlike the straight, hierarchical relationships of older generations, adolescents form strong emotional bonds with groups that share common interests in fragmented relationships that appear to be chaotic and disconnected. Therefore, it was found that when adolescents form their own identity, they are affected by collective identity. When youth experience complex and virtual identities on social media, they do not always produce positive results. In the process of creating a new community or world, one experiences the power of creation like a God. The experience of creating and controlling features has an addictive and immersive effect. Adolescents prefer to and feel more comfortable meeting on social media rather than meeting in the real world. Even if they are with a friend, they still use messenger services and reveal their characteristics through the use of an avatar (Schroeder, 2002). Sometimes this avatar is given a realistic role. The experience of social media may be slightly confused compared to the fixed and stable psychological experience of reality. It is natural for an individual to experience this confusion when an individual who one believes to possess a single property reveals a multifaceted self on social media.

Therefore, identity on social media is difficult to distinguish clearly from the real world. Social media is now the daily life of the Korean youth and has become a space that gives new meaning to their identity. They try to gather their information scattered in the online

and offline worlds to complete their identity. It can be seen that social media is a space where differentiation of identity and multi-identity are expressed.

Fourthly, through this study, I discovered that social media users can assume the role of any person as they wish and can act as several different actors. Moreover, identity on social media can be freely constructed and is not restricted by the need and rationality of coherence between identities. The formation of various personalities becomes the condition for realizing several selves. Many of these selves exist as anonymous bodies and names in virtual reality. Adolescents spend a lot of time recognizing that social media is a new space for experimenting with their various roles and appearances. Therefore, youth experience new identities of themselves in cyberspace and form another attribute of identity, which is called 'bricolage' (Turkle, 1995). Through the process of tinkering with one's self-image, the youth make pieces of a new identity that differs from the fixed self-image of reality. This means that the single and fixed reality is reconfigured in various and variable ways on social media. However, when an individual who believes to have a single property in the real world reveals a multifaceted appearance in virtual reality, the youth may experience confusion and may exhibit behaviour in a different way that is not seen in the real world. If adolescents continue to express multi-identity while experiencing their virtual identity on social media, their confusion is likely to be great. Elkind (1967) presented egocentrism as one of the typical psychological characteristics of adolescence. Egocentrism is a psychological experience in which adolescents themselves think that they are the objects of interest to many people (Chung, 2000). Youth are overly immersed in self-image. Not only do people look at themselves, but they also think others are interested in their appearance. Among the youth's egocentrism defined by Elkind (1967), 'the psychology of imaginary audience' describes the state of youth when they run their homepages and meet their friends on Facebook. Adolescents spend too much time and effort elaborating and expressing their impressions on an imaginary audience on social media. Because of the illusion that the imaginary audience sees, they emphasize various graphic or animated elements to make themselves appear better. As a result, it is behind the scenes that they think about what they are trying to convey and what the information actually is. The psychological characteristics of adolescence also include excessive consciousness and sensitivity to others. Youth are overly sensitive and constantly conscious of the impressions that others have of them. This characteristic is also manifested as a sympathetic tendency to imitate or follow peer's expressions. The experience on social media that reflects the sympathetic

behaviour of adolescence and the imaginary audience resembles a debut on stage in front of an imaginary audience. At the same time, it becomes a workshop for creating his/her own image to share with other peer groups. 'The audience of imagination' in cyberspace is not only imagined but part of the reality of cyberspace for youth. Through this, it becomes a new social experience, which affects youth's identity formation. From this perspective, this study investigated the emotional factors that influence the multi-identity expressed on social media.

In addition, I considered that the social media can provide youth with enormous opportunities to experiment with their identities based on a general consensus (Katz & Rice, 2002). However, it can cause serious problems for the development of the healthy identities of youth who are in the process of establishing identity. During this process, they can experience chaos in the offline world. Also, if adolescents accept social media as an escape from the older generation, it may have a negative effect on forming social relations in an offline space. These negative effects have been confirmed in fragments in cases, such as internet addiction and reality avoidance, as well as various internet-related youth crimes caused by identifying themselves as characters in a game. In other words, the multi-identity of youth and the desire to identify new identity through cyberspace is likely to become one of the essential functions of youth's identity development in future society. This study has another significant implication in examining the effect of social media on the identity of youth. This is the reason why theoretical exploration and empirical research on the dynamic relationship between changes of cyber culture and identity should be further pursued and initiated in the future.

