Understanding Cultural and Identity Narratives in the Age of Advanced Digital Technologies

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Executive Summary

Despite remarkable advancements in science, technology, and planning, the contemporary world faces a convergence of crises, including climate change and other environmental threats, as well as prolonged military conflicts, including both interstate aggression and civil wars. Amid this landscape of "poly-crises," advanced digital technologies (ADT) play a crucial role in enabling the creation, dissemination, and reimagining of stories that define who we are and how we connect with one another in a complex world. This project synthesizes knowledge to explore the relationship between social media platforms (as a form of ADT) and cultural and identity narratives within Canadian and global contexts. The research investigates how these narratives evolve alongside rapidly advancing digital technologies, focusing on their implications for our sense of belonging, truth, social cohesion, collective memory, and cultural representation.

A scoping review of studies from 2014 to 2024 across fields such as diaspora studies, sociology, and literary studies addresses areas such as: the impact of social media on individual and collective memory; its influence on cultural identity and heritage, particularly among diasporic communities; and its potential for narratives that shape collective identity. The keywords searched in various combinations included: multiculturalism, collective memory, historical memory, cultural narratives/identity narratives, advanced digital technology, social media, globalization, diaspora identity, critical approach, individual memory, racialized minorities, belonging, integration, citizenship, online and offline spaces, among others. Overall, a total of 250 sources were collected, including peer-reviewed articles, book chapters, books, master's theses, and PhD dissertations. From this number, 64 were shortlisted for a more in-depth review based on their relevance to our research questions. The research has identified three key findings regarding how social media influences identity, narratives, and memory:

The Dual Nature of Social Media: Social media facilitates connection and community-building, but it can also spread misinformation and create echo chambers that polarize communities. The reviewed literature indicates a shift from initial euphoria surrounding social media research to a sobering reality check. In this context, the vision of a digitally facilitated global village is giving way to a dystopian view in which individuals and cultures are increasingly governed by algorithms and AI. While earlier studies emphasized the potential and empowering aspects of social media through terms like "second life" (Turkle, 2005), "virtual communities" (Rheingold, 2000), and "online activism" (Tufekci, 2017), more recent research criticizes these platforms as environments where "doppelgangers" (Klein, 2023), "micro-fascists" (Bratich, 2023), and an "anxious generation" (Haidt, 2024) can thrive.

Personal Identity and Narrative: Interactions with ADT significantly influence personal identity and narrative formation. Digital platforms provide an opportunity for individuals to promote their narratives and tell their stories. However, a state of "disengaged engagement" (Han, 2024) arises from the constant flow of information, leading to commodified narratives and shallow interactions. The very idea of narrative itself is now viewed as being in crisis amid digitalization and information overload, as humans, once historical storytellers, have become social media "storysellers."

An example of this story-selling is the rise of "micro-truth-tellers," "micro-influencers" and "microcelebrities," who can shape political discourse and disseminate both accurate information and misinformation. They often exploit populist rhetoric on social media to challenge "mainstream" media narratives, displaying a counter-narrative that resonate with their audiences. In Canada, "immigrant micro-influencers" can be identified as an emerging group with the potential to either bridge cultural gaps, promote diverse perspectives, and foster community engagement, or perpetuate stereotypes, create divisions, and spread unrealistic expectations about immigrant experiences.

Cultural Identity and Collective Memory in Diasporic Communities: ADT serves both to transition and preserve culture and memory with mixed implications. Profit-driven algorithms can homogenize experiences and reinforce dominant narratives, thereby undermining cultural diversity. Indeed, while ADT creates a more connected world and encourage cross-cultural interaction, it also raises concerns about cultural imperialism. The political economy of social media is a critical area of study, as tech companies become increasingly influential outside their technological realms and play significant roles in the political landscape. Different communities mobilize around diverse identity markers like race, ethnicity, gender, language, or culture. Addressing how different groups leverage ADT to negotiate their own politics of identity requires a careful examination of the diverse ways in which these technologies impact cultural expressions and community dynamics.

The transient nature of certain social media platforms presents challenges for collective memory. Platforms such as TikTok and Snapchat, due to their ephemerality, may lead to cultural loss as much of the content shared on these platforms is reactive and focused on superficial engagement rather than authentic cultural expression. This can contribute to a form of "digital amnesia."

Policy Implications:

Moving Beyond Digital Literacy and Competency Frameworks: It is essential to move beyond traditional digital literacy and competency frameworks by acknowledging the complexity of the current situation, which is less about the technology itself and more about our broader life circumstances within a consumer-capitalist-digital system. This system not only affects how our brains function, including our cognitive processing ability and attention span, but also redefines interpersonal relationships and the ways we interact with one another. Adopting this broader analytical framework is crucial for achieving a more comprehensive understanding of the challenges we face today.

Cultural Preservation Strategies: Supporting digital archiving tools and practices is vital for communities seeking to maintain their cultural identities in the digital age. Policies should facilitate access to resources that enable the preservation of cultural heritage, ensuring that diverse narratives are documented and accessible for future generations.

Support for Multicultural Programming: Investment in culturally sensitive community programs that utilize digital platforms can promote connection and memory preservation. These initiatives should also extend to offline activities, providing an environment that celebrates diversity and strengthens community bonds.

Background

Understanding Cultural and Identity Narratives in the Age of Advanced Digital Technologies is a knowledge synthesis project focused on how cultural and identity narratives are transformed and represented through advanced digital technologies (ADTs). This report starts by contextualizing the terms identity and narrative to explore their interconnections, laying the groundwork for analyzing various studies and their implications for knowledge synthesis.

Identity is a complex and multifaceted concept indicating how individuals perceive themselves and are perceived by others. It encompasses a wide range of elements, including personal attributes, cultural affiliations, social roles, and personal experiences (Tajfel & Turner, 1986). Identity is not fixed; it evolves over time through interactions with others and internal reflections. It serves as a lens through which people understand their lives and perceive their place in the world, influencing their choices, behaviors, and sense of belonging. Identity can be categorized in various ways, reflecting the diverse factors that shape how individuals understand themselves and relate to others.

From a sociological perspective, identity in contemporary society is fluid and shaped by the interplay of personal choices, social relationships, and cultural influences. Bauman (2004) emphasizes the fragmentation, uncertainty, and fluidity of modern identity, arguing that individuals continuously negotiate their sense of self within a complex and ever-changing world shaped by such cultural dynamics as consumerism and hedonism. Similarly, Giddens (1991) explores the reflective nature of identity, emphasizing that the wide range of personal choices and freedoms individuals experience are not purely individualistic but are shaped by the social norms and structures of late modernity. Above all, the concept of "social identity" (Tajfel & Turner, 1986) underscores how group affiliations—such as ethnicity, nationality, and social class—impact one's self-perception and the way others perceive one.

The intersection of identity and narrative is encapsulated in the term "narrative identity," which refers to how individuals construct and understand their sense of self through the stories they tell about their lives (Ricoeur, 1991; McAdams & McLean, 2013; McAdams, 2001). In this context, narrative identity is a form of autobiographical memory and a psychological resource for self-understanding, social connection, and future direction. Throughout history, narratives and storytelling have been essential tools for identity creation and clarification.

Narratives are central for sharing knowledge and personal stories, with early forms being passed down through oral traditions and, later, written texts. In particular, books and autobiographies authored by elites and public figures with power and influence became key in recording and communicating experiences and ideas within communities (McKitterick, 2003; Polkinghorne, 1988). However, a new era of narrative production emerged with the rise of mass media, and subsequently, ADTs, enabling the large-scale production and dissemination of information. Contemporary society can be described in terms of an "advanced digital infrastructure technology," characterized by devices, systems, and technologies that compute, process, store, transmit, and secure an ever-increasing volume of information and data, supporting a digital and data-driven world (Government of Canada, 2024).

Scholarship on literary narratives yields insights that can help us understand how individuals use storytelling practices to construct identity within the realm of this digital and data-driven world. Narratologists have long understood that distinct layers of narrative activity operate in coordination to produce the meaningful storytelling perceived by the listener or reader (Shklovsky, 1917/2015; Chatman, 1975). Identity formation in stories involves three key elements: narration, focalization, and agency (Bal, 2021). Narration refers to the teller of the story, focalization is the perspective through which the story is viewed, and agency involves the character or actor who drives the action. In literary narratives, the actor is usually a character, but in autobiographical or social media storytelling, individuals can take on the roles of narrator, focalizer, and actor to create a complete sense of self and meaning from their life experiences.

Literary narratology highlights the importance of temporal techniques such as prolepsis (foreshadowing), analepsis (flashbacks), and anachrony (reordering the timeline of events in the narrative) in shaping the overall meaning of a story (Genette, 1990). The mimetic function of narrative humanizes the experience of time, giving meaning to the abstract passage of minutes, days, and years (Ricoeur, 2009). As we will explore, understanding the temporal structure of personal and community storytelling in ADT media is crucial because it can help restore the "healing" power of narrative (Han, 2024).

In today's digitalized world, narratives have taken on a different psychological and emotional dimension, leading to more severe forms of polarization, identity fragmentation, and emotional manipulation, as individuals and groups navigate competing stories in the struggle for meaning and belonging. Social media is a highly emotional environment, and increasingly people identify outpouring of emotions with truthful communication (Harsin, 2018). Narratives significantly influence both official and unofficial discourses, shape public opinion and redefine cultural norms and societal values. The rise of mass and broadcast media, combined with the advent of the first-generation Internet (Web 1.0), led to the creation of narratives that contested the authority of those in power. This gave rise to a "war of narratives" (Ninan & Sergeeva, 2022), where competing stories vie for attention and legitimacy, influencing perceptions of reality and truth. During this period, which spanned the late 20th century to the early 21st century, narratives emerged as powerful tools of influence and propaganda, making postmodern theories particularly relevant. For example, François Lyotard (1979) discussed the decline of meta-narratives and the collapse of grand narratives, arguing that overarching stories once used to legitimize knowledge and societal structures had lost their authority. In a postmodern world, argues Lyotard, individuals increasingly turn to smaller, localized narratives that reflect diverse experiences and perspectives. This shift highlights a fragmentation of meaning, where not a single grand narrative but a multiplicity of voices and interpretations exist. As a result, the struggle for narrative power becomes even more consequential, with various groups vying to assert their stories in a landscape marked by competing truths and realities.

The Center for Digital Storytelling was established in California in 1994 (Lambert, et al., 2009), marking the connection between the emergence of this novel form of narrative and the revolution in public access to the internet. Subsequently, the advent of Web 2.0 and the rise of social media transformed the landscape of digital storytelling once again. These platforms facilitated interactive engagement, and the rise of "prosumers" or "produsers" (Bruns, 2008)—

individuals who both produce and consume content—led to a dramatic increase in the creation and sharing of narratives on social media. During this period, starting from the late 2000s to the present, digital narratives emerged, and with them, voices of diverse individuals and communities, previously marginalized or unheard, began to find platforms. Social media became a space for personal, political, and cultural stories, enabling a more democratized and globalized form of narrative production.

These digital narratives—ranging from personal blogs and vlogs to viral memes and hashtag movements—have reshaped how people communicate with one another and understand the world. The building blocks of identity, including cultural heritage and collective memory, which were once passed down through oral storytelling, poetry, books, and personal narratives, are now digitally produced and shared across multiple social media platforms. On digital platforms, memory is now mobilized to preserve and commemorate events, creating what is known as "digital power" (Ossé & Massicotte, 2021) or "cybertouch" (Kuntsman, 2010). By employing immersive technologies such as virtual reality and 360-degree storytelling in online archives, ceremonies, museums, tours, and games, governments and individuals aim to evoke strong emotional responses that facilitate remembrance and commemoration of traumatic events.

