Editorial

Facebook, the social Mark of the 21st century

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We are all doomed to technique, we cannot get rid of it, either if we accept it passionately or if we deny it.

Heidegger, 1994.

In 2003, after Erica Albright broke up with Mark Zuckerberg, in his drunken state and heartbreak, he started divulging some of her intimacies online and comparing girls to classify them into the most attractive of the different sorority houses of Harvard University. This fact marked the starting point for the famous computer science student, with a high IQ, but with some issues to establish social relationships and even more to get accepted into a sorority; in other words, to be accepted in the physical social networks of the second most prestigious university of the world. It is crucial to think about this desire that would become the heart of the creation of the famous book of faces, "Facebook", the most popular social networks in Colombia and in the rest of the world. In order to do this, we will analyze Mark Zuckerberg in depth.

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Mark Zuckerberg and his formula to make 900 million "friends"

Cinema has the possibility of recreating the events that originated different phenomena, in this case Facebook. David Fincher's *"The social network"* (2010) shows a very interesting version of Facebook's origin, given that it starts with an awkward dialogue between Erika and Mark Zuckerberg, that mainly presents the topic of the clubs and sororities at Harvard, which Zuckerberg is obsessed with, in which Erica suggests that he sees a specialist to medicate his OCD with "Final Clubs" (Fincher, 2010). This first scene is quite meaningful in terms of how the young student interacts with this girlfriend and that can be applied to this other social relationships. Actually, his speech draws a lot of attention: he lacks sympathy, bases his conversation on data that is only relevant to him and evidences his selfishness, even more, sometimes he seems to speak in a rushed way that does not meet others' expectations, which reinforces the appreciation of his difficulty to establish polite relationships with others, something that for the interlocutor – in Erica's words – "is exhausting. Going out with you is like going out with a walking machine" (Fincher, 2010). Erica's farewell is emphatic: "I have no intention of being friends with you…" (Fincher, 2010).

So Mark had the fixed idea to enter, at any cost, to a "final club" and not having been successful, his break up with Erica serves as a push to make, in his own way, the "party" or " meeting "with university women virtually, as it is happening physically at the same time at Club Phoenix (as Fincher, the director, points out). Thus, the pastime of college girls comparing and establishing a ranking of the hottest ones, is the bridge to meet the Winklevos twins and his assistant, who are interested in Zuckerberg's inventive skills. Likewise, he seems interested in them when he notices that they are members of the Porcellian club. He proposed creating the Harvard Connection with the main objective of meeting girls who want to go out with Harvard students. That was the final step for the emergence of The Facebook. Although Mark did not have enough social skills to enter these clubs, he did have the necessary intellect to think about what college people wanted. Then, in those first readings The Facebook understands that the site has been well received:

> But no sexy pictures of girls. (...) It was because they saw pictures of girls they knew. People want to go online and see their friends. So why not creating a website for them to do so? Friends, pictures, profiles, whatever you want to visit, see everything. Someone you met at a party. But I'm not talking about a dating site. I talk about taking the entire social experience of college and putting it online. (...) It will be exclusive. You have to know people so you can get on your page. (...) People will put their photos and their own information, and they will be who to invite or not your friends to join in a world where social structure is everything. (Fincher, 2010).

This is how he captures something special: "social structure is everything" and he is attentive to understand it, in a constantly rational way, like a mathematician, to improve his virtual platform, that perhaps – this is a hypothesis – helps him cope with his lack of real life social skills, if we follow Alfred Adler's (2002) theory of compensation, which can be interesting to think about this relating to the fanatic users of virtual social networks.

Being the manager and administrator of Facebook, Mark Zuckerberg has left marks, signs, prints of his name. His "Brand", Facebook, is recognized today as the most important network on the web, the backbone of what young people call social interaction nowadays, an interaction that is mediated by a laptop or a desktop computer and a keyboard, in which face to face contact has declined and, therefore, it is possible to make 900 million "friends," as if friendship was a numerical, competitive thing, rather than really being with the other, feeling affinities with others, building a space together.

The question for today's technique

It is precisely that loss or failure in personal contact that can be seen with the overestimated use many give technology in the twenty-first century, it is something we as professionals in social studies must ask ourselves, but not to judge it, but to understand what this unfolds. Facing the questions that the topics of the movie generate – virtual social networking, Internet use, dissemination of boundaries between public and private-, I consider appropriate to agree to a short text of the philosopher Martin Heidegger, "The Question about technique "which in 1954 was a reflection regarding this issue. From him I highlight two aspects: First, Heidegger thinks of **the technique as an instrument**, that is, as a means for some purposes and as what a man does. And points out that the important thing is to manage in an appropriate way the technique as a means. Second, he believes that **the technique reveals the occult** and in turn, the occult can uncover the truth.

Based on these two postulates I propose to reveal what the overestimation of social networks hides nowadays, based particularly in the case of Facebook. If it is conceived as a means to achieve ends, it can be stated that since its configuration, it was thought as an instrument to create social circles, to contact known people from the different areas of development of users. For example, Mark Zuckerberg wants to be friends with Erica Albright, his ex-girlfriend, and he cannot do it. In reality he has impediments to talk to her, after Erica's defamation which he made through the web. Like him, many other young people massively want to meet girls from other parts of town to go out with them, which is what the Winklevos twins demand of the creator of Facemash. In that sense, it is an instrument of socialization when there are obstacles or difficulties to do it in real life, as in the case of Zuckerberg, or also to expand the scope of socialization, meet people that is far away, with which there is no interaction, but that are attractive either by affinity in hobbies, physical appearance, reputation, ideology, being a friend of another friend, etc.

However, taking this course, the most interesting thing is to think what Facebook hides to see what it reveals. According to a report of El Tiempo channel (ET), young people today consider Internet and social networks as a fundamental need, alongside food and basic water and energy. It is a curious fact but then it reflects the importance given to these exchanges using the mediation of a computer and a webcam or keyboard to chat with others, to fall in love, to discuss political issues, but especially to know other people, as we say colloquially, to gossip. So we can guess that in a first step, Facebook can hide that morbid interest that we humans have to know each other, to destroy them with words, as Mark did with Erica that time; also, that interest in fulfilling fantasies, it is known that in social networks many mask their true identity behind a pseudonym and make this a true "ideal self". Or even they can commit crimes or violating using alias accounts or stealing the accounts of famous people.

It is also striking to think that social contact which is established from a closed place, where there is no direct interaction with others. A new "cultural malaise" is seen: absent parents who give their children technology to play with and to devote themselves to their own interests, as if this were a product of narcissism swarming in today's society (Lipovetsky, 2005) and that these same social networks, like the consumerist system that has been responsible for strengthening a society where others are only interested in the extent of the praises given to the new Narciso and which has been imposing ideals as being popular, staying fit, being eternally young, among others (Baumam, 2004).

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