

DRUŠTVENE MREŽE-NOVI PROSTOR KOINONIE **/ SOCIAL NETWORKS - A NEW SPACE OF KOINONIA**

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SAŽETAK/SUMMARY

Društvene mreže fenomen su zadnjeg desetljeća, a svoje postojanje i razvoj zahvaljuju tehnološkom napretku. Od svojeg početka 2005. godine, broj njihovih korisnika povećava se svake godine. Društvene mreže postaju sve češće područje istraživanja, posebice u području sociologije i psihologije.

Nesumljivo, osnova sudjelovanja na društvenim mrežama je komunikacija. No ona ovdje ima svoje specifičnosti i razlikuje se od uobičajene komunikacije. Ovo dalje otvara razna pitanja: da li se ljudi lakše otvaraju kada ne postoji komunikacija licem u lice, kakve posljedice ima činjenica da je moguće lako manipulirati svojom slikom, koliko su slike koje stvaraju sudionici o sebi stvarne?

Rezultati nekih recentnih istraživanja pokazuju da ono na što se najčešće nailazi nije idealna slika o sebi nego manje izražavanja tkz. negativnih emocionalnih stanja.

Izuzetno su zanimljivi rezultati istraživanja koji su pokazali da se iz profila na društvenim mrežama, putem analize teksta i upotrebljenih riječi, mogu sa dosta sigurnosti odrediti značajke osobnosti korisnika. Dakle, ono kako se prikazujemo na društvenim mrežama zapravo odražava našu osobnost bez obzira koliko je možda htjeli sakriti.

Psihodinamsko razumijevanje društvenih mreža može koristiti teorijske koncepte individualnog i društvenog psihološkog razvoja, posebno kroz razumijevanje potrebe za relacijom i komunikacijom sa primarnim objektima i kasnije drugim osobama u okruženju. Ova potreba na planu društva ispunjava se dijelomice kroz religiju i kulturu.

U okviru grupnoanalitičke teorije, velike grupe svoj dijalog/ komunikaciju ostvaruju kroz tkz. koinoniju, osjećaj zajedništva i povezanosti. U tom smislu religiju i kulturu možemo shvatiti kao područje stalne čovjekove potrebe za komunikacijom u kontekstu koinonije.

U okolnostima tehnološkog razvitka i dosegnute razine alijenacije, društvene mreže možemo promatrati kao novo područje koinonije koje zadovoljava komunikacijske potrebe današnjeg otuđenog čovjeka.

/ Social networks are a phenomenon created in the last decade, owing its existence and development to the technological advancements. Since their inception in 2005, the number of users has been increasing every year. Social networks are increasingly commonly becoming a topic of research, especially in the fields of sociology and psychology.

The basic concept of social networking is undoubtedly communication. However, it also has its specificities, and it differs from everyday communication. This raises many further questions, such as the following: Do people open up more easily when they do not engage in face-to-face communication? What are the consequences of being able to easily manipulate one's own image? How real are the images that the users create about themselves?

The results of some recent studies have shown that what is most commonly encountered is not an ideal self-image, but rather less expression of the so-called negative emotional states.

Exceptionally interesting are the results of some studies which reported that by analysing the texts and words posted in the users' social networking profiles, we can assess their personality traits with high certainty. Therefore, how we present ourselves on social networks actually reflects our true personality, no matter how much we might try to conceal it.

Psychodynamic understanding of social networks can use the theoretical concepts of both individual and social psychological development, particularly through understanding the people's need to relate and communicate, initially with the primary objects and later with others in their environment. At the societal level, this need is partially fulfilled through religion and culture.

According to group analytic theory, large groups accomplish their dialog/communication through the so-called koinonia, which could be translated as a feeling of togetherness and connection. In that sense, religion and culture can be understood as areas of constant human need for universal communication within the context of koinonia.

At the time of technological development and having reached a certain level of alienation, social networks can be seen as a new space of koinonia, one that satisfies the need for communication present among the estranged people of today.

KLJUČNE RIJEČI / KEY WORDS

društvene mreže / social networks, koinonia / koinonia, psihološko razumijevanje / psychological understanding, velika grupa / large group

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UVOD

Društvene mreže (DM) fenomen su zadnjeg desetljeća, a svoje postojanje i razvoj zahvaljuju tehnološkom napretku. Od svojeg početka 2005. godine, broj njihovih korisnika povećava se svake godine za preko stotinu milijuna i danas je taj broj prestigao pet milijardi korisnika koji u prosjeku provode preko dva sata dnevno na DM. Preko 95 % mladih do oko 30% starijih od 65 koristi se njima (1,2,3,4). Ovakva popularnost potiče niz pitanja. Na primjer: tko su ljudi na društvenim mrežama, što ih motivira za sudjelovanje, kakve su njihove psihološke karakteristike, zašto su DM u tako kratko vrijeme postale tako sveprisutne, kako uopće ovaj fenomen razumjeti.