A recent and poignant example can be found in the Israeli government's response to the violent October 7 terrorist attacks. Following the attacks, the government launched a large-scale project to memorialize the event virtually, using trauma and memory as weapons of war (Klein, 2024). In the immediate aftermath, numerous memorials for the victims began incorporating digital art, virtual reality, and dark tourism to foster solidarity and shared emotion, aligning with the government's agenda. These official and militarized politics of memory, central to ADTs, seek to create what Hirsch (2012) refers to as "monumental memory," in contrast to "counter-memory," which arises from grassroots expressions of grief and remembrance focused on social justice, collective healing, and transformation. Both forms of memory-building have been intensifying in relation to this conflict.

The pervasive influence of stories and narratives heightens awareness of individual backgrounds and histories. Our increasing interconnectedness, along with the ability to navigate multiple time zones and locations simultaneously, creates a relentless flow of information that can lead to disorientation and confusion about what is right or wrong, good or bad. Amid this digitalization and information overload, the very idea of truth becomes obscured—hence the term "post-truth" (Harsin, 2018) — and the very concept of narrative becomes crisis-ridden (Han, 2024), as we humans, once historical storytellers, become social media "storysellers."

Alongside these shifts in narrative dynamics, the concept of identity has become increasingly complex, multilayered, and ever-changing, more "intersectional" (Crenshaw, 1989), "performative" (Butler, 1990), and "hybrid" (Bhabha, 1994). In an era marked by globalization, transnationalism, and post-narratives, the idea of narratives as social and cultural assets to preserve identity has changed significantly. While geographical borders are strictly policed and protected, nations today face growing challenges to their cultural borders that were less pronounced in the past, making cultural narratives and shared memories increasingly important in discussions of national identity. For migrant and diasporic communities, this means they have

to navigate a more complicated and multifaceted sense of self as they move away from their homeland and try to adjust with life in a new country.

As Edward Said (2000) argues, modern notions of diaspora and exile are often connected to the rise of nation-states and the rigidity of geographical borders, which create a sense of belonging among dispersed communities. This connection highlights how the formation of national identities can intensify feelings of displacement and the longing for a homeland. As borders solidify, the experiences of those who migrate or are exiled become more pronounced, leading to a redefinition of identity that encompasses both the ties to their homeland and the realities of their new environments.

Diaspora studies explore the experiences of such groups and communities living or navigating beyond their national borders, existing within transnational and international spaces (Vertovec, 2007; Blommaert, 2013). For those in the diaspora, their identity is shaped by a collective awareness of nationalism, leading to new understandings of identity in transnational contexts. This dynamic influences immigrant integration and belonging, as individuals strive to maintain their national identity while adapting to the distinct identity of their new nation-state.

Canada's diverse immigrant population warrants special attention in discussions about the relationship between identity and narrative. The role of ADT, as a mediator of this relationship, is critical in exploring identity negotiations and narrative formulations. ADT provides platforms for diaspora communities to learn, connect, and express themselves, enabling them to stay in touch with their cultural roots while reshaping their identities in response to new environments. These technologies facilitate connections across borders, fostering a sense of community and belonging that transcends geographical limitations. It is in light of these arguments that this knowledge synthesis discusses how identities and narratives are influenced by ADT in Canada and beyond.

Objectives

Much of the research on the impact of technology on identity and narratives has been siloed within traditional disciplinary boundaries. In contrast, our approach is interdisciplinary. We argue that the impact of technology on self-identity and social cohesion is often manifested through personal narratives, making it better suited for study through an oral history approach rather than quantitative data. Sociology also provides an empirical framework to ensure that theoretical paradigms are anchored in the reality of the migration, diaspora and digital transformation experience. Our team includes a sociologist of culture, a sociologist of migration, and a literary scholar. Through this interdisciplinary approach, we hope to contribute a discussion on "Evolving Narratives of Cultures and Histories," which is one of 16 global future challenges identified through SSHRC's Imagining Canada's Future initiative. These complex issues, identified in 2018 following an extensive foresight exercise, reflect key challenges that Canada and the world are likely to face over the coming decades.

We seek to understand how shared narratives of cultures and histories are digitally constructed in this rapidly evolving landscape with an emphasis on diasporic communities and migrant populations. Moreover, we are intrigued by what lies ahead as ADT makes the world increasingly interconnected, compressing time and space, but also more uncertain and polarised.

More specifically, this project revolves around a central theme: How do cultural and identity narratives evolve in a context of fast-developing digital technologies? In pursuit of answers, we break down this general theme into four specific research questions:

1. In what ways does technology influence individual and collective memory?

2. How does technology influence cultural memory and history when individuals migrate and establish new homes, particularly in places like Canada that encourage communities to celebrate and develop their own cultures and traditions?

3. How do technologies, such as social media, contribute to the reproduction of different cultural narratives for visible racialized minorities, emphasizing their cultural identity and creating new narratives about belonging, and citizenship?

4. What narratives can be envisaged for the future of Canadian multiculturism and how can they be shaped in this new context of connectivity?

This research focuses on diasporic identity and its cultural aspects, while also considering other dimensions of identity—such as religious, political, national, social, and citizenship identities—that play a role in shaping the identities of diaspora members. ADT influences each of these dimensions, ultimately affecting the overall diaspora identity and its collective and historical memory.

Method

This project is grounded in a scoping review, a type of exploratory study that systematically surveys the existing literature on a subject to identify key concepts, theories, and sources of evidence shaping the field (Romund, 2017). We employed a narrative approach to explore various theoretical and empirical trends concerning cultural and identity narratives in contemporary society. We have reviewed academic literature from the past decade to identify predominant theoretical and normative perspectives addressing our research questions in various humanities disciplines, with particular emphasis on migration studies, diaspora studies, and literature. More specifically, we conducted a literature review using the databases: Academic Search Complete (EBSCOhost), JSTOR, Oxford Journals Online, Sage Journals, ScienceDirect, SpringerLink, Scopus, Web of Science, PubMed, Sociological Abstracts, Worldwide Political Science Abstracts, MLA Bibliography, Google Scholar, and Elsevier (Scopus). The inclusion criteria are based on a literature review of peer-reviewed works from 2014 to 2024, covering various social science and humanities disciplines. This review provides insights into how technology has both positive influences and negative drawbacks for identity expression, community and diasporic identity, and narrative or collective memory.

The keywords searched in various combinations included: "Multiculturalism, collective memory, historical memory, technology, cultural narratives, identity narratives, advanced digital technology, transnationalism, social media, globalization, diaspora identity, critical approach, community mobilization, personal narratives via digital platforms, individual memory, racialized minorities, cultural identity, belonging, integration, citizenship, interaction between online and offline spaces, collective amnesia, narratology and social media." Two research assistants conducted an initial literature scan, resulting in annotated bibliographies that were shared and

collaboratively analyzed with the lead researcher using both inductive and deductive approaches. Overall, a total of 250 studies were collected in different formats, including peer-reviewed articles, book chapters, books, policy briefs, etc. of this number a total of 64 were shortlisted for a more in-depth review based on their relevance for answering our research questions.

Table 1: breakdown of reviewed source

Number Of Sources Searched	Number Of Source Reviewed	Type of Source			
		Peer-Reviewed Article	Book Chapter	Book	Thesis and dissertation
250	65	45	6	10	4

Results

By "advanced digital technology," we primarily refer to social media. While various forms of digital technology, including AI-based tools, increasingly shape how we tell stories and define our identities, social media platforms remain the main avenue through which people connect with one another and construct a sense of self. Narrative identities form and evolve over time, influenced by life events, the meaning attributed to memories, and the projection of future aspirations. Engagement with social media plays a crucial role in this process, as digital spaces can either support or disrupt the development of these narrative identities. While social media has been praised for bridging gaps, enhancing access to resources and knowledge, and assisting people in navigating different environments, it has also faced criticism. Detractors argue that it fosters superficial connections, overwhelms individuals with information overload, and hinders meaningful relationships and memory-making. Additionally, some contend that social media contributes to polarization and intensifies conflicts between opposing narratives. To explore this further, we can begin by considering this dual nature of social media.

The Dual Nature of Social Media

Despite unprecedented collective efforts in economic and social planning and remarkable scientific and technological progress, we live in a world that has recently suffered numerous challenges and is now grappling with a multitude of crises, including climate change, civil wars, protracted conflicts, and human insecurity in various regions globally. Amid this context of poly-crises (Roubini, 2023), mega-threats, and increasing uncertainty (Henig and Knight 2023; Blokker and Vieten 2022), the awareness of ongoing events and exposure to numerous images and videos, often of uncertain authenticity, facilitated by ADT, alter our perceptions of self and others, our understanding of reality and truth, and even our sense of time – everything now appears to unfold in an immediate present.

If we accept Geertz's (1973:44) definition of culture as "webs of significance or systems of meanings embodied in symbols that provide people with a frame of reference to understand reality," it can be argued that living in this digital age has accelerated the constant tearing apart and reweaving of these webs of significance, leaving many people with a lack of stable consensus over values, norms, and narratives that give life a meaningful coherence. In this evolving landscape, multiple narratives and cultures endeavor to coexist, numerous "present

