

**Cyprus University of Technology**

Department of Multimedia and Graphic Arts



**Master Thesis**

**Social Networks: a medium for dealing**

**with loneliness?**

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**Approval Form**

Master Thesis

Social Networks: a medium for dealing with loneliness?

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The approval of the present master's thesis by the Department of Multimedia and Graphic Arts of the Cyprus University of Technology does not necessarily imply the acceptance of the author's ideas on behalf of the Department.

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## **Abstract**

The present study, titled “Social Networks: a medium for dealing with loneliness?”, has been carried out by Chrysanthy Michael, a postgraduate student of the Department of Multimedia and Graphic Arts of the Cyprus University of Technology, under the supervision of the lecturer Andrew Laghos and has been completed in December 2014.

The objective of this research was to determine whether Social Networking Sites (SNS) such as *Facebook* can help or not lonely people to overcome their feelings of loneliness. The study comprised qualitative and quantitative data that was collected through questionnaires, interviews and observation. The questionnaire was designed in such a way so as to evaluate the students’ degree of loneliness and the degree of their use of *Facebook*. Through the interviews and the observation it was sought to confirm or refute the data yielded by the questionnaires’ analysis. Additionally, these were the two methods that contributed to the explanation of some of the quantitative results that were retrieved.

Lonely people tend to be more social on *Facebook*, a behaviour they, however, do not maintain in their real lives. The results and the conclusions, as well as the observations that were made based on the lonely students’ profiles, are reported in the study.

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## **Abbreviations**

SNS: Social Networking Sites

UCLA: University of California, Los Angeles



## **1.Introduction**

The area of study of this master's thesis concerns Social Networking Sites (SNS) and university students who feel lonely, such as the ones who are shy. The objective of the current study is to examine the way these individuals behave in the SNS, and in particular on *Facebook*, and the impact this has on their real lives.

*Facebook* is the most popular site that allows individuals to interact with each other using various platforms (Ulus, 2010). It has become a part of society itself, since it shapes social and personal relationships. It is a virtual reality, a virtual life which, however, if not managed properly can negatively affect its users. It encompasses all the characteristics of easy and direct communication, along with entertainment and fun.

The use and spread of social networks affect various sectors of human life, such as social life, work, free time, human psychology and the privacy of personal information. The impact they have on teenagers, and generally on young people, is even greater, since they offer them many opportunities concerning the latest developments in the field of the Internet that allow, support and depend on the interaction among the users (Zhang, 2010).

A substantial body of research has been published regarding *Facebook*, which proves that the majority of its users are university students. The latter use *Facebook* for various reasons, among which are the search of information, entertainment, education, emotional support etc. All these are the needs humans have outside *Facebook* as well, i.e. in their real lives. Nowadays, the use of SNS is also studied in the field of psychology, since the use of online social networks is closely related to human psychology.

Although some university students can meet their daily needs without necessarily becoming members of any SNS, due to the large amount of time they spent on the Internet they often lose control and neglect them. On the other hand, there exist another group of students, the so called "keyboard fighters", who feel that their real world does not satisfy their needs and, therefore, they resort to the world of *Facebook* in order to achieve it. In the present research, I deal with the second group of students who, because of their shyness and loneliness, are trying to discover themselves and get more sociable through the Internet.

## **2.Motivation and rationale of the study**

The main purpose of this dissertation is to investigate why lonely and shy students choose to join *Facebook* and how this social networking site affects their lives. The importance of this study is that it contributes to the understanding of the reasons why shy and lonely people tend to avoid interpersonal interactions and resort, instead, to the use of social networks. In this way, their character and personality become subject to the influences of the Internet, with which they have to deal every day.

Social networks are a virtual world in which students spend a lot of time daily. A number of studies have shown that shy and lonely students interact on *Facebook*, make new friends, post comments on their profiles, share their personal information etc. However, these studies fail to determine whether this kind of interaction helps lonely individuals in the real world and, hence, the question as to whether social networks help them overcome their loneliness remains unanswered. Does the fact that they feel freer and more sociable on *Facebook* make them change their behavior in their real lives or do they preserve their shy personality? Through the present study, it is sought to address this deficiency and determine whether *Facebook* has the potential to significantly affect lonely people's behavior in real life, making them transform their personality. The literature review provided below makes the need for further research on this issue obvious.

“Social networks are fascinating. They are so complex and complicated that one may wonder what their purpose is. Why do we participate in them? How are they shaped? How do they influence our lives?” (Christakis, N. & Fowler, J.).

## **2.1. Research Questions**

- 1) Why do lonely and shy students have the need to join *Facebook*?
- 2) Do they become less lonely through the activities *Facebook* offers?

### **3.Literature Review**

#### **3.1.Definition of Social Networking Sites**

The history of SNS dates back to the middle of the 19<sup>th</sup> century. Among them, the very first to be created were “*The Well*” (1985), “*Theglobe.com*” (1994), “*GeoCities*” (1994) and “*Tripod.com*” (1995), which were all related to the idea of creating different communities.

The SNS were created and developed following the evolution of the web from Web 1.0 to Web 2.0. As it has come to be known, “Web 1.0 was the commerce, whereas Web 2.0 takes into account individuals”. While with Web 1.0 the user could only browse and read websites, being thus a passive user, with the emergence of Web 2.0 he became more active. The architecture is based on “social software” which offers users various modes of interaction with the means of producing content instead of consuming it. The users themselves were the cause both of this great development and of the high popularity of SNS. It is considered to be a system of interaction and connection among the members that surround it.

The emergence of Web 2.0 in the SNS made them stand out from the rest of web services, since they provide additional advanced tools that allow users to share digital files (e.g. text, image etc.), and tools for their communication and socialization (Cachia, Compano & Costa, 2007).

SNS are “a structure that consists of nodes, each of which represents an organization or an individual” (Wikipedia, 2009). These nodes can be friendships, common interests, common visions, commercial transactions, social support and anything else that can connect two or more people in everyday life.

It is important to mention that these means of social networking concern the issuance and the publication of content in conjunction with communication and cooperation (Benkler, 2006; Safran, 2010). There exists a great difference between these social networking mediums and the traditional mass media, which lies in the way of interaction and communication, as well as in the direct connection to sources, web pages, people etc.

Walker, MacBride and Vachon defined SNS as the sum of the personal contacts through which individuals maintain their social identity, receive emotional and material support and participation in services, have access to information and create new social and professional contacts (Chtouris, 2004). They are considered to be a multidimensional system of communication and of shaping human activities and social identities (Chtouris, 2004).

There exist different categories of SNS, such as those that offer virtual life (e.g. *Second Life*), profile creation and advanced social tools (e.g. *Facebook*), cooperation (e.g. *Wikipedia*), exchange of digital data (e.g. *Flickr*) and online access to archives (e.g. *Google Trends*). The online social networks are defined as web-based services that allow individuals to create a public or semi-public profile in a prescribed system, to communicate with other users, with whom they share one of the abovementioned connections, and to follow and share their publications, as well as publications of any other user connected to the system (Boyd & Ellison, 2008).

Throughout time, more and more people become members of SNS like *Facebook*, *Twitter*, *Linkedin* etc. The amount of content provided by the users is increasing rapidly and, as a result, the websites that provided platforms for publishing photographs (*Flickr.com*), video (*YouTube.com*) or music (*Last.FM*), as well as services of instant messaging, of discussions and of blogging began to acquire the characteristics of SNS.

*Facebook* is the most popular social network which, according to statistics, seems to have reached the number of 1.280 million active users per month worldwide.

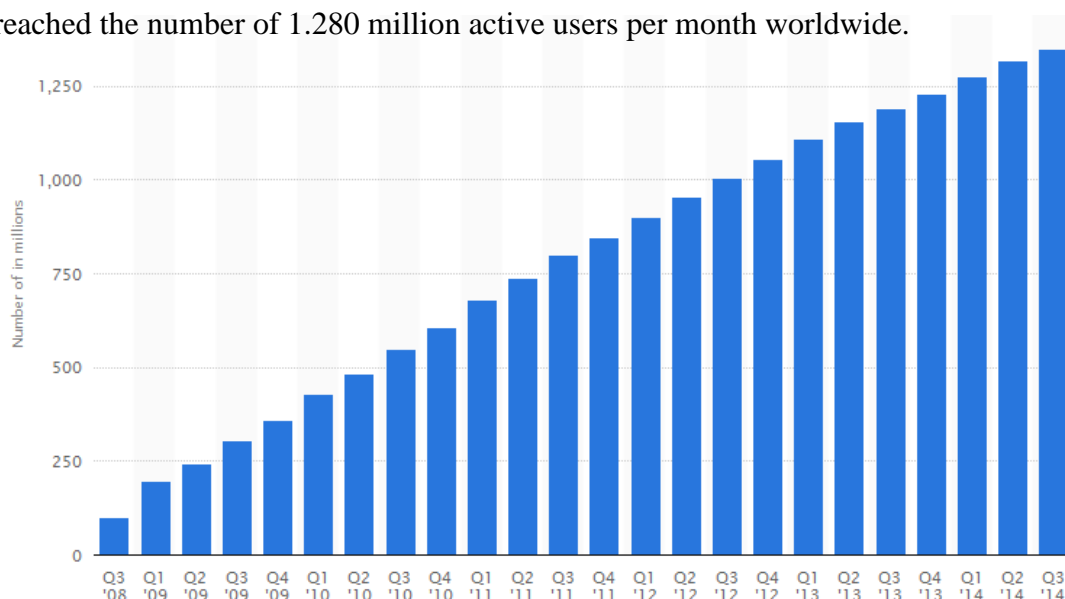


Chart 11 - Number of monthly active Facebook users worldwide from 3rd quarter 2008 to 3rd quarter 2014 (in millions)

### **3.2. Facebook users**

Mark Zuckerberg founded *Facebook* in 2004, while being a member of the University of Harvard. Initially, the members of the website were limited to Harvard students, but later its use was expanded to the Ivy League as well. Following 2005, it was further expanded by allowing membership to any university student, while from 2006 onwards students beyond the age of 13 were also permitted to participate (Grimmelmann, 2008). At the beginning, the URL of the website of *Facebook* was “*TheFacebook.com*”, but then it was changed to the well known “*Facebook.com*”.

Users have free access and can communicate with each other through messages, while they receive information through the posts published by the group of friends they have on *Facebook*. Just like many other social networks, *Facebook* constitutes an integral part of every human’s everyday life, since they spend the majority of their free time on it (Inc, 2011).

Moreover, *Facebook* offers users a variety of opportunities, such as uploading photographs, creating albums, communicating, exchanging information, making new friendships and searching for old friends or acquaintances. Users can post and share information on their personal wall or on that of their friends. They participate in discussions and converse with each other in chat rooms or through sending messages.

Due to the billions of people who have an account on *Facebook*, the website has become the most popular social networking site at the workplace, at universities and at schools. In these places there are people who have as their goal to meet other individuals who wish to gather and share information with them through this modern means of communication. However, the ones who are more attracted by *Facebook* in this “information age” we live are young people aged between 18 and 29 years (Pepmek, Yermolayeva & Calvert, 2008).

*Facebook* is a contemporary social network which, despite its technical infrastructure, has as its basis the development of communication. The purpose of this specific social network is to provide users the possibility to communicate with their online friends in a direct and effective way. The exchange of information among *Facebook* users is made possible through various ways, and the speed with which this is done is incredibly high.

*Facebook* is the most basic social tool that is used by a great mass of people with different interests, needs and expectations. The opportunities and the way of interaction it offers can have a great influence on the everyday life of each individual. It is a platform of self-expression and recognition and for this reason it plays an important role in shaping the social context (Hart, Ridley, Taher, Sas & Dix, 2008).

### **3.3. Shyness and Online Social Networks**

The main reason underlying the rapid development and the popularity of SNS is the innate human need for socialization. Through the Internet, people find new ways of expression. One of the main motives that lead people to become *Facebook* users is their desire to escape from psychosocial problems (e.g. loneliness, low self-esteem). The greater the time people spend on *Facebook*, the greater the possibilities are that they face psychosocial problems (Kalpidou, Costin & Morris, 2011; Mehdizadeh, 2010; Tucker, 2010). As far as socialization is concerned, young people, and especially university students, are in an advantageous position due to the way of communication provided by *Facebook*.

A research carried out by Sheeks and Birchmeier has revealed that a lonely and shy individual becomes a *Facebook* member and spends a lot of time on it because of the intense desire he or she has to come in contact with other people. Obviously, individuals with such personality find it difficult to communicate and make friends even on *Facebook*. This is enforced by Tracey, who mentions that although friendships and communication are the main goal of these people, it does not necessarily mean that they can easily achieve this, since they can hardly be approached by other individuals. Yet, the question that arises is whether the friendships they make through *Facebook* are long-lasting.

Some researchers disagree with the association made by others between *Facebook* and loneliness and argue that, even though SNS have nowadays become more popular, this relationship does no longer exist. Additionally, Madel and Muncer believe that shyness does not encourage individuals to enter the world of *Facebook*.

Lonely and shy individuals are the ones that benefit the most from the way of communication offered by *Facebook*. People with such personality react negatively to face-to-face interaction and, therefore, they feel that they lack communication and social support.

Although, in general, the use of *Facebook* has a positive impact on its users, the amount of activities it offers (e.g. sending messages, comments etc.) affects them negatively. According to a survey, this is due to the lack of social activities and as a result *Facebook* users interact less than non-lonely people.

In their survey, Baker and Oswarld (2010) argue that SNS provide a comfortable environment, where lonesome and shy people can communicate more effectively. They concluded that when *Facebook* members use the website for communication, they develop more quality friendships and this is attributed to the fact that *Facebook* users feel more comfortable to make friends, since a face-to-face meeting is not obligatory.

SNS encourage users so as to develop an active role in their own socialisation and in the shaping of their identity. A fundamental way to achieve this is through the profile they create on *Facebook*. Sometimes, SNS function as a mirror, reflecting the users as they are in reality, but often they reflect a personality different from theirs. In this profile they create, they present the identity and the character they wish, aiming to receive greater social support than the one they have in their real lives, i.e. in face-to-face interactions. They create an attractive profile for their *Facebook* friends to see, so as to impress them, to get more feedback and to make more friends (Urista et al., 2009).

It is possible that students look forward to the moment they will enter university in order to become more independent. However, this abrupt change of environment is a new beginning for them, and especially for those individuals who leave their home and lose the close relationship they had with their friends and relatives (Article of University of York).

As regards students, many of them believe that a university cannot be considered a lonely place, since there they find themselves among other people of their age who engage in many fascinating and interesting things. Nevertheless, this is not always the case since there are times when the feeling of loneliness gets greater because of the belief that others around you may be having a better time than you. Hence, this makes you feel that you are unwanted or that there is something wrong with yourself.



### **3.4.Relevant studies**

In this section, I will refer to the studies that I have examined and that have helped me develop my own research in the best possible way. The studies concern mainly the use of *Facebook* and the way *Facebook* tools affect young users. Some of the conclusions reached coincide, while others are controversial.

A study called “Shyness and Online Social Networking” examines the quality of the relationships that shy individuals develop on *Facebook*. A total number of 241 undergraduate students were examined for their level of shyness and were then given some questionnaires to complete. There were two separate questionnaires, namely the Multidimensional Scale of Perceived Social Support and the UCLA Loneliness Scale, which measured how much social support and loneliness the participants felt respectively. There was also a questionnaire that asked them to write the names of the most important people in their lives, to state the relationship they have with those people and to report whether they are satisfied with this relationship. Additionally, they investigated the way they interact on *Facebook* and whether this helps them in their real lives.