PSIHOLOŠKE ZNAČAJKE KORISNIKA DRUŠTVENIH MREŽA

Postoje dvije hipoteze o motivaciji osoba koje sudjeluju na društvenim mrežama. Teza „socijalnog pojačavanja“ pretpostavlja da društvenim mrežama pristupaju i inače popularne osobe koje širenjem mreže konatakata postaju još popularnije. Druga teza „teza socijalne kompenzacije“ govori upravo suprotno: osobe nezadovoljne svojom slabom popularnošću koriste mreže da kompenziraju taj manjak (5). U svakom slučaju društvene mreže već su etablirale

INTRODUCTION

Social networks (SN) are a phenomenon that has spread widely over the past decade, owing their existence and development to technological progress. Since their inception in 2005, the number of social network users has increased by over one hundred million every year, and has nowadays reached more than five billion users, who spend an average of over two hours a day on SNs. Over 95% of young people and about 30% of adults over 65 years of age use them (1, 2, 3, 4). Popularity of this magnitude raises a number of questions. For instance: who are the users of social networks, what motivates them to use SNs in the first place, what motivates them to participate, what are their psychological characteristics, why have SNs become so ubiquitous in such a short time, and how can we understand this phenomenon at all?

PSYCHOLOGICAL CHARACTERISTICS OF SOCIAL NETWORK USERS

There are two hypotheses addressing the motivation of people participating in social networks. The hypothesis of “social enhancement” posits that social networks are used by already popular people who become even more popular by extending their network of contacts. The second hypothesis is of “social compensation”, stating quite the opposite: that the networks are used by people dis-

neke vrijednosne kriterije. Tako više prijatelja znači i bolji status, a veća prosocijalna mreža dalje povećava socijalnu „atraktivnost“.

Danas možemo reći, posebice u populaciji mladih, da vrijedi pravilo: što nije na DM - nije se ni dogodilo. Čak i značajni životni događaji poput nove emocionalne veze, postaju „priznati“ i „stvarni“ tek kada su objavljeni na društvenim mrežama.

Nesumljivo, osnova sudjelovanja na DM je komunikacija. No ona ovdje ima svoje specifičnosti i razlikuje se od uobičajene komunikacije. Dok se komunikacija licem u lice bazira na neverbalnoj ekspresiji koju se teško „lažira“ (osmjeh, facijalna izražajnost), na DM ona se bazira na socijalnoj ekspresiji koju je moguće kontrolirati (broj prijatelja, broj slika, uređivanje profila). Ovo dalje otvara razna pitanja: da li se ljudi lakše otvaraju kada ne postoji komunikacija licem u lice? Kakve posljedice ima činjenica da je moguće lako manipulirati svojom slikom? Sudionici, naime, sami biraju svoje slike i kontroliraju količinu interakcija. Da li to znači da se osobe prikazuju boljima nego što jesu u stvarnom životu? Koliko se koristi mogućnost višestrukog prikazivanja pod raznim profilima i raznim imenima? Koliko su slike koje stvaraju sudionici o sebi stvarne?

satisfied with their low popularity, wanting to compensate for the deficit (5). In any case, social networks have already established some validation criteria. Therefore, the more friends you have, the better status you enjoy, and thus a larger prosocial network further enhances your social “attractiveness”.

We might say that nowadays, especially in the young population, the following rule applies: if it was not posted on SNs, it never happened. Even the really significant moments in life, such as a new emotional relationship, become “acknowledged” and “real” only after they have been disclosed on social networks.

The basis for participating on social networks is undoubtedly communication. However, it has its own specifics and differs from everyday communication. While face-to-face communication rests upon non-verbal expression that can hardly be “faked” (smiling, facial expressions), social networks use communication based on social expression that can be controlled (the number of “friends”, the number of pictures, profile editing). This raises further questions, such as the following: Do people open up more easily when they do not engage in face-to-face communication? What are the consequences of being able to easily manipulate one’s own image? Namely, the participants themselves select their images and control the number of interactions. Does that mean that people tend to portray themselves as better than they really are? How much do people use the



Vrlo često nailazi se na mišljenja da će narcistične osobe baš na DM imati priliku sebe dodatno promovirati. Također se smatra da osobe sa nižim samopoštovanjem imaju priliku koristiti društvene mreže da bi izgledale bolje i bile popularnije. Nadalje, smatra se da osobe koje su socijalno izolirane i osamljene velik dio vremena provode na DM i da će veći broj prijatelja na njima smanjivati njihov osjećaj izolacije i osamljenosti. (6)

Bez obzira na ogroman broj ljudi koji su uključeni na društvenim mrežama, prema stavovima koji se često čuju, prosječan korisnik bio bi ili narcistična ili socijalno povučena, nesigurna osoba koja koristi društvene mreže kao sigurnu kompenzaciju i komunikaciju na sigurnoj distanci. (7) Da li su to predrasude ili je to stvarno tako?

Sve su to stavovi i pitanja na koja sve brojnija istraživanja o psihološkim značajkama osoba na društvenim mrežama, pokušavaju odgovoriti. (8)

Rezultati nekih recentnih istraživanja pokazuju da veći broj prijatelja uistinu smanjuje osjećaj izolacije i osamljenosti. Pokazalo se i da osobe koje imaju više narcističkih crta i one sa nižim samopoštovanjem imaju veću online aktivnost i više samopromocijskih aktivnosti. No jednako tako pokazalo se da sudjelovanje na društvenim mreža-

opportunity to have multiple profiles and multiple names? To what extent are the images that people create of themselves real?

