

# Impact of Facebook on Egyptian youth culture identity

Dr. Bassant M. Attia<sup>\*1</sup>

## Abstract

Understanding cultural identity becomes more critical when one considers the huge number of youth - which currently forms the population of Egypt - perceiving different cultures through Facebook and how these cultures affected them.

A primary survey was administered among an available non-random sample of educated Egyptians on the street and of various majors at different Egyptian Universities, some questions were addressed to determine whether Facebook content respects Egyptian culture or it destroys identity through using culture identity measurement. In-depth interviews of youth in different governorates will be conducted. Based on the results of the analysis, directions for future research in this line of research are also discussed. results have shown that Facebook has no negative impact on Egyptian youth with regard to the negative impact on cultural identity, as the results has shown that youth in urban and upper Egypt governorates use Facebook with awareness and selectivity.

**Keywords:** social media – culture identity – Egyptian youth – Facebook – social networks - Upper Egyptian and urban areas in Egypt

## Introduction

New social media has become popular components of our everyday lives in today's globalizing society. They provide a context where people across the world can communicate, exchange messages, share knowledge and interact with each other regardless of the distance that separate them<sup>1</sup>

Cultural differences influence communication, behavior and values. "There are differences in the way that people who identify with different cultures, based on both national identity and gender, manage their communicative behaviors within SNSs<sup>2</sup>. Rosen et. al (2010) describe how people from individualistic cultures focus on meeting new people and being seen by many people, rather than maintaining their existing relationship

---

<sup>\*</sup> Lecturer of Radio and TV, Media Department. College of Language & Communication. Arab Academy for Science, Technology and Maritime Transport, Alexandria.

## **Impact of Facebook on Egyptian youth culture identity**

---

The Diffusion of Innovation Theory (DOI) explains how advancements and new ideas spread within a social organization. Five perceived characteristics affect adoption behavior: relative advantage, compatibility, trial ability, observability and complexity<sup>3</sup>.

The diffusion of new social media across the world has different effects on individual cultures, but ultimately promotes interconnectedness and understanding among global societies<sup>4</sup>.

Furthermore, considering that these media tools are becoming an important part in the process of the construction of one's identity (as the significant others beside parents and peers), the educational dimension of new media cannot be easily dismissed. Because the average age of the users is lowering and the process of identity creation in the early stages is of high significance for a person's future relations with people and the place in society, the target groups of this study are users in late school age, adolescence and early young adulthood based on Erikson's psychosocial stages<sup>5</sup>.

### **Problem statement:**

It's clear that identity is not static, but subject to constant change. It is an ongoing process, which is the result of the individual's making sense of his place and role within society. Individuals thereby pass through different phases, different levels of development in their lives, and each of these has its own characteristics. In the end, the researcher tries to relate identity to technology, new media and more specifically to social networking websites and popular culture.

The Cultural Identity Model (CIM) proposes several tenets: (1) cultural identity is a critical but latent aspect of self-concept; (2) salience of cultural identity is, to a large part, a consequence of the commencement of a cultural transition; (3) cultural identity is dynamic and can shift as a consequence of the overseas transition and self-concept disturbances; and (4) shifts in cultural identity serve as a mediator between cultural adaptation and the repatriation experience.

From all the above given information, understanding cultural identity becomes more critical when one considers youth - which currently forms the biggest population of Egypt - perceiving different cultures through Facebook and how these cultures affected them.

**The main purpose of this study** is to investigate the impact of using Facebook on Egyptian youth culture identity, develop a framework for understanding and analyzing social media as an autonomous culture

structure in which to construct an identity, and comparing between youth in upper and urban areas in Egypt using culture identity measurement.

### **Identities through social media**

Media scholars Boyd and Ellison (2007) define Social network sites (SNS) as web-based services that allow individuals to construct a public or semi-public profile within a bounded system, articulate a list of other users with whom they share a connection and navigate their list of connections and those made by others within the system<sup>6</sup>. So, "Social networks promote resistance - to radicalization- by offering a range of cultural identities and opportunities, and this may itself be protective<sup>7</sup>. Identity is a construct which could be related to various psychological and social constructs affecting the individual's perceptions, attitudes and behavior<sup>8</sup>.

Marcia (1966) describes four identity statuses; Identity Achievement is characterized by a commitment to certain beliefs, values and goals after a process of self-exploration; Moratorium is characterized by an ongoing process of self-exploration, where a commitment to goals and values is yet to be established; Foreclosure is characterized by a strong commitment to beliefs, values and goals, which however is not a result of in-depth exploration, rather identity foreclosed individuals conform and adopt the values of adult role models without much self-exploration; Identity Diffusion is characterized by neither a commitment to goals and values, nor an active engagement in self-exploration process<sup>9</sup>.

For De Vos (1990), for example, cultural identity provides "a sense of common origin, as well as common beliefs and values, or common values" and serves as the base of "self-defining in-groups"<sup>10</sup>

Psychological studies, on the other hand, typically approach cultural identity in terms of "the subjective orientation of an individual toward his or her ethnic origins"<sup>11</sup>. According to Adams and Marshall (1996), an active identity is a self-constructive and complicated internal system, which has its own psychological functions for the individuals. These functions are (Adams & Marshall, 1996, p. 433; Serafini & Adams, 2002): (i) Providing the structure for understanding who one is: Identity provides an awareness of oneself as an independent and unique individual. A sense of awareness in return, provides the structure for self-certainty, as well as self-esteem for the individual. (ii) Providing meaning and direction through commitments, values and goals<sup>12</sup>

We are always a sum of identities that help us make sense of the social world in which we live. These identities can be seen as a product of different cultural spaces, either micro spaces, subcultures or spaces that encompass a wider community<sup>13</sup>.

---

### **Impact of Facebook on Egyptian youth culture identity**

---

According to the given data, The Cultural Identity Check List-Revised includes the following variables: age, gender, cultural background, and religion/spirituality as identification variables.

#### **Literature review**

##### **Positive and negative effects of social media use**

Researchers have been able to identify several positive

effects of social media use among youth. For example, social media helps to connect people with social resources and helps youth to maintain relationships and develop and boost social capital<sup>14</sup>. Social media usage might also have a positive effect on youth's psychological and emotional wellbeing and help them to strengthen and nurture supportive relationships with family and friends<sup>15</sup>. Social media can even have a positive effect on youth's physical health, as social media sites are an efficient way of communicating and possibly creating an interest in, like; exercise and health information. Furthermore, social media use supports for example identity exploration and formation, technological literacy, learning and the development of positive self-esteem<sup>16</sup>.

##### **Facebook as a platform**

As mentioned earlier in this research, Facebook is the most widely used social networking website to date and has been growing in numbers of its users exponentially in the past one year. The reason for it can be found in the easiness of its use as comparing with, for example, Myspace, where the user has more freedom of expression regarding creating and manipulating the visual background and spatial adjustment of information boxes. Facebook, on the other hand, is in its basis the same for all users, what he or she can manipulate is in a larger degree bound to content, as the users has the option to select different "boxes" with selected information, such as music, maps, videos, texts, and other custom made applications. Creativity is fostered and encouraged as users have the possibility to be playful on regular daily basis or even more frequent and present that to the outer world or their friends. Even more, the user has the ability to follow his or her "friends" in what they are doing, where they are, what their current interest is or with whom they interact<sup>17</sup>.

