



## The fake life behind social media

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#### **SUMMARY**

From a psychosocial point of view, social networks can be defined as “digital spaces”, allowing users to manage both their network of relationships (organization, extension, exploration and comparison) and their social identity (description and definition). Furthermore, the virtualization of this world allows the creation of hybrid social networks, at the same time constituted by virtual connections and real connections that give rise to “inter-reality”, a new social space, more malleable and dynamic than previous social networks. The methodology used to develop this study was a literature review. Thus, the conclusion was that if people who use social networks need to know themselves, it is very easy for them to create a false life to be what they want, thus displacing the desire of the other.

**Keywords:** Self. Social Networks. Identity.

#### **1 INTRODUCTION**

Knowledge is power. We all recognize this saying, but few understand the empowering role of social media. Through social media, anyone online is empowered by an unrestricted flow of information to add to your knowledge bank. In today's world, it is undeniable that social media plays an important role in impacting our culture, our economy and our general view of the world. This virtual world takes us to a new forum where people can exchange ideas, connect, relate and mobilize if for a cause, seek advice and offer guidance.

Social media has removed the barriers of communication and created a decentralized language channel, opening the doors for everyone to have voice and participate democratically, including people in repressive countries. This social medium accommodates a wide variety of spontaneous, formal, informal, academic and non-academic to flourish. They have allowed groups based on common interests, such as students, teachers, ordinary citizens work on collaborative group projects outside of their class, through



digital manifestos, promoting creativity and collaboration with a wide range of commentators on various issues such as education, economics, politics, race, health, relationships...etc.

Although it has brought many benefits, allowing us to easily connect with friends and family around the world, allowing us to break down borders international and cultural barriers, social networks have a price, establishing a negative impact on our lives because the combination of isolation and global reach has eroded our culture.

The digital media as a whole is robbing us of our trust and the comfort we once placed in each other, replacing communion human, the physical and emotional support we attract through a virtual connection. It takes away our self-control and ability to think independently and, instead, it makes us naive to join any group that posts messages perverse that please our ears and amuse our senses without evaluating the consequences of what this may entail. Ironically, social media is truly turning us into one of the most antisocial generations.

We prefer text messages, typing out our feelings and suffering, telephone conversations with family members , online chat to face-to-face meetings replacing human interaction, These convenient platforms like Facebook, Twitter and Instagram play the role of the closest people within our circle social. According to Greenfield (2011), with each step forward social media made everything easier, thus avoiding the emotional work of being present, to transmit information and there may be situations that displease the other person; every day that passes, the interaction between the machine and the man, will sound more true and more relevant to our psychology.

The purpose of this article is to present evidence from several studies that have been made by many scholars in different environments that demonstrate clearly the fake life behind social networks. Justifying this study, by show the importance of being a well-educated and determined person when it comes to the demonstration at the time of interaction in relation to social media is very easy get carried away by the perfect appearances created in this virtual world, bringing a false identity based on expectations. For this reason this study shows the significance of psychic well-being for the subject to make his "self" true to shows, without causing damage to the psychological context.

The study was prepared through bibliographic review research. To Marconi and Lakatos (2010), a literature review is a critical analysis of sources published, or literature, on a specific topic.

The search will be carried out in secure databases such as academic websites, online scientific journals, periodicals, among others. The inclusion criteria for the bibliographic survey of this study will be available in full text free of charge, in Portuguese and English and that meet the objectives proposed. Exclusion criteria will be studies that do not meet the objectives of the theme.

## 2 THE FAKE LIFE BEHIND SOCIAL MEDIA

According to Forbes, Reale Jr., and Ferra Jr. (2006) life suggests something to us more than just recognition. We are susceptible to any situation that attacks us, and social media has become a tool that can accentuate the restlessness and pain of the subject. This is due to a series of influences which we receive daily, one of them are the virtually projected images that are bombarded daily in a virtual space. Who wouldn't like to have a healthy life, a perfect relationship, trips to other countries and mainly a beautiful body full of life and snobbish exuberance?

The point is that, according to Winnicott (1983), human beings hide in their essence your true self, thus creating a false self.

What would this false self be?

We all realize how much we need acceptance from others. Winnicott, an English pediatrician and psychoanalyst, determines that the subject goes through a process of humanization, receiving concepts and identities that are theirs attributed over the years.

When a baby is born, it already carries within it an aggressive, selfish and intolerant. Through her crying, the mother seeks to satisfy him, in his stages primary, bringing with it a sense of reality. The baby goes through a process of absolute dependence on the mother, where the mother's breast or bottle is offered, thus creating a bond of dependence of love, protection, assiduity and mainly the symbolic vision that the child creates of the mother's face. This concept determines the subject's false self, as it inserts into his psyche something that is not his, and yes, the reference he has from his mother (BOELLSTORFF, 2012).

When can we find the true “self”?

For Winnicott, the environment can help and be a facilitating space so that the child feels real, continuing his existence and having a understanding of lived reality. "The spontaneous gesture is the true *self* in action.

Only the true *self* can be creative and feel real" (WINNICOTT, 1983, p.135)

So that there is a prepared and possible development for the emergence of the true self, it is necessary for the child to have contact with experiences lived with the “environment” (mother, or her caregivers), which is touched and involved, thus bringing about the fusion of mother and baby. An addition of bodies is then created, the which Safra (2005) defines as “psychic body”.