It is often believed that narcissistic persons will use precisely social networks to enhance their self-promotion. It is also believed that people with low self-esteem will use social networks to look better and appear more popular. In addition, it seems that socially isolated and lonely people spend a lot of their time on SNS, since the larger number of friends they have there will reduce their sense of isolation and solitude (6).

Regardless of the tremendous number of people who use social networks, according to the attitudes that are often heard, it seems that an average user is either a narcissistic or a socially withdrawn, insecure person who uses social networks as a means of safe compensation and communication while keeping a safe distance (7). Is this really the case or is this just prejudice?

Numerous studies on the psychological traits of social network users have been trying to provide answers to these attitudes and questions (8).

The results of some of the more recent studies indicate that a higher number of friends does reduce the sense of isolation and loneliness. It has also been shown that people with more narcissistic traits and those with lower self-esteem are more active online and tend to en-

ma ima i neke negativne utjecaje .Posebice se to odnosi na partnerske veze i to na više načina: vrijeme provedeno na DM izaziva ljubomoru i nezadovoljstvo kod partnera:više vremena na DM u pozitivnoj je korelaciji sa više prekida emocionalnih veza. (9) Nadalje,kada jednom prekinu emocionalnu vezu , bivši partneri teže proživljavaju prekid kada su oboje na društvenim mrežama. Vjerojatan razlog je stalna mogućnost pregleda aktivnosti bivšeg partnera/ice što otežava prorađu gubitka/prekida. (10 ,11).Istraživanja su nadalje pokazala da korisnici društvenih mreža imaju dobar i stvarni uvid u svoje obrasce ponašanja na društvenim mrežama i da su ti obrasci zapravo prilično stabilni tijekom vremena. Žene i muškarci podjednako vremena provode na društvenim mrežama , no žene uglavnom neće stavljati objave nekog moguće neugodnog sadržaja ,dok to za muškarce ne predstavlja veći problem (12).Bez obzira na česta suprotna mišljenja,informacije koje korisnici daju o sebi na društvenim mrežama zapravo reflektiraju aktualnu osobnost, a ne idealiziranu verziju.Sudionici se na društvenim mrežama u stvari ponašaju podjednako kao i inače u životu. (13)

Ono na što se češće nailazi nije idealna slika o sebi nego manje izražavanja tkz. negativnih emocionalnih stanja. Osobe će češće pokazati da im je bilo lijepo,da su bile vesele i sl. nego što

gaje more in self-promotion. However, studies have also revealed that social networking has some adverse effects as well. This especially refers to partner relationships, in several ways: time spent on social networks causes jealousy and dissatisfaction in partners, i.e. an increased amount of time spent on social networks is positively correlated with an increased number of relationship break-ups (9). Moreover, once partners break up their emotional relationship, the experience of the break up is more difficult for them when both of them are active on social networks. The probable reason lies in the fact that they are constantly able to see the former partner's online activities, which aggravates the process of recovering from the loss (10, 11). Studies have also shown that social network users have a good and realistic insight into their own behavioural patterns on social networks, and that these patterns are actually quite stable over time. Women and men spend a roughly equal amount of time on social networks, however, women are generally less likely to post possibly unpleasant content, while men do not have a big problem with that (12). Regardless of the common contrary opinions on the matter, the information that social network users share about themselves reflect their true personality, and not their idealized versions. They behave roughly the same in their activities on social networks as they do in real life (13).

What is more commonly encountered is not an ideal self-image, but less expres-



će pokazati da su negdje bili tužni ili nesretni. U konačnici ovo rezultira idealiziranom slikom života koju DM daju, što nekad ima negativan efekt kada osoba uspoređuje tuđe „sretne“ profile sa svojom životnom stvarnošću.

Neka istraživanja nastojala su utvrditi koje crte osobnosti pogoduju aktivnosti na društvenim mrežama. Analizom crta osobnosti putem upitnika „*Big-five*“ koji ispituje pet značajki osobnosti: otvorenost, svjesnost, ekstraverziju, ugodnost i neuroticizam, pokazalo se da osobe sa visokim rezultatom na skali ugodnosti bivaju češće birane za prijatelje i da se biraju međusobno po istim tim značajkama. Osobe sa visokim rezultatom na skali ekstroverzije i svjesnosti, više koriste DM i doživljavaju ih korisnijim. No s druge strane ljudi koji imaju više pozitivnih veza u svakodnevnom životu, manje se uključuju u konverzacije na DM. (14)

Izuzetno su zanimljivi rezultati istraživanja koji su pokazali da se iz profila na DM, te iz poruka i slika koje sudionici stavljaju, putem analize teksta i upotrebljenih riječi, mogu sa dosta sigurnosti odrediti značajke osobnosti korisnika upravo prema „*Big five*“ konceptu. DM već se koriste raznim alatima za reklamiranje, a utvrđivanjem psihološkog profila osobe, može personalizirati reklamno oglašavanje i tako postići jači reklamni efekt. (14,15)

sion of the so-called negative emotional states. People are more likely to share that they had a good time, that they were happy etc., instead of sharing sad or unhappy moments. As a result, the image of life presented on social networks is an idealized one, which can sometimes produce negative effects when persons compare the “happy” profiles of others with their own realities.