The academic and methodological aspects of this study contribute to further research. Firstly, the significant contribution of the study includes social media identity. The study demonstrated how the social media, youth, and identity led to the research questions and guided the research procedures. It is meaningful in that it raises the issue of online identity, especially social media identity, which has not been fully explored in previous media and communications studies. There have been many studies on identity in the field of psychology and computer games. In terms of media and communications, research focused on social media's identity has increased. However, as the case analyzed in this study, the basics of social media activities begin with the identity of its users. It should be recognized that user behaviour on social media can vary depending on how identity is formed because social media is changing patterns of personal

behaviour and expanding interpersonal relationships. In addition, the enthusiasm and effort to view the issue of social media identity from various perspectives have increased; however, a level of reinterpretation via Western theoretical discussions on related topics is unavoidable. Therefore, this study examines how youth's social media behaviour has an impact on identity formation and how emotional factors affect multi-identity among the Korean youth.

Furthermore, the research contributes to develop and generate typology of social media, youth, and identity. Establishing a multi-identity can be a negative factor when trying to create a healthy environment on social media. Likewise, users who form social media identities that differ from reality also have value as a research subject in relation to media and communications. This study suggests the future-oriented research direction of Korean youth by identifying specific factors that can induce social media behaviour and multi-identity that influence identity formation on social media.

Second, from the methodologically significant contributions, various methodologies are gradually adopted in social media research, although quantitative methods through surveys are still mainly used. Moreover, qualitative research is required for theoretical studies. To understand in-depth social media related phenomena and in order to supplement the limitations of quantitative and qualitative research methods, it is necessary to apply various methodologies, such as mixed methods. Ramirez-Esparza et al. (2008) argued for the ease and usefulness of data collection through qualitative research. They suggested that the actual behaviour on social media—which was difficult to collect in the past—can be collected as valuable and social interaction-related data. In addition, it is possible to analyse various contents created through the network with the everyday use of social media. In this context, social scientists find it meaningful to identify behaviour patterns, causes, and effects of social interaction processes. Therefore, this study provides the foundation for observing social interaction on social media. As a research methodology, the mixed method was useful in drawing complementary conclusions because individually collected data can be combined during the analysis.

6.3 Limitations

This study examined social media, youth, and identity. The limitations of this study are as follows. The first limitation is related to methodologies of this research. In Phase 1, it

was impossible to collect a big data set for field work related to identity formation in the digital age and the multi-identity of the Korean youth through social media. As I mentioned in the earlier chapter, teachers first distributed and collected questionnaires in classrooms and activity rooms and then I proceeded to visit the schools having obtained IRB permission regarding issues related to their rights and privacy. Future research may incorporate the studies that were conducted after using techniques for big data collection in relation to social media platforms. By developing and using a tool that can analyse large-scale data, it is possible to extract valuable information. Additionally, it minimizes the intervention of the researcher and ensures objective validity for examining the behavioural characteristics of social media users.

Another limitation of the focus group interview in Phase 2 was the reliance on the participants' 'self-reporting or self-expression'. The method of interviews allowed learning a variety of youth experiences, behaviours, attitudes, and thoughts which could not have been gained through observation. However, the quality of the obtained data from the focus group interviews, it is unclear whether the group interaction reflects the actual thoughts of individual members. Therefore, the leader-class participants may monopolize the conversation and force their opinions.

The second limitation is related to the theoretical aspect of this research. There is a lack of access to the structure and phenomena of identity on social media. Most of the research on identity has dealt with the relationship between identity and various psychosocial variables that are believed to be related to identity. Most of the results showed a significant relationship between the two. However, it is unclear how these various psychosocial variables are actually related to identity on social media. It is not clear whether the psychosocial variables measured in the study exist as a result of the formation of identity or contribute to the formation of identity. Another problem is the lack of exploration of hierarchy and systems within the various psychosocial variables that relate to identity. Although the results of this study in relation to emotional factors have been found to affect multi-identity among the Korean youth, not enough studies have yet been accumulated to classify them more specifically.

