

Shared Selves on Social Media: Examining the Relationship between Real and Ideal Selves of Generation-Y Instagram Users in Turkey

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Sharing on social media has brought out different communicative affordances in order to construct individuals' identities. In this study, the relationship between real and ideal selves was examined with regard to variables like gender, age, Instagram usage habits, and purposes. In order to reveal the bases of such changes in our self-representation, Adler's individual psychology theory and Goffman's theories on identity and self-representation were reflected on the results of a questionnaire including the Ideal and Real Self-Concept Scale generated by Waugh (2001) and adapted in the context of Turkey by Kapıkıran (2004). In this study, the questionnaire consists of questions on demographic features, Instagram usage habits, and it was conducted with generation-y Instagram users in Turkey, who were recruited via convenience and selective accidental sampling. The results indicated that there is a correlation between individuals' academic self-concept, social self-concept, and self-presentation as subscales. In addition to this, the data revealed that the current presentations of real and ideal selves rarely exist based on academic self-concept and social self-concept. Within this study, how generation-y Instagram users mix and integrate their real or ideal selves is discussed, and some subtle cues to represent their selves on social media platforms are revealed.

Keywords: social media, self-concept, real self, ideal self, self-presentation.

Introduction

Future and ongoing directions in technological developments pave the way for getting individuals surrounded by digital platforms more and more. As discussed in the field of the sociological infrastructure of media and communication, "global village" saying coined by McLuhan (1962) shows that the Internet came into our lives by making the concept real for individuals to experience. Thinking about and commenting on digital platforms enhance the possibilities and opportunities to make the individuals residing in the same or separated places get in touch with each other apart from their social lives. Such new features and assets to offline experiences are in an increase regarding the social media platforms and applications which might be used in everyday life for different reasons like interpersonal communicative affordances, business, education, and fun activities. As the incorporation and reflection of academic, social, and personal information into text and images on social media platforms continues to exist, so do related practices and meanings created and shared by the users. In other words, the very first examples of social media platforms have been structured with the same basis of today's samples and still continue with the same

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perception among the individuals. That is to say, according to Van Dijk (2006), the most main change even in the old media to new media is the pattern of conversation. Van Dijk (2006) stated that "the new media added a substantial new quality: the possibility to combine speech, data and text in one message."

Combining different communicative affordances into one message on social media platforms makes the users' roles uncertain because they become both producer and consumer, which is conceptualized as "prosumer." To put it bluntly, prosumers have made use of "production for use" process, and their social media sharings also become their earnings when they are confronted with the other individuals to represent and share themselves. In other words, it can be understood that the display of selves, activities, messages, or other posts shared by the users on social media platforms create a kind of particular and intentionally revealed expression of "spatial self" which is based on both online and offline instances. The communicative affordances on social media platforms like sharing the posts, using some tags, having a live connection with the other users change the daily lives in a new direction. As also discussed by Indaco and Manovich (2016), this form of usage gives an idea of where activities and locations which the users are interested in, and it allows users to share their experiences and self-presentations. In other words, the shared meanings and meaning-making on social media platforms is based on how individuals have been creating their selves. According to Erikson (1959), a stable and consistent sense of self is one of the key developmental needs of adolescents. To establish their identities, young individuals take their chances by using different interests and presentations of selves because the establishment of identity relies on feedbacks and validation according to Steinberg and Morris (2001). By taking all social media users into account, such an identity formation is a process and very intensely influenced by the settings (Maccoby, 1980) which we have millions of differences based on the platforms and the other users.

According to Hootsuite and We Are Social's analyses of 'Digital in 2020 Report', out of the 7.75 billion people, 4.54 billion are internet users, 3.80 billion are active social media users in 2020 (Hootsuite and We Are Social, 2020). According to 'Digital 2020 in Turkey' (Hootsuite and We Are Social, 2020), out of the 83.88 million people in Turkey, 62.07 million people are internet users, 54 million people are mobile social media users. The time individuals have spent on social media platforms has also increased when compared to the situation in 2019, and it was found that the average social media user spends 2 hours and 51 minutes in a day on social media platforms in 2020. According to the same report with Similarweb, among all social media platforms, Instagram has 3.81 billion active social media users in the world (Hootsuite and We Are Social, 2020). When the local numbers checked regarding Instagram use, Turkey's 83% of the active social media users have been using Instagram (Hootsuite and We Are Social, 2020). Related to these numbers mentioned in this international report, it is safe to say that Instagram plays an active role in the life of internet users. Starting from this point of view, we recognize that the display of self on social media platforms may consist of different expressions regarding the real and ideal selves. In other words, the spatial self which is performed on social media platforms shows the way how

we present ourselves and how we have an opportunity to present ourselves to our online audiences, like experiencing a distinction between our real identity and the ideal identity.

Uses of Instagram's communicative affordances point the way to how such specific social media platforms are formed personally by being adapted to the professional fields. In such applications, the connection has been started to get in touch with friends and social environment which is followed by sharing some details about our daily lives. In order to understand and reveal such a distinction between real identities and ideal identities with the help of Instagram's communicative affordances, among generation-y (millennials), Instagram users' mutual tendency has been examined. By considering Instagram-based communicative affordances as part of real and ideal selves, this study provides an interdisciplinary survey of works that study the selves in psychological development and self-presentation. In addition to this, current discussions on user-driven aspects of establishing identities on social media platforms aim to find out how and what kind of basis users as members of generation-y practice on social media platforms like Instagram as one of the applications consisting of both visual and textual affordances. Finally, the basis of this article is going to picturize the Instagram usage and tendencies of generation-y members, and the concepts "ideal self and real self" have been traced with the help of various affordances of Instagram in regard to self-reported ideas.

Literature Review & Theoretical Background

Self-Concept and Authentic Identities of Individuals

Self-concept is an overarching idea we have about who we are - physically, emotionally, socially, spiritually, and in terms of any other aspects which make up who we are (Neill, 2005). As a major term to have been discussed by several leading scholars in humanities, self-concept refers to an executive way of personality and determines how individuals establish a relationship with the world (Çetinkaya-Yıldız and Gençtanırım-Kurt, 2019, p. 446). It can be understood that we form and regulate our own self-concept based on the experiences we have got about ourselves and the world around us. In addition to this, Rogers claims (Ellis et al., 2009) that self is the essence of personality, special and peculiar to him or herself, and never opens to others particularly. That's why the division of "self-concept" and "self" is different since they are both multidimensional and can be divided into related individual aspects like interpretations of ourselves or experiences and genuine characteristics, respectively.

