Traversing Human Authenticity in the Contemporary Technological Age: An Ethical Dimension and the Existential Impact of Social Media

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Abstract: The contemporary world is "technology", this became part of humanities proficiency at existence. But this postmodern world is a brand new age never ever seen before. This is called "social media"(such as facebook,twiter,viber,etc.),with a powerful tool to influence the ethics of humanity. The problem is vital, we humans are uncritical and undaunted about it in relation to our society.

This paper is a phenomenological investigation on technology and social media in its relationship to human beings in ontological approach. This will be made possible by using a hermeneutical question and "back to the things themselves" exploration.

By the Heideggerian works, the writer will present in three parts, first, the essence of questioning technology and its dispute that there is an ethical dimension contained in the concept of authenticity, secondly, show the essence of social media and finally, explain its relationship to human in living authentically.

Key words:

Human Authenticity, Social Media, ethics, contemporary technology

1 SECTION: Introduction

"*Questioning builds a way. We shall be questioning concerning technology, and in so doing we should like to prepare a free relationship to it. The relationship will be free if it opens our human existence to the essence of technology. We shall respond to this essence, we shall be able to experience the technological within its own bounds*"[1]

The Essence of Questioning Technology

In gaining understanding of an issue, it is vital to ask the right question with the right formulation and the right method of asking.

This paper seeks and investigate the questions concerning technological essences like social media and its impact to human authenticity. We need to ask the question because the unquestioning attitude of humanity often comes back at some point to haunt us. Sometimes, technologies have unforeseen negative impacts to humanity which could have been avoided but we

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[1] Heidegger,Martin. *The Question Concerning Technology and Other Essays*. Trans. By William,Lovitt.New York: Harper and Row.1977.

recognized them too late because of this unquestioning attitude. In order to illustrate this we will take food as an example. During the ancient times, foods served were just ordinarily fresh. After picking them they were not preserved and chemically flavored. Now there are food additives and preservatives which are all attempts to solve the problem of spoilage. Yet, now we are asking that these kinds of preserved foods cause cancer, diabetes, malnutrition, food poisoning and ample human disease that could potentially be worse than starvation.

However new technologies have always done amazing things to humanity. It allowed humanity to transmit ideas easily unlike before. Even the sentiments of people and their feelings to somebody can be written and be posted as blogs. The aid of internet and through social media, this postmodern inter-text[2] and webbing make communication faster and easier. The easy print and the tarpaulin digital printing do the job while waiting are new advances of techno printing. From simple hand written message of loved ones to overseas Filipino workers becomes a telegram then now made easier through cellular phones of easy text and call and not even bothered about its cost because of combo promos for unlimited texting and chat by using viber[3]. These man made instruments somehow lessen the effort of individuals to relate and communicate.

This has made everyone easy access to previously unattainable knowledge. According to Lyotaard knowledge became a commodity just life with candies which you see in stores next to your house.[4] Knowledge is exchanged like any other commodity.[5] Bodies of knowledge that cannot be commodified are abandoned, truth is no longer the criteria of knowledge but utility and marketability. Postmodern people are less interested with the question is this true but are interested with the questions: *is this useful? is this marketable*? *It will have impact on education.*[6] People will be interested with what economical and pragmatic piecemeal education, where adults are trained with modules for specific information. Traditional humanistic knowledge will be abandoned. The human activity was lessened and the question if value system and human character were distorted however unnoticed due to good benefits of these technologies. This is what Habermas keeps on reminding humanity for the benefit of "active communication"[7]

The essence of technology is not equivalent to technology[8]. When we question about the essence of technology and social media, the questioner should become aware that what permeates every extension of technology, as technology is not itself a technology which can be encountered among all other technologies. Thus, understanding the essence of technology and social media are by no means anything technological.[9] We must therefore experience technology and not become neutral to it or else our thoughts will be blind and empty.

