
Analyzing the Impact of Social Networks on People's Lives and Psyche

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ABSTRACT

Health is an important factor in different cultures. In fact, each society has different definitions about the health according to its culture. Among the existing definitions, the oldest one is: "Health is not being sick". In some cultures being healthy and synchronize are synonyms and harmony is described as: "Being consistent with own, with society, with God, and with universe". The idea of Indian and historical Greece peoples about the health are similar, and associated the sickness to the distortion of body balance. The Internet, like all mass media, has its pros and cons, and its misuse can threaten the dynamic and efficient force of the country, especially children and adolescents. Loneliness, depression, anxiety, low self-esteem are some of the potential problems that children face in overuse of the Internet online. When children and adolescents become addicted to the Internet, their motivation to interact with others decreases, which in turn has negative effects on their personal relationships and social interactions. In this article, we intend to examine the role of social networks on people's mental health.

Keywords: *Social Networks, Mental Health, Depression.*

INTRODUCTION

Psychologists say; Freshness, vitality, enjoyment of life and purposefulness require a healthy personality. Researchers at the Johns Haykins School of Medicine in the United States point out that by familiarizing ourselves with mental health criteria and adapting them to personal characteristics, interacting with others and the environment, we can identify some of the harmful factors in a healthy personality and modify them to benefit. Strive for a healthy personality. According to psychologists; Mental and physical health is the need and desire of all human beings, and we all strive to find healthy personalities in human life to establish healthy communication [1]. However, have you ever wondered who has a healthy personality in this regard?

Gordon Allport was one of the first psychologists to turn his attention to a

healthy personality. Overcome them. Guide adults to the present, their goals and their expectations for the future [2]. The basic and root aspects of human personality are conscious and conscious goals, hopes and aspirations. These goals are in fact the motivation of a healthy personality and are the best guide to understanding current human behavior. Human existence is, in fact, based on long-term goals, and this important factor distinguishes man from the animal, the child from the elderly, and, in most cases, the healthy personality from the patient. From Allport's point of view, healthy people are in constant need of diversity, new feelings and conflicts [3]. They put aside everyday tasks and seek new experiences. They are adventurous and take risks and discover new things. All of these activities create stress, and in any case it is only through stressful experiences and dangers that human

beings can feel mature [4]. For Allport, self-concept development, intimate communication with others, emotional security, realistic perceptions, skills and tasks, self-objectification, and a single philosophy of construction are the seven criteria of a healthy personality [5].

On the other hand, Eric Fromm, another well-known psychologist, believes that because of the importance of social and cultural forces to understand each member of society, the structure of that society, past and present, must be analyzed; therefore, recognizing the nature of society is the key to understanding the changing personality of man. Personality, whether healthy or unhealthy, depends on culture. Culture hinders or supports the positive growth and development of human beings. The forum considers human personality to be more a product of culture [6].

According to him, mental health depends on the extent to which society meets the basic needs of society, not to what extent the individual adapts to society. As a result, mental health is more of a social issue than an individual one. An unhealthy society creates animosity, suspicion and mistrust among its members and prevents them from growing fully. In contrast, a healthy society allows its members to love one another, be fruitful, efficient, and creative, and to nurture their intellect and objectivity [7].

In addition, epistemological psychologists believe that a healthy person interprets environmental events in ways that make him or her feel good or hopeful, enabling him or her to use certain skills to solve life problems. But on the other hand, what the WHO experts point out is that health refers not only to the absence of disease and disability, but also to a state of complete physical, mental and social well-being. Thus, the definition of mental health is recognized as one of the criteria for

determining public health. A person who has mental health, while feeling comfortable and comfortable, is able to work easily and without problems in the community, and his personal characteristics in that community, cause satisfaction and satisfaction [8].

