Social identity is a psycho-sociological theory of the seventies developed by Henry Tajfel and John Turner, but now with the advent of Facebook and other social networks has acquired new shades and new horizons, that are more or less desirable.

Man is a social animal, this is known. We tends to create groups. We tend to create rules, tastes, common objectives and common practices to make categories, guides, to belong, communicate, live, and/or survive. The theory of Tajfel and Turner explores just that through three processes that are functionally related: categorization, identification, and social comparison.
In the first, the individual builds discriminating categories of membership, in the second, membership provides the psychological basis for social identity and in the third, the person constantly compares his own in-group (the group he belongs to) with the out-group ("different" group), with an evaluative bias distinctly marked by conduct (errors of injury) in favor of their in-group.

Social networking simplifies and complicates everything at once.

For example, Alfred Hitchcock that implicitly has shown us through his films that we're all voyeurs, spies and in the last analysis we are all morbid voyeurs.
The inclination to know the other, or to know oneself through the impersonality of a support media and the shield of an inanimate object has as a whole evolved into a real practical knowledge. We are not interested in the pathological aspect for the moment.

What matters is the contemporary scene in which our identities are living. You are what you publish, where you are, what we write in our "status" updated.
Drop the assumptions of psychosociological categorization, identification and social comparison, that derives from the conditions of existence and of context free media identity. The 15 minutes of fame of Andy Warhol have become infinite, eternal in the update, in the top bar, in the post or in our photo tagged.

The individual does not necessarily mean more, in front of the keyboard. The necessity of communication is one of the most primary human needs, but longs for the legitimacy to exist, whether effective or not effective, ethical or inhuman punishment, these possesses the characteristics of mediation rather than the direct relationship, so that the identity is no longer listed in a group membership, but it is out of context.

The effects can also be positive as well as negative, based on truth or falsehood, but by opening to other social groups it is undeniable that the new look is only fragmentary and takes on our status.
Living in the the facets, projections, curiosities and is much more voyeuristic. It that can redefine the perception of ourselves, others and ourselves in relation to others.
Invade the city, in and of itself is a great networking dimensional, with the status of the individual manifesting in a concrete reality rather than the virtual two-dimensional, open safe scenarios which are more a comparison to your internal self than anything else. We face the questions of fragmentation, speed, brevity of a message, of identity and its influence in our common world.

Transport this plan from the virtual underground to the metropolitan streets. Stealing the cushioning which protected us in the social network, thereby depriving people of the screen and leaving them at the mercy of a defensive and concrete reality of the street. This is a means to humanize the inquisitors social networking side and finally re-find the power of human contact through the new technology which is now imperative.

IS is social identity but it is also the third person of the verb to be in English.
In both cases we are dealing with an affirmation of existence, of presence and awareness.
Tangibility of the statement can be variable, and also its immanence may be questionable.
What is not debatable is the importance we give to the part qualifying the verb in question and consequently, social identity.
The project of decontextualisation operated by social networks raises the question of what IS really is, what we believe it is. As is true of our social identity when we are deprived of the guarantees of distance typical to the network?

Down the road who will our IS become? These are new questions made to be artistic
and social, through which to focus the debate on our IS, our social identity.

If we understand that membership in a given context, to date customs, rules and cultural background from which we are then directed to a specific personality conveyed by the ego subjective and objective by Me, to precise ideals, ways of thinking styles behavior, it is undeniable that the change in the context of changing social identities. Warning: changing the social identity (I + Me), not the identity assist both independent (I), also a result of local partnerships, indigenous and momentous, but always subject to personal inclinations.
The American social psychologist, George Herbert Mead, in 1934 spoke of Himself as a result of a sociological component of exogenous origin, represented by Me, and an endogenous component, represented by the ego.

The Self is the Self subjectively unique, so to survive in a society must be clinging to the objective self, or Me adapts to the criteria for approval or denial of a given society.

Social identity in the days of Facebook, as we have spoken about earlier, legitimizes the mediated existence, no longer directly. In the non-media age, all interaction between subjects was mediated by the signs of recognition of a culture, but everything was carried on a physical level, where the physicality (means of truth par excellence) was a guarantee of understanding and connection among multiple individuals .
Today, we are lost in the network playing hide and seek, the physics is replaced by the virtual, more versatile and more overwhelming body to body.