pasts" (Huyssen, 2003) vie for influence and recognition, yet many people find themselves in a sense of insecurity, confusion or moral outrage.
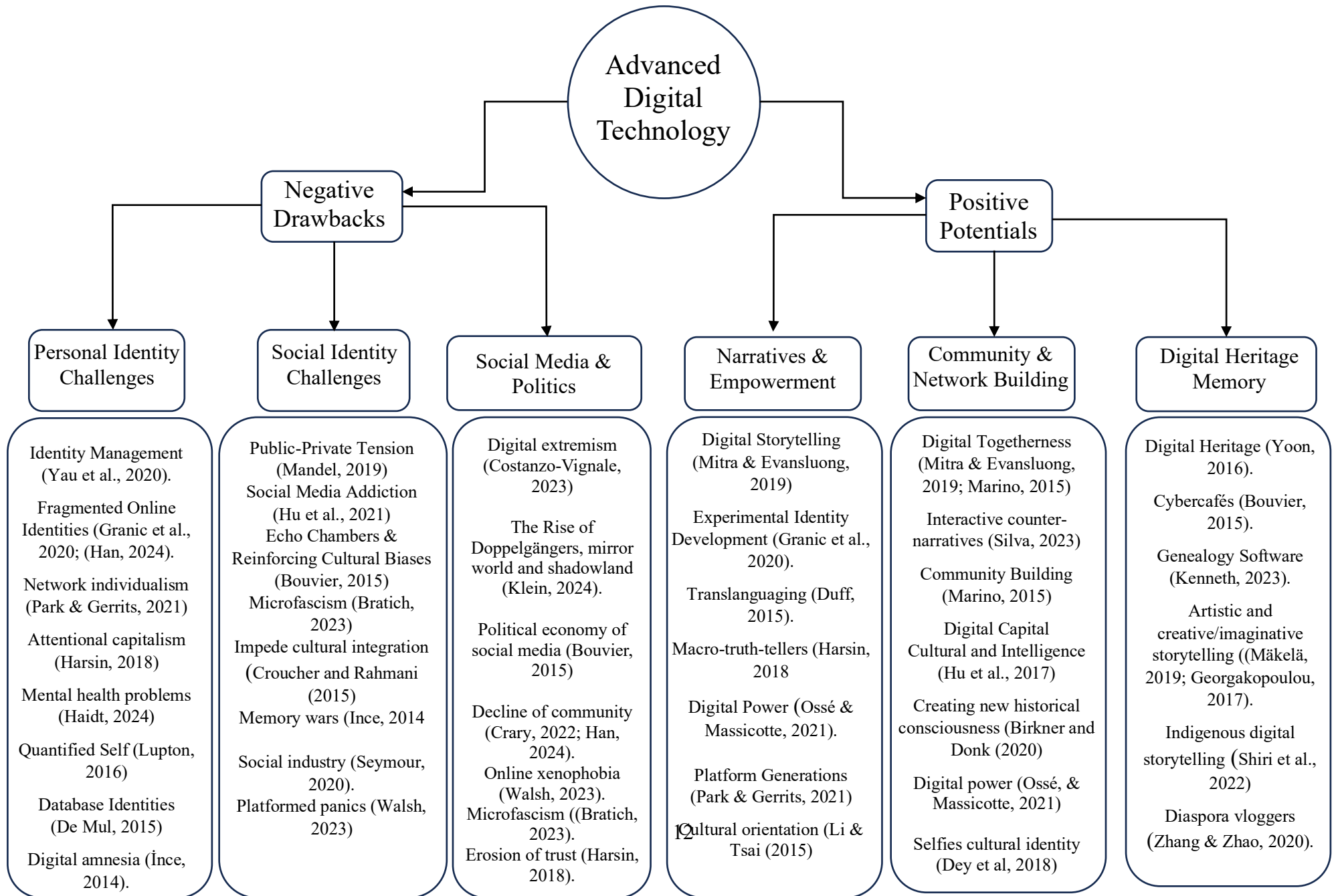
Social media facilitates connection and community-building, but it can also spread misinformation and create echo chambers that polarize communities. The reviewed literature indicates a shift from initial euphoria surrounding social media research to a sobering reality check. In this context, the vision of a digitally facilitated global village is giving way to a dystopian perspective in which individuals and cultures are increasingly governed by algorithms and AI. While earlier studies emphasized the potential and empowering aspects of social media through terms like "second life" (Turkle, 2005), "virtual communities" (Rheingold, 2000), and "online activism" (Tufekci, 2017), more recent research critiques these platforms as environments where "doppelgangers" (Klein, 2023), "micro-fascists" (Bratich, 2023), fake news, rumor bombs, lying, microtargeting, neuromarketing, bots, trolls (Harsin, 2018), and an "anxious generation" (Haidt, 2024) can thrive. Platforms like X (formerly Twitter) were once perceived as spaces that fostered the development of narrative identity, spontaneous storytelling, and counter-narratives (Granic et al., 2020). Today, they are increasingly described as "the nude internet," serving as a space where digital sex workers attract potential customers to their accounts on other platforms, such as OnlyFans (Coaston, 2024), and environments where trolling and narcissism flourish (Seymour, 2020). This evolving dynamic invites exploration of both personal and collective identities.

Personal Identity and Narratives on Social Media

Scholars have begun applying concepts and analytical techniques drawn from the field of critical narratology in literary studies to understanding how individuals work to create narratives of identity on social media. ADTs present a distinctive medium that affects the formal structures of storytelling. A given form will offer a particular constellation of affordances of meaning. In the case of social media, we can apply Levine's (2017) suggestion that networks afford connection and circulation, and narratives afford the connection of events over time. By affording the possibility of organizing the circulating linguistic expressions (e.g., status updates, tweets, stories) into a temporal order, social media enables the tripartite layering of narrative roles: storyteller, focalizer, and actor. Storytelling on social media, which typically involves day-to-day accounts of life experience, is often selective, artistic, reflective, playful, and emotive. While the unreliability of these stories may detract from their usefulness as historical documents, their semifictional quality does not hinder them from serving as elements of narrativized identity across time.

In a study of Facebook status updates, Mäkelä (2019) found correspondences between "the intentionally artistic sphere of literature and the intentionally experiential sphere of social media." Quotidian posts about everyday life coalesce into longer, more enduring narratives of individual and social identity that rely on literary techniques of organization within time, such as analepsis, prolepsis, and anachrony, and display the characteristic layering structure of literary narrative, as when a poster to Facebook "seems to turn into a character and an omniscient literary narrator at the same time, thus downplaying the fact that we still share a first-person experience of actual events" (Mäkelä, 2019). Studying different social media platforms, Georgakopoulou

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Figure 1: Overview of different perspectives toward ADT

Advanced Digital Technology

Negative Drawbacks

Positive Potentials

Personal Identity Challenges

Identity Management (Yau et al., 2020).

Fragmented Online Identities (Granic et al., 2020; (Han, 2024).

Network individualism (Park & Gerrits, 2021)

Attentional capitalism (Harsin, 2018)

Mental health problems (Haidt, 2024)

Quantified Self (Lupton, 2016)

Database Identities (De Mul, 2015)

Digital amnesia (İnce, 2014).

Social Identity Challenges

Public-Private Tension (Mandel, 2019)
Social Media Addiction (Hu et al., 2021)
Echo Chambers & Reinforcing Cultural Biases (Bouvier, 2015)
Microfascism (Bratich, 2023)
Impede cultural integration (Croucher and Rahmani (2015)
Memory wars (Ince, 2014

Social industry (Seymour, 2020).
Platformed panics (Walsh, 2023)

Social Media & Politics

Digital extremism (Costanzo-Vignale, 2023)

The Rise of Doppelgängers, mirror world and shadowland (Klein, 2024).

Political economy of social media (Bouvier, 2015)

Decline of community (Crary, 2022; Han, 2024).
Online xenophobia (Walsh, 2023).
Microfascism ((Bratich, 2023).
Erosion of trust (Harsin, 2018).

Narratives & Empowerment

Digital Storytelling (Mitra & Evansluong, 2019)

Experimental Identity Development (Granic et al., 2020).

Translanguaging (Duff, 2015).

Macro-truth-tellers (Harsin, 2018

Digital Power (Ossé & Massicotte, 2021).

Platform Generations (Park & Gerrits, 2021)
Cultural orientation (Li & Tsai (2015)

Community & Network Building

Digital Togetherness (Mitra & Evansluong, 2019; Marino, 2015)

Interactive counter-narratives (Silva, 2023)

Community Building (Marino, 2015)

Digital Capital Cultural and Intelligence (Hu et al., 2017)

Creating new historical consciousness (Birkner and Donk (2020)

Digital power (Ossé, & Massicotte, 2021)

Selfies cultural identity (Dey et al, 2018)

Digital Heritage Memory

Digital Heritage (Yoon, 2016).

Cybercafés (Bouvier, 2015).

Genealogy Software (Kenneth, 2023).

Artistic and creative/imaginative storytelling ((Mäkelä, 2019; Georgakopoulou, 2017).

Indigenous digital storytelling (Shiri et al., 2022)

Diaspora vloggers (Zhang & Zhao, 2020).

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(2017) emphasizes that "the proliferation of fragmented storytelling phenomena in everyday interactional environments" carries a unique narrative temporality in that readers are expected to remember previous "small stories" (status updates and other microtexts) and perform their own work of envisioning narrative order, a process that necessarily requires them to "remediate other forms and practices of life storytelling" that are familiar from more traditional forms of narrative encountered in books and movies. These findings contradict Han's warning that social media posts are not "genuine stories" because they lack "narrative duration" (Han, 2024). The disagreement in these views suggests the need for further research on the question of whether social media "small stories" can achieve the kind of robust temporal structure associated with literary narrative.

The storytelling activity of social media intersects with digital gaming, another form of ADT that lends itself to the creation of identity narratives. Milburn (2018) has studied the personal storytelling dimensions of multiplayer video games and describes the "particular identity space" opened by networked online games. Drawing on the concept of the "quasi-object" from the work of Michel Serres and Bruno Latour, Milburn argues that the networked gaming space provides flexible opportunities for storytelling and narrative identity formation depending on the shifting perspectives through which players conceptualize the system. Alternately experienced as "a figure, an experience, a fiction, [and] an embodied relation," the gaming network sometimes encourages a sense of social belonging and collective identity formation, but it also affords the possibility of more subjective narratives of individual identity in contrast to the group (Milburn, 2018). Given the popularity of online games, this kind of virtual storytelling should be viewed as another social network coexisting and overlapping with other forms of ADT like social media. The gaming environment can be characterized as a "ludonarrative" in which individuals undertake storytelling within the communal environment of an overarching narrative that is partly given—based on the goals set by the game creators—and partly emergent—the new values and ideas brought by participants. This type of collaborative storytelling within a goal-oriented environment can result in positive feelings of belonging, but the ephemeral nature of gaming and its lack of connection to the material reality of life may also contribute to a sense of detachment or superficial engagement.

These literary aspects of everyday storytelling in ADT media help to explain the profound ways in which digital technology has impacted contemporary society. ADT offers an unprecedented array of choices and affordances for people to explore and articulate their identities and sense of self. These technologies enable us to translate our identities into quantifiable data, shaping how we understand and present ourselves. As a global phenomenon, datafication transforms traditional narrative identities into "database identities" (De Mul, 2015). This transformation occurs as personal and cultural identities are increasingly represented and managed through digital databases, which store vast amounts of personal data. The process of datafication involves translating various aspects of daily life into data. This data is then used to construct identities in a digital format, influencing how individuals perceive themselves and are perceived by others. In *The Quantified Self*, Deborah Lupton (2016) explores the growing trend of self-tracking and data collection in contemporary society. She argues that the Quantified Self movement reflects broader cultural shifts towards datafication and self-optimization, where

individuals use technology and apps to monitor various aspects of their lives—such as health, fitness, and productivity. Lupton critically examines the implications of this practice, highlighting issues of privacy, surveillance, and the ways in which self-tracking can both empower individuals and reinforce societal norms about health and success. She also discusses the impact of data on identity and self-perception, considering how the act of quantification shapes personal and social relationships. An interesting example of how self-quantification influences identity narratives can be observed in the role of specific apps that help individuals explore their historical roots. For instance, genealogy software (Kenneth, 2023) is designed to assist users in constructing their family trees and uncovering their genealogical identities.

Our scoping review indicate that social media play a crucial role in the formation and negotiation of identities, particularly within migrant communities. Scholars highlight that online platforms provide opportunities for identity exploration, narrative creation, and cultural preservation. By sharing personal stories and experiences, migrants can construct a dynamic narrative identity that connects past memories with future aspirations. This narrative is continuously reshaped through engagement in digital spaces, where individuals selectively present aspects of their identity based on audience expectations and platform features (Parks & Gerrits, 2021). Such digital storytelling allows migrants to navigate transitions in the host country, maintain connections with their heritage culture, and simultaneously adapt to host culture norms. For example, active participation on social media enables communication with both home and host communities, supporting a sense of belonging and facilitating integration (Mitra & Evansluong, 2019).

Social media platforms provide all users, and particularly, adolescents and young adults, spaces to explore different aspects of their identity. These environments allow for the experimentation with different roles and personas, an essential process in identity development (Granic et al., 2020). Moreover, digital spaces create opportunities for identity development by offering a space free from some real-world constraints where individuals can experiment with and express multiple facets of their identity (Granic et al., 2020), and where they create "liminal spaces" (Mitra & Evansluong, 2019) that impact their acculturation and integration. In these digital environments, migrants navigate and negotiate their identities, often blending their online and physical realities. Mitra and Evanluong (2019) further argue that these platforms offer individuals, particularly immigrant newcomers, a safe space to navigate and negotiate their cultural identities. They enable balancing integration into the host culture while maintaining connections to their heritage culture.

