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The Philosophy of Facebook Privacy

Andreea Anișoara BONDAR^{1*}, Olivia MACOVEI²

Abstract

Nowadays, the facebook network won a lot of users , thus, the interaction between these people is carried out without taking into account the privacy of each actor in the online scene of the communicational platform. New generation considers normal to expose your personal details on the facebook page, the mentality has changed and we adapt to it without thinking about its meaning. Our lives have no meaning outside of the experience, but, it is based on experience, in this case what we are currently working online it can show us who we actually are or who we want to be. Our actions in the virtualized sphere have the sense that we choose to have it, just as the philosopher Sartre claimed first you choose.... the choice We are responsible for what we are but obviously towards the others, our deeds will not succeed if we try to give birth to a human being as we would like to be as this thing will not have as a result the image desired by us. We are moving towards the evolution of humanity and the freedom to socialize virtually brought us closer to each other and through this approach we have revealed essential details about who we are, goals, interests that we have. I propose to answer within the rebemence of this article to the question: is there, indeed, privacy on Facebook? Confidentiality is a key component of freedom to be ourselves, to build healthy and appropriate relationships in a virtual community which this thing is appreciated and default me, as a user.

Keywords:

Facebook; confidentiality; philosophy and communication; identity;

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Introduction

I'm looking to emphasize what is observable and verifiable on the facebook just to not remain any shred of a doubt that there is no confidentiality in this virtual network. And, at the same time I take the philosophical visions analysis in what represents our physical inactivity or interpassivity online. What I bring, new through this article is the philosophical perspective that I tried to transpose from the kantiană vision versus to the contemporary vision by Wittkower [3]. Essential details about us, we find them right in the first page on facebook „ There are things federal law considers so private it's illegal to ask you about them in a job interview. Age. Sex. Birthplace. Religion. They're all questions on the first page of the Facebook profile form. Yea, verily, privacy is dead and the kids these days killed it [1].

We move forward in the vision of Grimmelman and observe the position that he is strongly supporting, regarding, the idea of "Privacy" that did not actually exist in the social network: facebook, is just an illusion, a contradiction between terms, given the fact that, what we post, tag, makes us clearly unhidden even if in the grid of applications is maintained with strength, the idea according to which we can be inexistent for the others/some people. What leads us to say that: there is no privacy in the facebook network, making it an increasingly distant idea of privacy. A category of facebook users ,do not put an emphasis on their personal life , so that ,if they wanted to do something in this regard, I did not have any clear evidence of great stories from their lives, the location where they spend their leisure time or holidays, photos which denote their habits and customs, the areas of cultural, personal interest, etc. Howewe can easily observe, that, although many of them do not care about their privacy, they use an application allowing them to cancel the friendship requests received. If they were really interested in their intimate life, anyway, they would reject the friendship requests that come from the other users. Yet we feel the need to contribute to the virtual life, standing on the position of some free human beings and we want to be regarded as purposes and not as a means in the progress of a better virtual world, correct that to appreciate our privacy , of users. Thus, the progress will not automatically fulfil, but, through a continuous process and with honest-minded users.

Therefore, we need to act, if there are not complied with our privacy rights, otherwise we will leave under the meaning given to those who control the facebook network. Our actions on Facebook network, have consequences and we learn the lesson about confidentiality just after posting what we make indiscretions posting what inappropriate, or tell all sorts of

things as if facebook would be our confident, on the contrary, these appear most public and viewed by a multitude of users (in 2017, the number of facebook accounts arose in our country to 9,6 million).

It is sought that the actors of facebook network to handle the contextual confidentiality: ei hey want others to respect the rules of the social rules which they take part in. What is private and public on the facebook network? It is a question that deserves to be analysed , given the fact that and sets the privacy where the people are invisible to others. What we live each day, in daylight, in open air, and share it with others, it is part of the public. The audience is extrovert, visibly, and what is private it is something hidden, introvert, secret (the time spent in our house with family, friends, where no one has access, it is n area of our privacy). All these are manifested naturally in the order of things. It is only our choice if we like to renounce to what is secret and we go out in public, showing our statuses, cinema preferences, photo albums, the taggings with the others and some other things. Facebook is an online public space where we share things with others, and by posting something, you do it automatically. Therefore, Facebook users give their deliberately intimacy, in all sorts of personal information. Thus, we can say that no one can give us, privacy on facebook and nothing is a closely guarded secret, but it is known publicly.

The identity on Facebook

Within the facebook network, we can interact by sending/interrelating with emoticons (symbols, kisses, hugs, etc.), we can become part of the cultural, political groups letting the Facebook-ul to find us the perfect match, joining the fan clubs, private groups of medical, culinary, pharmaceutical interest, eco products, bliss and others and even some ideas /quotations of some philosophers everything that represents us the best. From all these actions to build a profile online- we realize an identity-facebook. We become active users at the time we choose what pictures to load on our homepage, we tag other people and endorse the tags that the other ones put on our timeline, so that, we become participants of those groups and networks which give us the desirable identity, regardless of how we are in real life. Facebook gives us a platform on which to build actively a self -identity, an inauthentic one, that is easier to protect from the interferences from the outside than the real self, which can be easily attacked in real life. In reality we can be ridiculed, hurt, disappointed by ourselves and cannot be able to have control. Our actions on facebook are not only interactive but also understood as interpassive and here we make a reference