Some studies have attempted to define which personality traits favour social media activities. An analysis of psychological traits according to the “Big Five Personality Inventory” which examines five personality factors: openness, conscientiousness, extraversion, agreeableness and neuroticism, demonstrated that persons with high scores on the agreeableness scale are more often selected as “friends”, and they mutually choose each other based on these same traits. Persons with high scores on the extraversion and conscientiousness scales use SNs more frequently than others and find them more useful. On the other hand, people who have a greater number of positive relationships in everyday life are less likely to participate in SN conversations (14)

Very interesting results were yielded in a study which showed that the personality traits of SN users according to the “Big Five” concept can be determined with a lot of certainty through an analysis of the text and words used in the messages and images they post. Social networks already use various advertising tools, and by determining the psychological profile

Kako bilo, istraživanja su pokazala da osamljene i depresivne osobe uistinu preferiraju online interakcije u odnosu na one licem u lice, a oni koji nisu osamljeni imaju priliku putem DM dodatno proširiti komunikaciju. Socijalno anksiozni mogu kontrolirati relacije pa im je ugodnije komunicirati. Ali ono kako se prikazujemo na društvenim mrežama zapravo odražava našu osobnost bez obzira koliko je možda htjeli sakriti. Možemo zaključiti da sudionici u stvari koriste DM radi svojih osobnih i socijalnih potreba.

Posebna značajka DM je i registrirana agresija u virtualnoj komunikaciji. Istraživanja navode kao moguće razloge neku vrstu moralnog isključenja i anonimnosti. Naime, virtualni prostor često potiče osjećaj anonimnosti, neodgovornosti i manjka socijalnih posljedica, što može pojačati moralno isključenje—mehanizam kojim pojedinci opravdavaju svoje neprihvatljivo ponašanje. Fenomen smanjene samokontrole online znači da ljudi lakše izražavaju agresivne sadržaje zbog anonimnosti, manjka neverbalnih signala i neodloženog odgovaranja. Sve to doprinosi toksičnom ponašanju. Na pr negativni odgovori često dolaze od korisnika koji nemaju prethodni socijalni kontakt s onima koje napadaju. Istraživanja pokazuju da su osobine poput „mračnog trisa“ (makjavelizam, poremećaj osobnosti, sadizam), otu-

of a person, advertising can be personalised, thus achieving a stronger advertising effect. (14, 15)

In any case, studies have shown that lonely and depressive persons do prefer online interactions over face-to-face interactions, while those who are not lonely have the opportunity to expand their communication via social networks. Socially anxious persons can thus control their interactions, which makes them feel more comfortable in communication. However, the way we present ourselves on social networks does reflect our true personality, even though we may attempt to hide it. It could be concluded that the participants actually use social networks in order to fulfil their personal and social needs.

A special feature of SNs is registered aggression in virtual communication. The possible reasons observed in studies include some kind of moral exclusion and anonymity. Namely, virtual space often encourages a sense of anonymity, irresponsibility and lack of social consequences, which can strengthen moral exclusion – a mechanism by which individuals justify their unacceptable behaviour. The phenomenon of reduced self-control while online means that people express aggressive content more easily due to anonymity, and a lack of non-verbal signals and immediate response. All of this contributes to toxic behaviour. For example, negative responses often come from users who do not have prior social contact with those they are attacking.



đenost i snažno moralno isključenje povezani s sajberagresijom i sajberbulingom. Jedno longitudinalno istraživanje pokazuje da toksične rasprave, nažalost, s vremenom zapravo ne odbijaju korisnike, već ih zadržavaju, što sugerira da toksičnost pojačava angažman. (16)

Ipak razmatrajući razloge tako brzo razvijene popularnosti DM, neki autori navode da su sile koje promiču DM socijalno znanje i veze, kreativnost i čovjekove značajke, a da se sve to događa u kontekstu e-kapitalizma.

POKUŠAJ PSIHODINAMSKOG RAZUMJEVANJA POTREBE ZA DRUŠTVENIM MREŽAMA

Društvene mreže nisu do sada posebno potakle psihodinamski orijentirane psihoterapeute na promišljanje psiholoških i društvenih fenomena koji iza toga stoje. No koristeći psihodinamske teorijske postavke može se pokušati dijelomice razumjeti koje potrebe čovjek u današnjem trenutku zadovoljava svojom prisutnošću na društvenim mrežama.

Prateći psihoanalitičke koncepte psihološkog razvoja individue, mogu se povući neke paralele individualnog i društvenog razvoja, o čemu je u nekim svojim radovima pisao još S. Freud. No

Studies have shown that traits such as the "dark triad" (Machiavellianism, personality disorder, sadism), alienation, and strong moral exclusion are associated with cyberaggression and cyberbullying. One longitudinal study showed that toxic discussions, unfortunately, do not actually repel users over time, but retain them, suggesting that toxicity increases engagement. (16)

Nevertheless, considering the reasons for the rapidly growing popularity of social networks, some authors argue that the forces promoting social networks are social knowledge and connections, creativity and human characteristics, and that all of this is happening in the context of e-capitalism.