Accordingly, mental and physical health are necessary for each other. Nutritionists and physical fitness researchers have found a significant relationship between mental and physical health with the quality of nutrition and the amount of physical stimulation. Biochemical studies of the human brain show that mental health probably depends on the regular and balanced electrochemical activity of brain cells and nervous systems. Of course, it must be said that it is difficult to find someone who is balanced, rational and aware of his actions. Every person has characteristics such as mania, depression, sociality, alienation, arrogance and passivity at certain periods of his life, so he experiences irrational behaviors in some way [9].

The difference between normal and abnormal behaviors is graded. Therefore, in order to achieve mental health, we must accept that we have freedom of choice in our behavior and use this freedom and know that the responsibility of choice is with us. So, mental health and lack of health is largely due to successful and unsuccessful experiences in school and the reactions of teachers and parents to these experiences [10].

When a child's personality is not formed, he begins the first years of his academic life, 's on the path of growth and development, and during the best years of his life, he interacts with various factors affecting cognitive, emotional and social development, which results in the same thing. Which is delivered to the society as a teenager and young person? Now, if this

person is familiar with the characteristics and traits of a healthy personality and strives to acquire them, he will live a life full of hope, happiness, peace and success [11].

Social Networks and their Impact on People's Lives

In this section, we will investigate the opinions and suggestions about social relations and social networks. The social problem has been investigated by scholars and scientists since 2000 years ago. In current era there is some kind of anxiety and concern about the social and the people in modern world are in anxiety about whether the society put them aside, and become in lonely and strange conditions. Great portion of this concern in the current era is because of particular thought and mindset that the people have in this era. Most of the people think that if a person walking lonely or go on a trip lonely they are a lone and putted away (Salehi, et al., 2012) [12].

Thoughts of social scholars in 19th century, French author Alexi Dutocoil, according to his experience from America journey in 1831, describe the anxious social life which is the foundation of democracy and economic power of America. According to his opinion, relation in the way of voluntary is similar to “social sticking” and connecting the American individuals to each other, which is directly and completely in opposite to the formal and traditional and pyramidal relations of Europeans [13].

Around sixty years after his investigations, Emil Dorkim consider communication as the source of meaning and thought. According to her, this is a transition from something that she considered as mechanical efforts to mechanical efforts of organic world of nineteenth world. According to Durkim, sharing of mechanical efforts is based on habit and without thought is based on constant fundamentals between master and slaves. All knows about their position. In contrast in industrial society, people are living in completely strange environment and without separation of labor from feudal enter to multi communication based on different relations,

and each communication is toward getting a result [14].

In the expression of durkim sociology, there is an understanding of society that is special to modernity and can be recognized as moral individualism. Durkim's important discovery was that he does not regard society as social or physical construction, but also as a set of variable characteristics of human interaction that can be found not only among farmers of a small village, but also among the most advanced residents of modern cities. In his book "Suicide" and "The Elementary Face of Religious Life," Durkim extracts elements and processes associated with social relationships and demonstrates their impact on behavior and awareness [15].

For example, in this context, we can refer to strong and binding social links, social attachments and institutions and participation in them the size of the group, understanding the similarity and common beliefs. But at the same time, it does not consider this situation to be permanent and unsustainable, but believes that the new society can control it by developing guilds and strengthening the rituals. In fact, Durkheim accepts that society is the primary source of cohesion and cohesion for all types of societies, and he believes that there are different types of society. Therefore, the difference between the present and the past is not transient, but rather the entry into a new type of society. This point in Durkheim's work provided a suitable analytical understanding for the study of social relations in the modern world and paved the way for further research, especially network analysis [16].

A similar attention can be seen in the work of Ferdinand Tonis, who tried to determine the difference between targeted communications, which he calls the Community, with instrumental communications, which he calls community society (Field, 8:1385). Thus, On the basis of two types of social and social relationships, Tonis separates the two types of social organizations, Gomin Shaft (Community) and Guzal Shaft (Society). Tonis believes that the human being is neither exclusively rational nor irrational. Instead of discussing the nature of human beings, he

shows interest in social relations and discusses the beginning of modernity from the point of view of changing the nature of human communication in society. His interpretation of this change emphasizes the stability, harmony and unequivocity of social relations in society and his insistence on devolution, hypocrisy and the coldness of relations in modern urban society [17].