Dey and colleagues (2018) provide insights into the complex ways in which young British South Asian adults use social media to navigate and express their dual cultural identities, highlighting the interplay between cultural identity and technology in a multicultural setting. This process involves both the adoption and adaptation of cultural dispositions and technological practices, which are influenced by the socio-cultural environment of the individuals. In this regard, selfies serve as a tangible expression of cultural identity. They reify cultural identity by portraying real-life aspects such as clothing, fashion, and locational settings, thus narrowing the gap between virtual and real life. In the case of young British South Asian adults, selfies can be used to endorse and reinforce their dual cultural identities. The act of taking and sharing selfies

with cultural icons, such as cricket and Bollywood stars, helps these individuals construct and communicate their cultural identity, which is further reinforced through social media interactions with friends and family.

Social media platforms offer multiple affordances (Bucher & Helmond, 2018; Evans et al., 2016), providing all users a space and platform to create, launch, and reshape their identities. The ability to tell one's story online and reach vast audiences empowers individuals, especially migrants, to share their narratives, uploading personal content, and creating digital identities/narratives. This "digital power" (Ossé, & Massicotte, 2021) enables individuals to draw attention to their experiences, fostering a sense of agency and visibility. These platforms provide the digital space and means of "being whoever you want to be" by allowing the editing, naming, and changing of images, names, attitudes, how one shares their beliefs and for which causes, hobbies, sports teams, music, etc. They thus contribute to crafting a narrative of who one was, who one is, and who one is becoming.

People use different platforms to selectively express various layers of their identity, depending on the audience and the features of each technology. The layers users choose to highlight offer insight into how individuals navigate influences from both host and home cultures, as well as the expectations surrounding their personal narratives (Parks & Gerrits, 2021). Social media platforms facilitate the creation, sharing, and editing of personal stories in real-time. They also enable individuals to share their narratives in both public and private contexts, providing the flexibility, power, and choice to control how much of their identity they reveal to different audiences (Mandel, 2019).

Social media offers new ways of maintaining, creating, or imagining cultural communities and identities (Bouvier, 2015). At the same time, interactions on social media may contribute to wider cultural shifts, including the erosion of traditional institutions and the rise of individual identity management online. Social media interactions contribute to larger cultural transformations, enabling users to take control of their identity narratives. With traditional institutions becoming less central, digital spaces become critical in allowing people to manage their social relations and lifestyle choices in a way that reflects their personal identity (Bouvier, 2015).

Collective Identity and Narratives on Social Media

In this project, we examine collective identity and collective memory as two closely interconnected phenomena. The memories shared and passed down within a culturally similar community—whether ethnic, religious, or diasporic—play a crucial role in shaping how its members perceive and understand themselves. The stories and experiences passed down through time create a shared sense of who people are, influencing both their history and how they understand themselves today. The positive potential of ADT for collective memory and identity is highlighted by many scholars who argue that ADT enables both individual and communal engagement with cultural heritage and identity in unique/new ways (Marino, 2015). Unlike in the past, when personal narratives struggled to transform into collective narratives over long periods and through various obstacles using traditional communication methods, today's ADTs enable personal narratives to gain viral traction and quickly evolve into popular collective narratives. As

a result, the boundary between the private and public spheres is becoming increasingly blurred (Kozdras, et al., 2015). Social media as a form of social technology in the hands of diasporic communities to organize and reunite. It can help reconnect people with one another and create "communities-in-the-making" (Kozdras, et al., 2015). The ability of diasporic communities to increase the size and diversity of their social networks and disseminate information has been described as a form of "digital capital" (Lusis, 2012).

ADT has been claimed to be a means of preserving collective memories, for example, by creating a digital heritage (Yoon, 2016), as users employ ADT to preserve, document, and share cultural artifacts, traditions, and historical narratives. Through activities like digital archiving, online exhibitions, and interactive platforms, this technology can broaden access to cultural materials, and reach diverse audiences. Digitalized memories create immersive experiences that evoke strong emotional connections and deepen engagement with shared histories. These technologies help create affective experiences, enhancing both the personal and collective attachment to cultural narratives.

Birkner and Donk (2020) argue that social media enables the creation of "subordinate spaces of discourse" around historical memory, allowing alternative or counter-narratives to emerge alongside mainstream interpretations. Social media platforms facilitate new forms of engagement with collective memory, empowering citizens to actively participate in historical discourse and memory construction. Social media fosters a "new historical consciousness" by providing avenues for immediate, interactive engagement with the past. They emphasize the potential of social media to diversify memory cultures by incorporating diverse voices and perspectives into the formation of collective memory. According to Birkner and Donk, studying social media discourses offers valuable insights into the struggles surrounding local collective memory and the historical consciousness of civil society. However, they also advocate for combining social media analysis with other research methods, such as interviews, to achieve a comprehensive understanding of collective memory processes in the digital age. Overall, social media serves as a crucial site for memory work and historical debate, underscoring its role in shaping new forms of engagement with the past.

Moreover, digital platforms play a pivotal role in how migrant communities connect with their heritage and integrate into new societies. Social media facilitates "digital togetherness," helping migrants maintain connections to their home culture while fostering a sense of community within their host society (Mitra & Evansluong, 2019). This online connectivity creates spaces where migrants can explore and express their cultural identities, balancing between their heritage and host cultures (Marino, 2015). Digital platforms are instrumental in community building among migrants. These platforms allow migrants to share experiences, support each other, and maintain cultural practices, reinforcing their sense of identity.

The level of content creation and engagement on social media can reflect a migrant's level of acculturation and integration. Active social media users often engage in reciprocal communication with both co-nationals and locals, enhancing connections within both communities. Some scholars argue that this engagement fosters a stronger identification with host culture values, supporting a more integrated social identity (Mitra & Evansluong, 2019).

Through social media, migrants can build relational networks that strengthen their sense of belonging across multiple cultural contexts. When met with positive reception, these connections enhance their integration; on the other hand, negative responses may impact their sense of belonging offline, highlighting the interconnectedness of online and offline experiences (Mitra & Evansluong, 2019).

The role of ADT in migrant identity construction also highlights the importance of curated online spaces. Social media allows users to manage access to their cultural content, shaping how they remember their heritage, or represent their identities. Through online content management and access management, migrants can reflect desired aspects of their cultural identity, engaging with diverse audiences in ways that reinforce cultural belonging and cohesion (Yau et al., 2020). According to Yau et al., (2020), migrants manage their identities through four strategies: regulating the separation between home and host cultures, controlling who can access their online content, curating what they share to reflect their cultural identity, and integrating offline experiences into their online presence. These strategies illustrate the reciprocal relationship between social media and identity, where social media serves both as a platform for expression and a factor influencing identity negotiation. For migrants, it facilitates ongoing negotiation and renegotiation of identity, shaped by individual actions and social network responses. For instance, digital togetherness can be seen in Somali refugees' use of social media in cybercafés, helping them stay connected to established communities and maintain long-distance relationships even as they navigate new environments (Bouvier, 2015). ADT thus serves as a crucial tool in preserving, transforming, and communicating cultural identities, strengthening both individual and collective identity within the globalized digital landscape.

Li & Tsai (2015) talk about how social media platforms blur cultural lines. For example, a platform such as Facebook, while originating in the U.S., is no longer strictly American. Despite being considered an English-language social media platform, it fosters multiple cultural value systems. Hence, it is a significant factor in acculturation models, playing an important role in shaping users' cultural orientation. For these scholars, the traditional binary classification of media into mainstream and ethnic categories is no longer working. Social media has blurred these lines, making it crucial to reconsider how media influences the acculturation process.

In a study of the relationship between ethnic identity and integration via social media, Croucher and Rahmani (2015) studied Muslim immigrants to the U.S. and found that those who used Facebook primarily for social interaction within their in-group were less motivated to adapt to the dominant U.S. culture. Additionally, as their Facebook usage increased, these immigrants tended to develop more negative perceptions of the dominant culture. Immigrants from different countries exhibit varying levels of motivation to adapt and differing perceptions of U.S. culture. For example, Pakistani immigrants show less motivation to adapt and hold more negative views compared to Senegalese immigrants, who are more motivated to integrate. In this study, increased contact with non-Muslim Americans is associated with a higher motivation to culturally adapt but also correlates with more negative perceptions of U.S. culture over time. These findings suggest that social media use can reinforce ethnic identity at the expense of integration into the host culture, particularly when social interactions predominantly occur within the ethnic in-group. Overall, this highlights the complex role of social media, such as Facebook,

in the cultural adaptation process for immigrants. While it can provide support and maintain connections to their homeland, it may also impede full cultural integration into the host society.

In their study of Korean migrants in Germany, Park and Gerrits (2021) introduced the concept of "platform generation." They examined the differences among three generations of Online Social Networks (OSNs): Web 1.0 (private/closed), Web 2.0 (semi-private/semi-closed), and Web 3.0 (public/open). Each platform fosters distinct collective identities. Web 1.0 emphasizes heritage and close-knit communities, where members build relationships beyond the screen but are limited to specific affiliations, such as identifying as Korean in Germany. In contrast, Web 2.0 promotes dynamic community engagement, allowing for more interaction and participation. Meanwhile, Web 3.0 encourages a more flexible understanding of identity, embracing a broader range of connections. The findings highlight the varying degrees of collective identity development across these platforms, reflecting the different ways in which communities and networks operate.

While traditional studies focus on migration as a binary phenomenon (origin-settlement), modern transnationalism is more complex, involving multiple dwelling points (Duff, 2015). Emphasis has shifted from first-generation adults to the mobility and experiences of children and youth. Transnationalism now includes virtual and psychological connections, not just physical mobility. Social media platforms and chat rooms facilitate the exploration and representation of transnational identities. These technologies enable connections across borders, contributing to hybrid and multilingual identities. Online spaces offer opportunities for community building and maintaining cultural practices. One aspect of this is "translanguaging:" the blending of languages in everyday conversation and artistic practices which is common among migrant youth (Duff, 2015).

Social media plays a crucial role as a source of information and support for navigating a new society. It is particularly important for refugees and immigrants in building networks, often providing essential social support as they face the challenges of resettlement. Through digital interactions, these individuals can access resources and form connections that facilitate their personal and social adjustment in a new environment (Baumert, et al., 2024). For Syrian refugee youth in Canada, social media serves as a vital tool, offering various forms of support that enhance their resettlement experience and promote autonomy and control over their lives. Additionally, social media complements existing settlement services, potentially alleviating the burden on service providers (Ahmed et al., 2020).

The integration of new technologies in migration studies has initiated fresh theoretical discussions around concepts such as space, time, disembedding, and deterritorialization. These discussions explore the relationship between online and offline realms, virtual and real experiences, and the interplay between technology and human life. As we saw in the previous sections, key theoretical constructs include virtual communities and diasporic identities. While early studies focused on digital divides and access to technology, subsequent research has investigated the impact of new media in terms of identity formation, cultural preservation, social integration, and the maintenance of transnational ties. However, the arrival of this new

technology has not been entirely positive. It also brings significant negative consequences and drawbacks, which are discussed below.

Negative Drawbacks of Social Media

Unlike traditional media, which offers a more stable and centralized form of memory, new media fosters a fragmented and participatory approach (İnce, 2014). This shift enables individuals to witness and document events, a phenomenon known as "digital witnessing," which contributes to the formation of collective memory. However, new media's tendency for rapid dissemination and short-lived content can lead to a fragmented and ephemeral cultural memory, hindering the development of long-lasting and coherent narratives.