Self-concept, according to Marsh cited by Waugh (2001), is a sense of one's relation to themselves, and this sense takes shapes with their interpretations of experiences in their environment. In addition to this, it is a kind of subjective way of looking to ourselves. As stated by Çapri (2019), the self-concept takes two other terms with itself: in other words, the real self and ideal self. The latter refers to our thoughts about what we want to become, our purposes and desires for our lives

(Çapri, 2019). It refers to the self which corresponds to Freud's ideal ego (Ellis et al., 2009). That's why the relationship between real and ideal selves reveals the individuals' psychological health which just comes after their self-images. When these selves are considered as creating self-images in life, some other key concepts related to individuals' identity developments become prominent because self-conceptualization is also based on the individual social interest by getting involved in different environments.

Social interest is known as an essential component of individuals' psychological development. Social interest can be defined with the terms related to the intimacy to the whole society, and it can be seen as connected with every individual's personal value. Regarding its emergence (Kararmak and Aydoğan, 2019, p. 156), the social interest needs to be fed and processed in spite of being a common trait for every individual who has. In this process, to summarize it all, social interest starts in children's first cared relationship in their lives and becomes extended with relations they have got in school and other areas where they socialize. When these children get proper and enough social interest, they start transferring their inferiority feeling to power that helps them become superior in their lives. By doing so, they shape their own self-perceptions, understanding of life, and existence in the community they are in. As Adler cited by Hatipoğlu (2019, p. 96) stated, every individual is part of a social community, and self-perception is one of the functions of their social identities. This identity transfer to the others with whom the individuals are in contact may be exemplified like sharing life details, political thoughts, talking about a book they have read, fashion styles in terms of their own interests which have an effect on individuals' social identity. As things stand, the relationship between social interest and inferiority feeling affects our self-perception in life.

The experience mentioned and discussed in different perspectives is significant for shaping the self-concept and self-perception, and the experience merged into the social interest affects the individuals' ideal and real selves. By taking experience into consideration, relationships with our caregivers, parents, friends, are counted as good assets to be involved in our life perceptions and the environments where we have interaction with the world.

The self-conceptualization, in this regard, can be assumed and discussed more by the individuals who are completed with their early adulthood, like generation-y; when generation-y is mostly considered as digital natives because they started experiencing digital technology as soon as they were born, and they already have known it all their lives. Prensky (2001) coined the concept of "digital natives" because of the fact that members involved in generation-y have mostly become the "native speakers of the digital language of computers and the Internet." However, there are more than digital natives when the years regarding generation-y were thought. In this respect, the environment where members of generation-y are mostly used to express themselves is the digital social areas existing in life – not only because they are directly involved in digital social areas, but also they are urged to get involved by their peers. This argument paves the way for questioning what social media platforms in the digital age make our ideal and real selves because of holding the opportunities which make individuals behave with their

superior and inferior feelings and show their "self-descriptive" profiles in the community created and accepted by them.

Social Media, Perspectives on how to Create Representations, and Hybrid Identities

Social media use has become increasingly widespread among adolescents as access to smartphones has also increased (Lenhart, 2015). With the incorporation of daily and personal information turned into some textual basis, visual content, and video streamings on social media platforms, the practices and given meanings that are involved in these digital traces have become more engaged in users' daily lives. Social networking sites (SNSs) are defined by Boyd and Ellison (2007) as web-based services which 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 view and traverse their list of connections made by others within the system. The basics which can be inferred from the common definition of social media are web-based services, applications, and user interactions along with the developed information technologies. With the help of these basics, social media platforms are used for socialization by the users in a virtual environment using various communicative actions. Applying for the communicative affordances in technically offline interactions to social media platforms, self-presentation online is enacted by the users: for instance, a post shared on a social media platform through a network intentionally or unintentionally created by themselves. By doing so, according to Litt (2012, p. 331), social media users rely on "the mental conceptualization of the people with whom we are communicating" to inform their self-presentation behaviors.

Goffman's theories on identity and self-presentation - "front stage" and "back stage" presentations - have been incredibly valid for analyzing the social behaviors on social media platforms by focusing on the situations, contexts, and also audiences (Hogan, 2010). In addition to these ideas, Butler's concept of performativity has been used for discussions on mobility and subjectivity (Gregson and Rose, 2000) for understanding and analyzing online representations. Considering both ideas, the content of shared images, videos, status updates, profiles, interests and even comments on the profiles helps social media users present a curated version of themselves. According to Donath and Boyd (2004), within social media platforms, users create their "self-descriptive" profiles and build a network with their personal connections. That's why sharing some content on social media platforms can be a good example of self-presentation because the users can decide on how they would like to represent themselves and reveal the differences and similarities between their ideal and real selves regarding their interests on those platforms.

Users construct and present themselves mostly in many different times during their lives. Therefore, social media platforms are where individuals have been performing, describing themselves, and sharing some content instantly. As mentioned and discussed by Manovich (2001), new media refers to not something stable eternally because it consists of various forms with uncountable affordances.

Hereby, individuals have the opportunity to create endless modes of "self-descriptive" forms on social media platforms. Following this opportunity, it can be inferred that users' self-descriptive profiles consist of some actions changing according to their personal networks (followings and followers), desires, qualities, current trends they are interested in. These actions affect the relationship between users' ideal and real selves, and their attitudes are changed and shaped as well. These changed attitudes reflect on users' ideal schemas and real schemas combination.

Making one of two distinct things -ideal and real selves- paves the way for discussion of the hybridity based on identities reflected on social media platforms. According to Sakamoto (1996), hybridity represents coexistence and retains a sense of difference and tension between two cultures, but without assuming hierarchy. Applied to ideal and real selves, there is nothing new, but a new form of transfer from the offline to the online. As Barker (1999) claims "hybrid identities cannot be seen as essential identities but as part of a widespread "cut & mix" of cultural forms in the context of globalization" (p. 73). That's why the social media platforms where individuals as users have the opportunity to interact with previously known and unknown individuals from similar or different contexts can be accepted as context collapse because of the ability to create another self for each user.

"Context collapse" is one of the problems and concerns which a verifiable online identity brings with it because social technologies make it difficult to vary self-presentation based on environment or audience (Marwick and Boyd, 2011). According to Papacharissi (2002), individuals creating online profiles for different reasons use some digital tokens like pictures, avatars, nicknames, etc. to represent themselves, and these items become a symbolic marker of establishing and displaying their identities. The way how real and ideal selves are concerned and questioned regarding social media platforms is often explained through such customization, but one important part is based on users' comments and ideas on their own uses.