Martin Heidegger in his greatest work *Being and Time*, explained the hermeneutical significance[10] of the question. He emphasized

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[2] Ihde,Don . *Heidegger's Technologies: Postphenomenological Perspectives.* Fordham University Press,2005

[3] Smith, Justin. "Number of US Facebook Users Over 35 Nearly Doubles in Last 60 Days."(March   25, 2009).

[4] Lyotard, Jean-Francois. *The Postmodern Condition: A Report on Knowledge*, Minnesota University Press, 1991

[5] Gripaldo,Rolando, The Philosophical Landscape,5th ed.,Postmodernism,Culture and Philosophy: Panoramic Perspective on Philosophy.Chapter 30 by Feorillo P.A. Demeterio III. De La Salle University Press. P454-459

[6] Ibid.,p463

[7] Heidegger,Martin. *The Question Concerning Technology and Other Essays.* Trans. By William,Lovitt.New York: Harper and Row.1977.

[8] Ibid.294

[9] Ibid.287

[10] Heidegger,Martin ,*Being and Time*, trans. by John Macquarrie and Edward Robinson. (London: SCM Press, 1962).

the necessity of the question what being is, the questioning lies at the root of our very being. There is no doubt that even the ancient thinkers started asking and searching for the ultimate causes, reasons, and principles of all things using human reason alone[11] as Aristotle defined philosophy in his metaphysics. Their wonder started everything up to the point of becoming analytic. Based on the ancient doctrine, the essence of a thing is considered to be what the thing is. When the early philosophers asked the question concerning the basic material where the world was made, they asked what this object is like water,fire,air and other elements. These pre-socratic thinkers and their successors trivialized the object of the question which Heidegger suggested to ask again in order to unveil its genuine identity as a being.

In this note, we are asking the "what is"[12] of technology and social media if we ask the question concerning them. The method of questioning also matters because this will shape the answer to the primordial interest. As Heidegger suggested the best way to deal and answer the question of being is phenomenology or "to the things themselves"[13].Thus, phenomenologically speaking is to let that which shows itself to be seen from itself in the very way in which it shows itself from itself. This approach in trying to understand the meaning of technology and social media is unlike the method used by other branches of science like

biology, psychology and theology. Phenomenology as the method that will be used neither designates nor characterizes the subject matter of study of technology and mass media. But the word simply reminds us and make us aware thus inform the how with which the what (technology and social media) is to be treated.

1.2. Research Framework

The context within which the question of technology is raised is that of which an authentic human existence. Thus, the very center of this paper which will be investigated is on the existential impact of social media and on the authenticity of human existence in this technological era. The second vital question "what does it mean to be an authentic human being? This question will also lead to a necessity of asking "how does one live that out in the age of social media and contemporary technology?"

Humanity by its very nature is dynamic and this facticity presupposes the rapid changes of culture, ethics, sense of meaning and the society from traditionally hand based or manual in his ways of living now became complex and advanced. This constant change and growth is where the being is present at hand, not just as semblance nor looks like something or seeming[14] as Heidegger posits in his works *Being and Time*, but this human now the being is present-at-hand in the era of social media and internet. This presence means not "not"[15] showing itself, where the human who is the "being" in this account has experienced the phenomenon of technology present-at-

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[11] Aristotle(1995). The Complete Works of Aristotle,J.Barnes(ed) (Princeton University Press)
[12] Walton, R. (2000), Heidegger in the Hands-On Science and Technology Center: Philosophical Reflection on Learning in Informal Settings Journal of Technology of Education (Bloomingtom,Indiana University Press.) pp108-127
[13] Heidegger,Martin. *Being and Time*, trans. by John Macquarrie and Edward Robinson. (London: SCM Press, 1962).

[14] Ibid., JM and ER. pp51-53

[15] Ibid,. H,55

hand. Technology had announced itself to human by something which does not show itself. This thesis primarily sets the tone of knowing what technology is and what concerns technology like social media. Do we really arrive at the very core of the "what" it is? Is technology is about revealing[16] itself. Heidegger' answer to this question of what technology reveals is everything and not just social media. He argued that if we inquire step by step into what technology, represented as means, actually is, then the question will arrived at revealing. Therefore technology is no mere means. Technology is a way of revealing.[17]

Technology is a means to an end. Others say that Technology is a human activity. For to posits ends, procure and utilize the means is a human activity. In this note it is the human being who is alone capable of using, thus by this prelude, technology serves as an instrument for human to fulfill his very being and rational giftedness. Technology as an instrument has allowed human being to make numerous advancements and produce equipments which gives humanity a greater quality of life.