Zhao, et. al (2008) have found that Facebook users create online identities that represent their "hoped for" selves, rather than their "true" or hidden selves. Users accomplished this by projecting socially desirable character traits like popularity, well-roundedness, and thoughtfulness<sup>18</sup>. social media use can also lead to privacy and security risks and subject users to phenomena like cyber-bullying, sexting and "Facebook depression"<sup>19</sup>.

### **Impact of Facebook on Egyptian youth culture identity**

---

Facebook addiction is also linked to certain psychological variables, such as relationship dissatisfaction (Elphinston & Noller, 2011)<sup>20</sup>, depression (Hong et al., 2014), anxiety (Koc & Gulyagci, 2013)<sup>21</sup>, subjective happiness and subjective vitality (Uysal, Satıcı & Akin, 2014)<sup>22</sup>.

Egyptian culture is complex and varied, and has been influenced both by Islam and its “long history and strategic location”<sup>23</sup>. Family, friendship, and loyalty are essential to modern Egyptian culture, perhaps partially explaining why nepotism is commonplace<sup>24</sup>. “Only through global communication competence can people from different cultures communicate effectively and productively in the globalizing society”<sup>25</sup>.

Within this discussion of public vs. private, there is an analysis of public communication and Broadcasting on Facebook that changes the dynamics of who is producing and consuming content online. Skues, Williams and Wise (2012) focus on the effect of personality traits on the amount of Usages for social networking<sup>26</sup>. They demonstrate that the user’s personality changes the information selected to be presented or withheld from others. The study found that the type of personality a user has changes their ideas of impression management, their openness to connect with others and suggests that lonelier students compensate for their lack of offline relationships<sup>27</sup>.

Sussman (2002) reveals the relationship between cultural identity and repatriation experience. This experiment was in a form of a test among 113 American teachers who sojourned to Japan. Results indicated that overseas adaptation and repatriation experiences are not directly associated. Rather, home culture identity strength inversely predicted repatriation distress with repatriates experiencing high distress reporting weak cultural identity. Preliminary findings also indicated that repatriation experience is related to shifts in cultural identity. As predicted by the Cultural Identity Model, ratings of increased estrangement from American culture (subtractive) or feeling “more” Japanese (additive) following a sojourn are correlated with the high repatriation distress. In addition, the more the global identity shift, the higher the life satisfaction<sup>28</sup>.

Following the temporal sequence of the cultural transitions, Kim’s theoretical writings (2001, 1996) have explored the relationship between cross-cultural adaptation and the subsequent development of a new and broader cultural identity<sup>29</sup>.

There are also a lot of studies researches the impact on American identity, (e.g., Schwartz, Park, Huynh, & Zamboanga, 2012<sup>30</sup>; Hart, Richardson, & Wilkenfeld, 2011<sup>31</sup>; Schildkraut, 2007<sup>32</sup>) have empirically tested some of the assumptions voiced by conservative political commentators and opinion polls. These studies have suggested that heritage culture do not appear to interfere with becoming American. Specifically, immigrants are embracing American culture

### **Impact of Facebook on Egyptian youth culture identity**

---

(Schildkraut, 2010)<sup>33</sup>, they are learning English (Citrin et al., 2007)<sup>34</sup>, retention of heritage languages is not interfering with learning English (Tran, 2010)<sup>35</sup>, and immigrants are blending American individualism with the values from their heritage cultures.

Potter and Banaji (2012) describe a case study where a small group of students used an online module as part of a masters' program, studying media, culture and communication. The students theorized and reflected on their social media experiences. They considered the blog a space in which they presented and represented aspects of themselves within a performance context. Doing so, they experienced the social media as lived culture in which they simultaneously created content and re-constructed their identity in a shared and observed space<sup>36</sup>.

Tayyebbeh and Datis (2013) focus on regional cultural differences of Facebook users as most pervasive social networks. Using a framework consist of three dimension, Iranian users have been studied in case of variables which construct social identity, consist of Full Name exposure, benefit from fake profiles and level of privacy setting. These variables selected in regard with special characteristics extracted from observation of sample size behaviors during a period of two months, and it is believed that this may reflect a new trait in social identity users, which may present depend on the cultural and domestic concerns. By sending a lot of request to participate in the online survey, a sample of 308 users agree to include in the online survey. The descriptive statistics felt sufficient for the purpose of study. Findings show that nearly half of Iranian users of Facebook do not provide their Full name, and they make some distortions or using abbreviations, making it difficult to appear or be found for others. Also, nearly 40% of them benefit from fake profile(s) in addition to their main account to surf Facebook and share the contents they do not prefer to be known for them, such as satire or taboo articles. Moreover, many of them restricted the level of access to their profiles to make the social media as a private social space. The authors concluded that social identity joins with the real identity of the users, and thus they care about their social image in the social media space. Many users believe that despite the freedom for joy from the contents in social media, they will damage for some descent in prestige and image against the others follow their profiles, and like and share the articles. Thus, they use some policies to joy from social media without being hurt or damaged by the practiced activities. They try to make themselves hide and merely invite confident friends to join, make restrictions to access of others to their shared articles and comments, and benefit from anonymous surfing with fake profiles<sup>37</sup>.

### **Theoretical framework**

#### **Uses and Effects Theory**

The perspective of uses and gratification assumes that members of the public make a choice and they explain the effects of the media on them, but for a long time the studies of communication has disregarded the connection between the concepts of uses and effects. This is considered a development of the theory of uses and gratification and a new entry for both concepts. This is the point of view has been the offspring of Kim and Robin model for uses and effects (1997), which measures the effect of variation in the patterns of public activity-after members of the public were viewed as passive recipients-and their contribution to specific effects resulting from the use of communication content. This model also aims at recognizing the different dimensions of the term 'public activity', as some activity patterns may support the communication effects and vice versa. For instance, supporting activities for communication stimulate effect because members of the public are affected by the communication content they choose, are aware of and submerge in. On the contrary, obstructive activities limit the communication effects on members of the public because the public has not been affected by the communication contents.

Some criticized the early state of affairs and assumptions of uses and gratifications (e.g., Anderson & Meyer, 1975; Carey & Kreiling, 1974; Elliott, 1974)<sup>38</sup>. The criticisms focused on (a) the compartmentalized nature of typologies, making it difficult to predict beyond those who were studied or to consider the implications of media use, (b) the lack of clarity of central constructs and how researchers attached different meanings to concepts such as motives and gratifications, (c) the treatment of the audience as being too active or rational in its behavior, and (d) the methodological reliance on self-report data.

Uses and effects seek to explain the outcomes or consequences of communication such as attitude or perception formation (e.g., cultivation, third-person effects), behavioral changes (e.g., dependency), and societal effects (e.g., knowledge gaps). Uses and gratifications does so, however, recognizing the greater potential for audience initiative, choice, and activity.

#### **Audience Activity and Media Orientations**

Lin (1993) notes that strongly motivated viewers engage in more activities and experience greater satisfaction when watching television as compared with weakly motivated viewers. She also found that the diversification of the home-media environment affects activity levels<sup>39</sup>. Because they present more options, more diversified media households (e.g.,

---

### **Impact of Facebook on Egyptian youth culture identity**

---

greater cable, satellite, and computer opportunities) enable greater audience choice and selectivity<sup>40</sup>.

