

Why Social Media Dependency Disorder Needs To Be In The Diagnostic and Statistical Manual

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Abstract

The connection between social media and mental issues right up 'til the present time stays questionable, and look into on this issue is confronted with various difficulties. This document concentrates on the current discoveries with respect to the proposed association amongst Social Media and emotional well-being issues, for example, depressive side effects, changes in confidence, different level of consciousness, and **Social Media Dependency Disorder ® (SMDD)**.



W.E.B DuBois has the idea of double consciousness, the “sense of always looking at one’s self through the eyes of others, of measuring one’s soul by the tape of the world that looks on in amused contempt and pity.”

At the end of the day, double consciousness is the manner by which you see yourself by others and how you see yourself by you. For instance, the delineation over, the white mask she holds is the means by which others see her and in the meantime she sees herself with that the white mask on, however under the mask is just how she sees herself.

Everybody does this, everybody has a mask that they hold before their face to conceal their actual selves. The masked used to cover the face however can be distinctive. The mask could change contingent upon the general population you will lock in. That is the Triple Conscious Theory that I created to show the “Public, Private and Social Media Persona “.

Introduction

Did you know that there's a drug out there that leaves you emotionally dependent on its presence, cranky in its absence and that anyone can partake of it? This drug is freely available -- young children use it regularly, requires minimal effort to consume and is considered to be more addictive than alcohol and cigarettes.

People addicted to this drug can sometimes lose touch with reality, are very moody and have really short attention spans. These people don't sleep well, constantly fidget, are easily distracted and rejoice at the most inane things. Paradoxically, these people are afraid of missing out on real world happenings, of being out of the loop and seek constant updates on the world around them.

In extreme cases, conversations degenerate and time has no meaning.

This drug is insidious, it has no scruples, and it infects anyone and everyone indiscriminately, and be they man or child. It has cost people their lives, their jobs and their friends. It has ruined lives, promising careers and relationships built up over many years.

The worst part about this drug is that people don't believe it's addictive. They believe it to be a harmless distraction. Again, today's children are its most prolific users.

The makers of the drug know its potential. They spend millions on research, hire the most brilliant minds in the world and keep an army of minions who do nothing but refine the formula daily, making the drug ever more addictive and ever more insidious.



They've made it so addictive, in fact, that at least half the world is hooked onto it, and that includes yours truly and yourself, dear reader. This drug is social media and we are becoming extremely dependant on it and this gives rise to the **Social Media Dependency Disorder (SMDD)**

But don't take my word for it. The BBC quotes Nathan Driskell, a therapist who treats social media addicts, as saying, "It's worse than alcohol or drug abuse because it's much more engaging and there's no stigma behind it."

Researchers at the University of Chicago suggest that even sexual impulses and the desire for sleep can't hold a candle to social media. They found that people were more likely to give in to cravings of social media than for biological needs. Even with cigarettes and alcohol, there's an associated monetary cost, they found. With social media, the perceived cost is low and it's available to all.

In a Cornell Information Science Study titled '99 days of freedom', researchers asked users to give up Facebook for 99 days. Few could survive the "ordeal." The study found that many of those who held out the longest simply managed to do so because they had other outlets, like Twitter.

"These results show just how difficult daily decisions about social media use can be," concluded Eric Baumer, a researcher who worked on the study.

Another report in Computer World talks about how social media apps are designed to keep you addicted. Comparing the practices to clickbait headlines, the report claims that the notification icon you see on your social media app is designed to make you tap on it. After all, you don't know what those 5 notifications are, do you? You want to click on the app and found out. It becomes compulsive.

The same report talks about the design of your social media streams. They're designed to keep you engaged, to draw you in and not let go. All this talk of algorithmic news feeds, auto-playing videos and everything else is part of this process. Taking a quote from the report, "The tweaking of algorithmic filters for addiction means that in theory social sites get more addictive every day, and that the sites are in a war for survival where only the most addictive sites will survive."

Clearly, there's a lot of evidence proving social media's addictive nature. Pamela Rutledge, director of the Media Psychology Research Centre in California tells the BBC, "We give people driving lessons and swimming lessons, but everyone gets a smartphone and off they go."

And this is the crux of the issue. Humans are inherently susceptible to addictive things. Our brain rewards us with dopamine every time it thinks we've done something worthy of reward. Dopamine is a neurochemical that many scientists have dubbed the "reward molecule." "You did something awesome? Here's some dopamine," that's just how our brain evolved to work. It's designed to reinforce any activity that gives you dopamine.

A study published by RadiumOne, a San Francisco-based firm states that "social media is dopamine gold." The report claims that we create expectation when we like, or comment or post something on social media. "We feel a sense of belonging," states the report.

A report on the American Marketing Association website claims that, "The same brain areas that are activated for food and water are activated for social stimuli."

Disturbingly, Mauricio Delgado, associate professor of psychology at Rutgers University in Newark says that even the predictor of a reward gets your dopamine up. This can include the buzzing of your phone, which can trigger a dopamine kick. You soon start seeking that kick.

As Rutledge suggests, social media is not something to be taken lightly. We aren't naturally born with an innate sense of responsibility and an abundance of caution. Fire, for example, burns us at an early age, so we know to be cautious around it. Social media, on the other hand, is simply rewarding.

The algorithmic feeds and filter bubbles that social media create further increase our dependence on the platform. After all, the news feed is designed to cater to our needs.

The problem with Social Media Dependence, as with other forms of drug abuse, is that the initial dopamine hits are not as pleasurable over time. We seek more and we get more extreme in our demands. Where earlier one hit of cocaine would be enough, you'd now need two, then three, and so on so forth until you're permanently high and it's still not enough.

You'll eventually reach a point where something snaps, mentally, and you either give in to your addiction completely or try to seek help. Replace cocaine with social media, and you find yourself in the same situation. Like a drug addicted person is dependent on drugs. Similarly, a social media addicted person is addicted to social media.

When we give in, we do hurtful things, like murder people live on Facebook. And this is the world that we're letting our kids into. Letting your children use smartphones and social media at a young age can be as bad as dusting their cakes with cocaine.

Social media and communication isn't without its strengths and it's not always harmful. It can be put to good use, to save lives, to spread a kind word, to seek help, to inform.

We need to learn to use it responsibly, however, to fight the urge to give in to its addictive nature. This can only happen when we recognise it for what it is, and through education.

Social Media and Symptoms of Depression

Albeit a few examinations have made the association between PC mediated correspondence and signs and side effects of despondency, this issue stays dubious in momentum psychiatry research. There are numerous potential reasons why a Facebook client may tend to end up plainly discouraged, as there are various components that may lead an officially discouraged individual to begin to utilize or increment their utilization of SNS.

In 1998, Kraut et al. distributed one of the principal concentrates to demonstrate that Internet use all in all fundamentally influences social connections and cooperation in group life. In this research, the creators found that expanded time spent online is identified with a decrease in correspondence with relatives, and in addition the lessening of the Internet client's social circle, which may additionally prompt expanded sentiments of despondency and depression. This work was later trailed by a few different distributions where it was proposed that PC utilize may affect kids' social development.

When these examinations were led, the vast majority of the present social systems did not exist. For instance, Facebook was established in 2004, and wound up plainly prevalent among kids and young people a couple of years after the fact. Rather, most works were centered around the examination of conceivable impacts of Internet perusing, email checking, and other on the web and disconnected practices (i.e., savage computer games) on mental wellbeing.

With the advancement of social systems, the time kids and young people spend before the PC screens has fundamentally expanded. This has prompted the further lessening of power of relational correspondence both in the family and in the more extensive social condition. Albeit social systems empower a person to cooperate with countless, these connections are shallow and can't sufficiently supplant ordinary up close and personal correspondence.

Since social systems are a moderately late wonder, this potential connection between their utilization and sentiments of dejection and despondency has not yet been legitimately researched. The greater part of the research on this issue has been distributed amid the

previous couple of years, thus far, established researchers has not possessed the capacity to translate and talk about the outcomes completely.

In our current examination in a secondary school understudy populace, we found a statistically huge positive relationship between's depressive indications and time spent on SNS. Depression side effects were measured utilizing the Beck Depression Inventory (BDI-II). Then again, no such relationship was recognized between BDI score and time spent sitting in front of the TV. Different creators have detailed that there is no connection amongst SNS and depressive manifestations in a specimen of more established young people—college understudies utilizing the Patient Health Questionnaire-9 sadness screen. Apart from contrasts in connected philosophy, there is a probability that distinctive age gatherings (i.e., secondary school kids versus more established young people) may respond distinctively to SNS content and challenges.