AN ATTEMPT AT PSYCHODYNAMIC UNDERSTANDING OF THE HUMAN NEED FOR SOCIAL NETWORKING

The existence of social networks has not yet particularly encouraged psychodynamic-oriented psychotherapists to consider the psychological and social phenomena behind them. However, using psychodynamic theoretical assumptions, we can try to partially understand what needs a person at present time satisfies by their presence on social networks.

Drawing from psychoanalytic concepts of individuals' psychological develop-

o izvorno društvenom karakteru čovjeka i o njegovoj potrebi za drugim, govore tek kasniji teoretičari. Možemo, štoviše, reći da se unutar različitih psihodinamskih teorija (ego psihologije, teorije objektnih odnosa, self psihologije, teorije attachmenta i dr) prati pomak davanja važnosti : od individualnih nagonskih potreba pojedinca kao najznačajnijeg razvojnog pokretača do shvaćanja o izvorno društvenom karakteru čovjeka i njegovoj potrebi za drugim kao osnovne odrednice psihološkog razvoja. Danas se već govori o „nos“ tj. „mi“ kao trećoj instanci ličnosti pri čemu se superego shvaća tek kao prijelazna instanca potrebna do razvoja nos-a. (17)

Prema Fonagy temeljni proces koji omogućava razvoj međuljudske povezanosti i zajedništva, koinonije, je mentalizacija. Kroz zrcaljenje, simboličko razumijevanje i empatiju, mentalizacija vodi prema stvaranju zajedničkih emocionalnih i simboličkih veza ključnih za osjećaj zajedništva. Ona se razvija tijekom ranog djetinjstva u kontekstu sigurnog privrženog odnosa sa skrbnikom. Kada roditelj pravilno prepozna i zrcali emocionalna stanja djeteta, dijete uči prepoznavanje i povezivanje s unutarnjim doživljajima kod sebe i kod drugih. Time raste osjećaj povezanosti i zajedništva, upravo ono što nazivamo „koinonija“. Razvoj mentalizacije omogućava bolju regula-

ment, several parallels can be drawn between individual and social development, which S. Freud had already addressed in his works. However, the original social character of humans and their need for other people were only discussed by later theorists. Moreover, we can say that different psychodynamic theories (ego psychology, object relations theory, self-psychology, attachment theory etc.) show that there has been progress in the recognition of importance: from the particular instinctive needs of individuals as the most important developmental driver to understanding the original social character of humans and their need for others as the basic determinants of psychological development. In that sense, nowadays the term *nos*, i.e. “us” is already being used as the third structure of personality, while superego is seen only as a transitional phase in the development of *nos* (17).

According to Fonagy, the fundamental process that enables the development of interpersonal connectedness and togetherness, of *coinonia*, is mentalization. Through mirroring, symbolic understanding and empathy, mentalization leads to the creation of common emotional and symbolic bonds crucial to the sense of togetherness. It develops during early childhood in the context of a secure and close relationship with the caregiver. When a parent correctly recognizes and mirrors the emotional states of a child, the child learns to recognize and relate to the inner experiences in itself and others.



ciju vlastitih emocija i reakcija, čime se smanjuju konflikti, a povećava kapacitet za zajedničko djelovanje i podršku unutar zajednice.(18).

Psihički razvoj kroz komunikacijski slijed možemo pratiti od neophodne i najčešće usuglašene komunikacije „licem u lice“ kroz attachment u odnosu djeteta sa majkom tijekom prve godine života, do socijalizacije kroz više ili manje neusuglašene interakcije sa drugima . Ovo se događa postupno , a kreće sa krajem prve godine i nastavlja se u drugoj .Nošenje sa ovom neusuglašenom komunikacijom i njeno prevladavanje, zapravo je put ka socijalnom razvoju.Put prema autonomiji može se sagledavati i kao savladavanje srama preko elaboracije krivnje.Ako nas zbunjuje pojava srama razvojno ovako rano unutar komunikacije, prisjetimo se definicije srama koja navodi da se on javlja kada postoji opservirajući drugi koji može biti vanjski ili pounutreni,a čija je pozitivna ocjena jako važna.Sve je to nadalje vezano za želju za pripadanjem nekoj osobi ili nekoj grupi. Sram se može definirati i kao izlaganje selfa vanjskom ili unutarnjem „opserversu“ koji nije uvijek zadovoljan onim što vidi.Negativna slika koju dobivamo od našeg važnog objekta generira agresiju.Prevladavanje srama vodi nas u krivnju spoznajom da smo mogli oštetiti žuđeni objekt. Za razliku od srama ,krivnja blokira

This increases the sense of connection and togetherness, precisely what we call *coionia*. The development of mentalization enables better regulation of one's own emotions and reactions, which reduces conflicts, and increases the capacity for joint action and support within the community. (18).