6.4 Further Research Areas

This study focused on social media and identity formation of the Korean youth based on many studies and theories.

Based on these findings, I suggest five future tasks to stimulate research in the field of social media, youth, and identity. Firstly, it is necessary to study changes in the social media environment and youth identity. However, most of the existing research discussed negative aspects of social media rather than its impact on the process of forming youth's identity. The study of youth related to social media must go beyond its negative aspects, such as internet addiction, game addiction, bad online community, and so forth. It is necessary to identify the importance of the digital environment in relation to youth and their culture. Therefore, there is a need for further studies to understand and establish relationships in relation to youth identity (Buckingham, Bragg & Kehily, 2015). We also need a new perspective on the process of the development and evolution of identity.

Secondly, more studies should be conducted directly involving youth adopting a qualitative research method. This study used quantitative research method through a questionnaire survey on youth's identity; however, in order to fully understand phenomena related to social media, it is necessary to apply mixed research methods. Therefore, the importance of deep research into youth through qualitative methods is emphasized (Kim, 2013). In a study on identity formation of youth, it would be more meaningful if they participated expressing their point of view throughout the research from beginning to end. In other words, we need a study that involves youth and work with them to deepen insights into social media and identity formation. The research on identity formation of youth is important to understand in order to improve their lives. It can strengthen a theoretical argument, the results of which could be very important because it could affect the lives of the subjects of the study (Fraser, 2004; Lewis, 2004; Cho, 2007). In studies on the identity formation of youth, it is being discussed as a matter of internal research. In the study of youth's identity formation which is a difficult area to access, the advantages of internal research are reflected in this field. Therefore, it is necessary to discuss the internal perspectives involved in the data collection and interpretation processes.

Thirdly, research needs to be conducted on the value of social data accumulated on social media. In particular, social data will grow larger in the age of big data (Athique, 2017). Most youth who use the social media leave digital information of their various activities, such as revealing themselves, engaging in interaction with others, and expanding relationships. If this information is collected and analyzed, youth in relation to social media could be better understood and classified more accurately. However, social

data accumulated on social media is the personal information, which means that privacy issues arise. If these issues are solved, it would be possible to improve understanding of identity formation among youth and create opportunities to predict individual social problems.

Fourthly, I found very a strong association between social media behaviour and identity formation as well as the effects of emotional factors on the multi-identity of the Korean youth. Future research should focus on longitudinal studies that could determine the direction of the effects among these variables, as well as to further explore the different types of social media interactions that are associated with psychological and emotional contexts. Therefore, the study of identity formation among Korean youth in relation to social media requires a need for interdisciplinary research that provides comprehensive access to social phenomena in a rapidly changing society.

Lastly, based on the review of relevant articles and literatures during the study, I recognized the weaknesses and shortcomings in social media research conducted over the past few years, such as a lack of emphasis on roles, the measure of social media usage, the neglect of relationships in social media, narrow frames, and so on. As is known, social media usage is one of the important components of communication research. Therefore, an accurate and dependable measurement of social media behaviour is important to this field.

Therefore, further research is necessary to focus and sharpen an ongoing dialogue about the importance of social media both for practitioners and researchers. In addition, the key question is now being addressed by an ever-growing number of social media and its users, especially, young people, will have access to a near unlimited amount of information. It is certain that personal data from social media usage will continue to be traced and logged. This part of the research must not be ignored; therefore, this work should raise further questions in the field of media and communications.

Even though the environment of the digital age changes rapidly, researchers still have a narrow understanding of those who use and who do not use social media and why and for what purpose Korean youth use social media. The research about the influence of social media for identity formation needs to be processed in a much deeper and wider scale with quantitative and qualitative approaches. Therefore, I concluded that the study

will be useful to build a fundamental step for further research on youth identity formation and other important issues in relation to 'social media, youth, and identity'.