In 2013, Kross et al. distributed an examination on the connection between Facebook utilize and subjective prosperity in youthful adults. The outline of this research depended on content informing the members five times each day for 2 weeks to assess their disposition, sentiment forlornness, social communications, and social Facebook utilize. This approach was consolidated with the utilization of an ordinary arrangement of surveys, for example, the Beck Depression Inventory, Rosenberg Self-Esteem Scale, Social Provision Scale, and Revised UCLA Loneliness Scale. The outcomes demonstrated that clients' subjective view of prosperity and life fulfillment might be undermined. It's a given that any decay of this sort may expand depressive signs and side effects.

One reason why time spent on SNS might be related with depressive side effects is the way that PC mediated correspondence may prompt the modified (and regularly wrong) impression of the physical and identity qualities of different clients. This may prompt wrong conclusions with respect to physical appearance, instructive level, knowledge, moral uprightness, and in addition numerous different qualities of online companions. As of late, Chou and Edge distributed an article about the potential effect of utilizing Facebook on understudies' impression of others' lives. The examination completed on 425 college understudies of at a state college in Utah

detailed that Facebook utilize is connected to members' feeling that different clients are more joyful, and also the inclination that the "life is not fair." Perceiving others as more joyful and more effective does not really bring about despondency. In any case, in people who as of now have certain depressive inclinations and in addition other psychiatric comorbidities, this may facilitate contrarily affect mental wellbeing.

As it is suspected that Facebook might be one of the variables affecting the advancement of depressive indications, it is likewise accepted that specific qualities of online behavioral might be prescient factors in sorrow recognizable proof and appraisal. Today, plainly SNS, for example, Facebook can be valuable in the early identification of misery side effects among clients. As of late, Park et al. distributed an examination in which they recommended that the more depressive the client is, the more he/she would utilize Facebook highlights that emphasis on dejection tips and realities. The creators composed an exceptional application — Emotion Diary—that was turned out to be fit for assessing side effects of melancholy in individuals.⁸ At the end of the day, certain depressive behavioral attributes of a social system client can be evaluated, and that measurement has a possibly high prescient incentive for a future analysis of dejection. Aside from these outcomes, this work likewise exhibited some proof that a discouraged Facebook client has different qualities, for example, a less companions and area labeling. Since these attributes can be quantifiable, they could likewise be significant indicators for conceivable future despondency screening.

Be that as it may, it ought to be focused on that there is still no convincing confirmation that utilization of Facebook and different SNS causes gloom or even a solitary indication of wretchedness. Kraut et al., the creators of the previously mentioned investigation on Internet and sorrow, as of late distributed outcomes showing that online correspondence with loved ones (today for the most part done on SNS) is really connected with a decrease in depression. It appears that when social systems and the Internet by and large are utilized to fortify and keep up social ties, especially inside relatives and dear companions, the subsequent social help effectsly affects mental wellbeing. Then again, broad utilization of SNS outside these circles may debilitate existing close family and companion connections and increment sentiments of dejection and gloom.

Self-Esteem and Social Networking

Many writers characterize the expression "self-esteem" as "the evaluative segment of the self— how much one prizes, values, affirms or enjoys oneself."^{10,11} It is a vital factor in creating and keeping up mental wellbeing and general nature of life.^{12–14} Low self-esteem is related with the pathogenesis of various mental sicknesses, including gloom, dietary issues, and addiction.^{15–22} Recent investigations have introduced clashing outcomes in regards to the potential impact of Facebook and different SNS on self-esteem.

One of the conceivable clarifications in regards to the contrary connection amongst Facebook and self-esteem is that all social systems administration stages where self-introduction is the essential client action cause or possibly advance narcissistic behavior.^{23–27} a report by Mehdizadeh portrayed the discoveries of an investigation in which 100 Facebook clients at York University gave self-esteem and narcissistic identity self-reports. The outcomes demonstrated that people with bring down self-esteem are more dynamic online as far as having more self- limited time content on their SNS profiles. As it were, certain Facebook exercises, (for example, "The Main Photo" highlight) were contrarily related with self-esteem measured with the Rosenberg Self-Esteem Scale.²³

Then again, a few writers have exhibited comes about demonstrating that Facebook utilize may really improve self-esteem. An examination by Gonzales and Hancock included gatherings of understudy members presented to three distinct settings: presentation to a mirror, introduction to one's own Facebook profile, and a control setting. The level of self-esteem in all members was assessed utilizing the Rosenberg Self-Esteem Scale. The outcomes demonstrated the constructive outcomes of Facebook on self-esteem supporting the alleged Hyper personal Model in which particular self-introduction decidedly impacts impressions of the self.²⁸

As per information from late writing, and in addition the previously mentioned research, there are to be sure a few models/hypotheses on the conceivable impact of PC mediated correspondence on self-esteem in the all-inclusive community. Target self-mindfulness theory²⁹ proposes that any boost making the self-turn into the protest (rather the subject) of the cognizance will prompt a reduced impression of the self. These jolts incorporate taking a

gander at oneself out of a mirror, hearing one's own particular voice, thinking of one's own educational programs vitae, or whatever other circumstance amid which the subject's consideration concentrates on the self.²⁸ It is plausible that a regular Facebook client will each day have various visits to his/her own particular profile page amid which he will see his officially posted photos, true to life information, relationship status, et cetera. These occasions, particularly in light of comparative information got from other clients' profiles, may prompt either a here and now or a long haul diminishment in self-esteem.

The "hyper personal display" of conduct amid PC mediated correspondence, specified in the examination by Gonzales and Hancock, is likewise one of the conceivable elements that can balance the self-esteem of a Facebook client. This model anxieties the benefits of PC mediated correspondence over regular up close and personal correspondence as far as clients having the capacity to upgrade self-introduction to others more effectively.²⁸ truth be told, it is proposed that when utilizing an online stage, the subject has more opportunity to choose, accentuate, and display those parts of his/her identity, character, and demeanor that would be seen all the more positively by the recipients or, for this situation, other Facebook clients. This is rather than ordinary eye to eye communication where the subject does not have enough time and chance to display the positive elements of himself specifically. In light of this model, we could accept that this specific self-introduction on a SNS and expanded relationship development would affect decidedly on self-assessment and in this way self-esteem.

It is likely, nonetheless, that the general effect of SNS on self-esteem is substantially more unpredictable. Steady self-assessment on a regular premise, rivalry and contrasting one's own particular accomplishments and those of different clients, inaccurately seeing physical/enthusiastic/social qualities of others, sentiment envy, and narcissistic conduct—these are altogether factors that may emphatically or contrarily impact self-esteem. Tragically, in spite of a few research endeavors amid the previous decade, this issue still stays uncertain, and most likely numerous years will go before we fathom the genuine idea of this relationship.

Online Social Network Addiction

Table 1. The most popular social media (N = 1325).

	Total users	Users on smartphone ^a	Daily posts (≥1 post)	Daily posts (>10 posts)
Facebook	83%	68%	46%	1%
WhatsApp ^b	82%	82%	82%	32%
Instagram	54%	51%	41%	1%
YouTube	53%	43%	33%	1%
Twitter	34%	26%	19%	2%

Note: ^aProportion of the total sample (N = 1325); ^b WhatsApp was measured only in survey 3 (N = 601).

Dependence on online social networking, and in addition Internet habit when all is said in done, are later and deficiently examined wonders, as often as possible talked about and once in a while questioned in the psychiatric literature.^{30–35} The addictive idea of SNS is bolstered basically by the mental distraction of numerous endless SNS clients who subsequently tend to disregard different parts of their social working, for example, family and disconnected companions. Likewise, as per our own perceptions, sudden end of online social networking (i.e., absence of Internet association) may in some unending clients cause signs and indications that at any rate mostly look like the ones seen amid tranquilize/liquor/nicotine forbearance disorder.

Online social networking as a potential compulsion disorder has so far been examined in numerous publications.^{30,31,33,35–37} SNS fixation speaks to a generally new issue in psychiatry research, and as with other conceivably SNS-related disorders, many inquiries stay unanswered.

In 2012, Andreassen et al. built up the Facebook Addiction Scale, a scoring framework at first in light of a sum of 18 things, testing elements of fixation, for example, remarkable quality, temperament change, resilience, withdrawal, struggle, and relapse.³⁷ The writers connected the scale alongside different polls, (for example, Addictive Tendencies Scale, Online Sociability Scale, and so forth.) on a specimen of 423 understudies. The test demonstrated a moderately high unwavering quality and turned out to be material to the understudy populace. That year, with respect to this investigation, Griffiths³⁵ communicated worry that the expression "Facebook habit" might be old because of an expansive assortment of exercises that should be possible on Facebook other than traditional social networking (i.e., playing recreations). In any case, any endeavor to outline a scoring framework that would have the capacity to evaluate no less than a specific part of social networking fixation is, as we would like to think, an imperative expansion to the present learning in this field.