The entire world is always in change and it is human being who is the most skillful creatures at adapting to the changing environment without having any kind of physiological change and dramatic flux as magic. He have been able to adapt so excellently because of his ability to use technology. Again now we are beginning the 21st century with another new technologies with internet and interactive world, the world

facing a new face and the change of the face of knowledge. This technology has connected us to so much information that was previously difficult to acquire quickly and became our resting place to most of our communication. This is too evident that facebook is subscribed by 845 million[18] of people all around the globe which is approximately 12% of the world's population.[19]

2.0 METHODOLOGY:

Phenomenological Investigation on Social Media and its Relationship to Humanity: An Ontological Approach

"When Dasein is resolute, it can become the conscience of Others. Only by Authentically Being-their-Selves in resoluteness can people authentically be with one another.

Martin Heidegger, Being and Time

In this day and age, it is true that social media is a phenomenon of great impact to peoples values and making persons. Social media is a complicated issue to tackle due to multifaceted and diverse issues. In order to give justice to this issue it must be considered that we need to be very extra careful to include some necessary points to adequately evaluate the impact of social media to existential authenticity. If it is acceptable that social media is very powerful and influential today in our society, then what are the challenges and its call for mission? So ethics must be given great attention. Coming to a common understanding of ethical principles

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[16] Heidegger,Martin,*The Question Concerning Technology and Other Essays*. Trans. By William,Lovitt.New York: Harper and Row.1977.(p294)
[17] Ibid.,pp.294-295

[18] http://www.cbsnews.com/8301-505250_162-162-57370133/number-of-active-users-at-facebook-over-the-years/.
[19] Smith, Justin. "Number of US Facebook Users Over 35 Nearly Doubles in Last 60 Days."(March 25, 2009). Available at http://www.insidefacebook.com/2009/03/25/number-of-us-

will be a gateway to evaluation and critique. This will allow us to see how human beings ought to behave given the circumstances. In this 21st century the use of internet and social media to be particular has become the way of life and primary ways of communication to the rest of humanity.

In this part of the paper we will develop how ethics expounds on the very idea of how a human being should act in a community. The main concern of this ethics is human authenticity. In order to develop such an existential sort of ethics we will be turning to the works of Martin Heidegger. It is by the works of Heidegger that the true understanding of human authenticity is clearly elaborated by as a metaphysician.

Martin Heidegger is perhaps one of the greatest minds of the twentieth century. *Being and Time*[20] is a fascinating work of phenomenology and ontology that created a massive impact upon many different areas of philosophy including existentialism, phenomenology, ontology, metaphysics, hermeneutics, language and many more. If there is a philosopher to whom scholars will look to in understanding humanity, it is no other than Martin Heidegger.

2.1 Ethical dimension contained in the Concept of Authenticity ;Its implication to Heidegger's Phenomenological Existence

This paper will focus on the ethical dimension contained in the concept of authenticity elucidated in Heidegger's work.

Heidegger's work are said to be descriptive, but upon the discussion we had

with Professor, Bro. Romualdo Abulad Ph.D, this paper will attempt to show that it is false to say that Heidegger's work is not containing ethics and plainly metaphysical. Yes Heidegger claims to be a metaphysician and not an existentialist but the context of Dasein in the world through time is only authentic if he cares which is his ethics. We should be able to derive an "ethical prescriptive" view for Dasein.[21] Ethics here is loosely defined. For this paper ethics will simply be a normative way in which Dasein ought to act in the world.

While exploring Heidegger's work it is very vital to consider his works about Care and Authenticity. These concepts will teach us about how Dasei is in its being-in-the-world[22] and how dasein ought to be.