6.5 Conclusion

The findings from this study deepened understanding of how in the digital age the Korean youth, who have grown up immersed within social media culture and interacted with social media in the drastically changing society, have formed their identity. From the perspective of Korean youth's identity formation and multi-identity through social media, I analyzed their identity formation and multi-identity based on the factors of the three research questions in the study. By applying and verifying existing theories, this study attempted to examine the interrelationship between Korean youth's social media behaviour and their identity. The results of this study contain the development of typology of the Korean youth's identity formation and multi-identity in the digital age. Methodologically, this study applied a combination of quantitative research through statistical analysis and qualitative research through focus group interviews in order to understand social media phenomenon. Finally, the research findings of the thesis are not the end of the story for this research; the study proposes several areas for future research. The strength of this research is that it provides a theoretical and methodological framework as an instrument to stimulate and that it can be further adopted for continued research on 'social media, youth, and identity'.

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Questionnaire

Hello! Thank you for participating in the survey. I am a Ph.D student at Cardiff University in United Kingdom. This survey is part of a project to assess the identity construction through social media among Korean youth. I am sure that all your help will gain something wonderful in the future. Please read carefully and answer the questions.

I. General questions

1. Gender ① Male ② Female
2. Age and grade ① 11-13 years old (elementary school) ② 14-16 years old (middle school) ③ 17-19 years old (high school)
3. Monthly income in average: ① Less than 300 ② 300 - 500 ③ 500 - 1000 ④ Over 1000
4. Mobile ownership: ① Yes ② No

II. Questions related to social media usage behaviour.

What is "Social media"?

"Social media" is one of the platforms that allow people to create and share an information, ideas, photos, interests and so on. There are Facebook, Twitter, Cyworld, Me2Day, MySpace and etc.

1. Do you use social media at the moment?

- ① Yes ② No(Bye!)

2. How do you log in to social media?

- ① Computer(including tablets) ② Mobile(including smartphones)

3. How many hours a day do you use social media on average?

- ① Less than 30 mins ② 30 mins -1 hour ③ 1-2 hours ④ 2-3 hours ⑤ More than 3 hours

4. How many days a week do you use social media?

- ① Less than 1 day ② 1-2 days ③ 3-4 days ④ 5-6 days ⑤ Daily

5. How long have you used social media?

- ① Less than a month ② 1 – 3 months ③ 3 – 6 months ④ 6 months – a year ⑤ More than a year ⑥ More than 2 years ⑦ More than 3 years

6. What social media do you currently use? (Select all)

- ① Facebook ② Twitter ③ Cyworld ④ Me2day ⑤ MySpace
⑥ Blog ⑦ Cafe (Daum) ⑧ Others ()

7. How much is social media in your daily life?

- ① Less than 10% ② 10% -30% ③ 30% -50% ④ 50% -80% ⑤ Over 90%

8. Do you use the various fuctions of social media?

- ① Completely dissatisfied ② Somewhat dissatisfied ③ Neither satisfied nor dissatisfied
④ Somewhat satisfied ⑤ Completely satisfied

9. How many friends do you have on social media?

- ① Less than 30 ② 40-70 ③ More than 80 ④ More than 100 ⑤ More than 200

10. Do you satisfy when you use the social media?

① Very high ② High ③ Middle ④ Low ⑤ Very low

11. What do you consider when choosing social media?

- ①Objective recognition ②Possession of friends' accounts ③Practicality ④Design
 ⑤Others ()

12. This is a question about motivation for using social media. Please respond to the following items at the very least (1 point) - very much (5 points).

Items	①	②	③	④	⑤
1) I use social media to express myself.					
2) I use social media to express feelings and emotions.					
3) I use social media to record everyday life.					
4) I use social media to create an opportunity to think about me.					
5) I use social media to create sense of accomplishment and pride.					
6) I use social media to interact with friends and acquaintances.					
7) I use social media to talk to others.					
8) I use social media to keep friendship with others.					
9) I use social media to freely exchange opinions.					
10) I use social media to recreate.					
11) I use social media for fun and pleasure.					
12) I use social media to spend time in boredom.					
13) I use social media to gain information and knowledge.					
14) I use social media to get information about hobbies or interests.					
15) I use social media to understand social issues.					