Wolniczak ET al.³⁸ as of late adjusted The Social Media Dependence Questionnaire with a specific end goal to test Facebook reliance in the understudy populace. The writers additionally tried the rest nature of Facebook clients utilizing the Pittsburgh Sleep Quality Index. The outcomes demonstrated that Facebook reliance might be identified with low quality of rest. As far as anyone is concerned, this is the principal concentrate to change existing surveys for Internet dependence to test Facebook utilize.

Likely, the most essential inquiry is whether SNS dependence is really a mental disorder, and whether it ought to be analyzed and regarded in that capacity. The Tenth Revision of the International Classification of Diseases and Health Problems (ICD-10) characterized a few particular criteria for reliance disorder, for example, a powerful urge or feeling of impulse, challenges in controlling utilization conduct, physiological withdrawal state after lessening or end, proof of resilience, thus on.³⁹ An analysis ought to be made if at least three of the previously mentioned criteria are available (at a specific time point) amid the earlier year.

Obviously a large portion of these diagnostic criteria could be connected to a minor level of unending Facebook clients who, because of this drawn out PC utilize, have issues in ordinary regular working. Be that as it may, one must be exceptionally watchful with this approach, since

later on it could be very hard to recognize SNS habit from Internet enslavement, which is a substantially more broad disorder (Internet dependence disorder, tricky Internet utilize, or impulsive Internet utilize). Moreover, it ought to be noticed that neither Internet nor SNS enslavement have been incorporated into the most recent malady characterization manuals, for example, Diagnostic and Statistical Manual of Mental Disorders (DSM-5). Furthermore, SNS and Internet-related mental issues are oftentimes observed together with other diagnosable mental diseases, or, as it were, these issues are entangled by comorbidity.³⁴ Therefore, it stays vague whether potential SNS enslavement is an autonomous ailment, or simply an appearance of other mental issues such as, identity disorders.

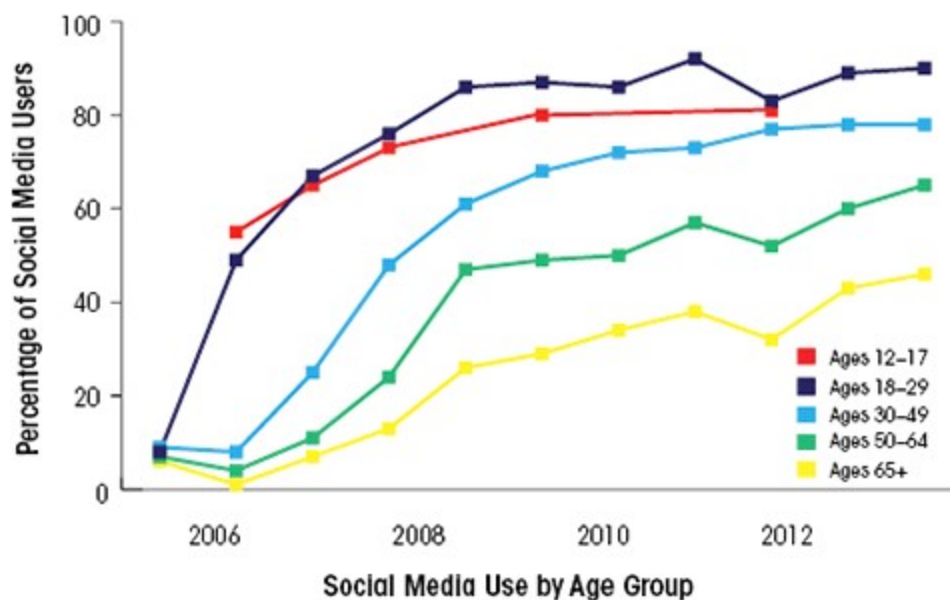
All things considered, it stays to be seen whether SNS compulsion will ever be perceived as a different mental disorder. It can be normal that later on, this issue will be a point of convergence of many research thinks about, and that, in the years to come, it will end up being the subject of a wide level headed discussion among therapists, analysts, and different pros. The last outcomes and decisions will substantially affect the future association of the mental wellbeing framework, especially considering that online social networking influences such a vast extent of the total populace.

Variation of Social Media Behavior across Different Age Groups

Social media is utilized by individuals of any age and has turned into a crucial piece of present day life. It is likely that social media compulsion will be a reality sooner rather than later. Nowadays, it is basic to see individuals checking WeChat "Minutes," the likeness the Facebook news encourage, amid social get-togethers. In classes and addresses, as speakers excitedly talk in front of an audience, gathering of people individuals are frequently bustling visiting on computerized gadgets in the group.

Sherry Turkle, an educator of the social investigations of science and innovation program at the Massachusetts Institute of Technology, wrote in *Alone Together* that individuals fall prey to the hallucination of camaraderie in social networking and this tenacious association prompts a profound isolation. Individuals never again give each other complete consideration and remain in an "associated however alone" relationship.

In this light, the creator led a review of China's urban inhabitants from various age gatherings and found that each gathering demonstrates particular practices with regards to social media use in their day by day lives. While youngsters, understudies are dependent, the moderately aged gathering stays objective and traditionalist and senior natives have likewise begun to dally social media.



Teenagers, college students

Guardians and instructors have for some time been worried about young people getting snared on the internet and computer games. Before, most enslavement learns at home and abroad centered around internet fixation, specifically online gaming dependence, while little consideration was given to social media habit.

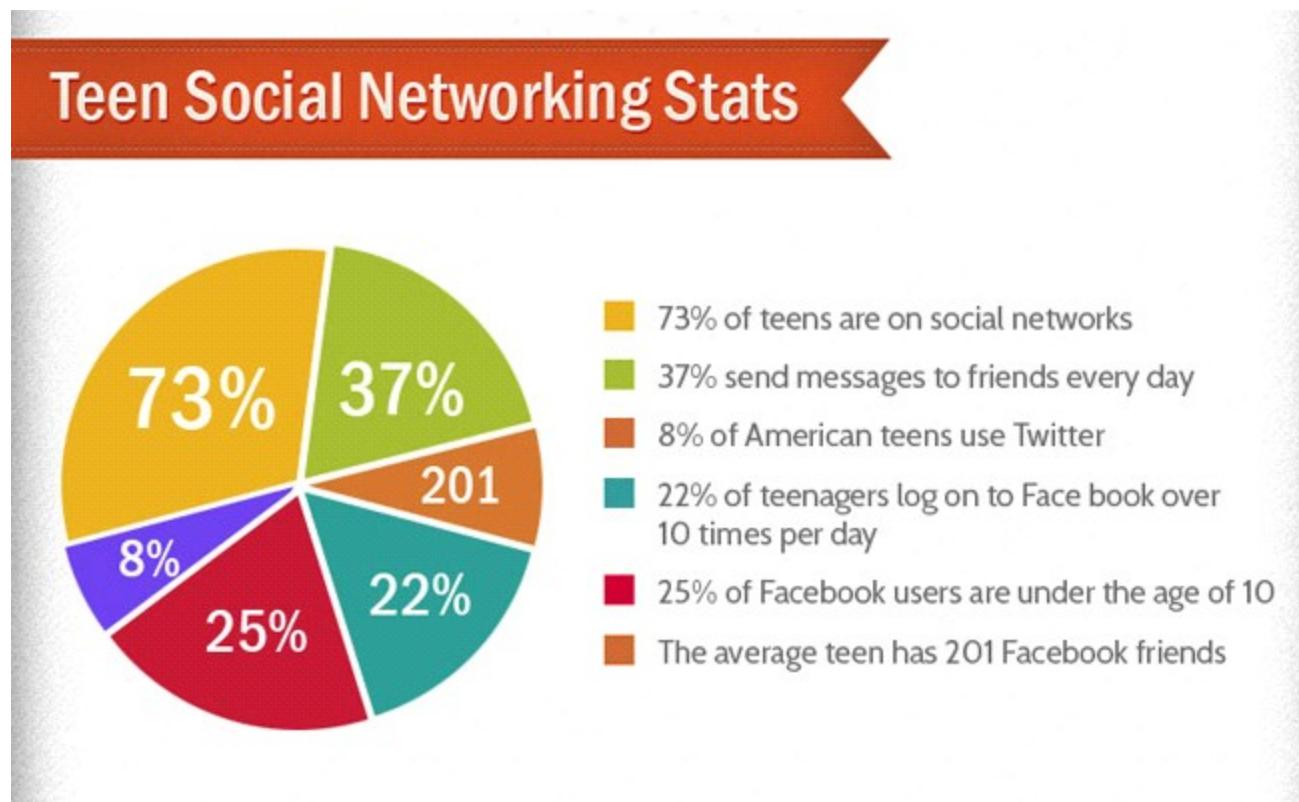
With the fast expansion of cell phones, social media has not just turned into an unquestionable requirement have tool of relational correspondence yet in addition made another pattern of internet fixation after online gaming.

In an overview of more than 1,500 center school understudies in five urban areas—Beijing, Shanghai, Guangzhou, Shenzhen and Xiamen—we found that social media compulsion is in no way, shape or form a fiction among adolescents.