What has been concluded from this survey is that shy students feel they make more quality friendships on *Facebook* because of the chat rooms. In addition, the more the feedback shy people got on *Facebook*, the more satisfied they felt. Making friends made them feel important and that they were surrounded by people who cared about them. Moreover, it was shown that *Facebook* helped them develop a better relationship with people with whom they did not get well in their real lives. Finally, once compared to non-shy people, shy individuals offer greater social support to *Facebook* users, because of their need to maintain these relationships they develop.

This study revealed that the chat rooms appear to be a place where shy people can express themselves more freely. Therefore, online interviews in a chat room could be helpful for me to gather the information I need. Furthermore, it would be interesting if I made a more in-depth comparison between the relationships they develop in their real lives and on *Facebook*. In my opinion, through such a comparison we could reach even more conclusions than the ones reported in this study.

Apart from searching for friends and developing long-lasting relationships, lonely people seek the social support of SNS as well. According to a study conducted by Kefi, Mlaiki and Kalika, irrespective of gender, these individuals take seriously into account the attitude and the behaviour of other people towards them before deciding to continue using *Facebook*. This comes in contrast with people who are more social, since they care only about their own behaviour on *Facebook*.

In another study, Mckenna and Bargh argue that such people become *Facebook* users because of four main reasons. They referred to anonymity, to the bridging of long distance, to the possibility of interrupting a conversation at any time and to the lack of emphasis on natural beauty. The purpose of the survey was to demonstrate whether shyness relates to the use of *Facebook*. It involved 103 university students, the 94% of whom were 27 years old. In order to complete their survey, they created questionnaires through which they examined the participants' level of shyness, the amount of time they spend on *Facebook*, the friends they have on *Facebook* and the opinion they have of it. Among the conclusions, it was found that gender does not affect individuals' level of shyness. Additionally, they noticed that if a shy user has few friends in real life, this will also be the case on *Facebook* and that, in general, shy users make more positive comments about *Facebook* because of the opportunity it offers them to communicate in the chat rooms. Their conclusion concerning the amount of friends has captured my attention, since many other studies have also pointed out that people have more friends on *Facebook*. Therefore, I perceived it would be interesting to see what occurs in the case of lonely and shy people. One of the main limitations of the study was the restricted number of answers among which the participants had to choose when completing the questionnaire, something that prevented the researchers from extracting all the desired information. They state that it would be better if open-ended questions were included in the questionnaire as well and, therefore, it is important to take this into account when considering the methodology of my own study.

Another relevant study, namely "The investigation of Facebook usage purpose and shyness, loneliness", sought to examine whether *Facebook* constitutes an alternative means of communication for shy and lonely people. In this study, there participated 435 university students with a mean average age of 21.95 years. A possible weakness of the study relates to the fact that the sample size was not randomly selected. The shyness and loneliness students feel were measured through the use of two questionnaires, which were

also included in one of the abovementioned studies, namely “Shyness and Online Social Networking”.

They concluded that there exists a significant positive correlation between shy users and the act of following photos, videos, status and comments on *Facebook*, without, however, sharing any information by themselves. Yet, there was found a significant negative correlation between loneliness on the one hand, and the communication they have with their friends in real life and their ability to make new friends on the other hand. Contrary to shy users, lonely individuals do not follow photos, videos etc. The comparison between lonely and shy people seems to yield important results and, therefore, it would be interesting to take this into consideration for my own research as well. Additionally, the researchers report as a limitation of their study the restricted amount of information they retrieved regarding the participants’ demographics. They believe that if they had gathered more information on this issue, their conclusions could have been even better. Therefore, although at the beginning I did not perceive important to take into consideration the participants’ demographics, I believe that it would be helpful if I put emphasis on them either in the questionnaires or in the interviews I will use in my study’s methodology. Moreover, the researchers highlight that in order for the analysis to be more complete and accurate, it would be better if the participants were divided into groups based on the way they present themselves, the number of *Facebook* friends they have, their different qualities such as intelligence etc.

Another important study was conducted by Borae Jin (2013), concerning the relationship between loneliness and some aspects of *Facebook*, such as the activities in which users engage, the fact that they isolate themselves from others, their behaviour towards *Facebook* and the satisfaction they derive from its use. He carried out an online study in which there participated both male and female *Facebook* users with a mean average age of 34 years. Their sample comprised one thousand people, whom they used in order to get information regarding their demographics, the use of *Facebook*, the *Facebook* attitude and satisfaction, as well as the level of their loneliness.

Regression analysis was performed for the data processing, during which the data was divided into three groups. The first related to the participants’ demographics, the second to the participants’ experience and behaviour on *Facebook* (e.g. communication, activities,

positive or negative self-disclosure etc.), and the third to their satisfaction and socialisation.

The conclusions reached by this study were very interesting and the majority of them came in contrast with what other researchers had reported in their surveys. For instance, while other studies, like the one called “Facebook self-esteem and Loneliness”, support that lonely people make more friends on *Facebook*, in this study it was found that they have fewer friends than non-lonely individuals. This could probably be attributed to what Tracey has pointed out, namely that lonely people have more difficulty in approaching others. Additionally, as opposed to other studies supporting that lonely people spend a lot more time on *Facebook* than non-lonely people, this survey has pointed out that the amount of time users spend on *Facebook* has nothing to do with loneliness.

Moreover, another important conclusion that differentiates this study from others is the fact that the way users present their personal situation does not relate to loneliness, but rather to the different activities of communication. This relation is negative, since it was observed that, for example, lonely people do not comment on their friends’ status. Other articles reported a positive relation between loneliness and the way users present their personal information, and further supported that lonely individuals comment on their friends’ posts seeking their positive feedback.

Lonely people tend to present *Facebook* as the most effective model for self-disclosure and social networking. This entails that these individuals have a positive attitude towards *Facebook* communication and that, hence, they view it as a substitute for face-to-face interaction, which makes them feel less satisfied.

Another conclusion drawn from this study is that lonely people are less satisfied with *Facebook* than non-lonely people. Although, as mentioned above, they showed to have a positive attitude towards it, it seems that they do not feel completely satisfied. This means that lonely people have greater expectations and, thus, if some of their needs are not satisfied through the opportunities offered by *Facebook*, then they get disappointed.

In general, according to this research, lonely people on *Facebook* have fewer friends, converse less and feel less satisfied. *Facebook* can preserve or reduce loneliness.

Researcher Bora Jin argues that if in the study he conducted he had taken into consideration non-users of *Facebook* as well, the results would have been even more interesting. In addition, the conclusions that were derived were based only on what the participants had reported. It would also be important if he made other observations apart from those yielded by the questionnaire. In this way, the conclusions could have been different (e.g. self-disclosure could have been found less negative).

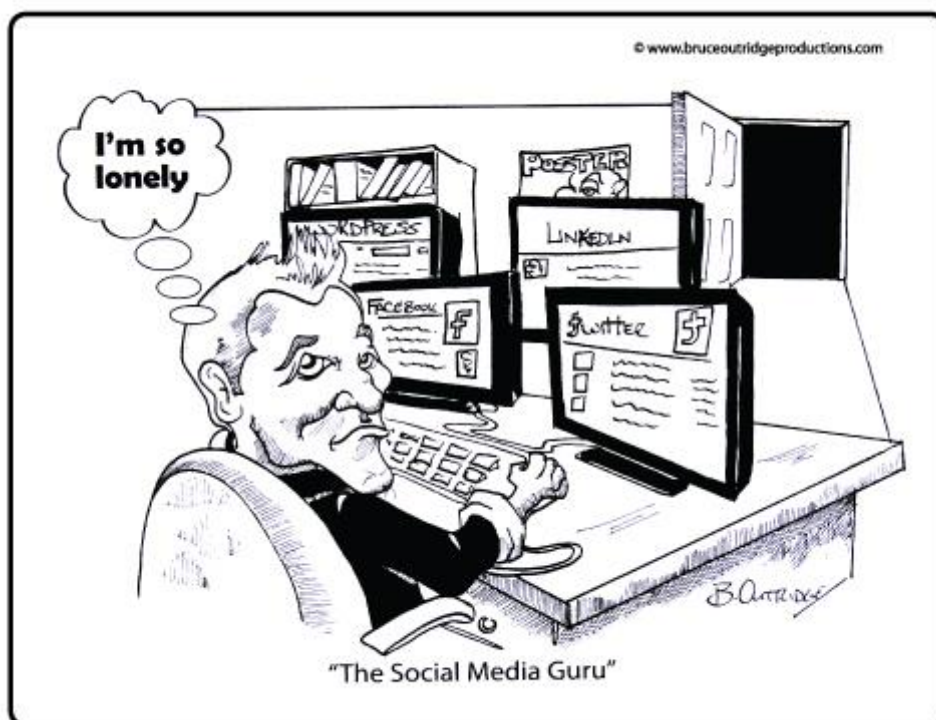
This study's conclusions are interesting enough and also differ from the rest of the studies mentioned so far. Yet, just like the other studies, this research fails to analyse what the participants had reported in the questionnaires. In my opinion, this is an important limitation of the study, something that was also pointed out by the researcher himself. If more than one method was employed, then the information retrieved from the questionnaires could have been better explained. Many questions arise from this study that, however, can only be answered through further research. For instance, why did lonely users avoid commenting on their friends' status? Taking all these into account, I decided to use more than one method in my study, so as for my conclusions to be more complete and accurate.

Finally, the last research I consider worth reporting concerns the frequency of *Facebook* use, the self-esteem and the relationship between the SNS use and the communication with friends and family. The study is called "Use of social media by college students: Relationship to communication and self-concept", and involved 96 university students, among whom 67 were women and 29 were men. Their age ranged from 18 to 33 years. The participants were asked to complete a questionnaire concerning their demographics, the social media use, the effect of communication and aspects related to self-esteem.

An observation of the questionnaire reveals that the majority of the participants were *Facebook* users who mainly used the website in order to communicate with their family and close friends (91.7%) and, to a lesser extent, to communicate with friends who are away (10.4%). Other reasons reported regarding the use of *Facebook* are entertainment (59.4%), boredom (57.3%), organizing activities (33.3%) and companionship (11.5%).

It is remarkable to mention that an important number of participants (77%) appeared to prefer face-to-face communication, an idea refuted by the majority of the aforementioned studies. Despite the fact that they stated that SNS have a positive impact on them and that they use them on a daily basis, they still opt for face-to-face communication.

One important limitation of this study, that may have negatively influenced the results, is the great difference in the number of men and women that participated in it. It would be better if the percentage of males and females taking part in a research study was equal, so as for the results not to be affected. Additionally, another problem identified in this study relates to the type of questions included in the questionnaire. Similarly to other studies, this survey involved closed questions and, therefore, further analysis of the participants' statements could not take place. This is something worth considering in my study as well, so as for a well-organized and complete research to be carried out.



Picture 1: Are you lonely?

## **4.Methodology**

The methodology I have chosen for the realization of my study is carefully designed to elicit all the information I need. My choice of research methods was determined by previous studies I have consulted, which have helped me understand what I should avoid in my own study and what I may need to add to it.

The methodology employed is a mixed methods approach, i.e. it involves the combination of qualitative and quantitative methods. When conducting a research, it is crucial to go beyond numbers and, therefore, it is preferable to use more than one method (Hanafin, 1994). The mixed methods approach is used in order to better exploit each method's advantages and to effectively confront their disadvantages. Through its use, the validity and reliability of a research are ensured.

### **4.1 Quantitative Data**

The quantitative research was conducted in order to make a comparison between lonely and non-lonely people and, most importantly, to examine the relationship between *Facebook* and the personality of lonely students. Additionally, through this comparison it was made possible to find the basic differences that characterise lonely people and to proceed to an in-depth analysis of them using qualitative methods. The data collection was carried out through the use of a questionnaire.

#### **4.1.1. Questionnaire**

The questionnaire is divided into three sections, namely the participants' demographics (e.g. gender, age etc.), the measurement of their loneliness and the degree to which they use *Facebook*. As far as the latter is concerned, they were evaluated based on the number of friends they have on *Facebook*, the time they spend on it, their activities and a series of questions concerning their opinion about *Facebook* and the reasons they use it. Moreover, the participants' loneliness was measured through the use of the questionnaire Loneliness Scale of the University of California in Los Angeles (UCLA). The questionnaire comprises 20 basic questions related to feelings of loneliness.

The questions included in the questionnaire were all close-ended, except for one which required the participants to write down their three main activities on *Facebook*. For the close-ended questions, the participants were called to choose on a Likert scale the answer that best represented their view. The Likert scale was chosen because it is the one that is most widely used in the field of social research.

Initially, I deemed that an online questionnaire would make the process of data collection easier and quicker. Therefore, I created my questionnaire through the online survey software SurveyMonkey ([www.surveymonkey.com](http://www.surveymonkey.com)) and I shared it to university groups on *Facebook*. However, this method did not prove to be effective for my study, since during a two weeks period only a very small number of questionnaires were collected. In addition, after having gone through the participants' answers in the Loneliness Scale part, I realized that up to that moment none of them had been identified as having a high level of loneliness. Thus, I decided to print the online questionnaire and visit the universities in person in order to collect the data I needed. In this way, I was able to collect sufficient information about lonely students, since I had the opportunity to approach individuals who, in my opinion, were lonely (e.g. students who were alone in the university's cafeteria). A total of 68 questionnaires were answered, 22 from which were answered through the shares on *Facebook*.

#### **4.2 Qualitative Method**

The purpose of the qualitative research is to cancel, confirm or supplement the quantitative methods. Moreover, it is a way through which questions like "why?" and "how?" can be answered, justifying the numerical data that is retrieved from other methods (e.g. questionnaires). Qualitative methods give you access to the way people see things, to their thoughts, their attitudes and opinions.

The qualitative data of the current study was collected through the participant observation method and through interviews. For the completion of these two methods it was deemed necessary to create a new profile on *Facebook* so that the participants would not know me. In this way, I would not interfere with their answers during the interview and they could express themselves more freely.



#### **4.2.1. Online Interview**

Depending on the degree of loneliness reported in the questionnaires, five individuals were chosen to participate in the interviews. They were university students who had stated in the questionnaire that they were interested in participating until the very end of the study. At first, the number of people who had shown interest in participating was greater, but later the majority of them did not send me a friend request on *Facebook* or did not accept my own friend request so as to start the interview.

The interview was semi-structured, i.e. during its development I was adding or withdrawing questions based on the information I had collected through the observation of their profiles and the questionnaire. I tried to interpret the information I had retrieved from the questionnaire and conduct further research concerning their behaviour in real life.

The interview was carried out through the chat room on *Facebook*. The reason I did not opt for the traditional face-to-face interview is because previous studies have pointed out that lonely people are more open and can communicate more freely through online means of communication, such as chat rooms. Furthermore, during face-to-face interviews the interviewees hesitate to answer to personal questions and, as a result, their answers are not valid. Finally, online interviews give the participants the opportunity to choose the time they wish to be interviewed and also to stop the interview and continue at another moment. As regards the researcher, he can observe and interview the participant at the same time.

#### **4.2.2. Participant observation**

The participant observation approach is the method that has been more strongly associated with qualitative research. Through this method the researcher can study everything that occurs through the natural environment, without the need for a specialized area, such as a laboratory. Ernest W. Burgess, one of the pioneers in the use of fieldwork, supports that “the objects of social research, i.e. people, social groups and social institutions, should be studied in the laboratory of social life”.

In the current research, the use of the participant observation method is expected to contribute to the recording of data that will prove helpful for understanding or even confirming the information already collected through the questionnaires and the

interviews. The participants that had also taken part in the interviews were the ones to participate in this method as well. What I had to do was to observe and compare the participants' activities on *Facebook*. Obviously, in order to achieve this, it was necessary that I had access to their profiles and, therefore, I had to ask them to add me on *Facebook*.