Method

The Present Study

This study is to expand on existing studies of online self-presentation by examining the relationship between real and ideal selves of generation-y Instagram users in Turkey and the efforts they take to achieve based on their own purposes and uses. The study applies to a larger developmental question of whether there is any correlation between real and ideal selves of millennials on Instagram in terms of academic self-concept, social self-concept, and self-presentation. Importantly, the study explores the correlation between real - ideal selves and other factors like gender, the frequency of sharing posts, the time spent daily on Instagram, and the duration of being an Instagram user. In addition to these goals, to better understand and examine the context of real and ideal selves, the question of whether there is

any difference between real - ideal selves and the previously mentioned demographic factors is also explored. To tackle these goals, a questionnaire was conducted with generation-y Instagram users in Turkey, which is a common approach to get to know in studies of self-presentation. Despite the fact that self-reported studies do not possibly reflect the accurate situation, users' perceptions spark off other meaningful discussions to ground the other studies theoretically or practically.

Methodology

Three hundred ten millennials (233 females, 76 males, 1 did not want to respond) participated in this study, who were recruited via convenience (based on using Instagram and being a member of generation-y) and selective accidental sampling; millennials known to the researchers were contacted through social media and asked if they accepted to share the questionnaire on their social media profiles. Participants received no compensation for completing this survey.

Participants completed a questionnaire for collecting demographic information like year of birth and gender, for knowing the habits on Instagram, the frequency of sharing posts on Instagram, the reasons why posts are shared and Instagram is used, time spent daily on Instagram, and the duration of being an Instagram user. In addition to this part of the questionnaire, the *Ideal and Real Self-Concept Scale* developed by Waugh (2001) was used, which was translated and tested by Kapıkıran (2004) regarding its reliability and validity in the context of Turkey. The scale consists of 90 items, 45 of which represent ideal self-concept and the rest does real self-concept. In the context of the questionnaire, every ideal self-concept item has been followed by the real self-concept item. Waugh's (2001) scale originally has a 5-point Likert Scale, and the scale has 3 subscales: academic self-concept, social self-concept, and self-presentation. In the *Ideal and Real Self-Concept Scale*, the academic self-concept subscale is connected with talents, perceptions of success, and trust in success. In addition to this, social self-concept is related to friendships and family relations. Finally, self-presentation refers to an individual's own perception of their physical, cognitive, emotional case. Kapıkıran (2004) used the same subscales with a 4-point Likert Scale: namely, *0 for Never*, *1 for Sometimes*, *2 for Usually*, and *3 for Always*. In this study, the *Ideal and Real Self-Concept Scale* was implemented into the demographic and uses questionnaire to be administered by courtesy of Necla Acun Kapıkıran who was the first scholar to use the scale in Turkish.

Reliability Analysis of the Questionnaire

The data collected through recruiting generation-y Instagram users into the questionnaire were analyzed using Statistical Package for Social Sciences (SPSS) software version 22.0, and the reliability analyses were performed for the items in the *Ideal and Real Self-Concept Scale* and its subscales: namely, academic self-concept, social self-concept, and self-presentation.

Table 1. Cronbach's Alpha Levels for the Ideal and Real Self-Concept Scale

Subscales & Scale	N of Items	Cronbach's Alpha
Academic Self-Concept	30	0.930
Social Self-Concept	30	0.931
Self-Presentation	30	0.912
Total	90	0.967

As seen in Table 1, Cronbach's alpha levels for academic self-concept, social self-concept, and self-presentation are 0.930, 0.931, 0.912, respectively. The Cronbach's alpha levels for the whole Ideal and Real Self-Concept Scale is 0.967. Regarding Alpha coefficient, the reliability of scales are as follows (Akbulut, 2010): if $0.00 \leq \alpha < 0.40$, not reliable, if $0.40 \leq \alpha < 0.60$, low reliable, if $0.60 \leq \alpha < 0.80$, quite reliable, if $0.80 \leq \alpha < 1.00$, highly reliable. Based upon the Cronbach's alpha levels for the subscales and the whole scale, the questionnaire is *highly reliable*.

Results

Core Values of the Questionnaire (Demographic Features). Among 310 millennials voluntarily participated in this study, 75.2% and 24.5% of the participants were female and male, respectively. In addition to this, only 0.3% of all did not want to specify their gender. The participants' years of birth are between 1980 and 1986 (13.2%), 1987 and 1993 (30.6%), and 1994 and 2000 (56.1%).

Core Values of the Questionnaire (Instagram Usages). The participants were asked to reveal the possible habits and usages of Instagram appealing to them more. Table 2 shows the prevalence of what kinds of habits become patterns among generation-y Instagram users.

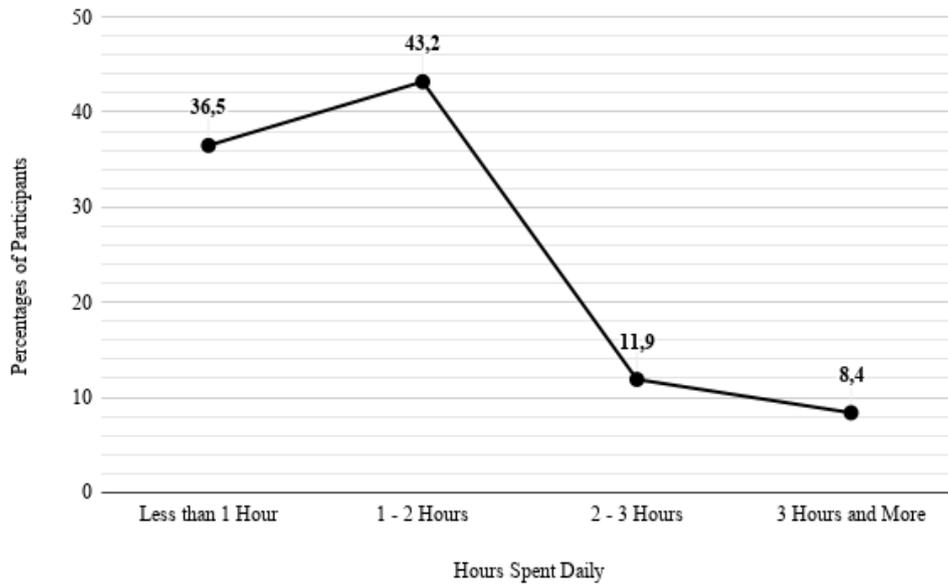
Table 2. Instagram Usage Habits of Participants

Habits and/or Usages	% of Participants
I share stories.	79%
I share posts.	73.5%
I use highlights for the stories.	35.5%
I watch the IGTV.	31.3%
I use the "close friends" filter while sharing stories.	17.1%
I use face filters while sharing stories.	14.8%
None of the above-mentioned.	11.3%

Table 2 which depicts "Instagram Usage Habits of Participants," only 11.3% do not do any of the previously mentioned habits on Instagram. When the percentages considered, most of the participants share some content as stories and posts, and fewer participants make use of some filters for the content or sharing options. In addition to this, 45.5% of the participants share a post monthly. Following this percentage, 19.7% and 18.1% share posts on Instagram once a week and once or twice a year, respectively. Less than these percentages, 4.2% of

participants do once a day, and 2.3% does more than two posts daily. Above all, only 10.3% of participants do have Instagram accounts but do not share any posts.