The study found that 90 percent of the respondents are day by day clients of social media while the most well-known application utilized by center school understudies is QQ by Chinese internet monster Tencent.

Based on the criteria American therapist and internet habit master Kimberley Young put forward, 15.6 percent of respondents can be distinguished as social media addicts. The secondary school understudies who enjoy social media have a tendency to be more narcissistic, love to post selfies and long for consideration from peers. They feel more exhausted in their recreation time and are adroit at utilizing social media to fabricate their self-picture.

Young people are generally inspired to utilize social networking by seven elements: keeping track with companions, social trade, peer consideration, free articulation, data, experimenting with new personalities and escape. Social trade alludes to remarking, posting likes and also sending "red envelopes" and virtual birthday presents on WeChat and other virtual space.



In this manner, these seven sorts of passionate requests can be summed up as social, data and amusement fulfillment. Information examination demonstrated that excitement fulfillment is well on the way to incite dependence, particularly when high schoolers utilize social media as an approach to get away from the worries of every day schoolwork. Conversely, data securing is less inclined to get adolescents snared.

Additionally ponders uncovered that teenagers with social media enslavement have the accompanying principle indications: absence of self-control, touchiness and hesitance to participate in day by day exercises. Guardians and teachers could distinguish "risky" high schoolers with such manifestations and intercede at a beginning time.

Social media enslavement additionally incurs significant damage on understudy's evaluations and social capital. In the review, we found that however guardians and schools endeavor to decrease young people's reliance on advanced gadgets, there are still a significant number utilizing QQ to breeze through on test answers and assignments or to visit with each other covertly before sleep time.

Undergrads utilize WeChat and Weibo all the more regularly and they utilize social media every now and again, yet for short interims, and their social media utilize has a tendency to be divided. Understudies dependent on social media have the necessary need to peruse minutes and refresh new microblogs every now and again. The craving to continually refresh data on the cell phone is characterized in brain research as a "dread of passing up a great opportunity."

This is both a dread of missing critical exercises and data and a dread of being forgotten by companions. On the off chance that they can't share data inside the gathering, they could conceivably progress toward becoming untouchables. All the more vitally, it is a dread of being swarmed out and neglecting to get peer consideration.

This worry strengthens the longing of social media clients to stay in contact with others. Truth be told, the dread of passing up a great opportunity for things is a quick paced life item in the new media period portrayed by fast data refreshes and simple get to. WeChat and Weibo enable clients to monitor others, empowering continuous checking conduct.

In the meantime, this over the top habitual need to check social media is related with delaying. Our research has demonstrated that understudies with a solid propensity to tarry will probably enjoy social media.

Middle-aged users

Previously, QQ and Weibo neglected to pick up ubiquity among moderately aged clients. Be that as it may, WeChat is an alternate story. Makes it exceptional that moderately aged gathering with extraordinary utilization control likes it as much as young people and understudies?

To dive into the issue, we led surveys and meets and distinguished their unmistakable social media conduct.

Our research found that contrasted with other social media applications, WeChat has all the earmarks of being more easy to use since it has complete capacities and is moderately private, which is the reason this gathering lean towards this application. Some moderately aged clients bounced on the temporary fad when associates and companions started to utilize it, while others utilize it to keep in contact with their youngsters who have left home.

What's more, some likewise detailed that they need to keep up an "elegant" picture by utilizing this mainstream application so others will think they are keeping pace with the circumstances and willing to attempt new innovation. There is a generalization that the more established one gets, the harder it is to stay aware of new contraptions.

Ladies tend to utilize WeChat all the more every now and again and esteem it more as an approach to keep up connections and engage themselves, while men are more creative and put more noteworthy accentuation on data obtaining.

All in all, moderately aged clients are reasonable and traditionalist on WeChat. From one viewpoint, they need to win attestation and endeavor to manufacture a positive picture independent from anyone else advancement and taking part in well-known WeChat exercises.

For instance, sharing is a sub-culture among young people, as well as a propensity among moderately aged clients who love to share photographs of sustenance, voyages and calligraphy. They are anxious to get positive remarks by demonstrating their rich and significant lives.

Strangely, a few interviewees even said that they utilize emoji's to demonstrate their comical inclination and elegant picture. Moderately aged clients are likewise enthusiastic about posting remarks, likes, sending red envelopes, and sharing life tips on social media.

Then again, this gathering is cautious about their protection. They are additionally great at concealing their inadequacies and dodging encounter on social networking. For instance, not at all like adolescents who utilize selfies as symbols, moderately aged clients as a rule receive beautiful photographs. They sometimes share their areas and never tie their charge card with WeChat installment. At times, they stress their moderate writing will bother others, so they like to send sound messages. What's more, they subliminally abstain from posting or sending persuasive articles or wellbeing tips that more youthful clients detest.

It is obvious that moderately aged clients are more wary in contrast with easygoing and lighthearted more youthful clients.

Older adults

Social media utilization of more established grown-ups is additionally deserving of consideration. As of late, a report mutually discharged by the Institute of Sociology under the Chinese Academy of Social Sciences and Tencent Center for Internet and Society put more seasoned grown-ups into three classifications, to be specific those don't utilize the internet, the individuals who do however don't utilize social media, and the individuals who utilize social media, and broke down their disparities in life opportunity, online utilization and feeling of bliss. It presumed that a reproducing of life opportunity is happening in more seasoned grown-ups' day by day lives.

Going ahead, it will be a fascinating subject to contemplate the diverse client propensities for moderately aged and more established grown-ups on social networking.

Is Consciousness Related To Quantum Physics?

First, let's get the easy aspect of this answer out of the way:

Yes, quantum physics is related to consciousness. The brain is a physical organism that transmits electrochemical signals. These are explained by biochemistry and, ultimately, are related to the fundamental electromagnetic behaviors of molecules and atoms, which are dictated by the laws of quantum physics. In the same way that every physical system is governed by quantum physical laws, the brain is certainly governed by them as well and consciousness - which is clearly in some way related to the functioning of the brain - must therefore be related to the quantum physical processes going on within the brain.

Problem solved, then? Not quite. Why not? Just because quantum physics is generally involved in the operation of the brain, that doesn't actually answer the specific questions that come up in regard to consciousness and how it may be related to quantum physics.

As with much of the problems that continue to remain open in our understanding of the universe (and human existence, for that matter), the situation is quite complex and requires a fair amount of background.

What is Consciousness?

This question itself can and does easily occupy volumes of well thought out scholarly texts, ranging from modern neuroscience to philosophy, both ancient and modern (with some helpful thinking on the issue even showing up in the realm of theology).

I will, therefore, be brief in laying the groundwork of the discussion, by citing some key points of consideration:

- We all have subjective experiences that feel a certain way, which cannot at present be decisively linked to specific neurological locations in the human brain
- Attempts to simulate the fullness of human consciousness within a computer (artificial intelligence) has not succeeded

The Observer Effect and Consciousness

One of the first ways that consciousness and quantum physics come together is through the Copenhagen interpretation of quantum physics. In this interpretation of quantum physics, the quantum wave function collapses due to a conscious observer making a measurement of a physical system. This is the interpretation of quantum physics which sparked the **Schroedinger's cat** thought experiment, demonstrating some level of the absurdity of this way of thinking ... except that it does completely match the evidence of what we observe at the quantum level!

One extreme version of the Copenhagen interpretation was proposed by John Archibald Wheeler and is called the Participatory Anthropic Principle. In this, the entire universe collapsed into the state we see specifically because there had to be conscious observers present to cause the collapse.

Any possible universes that do not contain conscious observers (say because that universe expands or collapses too quickly to form them via evolution) is automatically ruled out.

Bohm's Implicate Order and Consciousness

The physicist David Bohm argued that since both quantum physics and relativity were incomplete theories, they must point at a deeper theory. He believed that this theory would be a quantum field theory that represented an undivided wholeness in the universe. He used the term "implicate order" to express what he thought this fundamental level of reality must be like, and believed that what we are seeing are broken reflections of that fundamentally ordered reality. He proposed the idea that consciousness was somehow a manifestation of this implicate order and that attempting to understand consciousness purely by looking at matter in space was doomed to failure.

However, he never proposed any real scientific mechanism for studying consciousness (and his theory of implicate order never got sufficient traction in its own right), so this concept never became a fully-developed theory.

Roger Penrose and The Emperor's New Mind

The concept of using quantum physics to explain human consciousness really took off with Roger Penrose's 1989 book *The Emperor's New Mind: Concerning Computers, Minds, and the Laws of Physics* (see "Books on Quantum Consciousness"). The book was written specifically in response to the claim of old school artificial intelligence researchers, perhaps most notably Marvin Minsky, who believed that the brain was little more than a "meat machine" or a biological computer. In this book, Penrose argues that the brain is far more sophisticated than that, perhaps closer to a quantum computer. In other words, instead of operating on a strictly binary system of "on" and "off," the human brain works with computations that are in a superposition of different quantum states at the same time.