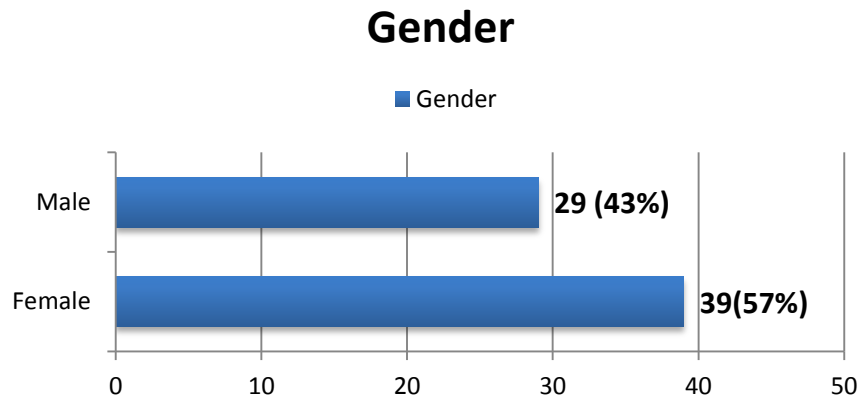
#### **4.3.Sample**

The sample of the present study consists of male and female students from 18 to 28 years. They are individuals who have a *Facebook* account and are active users, i.e. they are online on this social website for at least 6 hours per week. I have established this as a criterion for the study's sample in order to be able to communicate with them concerning the interview and, thus, to have enough data to analyse.

## 5.Results

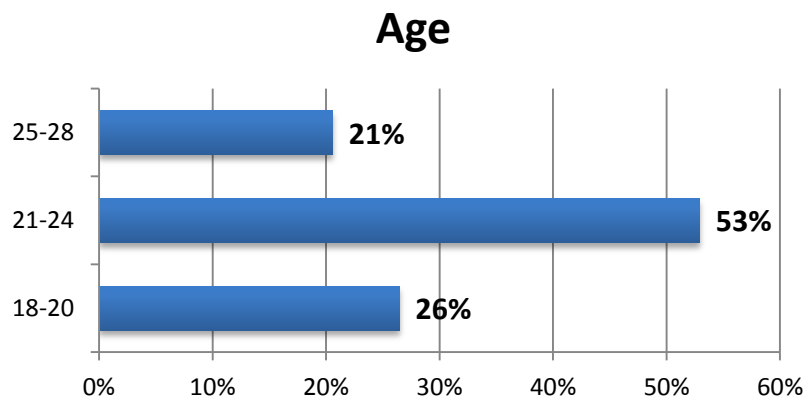
### 5.1.Questionnaires

Chart 1 - Participants



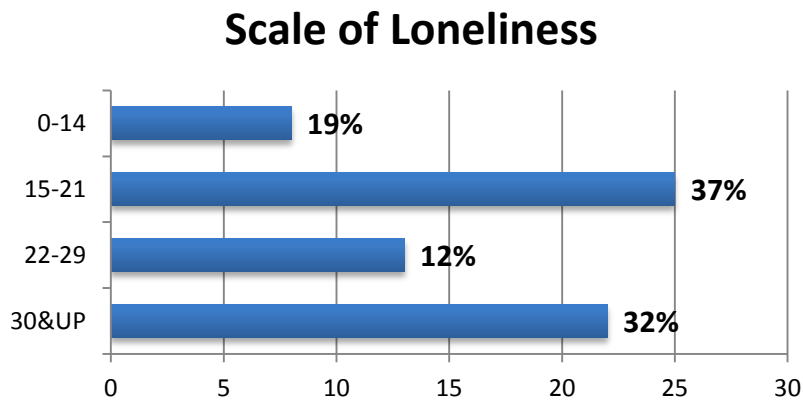
A total number of 68 students participated in the study. More specifically, there took part 29 men and 39 women.

Chart 2 - Participants' age



The age of the students that participated in the study ranged from 18-28 years. 26% of the participants were between the ages of 18-20, 53% were between the ages of 21-24 and the rest 21% were between the ages of 25-28.

Chart 3 - Analysis of the UCLA Loneliness Scale

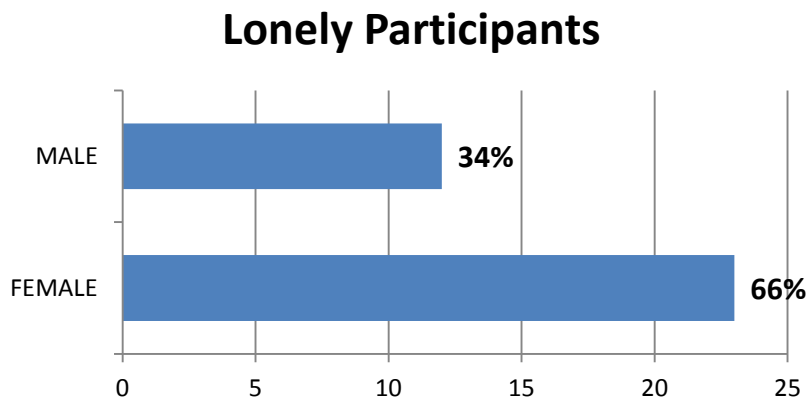


The diagram above shows the analysis of the 20 questions included in the UCLA Loneliness Scale questionnaire. For the realization of this analysis, it was deemed necessary to convert the answers to numerical values, i.e. the answers “Often”, “Sometimes”, “Rarely” and “Never” were converted to the numbers 3, 2, 1, 0 respectively. Students who reached a score of 30 or more points were classified into the “Extreme Loneliness” category, while those scoring between 22-29, 15-21 and 0-14 points were regarded as belonging to the categories “Moderate Loneliness”, “Normal Loneliness” and “Little to No Loneliness” respectively.

As it can be seen in the diagram above, 32% of the study’s participants had a high level of loneliness (30 or more points), 12% scored between 22-29 points, 37% scored between 15-21 points and 19% scored between 0-14 points.

The diagrams below make particular reference to lonely and non-lonely students. The lonely students, who constituted 51% of the total number of the participants, had a level of loneliness that ranged from 22-30+, while the remaining 49% consisted of the non-lonely students with low or no loneliness (0-21 points).

Chart 4 - Lonely Participants



Among the sample of lonely people, 66% were women and 34% were men. In the present research, women tend to be lonelier than men.

Chart 5a - Number of friends on Facebook about Non Lonely People

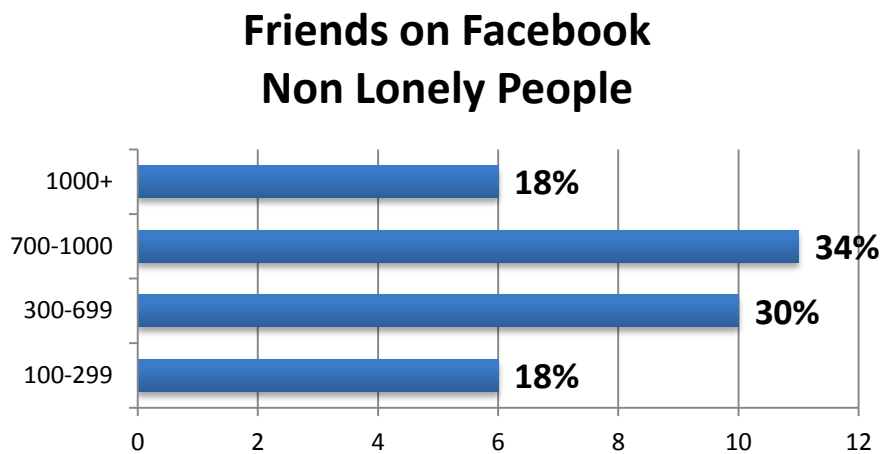
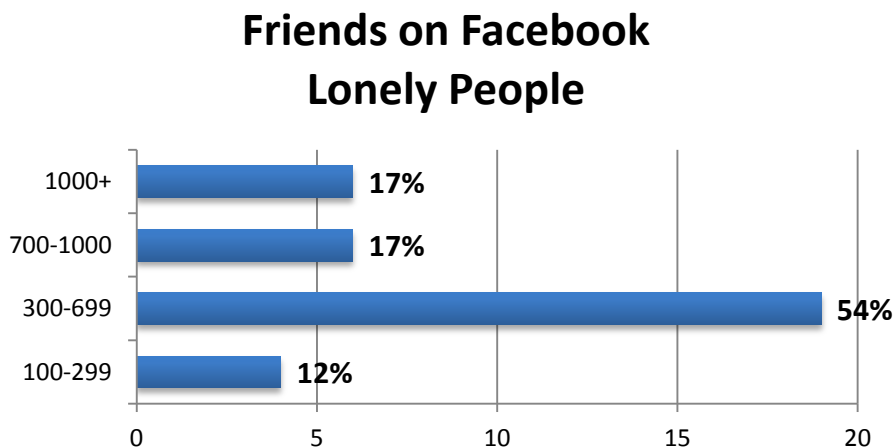


Chart 5b - Number of friends on Facebook about Lonely People



A significant number of lonely people (54%) stated that they have 300-699 friends on *Facebook*. However, as it can be seen in the diagram concerning non-lonely students, some of these participants (34%) stated that they have 700-1000 *Facebook* friends, while only 17% of the lonely individuals reported a similar number of friends. Therefore, through this discrepancy it can be inferred that lonely people are likely to have fewer friends on *Facebook*.

Chart 6a - Time spent on *Facebook* about Non Lonely People

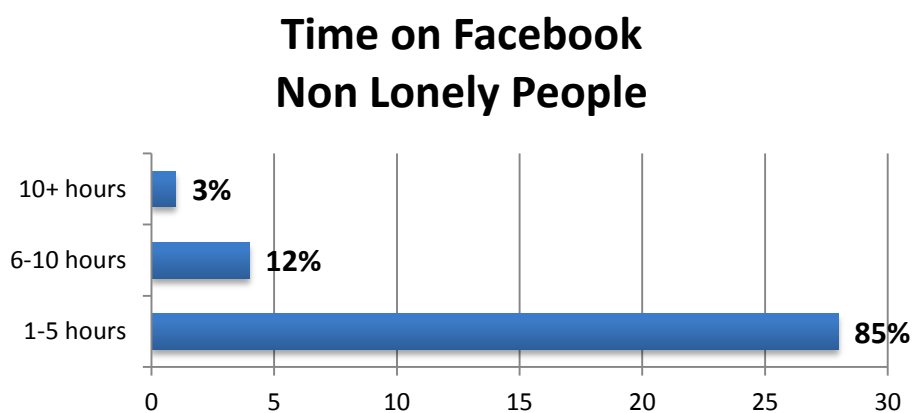
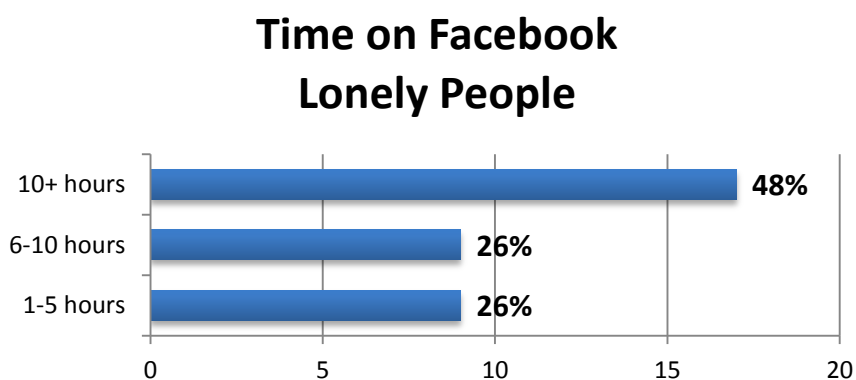


Chart 6b - Time spent on *Facebook* about Lonely People



The diagrams above demonstrate the great difference that exists between the two categories (lonely and non-lonely people) regarding the time they spend daily on *Facebook*. As it is shown, 48% out of 51% of the lonely students stated that they spend more than 10 hours on *Facebook* per day, i.e. they spend almost half of a day on this SNS.

In contrast, non-lonely people spend only few hours per day on *Facebook*. In particular, 85% of the non-lonely students reported that they spend 1-5 hours daily on this social website, whereas only 3% among them stated that they spend more than 10 hours. Thus, these two diagrams illustrate the need lonely students have to be on *Facebook*.

Chart 7a - Facebook Use about Non Lonely People(1)

