The Correlation Between Adolescents' Narratives and Social Alienation in Digital Age Storytelling

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Abstract

The majority of research in the area demonstrates that loneliness starts in early infancy, right before puberty, and manifests itself as a person's sense of social alienation. Teenagers in this situation are seen to become more reclusive, spend more time focusing on media and dreams, and prefer to be alone rather than interact with others. They are therefore believed to express themselves and their social, cognitive, and emotional states through their writing. Writing stories is regarded as a good and controlled form of expression to be shared in the social setting. The scientific analysis of a database including 250 children's stories is the focus of this work. This study aims to examine these narratives in light of their expressions of alienation, loneliness in addition to their artistic merits.

Key Words: *Social Alienation, Loneliness, Virtual Migration*

Introduction

It can be claimed that the process of perceiving a narrative / film is a complex informational, or more accurately communicative, system that combines the direct spectator perception with the imaginative perception of its writers in its structure (Danina, et.al., 2015). The 21st century is called to be the age of Post Truth. Whereas reality is thought to be everything that occupies space in time and universe, regardless of thought, is real post truth occurs to be a way of manipulation, which is defined as the obscuring of objective reality and influencing public opinion with the personal feelings and various interests of the masses of the people in the face of an objective reality. Similarly, even if reality is defined as the existence of anything without its reality dependent on the human mind, post truth reminds us putting one's emotional and personal beliefs or emotional responses ahead of objective facts. Reality is now transformable and has become a pre-experiential concept in the form of simulation, Structuring – De-structuring – Re-structuring the reality. The resurgence of reality through varying facades and dimensions may give rise to complex challenges and conflicts over the perception of reality, which is subject to change due to media influence (Weimann, 1999). Scientific studies prove that virtual experiences, like real experiences, leave permanent traces in our brains (Giannopulu, 2019). Castronova (2008) claims that the artificial environments that are currently being created by the video game industry are starting to play a significant role in everyday human affairs thus, the borders between our reality and the artificial worlds are blurring. Yet, nowadays, virtual reality is starting to become more robust as a complete alternative to reality as the concept of objective reality starts to fade with the advancement of technology since people are exposed to a different reality through the media including mixed reality, virtual reality, augmented reality, and parallel reality (Daniela, 2020). However, whether age-related or media related, such breaks from the reality and increasingly taking

compensation in the media can lead to physiological, biological, sociological, and psychological problems, especially in adolescents since they are in a transition between childhood and adulthood (Romanova, 2020:8).

Objectives

This paper aims to evaluate the teenagers' narratives as a source of their inner lives and worldviews. About 250 adolescent stories were collected and examined with respect to the kinds of realities the writers intend to portray. The seen surface was just a piece of tale or story but underneath there lies their secret world.

Method and Procedure

This work is limited with findings depending upon the analysis of a database containing 250 children's stories. Within the given set of stories, each notion related to loneliness and alienation in the stories was categorized using a set of criteria in a study, and frequency scans were carried out by with each image appeared. Based on the findings of these frequency scans, textual analyses draw conclusions and make pertinent remarks regarding the mental and emotional states of the young writers. The quantitative part of the study consists of questioning whether each identified image is present in each story. The qualitative part of the study aims to analyze these stories not only for their artistic value but also for their alienation, loneliness, perspectives.

Results

Most of the studies in this field indicate that loneliness first appears in early childhood, just before puberty, and manifests itself as a person's sense of social alienation (Reichmann, 1959). Teens in this circumstance are observed to grow more withdrawn, to concentrate more on media and dreams, and to choose solitude over social interaction. Teens who place a higher value on communication within smaller, more exclusive peer groups than in larger ones are known to spend less time writing and speaking and to choose more spectator and listener roles in conversations. The first presumption of the research is that teenagers prefer anonymity in their interactions, even when it takes the shape of a written story, because they dislike self-disclosure. They pretend to live in a strange or unknown world instead of selecting their heroes and heroines from their own experiences. Upon examining the stories' origins for their heroes and heroines, it was intriguing to observe that 12% of the stories' protagonists were unknown, 32% were foreign characters given non-native names and attributes, and 56% were native characters drawn from actual society and given native characteristics. Even this finding alone could prove that the kids writing these narratives might feel alone in the given society and feel more alienation and loneliness.

It was evident that the youngsters felt isolated when it came to mentioning family members—just 45% of them featured their parents in their stories—aside from the fact that they were heroized and that only half of them were native characters, with the other half consisting of made-up or foreign characters. Within their stories there were also the themes of social alineation and feeling of loneliness reaching up to 31%. In their stories there were also traces of the loneliness due to a kind of culture crash (20%), exclusion (20%), as well as a glimps of the regrets, appearing in the text in the form of suicide (6%). In most of the research there seems to be a high correlation between adolescents and suicide rates. Schinka et.al, (2012)’s findings indicated a simultaneous relationship between suicide ideation and conduct at the age of 15 and loneliness.

The kids' restlessness was expressed as a war or struggle between life and death (41%), deprivation or economic hardship (30%), class conflicts, and a hierarchical structure in society (44%). Even if their preference for alturism (54%) over partioism (10%) was evident, it's interesting to note that, in spite of everything, 73% of them were yearing for happy endings for their stories, even when magic was implemented to make sure of it (21%). It was noteworthy to see that only 21% of the total magic (37%) was employed for happy endings; the remaining magic was used to create conflicts, issues, etc.

Conclusions

Main conclusion that might be drawn from the research is that teenagers tend to create unrealistic worlds and they prefer virtual surroundings over real ones as they pursue their own worlds and distance themselves from the real world. Thus, living another world, or metaverse this kind of a “virtual migration” seems to be so natural yet, it also brings the question of doze of alienation. Even if most of the people put the blame on Covid - 19 Ciaunica et.al, (2022) argue that depersonalization is a common dissociative experience characterized by distressing feelings of being detached or 'estranged' from one's self and body and/or the world. This also means the way leading the “Virtual Migration”. This study involves both a qualitative and quantitative approach to the data and limited with stories analyzed, thus, it might be interesting to apply similar research in other communities, in other languages as well.

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