The argument for this involves a detailed analysis of what conventional computers can actually accomplish. Basically, computers run through programmed algorithms. Penrose delves back into the origins of the computer, by discussing the work of Alan Turing, who developed a "universal Turing machine" that is the foundation of the modern computer. However, Penrose argues that such Turing machines (and thus any computer) have certain limitations which he doesn't believe the brain necessarily has.

Specifically, any formal algorithmic system (again, including any computer) is constrained by the famous "incompleteness theorem" formulated by Kurt Godel in the early twentieth century. In other words, these systems can never prove their own consistency or inconsistency. However, the human mind can prove some of these results. Therefore, according to Penrose's argument, the human mind cannot be the sort of formal algorithmic system that can be simulated on a computer.

The book ultimately rests on the argument that the mind is more than the brain, but that this cannot ever be truly simulated within a conventional computer, no matter the degree of complexity within that computer. In a later book, Penrose proposed (together with his collaborator, the anesthesiologist Stuart Hammeroff) that the physical mechanism for the quantum physical interactions in the brain are "microtubules" within the brain. Several formulations of how this would work have been discredited and Hammeroff has had to revise his hypotheses about the exact mechanism. Many neuroscientists (and physicists) have expressed scepticism that microtubules would have this sort of effect, and I've heard it said in off-hand ways by many that his case was more compelling before he proposed an actual physical location.

Free Will, Determinism, and Quantum Consciousness

Some proponents of quantum consciousness have put forth the idea that quantum indeterminacy -- the fact that a quantum system can never predict an outcome with certainty, but only as a probability from among the various possible states - would mean that quantum consciousness resolves the problem of whether or not humans actually have free will. So the

argument goes, if our consciousness is governed by quantum physical processes, then they are not deterministic, and we, therefore, have free will.

There are a number of problems with this, which are summed up quite well in these quotes from neuroscientist Sam Harris in his short book *Free Will* (where he is arguing against free will, as commonly understood):

... If certain of my behaviors are truly the result of chance, they should be surprising even to me. How would neurological ambushes of this kind make me free? [...]

The indeterminacy specific to quantum mechanics offers no foothold: If my brain is a quantum computer, the brain of a fly is likely to be a quantum computer, too. Do flies enjoy free will? [...] quantum indeterminacy does nothing to make the concept of free will scientifically intelligible. In the face of any real independence from prior events, every thought and action would seem to merit the statement "I don't know what came over me."

If determinism is true, the future is set -- and this includes all our future states of mind and our subsequent behavior. And to the extent that the law of cause and effect is subject to indeterminism--quantum or otherwise--we can take no credit for what happens. There is no combination of these truths that seems compatible with the popular notion of free will.

Let's consider what Harris is talking about here. For example, one of the best-known cases of quantum indeterminacy is the quantum double slit experiment, in which quantum theory tells us that there is absolutely no way to predict with certainty which slit a given particle is going to go through unless we actually make an observation of it going through the slit. However, there is nothing about our choice of making this measurement which determines which slit the particle will go through. In the basic configuration of this experiment, there is an even 50% chance it'll go through either slit and if we're observing the slits then the experimental results will match that distribution randomly.

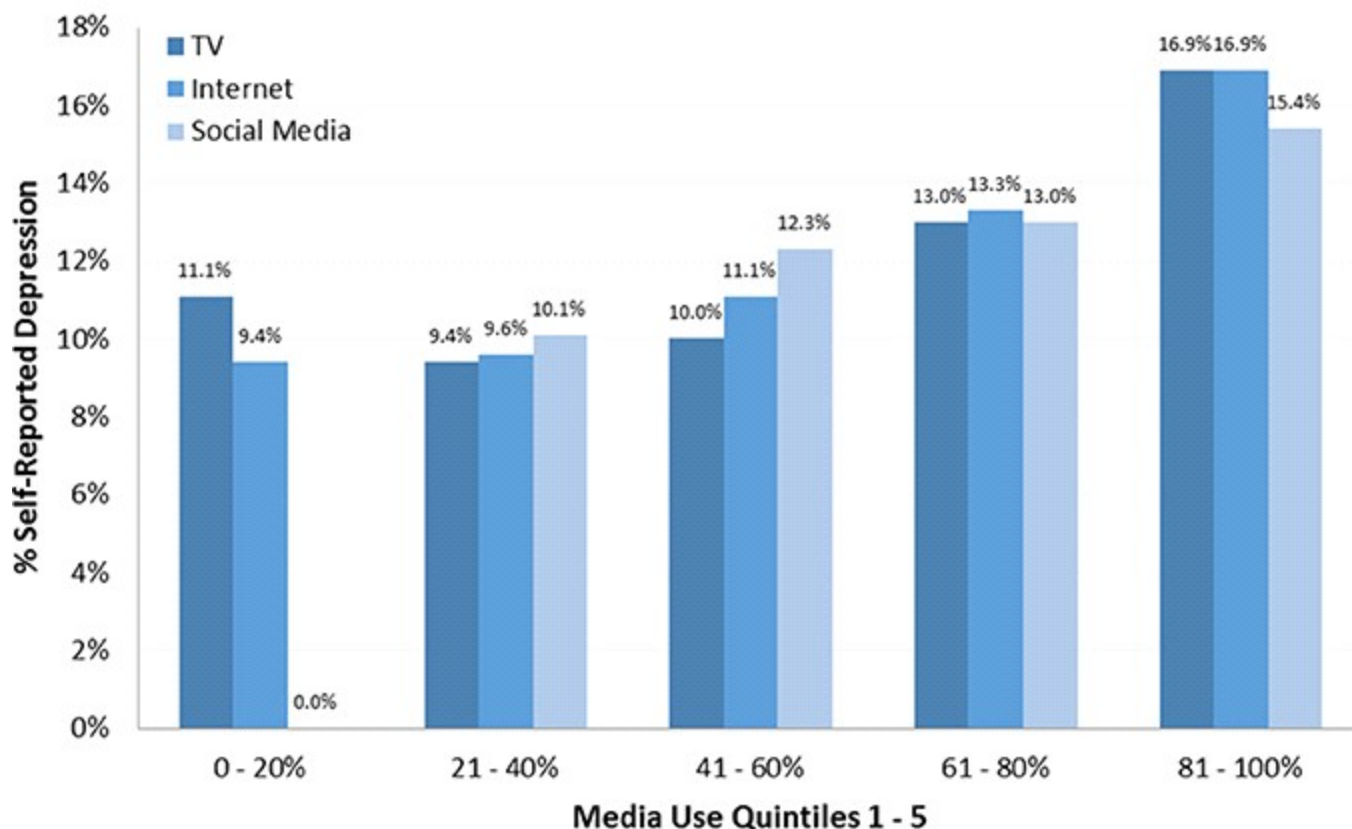
The place in this situation where we do appear to have some sort of "choice" (in the sense it is commonly understood) is that we can choose whether or not we're going to make the observation. If we don't make the observation, then the particle doesn't go through a specific slit. It instead goes through both slits and the result is an interference pattern on the other side of the screen. But that's not the part of the situation that philosophers and pro-free will advocates invoke when they're talking about quantum indeterminacy because that is really an option between doing nothing and doing one of two deterministic outcomes.

In short, the whole conversation related to quantum consciousness is quite complex. As more intriguing discussions about it unfold, there's no doubt this topic will adapt and evolve, growing more complex in its own right. Hopefully, at some point, there'll be some interesting scientific evidence on the subject to present.

Social Media Dependency Disorder (SMDD)

Throughout history, the human race has tried to comprehend reality. Unfortunately, reality for some may not necessary be reality to another. We all have ideals, assumptions and come to our own conclusions in regards to what we perceive as being real. Social media website's make it very easy to correspond with family, friends, peers and in some cases, perfect strangers. Since we are in a technological era, it is much more convenient to contact people through the internet. We are slowly disconnecting from physical interaction quite simply because it's easier. I have created a term to describe this dependency, it's called the Social Media Dependency Disorder – SMDD.

MBIS Rates of Depression by Media Use Quintiles:
December 2012



SMDD is the Dependency to use Social Media related technology. The addiction or dependency is when a person has this undying need to monitor their popularity or their perceived social status by frequently checking, posting and responding to their social media outlets. Here are a few statistics for you and they are credible.

- - Portable Devices (such as phones or laptops) 38 hours a week.
 - 66%+ of marketers see lead generation benefits with social media. They are not just assumptions or theories, they have been measured.

Triple Conscious Theory (TCT) is a theory that not only connects the 21 century state of mind, but it shows how giving the masses a sense of false identity eventually replaces their self- identity. The Social Media Persona as I call it, was coined in the year 2015. It basically depicts or describes a daily life exchange between the cyber realm and physical realm. It's important for a person to be able to identify what realm you operate in and understand that social media interaction is different from physical face to face interaction. This goes into effect when a phrase

"The Social Networking Effect" becomes this impact.