Figure 1. Time Spent Daily on Instagram



As shown in Figure 1, 43.2% of participants spend 1 or 2 hours daily for using Instagram, and 36.5% of them less than 1 hour. 11.9% and 8.4% spend their time on Instagram daily for 2 or 3 hours and 3 hours or more, respectively. Together with the time spent daily, participants were also asked how long they have been using Instagram: 59.7% of participants have been using Instagram for 4 or 6 years. 20.3% have used for 7+ years, and 20% for less than 3 years.

Table 3. Priorities and Personal Reasons for Sharing Posts

Statements	N of Participants	Sum	Mean	Std. Deviation
Priorities for Sharing Posts	310	1,252.00	4.0387	1.07868
I share my achievements.	261	819.00	3.1379	1.66067
I share my own photos.	273	1,163.00	4.2601	1.62532
I share where I go or visit.	266	1,165.00	4.3797	1.30116
I share photos with my friends.	270	1,066.00	3.9481	1.34589
I share my activities.	269	943.00	3.5056	1.40792
I write about my experiences.	250	386.00	1.5440	1.11941

The statements in the scale of priorities for sharing posts were given points between 1 and 6 as their means are seen in Table 3. When the answers (mean) of participants are examined, all the statements were scored above 3, but only the statement "I write about my experiences" was given the lowest point as 1.5440. Regarding the participants' personal reasons to use Instagram during their daily

lives, most of the participants with 74.2% have been using for following their connections - which is followed by 73.5% for learning and exploring. The least percentage for personal reasons to use Instagram belongs to "making sales as an employer" with 3.5%.

Subscales of the Questionnaire

In the questionnaire used in this study, three different subscales were used to reveal the academic self-concept, social self-concept and self-presentation, all of which consist of 30 statements and are scored with a 4-point Likert Scale: namely, 0 for Never, 1 for Sometimes, 2 for Usually, and 3 for Always.

Table 4. Academic Self-Concept Subscale Results

Statements	N of Participants	Mean	Std. Deviation
1. I wish I were capable of obtaining good grades (marks) at university.	691.00	2.2290	0.99308
2. I am capable of obtaining good grades (marks) at university.	769.0	2.481	0.6521
3. I wish I were smart enough to cope with university work.	657.00	2.1194	1.10396
4. I am smart enough to cope with university work.	783.00	2.5258	0.62134
5. I wish I were proud of my ability in academic work at university.	690.00	2.2258	1.07063
6. I am proud of my ability in academic work at university.	637.00	2.0548	0.93141
7. I wish I felt good about my academic work at university.	721.00	2.3258	0.99203
8. I feel good about my academic work at university.	578.00	1.8645	0.92836
9. I wish I were able to get the results I would like at university.	742.00	2.3935	0.95867
10. I am able to get the results I would like at university.	678.00	2.1871	0.81083
11. I wish I felt good about my assignment marks (grades) at university.	738.00	2.3806	0.93318
12. I feel good about my assignment marks (grades) at university.	632.00	2.0387	0.82739
13. I wish I were proud of my achievements at university.	725.00	2.3387	0.99422
14. I am proud of my achievements at the university.	657.00	2.1194	0.88968
15. I wish I got satisfied with my academic work at university.	742.00	2.3935	0.94849
16. I am satisfied with my academic work at university.	537.00	1.7323	0.93956
17. I wish I became happy with the academic work I did at university.	720.00	2.3226	0.94122
18. I am happy with the academic work I do at the university.	613.00	1.9774	0.89015
19. I wish I could achieve a high level at the university.	726.00	2.3419	0.98164

20. I achieve at a high level at university.	566.00	1.8258	0.84492
21. I wish I felt as good as the other people in my classes at university.	606.00	1.9548	1.16498
22. I feel as good as the other people in my classes at university.	707.00	2.2806	0.76869
23. I wish I felt involved in academic life at university.	663.00	2.1387	1.05670
24. I feel involved in academic life at university.	508.00	1.6387	1.03894
25. I wish I had a rapport with lecturers at university.	675.00	2.1774	1.00684
26. I have a rapport with lecturers at university.	662.00	2.1355	0.92486
27. I wish I felt good in university classes.	727.00	2.3452	0.97222
28. I feel good in university classes.	663.00	2.1387	0.82642
29. I wish I were sure of myself at university.	755.00	2.4355	0.94202
30. I am sure of myself at university.	681.00	2.1968	0.83025

When the mean values as seen in Table 4 were examined in this subscale regarding the academic self-concept of participants, statements numbered with 8, 16, 18, 20, 21, and 24 were given less than 2 points (negative). However, the rest was scored with more than 2 points (positive).

Table 5. Social Self-Concept Subscale Results

Statements	N of Participants	Mean	Std. Deviation
1. I wish I had persons of my age and sex enjoy my company.	712.00	2.2968	1.01875
2. I have persons of my age and sex enjoy my company.	766.00	2.4710	0.77007
3. I wish I had my same-sex friends who have confidence in me.	743.00	2.3968	0.97575
4. I have my same-sex friends who have confidence in me.	809.00	2.6097	0.62776
5. I wish I were popular with others of the same-sex and age.	724.00	2.3355	1.00341
6. I am popular with others of the same-sex and age.	763.00	2.4613	0.74398
7. I wish I were able to get along well with others of the same sex.	734.00	2.3677	0.96555
8. I am able to get along well with others of the same sex.	774.00	2.4968	0.72294
9. I wish I were an important person for my same-sex friends.	696.00	2.2452	0.98100
10. I am an important person for my same-sex friends.	713.00	2.3000	0.77814
11. I wish I had persons of my age and opposite-sex enjoy my company.	704.00	2.2710	0.96750
12. I have persons of my age and opposite-sex enjoy my company.	748.00	2.4129	0.78239
13. I wish I had my opposite-sex friends who have confidence in me.	726.00	2.3419	0.96501
14. I have my opposite-sex friends who have confidence in me.	744.00	2.4000	0.84455
15. I wish I were popular with others of the same age and opposite-sex.	701.00	2.2613	0.97847