2.2 Caring Dasein

Professor Heidegger's work is abundant in existential concepts which are relevant to being of Dasein. However not all of them are important to this paper. The first of them which carries the vital importance is Care. It is fundamental being of Dasein. Heidegger puts it this way" Desein is an entity for which, in its Being, that Being is an Issue."[23]The problem for Dasein then, is that Being is an issue for it. This means that this Dasein is having a questioning attitude. This dasein is an active questioner . The only creature who looks at the world and ask why. The only creature who ask his own existence.

How does one get at the question of the meaning of being? By caring, care then is

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[20] Heidegger, Martin. (1996).*Being and Time*. Trans. J.Stambaugh. (Albany,SUNNY Press)

[21] Ibid., 40-52
[22] Ibid.,
[23] Heidegger,Martin, *Being and Time*, trans. John Macquarrie and Edward Robinsons (New York: Harper Collins Publishers,1962),p.236.

the fundamental mode of being in which Dasein interacts with the world. This is pre-ontological. By this it is meant that something is primodial to Dasein to care. Heidegger writes " Care is a primordial structural totality, lies before every attitude and situation of Dasein, and it does so existentially a priori."[24]Care is Dasein's essence. This means they are inseparable. Heidegger makes this clear.

Care is here seen as that to which dasein belongs ' for its lifetime"…the entity is not released from this source but is held fast, dominated by it through and through as long as this entity is " in the world".[25]

Care is the plumb line of our being. It defines the direction that our being is pointed because care is what makes things in the world meaningful to Dasein. For the reason that Dasein is the only being whose being is an issue for it that everything else in the world gains authenticity and meaning. If care would not the fundamental being of Dasein then nothing would be meaningful to humans and there would not be a need to consider the meaning of being even if the world were meaningful itself. Simply by saying we will be insensitive and unquestioning and not care to humanity and its essences. This is vital to this paper as it engages to the problem raised by social media for humanity in finding its meaning and authenticity. The unquestioning attitude is DasMan brings him and her to the moment of forgetfulness of the true meaning of existence. The world of technology and social media is trivializing and deceiving us to see the benefits more than our true existential

value. The benefits that humanity gain from it are corrupting the minds of humanity and their attitude of senselessness to the its effects to the value system of humanity and his authentic existence.Heidegger is explaining that Dasein often falls into authenticity.[26]

3.0 RESULT AND DISCUSSION

In this technological society, there is very little discussion about what's needed to fundamentally improve our collective quality of life. How do we evolve our societies into something more productive, more rewarding and more in harmony with our natural environment? Answers are found in many disciplines like psychology, religion and most of all the one we proposed to use in order to investigate the very question of technology and its existential impact and the problem of human authenticity is by philosophy which phenominologically searches the reason and principles of its essences through questioning.[27]

Taken together, however, these technologies can not only sharply improve the world in which we live, they can alter who we are as human beings, and in this way, they can forever shape and improve our quality of life.

In decades past, intelligence was largely determined by how much an individual could remember. Each person was expected to carry their own personal library in their heads, and a lack of ability in storing or retrieving information from those mental libraries would result in scholastic failure or, in too many cases, being labeled intellectually inferior. In the near future, the rules will change. Intelligence will be much

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[24] Ibid,238.
[25] Zimmerman,Michael, Eclipse of the Self: The Development of Heidegger's Concept of Authenticity (Athens: Ohio University Press,1982),65.

[26] Kellner,Mackay. Heidegger Concept of Authenticity. Columbia University Press,1973
[27] Ibid., 287

less about what you can store in your head and much more about your ability to quickly locate, organize and understand information gleaned from global information sources such as the Internet.

Presently, we are nowhere close to a *Global Electronic Library*.[28] Astoundingly, with all the technology available today, we still have no way to access printed books online . Desire for profitability and control of intellectual content coupled with a lack of a micro payment infrastructure have resulted in most content publishers (magazines, books, science journals, etc.) denying the public access to their content unless they buy their books or pay for subscriptions.