From his point of view, social relations and community relations are never fully and perfectly found in tangible and tangible societies. A group is not based solely on social or social relations. In spite of this observation, the objective social reality enables to analytically separate the two forms of social relations from each other and showed which forms dominate in both cases. Thus, On the basis of two types of social and social relationships, Tonis separates the two types of social organizations, Gomin Shaft (Community) and Guzal Shaft (Society). In addition to Tonis and Durkim's theories about the evolution of society, it is necessary to mention Zemell's view in this regard. His opinion is important because he considers the factors and consequences (positive and negative) of this development deeply and tries to show its effects on social relations. According to Zaimal, processes such as increasing labor division, excessive rationality, increasing dominance and so on have led to the emergence of appeasement and caution in the existing social relations in the cities. In a state of distaste, one cannot understand the differences [18].

For such a person, all human beings appear on the same level without distinction and the satisfaction of life decreases. Caution is another feature of social relations in urban life. In parallel with the increase of individuals or physical density, face-to-face relationships lose their function and give way to other relationships. According to Zamel, the result of such circumstances is the insolence of relationships and the fear of social trust [19].

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Caution is another feature of social relations in urban life. In parallel with the increase of individuals or physical density, face-to-face relationships lose their function and give way to other relationships. According to Zamel, the result of such circumstances is the insolence of relationships and the fear of social trust. In modern sociology, the importance of social relations is discussed as the viewpoint of social capital. In fact, it is through relationships and social networks that social capital arises. According to Ports, capital lies in the structure of people's relationships. To have it and it is others who are the actual source of our privileges (Ports, 2005 quoted by Mohammad Ziaibeyi) social capital has two components of mirror links and mental links [21]. The same links are related to the structure of the idle network between individuals, which should be the connection between them. This part of social capital indicates that individuals are linked in a social environment. But mental bonding is related to the bonding between individuals, which should have a mutual nature based on trust and positive emotions. Therefore, it can be said that social capital has two components: trust and bonding, these two components represent the traditional division in social theory between structure and need. On the other hand, it can be said that these two components represent qualitative and quantitative aspects of social capital [22].

Survey of Social Capital in Social Networks

Social capital of the network is defined as the instrumental and supportive resources

available to individuals through access to social links and through individuals can be accessed in a variety of ranges of support. The social capital of the network has been studied in three dimensions: construction, interactive characteristics and functional characteristics of the network. People communicate through a series of networks and share values with other members of the network, so that these networks create resources and they seem to have created some kind of capital. This capital can be as effective in other systems as it is in its initial composition. Therefore, in general, it can be concluded that the more people you know and the more you share with them, the more social capital you have. People's networks should be considered as part of a complex of communications and criteria in which people seek their goals and society has its own solidarity. Membership in networks and a set of shared values is the core of the concept of social capital. The quality of human relationships has long been of interest to social theorists [23].

Social networks are valuable assets. The networks create the basis for social solidarity, because they cause people to work together, not only with those who know directly, but also because of the mutual benefits that come from it. At first, the expression of social bonding as a kind of capital made a simple metaphor. According to Robert Putnam, within the 20th century, the idea was born six times. And every time there were messengers, the use of communications to cooperate and cooperate between people helped to improve their lives. In particular, the implicit metaphor implies that communication can be profitable and, like any other capital, you can invest in it, expecting a decent return. None of the scholars of social and contemporary sciences use this term so simply. Sociologists more or less acknowledge that "social relations" are central elements in the theological realm. Also, this principle has been clearly accepted that the quality of social relations and their makeup can affect the behavior of social beings. Social bodies can be annexed and abstract. Individuals, groups and organizations are among the items of annexed entities and symbols, rules, categorized groups and entities. Social construction as a network is

composed of members of the network and a set of links that connect the people of the actors or nodes. Network members can include individuals, groups, institutions, legal entities or organizations, etc.