16. I am popular with others of the same age and opposite-sex.	715.00	2.3065	0.80429
17. I wish I were able to get along well with others of the opposite sex.	702.00	2.2645	0.97594
18. I am able to get along well with others of the opposite sex.	734.00	2.3677	0.79659
19. I wish I were an important person to my opposite-sex friends.	679.00	2.1903	1.00125
20. I am an important person to my opposite-sex friends.	686.00	2.2129	0.84751
21. I wish I were treated fairly by my family.	752.00	2.4258	0.99480
22. I am treated fairly by my family.	737.00	2.3774	0.79814
23. I wish I were trusted by my family.	776.00	2.5032	0.96122
24. I am trusted by my family.	814.00	2.6258	0.65010
25. I wish I were loved by my family.	778.00	2.5097	0.95780
26. I am loved by my family.	843.00	2.7194	0.60361
27. I wish I knew my family was proud of me.	778.00	2.5097	0.96117
28. I know my family is proud of me.	813.00	2.6226	0.65072
29. I wish I felt wanted at home.	726.00	2.3419	1.03928
30. I feel wanted at home.	798.00	2.5742	0.73690

When the mean values as seen in Table 5 were examined in this subscale regarding the social self-concept of participants, all the statements were scored more than 2: therefore, it reveals that there is a positive approach towards this type of self-concept among generation-y Instagram users.

Table 6. Self-Presentation Subscale Results

Statements	N of Participants	Mean	Std. Deviation
1. I wish I were an attractive person.	705.00	2.2742	0.98153
2. I am an attractive person.	553.00	1.7839	0.87118
3. I wish I were just as nice as I should be.	723.00	2.3323	0.94984
4. I am just as nice as I should be.	618.00	1.9935	0.83992
5. I wish I were of good physical body appearance.	750.00	2.4194	0.89132
6. I am of good physical body appearance.	558.00	1.8000	0.83531
7. I wish I felt that others like my physical appearance.	684.00	2.2065	1.02523
8. I feel that others like my physical appearance.	541.00	1.7452	0.84927
9. I wish I did not want to change anything about myself.	669.00	2.1581	1.05397
10. I do not want to change anything about myself.	394.00	1.2710	1.00039
11. I wish I were confident in myself.	777.00	2.5065	0.93734
12. I am confident in myself.	691.00	2.2290	0.84136
13. I wish I became a cheerful person.	759.00	2.4484	0.94282

14. I am a cheerful person.	717.00	2.3129	0.81381
15. I wish I got satisfied with myself.	783.00	2.5258	0.89097
16. I am satisfied with myself.	650.00	2.0968	0.82654
17. I wish I had respect for myself.	792.00	2.5548	0.92181
18. I have respect for myself.	764.00	2.4645	0.76558
19. I wish I became a worthwhile person.	794.00	2.5613	0.88192
20. I am a worthwhile person.	746.00	2.4065	0.78577
21. I wish I were a trustworthy person.	786.00	2.5355	0.94357
22. I am a trustworthy person.	861.00	2.7774	0.47474
23. I wish I were an honest person.	783.00	2.5258	0.95750
24. I am an honest person.	837.00	2.7000	0.53092
25. I wish I were someone on whom my family can rely.	785.00	2.5323	0.96404
26. I am someone on whom my family can rely.	846.00	2.7290	0.60000
27. I wish I were someone on whom my friends can rely.	789.00	2.5452	0.93627
28. I am someone on whom my friends can rely.	859.00	2.7710	0.48518
29. I wish I were a person valued by others.	760.00	2.4516	0.95323
30. I am a person valued by others.	745.00	2.4032	0.73866

Regarding the mean values of the self-presentation subscale in Table 6, the statements - except 2, 4, 6, 8, and 10 - were scored as more than 2, which shows that the rest of the statements plays a positive role among the participants for their self-presentation.

Test of Normality

An assessment regarding the normality of data is a prerequisite for statistical tests. Following the results of the test of normality, normal data demonstrate underlying assumptions in using parametric or nonparametric tests. As stated by Can (2014), if Sig. value is greater than 0.05, the data is accepted as passed the normality test. In an adverse way, if Sig. value is less than 0.05, the data are not consistent with distribution. In this study, when the test of normality is examined, the data are not consistent with the distribution (0.00, $p < 0.05$) regarding the academic self-concept, social self-concept, and self-presentation. Therefore, as nonparametric tests, Mann Whitney U and Kruskal Wallis tests are going to be applied for both scales as seen in Table 7.

Table 7. Results of Test of Normality

	Kolmogorov-Smirnov		
	Statistic	df	Sig.
Academic Self-Concept	0.088	309	0.000
Social Self-Concept	0.129	309	0.000
Self-Presentation	0.117	309	0.000

Correlation Analysis

Correlation analysis is a statistical technique to reveal how strongly two variables are related to each other or to show the degree of association between two of them. According to Baş (2013), correlation coefficients changes between -1 and +1 ($-1 \leq r \leq +1$): it refers to "very weak" if between 0.00 and 0.25, "weak" if between 0.26 and 0.49, "moderate" if between 0.50 and 0.69, "strong" if between 0.70 and 0.89, "very strong" if between 0.90 and 1.00. When this relationship is positive, it refers to a linear relationship: however, it refers to a non-linear relationship if negative.

H1. There is a meaningful relationship between the academic self-concept, the social self-concept, and the self-presentation.

Table 8. Correlation Analysis of the Subscales

		Academic Self-Concept	Social Self-Concept	Self-Presentation
Academic	Pearson Correlation (r)	1		
	Sig. (p)			
	N	310		
Social	Pearson Correlation (r)	0.674**	1	
	Sig. (p)	0.000		
	N	310	310	
Self-Presentation	Pearson Correlation (r)	0.656**	0.843**	1
	Sig. (p)	0.000	0.000	
	N	310	310	310

**Correlation is significant at the 0.01 level (2-tailed).

A correlation analysis was applied to understand the relationship between the subscales: namely, the academic self-concept, the social self-concept, and the self-presentation. When the analysis seen in Table 8 was examined,

- There is a positive relationship between the academic self-concept and the social self-concept, and it is meaningful (0.00, $p < 0.01$). The correlation coefficient (r) of this relationship is 0.674, and the strength of the relationship is moderate.
- There is a positive relationship between the academic self-concept and the self-presentation, and it is meaningful (0.00, $p < 0.01$). The correlation coefficient (r) of this relationship is 0.656, and the strength of the relationship is moderate.

- There is a positive relationship between social self-concept and self-presentation, and it is meaningful (0.00, $p < 0.01$). The correlation coefficient (r) of this relationship is 0.843, and the strength of the relationship is high.

H2. There is a meaningful relationship between gender and the subscales (the academic self-concept, the social self-concept, and the self-presentation).