This form is based on a key assumption that includes Bauer proposal (Bauer 1963). It emphasizes that communication studies should take into account the initiative of members of the public to obtain the information they want and avoid the information they don't want<sup>41</sup>. Thus, there could be activities supporting the effects. In short, it is not only the variable of public activity that has an influence, but there are other patterns through which the individual is active in relation to means of communication. Therefore, the study of the changing nature of the public may contribute to the knowledge of these supporting and obstructive effects.

#### **The Public activity patterns can be divided into two types:**

**1) The qualitative orientation** of the patterns of public activity in connection with the communication processes and it contains three values: selectivity, submergence and effects.

**2) The temporal dimension** of public activity patterns which can be divided into three types of values: Activity before exposure – activity during presentation – activity after exposure.

Ritualized and instrumental media orientations tell about the amount and type of media use, and about one's media attitudes and expectations. These orientations reflect the complexity of audience activity. Ritualized use is using a medium more habitually to consume time and for diversion. It entails greater exposure to and affinity with the medium. Ritualized use suggests utility, but an otherwise less active or less goal-directed state. Instrumental use is seeking certain message content for informational reasons. It entails greater exposure to news and informational content and perceiving that content to be realistic. Instrumental use is active and purposive. It suggests utility, intention, selectivity, and involvement.

Media uses and effects, then, depend on the potential for interaction and the context of interaction. This is heavily influenced by people's social and psychological circumstances, including lifestyle, life position, and personality (e.g., Finn & Gorr, 1988; A. M. Rubin & Rubin, 1982a).

#### **Methodology**

The researcher has used the questionnaire on a random sample of 400 respondents, divided equally between urban and Upper-Egypt governorates and in-depth interviews tool has been applied on 40 respondents from the same governorate, from January till April 2018. The questionnaire included measures of cultural identity and patterns of activity

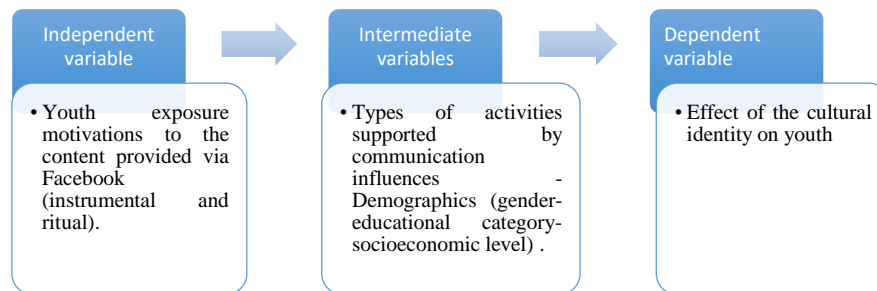


## Impact of Facebook on Egyptian youth culture identity

support and the communication effects constrain, in addition to the measures of instrumental and ritual motives.

### Research variables

The following table shows the survey variables (independent, intermediate and dependent variables) that were tested by the study hypotheses, as follows:



### Research questions

The questionnaire consisted of 17 questions, varied between closed, open, and opinion questions such as:

- RQ1: What are the different motives when using Facebook?
- RQ2: What are the different types of activities when using Facebook?
- RQ3: Determine the level of your agreement on the culture identity scale statements

### Research hypotheses

- H1: There is a statistically significant correlation between both the instrumental media motivation and Facilitative activity supported by communication influences and the level of effect on the cultural identity of youth resulting from exposure to the content provided via Facebook.
- H2: There is a statistically significant correlation between the ritual motives and the patterns of activity with disabilities of communication influences and the level of effect on the cultural identity of youth resulting from exposure to the content provided via Facebook.
- H3: There is a statistically significant correlation between the demographic variables of the study sample (gender- educational category-socio-economic level) and the amount of time spent on Facebook.
- H4: There are statistically significant differences between the sample populations in terms of the motives behind Facebook exposure according to demographic characteristics.

### Impact of Facebook on Egyptian youth culture identity

- H5: There are statistically significant differences among youth as to the extent to which their cultural identity is affected by geographical dimension (Upper Egypt – Urban).
- H6: There is a statistically significant correlation between the youth usage amount of Facebook and the level of influence in their cultural identity.

#### In depth interview:

Through in depth interview question researcher has covered so many aspects related to culture identity such as:

- Meaning of culture identity
- The role of Facebook use in adjusting to other cultures
- the role of Facebook in overcoming stereotypes or biases towards the other cultures
- Elements that contrasting cultures identity and Elements could be considered when comparing and contrasting cultures
- Contribution of Facebook on raising sense of community in home culture

#### Results

##### 1.1. Research questions

**Table (1)**  
**Comparison between the two studied groups according to motives**

	Upper Egypt (n = 200)						Urban (n = 200)						Total (n = 400)					
	Agree		I can't identify		Disagree		Agree		I can't identify		Disagree		Agree		I can't identify		Disagree	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1. Spending my free time.	172	86.0	21	10.5	7	3.5	149	74.5	34	17.0	17	8.5	321	80.3	55	13.8	24	6.0
2. Feeling happy and entertained.	111	55.5	48	24.0	41	20.5	93	46.5	71	35.5	36	18.0	204	51.0	119	29.8	77	19.3
3. Relaxation and escape from stress.	142	71.0	37	18.5	21	10.5	100	50.0	36	18.0	64	32.0	242	60.5	73	18.3	85	21.3
4. Helps in learning the features of reality of our life	117	58.5	62	31.0	21	10.5	95	47.5	67	33.5	38	19.0	212	53.0	129	32.3	59	14.8
5. Encourages me to interact through discussions on different topics.	94	47.0	66	33.0	40	20.0	100	50.0	68	34.0	32	16.0	194	48.5	134	33.5	72	18.0
6. Reduces my sense of loneliness.	97	48.5	47	23.5	56	28.0	85	42.5	44	22.0	71	35.5	182	45.5	91	22.8	127	31.8
7. Makes me feel free to express about thorny topics	86	43.0	68	34.0	46	23.0	85	42.5	69	34.5	46	23.0	171	42.8	137	34.3	92	23.0

### Impact of Facebook on Egyptian youth culture identity

It is clear from the data represented in the previous table that the biggest motive for using Facebook for the two sample groups is to spend the free time by (80.3%) and for relaxing and escaping from stress by (60.5%), in which the residents of the urban areas exceeded the number of upper Egypt residents by (71%) to (50%). Helping to find out the reality of life we are living motivation represented (53%) and in the last place came the motive of reducing loneliness by (23%). From the statistics, it is concluded that the ritual motives for using Facebook exceeds instrumental motives.