And this development does not concern differentiation between mother and baby. For the child, this body becomes one. In this way, there is an important role initial of the “good enough mother”. Exercising in the baby conditions for its mental development, giving continuity so that he can exercise the presence of his true self (FUKS, 2011).

Image 1 – False happiness on social media



According to image 1, it is understood that the person on social media choose which “mask” you want to wear that day, which means that on social media socially it exposes a “false happiness, an unreal life”.

### 3 WHAT LEADS THE SUBJECT TO WANT TO BE THE OTHER?



According to Winnicott's theory (1983), we can understand that every subject hides his true self. This concept is suggested by the simple fact that we cannot show our true identity, this could cause a strong clash with the other. Even though it is created and understood in an extension of world, where everything is "allowed", for me to be accepted, I need others to see me with "good eyes".

This occurs when man, faced with his conflicts and attitudes, expresses a need for acceptance and subjectivation. Within the Psychoanalytic concept, we can understand that man is driven by two fields that cannot be separated. The field of the psychic apparatus and the field of the instinctual apparatus (FREUD, 1977a).

The first field, of the psychic apparatus, is composed of the pre-conscious/conscious and unconscious, and we cannot segregate those who bring in the "impulsive" field; as an internal force that constitutes the psychic state thus causing an instinct vulnerable to their actions. (FREUD, 1977b).

Given this, we can understand that man in his constitution psychic, driven by your individuality and how you see the world, you need to have the recognition and satisfaction of the "ego" (Unconscious). When I lose myself in myself, I lose within myself "who I am", bringing as consequences, projected images which I understand as the ideal "I" (FREUD, 1977f).

We function based on image and unconsciousness. It is common to see in life something more relevant and interesting than the other. When we are stuck on results and not processes, we quickly seek the satisfaction of the "ego" (pleasure principle- Freud, 1977), but we forget that every human being feels incomplete in his/her constituted part. Let us always seek something we desire, and often not even we know what it is. Contemporary man lives in a new reality that brings your daily life. The need to expose your life, your day to day, the transformations sociocultural inserts these changes so that technology contributes to insertion of the imaginary (FREUD, 1977c).

In the 80s and 90s, we could understand "my space" as a letter, a diary or even staying locked in my room with the thoughts that attacked the fictional world that my mind produced (FREUD, 1977d). Nowadays, the individual finds himself in a small but public physical space when he

projects in front of a screen, where I need to show the world what I am doing, or as I think (BIRMAN, 2014).

For Forbes (2013), these changes produce a phenomenon in the subject: projection. Both those who see, *Instagram*, *YouTube*, *Facebook*, *Twitter*, among others. Their lives become perfect and complete, but they still have the emptiness of their soul. feeling of psychic well-being, used through the image on your cell phone screen or of the computer makes you experience something that is within your imagination.

According to Lacan (1988), we are facing a generation that values other. In today's world, we value others through their posts, their statuses displayed on *WhatsApp*, but when faced with the “real” subject, it causes a distancing, repulsion; this shows that our “ego” is structured only to receive the imaginary, only what we desire.

In the Psychoanalytic concept, fantasy composes a psychic structure of survival. Often the lives of these people are so boring that there is a need for psychological escape, so that your “ego” can become structured, plugging his own lack (FREUD, 1977e).

According to Forbes (2013a), social networks are gradually taking shape. Affection begins to be spoken, mourning begins to be exposed, aggression begins to be emitted and many end up feeling powerful through a screen, because there, I can everything. This mobility acquired by social networks caused a certain impact, in some questions that society itself raises. Exaggerated exhibitionism, lack of followers or even an excess of them, have an impact on the subject's life, which can trigger chronic anxiety, bulimia and anorexia and even a deep depression, as the Imaginary distances itself from the Real (FLECHA, 2011).

Just as social media has its benefits, there are also those who perpetuate the most monstrous prejudiced comments, which create fake profiles with the intention of investigating other people's lives (FORTIM, 2013). Within this virtual world I express the most terrible needs of my true being. It is there that I show all my hatred, watered with primitive feelings, that is internalized in me, in my psychic structure. We are only the fruit of this construction. Every Psyche “screams” when it comes into contact with frustration, since we have within us a child watered only by the desire to satisfy it, and this is intrinsically linked to the unstructured, infantile ego.





Cyberspace gives rise to the concept of “fantasy” when I come across images that bring to my mind situations that drown me in pleasure or failed expectations. Within the Freudian psychoanalytic concept, the search for pleasure is constant since my unconscious exudes this necessity, however, this contemporaneity can bring to the subject some feelings of anguish and develop illnesses that express drug addiction and image disorders, thus generating the demand for utopian approval transmitted by the unreal, illusory with the unfolding of postmodernity. (BIRMAN, 2001).

## CONCLUSION

Despite the positive benefit of rapid information sharing, social networks allow people to create fake identities and connections superficial, which cause depression and are a primary tool of recruitment of criminals and terrorists. Finally, as social networks are a relatively new phenomenon and the impact studies carried out are also reasonably new, and likely the advantages of social media are emphasized quite often, as opposed to their negative aspects, which are very rarely discussed.

This trend must change and I hope my presentation will help galvanize it by better informing users on both sides of the argument. While change is good, necessary and inevitable, it always comes at a price. Discounting the positive impacts doesn't hurt in the long run, almost as much as the negative ones. The media and its impacts are constantly evaluated with what is happening in the world.

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