It's beyond just social media and its every day usage, it targets the user on a personal level and leaves the user clueless. This feeling of exclusion causes a mental disconnect between physical and mental reality due to missed emotions. A good example of this is the watering down of "emoji's" to replace words and missing the human connect. "The like button, simple as it was, tapped into a bottomless font of social feedback. Julian Morgan's "Your Addiction to Social Media Is No Accident," explains Adam Alter, author of Irresistible: "The Rise of Addictive Technology and the Business of Keeping Us Hooked."

The most important persona's we describe here are PUBLIC vs. PRIVATE. Nobody on earth can control the Social Media persona. The media will take "bits and pieces" of your life to either make you appear to be a Saint or Satan.....It's just impossible to fight the media. The key is to keep moving forward and to try to ignore the negativity once presented to you.

Usually people post events on their "timelines" exciting/happy events. You have to remember, social media websites are playgrounds for the imagination to run wild. It's almost euphoric to some because popularity is usually based on how exciting someone perceives you to be.

These three persona's share one common element. This element is the power to mentally altering someone's way of thinking. Everyone has the need or desire to be liked or seeks some sort of acceptance. When people leave commentary on someone's "wall" or news feed, the more they feel a sense of acceptance. Of course the opposite reaction is a sense of rejection. When people overlook others, certain "triggers" appear. It is a fact that there are negative and positive triggers. Marcia Reynolds, Psy.D. Wrote an article on July 8th, 2015 in regards to the main emotional triggers people experience. This article was written for a website called, "Psychology Today."

In my opinion, Marcia Reynolds is a genius and understands the importance of being able to shift your paradigm when a person feels emotionally distraught. Most Mental and Behavioral Health professionals would agree with her theory. According to Mrs. Reynolds, the steps are as follows:

- - *Relax* – breathe and release the tension in your body
 - *Detach* – Clear your mind of all thoughts
 - *Center* – Drop your awareness to the center of your body just below your navel
 - *Focus* – Choose one keyword that represents how you want to feel in this moment

Unfortunately, the minds of our youth have difficulties with being able to shift their way of thinking. Please understand that the internet is a valuable resource for businesses to prosper, for people to interact with their loved ones, especially those in our armed services (military) and many other positives. However, there are also many negatives. The negative emotional triggers are often depression, anxiety, and rejection, cyber-bullying and despair to name a few. Here are some alarming FACTS:

Bullying Suicide: According to the CDC suicide is the third leading cause of death of youth between the ages of 10 and 24. It results in approximately **4400** lives lost each year. Deaths from youth suicide are only part of the problem. More young people survive suicide attempts than actually die.

It is estimated that 160,000 children miss school every day due to fear of attack or intimidation by other students. Source: National Education Association. American schools harbor approximately 2.1 million bullies and 2.7 million of their victims.

The above statistical data is a prime example of THE SOCIAL MEDIA PERSONA which is described in the Triple Conscious Theory. Liev Schreiber (Hollywood Actress) once stated that, “the private persona and the public persona shall never meet ” and she is correct. People often try hide who they really are to the general public because most people like privacy. Although this may seem to be the right avenue to take...it isn't. The end result is that many people live with contradictions.

The problem becomes even more serious when the third persona of TCT (TRIPLE CONSCIOUS THEORY) is added into the equation. There's a wide range of modern technology available to the masses. The Triple Conscious Theory seems to gain more and more credibility as people tend to focus more on the social persona, to the point of addiction. The term Social Media Dependence is becoming a global phenomenon.

Should DSM-V Designate “Social Media Dependency Disorder” a Mental Disorder?

Proposed Definitions of Social Media Dependence

—Amanda Heller (Boston Globe, 11/02/08).

“If every gratified craving from heroin to designer handbags is a symptom of “addiction,” then the term explains everything and nothing.”

It is an axiom that psychiatric disorders have multiplied like rabbits as of late, and there has all the earmarks of being not a single end to be found. Numerous in the overall population are persuaded that the issue of what considers a psychiatric “disorder” is settled in what might as well be called the “smoke-filled room,” by the basic catalyst of “vote by panel.” Though this famous view is a gross mutilation of the cautious (if additionally imperfect) process that prompted the improvement of the third and fourth editions of the Diagnostic and Statistical Manual of Mental Disorders (DSM-III and -IV), open discernment matters, in so far as it influences open trust in psychiatry.

There are persevering philosophical contentions in regards to fundamental ideas in psychiatry, for example, the limits amongst “ordinary” and “disordered” mental states and how much certain practices speak to organically based disorders instead of openly picked lifestyles. Though these changeable issues are a long ways past the extent of the present editorial, they do encroach on the smaller inquiry of what constitutes a “fixation” or an “addictive disorder.” These issues, thus, influence our position concerning supposed “internet compulsion” (Social Media Dependence) and whether it should be reified as a conclusion in the up and coming fifth edition of the DSM.

The term enslavement is not utilized as a part of the DSM-IV; rather, the terms substance reliance and substance mishandle are used. The connection amongst habit and certain sorts of urgent or incautious conduct is additionally a wellspring of definitional disarray. Subsequently, one meaning of dependence is “... impulsive practices that endure in spite of genuine pessimistic results for individual, social, or word related function.” As I will talk about beneath, this utilization of the term habitual is to some degree not the same as the traditional, psychodynamic comprehension of over the top urgent side effects.

For my motivations, Social Media Dependency Disorder might be extensively characterized as "... the failure of people to control their internet utilize, bringing about checked trouble as well as practical hindrance in everyday life." Some specialists who bolster consideration of Social Media Dependency Disorder in DSM-V portray the condition in wording suggestive of substance-based compulsion, despite the fact that they conceptualize it in different terms. For instance, in a current publication, Block stated, "Internet enslavement gives off an impression of being a typical disorder that benefits incorporation in DSM-V. Thoughtfully, the conclusion is a habitual indiscreet range disorder that includes online and additionally disconnected PC use and comprises of no less than three subtypes: unreasonable gaming, sexual distractions, and email/content messaging."

In Block's view, each of the three subtypes of Social Media Dependency Disorder demonstrate the elements of extreme utilize, withdrawal marvels, resilience, and negative repercussions— highlights that portray numerous substance utilize disorders, for example, sedative or narcotic mesmerizing misuse. In any case, as far as anyone is concerned, putative withdrawal and resistance have not been built up in Social Media Dependence subjects utilizing physiological measures tantamount to those utilized as a part of, say, patients reliant on sedatives or barbiturates. For instance, we don't have deliberate information on autonomic apprehensive capacity in subjects determined to have Social Media Dependency Disorder who are precluded from utilizing the internet; and therefore, in a putative withdrawal state. Moreover, if resistance is interpreted as meaning the need, after some time, for progressively extraordinary or visit internet-based jolts to deliver the same determined mental impact, I am not mindful of any examinations giving target measures of resilience in Social Media Dependency Disorder-

analysed people. Subsequently, applying the terms withdrawal and resistance to Social Media Dependency Disorder seems to include either allegorical utilization of these terms, or else the utilization of genuinely coarse behavioral criteria, for example, the patient's protests of feeling touchy or restless. In any case, we ought not to reject clinical reports of exceptional misery, and maybe physiologic hyperarousal, in some Social Media Dependency Disorder-analysed patients who have been prevented us from claiming the internet. For instance, Block notes numerous predictable depictions of patients detailing queasiness, tremor, sweating, insecurity, exhaustion, outrage, and peevishness "... when immediately falling off a PC 'orgy'" (J. Square, individual correspondence 12/03/08). It would be informative and critical to get physiological measures (e.g., circulatory strain, beat rate) of Social Media Dependence patients encountering such indications.

Whatever the basic nature or putative pathophysiology of Internet Addicted, the individuals who get the determination seem, by all accounts, to be at significant hazard. For instance, Block refers to late information from South Korea and China indicating a high pervasiveness of Internet Addicted, as well as to critical general wellbeing results (e.g., in South Korea, upwards of 24% of youngsters determined to have Internet Addicted required hospitalization). Ha et al take note of a plenty of issues related with Social Media Dependence, incorporating clashes with family and companions; weakness in social and professional exercises; dejection, uneasiness, or over the top side effects; and psychophysiological issues, for example, a sleeping disorder, pressure cerebral pain, and dry eyes. Furthermore, as Block notes, unrecognized Social Media Dependence as a comorbid procedure in discouraged or on edge patients may prompt treatment resistance and poor result (J. Piece, individual correspondence 12/03/08).