**Table (2)**

**Comparison between the two studied groups according to instrumental activities**

When I am using Facebook ....	Upper Egypt (n = 200)						Urban (n = 200)						Total (n = 400)					
	Always		Some-times		Never		Always		Some-times		Never		Always		Some-times		Never	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1. I tend to ignore the content that does not agree with my opinions.	52	26.0	124	62.0	24	12.0	66	33.0	104	52.0	30	15.0	118	29.5	228	57.0	54	13.5
2. I think about what to do about the problem or the issue at hand	46	23.0	126	63.0	28	14.0	57	28.5	119	59.5	24	12.0	103	25.8	245	61.3	52	13.0
3. I like to support my thoughts and beliefs through observing what my Facebook friends write on their personal pages.	82	41.0	88	44.0	30	15.0	73	36.5	106	53.0	21	10.5	155	38.8	194	48.5	51	12.8
4. I think about what can the content that is offered to me, my family and others could represent.	72	36.0	96	48.0	32	16.0	108	54.0	72	36.0	20	10.0	180	45.0	168	42.0	52	13.0
5. I feel more secure when the cultural content provided is consistent with my beliefs.	113	56.5	87	43.5	0	0.0	111	55.5	81	40.5	8	4.0	224	56.0	168	42.0	8	2.0
6. I pay attention to the values included in people's posts via Facebook.	99	49.5	87	43.5	14	7.0	99	49.5	84	42.0	17	8.5	198	49.5	171	42.8	31	7.8
7. I tend to interpret the content of what is represented via Facebook in a way that supports my ideas and agrees with what I think.	71	35.5	102	51.0	27	13.5	78	39.0	111	55.5	11	5.5	149	37.3	213	53.3	38	9.5
8. I think about how cultural topics relate to things I know.	89	44.5	88	44.0	23	11.5	76	38.0	117	58.5	7	3.5	165	41.3	205	51.3	30	7.5

The responses of sample population to the scale of activities supported by communication effects indicate that selectivity and attention are at the forefront of the communication activities done via Facebook by Egyptian

### Impact of Facebook on Egyptian youth culture identity

Youth sample. The statement " I feel more secure when the cultural content provided is consistent with my beliefs" has occupied the first place by (56%), and in the second place is the statement "I pay attention to the values included in people's posts via Facebook " by (49.5%) for urban and upper-Egypt governorates similarly. Statements "I think about what can the content that is offered to me, my family and others could represent " & "I think about how cultural topics relate to things I know " are in the third place and fourth which measure the content of the submission by (45%) and (41.3%) respectively.

The difference between urban and upper-Egypt governorates has been reflected in the scale of selectivity as the percentage of agreement with the statement "I tend to ignore the content that does not agree with my opinions " varied and it was higher in upper Egypt governorates.

**Table (3)**  
**Comparison between the two studied groups according to inhibitory activities**

Specify to what extent you agree to each of the following phrases:	Upper Egypt (n = 200)						Urban (n = 200)						Total (n = 400)					
	Agree		Neutral		Opposed		Agree		Neutral		Opposed		Agree		Neutral		Opposed	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1. Using Facebook is not entertaining.	20	10.0	104	52.0	76	38.0	43	21.5	117	58.5	40	20.0	63	15.8	221	55.3	116	29.0
2. I prefer comfort and relaxation over using Facebook.	85	42.5	83	41.5	32	16.0	93	46.5	73	36.5	34	17.0	178	44.5	156	39.0	66	16.5
3. I find it difficult to understand the content provided for the other cultures.	35	17.5	93	46.5	72	36.0	36	18.0	112	56.0	52	26.0	71	17.8	205	51.3	124	31.0
4. While I'm on Facebook, I do other things and I am not fully free to observe the posts	58	29.0	103	51.5	39	19.5	38	19.0	115	57.5	47	23.5	96	24.0	218	54.5	86	21.5
5. I find that on Facebook the issues and problems are tackled in a biased manner to certain ideas.	62	31.0	124	62.0	14	7.0	71	35.5	105	52.5	24	12.0	133	33.3	229	57.3	38	9.5
6. I find that on Facebook issues and problems resources are unreliable.	56	28.0	119	59.5	25	12.5	79	39.5	112	56.0	9	4.5	135	33.8	231	57.8	34	8.5
7. Facebook represents unethical issues.	77	38.5	98	49.0	25	12.5	56	28.0	113	56.5	31	15.5	133	33.3	211	52.8	56	14.0
8. Facebook does not represent reality or real matters.	32	16.0	111	55.5	57	28.5	38	19.0	116	58.0	46	23.0	70	17.5	227	56.8	103	25.8
9. Facebook does not represent issues or topics that correspond to people's interests and problems	38	19.0	79	39.5	83	41.5	28	14.0	92	46.0	80	40.0	66	16.5	171	42.8	163	40.8

### Impact of Facebook on Egyptian youth culture identity

The responses of sample population to the scale of activities supported by communication effects indicate that the avoidance came at the forefront of those activities, where the statement “I prefer comfort and relaxation over using Facebook” has occupied the first place with a percentage of (44.5%) in the urban and upper-Egypt governorates. The second place was for the scale of the suspicion by (33.8%), through the statement “I find that on Facebook issues and problems resources are unreliable”. There has been a difference between urban and upper Egyptian governorates in terms of diverting attention during exposure to Facebook, where youth in Upper Egypt were busy doing other things during their Facebook usage more than those who live in urban areas. In addition, more than a quarter of the sample population believed that Facebook does not present facts and almost half of the sample (40.8%) thought that the real personal problems are not represented via Facebook

**Table (4)**

**Comparison between the two studied groups according to culture identity scale**

Culture identity	Upper Egypt (n = 200)								Urban (n = 200)								Total (n = 400)							
	Agree		Neutral		Opposed		I can't identify		Agree		Neutral		Opposed		I can't identify		Agree		Neutral		Opposed		I can't identify	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1. After using Facebook, I became less belonging to the Egyptian culture	43	21	54	27.0	82	41.0	21	10.5	40	20.0	62	31.0	69	34.5	29	14.5	83	20.8	116	29.0	151	37.8	50	12.5
2. My exposure to the Western culture via Facebook made me a different person.	31	15	101	50.5	52	26.0	16	8.0	52	26.0	66	33.0	56	28.0	26	13.0	83	20.8	167	41.8	108	27.0	42	10.5
3. After communicating with others from different cultures via Facebook I found myself in contact with these cultures and what they express	58	29	78	39.0	29	14.5	35	17.5	78	39.0	56	28.0	34	17.0	32	16.0	136	34.0	134	33.5	63	15.8	67	16.8
4. I am very familiar with most of the historical figures in the Egyptian history	44	22	88	44.0	38	19.0	30	15.0	48	24.0	63	31.5	47	23.5	42	21.0	92	23.0	151	37.8	85	21.3	72	18.0
5. Facebook gains respect through the contents of Egyptian culture and customs	46	23	73	36.5	54	27.0	27	13.5	43	21.5	62	31.0	59	29.5	36	18.0	89	22.3	135	33.8	113	28.3	63	15.8
6. Facebook reflects Egyptian culture and habits appropriately	31	15	83	41.5	66	33.0	20	10.0	24	12.0	76	38.0	76	38.0	24	12.0	55	13.8	159	39.8	142	35.5	44	11.0
7. I am proud of belonging to the Egyptian culture	104	52	74	37.0	14	7.0	8	4.0	121	60.5	47	23.5	21	10.5	11	5.5	225	56.3	121	30.3	35	8.8	19	4.8
8. Using Facebook has made me behold the Egyptian culture negatively	27	13	61	30.5	94	47.0	18	9.0	29	14.5	60	30.0	88	44.0	23	11.5	56	14.0	121	30.3	182	45.5	41	10.3
9. Egypt's problems represented on	60	30	90	45.0	27	13.5	23	11.5	67	33.5	70	35.0	38	19.0	25	12.5	127	31.8	160	40.0	65	16.3	48	12.0