We can observe psychological development through communication patterns from the vital and complementary face-to-face communication, in the attachment between a mother and child in the first year of the child's life, which is followed by socialization through more or less non-attuned interaction with others. This takes place gradually, and begins late in the child's first year of life, continuing in the second. Dealing with this non-attuned communication and overcoming it in fact paves the way to social development. The road to autonomy can also be seen as a process of overcoming shame through elaboration of guilt. If the feeling of shame at such an early stage of communication confuses us, we should remember the definition of shame which states that shame develops when there is an "observing other", who can be either external or internalized, and whose positive responses are very important. All of this is further related to our desire to belong to someone or be part of a group. Further on, shame can be defined as the exposure of "self" to external or internal "observers" who are not always pleased with what they see. The negative image we receive from our significant ob-

agresiju. Na ovom putu ka autonomiji, bolje reći vrludanju, nekad nam pomažu tzv. prijelazni objekti koji nam nadoknađuju sve veću udaljenost od primarnog objekta. U svakodnevnici to su male stvari koje umiruju djecu, poput deke ili igračke. Jednom riječju, od najranijih dana jako nam je važno kako nas drugi vide i o tome zapravo ovisi uspjeh našeg razvojnog puta. Pri tome nam pomažu i tješe nas razni nadomjesci (19,20).

Ovdje se možemo referirati i na pitanje lažnog selfa u okvirima DM. Originalno koncept lažnog selfa, koji je razvio Donald Winnicott, odnosi se na psihološki mehanizam putem kojeg pojedinac razvija prilagođeni, ali neautentičan identitet kako bi odgovorio na vanjske zahtjeve i izbjegao odbacivanje. Ovaj "lažni" self štiti pravi self, koji ostaje skriven, ranjiv i nerazvijen ako osoba nije imala dovoljno „dovoljno dobru“ sredinu u ranom razvoju. (18,20)

U digitalnom dobu, DM postaju savršen prostor za ispoljavanje i održavanje lažnog selfa. Na mrežama, korisnici imaju moć da selektivno predstavljaju sebe: dijele samo poželjne slike, uspjehe, izgrađuju "brend sebe". Ovo podstiče izgradnju idealizirane slike, što je u srži lažnog selfa. Lažni self zavisi od vanjske potvrde, a društvene mreže nude stalni dotok "lajkova", komentara i pregleda, koji mogu zamijeniti auten-

ject generates aggression. The process of overcoming the shame leads us to a feeling of guilt when recognising that we might have hurt the desired object. Unlike shame, guilt blocks aggression. On this path to autonomy, this wandering, we are sometimes aided by the so-called transitional objects which compensate for our growing separation from the primary object. In everyday life, these are small items that soothe children, such as a blanket or a toy. To sum up, the way others see us is very important to us from the earliest age, and the success of our development highly depends on that. Various substitutes help and soothe us along the way (19, 20).

At this point, we can also refer to the issue of false self within the framework of social networks. The original concept of false self, developed by Donald Winnicott, refers to the psychological mechanism through which an individual develops a customized, but non-authentic identity in order to respond to external requests and avoid rejection. This "fake" self protects the true self, which remains hidden, vulnerable and underdeveloped if the person did not have a "sufficiently good" environment during their early development. (18, 20)

In the digital age, social networks have become the perfect space for displaying and maintaining a fake self. On these networks, users have the power to selectively represent themselves: share only desirable images and successes, build a "brand of themselves". This encour-



tični osjećaj vrijednosti. Ovo održava psihološku krhkost i zavisnost od vanjske evaluacije. Razlika između onoga tko osoba *jeste* i onoga kako se *predstavlja* online, može stvoriti unutrašnju napetost, prazninu, pa čak i depresivne simptome. To se može shvatiti i kao posljedica odvajanja lažnog od pravog selfa. Narcizam i lažni self su povezani kroz potrebu za divljenjem i kontrolom slike o sebi. Mreže ohrabruju performativnost, što može pojačati narcističke tendencije i učvrstiti lažni self kao obrambeni mehanizam. U okruženju koje podstiče površne interakcije, ljudi mogu regredirati u rane razvojne faze, koristeći mreže kao "digitalnu majku" – tražeći umirenje, pažnju i potvrdu, umjesto da razvijaju autentične odnose. DM ojačavaju i olakšavaju formiranje lažnog selfa, jer podstiču neautentičnost i idealizaciju, nude vanjsku validaciju kao zamjenu za unutrašnju stabilnost, razdvajaju pravi self od prezentiranog (digitalnog) selfa. U psihoanalitičkom smislu, mreže mogu postati suvremeni medij otpora autentičnosti – mjesto gdje se lažni self ne samo održava, već i nagrađuje. (19,20)

Ostaje pitanje na koji će način svojevrsna novovjeka promjena roditeljskog stila koji se sve više oslanja na „*holding*“ u odnosu na „*holding*“ imati posljedice na strukturiranje psihičkih čimbenika novih generacija.