Note)①=Completely dissatisfied ②=Somewhat dissatisfied ③=Neither satisfied nor dissatisfied
 ④=Somewhat satisfied ⑤=Completely satisfied

III. Questions related to identity formation.

Items	①	②	③	④	⑤
1) Have you ever used a fake age when interacting with others on social media?					
2) Have you ever lied about your gender and/or assumed the role of someone with a different gender on social media?					
3) Are you consistent with the nicknames you use in social media?					
4) Do you think you use different identities depending on the situation in a social					

media context?					
5) Do you want to represent yourself differently than from your offline self on social media?					
6) Do you think you were more affected by online experience than offline in the process of forming your identity?					
7) Do you occasionally post on social media?					
8) Do you usually leave comments on other people's postings on social media?					
9) Where are you getting the information you need for everyday life?					
10) Do you only see and read other people's postings on social media?					
11) How do you evaluate your relationship with people you have met on social media?					
12) Are there any people you know from the social media that you would like to meet?					
13) Do you have any experiences of making friends through social media?					
14) Do you think your life scope has extended through social media?					
15) Do you think you can experience many more diverse roles on social media than you can offline?					
16) Do you think using social media affects the way you speak?					
17) Do you think using social media affects your way of thinking?					
18) Do you think using social media affects your attitude toward others?					
19) Do you think you have matured through experiences gained from social media?					
20) Do you think you can look back on yourself through experience gained from the social media?					

Note) ①=Completely dissatisfied ②=Somewhat dissatisfied ③=Neither satisfied nor dissatisfied
 ④=Somewhat satisfied ⑤=Completely satisfied

IV. Questions related to multi-identity.

Items	①	②	③	④	⑤
1) Do you feel get close to your friends through information like how your friends live on social media?					
2) On social media, do you feel more connected by knowing the mood of your friends?					
3) As you use social media, do you feel that your life is relatively unhappy with the news of your friends?					
4) Does social media put pressure on popularity or comments when you upload?					
5) Do you have the pressure to show your friends good looks when uploading from					

social media?					
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Note) ①=Completely dissatisfied ②=Somewhat dissatisfied ③=Neither satisfied nor dissatisfied

④=Somewhat satisfied ⑤=Completely satisfied

Thank you!

설문지

안녕하십니까? 본 설문에 응해주셔서 감사합니다. 먼저 소중한 시간 내어주신 점 감사 드립니다.

저는 현재 영국 카디프대학교 신문방송학과 박사과정 중에 있는 학생입니다.

귀하께서 작성하신 정보는 순수 연구목적에 달성하는데 귀중한 자료가 될

I. 귀하의 기본정보에 관한 질문입니다.

1. 성별 ① 남 ② 여

2. 나이 및 학년 ① 11-13세(초등학생) ② 14-16세(중학생) ③ 17-19세(고등학생)

3. 부모님의 평균 월 소득: ① 월 300 미만 ② 월 300-500 ③ 월 500-1000

④ 월 1000 이상

4. 핸드폰 소유여부: ① 예 ② 아니오

II. 소셜미디어 이용행동에 관한 질문입니다.

소셜미디어(SNS: Social Network Service)란?

인터넷 상에서 친구, 동료 등 지인과의 인간관계를 맺고 관리하며 그들과 서로의 정보를 공유, 의견을 나누기도 하고 새로운 인맥을 형성하기도 하는 서비스입니다.

SNS의 종류에는?

페이스북(Facebook), 트위터(Twitter), 싸이월드, 미투데이, 마이스페이스(MySpace) 외 기타 등등이 있습니다.

1. 당신은 현재 소셜미디어를 이용하고 계십니까?

8. 당신은 소셜미디어의 다양한 기능들을 사용하십니까?

- ① 전혀 그렇지않다 ② 그렇지않다 ③ 보통이다 ④ 그렇다 ⑤ 매우 그렇다

9. 자신이 이용하는 소셜미디어의 친구 수는 대략 몇 명입니까?

- ① 30명 미만 ② 40-70명 ③ 80명 이상 ④ 100명 이상 ⑤ 200명 이상

10. 소셜미디어를 이용 시 당신의 만족도는 어느 정도입니까?

- ① 매우 높다 ② 높다 ③ 보통 ④ 낮다 ⑤ 매우 낮다

11. 당신은 소셜미디어 선택 시 고려하는 사항들은 무엇이 있습니까?

- ① 객관적인 인지도 ② 친구들의 계정 소유 여부 ③ 실용성 ④ 디자인 ⑤
기타()

12. 소셜미디어를 이용하는 동기에 관한 질문입니다. 다음 항목에 대해 동의하는 정도를 전혀 그렇지않다 (1점)- 매우 그렇다 (5점)로 응답해 주십시오.