## Facebook Use - Non Lonely People (1)

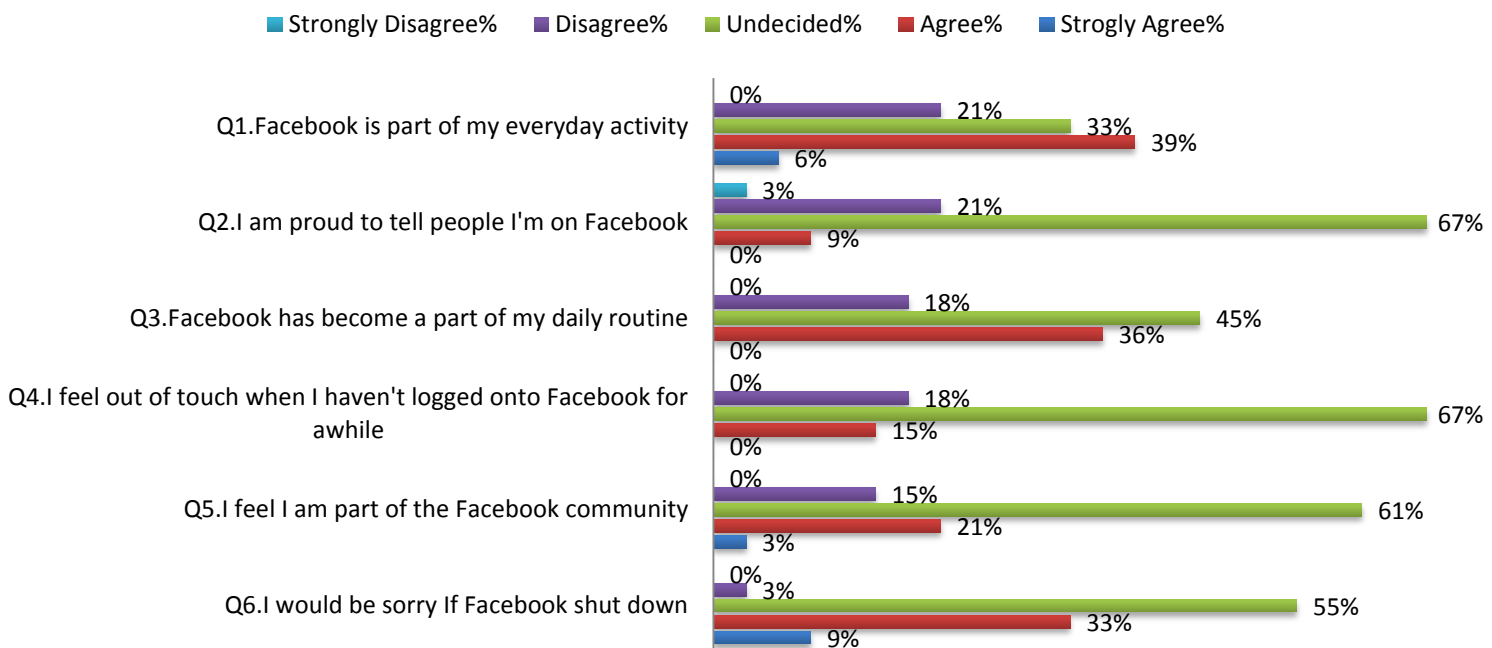
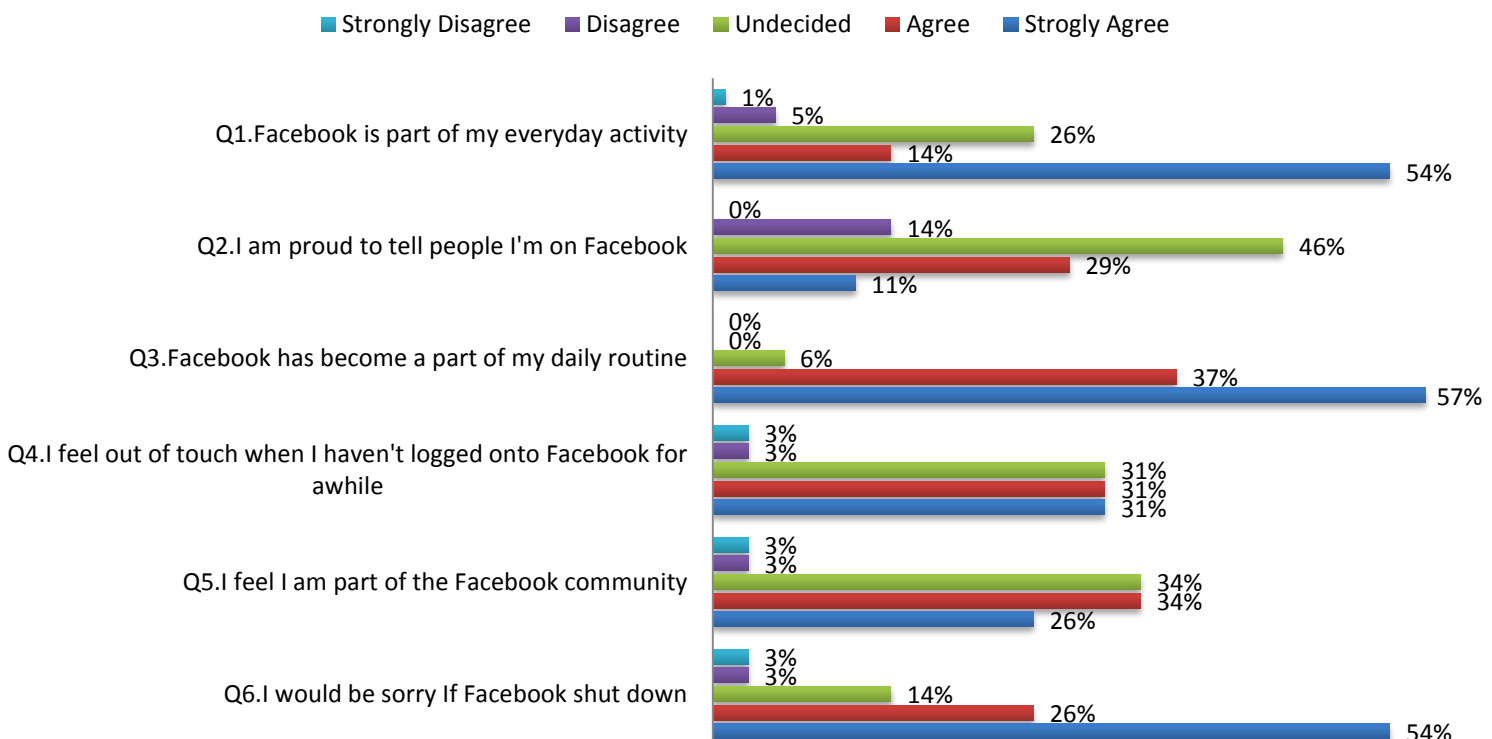


Chart 7b - Facebook Use about Lonely People (1)

## Facebook Use - Lonely People (1)



Taking into consideration the results concerning the time the participants spend on *Facebook*, we can understand why the lonely students who make use of *Facebook* for 10 or more hours per day were more likely to give a positive answer to the question whether they regard *Facebook* as part of their everyday activities or routine.

As it is also shown in the diagrams, the largest percentage of the lonely students reported that *Facebook* forms part of their daily routine. In question Q1, 54% of the lonely students have opted for “Strongly Agree”, while this option was also chosen by 57% of these participants in question Q3. In contrast, only one non-lonely student has opted for “Strongly Agree” in question Q1, while none of them has chosen this answer in question Q3.

Moreover, the need lonely people have to use *Facebook* becomes also apparent in the following questions Q4, Q5 and Q6. Lonely students feel that they belong to the *Facebook* community to a greater extent than non-lonely students. Additionally, an important percentage of the lonely students (80%) stated that they would be upset if *Facebook* closed down, as opposed to non-lonely students who seem to be less affected by such a possibility.

However, it is remarkable that, whereas lonely people appear to use *Facebook* for quite a long time, they seem not to be proud of this since in a relevant question 48% of them have chosen the options “Undecided” and “Disagree”. This issue will be further explained in the analysis of the interviews.



Chart 8a - Facebook Use about Non Lonely People (2)

## Facebook Use-Non Lonely People(2)

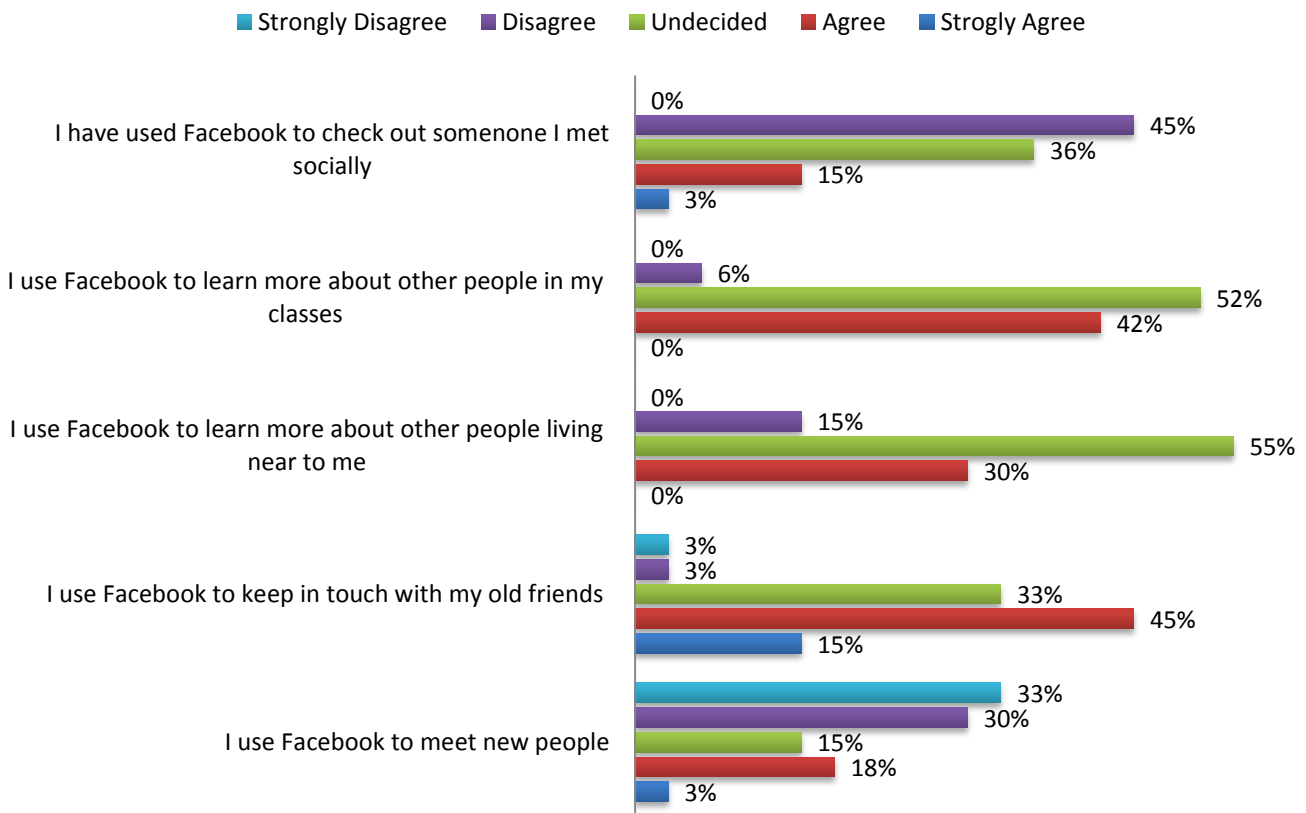
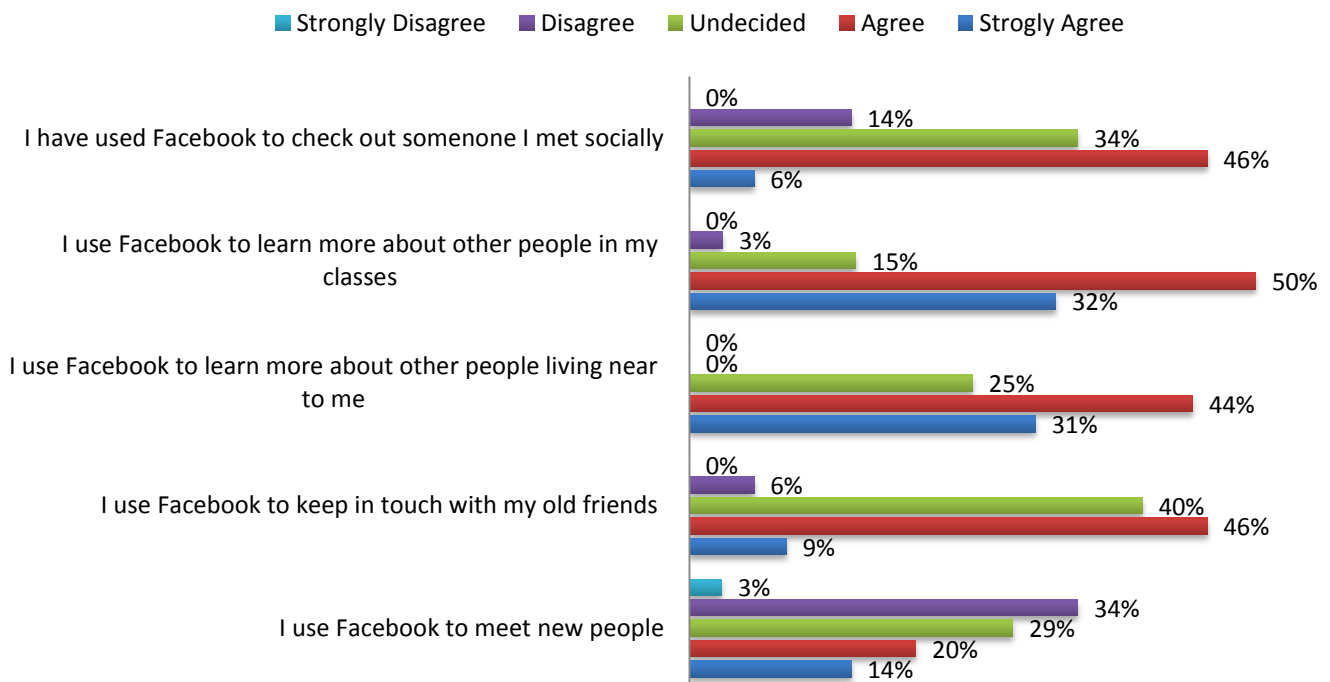


Chart 8b - Facebook Use about Lonely People (2)

## Facebook Use-Lonely People(2)



In the two diagrams above, it seems that lonely students use *Facebook* primarily for getting informed about things that happen in their environment and not for making new friends. In comparison to non-lonely students, a great percentage of the lonely students stated that they use *Facebook* in order to learn things about their fellow students, about people who are close to them and about people they have not met on the Internet. Yet, their answers to the question as to whether they use *Facebook* to meet new people tend to be closer to the negative view.

Chart 9a - Facebook Use about Non Lonely People (3)

### Facebook Use - Non Lonely People(3)

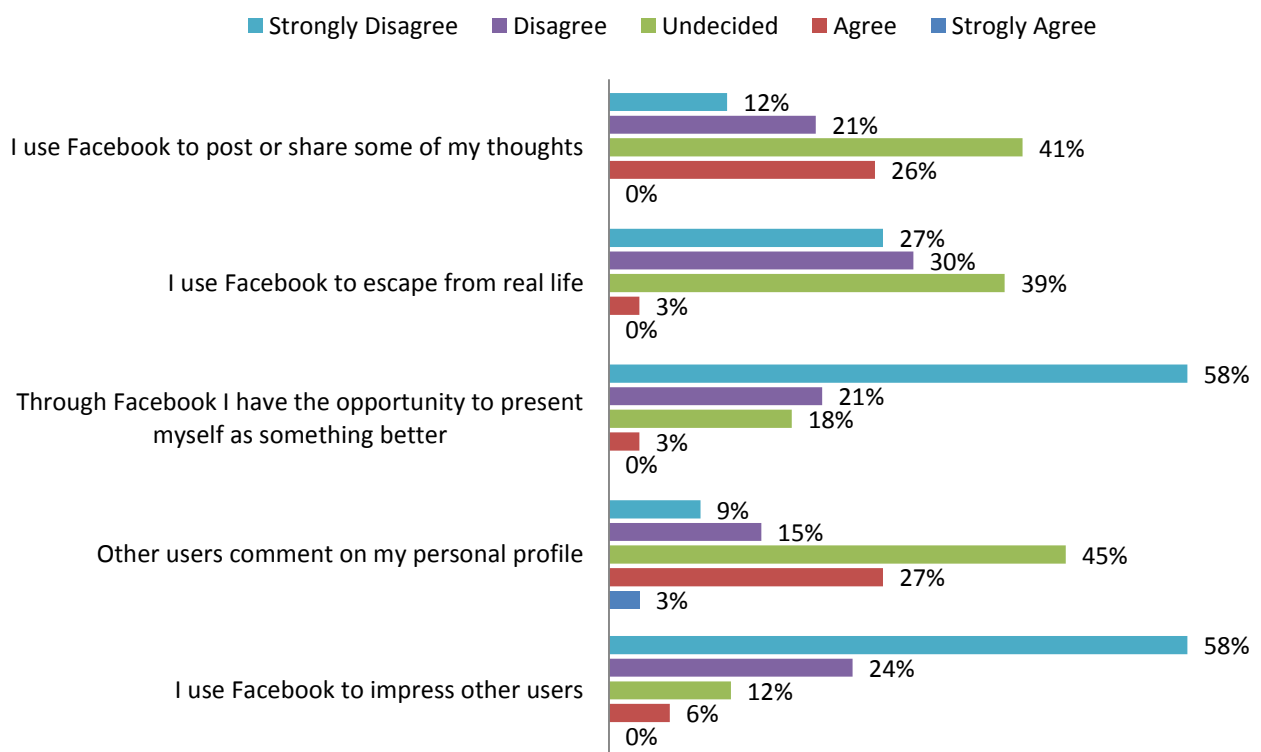
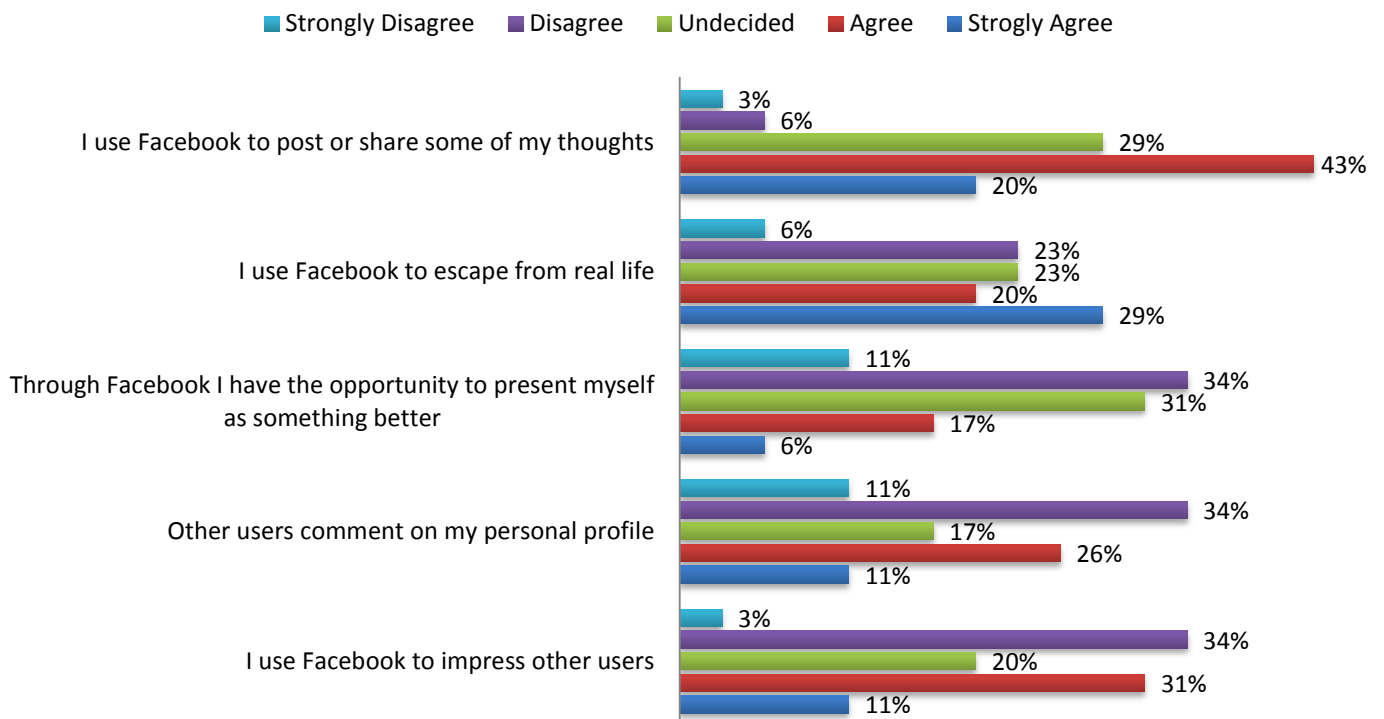