### Impact of Facebook on Egyptian youth culture identity

• The questionnaire also included an open-ended question on the opinion of the respondents in the content presented on Facebook. On the top came "Spreading rumors and extremism" by (69%) in the governorates of upper Egypt and (75%) in the urban governorates. The results also revealed that more than half of the sample had foreign friends from Western cultures – at least five Friends-by (56.6%)

#### 1.2. Research hypotheses

**H1: There is a statistically significant correlation between both the instrumental media motivation and Facilitative activity supported by communication influences and the level of effect on the cultural identity of youth resulting from exposure to the content provided via Facebook.**

For verifying this hypothesis, the researcher used Pearson correlation coefficient to examine the intensity and direction of the relational relationship between the variables of instrumental motives the patterns of activity supported by the communicative influences of youth when being exposed to Facebook. In addition, it is used to measure the correlation between instrumental motives and patterns of the activity supported by communication effects and influencing the cultural identity of youth positively.

**Table (5 )**

**Correlation between (instrumental motivation- facilitative activity) and the effects on culture identity**

			Instrumental motivation		
			Information motives	Social instrument motives	Total
Facilitative activity	attention	r	0.093	0.094	0.119
		p	0.063	0.060	0.017
	selectivity	r	-0.011	0.157*	0.216
		p	0.833	0.002*	<0.001
	involvement	r	0.002	0.097	-0.050
		p	0.962	0.052	0.314
<b>Total facilitative activities</b>	r	0.020	0.177	0.137	
	p	0.683	<0.001	0.006	
Culture identity	Positive effects	r	0.059	0.219	0.280
		p	0.071	<0.001	<0.001
	Negative effects	r	0.157	0.147	0.234
		p	0.002	0.003	<0.001
<b>Total all</b>	r	0.105	0.222	0.297	
	p	0.036	<0.001	<0.001	

The data represented in the previous table shows a correlation between both instrumental motives and the total patterns of activities supported by the communications effects practiced by youth when being exposed to Facebook. A positive correlation between instrumental motives and

**Impact of Facebook on Egyptian youth culture identity**

influencing the cultural identity of youth is also found, but it was more powerful in the event of a positive influence on cultural identity. This result supports the example of Kim and Rabin.-on which the study was based upon- that assumes a positive correlation between instrumental motives and positive communication effects

**H2: There is a statistically significant correlation between the ritual motives and the patterns of activity with disabilities of communication influences and the level of effect on the cultural identity of youth resulting from exposure to the content provided via Facebook.**

For verifying this hypothesis, the researcher used Pearson correlation coefficient to examine the intensity and direction of the relational relationship between the variables of instrumental motives the patterns of activity supported by the communicative effects of youth when being exposed to Facebook. In addition, it is used to measure the correlation between ritual motives and patterns of the activity constraining the communication effects and influencing the cultural identity of youth either positively or negatively.

**Table (6 )**

**Correlation between (ritual motives - inhibitory activity) and the effects on culture identity**

			Ritual motives			
			Passing time	entertainment	escapism	companionship
<b>Inhibitory activity</b>	Distraction	r	0.017	0.047	0.023	-0.091
		p	0.733	0.349	0.645	0.068
	Avoidance	r	-0.109*	-0.211*	-0.271*	-0.167*
		p	0.029*	<0.001*	<0.001*	0.001*
	Skepticism	r	-0.032	-0.009	0.000	0.106
p		0.523	0.856	0.996	0.035	
<b>Total</b>	r	-0.138*	-0.105*	-0.138*	-0.043	
	p	0.006*	0.035*	0.006*	0.387	
<b>Culture identity</b>	Positive effects	r	0.125*	0.248*	0.128*	0.121*
		p	0.013*	<0.001*	0.010*	0.016*
	Negative effects	r	0.026	0.168*	0.079	0.193*
		p	0.599	0.001*	0.114	<0.001*
	<b>Total all</b>	r	0.096	0.242*	0.112*	0.171*
	p	0.055	<0.001*	0.025*	0.001*	

r: Pearson coefficient

\*: Statistically significant at  $p \leq 0.05$

The data represented in the previous table shows that there is a correlation between the ritual motives and the total patterns of activities that are associated with the communication effects — except the motives of



**Impact of Facebook on Egyptian youth culture identity**

companionship and spending time-practiced by youth when being exposed to Facebook. Also, a correlation was found between the ritual motives practiced by youth when they are exposed to Facebook and the influence on their cultural identity – except for the relationship between the motives of companionship and escape from the negative impact on cultural identity-thus the second hypothesis can be said to be partially achieved.

**H3: There is a statistically significant correlation between the demographic variables of the study sample (gender- educational category-socio-economic level) and the amount of time spent on Facebook.**

To test this hypothesis, the researcher used the Chi Square Test to find a statistically significant correlation between the demographic variables of the study and the amount of time spent daily by youth on Facebook. This took place by recognizing; the linking relationship between the type, the socio-economic level, the geographical dimension and their relationship to the amount of Facebook exposure, as follows:

**Table (7)**

**Relation between the amount of Facebook usage and demographic variables (n= 400)**

	f Facebook usage						$\chi^2$	p
	From 1 to 2 hours (n = 134)		From 3 to 5 hours (n = 158)		More than 5 hours (n = 108)			
	No.	%	No.	%	No.	%		
<b>Gender</b>								
Male	42	31.3	48	30.4	15	13.9	11.712*	0.003*
Female	92	68.7	110	69.6	93	86.1		
<b>Socioeconomic level</b>								
Low	34	25.4	25	15.8	7	6.5	16.909*	0.002*
Moderate	75	56.0	97	61.4	80	74.1		
High	25	18.7	36	22.8	21	19.4		
<b>Residence (group)</b>								
Upper	50	37.3	82	51.9	68	63.0	16.114*	<0.001*
Urban	84	62.7	76	48.1	40	37.0		

$\chi^2$ : Chi square test

p: p value for comparing between different three categories

\*: Statistically significant at  $p \leq 0.05$

The data represented in the previous table shows that there is a correlation between the type and the exposure amount to Facebook and the

**Impact of Facebook on Egyptian youth culture identity**

difference is in favor of the females. Moreover, the occurrence of correlation between the exposure amount to Facebook and the socioeconomic level is in favor of the middle class. Finally, a correlation relationship between the amount of exposure to Facebook by Egyptian youth has emerged according to the geographical dimension in favor of urban governorates.