As this paper is, would offer an opportunity for more people to be more thoroughly educated about the world around them. Secondly, An emerging technology promises to make "educational immersion" available to practically everyone. This technology is called augmented reality[29], and it works by overlaying seemingly-real experiences on top of a person's local environment.

As I explain for example a person who wishes to experience a learning session via augmented reality would don a pair of see-through glasses that also host two tiny video cameras and a pair of earphones. A tiny computer, perhaps worn on the wrist or around the waist, would recognize the geometry and content of the user's immediate environment and overlay that environment with meaningful images and sounds for a specific purpose. From the user's point of view, he or she would apparently see and hear other people, objects, or events taking place right in front of or around them. Put simply, the augmented reality system is "projecting"

people, objects and environments. Augmented reality technology holds the promise of immersing individuals in experiential learning environments. Instead of reading about the Civil War in a textbook, a student could observe battles or conversations as if they were there. Animated, lifelike historical figures would seemingly appear right in front of them. The student would see and hear events at a level unmatched by today's outmoded lecture formats.

The implications are tremendous: students could learn anatomy by walking through a human body and observing the functioning of biological systems. Students could learn geography by "flying" around the globe, visiting any city they wished, zooming in and out of detailed renderings of geopolitical regions. Students could learn chemistry by observing, at a simulated microscopic level, chemical structures and reactions. These are but a few of the many potential applications.

And yet even this does not explore the full potential of augmented reality. The best application comes from allowing students to interact with projected characters.

Now as human existence carried out in the cyber and real world begin to blend and its limitation begin to disappear, humanity is in great danger of forgetting why we create these technologies in the first place to increase the quality of human existence. In order to face these problems as mentioned above we need to ask the right question as emphasized above. First what does it mean to be an authentic human being and how does an individual live this life in the age of technology and social media? We will answer this by setting a standard as to what a human being is? And what one ought to do to live authentically in relation to others. So by answering this question we need to define the concepts such as existence, authenticity,

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[28]Adams,Mike.NaturalNews.com,http://www.iamawake.co/the global-electronic-library/
[29] Fritsche,Johannes.Historical Destiny and National Socialism in Heidegger's Being and Time. University of California Press,1999

freedom and etc. Secondly in order to answer this question is to refer to the works of Martin Heidegger by specially focusing on the his most celebrated work Being and Time. Heidegger phenomenological ontology provides a strong foundation for understanding how an authentic human being ought to live. His works are not know for ethical dimension yet this paper will argue that an ethic can be derived if we understand his works clearly. That is the reason why this paper will clarify the concepts of Heidegger on care,[30]conscience and authenticity[31]. Through these concepts we will be enlightened about how Dasein is in the world and how Dasein is ought to act. So by this attempt as we develop as this dasein ought to act in community with others presupposes that there is an "ethics of care".[32]This ethic will help us traverse social media in such a way as to promote authenticity without condemning it.

The third part that we will focus consist of a return to Heidegger and a change of focus from the ontic to the ontological and this is possible by focusing on his later works "The Question Concerning Technology". [33] This will be in order to understand the difference between contemporary technology and the technologies of the past such attempt will allow us to comprehend the relationship of humanity and technology. Then finally we will answer fully the questions posted as how

human existence is being affected by social media thus this paper is also ethically challenging and promoting to every reader to live in authentic human existence in this technological age.

3.1 What is Human Authenticity

Authenticity is a familiar word but not a very stable concept. Its meaning tends to be a muddled amalgam of philosophical, psychological, and spiritual concepts, which reflects its multifaceted history. The term is often compounded with these meanings. First, authenticity as genuineness or realness of artifacts or events, and also as a human attribute signifying being one's true self or being true to one's essential nature.