On the other hand

Despite these discoveries, there is no all-inclusive assertion with regards to the particular diagnostic criteria for Social Media Dependence, regardless of whether it is a discrete mental disorder, or, to be sure, whether it is a disorder by any means. Therefore, Ha ET al7 watch that Social Media Dependence is differently translated as "... a certifiable analysis, another side

effect sign of hidden disorders; or psychosocial issues in changing in accordance with another medium."

Moreover, the issue of psychiatric comorbidity raises other diagnostic predicaments. Utilizing Young's Social Media Dependence Scale (SMA) and a few organized evaluation tools, Ha ET al7 found that of 12 youths with Social Media Dependence, three had significant depressive disorder, one had schizophrenia, and one had fanatical enthusiastic disorder. These discoveries raise complex troubles with respect to cause, impact, and essential versus optional analyses. For instance, Ha ET al7 opined that, "... practices identified with Social Media Dependence might be a side effect of depressive disorders in adolescents."⁷ (italics included) Somewhat against hypothetical desires, Ha et al7 did not discover high comorbidity amongst Social Media Dependence and substance-related issues; in any case, given the modest number of subjects in this examination, its decisions must be seen mindfully.

In a German investigation of 30 subjects with "neurotic internet utilize" (PIU), Kratzer and Hegerl (2008)¹⁰ found that completely 27 had some comorbid or basic psychiatric disorder (uneasiness disorders were found in half of these subjects). In control subjects without PIU, just 7 of 31 were determined to have a psychiatric conclusion. The high rates of other psychiatric disorders provoked the creators to voice suspicion that Social Media Dependence is an "autonomous infection."

In fact, a few pundits of Social Media Dependence contend that unreasonable utilization of the internet is an optional indication of wretchedness or an identity disorder and may speak to versatile "self-mitigating" or shirking of relational inconvenience related with these hidden disorders. Different faultfinders of Social Media Dependence as a discrete disorder call attention to that "the internet" is simply a correspondences medium—not a substance, similar to cocaine, or an inherently compensating conduct, for example, compulsion to steal or obsessive betting. These pundits contend that the obsessive need to "diversion" or view explicit entertainment on the internet simply speaks to basic psychopathology or protection instruments that would be show in some other way, if the internet were not accessible. These worries can't be expelled gently.

A few specialists in addiction drug show up especially distrustful of Social Media Dependence as a discrete disorder. Subsequently, addiction pro Stuart Gitlow MD watches, "... the restorative term addiction ought not to be connected to something besides addictive medication utilize and betting. The general population utilizes the term [addiction] as a likeness abuse however the restorative definition depends on 'use notwithstanding one's best advantage,' and amount of utilization has nothing to do with that... I presume that [the people]... we're stressed over make them hidden illness—maybe they have significant misery or OCD or Asperger's or an option that is other than addictive ailment. Or, on the other hand maybe they truly do have addiction, in which case that will turn out to be clear over the long haul and research is directed." (S. Gitlow, individual correspondence, 11/20/08).

Indeed, even the individuals who advocate acknowledgment of Social Media Dependence don't really underwrite the term Social Media Dependence. Square, for instance, noticed that the basic issue is not the internet, but instead, "... the irregular relationship and dependence on innovation..." Furthermore, Block takes note of that though medicate addictions can straightforwardly or in a roundabout way cause demise amid the inebriated state, "... the behavioural addictions don't appear to convey such a hazard, at any rate from the get-go." (J. Piece, individual correspondence 12/03/08).

A case worth noting

As of late, Bostwick and Bucci revealed an instance of internet sex addiction that brought up fascinating issues with regards to the particular pathophysiology of Social Media Dependence. Their patient was 24 when he initially looked for psychiatric help for "sexual addiction," which included stamped distraction with internet explicit entertainment, and also "... broadened masturbation sessions and every so often meeting digital contacts face to face for unconstrained, commonly unprotected sex." Over the following seven years, the patient was endorsed antidepressants and experienced both individual and gathering psychotherapy, and additionally investment in Sexual Addicts Anonymous. In any case, it was not until the sedative enemy, naltrexone, was added to his continuous sertraline that the patient indicated

noteworthy change. The creators take note of that "... when he stopped naltrexone, his desires returned. When he took naltrexone once more, they receded."

Clearly, a solitary case report can't support any broad cases or speculations, with respect to the pathophysiology of Social Media Dependence. In any case, Bostwick and Bucci give conceivable contentions proposing that this current patient's addictive disorder may have included dopaminergic, gabaergic, and opiate components, which are accepted to work in other addictive practices. To be sure, proof for striatal dopamine discharge amid computer game playing was recognized in a positron outflow tomography study.

As of late, hereditary polymorphisms of the serotonin transport quality have additionally been found in a gathering of male young people with "unnecessary internet utilize (EIU)."¹³ Compared with controls, EIU subjects likewise indicated higher scores on the Beck Depression Inventory and a measure of "hurt shirking," recommending to the creators that EIU subjects may have hereditary and identity attributes like discouraged patients. This understanding, obviously, does not bolster the thought that EIU or Social Media Dependence is a discrete and self-ruling mental disorder.

Then again, it is especially intriguing that, in the Bostwick and Bucci report, the patient's maladaptive sexual practices were not significantly changed by energizer treatment or psychotherapy alone. This may contend against the protest that the patient's Social Media Dependence was simply an epiphenomenon of hidden melancholy. Plainly, considerably more efficient research including substantial quantities of painstakingly characterized subjects with Social Media Dependence will be expected to elucidate these issues.

What counts as ‘disease’?

Disease is fundamentally a state of considerable and delayed dis-ease (enduring), joined by noteworthy degrees of physical, social, or professional hindrance (inadequacy). I qualified my contention with respect to "affliction" by determining that it must not emerge exclusively as a result of society's reformatory reactions to the patient's conduct. Or maybe, at any rate a portion of the anguish must be natural for the condition itself—encapsulated in what I call, "The Desert Island Test." For instance, a patient with crazy sadness would likely experience

enduring, regardless of the possibility that marooned alone on an abandon island. Somebody with emphatically held supremacist thoughts would likely not endure in this way, all different things being equivalent. On these grounds, I contended that exclusive in certain exceptionally limited cases should extremism be viewed as an instantiation of disease.

Presently, in what manner may this line of thinking apply to Social Media Dependence? Fundamentally, if a patient determined to have Social Media Dependence (by some predefined set of criteria) experienced both enduring and inadequacy, and further, if the agony were expected in any event to some extent to inborn experiential parts of the show condition, at that point that individual would be encountering clinical disease. Then again, if the patient determined to have Social Media Dependence experienced trouble or enduring just when society connected corrective approvals (e.g., arraigning the patient for requesting sex utilizing the internet) or just when the internet was not accessible, the "inborn enduring" paradigm would not be met. In such cases, we may concur that the individual displayed socially and professionally maladaptive practices, however not that he or she was encountering disease (dis-ease).

In my view, the writing on Social Media Dependence is not yet sufficiently exact to permit such fine-grained judgments. That is, it is uncertain whether most patients with Social Media Dependence regularly encounter enduring as a natural piece of their condition or whether their dyphoria and misery happen just—or fundamentally—when the individual is denied access to the internet or is rebuffed somehow for "terrible conduct." to put it plainly, we don't yet have enough information to infer that Social Media Dependence is typically an instantiation of disease, as I have characterized that term. Without a doubt, we are probably not going to acquire such information until the point that we have conceded to exact, research-arranged criteria for Social Media Dependence. Regardless, we ought not to expel the likelihood that a few people with Social Media Dependence (however analyzed) do encounter genuine disease. In reality, Dr. Piece's research and that of researchers in different nations recommend that a few people who meet criteria for Social Media Dependence are both enduring and crippled.

At last, basically on the grounds that somebody doesn't fit criteria for disease, (however characterized), does not imply that he or she is unworthy of our expert guide and support. The "V" codes of DSM-IV obviously perceive that conditions, for example, "parent-kid social issue" may reasonably be the concentration of clinical worry, without achieving the limit of disease or disorder. This is completely predictable with medicinal practice when all is said in done: a man looking for restorative facial surgery to "enhance my appearance" won't not qualify as having disease, but rather would fittingly be the concentration of therapeutic consideration and conceivably treatment.

ARGUMENTS IN FAVOR OF INCLUDING Social Media Dependency Disorder “SMDD” AS *DSM- V* DIAGNOSIS

- Those diagnosed with Social Media Dependency Disorder show pattern similar to that of other addictive disorders, such as excessive use, withdrawal, tolerance, and negative social repercussions, including impaired vocational and academic performance.
- Preliminary evidence points to an opiate component to Social Media Dependence, possibly treatable with opioid receptor blockers. This is consistent with general mechanisms known to underlie addictive disorders.
- By classifying Social Media Dependency Disorder as a psychiatric disorder, we will encourage those with Social Media Dependence symptoms to seek help and treatment, thus reducing morbidity and mortality, hospitalization, and legal and psychiatric

complications. Classification of Social Media Dependency Disorder as a bona fide disorder may also reduce unnecessary barriers, stereotypes, and discrimination associated with public perceptions about excessive internet use.