Chart 9b - Facebook Use about Lonely People (3)

### Facebook Use - Lonely People(3)



As opposed to the non-lonely participants, the majority of the lonely individuals (63%) answered “Agree” or “Strongly Agree” to the question whether they use *Facebook* in order to share some of their thoughts. This could be possibly attributed to the fact that lonely students cannot express themselves or share their thoughts with other people in real life and, thus, *Facebook* is a means to achieve this.

In addition, these individuals try to impress other *Facebook* users without, however, presenting a personality that is different from the one they have in reality. The way they present themselves on *Facebook* was one of the issues that needed further investigation through the interview. Regarding the non-lonely participants, 45% among them had a negative opinion concerning the issue of taking up a different personality on *Facebook*. Yet, an equal number of non-lonely participants (45%) gave a positive answer to the question related to the use of *Facebook* for impressing others.

According to the participants’ answers to the question as to whether other users comment on their personal profile, lonely individuals receive fewer comments than non-lonely

people. Although they share and post more things than non-lonely users, and even though they try to impress others through *Facebook*, it seems that they do not get enough comments.

As regards the question whether they use *Facebook* in order to escape their real life, it was logical that the majority of the non-lonely participants would have opted for “Strongly Disagree” and “Disagree”. The results concerning the lonely participants were quite unexpected, since although the positive answers prevailed, the percentages were relatively low, especially if we take into account that they spend half day on *Facebook*. This result had to be also examined through the interview.

Chart 10a - Basic activities on *Facebook* about Non Lonely People

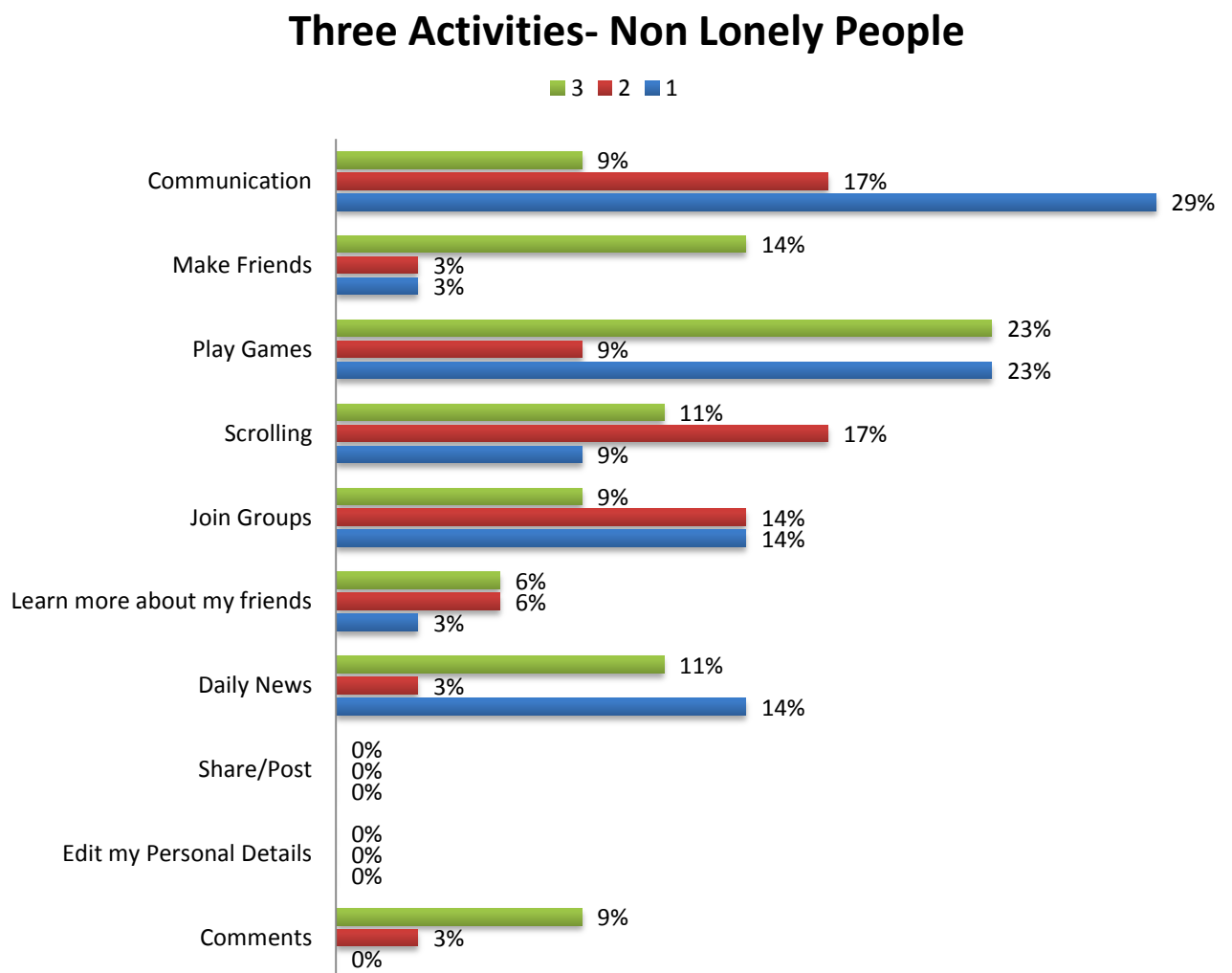
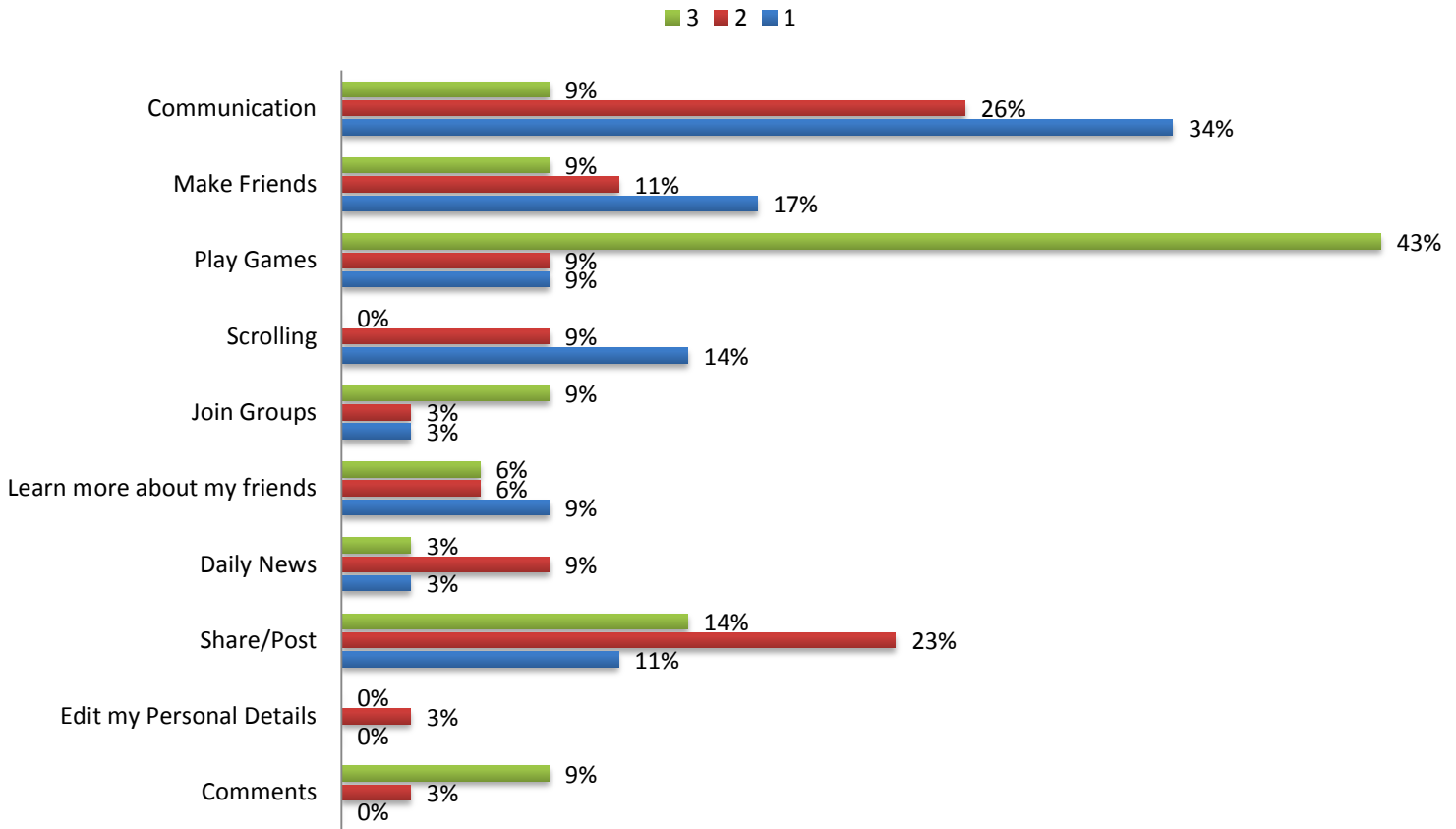


Chart 10b - Basic activities on *Facebook* about Lonely People

### Three Activities - Lonely People



In the question above, the participants were asked to write down their three basic activities on *Facebook*, beginning with the one that is more important to them. If we analyse the two diagrams more generally and observe the total number of people in each category, we can realise that the participants use *Facebook* primarily for communicating and playing games.

If we further analyse the results based on the order of importance of the activities mentioned in the questionnaire, communication seems to be the most important reason for which both groups of students use *Facebook*. It is also interesting to notice that, apart from communication and games, the options *scrolling*, *join groups* and *daily news* were also chosen by a substantial number of non-lonely students. In addition, 34% of the lonely students stated that the acts of sharing and posting are among their basic activities, and 28% of them pointed out that they use *Facebook* to make friends.

These diagrams show that lonely students tend to be more active users, i.e. their presence on *Facebook* is more evident through their efforts to make friends or through sharing their thoughts on their profile. In contrast, the use of *Facebook* for making friends or for sharing different things was not among the non-lonely participants' main answers, since only 20% of them pointed out the "friend-making" activity and none of them mentioned the use of *Facebook* for sharing things.

As has been previously mentioned, a significant number of the lonely students have stated that one of their activities is playing games. However, after having gone through the questionnaires, I realized that some participants had not simply mentioned the word "Games" but instead they had written "Group Games". This captured my attention and, therefore, I decided to further analyse it in the questionnaires, as it is likely that this is a way for them to approach people and make friends.

## 5.2. Interviews

Following the analysis of the questionnaires based on the participants' level of loneliness and their will to take part in the interview, I selected five individuals in order to complete my methodology. The interview questions were semi-structured and were designed according to the answers the participants had given in the questionnaires. The objective of the analysis of the interviews is to further explain some of the results retrieved from the questionnaires.

The participants consisted of four women and a man. To preserve the anonymity of the respondents, a different, hypothetical name was assigned to each of the four participants. More specifically, the three female participants were named X.A, T.O, N.E and S.I, and were 24, 23, 20 and 23 years old respectively. Finally, the male participant was represented by the initials Z.X.

According to the data collected through the questionnaires, lonely students spend a lot more time on the Internet than non-lonely students. However, what remained undetermined was the actual time lonely students spend on *Facebook*, since they simply stated that they use *Facebook* for more than ten hours a day. Three out of the five participants replied that they are constantly connected to *Facebook*, almost twenty-four hours a day.

The actual answers they have given to the relevant question are the following:

- 1) *T.O: "I am constantly online on my mobile phone"*
- 2) *N.E: "I am constantly online, seeing the news feed of my friends and, generally, surfing"*
- 3) *S.I: "I am online almost twenty-four hours"*

A great number of lonely people stated that *Facebook* forms part of their daily routine and that they feel that they belong to the community of this virtual world. Obviously, the fact that *Facebook* is a tool they use almost twenty-four hours a day makes clear that it forms part of their everyday lives. Nevertheless, they mentioned that *Facebook* is a kind of company for them, through which they get informed about different topics that interest them. Without this company they would not be kept up-to-date and they would feel lost.

Below there are some excerpts from the interview:

1) *X.A: "...I will feel lost...Facebook keeps you informed about everything related to the people around you and also to the whole world"*

2) *N.E: "Basically, Facebook is my company. During my free time, I talk to people, I listen to music, I learn about different things etc."*

Moreover, with regard to the question whether lonely students would get upset if *Facebook* closed down, the results were positive. Similarly, when asked during the interview how they would feel if *Facebook* closed down, these participants expressed negative feelings. It was impossible for them to imagine their lives without *Facebook*. They were deeply concerned about the way they would spend their time and they feared that their loneliness would become even greater, since they spend most of their time on *Facebook*. By using an interesting and useful means of communication, such as *Facebook*, the participants seem to succeed in breaking the monotony of their lives.