The main blocks of the network are "communication", and the network's view, by studying the existing social relationships between a set of individuals, analyzes the social construction and while paying attention to the whole construction, the focus point of the network's view is that it pays attention to the structure of the relationships between these activists and their individual characteristics as an analysis unit. This view holds that social processes and individual consequences, even with constant individual characteristics such as gender, are essentially defined and defined by patterns of relationship between actors in social networks [24].

Some researchers categorized the network's features in three dimensions: construction features: size, density of interactive features: abundance, intimacy, reciprocity, durability of functional features: types of support (goodness, (3) 2:2005, social support resulting from the network creates belonging, intimacy, social integration, access to informational, emotional and instrumental support, various links, and various social support for the members of the network. Cravel believes that with the diversity of relationships, individuals achieve a wide range of protections. That includes instrumental support, emotional and mental support, and information support. Social support enables individuals to face everyday problems and life crises. The functions of relationships and social ties are discussed at both individual and collective levels. A) At the individual level, the network of individual relationships is an important means of measuring the psychological and psychological support of others. According to the network's point of view, the peripatetic fills a person with friends and relatives who give meaning to his life. It maintains the norms with which he regulates his behavior and protects him from the personal world beyond him. According to Warren, social networks can play an important role in meeting physical, psychological, social and

economic needs, and members of the network can have individual deficiencies in the field of family origin and power. Individual properties are greatly resolved and play an important role in determining the capacity of the network to provide resources for the individual, the structural characteristics of the network such as the volume of the links and the type of members (Crevel, 2004). b) At the collective level of the social relations network, the more voluntary relief relationships in different aspects of epistemology (guidance, counseling and education), the more the madi (economic assistance), emotional (companionship) dignity (restitution) of human dignity), the higher the rate of social deprivation, the amount of suicide, the amount of social help, the amount of social exploitation and the amount of social passivity in the society. Relief in supportive relationships gives people who, for whatever reason, remain deprived in one of the most deprived dimensions a second chance to develop unique talents so that they can take steps towards personal and collective good. It is obvious that the success rate of supportive relationships depends on the warmth of relationships and the continuation of these relationships as a duty and social habit. The expansion and expansion of friendly relations in the society increases mutual assistance, shared commitment.

The prevalence of the above mentioned works in the society depends on the minimum stresses in the form of weak links (familiar bridges) that take place between groups with the tendency of generalism. On the contrary, if interperiose relationships and specific bias remain within the initial area, then these relationships will prevent intergroup relations. In such a case, the relationships will have unwanted links for the society. Instead of standards, administrative and political corruption, intergroup conflicts and above all weakening the national cohesion of social relations in the society are impaired, mutual social respect in the field of social relations within the society limits the rights and freedom of the majority. In addition to this disorder, the relationship between the consolidation of the society makes a society and it is not possible to weaken the people of the society in relation to the freedom of

constructive action. By imperfectly connecting people in society, the chapter makes them vulnerable to social distress, political adversity, economic crisis and coercive events. Social cutoff has various social, political, cultural and psychological consequences at the micro and macro level [25].