Table 9. Correlation Analysis of Gender and the Subscales

		Academic Self-Concept	Social Self-Concept	Self-Presentation	Gender
Academic	Pearson Correlation (r)	1			-0.294**
	Sig. (p)				0.000
	N	310			310
Social	Pearson Correlation (r)	0.674**	1		-0.300**
	Sig. (p)	0.000			0.000
	N	310	310		310
Self-Presentation	Pearson Correlation (r)	0.656**	0.843**	1	-0.267**
	Sig. (p)	0.000	0.000		0.000
	N	310	310	310	310
Gender	Pearson Correlation (r)	-0.294**	-0.300**	-0.267**	1
	Sig. (p)	0.000	0.000	0.000	
	N	310	310	310	310

**Correlation is significant at the 0.01 level (2-tailed).

A correlation analysis was applied to understand the relationship between gender and the subscales: namely, the academic self-concept, the social self-concept, and the self-presentation. When the analysis seen in Table 9 was examined,

- There is a negative relationship between gender and academic self-concept, and it is meaningful (0.00, $p < 0.01$). The correlation coefficient (r) of this relationship is -0.294, and the strength of the relationship is weak.
- There is a negative relationship between gender and social self-concept, and it is meaningful (0.00, $p < 0.01$). The correlation coefficient (r) of this relationship is -0.300, and the strength of the relationship is weak.
- There is a negative relationship between gender and self-presentation, and it is meaningful (0.00, $p < 0.01$). The correlation coefficient (r) of this relationship is -0.267, and the strength of the linear relationship is weak.

H3. There is a meaningful relationship between the year of birth and the subscales (the academic self-concept, the social self-concept, and the self-presentation).

Table 10. Correlation Analysis of Year of Birth and the Subscales

		Academic Self-Concept	Social Self-Concept	Self-Presentation	Year of Birth
Academic	Pearson Correlation (r)	1	0.674**	0.656**	-0.061
	Sig. (p)		0.000	0.000	0.286
	N	310	310	310	310
Social	Pearson Correlation (r)	0.674*	1	0.843**	-0.037
	Sig. (p)	0.000		0.000	0.521
	N	310	310	310	310
Self-Presentation	Pearson Correlation (r)	0.656**	0.843**	1	-0.115*
	Sig. (p)	0.000	0.000		0.044
	N	310	310	310	310
Year of Birth	Pearson Correlation (r)	-0.061	-0.037	-0.115*	1
	Sig. (p)	0.286	0.521	0.044	
	N	310	310	310	310

**Correlation is significant at the 0.01 level (2-tailed).

*Correlation is significant at the 0.05 level (2-tailed).

A correlation analysis was applied to understand the relationship between year of birth and the subscales: namely, the academic self-concept, the social self-concept, and the self-presentation. When the analysis seen in Table 10 was examined,

- There is no meaningful relationship between the year of birth and academic self-concept (0.86, $p > 0.05$).
- There is no meaningful relationship between the year of birth and social self-concept (0.86, $p > 0.05$).
- There is a negative relationship between the year of birth and self-presentation, and it is meaningful (0.04, $p < 0.05$). The correlation coefficient (r) of this relationship is -.115, and the strength of the relationship is very weak.

H4. There is a meaningful relationship between the frequency of post sharing and the subscales (the academic self-concept, the social self-concept, and the self-presentation).

Table 11. Correlation Analysis of the Frequency of Post Sharing and the Subscales

		Academic Self-Concept	Social Self-Concept	Self-Presentation	Post Sharing Frequency
Academic	Pearson Correlation (r)	1	0.670**	0.652**	-0.100
	Sig. (p)		0.000	0.000	0.080
	N	309	309	309	310
Social	Pearson Correlation (r)	0.670**	1	0.841--	-0.117*
	Sig. (p)	0.000		0.000	0.039
	N	309	309	309	310
Self-Presentation	Pearson Correlation (r)	0.652**	0.841--	1	-0.145*
	Sig. (p)	0.000	0.000		0.011
	N	309	309	309	310
Post Sharing Frequency	Pearson Correlation (r)	-0.100	-0.117*	-0.145*	1
	Sig. (p)	0.080	0.039	0.011	
	N	310	310	310	310

**Correlation is significant at the 0.01 level (2-tailed).

*Correlation is significant at the 0.05 level (2-tailed).

A correlation analysis was applied to understand the relationship between the frequency of post sharing and the subscales: namely, the academic self-concept, the social self-concept, and the self-presentation. When the analysis seen in Table 11 was examined,

- There is no meaningful relationship between the frequency of post sharing and academic self-concept (0.80, $p > 0.05$).
- There is a negative relationship between the frequency of post sharing and social self-concept, and it is meaningful (0.00, $p < 0.05$). The correlation coefficient (r) of this relationship is -0.117, and the strength of the relationship is very weak.
- There is a negative relationship between the frequency of post sharing and self-presentation, and it is meaningful (0.00, $p < 0.05$). The correlation coefficient (r) of this relationship is -0.145, and the strength of the relationship is very weak.

H5. There is a meaningful relationship between time spent daily on Instagram and the subscales (the academic self-concept, the social self-concept, and the self-presentation).

Table 12. Correlation Analysis of Time Spent Daily on Instagram and the Subscales

		Academic Self-Concept	Social Self-Concept	Self-Presentation	Time Spent Daily
Academic	Pearson Correlation (r)	1	0.674**	0.656**	0.117*
	Sig. (p)		0.000	0.000	0.039
	N	310	310	310	310
Social	Pearson Correlation (r)	0.674**	1	0.843**	-0.115*
	Sig. (p)	0.000		0.000	0.044
	N	310	310	309	310
Self-Presentation	Pearson Correlation (r)	0.656**	0.843**	1	0.160**
	Sig. (p)	0.000	0.000		0.005
	N	310	309	310	310
Time Spent Daily	Pearson Correlation (r)	0.117*	-0.115*	0.160**	1
	Sig. (p)	0.039	0.044	0.005	
	N	310	310	310	310

**Correlation is significant at the 0.01 level (2-tailed).

*Correlation is significant at the 0.05 level (2-tailed).

A correlation analysis was applied to understand the relationship between time spent daily on Instagram and the subscales: namely, the academic self-concept, the social self-concept, and the self-presentation. When the analysis seen in Table 12 was examined,

- There is a positive relationship between time spent daily on Instagram and academic self-concept, and it is meaningful (0.03, $p < 0.05$). The correlation coefficient (r) of this relationship is 0.117, and the strength of the relationship is very weak.
- There is a positive relationship between time spent daily on Instagram and social self-concept, and it is meaningful (0.04, $p < 0.05$). The correlation

coefficient (r) of this relationship is 0.115, and the strength of the relationship is very weak.