The concept of Authenticity is a product of no sciences or ontologism rather is part of a long philosophical traditions concerned with what it means to be human. The meaning which is phenomenological and existentially present –at-hand[34]. Some common themes that echo through most of the discussion of authenticity in philosophy and psychology include self-identity, individuality, meaning-making, and anxiety. Being in touch with one's inner self, knowing one's self, having a sense of one's own identity and then living in accord with one's sense of one's self is being authentic[35]. To be authentic, people need to make themselves as they want to be. They must assert their will in the choices

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[30] Zimmerman,Michael. Heidegger's Confrontation with Modernity; Technology, Politics and Art. Bloomington: Indiana University Press,1990

[31] Dreyfus,Hubert L. and Mark Wrathall,eds. Heidegger Reexamined Art,Poetry and Technology, Edited by Hubert L. Dreyfus and Mark Wrathall,175-193. New York: Routledge,2002

[32] Heidegger,Martin, *Being and Time*, trans. John Macquarrie and Edward Robinsons (New York: Harper Collins Publishers,1962),p344

[33] Heidegger, M.1977 The Question Concerning Technology. In The Question Concerning Technology and Other Essays, pp. 3–35. New York: Harper & Row.

[34] Hegel, G.1977 Phenomenology of Spirit. Oxford: Clarendon Press.

[35] Kierkegaard, S.1985 Fear and Trembling. Harmondsworth: Penguin

made when confronted by possibilities[36]. Being attuned to one's own experiences rather than interpreting the world through institutionalized concepts and abstractions makes people authentic individuals [37]. Reality itself is meaningless and people must make meaning by how they live their lives in order to experience authentic existence.[38]

3.2 Heidegger's Concept of Human Authenticity

Heidegger uses the term "authenticity" to indicate that someone is being themselves existentially[39]. This is deeper than being oneself behaviorally. To be oneself existentially means to exist according to one's nature or essence which transcends day-to-day behavior or activities or thinking about self. Because existential authenticity is experience-oriented, the existential self is transient, not enduring, and not conforming to a type. It changes from moment to moment. As a result, a person is not authentic or inauthentic all the time. There is no authentic self. One can only momentarily be authentic in different situations. Thus, there are no authentic and inauthentic individual in a changing society of rapid technological changes of benefits and disadvantages, as much as researchers might like there to be such handy categories. To explore existential authenticity conceptually, one needs to have a sense of what it means to be human. Scholars commonly define humanity in terms of rationality[40], speech[41], or will[42], believing these characteristics distinguish human beings from other creatures. Heidegger's idea is that to be human is to have possibilities and the capacity to choose among them. Authenticity determines possibilities sourced in one's individual and communal past which Heidegger calls "heritage" and "destiny"[43] respectively, experienced as the world in which people find themselves: a world of possibilities.

Heidegger also identifies seven characteristics of inauthenticity[44]. Being-among-one-another refers to the human tendency to identify with others. Distantiality refers to the efforts people make to artificially distinguish themselves from others with whom they identify, usually by emphasizing their status. Averageness refers to the lack of distinctiveness and specialness among one's shared possibilities. Leveled down possibilities are the result of averageness which restricts one's choices to the safe, tame things that others might do. Public-ness is a person's sense that the world is as others experience it, that the public view is right. Disburdening is the abdication of one's responsibility to interpret the world from one's own perspective, deferring instead to the popular shared view. Accommodation is how people deceive themselves that their shared views are their own.

[36] Sartre, J.-P.1992 Being and Nothingness. New York: Simon and Schuster.
[37] Heidegger, M.1977 The Question Concerning Technology. In The Question Concerning Technology and Other Essays, pp. 3–35. New York: Harper & Row.
[38] Sartre, J.-P.1992 Being and Nothingness. New York: Simon and Schuster.
[39] Heidegger,Martin.Being and Time. Albany: State University of New York Press.

[40] Descartes, R. Discourse on Method. Chicago: Encyclopaedia Britannica.1955
[41] Arendt, H.The Human Condition. Chicago: University of Chicago Press.1958
[42] Nietzsche, F. The Will to Power. New York: Random House.1967

[43] Fritsche,Johannes.Historical Destiny and National Socialism in Heidegger's Being and Time. University of California Press,1999
[44] Heidegger,Martin.Being and Time. pp118-122

Heidegger well developed conceptual framework of authenticity makes researchers especially in the field of philosophy in relation to the changing society of consumption and technological changes create a more empirical works about human authenticity. Like the relationship of humanity to technology and its essences.