**H4: There are statistically significant differences between the sample populations in terms of the motives behind Facebook exposure according to demographic characteristics.**

The researcher has used the t-test to verify this hypothesis for examining the statistical significance of the differences between the arithmetic averages of two groups of respondents (type and socio-economic level). The researcher has also used ANOVA to study the statistical significance of arithmetic averages applied to more than two groups of respondents (to the socio-economic level) in relation to one of the variables (instrumental and ritual motives), in addition to Post HOC testing for inter-group comparisons that demonstrates variation analysis tests proving significant statistical differences between them as follows:

**Table (8 )**

**Relation between motivation (instrumental and ritual) and demographic data**

**(n = 400)**

		Types of motivation		
		ritual	instrumental	Total
<b>Gender</b>		<b>Mean ± SD</b>	<b>Mean ± SD</b>	<b>Mean ± SD</b>
Male	<b>105</b>	6.36± 1.97	4.96± 1.63	11.32±2.95
Female	<b>295</b>	6.43± 1.96	5.17± 1.59	11.60±2.78
<b>t (p)</b>		0.292 (0.770)	1.143 (0.254)	0.849 (0.396)
<b>University type</b>				
Public	<b>363</b>	6.40± 1.99	5.11± 1.60	11.51±2.82
Private	<b>37</b>	6.54± 1.66	5.14± 1.62	11.68±2.89
<b>t (p)</b>		0.492 (0.671)	0.080 (0.936)	0.340 (0.734)
<b>Socio economic level</b>				
Low	<b>66</b>	6.41± 2.17	4.98± 1.64	11.39±3.05
Moderate	<b>252</b>	6.37± 1.93	5.10 ± 1.58	11.46±2.85
High	<b>82</b>	6.55± 1.87	5.28± 1.62	11.83±2.56
<b>F (p)</b>		0.272 (0.762)	0.676 (0.509)	0.611(0.543)

t: Student t-test

F: ANOVA test

p: p value for comparing between different categories

\*: Statistically significant at  $p \leq 0.05$

The results represented in the previous table indicate that there is no significant relationship between the motives and the demographic variables,

**Impact of Facebook on Egyptian youth culture identity**

since that the t-test has not shown any differences between the sample groups.

**H5: There are statistically significant differences among youth as to the extent to which their cultural identity is affected by geographical dimension (Upper Egypt – Urban).**

The researcher has used the t-test to verify this hypothesis for examining the statistical significance of the differences between the arithmetic averages of two groups of respondents (In Upper Egypt and Urban governorates). This is as follows:

**Table (9)**

**Relation between residence and effects on youth culture identity**

(n = 400)

	Residence			t	p
	Upper (n = 200)	Egypt	Urban (n = 200)		
Total positive	18.36 ± 3.83		18.85 ± 4.09	1.237	0.217
Total negative	13.65 ± 2.81		13.50 ± 2.74	0.540	0.590
Total all	34.27 ± 5.94		34.76 ± 6.35	0.789	0.430

t: Student t-test

p: p value for comparing between two categories

It is clear from the represented data in the previous table that the fifth hypothesis of these policies was not accepted, as there was no correlation between the geographical dimension in terms of the governorates of the upper Egypt and urban governorates and the influence on the cultural identity of youth. That result could be explained by the fact that the youth use of Facebook in Egypt reflects a large degree of awareness of the content provided and the probability of being influenced by it. It also reflects that Egyptian youth wherever their place of residence can communicate with other cultures and speak their language without being fully deviated from the cultural identity, customs and language of their community.

**H6: There is a statistically significant correlation between the youth usage amount of Facebook and the level of influence in their cultural identity.**

The researcher has used the analysis of one-dimension variation ANOVA to study the statistical significance of the arithmetic averages of more than two groups of respondents with respect to the amount of Facebook usage, as follows:

**Table (10)**

**Relation between the amount of Facebook usage and the effects on culture identity**

(n = 400)

	Numbers of Hours			F	p
	From 1 to 2 hours (n = 134)	From 3 to 5 hours (n = 158)	More than 5 hours (n = 108)		
Total positive	19.0± 4.23	18.59±3.83	18.11± 3.79	1.507	0.223
Total negative	13.77± 2.82	13.55± 2.68	13.35± 2.87	0.680	0.507
Total all	35.16± 6.50	34.46± 5.91	33.80± 6.0	1.481	0.229

t: **Student t-test**

p: p value for comparing between two categories

The data represented in the previous table shows that there is no statistically significant correlation between the use of Facebook and the influence of the identity of Egyptian youth, either in a negative or a positive way.

### **1.3. In depth interview**

#### **- Meaning of culture identity:**

Almost one fourth of the informants (24 %) refers to culture identity by belonging to certain place or group that gives the person the identity or characteristics that shapes his personality as a human:

“Cultural identity is a group of elements like religion, traditions, social dynamics, local dialect, arts, and activities. A tailored set of variables to the demographic and geographic area where I was born and raised”.

“Cultural Identity is more than just where you’re from or your ethnicity. To me, it means how I was raised in relation to the many cultures that this world has”

“cultural identity defines how we act within our societies and the bigger world. Different cultures are mostly seen when different individuals act with each other, resulting in seeing how cultural identity can define how we live”.

“Cultural identity , to me is what defines oneself . I would define cultural identity as part of one’s culture which includes many things like arts, cinema, food, heritage , history and so on and so forth. It does not constitute only a part of oneself but a whole and the identity is what defines the relationship between the part and the whole. Identity is like a glue which holds all things all together”

**The role of Facebook use in adjusting to other cultures**

Almost (60 %) of the respondents refers that Facebook has helped them in adjusting to Other cultures:

“Facebook helps people to stay connected from different parts of the world, as it makes people share their similarities and hobbies by Facebook pages and groups and they keep being associated. In this way, you can go through other people profiles and posts and see their culture and their everyday activities. And as it gives coverage of the world, people know what is happening in the world thanks to Facebook”

“because it helped me to make connections with different people from different cultures.

“cultures I became more aware on what happens in other cultures and accept it. However, I think that Facebook is not a fair tool when it comes to different content because everyone creates his own pseudo environment on different social media platforms so that they can only get exposed to the content they agree or have common values with. So, in my opinion, at the end of the day people just get exposed to what they are used to or what they would probably accept.”

“Yes, because it helped me to make connections with different people from different cultures.”

While others refused that using Facebook is not a significant factor in adjusting to other cultures:

“neither Facebook nor any other social media channels are the reason why I adjust to other cultures. It is all about books. I am 33 years old and got introduced to Facebook at the age of 23, which means I was old enough to have obtained all knowledge about different cultures either from books or specific TV channels. On the contrary, I feel that nowadays Facebook transmits most of the wrong values and norms of different cultures and our youth not only endeavor and absorb them, but also imitate them.”

“No. I was raised to adjust to other cultures, to understand that not everyone believes in the same thing or celebrates the same holidays. I was raised to always be respectful and understanding of these differences and expect it in return. Facebook is eye-opening to the fact that this mindset isn't around everywhere in the world. On a positive note, Facebook helps remind me of certain cultural activities and show how they're celebrated globally.”

## **Impact of Facebook on Egyptian youth culture identity**

---

### **the role of Facebook in overcoming stereotypes or biases towards the other cultures:**

Almost (85 %) of the respondents refers that face book has important role in overcoming stereotypes or biases towards the other cultures

“It only helped me by seeing the opinions of other people and advocates. If these opinions are convincing and stand on its own then they can affect me in my real life and that helped me overcoming stereotypes or biases sometimes”.

“Of course it helped in overcoming different stereotypes towards other countries , now if any country saw a post or a page that sharing something stereotyping them , they can easily reply and show the truth or the other part . for example : Egypt started many campaigns as this is Egypt showing the reality of it , it’s not only about pyramids and camels.”

