Social media platforms are oen nonymous, meaning that they are non-anonymouslyattached to bodied beings. As such, much research focuses on the identity implica-tions of social media. Early Internet research, based primarily on multi-user domains(MUDs)andMUDsobjectoriented,emphasizedthedualnatureofidentityinadigitalera. Interactive digital technologies were a reprieve from bodily and social constraints.More recent work, however, recognizes the integration of the digital and physical, andunderstands that social and physical reality are part and parcel of identity processeswithin social media.Inparticular,identitywithinsocialmedia,thoughenactedandnegotiatedinnewways, is subject to the race, class, and gender relations of the larger society (Nakamura2007). Nathan Jurgenson (2012) refers to the earlier view of a separateness betweenonline and oine—or the assumption that social media are a less "real" form ofsociality— as "digital dualism." Many contemporary social media scholars heavilycritique the digital dualist perspective on identity, and argue instead for an augmentedperspective, through which users and technologies mutually constitute one another(see Cyborgology.org for an ongoing exposition of the augmented perspective).In line with the augmented perspective, social media can be seen as a mediumthrough which identities are "prosumed" —or simultaneously produced and consumed.Social actors come to know themselves by seeing what they do, and how others respondto them. By producing and consuming proled content, social actors produce andconsume selves and identities into being (Davis, 2012). is has signicant implicationsfor social movements, as social media become places to learn about, teach about, andcome to identify with, contested identities. Similarly, social media can be a meansbywhichpeoplecometoassociatewithpoliticalpartiesandcauses,developingpoliticized identities through production and consumption of partisan content. Farfrom a separate or less "real" venue, the social media environment is one in which