Far from judging an ethical system, it is important to note, that the
change of social balance intervening not only between "us" and "them", but also between the I and the Me.

IS is the Way, or rather the "street" because of its scope, with which to investigate the changes in our consciousness as individuals and society. Surrounded by cameras, monitors and various reproductions, with IS we will give weight to something measurable. Give color to something colorable voice to something listenable, and we can judge how the social identity today, including social networks and blogs and podcasts are both really IS. Is really is.

The fundamental and foundational aspect of social networking is the status update, which ultimately becomes our primary agent status of existing.

If the ancients were wondering "Who are we?", "Where do we come from?", "Where are we going?", Today it is asked quickly, shortly "What are you doing?", "What are you thinking?", "Who are feeling? . And lets look at the dramatic change of person. From the first person plural, the third person singular. The "we" (communion, socialism, membership) the "he" impersonal (individualism, asocial, non-membership). Radically change the social horizons, landmarks, points of view, the axis of connection between individual and society.
But a second major change, in addition to the person and its obvious implications in terms of social awareness, is linked to tense. The wise and scholarly reflection on the past and the future directions of our being as contemporary, gives way to a ravenous desire for immediacy, a bestial voracity of information, pulses and even morbidity that no longer has the time or the desire to wait .
These two components of the more important social network irrevocably change our understanding social, personal and interpersonal (the Me, the Ego, the Self). The continual "update" keyword that distinguishes the very soul of the Internet, is, or better "is" the prerogative to legitimize our main existence.

In dynamic updating, it is not only the incentive to keep pace with the times, in cases where the network serves information to us, but also the savage instinct to "keep them informed of your time," they, the others, those who pass on your profile. The trigger is gone. The company image is being redefined in Facebook and the hyper image, which is the image that we give of ourselves at any given time in a given situation with a particular mood and objective.

Pieces of the pillars of the Bildungsroman that between the eight and the nine hundreds seemed to be the highest form of the approach and more personal metadiscourse with its awareness of individuals in society. These fallen pillars, rising virtual ones, neither strong nor weak, but only a virtual "profile" of training, or better than the profile in training.

Andy Warhol's 15 minutes are getting to the eternity that the pop-art at the time was considering as the contemporaneity.

The tense of the social network is the present continuous. From this absolute dependence on the continuation of the status to assert that we exist, we're here, we're the match.
The negative approach will tend to a true and not wish to depersonalize the individual or dangerous social dysfunction. The positive approach will tend to reveal the essence, even minimal, of a true creative spirit, without mediation, without the use of greedy assumptions to give pleasure to recognize and accept.

Inescapable is the voyeuristic aspect. Inevitable, but objectively the most intriguing and most instinctive. Sit on a bench and watch the passers-by, rather than watching a movie at the cinema are daily acts that would not considered voyeuristic. But in reality they are.

Life is all a big tip-off, and not by chance that the big brothers are the fathers of modern spying social networks. Browse, view, fix, discriminate and ultimately accept or reject, attack or defend are ancient practices that have redefined the poetic and aesthetic tastes in entertainment. It all began with the early cinema, just that the wonder of the moving and life represented a involvement and mirror of the world today that our ancestors had not created.

The need of the other, is one of the primary human being. The desire to possess and to incorporate the body of others in the first place, and the soul in the second phase, subject to instinctive search for emotional stability, without which the balance intergroup staff would be lost. Hypothesis risky, even as it questions the existence of love as a sentiment, but necessarily feasible for analyzing the sincerity of our practice espionage done in the dark on a screen.

Over time, man has learned that in the very personal morbid observation of the other, there is also an erotic fulfillment. Cut down to avoid disturbing more than this line of analysis should, we can just simply rethink the practice of espionage as a necessary constituent of our IS. In looking to the private individual, without his even knowing, he is directly aware, we agree to be watched even if we do not know directly. Virtuality of this intimate knowledge leads to a generous pact between users of the same social network.
The voyeuristic importance makes our IS a double-edged sword. On one hand it allows us to abandon all itching and castrations perpetrated by centuries of ideological tyranny bringing our social identity to relate through the body and the physicality, the other wants to build a physical dummy, nice transversely, so impersonal and pathologically risky. The tendency then to bring real-life characters of the virtual and the real upsets the natural rhythms and criteria of reality, condemning you, no more man, to deal with the inconsistency of their social identity. Our IS may no longer be is, because it is not.