항 목	①	②	③	④	⑤
1) 나는 자신을 표현하기 위해 소셜미디어를 이용한다					
2) 기분이나 감정을 표현하기 위해 소셜미디어를 이용한다.					
3) 일상을 기록하기 위해 소셜미디어를 이용한다.					
4) 나에 대해 생각할 기회를 만들기 위해 소셜미디어를 이용한다.					
5) 성취감 및 자부심을 만들기 위해 소셜미디어를 이용한다.					
6) 친구, 지인들과 교류하기 위해 소셜미디어를 이용한다.					
7) 다른 사람들과 대화하기 위해 소셜미디어를 이용한다.					

8) 다른 사람들과 친목을 유지하기 위해 소셜미디어를 이용한다.					
9) 의견을 자유롭게 교환하기 위해 소셜미디어를 이용한다.					
10) 기분전환을 위해 소셜미디어를 이용한다.					
11) 재미와 즐거움을 위해 소셜미디어를 이용한다.					
12) 심심할 때 시간을 보내기 위해 소셜미디어를 이용한다.					
13) 유익한 지식과 정보를 얻기 위해 소셜미디어를 이용한다.					
14) 취미나 관심사에 대한 정보를 얻기 위해 소셜미디어를 이용한다.					
15) 최근 일어나는 사회적 이슈를 알기 위해 소셜미디어를 이용한다.					

주) ①=전혀 그렇지않다 ②=그렇지않다 ③=보통이다 ④=그렇다 ⑤=매우 그렇다

III. 정체성 형성에 관련된 질문입니다.

항 목	①	②	③	④	⑤
1) 실제 나이를 속이고 사람들을 대한적이 있습니까?					
2) 실제 성별을 속이고 사람들을 대한적이 있습니까?					
3) ID나 대화명이 일관성이 있습니까?					
4) 상황에 따라 다른 정체성을 보인다고 생각하십니까?					
5) 실제와 다른 새로운 모습의 자신을 만들고 싶습니까?					
6) 소셜미디어 상의 정체성은 소셜미디어 내에서만 유효하다고 생각하십니까?					
7) 소셜미디어 상의 경험이 정체성 형성에 영향을 미친다고 생각하십니까?					
8) 소셜미디어가 지식정보습득의 주요 경로입니까?					
9) 소셜미디어에서 타인의 글이나 자료를 보기만 합니까?					
10) 소셜미디어에 가끔 자신의 글이나 자료를 올립니까?					

11) 소셜미디어에 자주 글이나 자료를 올리며, 오프라인 모임에 참석하십니까?					
12) 소셜미디어를 통해 친구를 만든 경험이 있습니까?					
13) 소셜미디어 이용이 생활범위를 넓혔다고 생각하십니까?					
14) 소셜미디어 이용이 훨씬 다양한 역할을 경험할 수 있다고 생각하십니까?					
15) 소셜미디어 이용이 평소 사용하는 말투에 영향을 미칩니까?					
16) 소셜미디어 이용이 평소 사고방식에 영향을 미칩니까?					
17) 소셜미디어 이용이 평소 타인을 대하는 태도에 영향을 미칩니까?					
18) 소셜미디어 경험을 통해 스스로 성숙되었다고 생각하십니까?					
19) 소셜미디어 경험을 통해 스스로 모습을 되돌아 볼 수 있다고 생각하십니까?					

주) ①=전혀 그렇지않다 ②=그렇지않다 ③=보통이다 ④=그렇다 ⑤=매우 그렇다

IV. 다중정체성 형성에 관련된 질문입니다.

항 목	①	②	③	④	⑤
1) 소셜미디어 상에서 당신은 친구들이 어떻게 사는지와 같은 정보를 통해 친구들과 가까워진다고 느끼십니까?					
2) 소셜미디어 상에서 당신은 친구들의 기분을 파악함으로써 더 연결된다는 느낌을 받습니까?					
3) 소셜미디어를 사용하면서 당신은 친구들의 소식을 접하며 자신의 삶이 상대적으로 행복하지 않다고 느끼십니까?					
4) 소셜미디어에서 당신은 업로드 할 때 인기도나 추천수, 댓글 수에 압박을 가십니까?					