“It has definitely educated me enough to overcome a lot of cultural stereotypes I had on other countries and cultures, but it has also fed me some new stereotypes.”

“Yes, it helped. I follow many social media influencers from many different countries and cultures so through them I am exposed to the reality of their lifestyles and cultures. I think I have overcome my stereotypes about many cultures. “

While a very few number of respondents refused that using Facebook can overcome biases towards the other cultures

“Not really. I don’t use Facebook actively, and I don’t view myself as someone who holds stereotypes towards other cultures”.

“Sometimes, and other times it enhances the biases and stereotypes. I think people need to filter everything they are exposed to through Facebook carefully”

### **-Elements that contrasting cultures identity and Elements could be considered when comparing and contrasting cultures**

Almost all the respondents refer to language as the most important aspect of culture identity, also they said that history:

“I would say the main elements are language & dialect, religion, traditions, local activities and events, cuisine, and local arts. I consider language, religion and traditions to be the most important”.

"I think the most significant elements are language and history , these are elements that really shapes a country and shapes an identity , if they are lost then there is no identity and there is no culture".

### **Impact of Facebook on Egyptian youth culture identity**

---

“Growing up there was one thing we all had in common, our manners. We can compare cultures in the sense that each child is raised to be respectful of others. But aside from respect in general things that are interesting are work ethic, holidays, languages, home contribution, or home-life in general. These are just off the top of my head. In middle eastern cultures a woman is not to leave home until she gets married, but in other cultures adults are encouraged to leave by the time they reach 18. There are many cultures that emphasize respect for elders like Korea for example, as opposed to Germany, which doesn't place the same importance on their elderly. The importance of getting married in the Middle East and in India and many counties in South Asia can be seen as ridiculous to countries in Europe and the West”.

"The most significant factors when comparing and contrasting cultures I guess would be in terms of raising children and the encouragement of working women”.

“Elements to be considered is language, traditions, values, standards, economic status, political status, different societal values and beliefs. The most significant elements are the economic and political status”.

#### **-Contribution of Facebook on raising sense of community in home culture:**

Among the different social network sites mentioned, Facebook is the most popular and most important one, respondent's answers vary about Facebook contribution on raising sense of community in home culture:

“I personally don't follow that many Egyptian things. I tried when I first moved here to follow the right pages and understand the same jokes, but I wouldn't say I was entirely successful. Over time Facebook videos and memes and the things that people in the community share have become more prominent in my life. Once I started to at least understand them I felt a better connection. That connection alone is a contribution in my opinion, it's important to be on the same page or same level of understanding as others”.

“It exposes me to the others in my culture through shared entertainment content or social commentary. I love the sensation of relatability or community in posts about my city or the traditions I am raised in. When I find that thousands or even more like what I like about my culture or go where I go and have a similar experience, it gives a sense of warmth.

“Facebook somehow contributes in a negative way. The emergence of negative news and fake news on social media with the absence of social responsibility have resulted in people having negative feelings toward their country and their community. To me, when I see this it makes me sad and I try to participate positively in order to make things better”.

**Discussion and conclusion**

The concept of cultural identity refers to familial and cultural dimensions of a person's identity, and how others perceive him or her. Such need for understanding cultural identity becomes more critical when one considers the huge number of youth - which currently form the population of Egypt - perceiving different cultures through Facebook and how these cultures had an influence on them.

A primary survey was administered among an available non-random sample (400 respondents) of Egyptians youth studying various majors at different Egyptian Universities. Some questions were addressed to determine whether Facebook content respects Egyptian culture and whether it destroys Egyptian culture identity through using culture identity measurement. In-depth interviews of youth in different governorates were conducted (40 respondents).

Through their responses to the in-depth interview, respondents referred to the fact that Facebook is not a reliable source of information, especially after the spread of the so-called false news. They added that it is just a means of social networking and spending time. The respondents were divided in their answers to the question whether or not Face has helped them to change the distorted and stereotypical images about other cultures, as most respondents have acknowledged that Facebook has helped them to change the distorted and stereotypical images of other cultures while others disagreed. The latter justified it that their Facebook usage was weak and therefore it did not affect them to a great extent.

The majority of respondents indicated that language is the most important component of cultural identity. This point common in their responses either in the in-depth interview or the survey where they agree that they prefer to use Arabic in their writings on Facebook

In general, it can be assumed that Facebook has no negative impact on Egyptian youth with regard to the negative impact on cultural identity, as the results has shown that youth in urban and upper Egypt governorates use Facebook with awareness and selectivity that entrenched the idea of active audien



**References**

- 1- Senior Honors Projects. (2017) . Paper 242. Retrieved from:  
<http://digitalcommons.uri.edu/srhonorsprog/242><http://digitalcommons.uri.edu/srhonorsprog/242>
- 2- Rosen, D., Stefanone, M. A., & Lackaff, D. (2010). Online and offline social networks: Investigating culturally-specific behavior and satisfaction. **The Proceedings of HICSS 2010: Hawai'i 43<sup>rd</sup> International Conference on System Sciences**. New Brunswick: Institute of Electrical and Electronics Engineers, Inc. (IEEE). USA: Hawaii.
- 3- Rogers, E. (1995). *Diffusion of Innovations*, New York: The Free Press.
- 4- Sawyer, Rebecca (2011). The Impact of New Social Media on Intercultural Adaptation. *Senior Honors Projects. Honors Program at the University of Rhode Island*. Retrieved from:  
<http://digitalcommons.uri.edu/srhonorsprog/242><http://digitalcommons.uri.edu/srhonorsprog/242>
- 5- Boyd., Danah & Ellison., Nicole (2007). Social Network Sites: Definition, History, and Scholarship. *Journal of Computer-Mediated Communication*. V. 13. N. 1. Retrieved from Wiley online library:  
<http://onlinelibrary.wiley.com/doi/10.1111/j.1083-6101.2007.00393.x/pdf>
- 6- Jacobs, Tom.(2014). **The Link Between Depression and Terrorism**. Available at:  
<http://books-andculture/antidepressants-depression-terrorism-weapon>
- 8- Stets, J.E.,& Burke, P.J.(2000). Identity Theory and Social Identity Theory. *Social Psychology Quarterly*. V. 63. N.3. PP.224-237.
- 9- Marcia, J. E. (1966). Development and Validation of Ego-Identity Status. *Journal of Personality and Social Psychology*. V. 3. PP.551-558.
- 10- De Vos, G. (1990). Conflict and Accommodation in Ethnic Interactions. In G. A. De Vos & M. Suarez-Orozco (Eds.). **Status inequality: The self in culture**. Newbury Park, CA: Sage.PP. 204–245.
- 11 - Alba, R. (1990). *Cultural identity: The Transformation of White America*. New Haven, CT: Yale University Press.
- 12- Adams, G. R., & Marshall, S. K. (1996). A Developmental Social Psychology of Identity: Understanding the Person-in-context. *Journal of Adolescence*. V.19. PP. 429-442.
- 13- Meden, A. (2009). *Identity Formation in Social Networks Websites: Facebook and The Interaction Between Young Individuals in The Cases of Slovenia and Catalonia*. Retrieved from Departament de Comunicació Universitat Pompeu Fabra.
- 14- LaRose, R., Connolly, R., Lee, H., Li, K. & Hales, K.D. (2014). Connection Overload. A Cross Cultural Study of the Consequences of Social Media Connection. Information Systems Management. *Journal of Michigan State University*. V 31. PP. 59-73.