During the interview, the sample stated the following:

1) *X.A: "Life would be boring and I would feel lost"*

2) *Z.X: "I do not really know what to say. I would feel sorry because I spend a lot of time on Facebook and, through it, I get a lot of information about various topics"*

3) *N.E: "I do not know. Basically, I cannot imagine my life neither without Facebook nor without the Internet"*

4) *S.I: "I am constantly on Facebook. I cannot think of anything else that would keep me engaged for so many hours, and that would be so interesting. It would be a pity and I think many people would feel sorry as well"*

One of the results that needed to be further explained was the fact that lonely students stated that they are not proud of their use of *Facebook*. This was confirmed by some of the participants' answers during the interview. Although they spend a lot of time on *Facebook* and they would get upset if it closed down, they still feel disappointed. This happens because they feel that without access to *Facebook* they will not be able to communicate with their friends. They feel that they depend on this tool and they state that they would



prefer to interact with their friends more freely, through face-to-face meetings and not through a virtual world.

Three of the participants mention:

*1) T.O: “The communication with them in real life is not that good, only the basic things. OK, I do not really feel good saying this. I am an introverted person and it is difficult for me to take the initiative in face-to-face meetings”*

*2) Z.X: “I would prefer the opposite, i.e. more face-to-face communication and less through Facebook...It isolates people...Of course, I would be happy if I did not need it that much”*

*3) N.E: “Yes, sometimes I imagine how wonderful it would be if we always felt so free and comfortable, not only on Facebook but at any place...it would be perfect”*

In the present study, lonely students appear to use *Facebook* for coming in contact with people they know, such as relatives, university friends, old schoolmates and other people that surround them. In a question related to the people they choose to add on *Facebook*, they replied that they become friends even with individuals they do not know, although they do not seem to interact with them. They believe there is little possibility that they develop a friendship with a stranger, since it is almost impossible to meet him in real life. He will simply be a virtual friend for them, whom they can meet only on the Internet. The reason why they prefer to add people they are familiar with is that they have as a goal to further approach those people through *Facebook* and develop closer relationships with them in real life as well. For them, *Facebook* is a means of developing and creating relationships with people that surround them. Additionally, they seek to become friends with their old schoolmates so as to keep up-to-date with their latest news and, in general, to keep in touch with them.

Some relevant excerpts are shown below:

*1) X.A: “With people who are close to me, whom I see every day. I also add old schoolmates; simply because I know them...I get informed about their lives, their news... I am more interested in the people I see daily, the people I am more familiar with”*

2) **T.O:** *“I avoid interaction with unknown people. I prefer to communicate with the people around me so as to come closer to them and to keep up-to-date with their news”*

*“As I have said, I prefer to add people I know and especially people from the university. Sometimes I may add an old schoolmate just to be kept informed about their news”*

3) **Z.X:** *“My friends are people from the university, relatives, acquaintances or even strangers. A little bit of everything! However, I do not socialize with unknown people”*

*“If the chat did not exist, it is possible that we would arrange some more face-to-face meetings”*

4) **N.E:** *“I use to communicate with people with whom I do not talk much in real life, such as university people, relatives etc.”*

*“I prefer to develop a friendship with the ones around me. A stranger is nothing but a stranger; you never know what can happen and if you will ever dare to meet him/her in person”*

*“I do not really have any criteria for choosing the people I add; it is enough for me if I just recognize them physically. I rarely become friends with strangers”*

5) **S.I:** *“At the moment, I try to find my new fellow students on Facebook. But, generally, the criteria I have are the same as in real life: pleasant people, common interests”*

A new conclusion has been reached through the interview that is closely related to the friendships lonely people attempt to develop through the use of *Facebook*. It appears that the lonely students of this study have failed to achieve their goal, since they have not developed close friendships with the people they have added on *Facebook* and, in addition, they have not developed or created friendships in their real lives. Thus, it is understandable that although the participants have more freedom on *Facebook*, this does not help them become more social. They maintain their shyness even on *Facebook* and, as a result, they have difficulties in approaching others and initiate a conversation with them. They view the world of *Facebook* and their actual lives as two distinct things and regard the former as something temporary.

According to the participants, a reason should exist in order for them to communicate with people on *Facebook*, such as having questions regarding a school subject or a group work, game-playing and other personal issues that they discuss only with their relatives. Even though lonely people are aware of the freedom and the opportunities *Facebook* offers them, they still wait for other people to take the first step in order to approach them.

On the other hand, there are also people who have tried to approach others but their efforts were fruitless, since the response they got was not the one they expected. Therefore, they got disappointed and gave up the effort. The disappointment they experienced was so intense that they decided to never again attempt to approach people. In this research, it seems that non-lonely people are not really interested in approaching less social *Facebook* users.

The participants' answers to the abovementioned question regarding the development of friendships through *Facebook* are reported below:

*1) X.A: "I have met enough people but this is mainly because of the university's societies and my field of study. I cannot say that we are close friends, it is just a formal relationship"*

*"I often feel that they do so out of generosity and, hence, I prefer not to send them any messages. They never take the initiative to send me either. In other words, they are not my best friends; they are just some friends I have on Facebook"*

*"I often do this with my relatives whom I do not see frequently...Usually, they are the ones who listen to me and advise me"*

*"When I have any doubts regarding a school subject, I share my questions in the group we have on Facebook or I ask a fellow student who is online"*

**Researcher:** *"Does Facebook help you approach them personally, i.e. face-to-face? Does it make you feel less ashamed?"*

**X.A:** *"Not that much. If they approach me, then everything is better"*

**2) Researcher:** *"Do you feel comfortable to discuss some more personal issues with them? Do you ask for their advice?"*

**T.O:** *“I almost never do this. On Facebook I only discuss my personal issues with my cousin. I cannot do it because I don’t feel they are close to me”*

*“OK, there was a case when I met a girl with whom I had common interests and we, in some way, came closer to each other. Yet, I feel that the friends I have on Facebook and my university friends are two distinct things”*

*“For me, Facebook is something temporary. There are other activities that may help me, such as dancing”*

**3) N.E:** *“I have met a girl from Greece who had come to Cyprus for holidays and we have become good friends. I feel comfortable to discuss my personal life with her. In contrast, I do not feel I can do the same with my fellow students since they only talk to me about the courses we take at the university”*

**Researcher:** *“Have you ever tried to approach someone you like through Facebook?”*

**N.E:** *“Yes, I have done this with two fellow students of mine whom I liked. I talk to them but it’s nothing in particular”*

**4) Z.X:** *“Although it gives you many opportunities to achieve this, I only became friends with a guitar seller, with whom we were working together on a project”*

*“I created a group in order to promote a webpage I had already created so as to attract people. However, they did not pay any attention to it...I didn’t make it and, therefore, I was quite disappointed”*

**5) S.I:** *“Yes – at least I think so! I am trying to achieve this through Facebook”*

*“It is likely that Facebook makes you friendlier, more social, but I don’t know if it can influence your personality in real life”*

*“I need to have a reason in order to talk to them, such as the university courses we attend. I don’t feel very comfortable with them”*

An important percentage of the lonely participants stated that, for them, *Facebook* constitutes a way of expressing their thoughts. As has been already mentioned, *Facebook* gives them a sense of freedom and, therefore, through the possibility to share and post things they manage to share anything they feel, without necessarily having the need for

someone to listen to them in person. Their intense desire to express the thoughts they are unable to express during face-to-face communication, could probably be the reason why they share and post more things than non-lonely students.

Some relevant excerpts from the interviews are listed below:

*1) X.A: "Sometimes I open myself to others on Facebook and discuss with them my personal life, something that I hardly ever do!"*

*"Sometimes, when I want to share something with others, I take the initiative to send them a message. However, I often do this with my relatives whom I do not see frequently – usually, they are the only ones who listen to me and advise me"*

*2) T.O: "Yes, I do this all the time. There are many people who also do this on Facebook"*

*3) N.E: "What I can do through Facebook is express myself freely. There are things that I find difficult to express to others but on Facebook I can express them through quotes, lyrics, songs etc."*

Another important conclusion drawn from the questionnaire is that lonely students are trying to impress their *Facebook* friends without, however, presenting a personality that is different from their real one. This was one of the main conclusions that needed to be further explained through the interviews. According to the answers retrieved, it seems that they are trying to impress others through sharing and posting things. This is another reason why lonely students tend to share and post more things than non-lonely students. They are trying to impress other users by joining the groups in which these people are already members, by commenting on their posts, sharing photographs they have taken with friends, creating their own groups etc.

Some relevant excerpts are reported below:

*1) X.A: "I try to come closer to people through comments or by joining groups"*

*“I share funny images and they like them, something that makes me happy although most of them are strangers to me”*

*2) T.O: “I share photographs I have taken with my cousins, videos I like, which may be funny or convey a message about life, or some video clips of songs”*

*3) Z.X: “I have created a group in order to promote a webpage I had already created so as to attract people...though, they did not pay any attention to it”*

*4) S.I: “I participate in games they also play, I add them, I comment on things they share or like and similar stuff”*

However, even though they are trying to impress others, they do not get the response expected as they get few comments on the things they publish. Just like it was observed in the questionnaire, through the interview it was found that the lonely participants get fewer comments on *Facebook* than the non-lonely students. This is also closely related to the abovementioned conclusion, namely that the non-lonely participants do not pay enough attention to the things that the lonely students publish and, hence, the latter get disappointed.

This is illustrated through the following answers given by the participants:

*1) X.A: “I was the one to create the group of my university class on Facebook but OK, they have simply become members of it...They hardly ever reply to anything I write”*

*2) T.O: “They sometimes like what I post or share but they never comment on them. In contrast, they do reply to my comments or likes on things they have shared”*

*3) S.I: “There were a few times when they replied to me but they never comment on things I share”*

A great percentage of the participants stated that the two most important activities they engage in on *Facebook* are communication and game playing. As far as communication is concerned, they stated that *Facebook* is a means that helps them communicate with people who are close to them or abroad. They assert that they have a better communication with these individuals on *Facebook* rather than in face-to-face meetings. Another reason why communication has been pointed out by a lot of students is that, according to them, communication is the most fundamental function of *Facebook*; it has been created in such a way so as to facilitate the communication between its users.

As regards game playing, it seems that this activity motivates them to come into contact with other people and develop friendly relationships. There are games on *Facebook* that require the collaboration of other users in order for the players to pass to the next level.

Some excerpts from the interviews that demonstrate this are the following:

*1) Researcher: "Is there a person whom you would regard as 'your best Facebook friend'?"*

*X.A: "As strange as it may seem, there are 2-3 people. One of them is a stranger. The reason we came so close to each other is the games we play on Facebook such as Farm Heroes, in which other users must send you a key in order to proceed"*

*2) T.O: "...and I spend quite a lot of time playing games"*

*"It is logical, since you are on a place where a lot of your friends are online and you can easily communicate with them through a text. It is very useful for me because I can communicate with my relatives who are abroad"*

*Researcher: "Do you interact, in any way, with others on Facebook?"*

*T.O: "Yes, mainly through game playing or, sometimes, through chat. Basically, through the games that require the collaboration of other users"*

*3) Researcher: "Is the communication you have on Facebook similar to the one you have face-to-face?"*

*Z.X: "Of course not. I do not chat with many people but with those I do chat, I have a lot more things to say than in face-to-face meetings. When we are face-to-face we have a basic conversation (e.g. Hi, how are you? I'm fine, and you?)"*  
*"Facebook is an easy way of communication"*

*4) N.E: "It is an easy way of communicating with people...and we can speak freely"*

*5) S.I: "I participate in games they also play, I add them, I comment on things they share or like and similar stuff"*



### **5.3.Participant observation**

The observation was carried out and was completed along with the interviews. The participants that took part in this method were the ones that had already participated in the interviews. My purpose was to observe and record data that would help me determine the validity of both the quantitative and the qualitative results retrieved from the questionnaires and the interviews. As had been previously mentioned in the methodology section, in order to achieve this it was essential that the sample sent me a friend request on *Facebook* and that their profiles were not locked down so that I could observe their activities and the tools they use. The duration of the observation was one day per participant.

For the realization of the observation, a table was created to facilitate the recording of the observation's data. The table was divided into five categories, namely the time they spend on *Facebook*, the friends they have, their shares and likes on *Facebook* or the ones of their friends, the comments they make or get and the groups they choose to join. The number of friends they have on *Facebook* and the way they interact with each other were the two main issues that were investigated. Additionally, attention was paid to the way they try to approach their friends, based on shares, comments and groups. It was important that some questions related to the response they may get and to the way of communication that may exist among them be answered.

As regards the first two categories, i.e. the time they spend on *Facebook* and the friends they have, it was observed that the data already retrieved was valid, since three among the participants were constantly online on *Facebook* and the number of friends they reported in the questionnaire was approximately the same as the one appearing on their profiles. In order to see whether the friends they have on *Facebook* consist of other members of their family, of acquaintances or unknown people, a random selection of some of them was made for each participant. It was found that the ones selected were people from the university where the participants were studying at the moment.

The information observed regarding the third category, i.e. the one concerning the shares and likes, appears to contradict some of the information that was retrieved mainly through the interview. Yet, the fact that the lonely participants of this study share more things than the non-lonely students is confirmed. Their shares on *Facebook* concern photographs they

have taken with friends, videos and pictures of funny content or that convey a message about life, links related to their studies, up-to-date songs, game requests and places they visit.

It was observed that they indeed try to impress others through sharing things on *Facebook*, though sometimes what they share does not apply to them as well. For instance, as it was noticed, a participant had published that he would attend a club event, while in a relevant question during the interview he stated that he does not like clubs and that, instead, he prefers quieter places such as cafés. Moreover, that same participant kept sharing things related to modern music, whereas, when asked at the interview, he stated that he likes art music. However, it seems that he was sharing songs that had been previously shared by his friends, rather than songs he had searched for on his own. A similar observation was made about another participant, who, while posting things related to football, he had reported at the interview that he is not interested in this sport. In addition, a fact that has really captured my attention is that, during the interview, a participant had replied that he hardly ever goes out because the only friend he has prefers staying at home as well. However, the observation of his *Facebook* profile revealed that he had been frequently posting the different locations of the places he had been daily visiting. This indicates that lonely users tend to conceal their own interests and habits in order to approach and impress their *Facebook* friends, or even to feel that they belong to where the majority of their friends belong too.

Therefore, drawing on all the above, we can argue that the conclusion drawn from the questionnaires' analysis, namely that the participants do not alter their personality in order to impress others, is rejected based on the evidence that they post things that do not represent them.

The statement that lonely individuals choose to impress others without altering their identity is confirmed by a single incident that was observed. There were many photographs published on their profile that concerned their daily lives and various activities in which they were engaged along with other people. It is remarkable to mention that their photo albums have all to do with a particular event, such as weddings, the carnival, birthday parties and summer holidays. Obviously, there were also random photographs that made no particular reference to any event and that, however, did not involve the participants themselves. For example, two participants had published photographs of some clubs in

which, according to them, they had been. However, none of these photographs included them. Another example concerns an album related to summer holidays, in which there were many photographs depicting only some landscapes of different tourist areas. Hence, the question arises as to whether they actually visit those places or they just publish these photos in order to impress others. If we take into consideration that all respondents have stated that they rarely go out, then it can be reasonably inferred that they do so in order to impress their *Facebook* friends. In addition to this, the fact that they keep publishing photographs they have taken with other people demonstrates even further that they seek to present themselves as social and active individuals and succeed, thus, in impressing others. Nevertheless, taking into account that the photographs they post concern family events, we can infer that the people depicted in them are, most probably, their relatives and not their friends, something that points to their loneliness.