While social media and digital technology hold the potential to create a global memory reservoir, the fragility of digital storage presents a significant challenge. This vulnerability could result in a "Digital Dark Age," where swift technological advancements and the obsolescence of storage formats lead to memory loss or a form of digital amnesia. İnce (2014) cautions against the risks of manipulation and misinformation in digital spaces, which can distort collective memory. The ease of altering or fabricating digital content threatens the authenticity and reliability of cultural memory. The transition from centralized to decentralized memory in digital environments has given rise to a plurality of voices and narratives. While this inclusivity enriches cultural memory, it also produces conflicting versions of events and histories, potentially undermining a cohesive collective memory. This situation can lead to "memory wars," where digital media become battlegrounds for competing memories and narratives, often influenced by political agendas.

Digital interactions pose complexities for authentic identity expression. The performative aspect of social media can lead to identity management challenges, where migrants might feel pressured to conform to the perceived norms of both their original and host cultures (Yau et al., 2020). Some scholars argue that the public nature of social media complicates personal narratives, as users must navigate public and private spheres of expression (Mandel, 2019). Additionally, the constant flow of digital information is deemed to take away from meaningful connections, contributing to fragmented online identities (Granic et al., 2020). The use of social media for identity construction is thus both empowering and limiting: while it facilitates storytelling and cultural exchange, it also requires individuals to negotiate identity under new globalized conditions where traditional identity frameworks may no longer apply (Belay, 2018).

Online Social Networks are composed of weak, temporal ties rather than the strong, enduring relationships seen offline. These networks are characterized by "network individualism" (Park & Gerrits, 2021), where connections are more instant and diverse, driven by shared interests rather than long-term affiliation. Moreover, the competitive nature of social media platforms, each vying for users' attention, can lead to a fragmented sense of identity as individuals navigate multiple online spaces with varied norms, values, and expectations. The emphasis on engagement over self-reflection on these platforms can impede the development of a cohesive narrative of identity, which is essential for creating a stable sense of self (Han, 2024).

In *The Twittering Machine*, Richard Seymour (2020) examines the impact of social media, particularly Twitter, on society and individual behavior. He argues that social media

platforms shape public discourse and individuals' perceptions in ways that often amplify polarization and conflict. People believe they are communicating with one another through these mediums. However, in reality, they are interacting with a "machine" designed to exploit basic human vulnerabilities in the realm of psychology. In what he calls the "social industry," Seymour examines how Twitter's design encourages a culture of outrage, instant reactions, and superficial engagement, all of which undermine meaningful communication and critical thought. He also discusses the implications of this "twittering" culture for democracy, mental health, and social relationships, suggesting that the platform can promote addictive behaviors and contribute to a fragmented public sphere.

In a similar vein, Jack Bratich's (2023) book *On Microfascism: Gender, War, and Death*, emphasizes the central role of social media in the dynamics of microfascism and bolstering extremist ideologies. He argues that social media platforms not only amplify everyday interactions that reinforce oppressive and exclusionary ideologies but also facilitate the spread of surveillance and control. Through these platforms, microfascist tendencies manifest in the reinforcement of gender norms, militaristic attitudes, and societal responses to death.

One of the most outspoken criticisms of ADT and social media platforms comes from Naomi Klein's (2023) *Doppelganger: A Trip Into the Mirror World*. Having been frequently confused with another Naomi (Wolf), Klein reflects on her own experience as a victim of a doppelgänger. She explores the world of contemporary social media using terms like "mirror world" and "shadowland" to describe the distorted reality created on digital media platforms. This reality is shaped by a complex range of factors, from basic affordances such as autocorrections and autocomplete features to an endless array of algorithmically generated content, deepfakes, AI-generated material, and more. Klein argues that this mirror world reflects and amplifies societal anxieties, producing a "doppelgänger" effect in which online personas and narratives often diverge sharply from lived experiences. By examining how this mirror world influences politics, culture, and individual identity through various examples, from the anti-mask and anti-quarantine viral videos during the pandemic to the Freedom Rally in Ottawa, Klein highlights the rise of misinformation and the manipulation of public perception on politically and culturally sensitive issues. What was once confined to the realm of fiction and the uncanny— experiences of body doubles and doppelgängers—now increasingly manifests in disturbing ways on social media. Klein discusses the implications of living in this hyper-mediated environment, where the boundaries between reality and representation blur. She critiques the commodification by personal banding strategies and how social media becomes a field in which people sell their names and brands.

Described as "the internet's new favorite philosopher" (Chayka, 2024), Byung-Chul Han (2017, 2024) critiques contemporary digital technologies, arguing that they have led to a "crisis of narration." According to Han, modern readers have lost the ability to engage deeply with narratives. The "long, slow, lingering gaze" that fosters daydreaming and genuine distraction has been replaced by a hyper-focused engagement with constant streams of information. As a result, users experience what Han calls "disengaged engagement," where individuals connect only superficially with narratives, reducing them to mere information and commodities. On social media, users are often hyper-focused on multitasking. This intense concentration on processing

vast amounts of information leads to superficial engagement, stripping narratives of the depth and richness found in traditional storytelling, which is crucial for collective storytelling and memory. This "crisis of meaning" in modern narrative structures reflects a lack of coherence, with an abundance of narratives from various sources but a corresponding loss of purpose and direction (Han, 2024). Furthermore, digitalization has accelerated the erosion of meaningful, sustained narrative engagement, as the rapid influx of content disrupts the deeper connections that form the foundations of storytelling.

In an earlier book called *The Swarm,* Han (2017) explores the dynamics of collective intelligence and behaviour in the digital age, describing how social media platforms transform public discourse into a decentralized swarm-like behavior. Unlike traditional communities bound by shared goals or values, the swarm is characterized by disorganized, impulsive reactions and an absence of lasting solidarity. Han critiques the swarm's susceptibility to manipulation, the erosion of individual autonomy, and its contribution to a fragmented society, where algorithms amplify polarization and emotional volatility.

Social media's performative nature adds another layer of complexity, as individuals are often compelled to present curated versions of themselves for public audiences. Some scholars argue that this performative identity management—where users carefully create and control their online image—is influenced by feedback on platforms (Cover, 2012; Mandel, 2019). This dynamic creates a constant tension between authenticity and performance, as users feel pressured to align with social norms or popular trends, which may conflict with their true self. This tension is the crux of Han's (2024) crisis of narration, which is characterized by a lack of meaning and orientation in narratives increasingly filled with various narrators and types of information but lacking depth and coherence. This tension can also lead to anxiety and stress, particularly for young people navigating diverse cultural elements and managing multiple identities, potentially resulting in identity confusion or instability (Granic et al., 2020; Haidt, 2024).

In *The Anxious Generation*, Jonathan Haidt (2024) examines the struggles faced by today's youth, particularly those known as Gen Z. He discusses the alarming levels of anxiety and depression among this generation, attributing these issues to the rise of social media platforms and smartphones since 2010. This shift has fundamentally transformed childhood from a play-based experience to a phone-based one, resulting in catastrophic consequences for mental health and social development of children who were born and raised since the early 2000s. According to Haidt, constant connectivity among young people, including during class and recess breaks at school, fosters a culture of ongoing comparison and scrutiny. This, in turn, leads to a deterioration of self-esteem and self-confidence and more feelings of personal insecurity during the vulnerable years of adolescence. The pressure to curate perfect online personas can lead to feelings of inadequacy and isolation, compounded by the threat of cyberbullying. He also discusses changing parenting styles, noting a trend toward overprotection that limits children's opportunities for independent exploration and resilience-building. This parenting style, combined with the stress of navigating a politically polarized environment, intensifies anxiety among young people engaged in social media platforms. While growing awareness of mental health is positive, Haidt warns that it can contribute to a perception of fragility.

Similarly, the addictive nature of social media complicates the development of cultural intelligence and identity stability. For migrants and expatriates, excessive use can limit meaningful real-world cultural engagement, reducing the potential for positive connections with locals and hindering cultural adaptation (Hu et al., 2021). While social media interactions can enhance an individual's ability to function effectively in culturally diverse settings and foster greater creativity (Hu et al., 2017), addiction to social media often leads to superficial interactions, limiting opportunities for deeper cultural exchanges. As individuals focus more on their online personas, they may struggle to balance their online and offline identities, resulting in a fragmented sense of self and a weakened connection to both their heritage and host cultures.

While ADT has introduced new dynamics in how individuals engage with collective memory, it also presents notable drawbacks and considerations. One concern is found in the design and motives of social media platforms, which employ algorithms that prioritize and often amplify specific ideas while marginalizing others (Bouvier, 2015). In this regard, the political economy of social media should be given serious attention as social media platforms are profit-driven, using algorithms to shape user experiences and preferences. Connectivity culture focuses on increasing traffic for profit, often at the expense of genuine social interaction. Algorithmic influence, that is, algorithms that prioritize content to align with user community values, reinforce certain ideas and attitudes that benefit businesses by maximizing engagement and profit. These algorithms often encourage sensationalism or divisive content, as such material tends to attract more clicks and interactions. This focus on profit can lead to the promotion of misinformation and extreme viewpoints, ultimately shaping public discourse in ways that prioritize financial gain over genuine understanding or social cohesion. In this regard, multiple studies (e.g. Bouvier, 2015) argue that social media has shifted from a culture of connectedness to one of connectivity, driven by the pursuit of profit. This connectivity culture, oriented toward maximizing user traffic and profit, frequently undermines genuine social interaction, leading to echo chambers and reinforcing cultural biases rather than promoting inclusive dialogue.

Similarly, ADT poses preservation challenges for cultural memory, as the rapid and transient nature of content on platforms like TikTok can lead to the loss of cultural artifacts or memories, unless users personally archive these artifacts (Chafe, 2023). Social media's capacity for community engagement, through functions such as hashtags, allows users to unite under common interests but poses the risk of cultural memory loss without standardized cross-platform methods for preservation. At the same time, users who save and share their TikTok content on other platforms contribute to the preservation of community content, even if indirectly.

These criticisms can be discussed in light of the relationship between globalization and ADT. For some scholars (Belay, 2018), globalization is leading to a single global consciousness—a "global metropolis"—rather than a "global village," and a form of "electronic colonialism," where ADT facilitates rapid information exchange and cultural convergence. In this context, individuals are increasingly exposed to diverse ideas and practices, yet they also face the risk of homogenization, as local identities and traditions may be overshadowed by dominant global narratives. This shift challenges the notion of localized cultural experiences, as digital platforms enable the spread of a shared, often commercialized culture that transcends

geographical boundaries. Thus, while ADT promotes connectivity, it also raises critical questions about identity, agency, and the preservation of cultural diversity in an ever-globalizing world.

Jonathan Crary (2022) highlights a similar point: our "digital age" is closely linked to the harmful final phase of global capitalism, which leads to greater social inequality, environmental destruction, and military violence. In *Scorched Earth: Beyond the Digital Age to a Post-Capitalist World*, he examines how the internet harms communities and their ability to support each other. Crary challenges the idea that social media can create real change, arguing that the networks of big corporations cannot coexist with a sustainable planet or the human connections necessary for building fair, post-capitalist societies.

Now that we have reviewed various studies regarding their perspectives on ADT and its influence on personal and collective identity and narratives, it is time to be more specific and discuss the situation from a Canadian perspective.

Canadian Multiculturalism, Identity Narratives and Social Media

This section explores how Canadian multiculturalism and identity narratives are discussed in relation to ADT and social media in particular. There is an emerging body of literature on the role of social media in shaping narratives about migrants and refugees in Canada (Triandafyllidou & Monteiro, 2024). One prominent narrative in this regard is "immigrant exceptionalism," which views Canada as a pro-immigrant country that welcomes newcomers and allows them to pursue and achieve their dreams. Some of the main features behind this narrative are: (1) a high number of regular immigrant admissions through a well-managed immigration system, (2) consensus among political parties and the general public regarding the need for immigration, (3) policies of multiculturalism and inclusion of diverse newcomers, and (4) a human rights-based system of laws and institutions to process refugee claimants and asylum seekers (Monteiro, 2024).