ages the creation of an idealized image, which is at the core of fake self. Fake self depends on external confirmation, and social networks offer a steady stream of "likes", comments and reviews, which can replace an authentic sense of value. This maintains the psychological fragility and dependence on external evaluation. The difference between who a person *is* and how they *represent* themselves online can create internal tension, a void, and even depressive symptoms. This can also be seen as the result of separating the fake from the real self. Narcissism and false self are connected through the need for admiration and controlling the image of oneself. Social networks encourage performance, which can enhance narcissistic tendencies and reinforce false self as a defence mechanism. In an environment that encourages superficial interactions, people can regress to earlier stages of development, using networks as a "digital mother" – seeking reassurance, attention and confirmation, rather than developing authentic relationships. Social networks strengthen and facilitate the formation of false self, because they encourage inauthenticity and idealization, offer external validation as a substitute for internal stability, separate the true self from the represented (digital) self. In a psychoanalytical sense, these networks can become a modern medium of resistance to authenticity – a place where the false self is not only maintained, but rewarded. (19, 20)

The question remains as to how this relative change in the modern parenting

POZICIJA DRUŠTVENIH MREŽA U OKVIRU DRUŠTVA

Mogu se povući paralele individualnog i društvenog razvoja koji prolazi sličnim putem. Razvoj društva se može pratiti od „horde“ i njene potrebe za jedinstvom sa svemoćnim vođom, ka autonomiji. U tom smislu društva se razlikuju prema kulturi srama ili kulturi krivnje, ovisno o razvojnom problemu kojeg rješavaju. Nošenje sa sramom i krivnjom, i individualno i društveno, uvijek je teško. (21) Na planu društva, čovjek je uvijek težio i nalazio načine prevladavanja neugodnog osjećaja srama i krivnje, ali nalazio je i načina da stvori prostor međusobne komunikacije i zajednički jezik koji bi trebao biti što univerzalniji. Naime uobičajena društvena komunikacija jeste regulirana nizom normi koje osiguravaju protočnost, ali koje je u isto vrijeme ograničavaju. Tako društvene norme možemo shvatiti kao osigurače da komunikacija nikad ne bude posve razumljiva i da uvijek zaostane određeni prostor moguće kontrole. U tom svijetlu možemo društvene norme pratiti kao one koje zapravo ograničavaju stvarnu bliskost i zajedništvo među ljudima pa i onima najbližima poput članova obitelji, među partnerima i sl. S jedne strane imamo potrebu za drugima, a s druge nelagodu i nesigurnost unutar bliskosti i interakcija. (22)

style, which increasingly relies on “handling” in relation to “holding”, will affect the structuring of the mental factors of the next generations.

POSITION OF SOCIAL NETWORKS WITHIN THE SOCIETY

Parallels can be drawn between individual and social development that follows a similar path. Social development begins from a “crowd” and its need for an all-powerful leader, and progresses towards autonomy. In this sense, societies differ in terms of the culture of shame and culture of guilt, depending on the developmental issue they are resolving. In any case, coping with shame and guilt, both on the individual and social levels, is always difficult (21). At the societal level, people have always sought and developed ways to overcome the unpleasant feelings of shame and guilt. In addition, they have always developed ways to establish a space for mutual communication and create a mutual language, as universal as possible. However, standard social communication is regulated by a variety of norms that secure the flow of information, also limiting it at the same time. Social norms can thus be seen as factors that make certain that communication never becomes fully understandable, assuring there is always some room for possible control. Accordingly, social norms can be viewed as factors that actually limit genuine closeness and togetherness among people, even



Prijelazno područje ,svojevrsna paralela prijelaznog objekta , na društvenom planu prema nekim teoretičarima objektnih odnosa bio bi prostor religije i kulture.

Unutar područja religije i kulture ostvaruje se i psihološka potreba za prevladavanjem srama i krivnje ,potreba za komunikacijom koja će prevladavati jezične barijere, potreba za sigurnošću,kreativnošću i interakcijom u okviru dijaloga i zajedništva koje se inače u svakodnevnom životu ne ostvaruju često.(20)

U sklopu grupno analitičkih teorijskih koncepata, kada govorimo o DM, svako smo na terenu srednje i velike grupe. Poželjno stanje takvih grupa je postizanje i razvoj dijaloga. Razvoj dijaloga paralela je radne grupe kada je riječ o malim grupama . Da bi se dijalog u velikim grupama razvio potrebno je stanje zajedništva koje je nazvano koinonia . Ona bi bila neka vrsta paralele matriksa u malim grupama . Sam termin grčkog je porijekla i označava zajedništvo, djeljenje u zajedništvu,kreiranje veze sa drugima kada se prepoznaju,dijele zadovoljstvo ili bol,ujedinjeni zbog svojeg sličnog iskustva.Izvrone to je bio termin koji je označavao članstvo u atenskoj demokraciji.Kasnije su ga uvelike prisvojile vjerske skupine. (23)

Čovjek je kroz cjelokupnu svoju povijest težio koinoniji, rijetko je ostvarujući. Možemo reći da je potreba za

the closest ones such as family members, partners, etc. On the one hand, we need others, but on the other hand, closeness and interactions make us feel uncomfortable and insecure. (22)

According to some theorists of object relations, a transitional field which is sort of a parallel to the transitional object, would in the social context be the field of religion and culture.

Within religion and culture there is a psychological need to overcome the shame and guilt, a need for communication that would surpass linguistic barriers, a need for security, creativity and interaction in the form of dialogue and togetherness that rarely exist in everyday life (20).