5) 소셜미디어에서 당신은 업로드할 때 친구들에게 좋은 모습만을 보여야 한다는 압박감을 가집니까?					
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주) ①=전혀 그렇지않다 ②=그렇지않다 ③=보통이다 ④=그렇다 ⑤=매우 그렇다

응답해주셔서 감사합니다
 ^^

Appendix B. Interview Questions for Focus Group

Groups:

- 1. Male 2. Female 3. Male+Female = Gender
- 4. Elementary school 5. Middle school 6. High school 7. Elementary+Middle+High = Age
- 8. Father alone income 9. Mother alone income 10. Dual income parents = Social class

Time: 30 mins to an hour per one group

	Main Factor Questions
RQ1	<p>-Social media usage status</p> <ol style="list-style-type: none"> 1. When did you start using social media for the first time? 2. How long have you been using social media? 3. What social media do you enjoy using? 4. What kind of social media do you use? 5. When you look around your friends, what are the most popular social media these days? 6. When do you usually use social media? 7. How much do you access social media? 8. Do you do other hobbies than social media? <p>-Social media usage motivation</p> <ol style="list-style-type: none"> 1. How do you feel when you use social media?

	<p>2. What are the most popular functions of social media?</p> <p>3. Do you often care about your image in social media?</p> <p>4. Do you think that social media affects relationships with your friends?</p> <p>5. What is the biggest reason for using social media?</p> <p>6. What do you think about the information you get from social media? Is it reliable?</p> <p>7. Do you think social media has a lot of things to learn?</p>
	<p>-Social media usage pattern</p> <p>1. What do you do first when you log in to social media?</p> <p>2. When you upload photos or postings, what do you usually think about?</p> <p>3. How do you feel about pressing "like"?</p> <p>4. Nowadays social media and privacy invasion are becoming a big issue. What do you think about this?</p> <p>5. How many friends do you have in social media? Do you interact well with them?</p> <p>6. What are your favourite functions of social media?</p> <p>7. How do you feel if you cannot use social media from tomorrow?</p>
RQ2	<p>-Identity retention and transformation</p> <p>1. Have you ever thought about identity while using social media?</p> <p>2. Have you ever tricked others in social media?</p> <p>3. Do you think yourself is different from reality in social media?</p>
	<p>-Identity formation</p>

	<p>1. Do you have much experience with social media?</p> <p>2. Does social media have a lot to do with your daily life?</p> <p>3. Does social media affect your personal relationships?</p> <p>4. Does social media affect your speaking, your thinking or your attitude?</p>
	<p>-Identity reconstruction</p> <p>1. Have you ever thought that social media is related to self-reflection?</p> <p>2. Do you feel you have matured while using social media?</p>
RQ3	<p>-Multi-identity</p> <p>1. Do you chat something about social media with your friends?</p> <p>2. What do you think about social media and self-esteem?</p> <p>3. How do you feel if you do not receive “like” or “comments” when you upload pictures and postings?</p>

Appendix C. Participants for Focus Group Interview

List

	Age	Gender		Social Class	
Elementary	11/Girl	Boy	11/yrs	Father	12/Boy
School	11/Boy	(Male)	13 yrs	alone	13/Girl
	12/Girl		15 yrs	income	15/Boy
	12/Girl		16 yrs		16/Girl
	13/Boy		17 yrs		16/Girl
	13/Girl		19 yrs		18/Girl
Middle	14/Boy	Girl	12 yrs	Mother	13/Girl
School	14/Girl	(Female)	13 yrs	alone	15/Girl
	15/Girl		15 yrs	income	16/Boy
	15/Girl		16 yrs		17/Girl
	16/Boy		17 yrs		18/Girl
	16/Girl		18 yrs		19/Boy
High	17/Girl	Mixed	11/Boy	Dual	12/Girl
School	17/Girl		13/Girl	Income	13/Girl
	18/Boy		15/Boy		15/Boy
	18/Girl		15/Girl		16/Girl
	19/Boy		17/Boy		17/Boy
	19/Girl		18/Girl		18/Boy
Mixed	13/Girl				
	15/Boy				
	15/Girl				
	17/Girl				
	18/Boy				
	19/Girl				