- There is a positive relationship between time spent daily on Instagram and self-presentation, and it is meaningful (0.00, $p < 0.01$). The correlation coefficient (r) of this relationship is 0.160, and the strength of the relationship is very weak.

H6. There is a meaningful relationship between the duration of being an Instagram user and the subscales (the academic self-concept, the social self-concept, and the self-presentation).

Table 13. Correlation Analysis of Time Spent Daily on Instagram and the Subscales

		Academic Self-Concept	Social Self-Concept	Self-Presentation	Membership Duration
Academic	Pearson Correlation (r)	1	0.674**	0.656**	-0.045
	Sig. (p)		0.000	0.000	0.429
	N	310	310	310	310
Social	Pearson Correlation (r)	0.674**	1	0.843**	0.050
	Sig. (p)	0.000		0.000	0.380
	N	310	310	310	310
Self-Presentation	Pearson Correlation (r)	0.656**	0.843**	1	0.023
	Sig. (p)	0.000	0.000		0.687
	N	310	310	310	310
Membership Duration	Pearson Correlation (r)	-0.045	0.050	0.023	1
	Sig. (p)	0.429	0.380	0.687	
	N	310	310	310	310

**Correlation is significant at the 0.01 level (2-tailed).

A correlation analysis was applied to understand the relationship between the duration of being an Instagram user and the subscales: namely, the academic self-concept, the social self-concept, and the self-presentation. When the analysis seen in Table 13 was examined, there is not a meaningful relationship between the duration of being an Instagram user and the academic self-concept (0.42, $p > 0.05$), the social self-concept (0.38, $p > 0.05$), and the self-presentation (0.68, $p > 0.05$).

H7. There is a meaningful relationship between reasons for sharing posts and the subscales (the academic self-concept, the social self-concept, and the self-presentation).

Table 14. Correlation Analysis of Reasons to Share and the Subscales

		Academic Self-Concept	Social Self-Concept	Self-Presentation	Reasons to Share
Academic	Pearson Correlation (r)	1	0.674**	0.656**	0.054
	Sig. (p)		0.000	0.000	0.347
	N	310	310	310	310
Social	Pearson Correlation (r)	0.674**	1	0.843**	0.089
	Sig. (p)	0.000		0.000	0.120
	N	310	310	310	310
Self-Presentation	Pearson Correlation (r)	0.656**	0.843**	1	0.069
	Sig. (p)	0.000	0.000		0.224
	N	310	310	310	310
Reasons to Share	Pearson Correlation (r)	0.054	0.089	0.069	1
	Sig. (p)	0.347	0.120	0.224	
	N	310	310	310	310

** Correlation is significant at the 0.01 level (2-tailed).

A correlation analysis was applied to understand the relationship between the duration of being an Instagram user and the subscales: namely, the academic self-concept, the social self-concept, and the self-presentation. When the analysis seen in Table 14 was examined, there is not a meaningful relationship between users' reasons to share posts and the academic self-concept (0.34, $p>0.05$), the social self-concept (0.12, $p>0.05$), and the self-presentation (0.22, $p>0.05$).

Tests of Differences

With the help of tests of differences, the perceptions of the current scale based on demographic basis and the differences between demographic groups regarding this perception are examined.

H8. There is a difference between gender and the subscales (the academic self-concept, the social self-concept, and the self-presentation).

Table 15. Differences between Gender and the Subscales

Variable	Test	Dimensions	Groups	Mean Rank	P	Comment
Gender	Mann-Whitney Test	Academic	Female	168.69	0.00	Different ($p<0.05$)
			Male	113.04		
		Social	Female	168.41	0.00	Different ($p<0.05$)
			Male	113.88		
		Self-Presentation	Female	167.14	0.00	Different ($p<0.05$)
			Male	117.77		

In this study, participants' approach to their academic self-concepts (0.00, $p<0.05$), social self-concepts (0.00, $p<0.05$), and self-presentations (0.00, $p<0.05$) become different according to the gender variable as seen in Table 15.

H9. There is a difference between the year of birth and the subscales (the academic self-concept, the social self-concept, and the self-presentation).

Table 16. Differences between Year of Birth and the Subscales

Variable	Test	Dimensions	Groups	Mean Rank	P	Comment
Year of Birth	Kruskal Wallis Test	Academic	1980–1986	180.64	0.15	Not Different (p>0.05)
			1987–1993	152.05		
			1994–2000	150.72		
		Social	1980–1986	176.29	0.27	Not Different (p>0.05)
			1987–1993	151.55		
			1994–2000	151.99		
		Self-Presentation	1980–1986	188.90	0.02	Different (p<0.05)
			1987–1993	156.81		
			1994–2000	146.22		

The results of the analysis as seen in Table 16 shows that there is not a difference between the year of birth and academic (0.15, $p>0.05$) or social (0.27, $p>0.05$) self-concepts: however, there is a difference between the year of birth and self-presentation (0.02, $p<0.05$). That's why the Mann-Whitney Test was applied in pairs to reveal which groups are different from the others.

Table 17. Self-Presentation Post-Hoc

Variable	Test	Dimensions	Groups	Mean Rank	P	Comment
Year of Birth	Mann-Whitney Test	Group 1	1980–1986	168.69	0.05	Not Different (p>0.05)
			1987–1993	113.04		
			1994–2000	113.88		
		Group 2	1980–1986	168.41	0.00	Different (p<0.05)
			1987–1993	167.14		
			1994–2000	117.77		
		Group 3	1980–1986	168.41	0.035	Not Different (p>0.05)
			1987–1993	167.14		
			1994–2000	117.77		

In Table 17, the results reveal that the participants in this questionnaire show a difference in their self-presentation according to their year of birth, between 1980–1986 and 1994–2000. The mean ranks belonging to the participants born between 1980–1986 are greater than the ones in 1994–2000.

Discussion & Conclusion

Individuals represent several aspects of themselves to other users on social media platforms. Even though there are some kinds of missing points like non-verbal communication opportunities, it is obvious that every social media user makes use of the available communicative actions to represent themselves and to build an impression on the other individuals they are in contact with. Individuals create their own social lives and environments within the social media platforms, and this kind of a relationship with the others urges them to create another social identity.

This social identity on social media platforms consists of frames like social interest, inferiority feeling, and superiority feeling as mentioned in Adler's individual psychology theory. Before having social media use in everyday lives, individuals used to interact with the others at schools, at home, or during an event in which they participated. Just after having the opportunity to interact on the Internet, even newborn babies are inescapably involved in the digital world with the help of their caregivers. That's why individuals have started searching for their social interests in digital platforms, and they had the possibility to experience different feelings because of having more than the physical environment. In addition to this, individuals construct their social identities by getting in touch with the others on any platform: however, constructing an identity is not completed only and solely. Because identities are only defined when they interact with the other identities, social identities on social media platforms can also be perceived by the other user as their own self-concept regarding real self and ideal self-changes.