In terms of group analytic theory concepts, as social networks are concerned, it is surely within the territory of median and large groups. It is preferable for such groups to achieve and develop dialogue. Dialogue development is parallel to the working group in terms of small groups. In order to establish dialogue in large groups, group members need to form a state of togetherness through *koinonia*. *Koinonia* could be seen as an equivalent of a small group matrix. The term itself is of Greek origin and denotes togetherness, sharing as part of togetherness, creating a relationship with others that includes recognising and sharing pleasure or pain, united in their similar experience. Originally, the term signified membership in ancient Athenian democracy. It was later adopted by different religious groups. (23)

dijalogom u zajedništvu opća točka čovjekove težnje i to na nivou cijelog čovječanstva. U tom svjetlu područje religije i kulture možemo shvatiti kao prostore pokušaja uspostave koinonije tražeći univerzalni jezik dijaloga koji će nadići barijere jezika kao i osjećaja dijeljenja i zajedništva. Religija i kultura vjekovima su, sa više ili manje uspjeha, ispunjavale ove zadaće, ali su jednako tako bile kontrolirane i kompromitirane svojim antipodima. Kada je riječ o religiji antipod je ekstremizam, kada je riječ o kulturi to je kič. (20)

U današnjem svijetu kojeg su obilježili s jedne strane tehnologija, a s druge strane procesi društvene alijenacije, klasična religija i kultura, istina, dobivaju nove pojavne oblike, ali i sve manje zadovoljavaju čovjekovu potrebu za univerzalnom komunikacijom i zajedništvom. Bilo je za očekivati da će novo polje zajedništva biti vezano za tehnološki i psihološki trenutak današnjeg društva. U tom svjetlu, možda vrlo pretenciozno, moguće je vidjeti razvoj DM koje služe za komunikaciju, poput Facebooka ili Twitera i koje daju novi osjećaj zajedništva toliko potrebnog današnjem čovjeku. DM već razvijaju neku vrstu univerzalnog jezika komunikacije poput emotikona i skraćenica, a razinu bliskosti može se kontrolirati u svakom trenutku što itekako odgovara današnjem alieniranom čovjeku.

Throughout their history, humans have aspired to reach *koinonia*, rarely achieving it. We might say that the need for dialogue in togetherness is the general aspect of all endeavours, at the level of the entire human kind. In that respect, religion and culture can be interpreted as attempts to establish *koinonia*, as a quest for a universal language of dialogue which would surpass the barriers of language, as well as the sense of sharing and togetherness. Throughout the ages, religion and culture have, more or less successfully, fulfilled these tasks, but they have also been controlled and compromised by their antipodes. In terms of religion, an antipode is any type of extremism, while the antipode in culture is kitsch. (20)

In the world of today, marked on the one hand by technology and on the other by the processes of social alienation, classic religion and culture have truly taken on new forms, but they increasingly fail to satisfy the people's need for universal communication and togetherness. It is, therefore, not surprising that a new form of togetherness would be related to technological and psychological segments of the modern society. In that light, perhaps very pretentiously, it is possible to perceive the development of social networks aimed at communication, such as Facebook or Twitter, as offering a new sense of togetherness, which the modern man needs to a great extent. Social networks have already created a type of universal language for communication via emoticons and abbreviations, whereas the level of closeness can be controlled at every



Zbog svega toga DM možemo shvatiti i kao novi prostor *koinonia*. U tom smislu možda je važnost društvenih mreža puno veća nego što nam se na prvi pogled čini. U svakom slučaju potencijali razvoja i značenja su veliki. U kojem smjeru će se razviti tek ćemo vidjeti.

UMJESTO ZAKLJUČKA

Očigledno su ljudi trebali i tražili novi komunikacijski zajednički prostor van religije i kulture. Razvoj tehnologije to im je omogućio na potpuno novi način.

Ako je suditi prema sudbinama religije i kulture, društva će naći načina kako kontrolirati ovaj novi univerzalni komunikacijski kanal kao i kako kreirati njegov antipod. Možda otvaranje prostora destruktivnim mogućnostima društvenih mreža to upravo dokazuje kao i pokušaji kontrole i zlouporabe društvenih mreža.

Možemo reći da će zasigurno svojevrsno „prokletstvo“ babilonske kule vjerojatno doseći i društvene mreže. Zapravo je proces sada već u tijeku.

moment, which suits the modern alienated people. In view of all of the above, we could perceive social networks as a new space of *koinonia*. In that sense, their significance might be much greater than we originally thought. In any case, they have great potential for development and increased significance. In which direction they will grow, we are yet to find out.

INSTEAD OF A CONCLUSION

Evidently, people needed and sought a new common space for communication outside of the realms of religion and culture. The development of technology made it possible for them in a whole new way.

If we were to judge in terms of religion and culture, societies will find ways to control this new universal communication channel, as well as to create its antipode. Perhaps creating a space for the destructive possibilities of social networks proves this, in addition to the attempts to control and abuse social networks.

We can say that surely, this sort of a “curse” of the Tower of Babel will likely reach social networks as well. In fact, the process is already underway.

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