A discrete diagnostic category for Social Media Dependency Disorder will focus clinical attention on a severely impaired, at-risk population to a degree not possible if Social Media Dependence were incorporated into existing DSM. Research and teaching efforts will also be stimulated if social media dependency disorder is categories. categories and relegated to the appendix is an official DSM-V diagnosis. If such research fails to support social media dependency as a discrete disorder, it can be dropped from the revised DSM-V

ARGUMENTS AGAINST INCLUDING Social Media Dependence AS *DSM-V* DIAGNOSIS

- Genuine physiological withdrawal and tolerance have not been demonstrated in controlled studies of Social Media Dependence. Impairments in social and vocational realms are probably due to underlying disorders, such as depression or OCD.
- This claim is based on a single case report. Large-scale, randomized, controlled studies using PET and other neuroimaging techniques are needed before Social Media Dependence may be assimilated into the realm of addictive disorders based on pathophysiology.
- By classifying Social Media Dependence as a “disorder,” we will pathologize what is probably a developmentally “normal” (even if disapproved of) behavior, further expanding an already mushrooming catalogue of supposed “disorders.” This will further undermine

the public's trust in psychiatric diagnosis. Receiving a diagnosis of Social Media Dependence will increase, not decrease, unnecessary barriers, stereotypes, and discrimination.

Social Media Dependence symptoms should be subsumed under existing *DSM* categories, such as *OCD* or various impulse control disorders. Creating a separate category for Social Media Dependence will open the door to all kinds of new “disease” categories, as new technologies develop (e.g., *iPhone addiction*, *holograph addiction*, *virtual reality addiction*).

If Social Media Dependency Disorder Is a Disease, What Kind Is It?

Be that as it may, now, how about we stipulate that an individual determined to have Social Media Dependency Disorder is to be sure enduring as an immediate aftereffect of the condition (i.e., encounters inherent enduring) and is additionally crippled to a critical degree (e.g., he or she can't satisfy ordinary social or professional parts, unfit to think, unfit to acquire satisfactory rest). On the off chance that this constitutes disease in the nonexclusive sense, what sort of disease or disorder may it be? Here, in my view, we have to explore a region of psychodynamic hypothesis that is scarcely recognized in DSM-IV, however to some degree, it is subsumed in the DSM-IV build of over the top enthusiastic disorder (OCD).

In psychoanalytic hypothesis, it is vital to recognize alleged sense of self outsider and conscience syntonic contemplations, cravings, and motivations. In the great definition of OCD, the patient encounters obsessional contemplations or motivations as "meddling" and "improper"—in some sense, as outsider to one's feeling of self. These components are really held in the DSM-IV criteria for OCD. This "feeling of the outsider" is not portrayed in most drive control disorders, for example, neurotic betting. While, as per DSM-IV criteria, the obsessive player may feel "fretful" or "crabby" when attempting to chop down or stop gambling,⁵ considerations about betting as such are generally conscience syntonic (i.e., they are experienced as "self").

There are inadequate psychodynamic investigations of Social Media Dependency Disorder to realize what level of patients encounter their distractions as personality outsider versus sense of self syntonic. Narratively, Dr. Square has watched that "... gaming use (porn is less certain) is dependably emphatically sense of self syntonic until the point when the minute when they quit utilizing... at that point there is sicken/outrage..." (J. Square, individual correspondence 12/03/08). In light of generally narrative data, I would estimate there might be both over the top habitual/inner self outsider and imprudent/personality syntonic subtypes of Social Media Dependence—and maybe shapes that show blended elements. This theory requires more examination and has suggestions for our situation of Social Media Dependency Disorder inside existing DSM-IV classifications. It likewise appears to be likely that—similarly as we talk about "auxiliary lunacy"—there might be many cases of "optional Social Media Dependence," in which the essential condition is really a state of mind, tension, or identity disorder.

Conclusions and Recommendations for DSM-V

A group of stars of related signs and side effects—basically, a disorder—may at last be comprehended as a particular disease substance when no less than one of the accompanying criteria are met:

- An example of hereditary transmission is found, some of the time prompting the distinguishing proof of a particular hereditary locus.
- The disorder's etiology, pathophysiology and additionally pathologic life systems turn out to be sensibly surely knew.
- The disorder's course, visualization, strength, and reaction to treatment are believed to be moderately unsurprising and predictable crosswise over a wide range of populaces.

Despite the noteworthy research on Social Media Dependency Disorder rising up out of Asia, I don't trust that what is named Social Media Dependence achieves the limit of particular disease element, in light of any of these criteria. It is not by any means obvious that Social Media Dependency Disorder regularly achieves the limit of "disease" in the clinical feeling of articulated natural enduring and insufficiency that I have characterized. At show, Social Media Dependency Disorder remains a name for a disorder that in all probability speaks to various etiological pathways and different clinical appearances. This conclusion may change over the coming years, and our diagnostic framework may some time or another mirror that. Yet, in my view, it is too soon to reify Social Media Dependency Disorder as a discrete DSM-V finding.

Before Social Media Dependency Disorder is viewed as a discrete disorder or disease, I trust we require broad planned examination, utilizing a particular, though temporary, and arrangement of criteria for Social Media Dependence. Such research-diagnostic criteria would enable us to decide (1) between rather unwavering quality of the criteria themselves; (2) normal course of ailment; (3) steadiness of disease after some time (i.e., does it "transform" into other, more conventional disorders over months or years?); (4) familial and hereditary example; (5) biomarkers, for example, neurotransmitter metabolites, PET sweep discoveries, and neuroendocrine parameters; and (6) reaction to pharmacological and psychosocial medications. On the off chance that such examinations started to point toward an intelligible and discrete disorder, I would then support including Social Media Dependence as a conclusion, maybe in the normal amendment of DSM-V. Regardless of whether Social Media Dependence would best be put among the "drive control disorders not somewhere else grouped" or in another current DSM classification (e.g., inclination or uneasiness disorders) would rely upon the idea of the rising research information.

In my view, the term obsessive utilization of electronic media (PUEM) is less inwardly "stacked" and more enveloping than Social Media Dependence. PUEM would allow fuse of issues identified with new electronic innovations without unendingly duplicating psychiatric conclusions. At introduce, PUEM ought not to be viewed as a discrete determination. Notwithstanding, in my view, a point by point depiction of PUEM ought to be added to the DSM-V informative supplement, as a "condition for additionally think about." There may likewise be a few places inside the content of DSM-V to demonstrate that PUEM is without a doubt a maladaptive and possibly unsafe condition, maybe best comprehended as a motivation control disorder with a conspicuous full of feeling segment.

Meanwhile, PUEM-sort indications, including those comparing to Social Media Dependence, could be classified under the current DSM-IV classification of "motivation control disorder not generally determined (NOS)" (312.30).

Regardless of the disservices of "NOS" assignments—apparently a sort of nosological no man's land in DSM-IV—I trust this is a superior arrangement than making a discrete finding of Social Media Dependence or PUEM as of now.

In the more drawn out term, we may need to update our whole order to reflect more complex hereditary and pathophysiological information. For instance, Blum et al¹⁷ introduce an audit of what they term remunerate insufficient atypical conduct (RDAB), which they influentially connection to anomalous dopaminergic work in the core accumbens.¹⁸ These creators contend that RDABs incorporate customary substance-utilize disorders, as well as extreme internet gaming and related exercises that invigorate over the top dopamine discharge. Maybe resulting editions of the DSM will utilize the class of "RDAB" to incorporate conditions we now allot to a few apparently assorted diagnostic classifications.

Future of Social Media Dependency Disorder

One of the primary concepts regarding the future of social media is the connection between social media sites and mental health. According to Dr. Larry Rosen, "daily overuse of media and

technology has a negative effect on the health of children and teens by making them more prone to anxiety and depression and other health problems". Constantly feeling the need to check notifications and see the latest posts from their online community can cause unnecessary stress on adolescents. Another way social media negatively impacts mental health is when people compare to other social media users. I think everyone on social media is guilty of feeling that they don't measure up to their peers. Whether it's another user's latest purchase, new baby, last vacation or a party attended over the weekend it is hard not to be envious of someone else's life.

A website called facebooklimiter.com was created so people can block Facebook for a period of time, to study or during work hours to avoid mindless scrolling and compulsive Facebook checking.

On the other hand, social media also has many positive impacts on future generations. Social media can be used to help new artists gain popularity and also can be used in the classroom to engage young students. While the internet is a convenient tool it is important for social media users and parents of young children to be aware of the dangers in order to prevent negative consequences on the future generations.

But if people will be becoming more dependent on social media then it will give rise to the

Social Media Dependency Disorder (SMDD) that we have discussed above.

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