This interaction and perception are all about the individuals' selves and the platform itself because the perceptions and presentations can be affected according to the communicative affordances which users have got. In this sense, Goffman's ideas are incredibly valid for today's contemporary communication platforms and identity construction. Because social identities discussed by Adler and Erikson depend on the social behaviors and contexts, these behaviors and contexts on social media might be analyzed by focusing on the current and instant situations and also audiences. The reality of performativity was started being re-discussed with the ideas of Butler to understand and analyze the mobility and subjectivity. By getting all these ideas on the personalities and the environments, Instagram is one of the social media platforms, which gives clues to understand how profile information, pictures, videos, and captions can pave the way for the individuals to affect the others and represent themselves.

In this study, the data collected from generation-y Instagram users basically shows that communicative actions provided by Instagram are used in different perspectives: however, mostly generation-y users share posts, highlight their stories and watch the IGTV. When these three communicative actions are thought, the usage habits of generation-y users are based on stable actions like remaining posts and fixed stories. In addition to this, watching the IGTV can give other clues on behalf of generation-y users who look for something ephemeral and concise, but not brief and to the point. Based on their priorities and personal reasons, generation-y users share their achievements, their own photos, photos with their friends, and their activities or travels: with the help of such sharings, they become active in the platform to be able to follow their connections and explore new ideas. Apart from photos sharing, Instagram as a social media platform allows its users to share some other content types like texts, but generation-y users are basically there for visual content. In addition to these results based on Instagram usage habits, the *Ideal and Real Self-Concept Scale* was used in this study.

The *Ideal and Real Self-Concept Scale* consists of three subscales like the academic self-concept, social self-concept, and self-presentation to reveal the real and ideal selves in forms of their talents, perceptions of success, trust in success,

friendships, family relations, and their insights about themselves. Based on the academic-self-concept, the participants do not mostly feel good, satisfied, happy about their academic works, and do not feel involved in academic life with their achievements. In addition to this, they are even not in perceiving the other individuals by comparing themselves with the others in the same classes or at the same university. For the social self-concept, all the participants reflect on positive feelings, experiences, and interactions with their friends and family members. The participants do not feel attractive, and they think that they are not mostly of good physical body appearance. They also reflect their own ideas about themselves by showing a positive role in their self-presentation. When these three subscales are considered, the correlation analysis reveals that there is a positive relationship between academic self-concept, social self-concept, and self-presentation. The social identity and feeling about themselves and their environments are coherently structured and the self-reported perceptions of their feelings allow us to see how the real and ideal selves are put closer.

Reflecting on Goffman's ideas on identity and self-presentation and Butler's performativity, it is obviously seen that intersectionality regarding the mobility of the environment in which we try to construct our own identities depends on the communicative actions we are able to show. All the individuals create their self-descriptive profiles to be involved within a network, and these profiles depend on the type of social media platforms because each of them has different back stages to become a member, various front stages to allow users to act accordingly, most importantly millions of audience can be reached easily with whatever provided. In the context of Instagram, most self-presentations focus on users' friends and the networks they are in. A certain degree of visibility based on stable and ephemeral posts to facilitate different extensions of self in the absence of materials. However, individuals make use of the platforms with their own demographic features and their knowledge on "how-to-make-use-of" with the experience they have got. Such distinct ideas give a chance to focus on the hybridity of social identities on social media platforms because the users have a physical response and correspondence.

Being female or male evolves into a kind of self-concept. That's why the first insight which was examined in this study was about whether there is any relationship between gender and the self-concept types and what direction it was. The results show that there is a negative-directed relationship between gender and the participants' self-conceptualization regarding their academic, social, and personal background. This relationship is weak in strength with respect to academic self-concept, social self-concept, and self-presentation of generation-y Instagram users in Turkey. Circumstantially, the year of birth means a lot in such studies. Although generation-y is in the heart of this study, there are years between the first and the last members of this generation and the years portray different periods in sociological studies. That's why whether there is any relationship between the year of birth of participants and self-conceptualization was also examined through academic self-concept, social self-concept, and self-presentation. The result shows that there is no meaningful relationship between year of birth and academic self-concept or social self-concept, but not self-presentation even though the strength is very weak. In addition to this relationship tests, the tests of

differences regarding demographic features reveal that the self-concepts in this study become different according to gender variable, and academic self-concept and social self-concept do not show any difference according to the year of birth, but only self-presentation.

Self-concept is also affected by the uses of communicative actions in addition to the demographic features of individuals. The frequency of post sharing refers to how much the individuals are in connection with the others: in other words, how much individuals' self-conceptualization meets others on social media platforms. Despite having no relationship between the frequency of post sharing and academic self-concept, there is a relationship between post sharing frequency and social self-concept or self-presentation. Under any circumstances, the frequency relation is very weak in strength. Posting is not the only action users can do on Instagram, but spending time by scrolling down and up or watching ephemeral stories and the IGTV refer to another interaction by consuming the content itself. Because the role of prosumer has both roles for producing and/or consuming, time spent on Instagram daily means a lot for the individuals to reflect their selves. On this wise, the results as expected reveal there is a relationship between self-concepts and the time which individuals spend on Instagram. The relationship is very weak, but indicates that both variables intend to go up in response to one another. However, a longitudinal use and personal reasons do not matter for presenting selves on Instagram. Such results shed light on the importance which individuals should place on their social media uses and efforts to represent themselves under any circumstances.

Consequently, how multiple selves interact to inform others through social media platforms can be divided into subsections and be different even within a generation. Due to the virtual nature of Instagram as a comprehensive platform for networking and constructing identities in different senses, generation-y users hold the opportunities to a wider range of relationships and acquaintances. For analyzing real or ideal selves and deciding how to create academic self-concept, social self-concept, and self-presentation on Instagram, generation-y Instagram users both blend and conflict in different senses to bridge their selves and their identities. Both the real and ideal selves blend two identities to construct another social identity on social media platforms, and generation-y Instagram users as limited to our participants use a mixture regarding their own subjectivity while the roles, interaction areas, and audience cooperate and collide, so do the real and ideal selves.

Ethical Declaration

In the writing process of the study titled "Shared Selves on Social Media: Examining the Relationship between Real and Ideal Selves of Generation-Y Instagram Users in Turkey," the scientific, ethical and the citation rules were observed; there was not made any falsification on the collected data and this study was not sent to any other academic media for evaluation.

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