4.0 Contextual Analysis about Social Media: A Heideggerian Concern to Technology

How can we best describe our society today? Both individual value system and sense of finding importance to human authenticity are the major interests of most scholars doing an empirical analysis to the present day age condition. This age is a social media and technologically challenged society.

Our culture is a culture of evidences and senses. It seems evident that the scientific conception of the world is what rules the day. We are fascinated with the facts of life and with the constant discoveries being made. There is nothing wrong with the factical obsession of our age, other than that it is a bit imbalanced. And so this is true when human authenticity gets infected by secularized means of communication and the human failed to fulfill his true essence as human. By this, I mean that we are obsessed with the quick and easy answers. We want results, and we want them now. Our obsession with facts is simply a reflection of the mindset that we only want the things that will gratify us instantly. This obsession with facts has caused us to often overlook the side of life that includes philosophical reflection. Yet, working out the problems related to social media and human existential depth can't be answered by running tests in a laboratory. We need no

science to answer this problem of ontological concern to technology and social media. We only need metaphysics and the method of going back to the things as they are present at hand as a formal structure in knowing the problem of being[45], as technology present in us.

4.1 The Essence of Social Media

The very ground with which we will understand the essence of social media is through Heidegger's concept of technology. For starters, it is evident that social media is a form of modern technology. This is challenging and enframing[46] at the same time. Which is for connection sake and no other depth. It is challenging humanity as it factically challenges our embodiment and our very relationship to it. Ontologically, it challenges the very essence of our humanity as to how it could reach its authenticity and meaning. We have seen this previously as to the two themes of social media as performance and control.

We are part of the performing humanity, we are connected to this cultural context. If we don't then we are behind the times. The standard which social media build is an essence of untrue self. Because of the unquestioning attitude of humanity we tend to be deceived by the benefits it give to us yet existentially creating an untrue self.

We are performing our task using social media not for the good that they do but for the satisfaction which makes us a slave of feelings. For example is by posting comments and sentiments to a person. The one who

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[45] Heidegger, Martin.*Being and Time*, trans. by John Macquarrie & Edward Robinson (London: SCM Press, 1962). Pp24-25

[46] Rosen, Virtual Friendship and the New Narcissism

posted such blogs and sentiments is untrue and inauthentic because it was not done from person to person. Rather he is telling the online world for the sense of her own gratification. So the connection is indirect and untrue. This damages the ethical relationship of the being to achieve its full authenticity.

Why we only post the things that makes us feel good and hide the alter ego in us? What is the problem with this? The problem is there will be no depth of connection by removing the risks that is in us.[47]

The second part of enframing social media is control. Heidegger believe that control is part of technology.[48]Social media is phenomenologically putting friedship and relationship suffering. As we spend more time on line from morning to night the less time we spend in contact with people. The kind of relation built in the use of social media is a lower quality type of friendship.[49]

The choice is ours. We need to question the true selves and the authenticity of humanity and their relationships. Do we want a world of performing and control? In this manner we cheapens our freedom and authenticity.

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[47] Franzen ,Jonathan, *"Liking is for cowards. Go for what hurts,"* New York Times, May 28,2011

As illustrated by Jonathan Franzen, as he said this sort of a person: " If you consider this in human terms, and you imagine a person defined by a desperation to be liked, What do you see?You see a person without integrity,without center. In more pathological cases, you see a narcissists-a person who can't tolerate the tarnishing of his image that not being liked represents and who therefore either withdraws from human contact or goes to extreme,integrity-sacrificing length to be likable.

[48]Lovitt,William The Question concerning Technology and Other Essay.Trans.Garland Publishing Inc, New York: Harper and Row,1977.