to the work of Facebook and Philosophy: What's on Your Mind? [3]. Where the idea of the philosopher Slavoj Žižek appears, according to which, the interpassivity is unusual top-up of the interactivity – double. Meaning, we do not only interact with Facebook, we just let ourselves go in its favor, so that Facebook gets its passivity. First of all, "passivity" must be understood, here, from grammatical point of view. It does not refer to the fact that it is inactive, but it is influenced or introduced by someone else. Secondly, the interpassivity, it is when an online space – in our case the socializing platform, Facebook outsources our most intimate feelings: finding us the membership in the high school group, the group reunion of some old friends, a supporting group of a right-wing political organization, can become a member of the TV campaigns, a reason to sustain the protection of animals, saving the forests and the list can continue, all these realizing without wasting time in the physical world but, even saving time. The interpassivity of Facebook is from my perspective, as the minority age of I. Kant *Unmündigkeit* term which originates from the XVIIIth century, "it is the inability to serve you by the own intelligence without being led by another." [2]. If we were to meticulously analyse the concept of *minority age*, as it appears at Kant, we could sustain that to the extent which is caused by a lack of intelligence, either individual, or collective, it does not constitute liability. It is constituted as it comes only when on the base of this state stands the lack of courage and judgement to make use of their own intelligence without being guided by another. This "another" is at us the Facebook that directs the virtual steps in the right way, so, we only choose, but we are elected to act in accordance with primate directives received from Facebook applications. Therefore, if the state of *minority age* is determined by a certain cowardice, then it can overcome Passivity, thus, it intentionally represents a particular negligence and potentially, too, being, in Kant's vision, the one which determines the inclination – whereas this is not a preference, namely, a manifestation of own will, or, a manifestation which at least, implies the will – toward a state of under aged individuals and masses, as well. So, our laxity places us in some shade and the initiative leads us to the true light of our life. However, Kant explains this inclination to the laxity of the individual, through "weakness"³, through an economy of thinking: "If I have a book, which to me represents wisdom, a confessor that has for me moral conscience, a doctor who appreciates for me what diet I follow

³ This is not about a crisis of thinking in the postmodern sense, although the syntax automatically sends us the thought of such a crisis (see Vattimo, G., Rovatti, PA (1998) rather, an obstruction of thought, a delay, or a slowing, which does not occur evenly in the act of thinking, but occurs through habitus.

etc., then I no longer need to strive myself. I do not need to think about if I AM able to pay, others will take over the matter so disturbing to me.” [2]. From here, we transpose, in our century, the Kantian idea and say the facebook makes us the work, it sends us in a travelling where the daylight is even him, our steps are subtly directed and we have let led without hesitation. All these delay our thinking, building a false image of what I represent in the online space, totally opposite to what I represent in reality. Our on-line profile is a new and improved version of what we really want to be, but this improved version of our self, block our emotional responses from a person who is offline on oneself online. In the idea that, we cannot send a message with an emotion if we do not have the interlocutor online, we become passive (nonetheless, our facebook profile, helps us to be active, it is the profile that enjoys, laughs, a political creed etc.). The interpassivity of facebook reflects the interests and aspirations of users, influencing their way to act on this platform, also this interpassivity requires much time and effort, online (activity on facebook) and also supports us to escape (to neglect) from our self everyday duties as it appears –, Zizek [4] we can find out what kind of mythical character we are, the activity of users is reckless-the interpassivity! so, we could look like a cinema star, by answering to some questions. Indeed, the results are displayed only if we actively allow facebook to publish the outcome, on our online timeline. There could be done thereby, a multitude of tests, using our photograph on facebook, it transforms, we could find out how many children will have or when we will get married, but these should not be taken seriously. Thirdly, on facebook, the interpassive gesture apparently is based on the work of a profile my virtual "face" takes care of me, it is what reflects me. My "real self" does not necessarily have to believe in the concept of "culture" and its various facebook causes. Though we are always active, we treat the network from a distance, we make through it, invest time and acts in order to provide an active profile, concerning its relation with facebook. The identity of the profile cannot survive on its own. My activity to build the funniest, the cleverest and the most interesting things on my profile is something interpassive in the sense that disposed of the social obligations of my "real" self. In the same way, even our "real" self is subject to and determined by the structure and the social communities in which is part of. What we have to accomplish, as a real self, it is postponed by our deeds such as: to share like at status, to share the membership to a group for a specific cause etc.

Conclusions

I concluded to analyse what I proposed, by exposing and explaining terms and situations related to the direct relationship between facebook users and network from the perspective of non-confidentiality (as a result). I brought enough arguments in the support of a clear and precise delimitation of terms of hidden/unhidden, passive/interpassive also realizing an incursion in the Kantian vision of the laxity state and how the modifications appeared or our self within the framework given. Passivity that we face in our online space it could bring us a downturn of our daily activities but this is not universally true in the context in which we are not totally excluded from these. Thus, if there were for some internauts of facebook network the idea that there is intimate life in the online space then through this review, I have reached to emphasize the truth of non-confidentiality. Everything is public in the moment when we accept to be part of facebook community through all these applications which are suggested by it.

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