As regards the comments they get and the groups they choose to join, there was not made any important observation that would disapprove or complete my conclusions. Indeed, they get fewer or no comments from their *Facebook* friends and they do not seem to have any close relationship with them. There were some cases when they did get comments but they concerned posts unrelated to them, such as the abovementioned example regarding the participant who posted things about football. Additionally, lonely students are likely to get comments when they send requests to ask for other users' help regarding games. The fact that they get some feedback due to the different games that are on *Facebook* explains the reason why a significant number of the lonely students had reported in the questionnaire that game playing is one of their main activities on *Facebook*. What has really made an impression on me is the fact that, coincidentally, on the very day of the interview a participant had his birthday and when I observed his profile I realized that he had only received four birthday wishes, something that made me feel sorry. This is very strange, since on my birthday I had even received wishes from people I did not know. It should have been very disappointing for this student and it is probable that it made him feel even lonelier.

These were the observations that have been made and that were worth reporting. In the appendix there can be seen the data that has been recorded separately for each participant during the observation.

## **6. Conclusions and discussion**

The online community of *Facebook* appears to have been the best choice for my research. It offers users the possibility to choose among a wide range of activities and tools, while it is a place where lonely people can be kept online throughout the whole day, without getting tired.

The lonely students of the current study present *Facebook* as a kind of company, as a friend that is close to them on a daily basis. This is something that, on the one hand, really pleases them since they could never imagine the degree of loneliness they would feel if *Facebook* did not exist, while on the other hand it evokes a negative feeling in them. *Facebook* is a medium that makes them feel complete, although they also feel that the online communities can cause the users' addiction to this social website. They are disappointed because they feel that communicating with others, getting informed about things that interest them or developing friendly relationships with people, all depend on the SNS. They would prefer to feel freer during face-to-face communication and be able to act in a way similar to their behaviour on *Facebook*. Through face-to-face communication you can come closer to others, both physically and emotionally, and feel that these people are really there, ready to listen to you (Weitzman & Greenberg, 2002). Although *Facebook* constitutes, for them, an easy and pleasant means of interacting with people around them, this does not entail that their desire to come in contact with others is fulfilled.

An observation worth pointing out is the intense desire and effort of the lonely users of *Facebook* to approach other people. They engage in different activities, such as posting, commenting and playing group games, in order to motivate other people to come in contact with them. Consequently, this could help them get over their loneliness. The numerous ways of communication that *Facebook* offers through the chat rooms, the comments and the group games that require the cooperation and communication among various users, are also the main activities in which the lonely participants engage so as to confront their loneliness.

The fact that they do not get the desired response, since they do not receive any comments, makes them feel even lonelier and, as a result, they present a false image of themselves. In the current research, there were cases when the participants changed some aspects of their

personality in order to feel that they are like everyone else belonging to the community of *Facebook* and to become socially accepted. They feel that they are disadvantaged, something that could explain this behaviour of theirs on *Facebook*. According to Erving Goffman, the impression management is a process whereby people try to achieve a goal through their behaviour, using some expressions and texts based on their surrounding environment. They are trying to present themselves as being “cooler” and more popular.

Of remarkable interest is the observation that the lonely participants tend to add a great number of friends on *Facebook*, at the same time that they have stated that they have difficulty developing friendships and that the ones they do develop are superficial. It seems that the difficulty they have in developing friendly relationships in real life is maintained in the online world as well. In order to create friendly relationships through *Facebook*, it is necessary that they get the expected response from the people in their friend list. Lonely students prefer to add people they already know, so as for the possibility of developing friendly relationships with them to be greater. Valkenburg and Peter (2009) examined this case and found that the use of instant messaging effectively satisfies two people who already know each other in real life. Individuals who do not know each other in real life tend to develop temporary friendships that, however, remain in the early stages of development, i.e. before intimacy and trust are established. Although they may share some common activities, they tend to avoid private conversations.

For lonely students, *Facebook* is just a way of expression that helps them escape reality for a while. When they are on *Facebook* they present a freer and more social character, something that, however, does not change their real life habits and the way they behave.

## **6.2.Future Research**

In order for the current study's conclusions to be more valid, it would be more appropriate to conduct a longitudinal research, i.e. a research that would assess the same subjects over a period of time, and compare its results. Moreover, apart from the university students, the inclusion of people of different ages in the study could lead to the generalisation of the results retrieved.

It would be interesting to carry out a study concerning only lonely people, who would be divided into two groups, namely the ones who interact with unknown people and the ones who interact with people they know and with whom they also have face-to-face communication. Additionally, as regards friendships, it would be very interesting to study the criteria based on which they choose the people with whom they communicate, such as gender, common activities online or in real life etc.

Finally, similar future studies should include more open-ended questions for the participants to complete. During an interview, the researcher needs to make a lot of effort in order to gain the participants' trust and make them talk to him freely.

Social networking sites have a significant impact on people's behaviour and are one of the main subjects that are currently being studied. They give users the possibility to achieve things that they cannot easily achieve in their daily lives.

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## Appendix

### Questionnaire

#### CG SURVEY

Please answer the following questions. This research is a part of my master's thesis I am doing at the Cyprus University of Technology.

It is anonymous and the data will be used only from the researcher.

Take your time and answer truthfully for the most accurate results.

#### What about you?

**\* 1. Age / Gender**

**\* 2. For each item, indicate how much you agree or disagree with the statement.**

	Often(3)	Sometimes(2)	Rarely(1)	Never(0)
I am happy doing so many things alone	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have nobody to talk to	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I cannot tolerate being so alone	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I lack companionship	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel as if nobody really understands me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I find myself waiting for people to call or write	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There is no one I can turn to	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am no longer close to anyone	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My interests and ideas are not shared by those around me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel left out	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel completely alone	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am unable to reach out and communicate with those around me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My social relationships are superficial	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel starved for company	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
No one really knows me well	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel isolated from others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am unhappy being so withdrawn	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is difficult for me to make friends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel shut out and excluded by others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People are around me but not with me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

\* 3. How many total Facebook friends do you have?

\* 4. In the past week, on average, approximately how many hours per day have you spent on Facebook?

- 1-5 hours  
 6-10 hours  
 10+

\* 5. What are the three main reasons you are using facebook? (e.g share photos, play games, make friends, speak with my friend).

First write the most important

1.   
 2.   
 3.

\* 6. For each item, indicate how much you agree or disagree with the statement.

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
Facebook is part of my everyday activity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am proud to tell people I'm on Facebook	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Facebook has become a part of my daily routine	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel out of touch when I haven't logged onto Facebook for awhile	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel I am part of the Facebook community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would be sorry if Facebook shut down	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have used Facebook to check out someone I met socially	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I use Facebook to learn more about other people in my classes	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I use Facebook to learn more about other people living near to me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I use Facebook to keep in touch with my old friends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I use Facebook to meet new people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I use facebook to post or share some of my thoughts	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I use facebook to escape from real life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Through facebook i have the opportunity to present myself as something better	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other users comment on my personal profile	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I use Facebook to impress other users	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**Thank you!!!**

If you want to continue until the end of the survey please write your email and join in my group.

7. Write your email:

## **Interviews**

### **Interview 1:**

**Question:** Euxaristo poli poy dextikes na sinexisis tin ereuna moy. Tha sou kano kapoies erotiseis sxetika me ti xrisi tou fcb kai thn pragmatiki soy zwi. An se kapoia fasi thes na stamatisoume gia opoidipote logo mporoume na sinexisoume mia alli stigma. To lipo tha arxisoume me kati sxetiko me to TEPAK. Exeis kanei stenes sxesis filias me foitites?

**Answer:** sxetiko.exo gnorisi arketa atoma alla logo tou kladou alla logo paratakseon.den mporw nap w omws oti exoume stenes sxeseis.ta tipika

**Question:** den exeis atoma konta sou pou na kanonizete na pigenete ekso I na sinergazeste gia ergasies?

**Answer:**exo mia fili mou tin opoia gnorisa apo to likeio alla den kanonizoume kati afou den vgenei oute kai auti.

**Question:**exete omadikes ergasies sto TEPAK?

**Answer:**nai kanoume alla tis perissoteres forest tis kano me auti ti korua.an tixei kai xriastei perissotera atoma tote mas dini o kathigitis kapoio atomo.

**Question:**den proseggizeis esi apo moni sou? Ti tipou ergasies protima?

**Answer:**ntrepomai na tou po egw k etsi an kapoia omada exei perissotera atoma tote to stelnoun sth diki mou. Protimo na ine atomikes I omadikes me dio atoma ☺

**Question:**to fcb den se voitha na proseggiseis?

**Answer:**nai ok. Otan exo apories gia mathima kano share sto group mas I rotaw kapoio pou ine online.

**Question:**oi filoi pou exeis sto fcb sou einai olio gnostoi?

**Answer:**ine siggenis mou filoi apo tepak I sxolika xronia genika k kapioi agnostoi.exw apola :p

**Question:**autous apo to sxoleio i panepistimio kai kirios tou agnorstou me ti kritiria tous epilegeis kai tous kaneis add

**Answer:**apo to sxoleio apla tou kano epeidi tous gnorizo.vlepw ta nea tous.touw agnwstous apla epeidi mpori na kanoun share kati pou mou aresei.iparxoun kai periptoseis pou me ekanan apo monoι tous.perissotero me apasxoloun oi gnostoi mou ta atoma pou vlepō kathimera

**Question:**epikoinvnis me olous autous pou exeis friends sto fcb?

**Answer:**pxi me olous fisika.

**Question:**me poia atoma epikoinvnis i se endiaferei perissotero na mathaineis nea tous?

**Answer:**me atoma ta opoia einai konta mou vlepō kathimera

**Question:** yparxoun atoma pou den epikoinwnis sti pragmatiki zwi kai epikoinwnite meso fcb?

**Answer:** nai iparxoun kapoia. Kirios apo ta sxolika mou xronia

**Question:** iparxei kapoio atomo pout ha ton apokalouses ws “kollitari tou fcb”?

**Answer:** oso parakseno kai an akougete yparxoun 2-3 atoma.o enas mou einai kai agnosto.i aformi itan paixnidia pou paizoume opws farm heroes kai xriazete anagkastika klidi gia na proxorisi.

**Question:** milate gia alla themata?ite gia mathimata ite prosopika?

**Answer:** nai alla mono me tous gnwstou pou tous exo empistosini gia ta prosopika.meso tou fcb tous anoigomai kapoies fores gia prosopika themata kati pou diskola to kano

**Question:** auto se voitha na magalwsws to kiklo ton filon sou sti zwi sou?

**Answer:** oxi kai toso ine filoi pou exw sto fcb.sti zwi mou den noiwthw aneta na to kanw auto gia auto to petixenw esto kai etsi.

**Question:** noiothis oti otan tous milas einai ekei se akoun?

**Answer:** polles fores noiothw oti to kanoun apo eugainia kai etsi apofeugw na tous stelnw.autoi pote den pernoun protovoulia ara den ine akriivos kollitoi. Apla an kapies fores thelo na vgalw kati apo mesa mou stelnw.polles fores me suggenika atoma pou den tous vlepw sixna.

**Question:** oi siggenis den ine atoma pou mporeis na epikoinwniseis eukola kai face to face?

**Answer:** ine oi monoï pou me akoun kai me simvoulevoun sinithws.alla to kanw mesw fcb epidi de tous vlepw sixna.

**Question:** exeis kapoio hobby?pws pernas ton eleuthero sou xrono?

**Answer:** den exo arketo eleuthero xrono logo diavasmatos.

**Question:** ok.otan exeis ☺ savvatokiriaka as poume

**Answer:** episkepsi se siggenis I chat sto fcb.a kai kapote simmetexw se charities gia auto exw kai polla groups me auto idos

**Question:** exeis filous ekei?den kanete sinantiseis?

**Answer:** milw me arketous apo ekei afou mas exoun kai anagki.haha alla ine atoma megalitera se ilikia.miloume gia themata ekdilosewn vasika.

**Question:** se voithise to fcb na allaksis kati?

**Answer:** ennois simperifora?

**Question:** genika kati sti simperifora sou?

**Answer:** nomizw oxi.

**Question:**sto fcb dld ise o idios Anthropos opws sti pragmatiki sou zwi?

**Answer:**e oxi telios.sto fcb epikoinwnw pio eukola kai anoigomai stous allous.

**Question:**se kaliptei olo auto?se kanei kai noiotheis omorfa?

**Answer:**an skeftis oti den mporo na anaptiksw sovares sxeseis filis me alla atoma tote oxi.tha mou htan perissotero xrisimo an me voithouse se auto.isws mou dini logous gia na plisiaso kapoio alla h alithia ine oti den to kano.

**Question:**den ekanes pote kati gia na proselkisis kapoio?

**Answer:**nai dimiourgisa egw to group tou tmimatos sto fcb alla ok apla egina meli kai spani apantoun se osa grafo.kano share funny images kai mou kanoun likes kai auto me xaropoiei an kai ine polloi agnwstoi.

**Question:**fantazese ti zwi sou xoris fcb?

**Answer:**tha ine ligo boring kai tha niotho xameni pistevw ☺

**Question:**xameni gt?

**Answer:**mesw tou fcb mathainis to toidipote gia tous giro sou alla k to kosmo olo.

**Question:**malista.ok euxaristw poli gia to xrono sou teliwsame

**Answer:**tipotea bb

## **Interview 2:**

**Question:**se euxaristo pou simmetexis stin ereuna mou.me voithai poli auto.opote epithimis esi mporoume na stamatisoume kai na sinexisoume mia alli mera.arxizontas tha ithela na mou peis poses ores peripou tin mera ise online sto fcb?

**Answer:**online ime sinexos meso tou kinitou mou

**Question:**ise dld energy xoris na koitazis kati? Na allilepidras?

**Answer:**nai nai.twra poses ine oi ores mou pou vlepw I kanw kati sto fcb peripou 6 tin imera

**Question:**poia ine I kiria sou drastiriotita sto fcb?

**Answer:**na kano share photos,video,ikones klp.kai perno arketo xrono mesa sta paixnidia

**Question:**ti fwtografiew, video klp kaneis share?exoun kapoio noima gia sena?

**Answer:**ine fotografies kirios me ta ksaderfia mou.ta video inai kapoia pou maresoun isoun dinoun kapoio minima zwis isws ine astio i kapoia video clip

**Question:**to fcb se voithaei sti epikoinonia?chrisimopeiis ta chat rooms?

**Answer:**nai para poli.ine logiko afou vriskese se ena xoro me pollous filous sou online kai me ena aplo text epikoinwnis.me voithaei poli kai me tous siggeneis mou pou ine eksoteriko.

**Question:**to panepistimio ine enas xoros me polla sinomilia sou atoma.epikoinonis to idio k me autous?i ine diaforetiko?ti nomizeis?

**Answer:** apo konta den exoume kai toso kali epafi ta tipika.ok den noiothw kai entaksi pou to leo auto.ime ligo klistos anthrwpos kai diskola perno protovoulies face to face.

**Question:**giati se enoxli auto pou mou ipes twra?den nomizeis oti to fcb mpori na se kani pio koinoniko anthrwpo?

**Answer:**ok etixe na vrw mia pou ixame koina endiaferonta kai sindethikame kapos.alla noiothw oti oi filoi mou sto fcb kai sto panepistimio ine 2diaforetika pragmata.

**Question:**ekanes kainouries gnorimies sto fcb?

**Answer:**apofeugw na allilepidrw me agnosta atoma.protimw na exo epikoinonia me atoma pou ine giro mou me skopo na sindethw perissotero mazi tous kai na mathaino ta nea tous.