[49] Rosen, "Virtual friendship and the Narcissism"

4. CONCLUSION:

Understanding humanity and the answers to the question of what it means to be human is best answered by Heidegger's ontology[50]. However, it never explicitly tells us how to act. Heidegger's works show us how one should act within community, in that we should seek to live out authentic being. Because of care, and our being-with-others we are led to believe. This is what true care entails, and this is also a part of our own authenticity. In order to practically apply this sort of ethics, we must use a phenomenological description of the thing we are considering to explore the limits of facticity and possibility. The works of Heidegger, amplified by others could allow us to rethink how one ought to act in a society. This 21st century describes as hyperreal[51] and simulated world of multiple images. As post-modernist Jean Baudrilaard[52] coined that the real no longer exist[53]. This was brought by the essences of technology. We can rethink how we approach social media, entertainment and the arts, etc. All of this could potentially have bearing on many areas of life. Indeed, developing an ethics of how Dasein ought to act towards others is an extremely important task.

At the beginning of this paper, the writer pointed out that it is necessary to have a questioning attitude in this age of social media and technology as an access to investigate its role and relationship to humanity in achieving authentic life. At this point our questioning has led us to

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[50] Heidegger, Martin.*Being and Time*, trans. by John Macquarrie & Edward Robinson (London: SCM Press, 1962)
[51] Baudrilaard, Jean: Hyperreality and Implosion, http://ceasefiremagazine.co.uk/in-theory-baudrilaard-9/
[52] Ibid.
[53] Ibid.

understand that due to the unquestioning practices of humanity and apathy to the true benefits of technology we are now deceived by the instant effects of social media more than what its true essences are for human authenticity. Heidegger, The man behind this investigation who illuminated us to further understand the true meaning of technology and authentic life as dasein is not against technology rather he is concerned about it for human to achieve his authenticity.

Undeniably, social media and technology have bad and good effects. We must investigate them both and go back to them from their very essences and see clearly what and why they are present-at-hand in us.[54]There are several good benefits of social media and even pragmatic. Social media makes communication amazingly fast unlike before we use telegraphs and writing letters to our love ones and have ten to twenty days before they will be able to read them and reply. Social media is an amazingly fast, organized and socially present to groups and individual. Social media is even a good way to remained entertained from time to time. The very criticism which I, as the writer took was due to the unquestioning attitude of humanity. We are just aware of the goods of technology to be particular is social media but we have not begun to question how we ought to use it.

In part I, we saw that out very authenticity is in battle against the effects of social media. Through Heidegger's structure of investigation which is phenomenology[55]we saw what and why for these technologies are

for. While the next part we realized that the very essence of social media is contingently based upon how we perform them and manipulate them. And such could become worrisome. This could hinder to becoming authentic. Thus it is in full awareness of technology in its deepest realm that we can gain a free relationship of it, and if we gain free relationship to social media and technologies by remaining critical and reflective to its effects, then we are Dasein[56], a performance by authenticity, a being who cares not just for the self but to the world and others.

The authentic being needs an real community of individual and not online ones. These communities of people and concrete human beings who taught us how to love, care and be ourselves authentically by achieving our full potentials rather than what social media and all other creations of technology and innovations are addressing to us. And so why spend so much time to things which offers us little and instant benefits to ones life? We need a questioning attitude and go back to the true essences of things-themselves.[57]As Heidegger emphasized, that technology is aletheia[58], a mode of revealing and truth. This is where the very nature of social media and technology will be fully grasp if we become critical. No sciences could ever discover this, only by metaphysics that we could be able to understand the truth of technology which we tried to address previously. Only when we have answered this questions concerning social media for

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[54] Heidegger, Martin.*Being and Time*, trans. by John Macquarrie & Edward Robinson (London: SCM Press, 1962)

[55] Ibid., H41-47

[56] Ibid.

[57] Ibid.,p41

[58] Heidegger,Martin. The Question Concerning Technology and Other Essays. Trans. By William,Lovitt.New York: Harper and Row.1977.p295

ourselves, can we begin to live authentically in the midst of the phenomenon that we are currently caught up known as social media

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