Narratives of immigrant exceptionalism are often employed by established immigrants in Canada to highlight their personal achievements, resilience, and legitimacy on Canadian issues, as well as to counter perceptions of an unwelcoming environment. These narratives must be understood within the broader context of Canadian exceptionalism, which allows them to be reproduced across generations and among new immigrant cohorts through the creation of an idealized image of the integrated immigrant. In other words, the narrative of immigrant exceptionalism serves as a key mechanism that reinforces Canadian exceptionalism in interactions between new and established immigrants, as well as across generations.

These narratives are typically framed around concepts such as struggle or hard work, taking responsibility, contributing to the Canadian economy or society, gratitude toward Canada or Canadians, and the process of "becoming Canadian" (Moffitt, et al., 2020). These themes symbolize how established immigrants perpetuate the narrative of exceptionalism. Such immigration narratives offer a powerful lens through which newcomers interpret their experiences and identities. Immigrants often manipulate these narratives to navigate the representations of immigrants in mainstream discourse and align them with their desired self-representations. The voices and narratives of immigrants are crucial for fostering a more inclusive society in Canada, helping to dismantle exclusionary notions of national identity.

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However, Social media has significant potential to foster xenophobia and intergroup antagonism among diaspora communities through anti-immigrant narratives in Canada (Walsh, 2023). Research indicates that social media serves as a platform for the emergence and dissemination of anti-immigration discourse, which can threaten Canada's multicultural approach. Constitutive narratives, which are digital expressions of cultural and ethnic identity, promote tolerance and inclusivity while preserving the cultural, historical, and identity memories of diaspora groups, but these positive representations can be challenged by anti-immigrant narratives that function as disruptive discourses and can be weaponized in political campaigns to incite hate speech and anti-immigration sentiments (Pitropakis, et al., 2020). However, interactive counter-narratives provide a powerful means to challenge these digital anti-narratives (Silva, 2023). They can uphold freedom of speech, debunk stereotypes, encourage mutual understanding, and facilitate dialogue, thereby helping to de-escalate tense conversations. Social media is an effective arena for expanding these interactive counter-narratives.

The digital space has become a battleground where extremists radicalized online are mobilized to defend the survival of White supremacist groups (Costanzo-Vignale, 2023; Gagnon, 2020). Discursive constructions of the "Other" rely on exclusionary belief systems rooted in the maintenance of White hegemony and fueled by conspiracy narratives about perceived threats from immigrants. Twitter, in particular, is reshaping the production of panic and enabling anti-immigrant reactions. The concept of "platformed panics" (Walsh, 2023) has been introduced to describe how the technical affordances, design, and appropriation of social media align to foster moral panics against immigrants.

In Canada, far-right groups leverage social media to cultivate a collective identity based on shared grievances and the exclusion of immigrants and racial minorities. In recent years, polarizing and divisive views on immigration have driven narratives that exacerbate hatred and misunderstanding both online and offline. Anti-immigrant attitudes have been amplified through digital communication, including commercial social media platforms. These narratives intensify the politicization and polarization of discussions surrounding immigrants and refugees, further inflaming tensions in both digital and real-world contexts.

The Rise of Micro-Influencers in Canada's Immigration Context

Influencers play an important role in shaping public perception and consumer behavior in today's digital landscape. They can be defined as "a subset of digital content creators characterized by their significant online following, distinctive brand persona, and patterned relationships with commercial sponsors" (Duffy, 2020). Social media influencers (SMIs) often leverage their platforms to showcase their perspectives, talents, lifestyles, interests, and attitudes.

More and more, influencers are transforming their online followings into thriving businesses. While actors and reality TV stars have long used their fame to launch ventures, platforms like YouTube and Twitch have enabled influencers to do the same. Many smaller creators are building enterprises, leveraging their audiences as an initial customer base to generate personal financial success. This approach marks a shift from earlier "merch" businesses, which primarily focused on selling branded t-shirts and memorabilia. The new model prioritizes product-market fit, tailoring offerings to the interests and needs of their audiences. Greg

Isenberg, a successful tech entrepreneur and content creator, introduced the concept of ACP—Audience, Community, Product. According to his framework, once a creator builds an audience and nurtures a community around a particular idea, introducing a product to that community becomes significantly easier, as it naturally aligns with their shared interests.

For immigrant and diaspora influencers, this content typically focuses on themes related to their immigrant experiences, host society, or homeland. This aligns with the concept of "diaspora vloggers," which refers to migrants who produce video blogs in their native languages for a transnational diaspora community (Zhang & Zhao, 2020). Social media platforms have a "social contagion effect" (Solomon, 2020), allowing behaviors, attitudes, and emotions to spread rapidly among individuals within a network, thereby influencing their decisions and interactions in ways that can amplify trends and shape social norms. On these platforms, different types of influencers can be distinguished depending on the scale of their activities and number of followers. One can start by "celebrity influencers" and "mega-influencers" who have the highest number of followers (over 1 million), followed by "macro-influencers" (100,000 to one million), then "micro-influencers" (10,000 to 100,000), and finally "nano-influencers" (under 10,000). Notably, beyond the number of followers, SMI types also vary in terms of their social media endorsement styles, activities, and, most importantly, in the different ways they are perceived by consumers (Parker et al., 2021).

So far, most research on social media influencers has focused on their roles in marketing and business. However, a few researchers have begun to explore the identity and cultural functions of influencers within the diaspora and immigration contexts. Immigrant micro-influencers produce digital content based on specific storytelling techniques, subjects, narrative structures, and cultural texts. This content carries cultural meanings that can vary significantly across different diaspora communities.

In Canada, immigrant micro-influencers are diverse and can be categorized by factors such as nationality, age, education, and the motivations behind their influencer activities. Additionally, their audience and followers also vary based on demographic characteristics, including age, lifecycle stage, gender, education, income, occupation, immigrant status, and location. When examining the impact of digital content on followers, it is important to consider both rational and emotional factors (Weinstein, 2013). Through their interactions, influencers cultivate relationships built on trust and relatability with their followers (Lee et al., 2021). They often rely on "friends who know what they really mean" to help bridge the perceived gap between their online and offline selves (Belk, 2013). Evidence indicates that online activists and social media influencers utilize platforms such as YouTube (Galeano et al., n.d.) and TikTok (Quintal, 2022) to exert influence within the political sphere.

A study by Stewart et al. (2024) highlights the role of Quebec-based influencers who opposed masks, vaccinations, and health measures during the COVID-19 pandemic, demonstrating that political "microcelebrities" can significantly shape political discourse and disseminate both accurate information and misinformation. On platforms like Facebook and Instagram, these microcelebrities exploit populist rhetoric to reject "mainstream" media

narratives, fostering a sense of equality, accessibility, and shared experiences to resonate with their audiences and cultivate group identity.

In a multicultural and welcoming country like Canada, social media "Immigrant micro-influencers" have an abundant potential to bridge cultural gaps, promote diverse perspectives, and foster community engagement by sharing authentic narratives that resonate with both immigrant and local audiences. However, this influence can also have negative aspects, such as the risk of perpetuating stereotypes, creating division within communities, or fostering unrealistic expectations about immigrant experiences. Additionally, some Immigrant micro-influencers may face challenges related to authenticity and commercial pressures, which can undermine their credibility and impact. Immigrant micro-influencers develop and create immigration narratives (Pozniak, 2009) in the form of sociocultural digital content that reaches thousands of people across many countries. These narratives symbolize cultures by promoting the identities of both host and homeland societies. The followers of Immigrant micro-influencers in Canada extend beyond the host society and their immigrants' homelands; they also include diaspora communities from around the world (e.g., del Valle Hernandez, 2023; Zhang & Zhao, 2020). The roles and functions of Immigrant micro-influencers on social media can be considered in terms of the following:

1- Promoting legitimate immigration: Immigrant micro-influencers who built an identity based on their legal immigration experience, promote legitimate immigration to Canada, and produce and disseminate digital content about this issue in their native spoken language. As Chia et al. (2021) argue, social media influencers have an impact on their followers' preferences, choices, and awareness (Chia et al., 2021). They can significantly impact their followers' attitudes (Rokka, 2021) by acting as mediators to invite and guide immigrants to Canada. Immigrant micro-influencers encourage their followers to consider immigrating to Canada and share their motivations and promote these as lifestyle values within the Canadian context.

2- Identity effect: Van Eldik et al (2019) show how influencers can impact and strengthen a sense of identity among their followers by their digital productions about new lifestyles, new places, new cultures, etc. In the words of del Valle Hernandez (2023), "they are branding their social identity through social networking practices."

3- Opinion Leadership: Opinion leadership is the ability to informally influence others and promote the diffusion of new ideas and trends within a social group (Gnambs, 2019). Based on their followers' trust, Immigrant micro-influencers serve as opinion leaders, guiding their audiences effectively. They can use their accomplishments as a virtue to elevate their self-esteem and become sources of cultural significance for those who want to begin the process of immigration (del Valle Hernandez, 2023).

4- Collective Approval and Collective Action: The activities of Immigrant micro-influencers occur within a collective space characterized by collective approval and action (Rundin & Colliander, 2021), which relies on collective cooperation (Strangelove, 2000). These collective aspect within online communities enhance the effectiveness of Immigrant micro-influencers' sociocultural activities. In this context, del Valle (2023) argues that Latin

American immigrant influencers in Canada are defining cultural values based on their experiences, and importantly, these values are developed collaboratively within their virtual communities.

5- Enjoyment and Gratification: Some Immigrant micro-influencers derive financial benefits through advertisements or personal consultations with their followers. While monetary gains are more common among immigrant influencers than micro-influencers, non-financial rewards such as satisfaction, leadership, consulting power, and self-confidence also serve as significant forms of compensation that Immigrant micro-influencers receive through their influencer activities (Audrezet et al., 2020; del Valle Hernandez, 2023).

6- Cultural Production System (CPS): CPS is defined as "the set of individuals and organizations that create and market a cultural product" (Solomon, 2018: 518). This system comprises three subsystems: (1) the "creative" subsystem, responsible for generating new symbols (e.g., legitimate immigration to Canada); (2) the "managerial" subsystem, which selects, materializes, mass-produces, and manages the diffusion of these new symbols (e.g., Canadian immigration programs); and (3) the "communications" subsystem, which provides meaning and context to new symbols conveyed to consumers (e.g., Canada.ca). In this context, the sociocultural activities of Immigrant micro-influencers and the content they produce—along with the dissemination of this content through their social media pages—play a significant role in shaping culture and meaning among their followers in Canada.

7- Gatekeeping Role: According to the "two-step flow of communication" theory (DeFleur & DeFleur, 2022), the flow of information and influence from mass media to audiences occurs in two steps: first from the media to opinion leaders, and then from opinion leaders to the public. Within this framework, Immigrant micro-influencers share a wealth of information about immigration to Canada and related issues—whether from formal or informal media sources—among their followers. Many of these followers also rely on Immigrant micro-influencers' pages as valuable sources of news and information. Given this news source function, along with the impact of Immigrant micro-influencers' selection and interpretation of content, they can serve a gatekeeping role by publishing news primarily focused on immigration issues and the experiences of diaspora communities in Canada.

8- Producing Misinformation/Disinformation: Due to their role as news sources and the trust their followers place in them, Immigrant micro-influencers have a significant potential to unintentionally or intentionally circulate misinformation and disinformation among their audiences.