**Question:**me ti kritirio epilegis ta atoma pou ine filoi sou sto fcb?

**Answer:**opws ipa na ine gnosta mou atoma kai kirios apo to panepistimio.kapote kano kai palious mou simmathites apla gia na mathaino ta nea tous

**Question:**allilepidrate me kapoio tropo sto fcb?

**Answer:**nai kirios meso paixnidion i kapote me chat

**Question:**paizete kapoio paixnidi omadiko?

**Answer:**vasika ine paixnidia pou xriazete na sou stilo voithies gia na proxoras

**Question:**chat milate sixna?

**Answer:**oxi.kapote me aformi ta mathimata kai kapote logo paixnidiwn

**Question:**den tous anoigese diladi gia proswpika themata.den tous simvoulevese?

**Answer:**sxedon pote.auto to kano mono otan milo me tin ksadrfi mou sto fcb.de to kanw epeidi den tous noiothw konta mou.leme ta tipika

**Question:**dimosieveis sto fcb skepsis sou opws kanoun alloi? i kapoies proswpikes sou stigmes?

**Answer:**nai auto to kanw sixna.to kanou polloi sto fcb

**Question:**sou kanoun sxoli i likes oi filoi sou?

**Answer:**likes kapoies fores nai alla sxolia oxi poli.egw omws otan kanw sta dika tous share mou apantoun ☺

**Question:**vgenis ekso? Exeis kati pou asxoleise, ena hobby?

**Answer:**vgaino oikogeniaka sinithws.to mono pou asxoloume ton teleutaio kairo ine mathimata xwrou.

**Question:**kati teleutaio.nomizeis to fcb tha se voithisei meta gia na kaneis perissotous filous?

**Answer:**to fcb gia mena ine kati prosorino.apopsi mou.alles drastiriotites mou mpori na me voithisous opws o xwros.k btw exw se 15lepta an ine na sinexisoume tmr???sorry :/

**Question:**teleiwsame.euxaristo gia to xrono sou.kalo mathima

**Answer:**bb.kai an xriastis kati allo euxaristws!!!

**Question:** Thank you!!! bb

### **Interview 3:**

**Question:**se euxaristo pou me voithas na oloklirwsw tin ergasia mou.opote thes esi stamatoume kai sinexizoume alli stigmi

**Answer:**exo arketo xrono gia na teliwsoume simera don't worry

**Question:**arxika pes mou kati gia sena.kapoia asxolia sou ti spoudazeis,pws pernas tin mera s klp.

**Answer:**I vasiki mou asxolia ine i kithara ☺ den ime kai poli tou ekso.spiti,kithara,internet kai ligo tv.

**Question:**pws kai ksekinises kithara.mou aresei kai emena arketa alla asxolithika me alla sto telos kai den ixa xrono

**Answer:**itan I moda sto sxoleio kai etsi piga kai egw kai mou arese.arxika den itan epilogi mou.

**Question:**ekanes filous me aformi tin kithara?genika sinanastrefese me polla atoma?

**Answer:**o kollitos mou ine enas pou pame kithara mazi.exo arketous gnostous alla den sinanastrefomai me olous.

**Question:**sto internet pernas arketo xrono?

**Answer:**an milas sigkekrimena gia to fcb nai para polles wres.

**Question:**poies ine oi kiries sou drastiriotites sto fcb?

**Answer:**milo me ta atoma tou fcb, vlepo ta nea filon mou kai kanw gnorimies.

**Question:**me ti kritirio epilegis ta atoma pou milas i kaneis add?

**Answer:**ine gnosta mou kai agnosta mou atoma.mpori na tous kano add epeidi ida kati endiaferon sto profil tous i epeidi ine apla gnostoi mou apo ti zoi mou

**Question:**i epikoinwnia opu exete meso tou fc bine I idia face to face?

**Answer:**oxi vevaia.den kanw chat me pollous alla me autous pou milaw lew ta diplasia apoti apo konta.apo konta leme ta gnwsta.ti kaneis?kala esi? ☺ katalaves

**Question:**pws to vlepeis auto pou ginete poia ine I gnwmi sou?

**Answer:**tha protimousa na ine to antitheto.na milaw poli apo konta kai ligotero apo fcb.apla to fc bine enas efkolos tropos epikoinonias o opoios mas apomononei.

**Question:** pisteveis dld oti to fcb ine kati arnitiko gia sena?

**Answer:** oxi gia ola. mou aresei to fcb gnorizo nea atoma, mathaineno nea gia palious gnostous, enimeronomai gia gneika themata opws athlitika.

**Question:** se thema epikoinwnias? pisteveis oti kapoios mpori na gini pio koinonikos meso tou fcb?

**Answer:** mporei nai alla se apomononei. gia paradeigma an den ixame to chat isws kanonizame perissoteres sinantiseis.

**Question:** kaneis share, comments, likes i simmetexis se kapoio group?

**Answer:** kapoies fores tragoudia. simmetexw se groups tou kladou mou, tou odiou pou pao, me anekdota.. oso afora ta comments kai likes kanw se oti kanoun oi filoi mou.

**Question:** to fcb se voithise na megalwsei o arithmos filon sou?

**Answer:** an kai sou dini polles dinatotites na to petixis ego ekana mono me ena pou polouse kithares kai me kapoio pou kaname ergasia mazi

**Question:** exeis kapoio group diko sou? simmetexis se kati omadiko?

**Answer:** ekane ena group gia na diafimiso mia selida pou exo kai ixa skopo na proselkισw kosmo. an kai den tou edwsan simasia.

**Question:** prospathises na proseggiseis atoma gia to site sou me allo tropo?

**Answer:** na soup w tin alithia. prospathisa poli meso tou fcb alla den ta katafera kai apogoiteutika ligo.

**Question:** oi filoi pou exeis sto fcb ti atoma ine kirios?

**Answer:** ine atoma tou panepistimiou, siggeneis gnostoi kai kapoioi agnwstoi. den sinanastrefomai omws me tous agnwstous

**Question:** pws tha enoiwthes an mia mera xanotan to fcb apo ti zwi sou?

**Answer:** den kserw na sou pw twra. tha lipithw epeidi pernw arketo xrono kai pernw polles plirofories meso tou fcb gia polla themata. tha xeromoun vevaia an de to eixa tosi anagki.

**Question:** kati teleutaio. asxolise me to podosfairo I kapoia parataksi?

**Answer:** oxi ime asxetos apo auta. me paratakseis ginomai epeidi sxolountai kai oloi sto panepistimio alla den asxoloume.

**Question:** malista. euxaristo poli gia to xrono. teliwsame

**Answer:** euxomai na voithisa. ta leme.



#### **Interview 4:**

**Question:**kalispera.euxaristo gia tin simmetoxi sou.opws gnwrizeis tha kanoume mia sizitisi sxetika me to fcb.opote thes esi mporoume na stamatisoume.arxizontas thelo na mou peis tous logous pou xrisimopoeis to fcb.

**Answer:**spazei I monotonia mou.perno ton eleuthero mou xrono

**Question:**ton eleuthero sou xrono mono auto kaneis? i exeis kai alles drastiriotites?

**Answer:**tipota to spoudaio.spiti kai internet

**Question:**poses wres tin imera peripou pernas sto fcb?

**Answer:**ime sinexws online kai vlepw ta nea tw n filw kai genika..serfarw

**Question:**giati epilegis to fcb gia na mathis to nea ton filwn kai oxi face to face?

**Answer:**ine enas pio efkolos tropos k mporoume na milume pio eleuthera kai anoikta

**Question:**poia i to pio xrisimo ergalio pou sou prosferi to fcb?

**Answer:**ta chat g tous logous pou sou ipa proigoumenos.

**Question:**noithis oti to fcb ine meros tis zwis sou?

**Answer:**vasika to fcb ine i para m.ston eleuthero mou xrono.milao,akouw

mousiki,matheno nea kai polla alla pou ginontai tautoxrona

**Question:**an den ixes to fcb pws pistevis tha itan i zwi sou?

**Answer:**den kserw den mporw vasika na fantasto tin zwi m xwris fcb xwris internet

**Question:**epikoinwnis me polla atoma sto fcb?kai ti sxesi exoun mazi sou?

**Answer:**mporw nap w nai.epikoinwnw sinithws me atoma pou den miloume poli ekstos fcb opws simfitites siggeneis

**Question:**giati den epikoinwninte apo kotna?den sinantieste?

**Answer:**oxi apla autoi exoun tis parees tous kai noiothw ligo avola na ime me tous

**Question:**noiothis oti se apofeugoun?

**Answer:**oxi kamia sxesi.afou fcb opote tous stelnw mou apantoun.

**Question:**sto chat tou fcb milate gia prosopika themata? i gia alla themata?

**Answer:**ime kali fili me mia apo tin Ellada tin opoia gnorisa se diakopes tis sti kipro.autis tis leo ta prosopika mou.me tous simfoitites mou epeidi den anoigoun alla themata na sizitison mazi mou ekstos mathimaton den pira to tharros

**Question:**prospathises na proseggisis kapoio pou simpatheis meso tou fcb?

**Answer:**nai to ekana me dio atoma tou tmimatos mou ta opoia simpathousa.milw me auta ta atoma alla ta sinithismena.

**Question:**otan thes na moirasteis kati prosopika me poio to sizitas?

**Answer:**sinithw me tin aderfi mou sizitw ta panta kai tin fili mou apo ellada

**Question:** pisteveis oti to fcb mporei na se voithisei na allakseis kati pou theories pleonektima tou eautou sou?

**Answer:** auto pou mporw na kanw mesw tou fcb ine na ekfrazomai eleuthera.pragmata pou diskola ta ekfrazw stous allous ta dixnw me stoixakia tragoudia klp.

**Question:** me ti kritiria epilegeis ta atoma na ginete filoi sto fcb?

**Answer:** den exo kritiria ftanei na gnoriso to prosopo tous.agnostous sxedon pote den kano

**Question:** gia pio logo den kaneis agnostous?

**Answer:** protimo na anaptikso tin filia mou me tous giro.o agnostos ine agnostos ☺ den ksereis tit ha sou tixei kai an tha tolmisis pote na ton deis.

**Question:** vgaineis ekso me filous?

**Answer:** sinithos me tin aderfi mou.kapote mou stelnoun foitites prosklisi gia parties kai an exei oreksi i aderfi mou pame.

**Question:** pes mou genika tin apopsi sou gia to fcb?ine kalo na ise melos tou fcb?

**Answer:** nmz pos nai.ine enas eleutheros euxaristos xoros xwris periorismous.

**Question:** exeis skeftei pote kati kata tin diarkia xrisis tou fcb?

**Answer:** nai kapote leo ti kala na noiothame auti tin anesi kai eleutheria panta kai pantou.den tha eixe lathos.

**Question:** kati teleutaio kai ligo asxeto me to fcb.otan vgaineis pou protimas na pigaineis club i café? K ti idous mousiki akous?

**Answer:** kafe.k mou aresoun ta entexna

**Question:** ok. Teleiwsame ☺ euxaristo poli gia to xrono sou.

**Answer:** tiptoe.bye!!

### **Interview 5:**

**Question:**xerete.mporeis na kanoume tin sinenteuksi twra?

**Answer:**nai vevaia

**Question:**euxaristw pou efieronis xrono gia na me voithisis.thelw na mou peis pws ine i zwi sous to panepistimio.pernas kala i protimas sto sxoleio?

**Answer:**analogos eimai kala.prospatho na prosarmosto epeidi irtha apo allo panepistimio alla ok liges oi diafores.

**Question:**pws ine oi foitites sto tepak?ekanes filous?

**Answer:**to megalo mou agxos.irtha auto to eksamino xoris na kserw kanena kai makria apo tin oikogenia mou.den exw kani kapoia steni filia.

**Question:**sou ine efkolo na kaneis filie me tous neous foitittes?theoreis ton eauto sou arketa koinoniko gia na to petixi auto grigora?perasa kai egw tin idi fasi kai diskoleutika ligo

**Answer:**genika ime klistos xaraktiras alla otan me plisiasi kapoia ime koinoniki milao xoris kanena fovo.alla panta perimeno na me proseggisoun oi alloi.

**Question:**den se proseggise kapoios?

**Answer:**me rotane ti kano alla os ekei.den tous adiko exoun tin parea tous apo prin kai asxolountai mono me auti.me exoun proseggisi kapoioi alla gia mathimata.

**Question:**ti ine auto pou sou leipei?

**Answer:**ime se mia poli pou den gnwrisa pote prin k fisika thelw ena filo na mporo na empisteuto kapoia pragmata kai gia parea.

**Question:**pws pernas ton xrono sou afou akome den apoktises ti diki sou parea

**Answer:**diavazontas...k otan menei xronos fcb kai skype

**Question:**sto thema mas!!! ☺ poso xrono pernas sto fcb?

**Answer:**ime 24hour sxedon ☺

**Question:**autes tis wres ise apla online i allilepidras sto sistima tou fcb?

**Answer:**tin ora tou mathimatos mono den kanw kati.to xrisimopoio perissotero sta dilimmata pou kathomai sti cafeteria kai to vradi sto spiti

**Question:**ti kaneis autes tis wres sto fcb?poies ine oi vasikes sou drastiriotites?

**Answer:**vrisko atoma kai kano add,perno akreto xrono sta paixnidia kai vlepo genika asxolies ton filon mou.

**Question:**me ti kritiria epilegis na kaneis add atoma?

**Answer:**auto to diastima vrisko tous neous simfoitites mou.alla genika ta kritiria ine ta idia kai ektos fcb.euxaristoi anthrwpoi me koina andiaferonta.

**Question:**se voitha auto na kaneis filous?

**Answer:**pros to paron oxi idiaitera.prepei na vrisko logous gia na tous miliso opos ta mathimata.den noiotho aneti mazi tous.

**Question:**ti einai auto pu se apothei na tous plisiaseis face to face?

**Answer:**den ksero.apla ntrepomai na pao sta kala kathoumena

**Question:**pisteveis oti sti teliki tha se voithisi to fcb gia na tou plisiaseis?

**Answer:**nai...etsi pistevw dld.prospatho me diaforous tropous meso tou fcb

**Question:**ti tropous epilegeis gia na tous plisiaseis?meso poion ergaliwn tou fcb?

**Answer:**simmetexo se paixnidia pou vriskontai kai autoi, tous kano add sxoliazou dika tou share,kano like diafora tetoia.

**Question:**exeis antapokrisi?

**Answer:**sta paixnidia anagkastika xriazomai tin voitheia mou alla etixe kai mai fora pou mou estilan sto chat gia na me rotisoun tin gnomi mou.alla os ekei.sta sxolia etixe na mou apantoun alla pote den sxoliazoun auta pou kano share ego.

**Question:**pisteveis to fcb einai kati kalo?tha protines se kapoio na gini melos?

**Answer:**vevaia.vriskeis kati na asxolise.ise panta enimeros gia ola.mathainis tis asxolies,drastiriotites ton filous sou xoris na epikoinonis kan mazi tous.

**Question:**fantazese ti zwi sou xoris fcb?

**Answer:**ime sinexws sto fcb.den mporo na fatnasto kati pout ha me apaxolouse toses ores kai nane toso endiaferon.tha itan krima gia mena kai gia pollous allous nmz ☺

**Question:**pisteveis oti to fcb ine ena meso pou mporei na sou allaksi kapoio elattoma sou?

**Answer:**den ksero.isws ginese pio filikos,koinonikos alla den ksero an mporei na epireasei to xaraktira sou sti pragmatiki zoi.na sou pw se enoxla na sinexisoume mia alli mera prepei na vgw.

**Question:**vevaia.pote mporeis?

**Answer:**molis ta katafero tha sou stilw sto chat

**Question:**ok.euxaristo gia to xrono sou.tha perimeno msg sou.