- 15- Bolton, R.N., et al (2013). Understanding Generation Y and their use of Social Media: A Review and Research Agenda. *Journal of Service Management*. V. 24. N. 3. PP. 245-267.
- 16- Agosto, D.E. & J. Abbas, J. (2013). *Youth and Online Social Networking: What Do We Know So Far*. In J. Beheshti, & A. Large (Eds.) The information behavior of a new generation: children and teens in the 21st century. Scarecrow Press: Lanham. PP.117-141.
- 17 - Meden, A. (2009). *Op. Cit.*
- 18- Zhao, S., Grasmuck, S., & Martin, J. (2008). Identity Construction on Facebook: Digital Empowerment in Anchored Relationships. *Journal of Computers in Human Behavior*. V. 24. PP. 1816–1836.
  
- 19- O'Keeffe, G.S. & Clarke-Pearson, K. (2011). The Impact of Social Media on Children, Adolescents, and Families, Pediatrics. *Journal of American Academy of Pediatrics Clinical Report*. V. 127. N. 4. PP. 800-804.
- 20- Elphinston, R. A. & Noller, P. (2011). Facebook intrusion and the implications for romantic jealousy and relationship satisfaction. *Cyberpsychology, Behavior, and Social Networking*. V. 14. PP.631–635.
- 21- Hong, F., Huang, D., Lin, H. & Chiu, S. (2014). Analysis Of The Psychological Traits, Facebook Usage, and Facebook Addiction Model of Taiwanese University Students. *Journal of Telematics and Informatics*. V. 31. PP. 597–606
- 22- Uysal, R., Satici, S. A. & Akin, A. (2014). *Mediating effect of Facebook addiction on the relationship between subjective vitality and subjective happiness*. *Psychological Reports: Mental & Physical Health*.V. 113. PP. 948–953.
- 23- Parnell, J. A., & Hatem. T. (2002). Cultural Antecedents of Behavioural Differences Between American and Egyptian Managers. *Journal of Management Studies*. V. 36. N. 3. PP. 399-418.
- 24- Parnell, J. A., & Hatem. T. (2002). Cultural Antecedents of Behavioural Differences Between American and Egyptian Managers. *Journal of Management Studies*. V. 36. N.3. PP. 399-418.
- 25- Chen, G.M., & Starosta, W.J. (1996). Intercultural Communication Competence: A Synthesis. *Journal of Communication Yearbook*. V.19. PP. 353-384.
  
- 26- Chen, G.M., & Starosta, W.J. (2005). *Foundations of Intercultural Communication*. Lanham, MD: University Press of America.
  
- 27- Skues, Jason, Ben Williams, and Lisa Wise. (2012). "The Effects of Personality Traits, Self-Esteem, Loneliness, and Narcissism on Facebook Use Among University. *Computers in Human Behavior*. V.28. N.6. PP.2414- 2430.
- 28- Sussman, N. (2002) .Testing The Cultural Identity Model of The Cultural Transition Cycle: Sojourners Return Home. *International Journal of*

- Intercultural Relations*. V. 26. PP. 391–408.
- 29- Kim, Y. Y. (1996). *Identity development: From cultural to intercultural*. H. Mokros (Ed.). **Interaction and identity: Information and behavior**. New Brunswick, NJ: Transaction. V. 5. PP. 347–369.
- 30- Seth Schwartz, Irene Park, Que Huynh, & Byron Zamboanga (2012). The American Identity Measure: Development and Validation across Ethnic Group and Immigrant Generation. **An International Journal of Theory and Research**. V.12. PP.93-128.
- 31- Hart, D., Richardson, C., & Wilkenfeld, B. (2011). Civic identity. In S. J. Schwartz, K. Luyckx, & V. L. Vignoles (Eds.). **Handbook of identity theory and research**. New York, NY: Springer. PP. 735–751.
- 32- Schildkraut, D. J. (2007). Defining American identity in the 21st century: How much “there” is there?. **Journal of Politics**. V.69. PP. 597–615.
- 33- Schildkraut, D. J. (2010). **Americanism in the twenty-first century: Public opinion in the age of immigration**. Cambridge, United Kingdom: Cambridge University Press. Available at:  
[https://www.researchgate.net/publication/225304320\\_The\\_American\\_Identity\\_Measure\\_Development\\_and\\_validation\\_across\\_ethnic\\_subgroup\\_and\\_immigrant\\_generation](https://www.researchgate.net/publication/225304320_The_American_Identity_Measure_Development_and_validation_across_ethnic_subgroup_and_immigrant_generation)
- 34- Citrin, J., Lerman, A., Murakami, M., & Pearson, K. (2007). Testing Huntington: Is Hispanic immigration a threat to American identity?. **Perspectives on Politics**. V. 5. PP. 31–48.
- 35- Tran, V. C. (2010). English gain versus Spanish loss? Language assimilation among second-generation Latinos in young adulthood. **Social Forces**. V. 89. PP. 257–284.  
Available at:  
[https://www.researchgate.net/publication/225304320\\_The\\_American\\_Identity\\_Measure\\_Development\\_and\\_validation\\_across\\_ethnic\\_subgroup\\_and\\_immigrant\\_generation](https://www.researchgate.net/publication/225304320_The_American_Identity_Measure_Development_and_validation_across_ethnic_subgroup_and_immigrant_generation)
- 36- Potter, J., & Banaji, S. (2012). Social Media and Self-Curatorship: Reflections on Identity and Pedagogy Through Blogging on a Masters Module. **Comunicar, UCL**. V. 38. PP. 83-91.
- 37- Heivadi, T. & Khajeheian, D (2013). Construction of Social Identity in Social Media: An Investigation of Iranian Users’ Appearance in Facebook. *Interdisciplinary*. **Journal of Contemporary Research in Business**.

38- Studies are:

- Anderson, J. A., & Meyer, T. P. (1975). Functionalism and the Mass Media. *Journal of Broadcasting*. V. 19. PP.11–22.
- Carey, J. W., & Kreiling, A. L. (1974). *Popular culture and uses and gratifications: Notes toward an accommodation*. G. Blumler & E. Katz (Eds.), *The Uses of Mass Communications: Current Perspectives on Gratifications Research*. Beverly Hills CA: Sage. PP. 225–248.

39- Lin, C. A. (1993). **Modeling the gratification-seeking process of television viewing**. Wiley Online Library: Human Communication Research. V. 20. PP. 224–244. Retrieved from:

<https://onlinelibrary.wiley.com/doi/abs/10.1111/j.14682958.1993.tb00322.x#references-section>

40- Lin, C. A. (1994). Audience Fragmentation in a Competitive Video Marketplace. *Journal of Advertising Research*. V. 34. N.6. PP. 30–38.

41 - Bauer, R. A. (1964). The obstinate audience: The influence process from the point of view of social communication. *American Psychologist*. V. 19. N. 5. PP. 319-328.