9- Accelerating Acculturation, Integration, Adaptation, and Belonging: Immigrant micro-influencers share their experiences and insights on integration and adaptation in a new homeland, promoting cultural values and enhancing communication with their followers. By offering valuable opportunities and guidance based on their own experiences, they help followers navigate immigration challenges and barriers in Canada, providing suggestions for a more fulfilling life in the country.

Conclusion

Overall, as various studies reviewed in this report suggest, the intersection of multiculturalism and social media functions as a double-edged sword. While social media empowers racialized minorities to amplify their voices and share their stories, it also provides a platform for anti-immigrant groups to further polarize society on issues such as nationalism, truth, and belonging. A critical point to acknowledge is that the diaspora in Canada should not be regarded as a homogeneous entity. Significant differences exist in terms of national origins, immigrant generations, migration patterns, and intra-group ethnic diversity. Moreover, distinct identity and narrative practices emerge among different diasporic communities in their engagement with ADT. It is equally essential to include native, non-immigrant racial groups in discussions about Canada's diverse social fabric. The research has identified three key findings regarding how social media influences identity, narratives, and memory:

The Dual Nature of Social Media: Social media facilitates connection and community-building, but it can also spread misinformation and create echo chambers that polarize communities. The reviewed literature indicates a shift from initial euphoria surrounding social media research to a sobering reality check. In this context, the vision of a digitally facilitated global village is giving way to a dystopian view in which individuals and cultures are increasingly governed by algorithms and AI. While earlier studies emphasized the potential and empowering aspects of social media through terms like "second life" (Turkle, 2005), "virtual communities" (Rheingold, 2000), and "online activism" (Tufekci, 2017), more recent research criticizes these platforms as environments where "doppelgangers" (Klein, 2023), "micro-fascists" (Bratich, 2023), fake news, rumor bombs, lying, microtargeting, neuromarketing, bots, trolls (Harsin, 2018) and an "anxious generation" (Haidt, 2024) can thrive.

Personal Identity and Narrative: Interactions with ADT significantly influence personal identity and narrative formation. Digital platforms provide an opportunity for individuals to promote their narratives and tell their stories. However, a state of "disengaged engagement" (Han, 2024) arises from the constant flow of information, leading to commodified narratives and shallow interactions. The very idea of narrative itself is now viewed as being in crisis amid digitalization and information overload, as humans, once historical storytellers, have become social media "storysellers." In the realm of politics, this can be viewed in declining number of voters in presidential and parliamentary elections (indicating a lack of trust in liberal democracy's lack of choices) in tandem with the rise of self-identified disenfranchised movements and new parties (Harsin, 2018).

An example of this story-selling is the rise of "micro-truth-tellers," "micro-influencers" and "microcelebrities," who can shape political discourse and disseminate both accurate information and misinformation. They often exploit populist rhetoric on social media to challenge "mainstream" media narratives, displaying a counter-narrative that resonate with their audiences. In Canada, "immigrant micro-influencers" can be identified as an emerging group with the potential to either bridge cultural gaps, promote diverse perspectives, and foster community engagement, or perpetuate stereotypes, create divisions, and spread unrealistic expectations about immigrant experiences.

Cultural Identity and Collective Memory in Diasporic Communities: ADT serves both to transition and preserve culture and memory with mixed implications. Profit-driven algorithms can homogenize experiences and reinforce dominant narratives, thereby undermining cultural diversity. Indeed, while ADT creates a more connected world and encourages cross-cultural interaction, it also raises concerns about cultural imperialism. The political economy of social media is a critical area of study, as tech companies become increasingly influential outside their technological realms and play significant roles in the political landscape. Different communities mobilize around diverse identity markers like race, ethnicity, gender, language, or culture. Addressing how different groups leverage ADT to negotiate their own politics of identity requires a careful examination of the diverse ways in which these technologies impact cultural expressions and community dynamics.

The transient and ephemeral nature of some social media platforms presents challenges for collective memory. Platforms such as TikTok and Snapchat may lead to cultural loss as much of the content shared on these platforms is reactive and focused on superficial engagement rather than authentic cultural expression. While this can lead to a form of "digital amnesia" (İnce, 2014), it is important to clarify what we mean by ephemerality in relation to social media content and writing. Are we referring to the content itself—e.g. the type of writing produced on these platforms—or does it relate more to how the platforms manage and treat that content?

During the heyday of blogging in the early 2000s, before social media as we understand it today, individuals frequently archived their posts as permanent records of their thoughts. Today, however, locating older posts on many platforms has become increasingly difficult, as new content rapidly overwhelms our newsfeeds and diverts our attention. In this context, platforms such as TikTok that promote ephemeral consumption of digital content only exacerbate the problem.

Moreover, the realization that social media content will quickly vanish often causes many individuals, including professional writers, to invest less effort into their posts, further reinforcing this sense of ephemerality. This point was recently highlighted by the *New York Times* columnist and professional writer Jamelle Bouie (2024), who noted, in a "social media post," that he does not take care with capitalization when writing on social media because: "this seems to bother quite a few people but the answer is that i'm just yapping and i don't feel the need to add punctuation or capitalization when it isn't necessary for meaning." This approach to writing is another manifestation of the broader situation symptomatic of the "age of advanced digital technology," with implications that will be discussed below.

Implications

We would like to finish this report by highlighting certain facts about the current state of affairs, which, as discussed at the beginning, is marked by multiple mega-threats and poly-crises. A core issue within modern Western democracies is the erosion of trust in democratic institutions, including the media of ADT (Harsin, 2018). In communication studies, many of the studies reviewed in this report tend to reproduce a form of panicked realism, along with a nostalgic longing for the mass communication era when professional journalism was effectively gatekeeping over matters of truth and trust. These studies often lead to recommendations for

media/digital literacy and fact-checking strategies that may be effective in some contexts but fail to see the bigger picture.

We live in an era where ADT exerts such pervasive influence that it reshapes our understanding of ourselves and the world. As Harsin (2018) argues, in an environment rife with hoax-ridden journalism, sophisticated data analytics, deceptive AI (including bots and trolls), microtargeted messaging informed by cognitive science, and a culture of promotional exaggeration, skepticism toward truth claims is rational. The question is: what forms of performance and communication can still deliver trust and truth in such a climate?

In our fast-paced world, what is often perceived as "truth" tends to manifest as "emotional truth" or "emo-truth" (Harsin, 2018)—those fleeting moments that occasionally evade the demands of promotional culture and resonate with audiences as 'authentic.' Donald Trump exemplifies an aggressive form of "emo-truth masculinity," where trust is established through emotional rather than rational connections, and the veracity of claims is overshadowed by their emotional resonance. For the most distrustful segments of the population, the anger and aggression inherent in emo-truth are particularly compelling. This shift toward valuing emotional authenticity over rational discourse reflects a broader global trend in the rise of populist figures and movements.

We need new theoretical approaches, such as post-truth theory within critical communication studies, in which the underlying mechanisms of contemporary society are addressed in terms of what Harsin (2018) calls "attentional capitalism," or Crary (2022) describes as the "internet complex." According to Crary, the internet complex "is the new modality of planetary administration to maintain the world system, to resist decolonization and de-Westernization (Crary, 2022:20). For this art critic and theorist, the internet's global accessibility is a crucial component of economic and military efforts to confront the hard realities of geography, in which North America is on the literal and symbolic periphery of an emerging post-Western planet."

These frameworks facilitate a deeper exploration of how the intersections of technological systems, media culture, and capitalism shape public discourse, trust, and truth in today's hyper-connected environment. If we limit our analysis to technology as the primary cause of the current crisis in narration and truth, rather than recognizing it as a secondary force intertwined with capitalism and other societal factors, proposed solutions often remain constrained by capitalist logic. These solutions—such as improved moderation on social media platforms or enhanced digital literacy among users—frequently represent another instance of capitalist appropriation, where systemic issues are rebranded as market opportunities without addressing the underlying structural dynamics that perpetuate them. A broader synergy of historical and cultural causes must be considered to understand the full scope of the crisis and its potential solutions (Harsin, 2018).

In light of these considerations, the following policy recommendations are proposed:

1. **Moving Beyond Digital Literacy and Competency Frameworks:** It is essential to move beyond traditional digital literacy and competency frameworks by acknowledging the complexity of the current situation, which is less about the technology itself and more about

our broader life circumstances within a consumer-capitalist-digital system. This system not only affects how our brains function, including our cognitive processing ability and attention span, but also redefines interpersonal relationships and the ways we interact with one another. Adopting this broader analytical framework is crucial for achieving a more comprehensive understanding of the challenges we face today.

2. **Cultural Preservation Strategies:** Supporting digital archiving tools and practices is vital for communities seeking to maintain their cultural identities in the digital age. Policies should facilitate access to resources that enable the preservation of cultural heritage, ensuring that diverse narratives are documented and accessible for future generations.

3. **Support for Multicultural Programming:** Investment in culturally sensitive community programs that utilize digital platforms can promote connection and memory preservation. These initiatives should also extend to offline activities, providing an environment that celebrates diversity and strengthens community bonds.

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Appendix

Table 2: Overview of Reviewed Sources

No.	Source	Keyword	Source type
1	Lam, W. S. E., & Smirnov, N. (2017). Identity in mediated contexts of transnationalism and mobility. Language, education and technology, 105-117.	Transnationalism, identity, social media	Peer reviewed article
2	Mitra, A., & Evansluong, Q. (2019). Narratives of integration: Liminality in migrant acculturation through social media. Technological Forecasting and Social Change, 145, 474-480.	Transnationalism, identity, social media	Peer reviewed article
3	Park, S., & Gerrits, L. (2021). How migrants manifest their transnational identity through online social networks: comparative findings from a case of Koreans in Germany. Comparative Migration Studies, 9(1), 10.	Transnationalism, identity, social media	Peer reviewed article
4	Duff, P. A. (2015). Transnationalism, multilingualism, and identity. *Annual review of applied linguistics*, 35, 57-80.	Transnationalism, identity, social media	Peer reviewed article
5	Ahmed, R., Veronis, L., & Alghazali, I. (2020). Syrian refugee youths' use of social media as a space for communicating social support during resettlement. In *A national project: Syrian refugee resettlement in Canada*.	Transnationalism, identity, social media	Book Chapter
6	Andersson, K. (2019). Digital diaspora: an overview of the research areas of migration and new media through a narrative literature review. Human Technology, 15(2), 142-180.	Transnationalism, identity, social media	Peer reviewed article
7	Bouvier, G. (2015). What is a discourse approach to Twitter, Facebook, YouTube and other social media: connecting with other academic fields? *Journal of Multicultural Discourses*, 10(2), 149-162.	Multiculturalism, social media, identity	Peer reviewed article
8	Hu, S., Gu, J., Liu, H., & Huang, Q. (2017). The moderating role of social media usage in the relationship among multicultural experiences, cultural intelligence, and individual creativity. *Information Technology & People*, 30(2): 265-281.	Multiculturalism, social media, identity	Peer reviewed article
9	Deaux, K., & Verkuyten, M. (2014). The social psychology of multiculturalism: Identity and intergroup relations. *The Oxford handbook of multicultural identity*, 118-138.	Multiculturalism, social media, identity	Book Chapter
10	Jensen, L. (2003). Coming of age in a multicultural world: Globalization and adolescent cultural identity formation. *Applied Developmental Science*, 7(3): 189-196.	Multiculturalism, social media, identity	Peer reviewed article
11	Yau, A., Marder, B., & O'Donohoe, S. (2020). The role of social media in negotiating identity during the process of acculturation. *Information Technology & People*, 33(2): 554-575.	Memory, cultural identity, social media	Peer reviewed article
12	Hu, S., Hu, L., & Wang, G. (2021). Moderating role of addiction to social media usage in managing cultural intelligence and cultural identity change. *Information Technology & People*, 34(2): 704-730.	Memory, cultural identity, social media	Peer reviewed article