Global User Statistics Versus Domestic Users

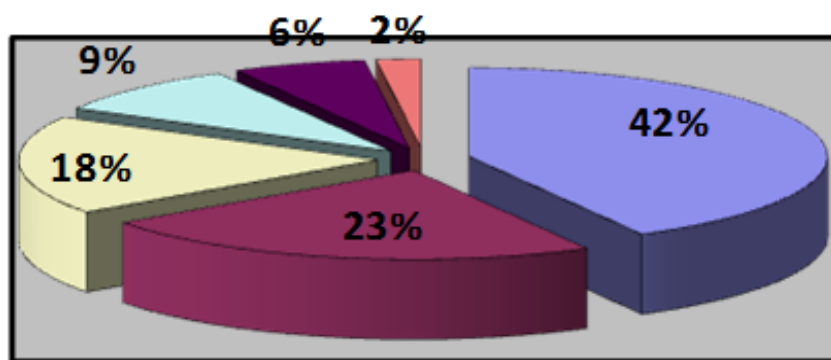
Research so far shows that Facebook is one of the reasons for marital disputes, but now, according to research conducted by the online divorce site in the UK, it seems that this social network has become at least one of the main reasons for divorce in this country. The site, which provides services to couples planning to divorce, found that one-third of divorce cases are due to Facebook. The authors of the study, who have studied 5,000 divorce applications, explained: Facebook has become a primary means of communication. In fact, posts written by people on their profiles can jeopardize their marital life. The court also plans to use these posts as a documented source of the reason for the divorce. Relationships on this social network begin with a typical message, but in the long run it can become an adventure that puts a person's marriage in a serious precarious situation. According to the Daily Tech, Facebook cited 33 percent of divorce applications as the reason for 2009, which was 20 percent in 2009. Also, published research on the social consequences of Facebook shows that unethical messages and photos posted on Facebook's site by users have led to an increase in divorce rates in the U.S. country. New research conducted by the U.S. Marty Monial School of Law shows that 80 percent of divorce applications are based on immoral cases on social media. The research also shows that in the U.S. alone, 1 in five people who get divorced were due to unethical and non-family photos and messages on Facebook.

Research also suggests that social environments unfortunately caused many ethical changes and led them to inappropriate things they did not do before communicating with these networks. Relationships with several people while having a family and moving away from paying attention to their

spouses or husbands and children, both by men and women, are examples of these changes.

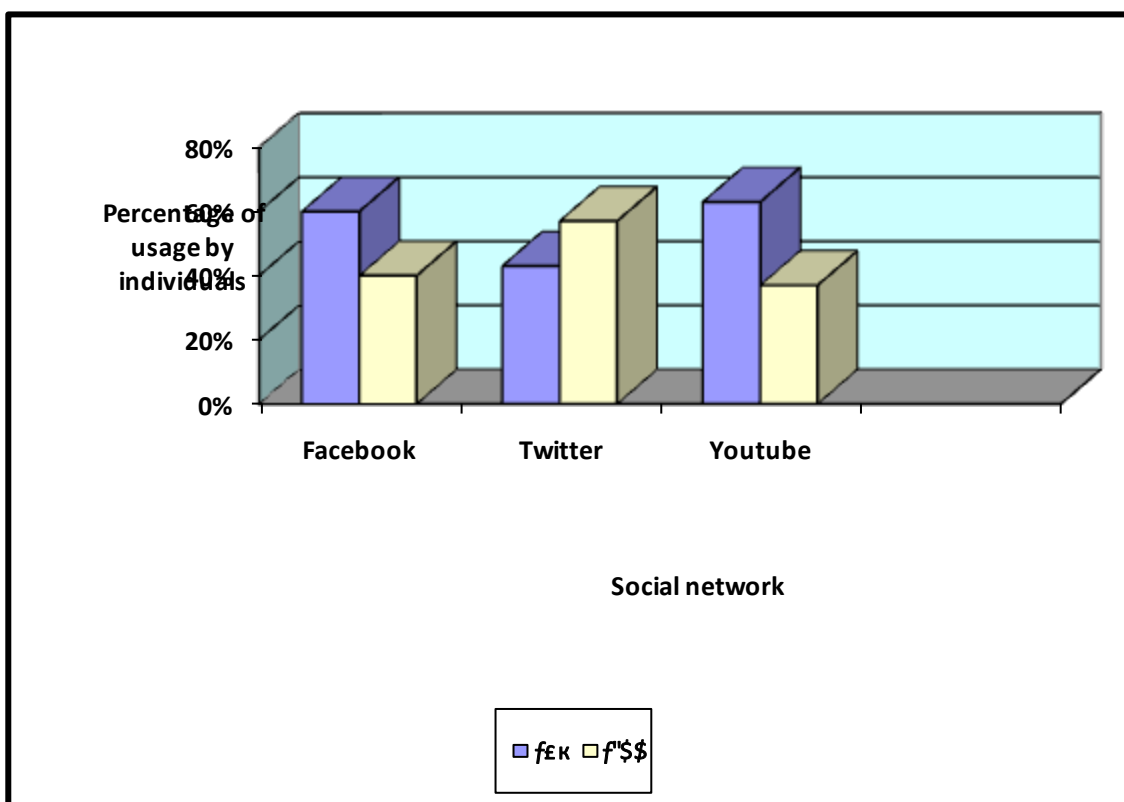
According to the latest survey, which was conducted informally by a 120-member researcher team consisting of psychology