13	De Mul, J. (2015). Database identity: Personal and cultural identity in the age of global datafication. In Crossroads in new media, identity and law: the shape of diversity to come (pp. 97-118). Palgrave Macmillan.	Memory, cultural identity, social media	Peer reviewed article
14	Dey, B. L., Balmer, J. M., Pandit, A., & Saren, M. (2018). Selfie appropriation by young British South Asian adults: Reifying, endorsing and reinforcing dual cultural identity in social media. *Information Technology & People*, 31(2): 482-506.	Memory, cultural identity, social media	Peer reviewed article
15	Chafe, H. (2023). The TikTok Problem: Issues of Preservation, Cultural Memory, and Personal Archiving on Social Media Platforms. *The iJournal: Student Journal of the Faculty of Information*, 8(2).	Memory, cultural identity, social media	Peer reviewed article
16	Marino, S. (2015). Making Space, Making Place: Digital Togetherness and the Redefinition of Migrant Identities Online. *Social Media + Society*, 1(2).	Narrative, "cultural identity," globalization	Peer reviewed article
17	Belay, G. (2018). The (re) construction and negotiation of cultural identities in the age of globalization. In Interaction and identity (pp. 319-346). Routledge.	Narrative, "cultural identity," globalization	Book Chapter
18	Koven, M. (2015). Narrative and cultural identities: Performing and aligning with figures of personhood. The handbook of narrative analysis, 388-407.	Narrative, "cultural identity," globalization	Book Chapter
19	Mandel, B. (2019). Identity and Sense-making Through Narrative Processes on Social Media Platforms.	Narrative, "cultural identity," globalization	Honors Thesis
20	Granic, I., Morita, H., & Scholten, H. (2020). Beyond Screen Time: Identity Development in the Digital Age. *Psychological Inquiry*, 31(3): 195–223.	Narrative, "cultural identity," globalization	Peer reviewed article
21	Baumert, J., Becker, M., Jansen, M., & Köller, O. (2024). Cultural identity and the academic, social, and psychological adjustment of adolescents with immigration background. *Journal of Youth and Adolescence*, 53(2): 294-315.	Narrative, "cultural identity," social media/technology, globalization	Peer reviewed article
22	İnce, G. B. (2014). Digital culture, new media and the transformation of collective memory. *Galatasaray Üniversitesi İletişim Dergisi*, (21): 9-29.	Cultural Memory, Digital Age	Peer reviewed article
23	Birkner, T., & Donk, A. (2020). Collective memory and social media: Fostering a new historical consciousness in the digital age? *Memory studies*, 13(4): 367-383.	Cultural Memory, Digital Age	Peer reviewed article
24	Croucher, S. M., & Rahmani, D. (2015). A Longitudinal Test of the Effects of Facebook on Cultural Adaptation. *Journal of International and Intercultural Communication*, 8(4): 330–345.	Cultural Memory, Digital Age	Peer reviewed article
25	Li, C., & Tsai, W. H. S. (2015). Social media usage and acculturation: A test with Hispanics in the US. *Computers in Human Behavior*, 45: 204-212.	Cultural Memory, Digital Age	Peer reviewed article
26	Montague, A. (2019). *Mobile Memories: Canadian Cultural Memory in the Digital Age* (Doctoral dissertation, Université d'Ottawa/University of Ottawa).	Cultural Memory, Digital Age	Doctoral Thesis
27	Sunarti, L., Haghia, R. S., & Sari, N. F. L. (2022). The bugis diaspora in Malaysia: A quest for cultural identity on collective memories through social media. *Cogent Arts & Humanities*, 9(1).	Cultural Memory, Digital Age	Peer reviewed article

28	Han, B. (2024). *The Crisis of Narration*. Polity Press.	Narrative, Internet	Book
29	Han, B. (2017). *In The Swarm: Digital Prospects*. MIT	Internet, Culture	Book
30	Haidt, J. (2024). *The Anxious Generation*: Penguin Press.	Mental Health	Book
31	Klein, N. (2023). *Doppelganger: A Trip Into The Mirror World*. Farrar, Straus and Giroux.	Internet, Politics, Memory	Book
32	Bratich, J. Z. (2023). *On microfascism: Gender, war, and Death*. University of Minnesota Press.	Culture, Politics, Narrative	Book
33	Lupton, D. (2016). *The Quantified Self: A Sociology Of Self-Tracking*. Polity Press.	Sociology, Digital Technology	Book
35	Seymour, R. (2019). *The Twittering Machine*. Verso.	Social industry	Book
36	Crary, J. (2022). *Scorched Earth: Beyond the Digital Age to a Post-Capitalist World*. Verso Books.	Social Media, Politics	Book
37	Milburn, C. (2018). *Respawn: Gamers, Hackers, And Technogenic Life*. Duke University Press.	Online Games,	Book
38	del Valle Hernandez, M. (2023). *Motivations And Narratives Of Canadian Immigrant Influencers*.	Influencers, social media, narrative	Master's thesis
39	Kozdras, D., Joseph, C., & Kozdras, K. (2015). "Cross-cultural affordances of digital storytelling: Results from cases in the U.S.A. and Canada." In Smith, P. & Kumi-Yeboah, A. (Eds.), *Digital Storytelling: A Creator's Guide To Interactive Entertainment* (pp. 184–208)	Digital storytelling	Book chapter
40	Walsh, J. P. (2023). Digital nativism: Twitter, migration discourse and the 2019 election. *New Media & Society*, *25*(10): 2618-2643.	Internet, Politics, Narrative	Peer-reviewed article
41	Silva, C. (2023, October). Fighting Against Hate Speech: A Case for Harnessing Interactive Digital Counter-Narratives. In *International Conference on Interactive Digital Storytelling* (pp. 159-174). *Cham:* Springer Nature Switzerland.	Politics, Extremism, Digital Storytelling	Conference presentation
42	Pozniak, K. (2009). Talking 'the immigrant talk": immigration narratives and identity construction among Colombian newcomers. *Canadian Ethnic Studies*, 41(1): 173-190.	Canadian Immigration Narratives on Social media	Peer-reviewed article
43	Moffitt, U. E., Nardon, L., & Zhang, H. (2020). Becoming Canadian: Immigrant narratives of professional attainment. *International Journal of Intercultural Relations*, 78: 84-95.	Canadian Immigration Narratives on Social media	Peer-reviewed article
44	Monteiro, S. (2024). "I arrived with just $1 in my pocket": Narratives of immigrant exceptionalism on X. *First Monday*, 29(8).	Canadian Immigration Narratives on Social media	Peer-reviewed article
45	Costanzo-Vignale, C. (2023). *Disinformation, Exclusion, and its Politics: Canadian Right-Wing Extremist Community within a Digital Landscape*.	Canadian Immigration Narratives on Social media	Master's Thesis
46	Walsh, J. P., & Hill, D. (2023). Social media, migration and the platformization of moral panic: Evidence from Canada. *Convergence,* 29(3): 690-712.	Canadian Immigration Narratives on Social media	Peer-reviewed article
47	Gagnon, A. (2020). Far-Right Framing Processes on Social Media: The Case of the Canadian and Quebec Chapters of Soldiers of Odin. *Canadian Review of Sociology*, 57(3): 356-378.	Canadian Immigration Narratives on Social media	Peer-reviewed article

48	Harsin, J. (2018, December 20). Post-Truth and Critical Communication Studies. *Oxford Research Encyclopedia of Communication.*	Politics, Post-Truth Social Media	Peer-reviewed article
49	Audrezet, A., De Kerviler, G., & Guidry Moulard, J. (2020). Authenticity under threat: When Social Media Influencers Need To Go Beyond Self-Presentation. *Journal of Business Research*, 117: 557–569.	Social media, influencer online self	Peer-reviewed article
50	Belk, R. W. (2013). Extended Self in a Digital World. *Journal of Consumer Research*, 40(3): 477–500.	Social media, influencer online self	Peer-reviewed article
51	Chia, K.-C., Hsu, C.-C., Lin, L.-T., Tseng, H. H., & Road, S. (2021). The identification of ideal social media influencers: Integrating social capital, social exchange, and social learning theories. *International Journal of Marketing Studies*, 22(1).	Social media, influencer online self	Peer-reviewed article
52	DeFleur, M. L., & DeFleur, M. H. (2022). *Mass Communication Theories: Explaining Origins, Processes, And Effects* (2nd ed.). Routledge.	Online communication	book
53	Galeano, K. K., Galeano, L. R., Mead, E., Spann, B., Kready, J., & Agarwal, N. (n.d.). The Role Of YouTube During The 2019 Canadian Federal Election: A Multi-Method Analysis Of Online Discourse And Information Actors.	Canadian Immigration Narratives on Social media	Thesis
54	Gnambs, T. (2019). Opinion Leadership Types Or Continuous Opinion Leadership Traits? *International Journal of Psychology*, 54(1): 88–92.	Social media influencer Narrative	Peer-reviewed Article
55	Lee, J. A., Sudarshan, S., Sussman, K. L., Bright, L. F., & Eastin, M. S. (2022). Why Are Consumers Following Social Media Influencers On Instagram? Exploration Of Consumers' Motives For Following Influencers And The Role Of Materialism. *International Journal of Advertising*, 41(1), 78–100.	Social media influencer Narrative	Peer-reviewed Article
56	Park, J., Lee, J. M., Xiong, V. Y., Septianto, F., & Seo, Y. (2021). David and Goliath: When and why micro-influencers are more persuasive than mega-influencers. *Journal of Advertising*, 50(5): 584–602.	Social media, Influencer, Narrative	Peer-reviewed Article
57	Quintal, É. (2022). *Canada First Is Inevitable: Analyzing Youth-Oriented Far-Right Propaganda On TikTok* [Université d'Ottawa / University of Ottawa]	Canadian Immigration Narratives	Thesis
58	Rokka, J. (2021). Consumer Culture Theory's Future In Marketing. *Journal of Marketing Theory and Practice*, 29(1): 114–124.	Social media, Influencer, Narrative	Peer-reviewed Article
59	Rundin, K., & Colliander, J. (2021). Multifaceted influencers: Toward a new typology for influencer roles in advertising. *Journal of Advertising*, 50(5): 548–564.	Social media, Influencer, Narrative	Peer-reviewed Article
60	Solomon, M. R. (2018). *Consumer Behavior: Buying, Having, And Being* (12th Ed.). Pearson.	Social media Influencer,	Book
61	Stewart, M., Bérubé, M., Laperle, S., Gallo, S. L., & Panneton, S. (2023). "Victims of the system": Anti-government discourse and political influencers online. In *Virtual Identities And Digital Culture*. Routledge.	Social media, Influencer, Narrative	Book Chapter
62	Van Eldik, A. K., Kneer, J., Lutkenhaus, R. O., & Jansz, J. (2019). Urban Influencers: An Analysis Of Urban Identity In YouTube Content Of Local Social Media	Social media, Influencer, Narrative	Peer-reviewed Article

	Influencers In A Super-Diverse City. *Frontiers in Psychology*, 10, 2876.		
63	Ninan, J., & Sergeeva, N. (2022). Battle Of Narratives: Interaction Between Narratives And Counter-Narratives In Megaprojects. *Project Leadership and Society*, *3*, 100069.	Social media, Influencer, Narrative	Peer-reviewed Article
64	Herman, L., & Vervaeck, B. (2017). A theory of narrative in culture. *Poetics Today*, *38*(4): 605-634.	Cultural Narratives	Peer-reviewed Article