students and sociologists of Tehran University of Science and Research on the use of social networks in Iran and in July 2011, the following results were obtained: The percentage of Iranian users' acceptance of different social networks was obtained [26].

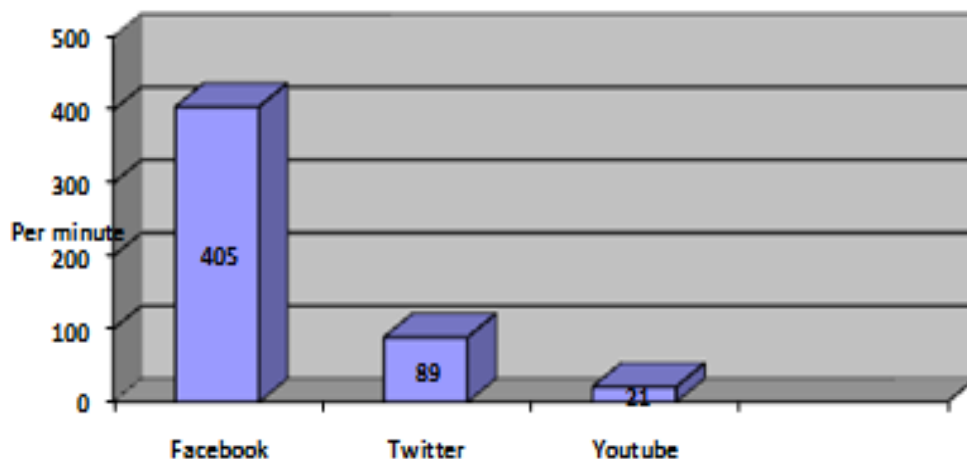


■ Facebook ■ Twitter ■ Youtube ■ Wechat ■ Google+ ■ Inastagram

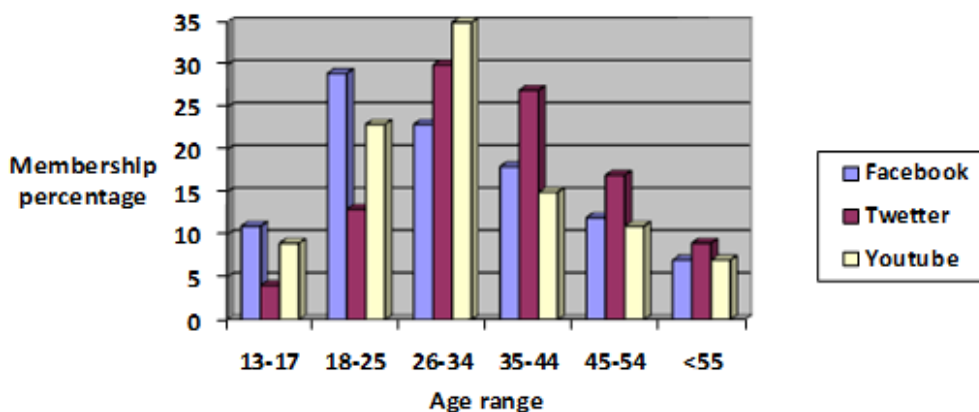
Gender Ratio in the Three Most Visited Social Networks



Monthly Statistics of Time Spent on Social Networks



Graph of Age Population of Social Network Users



CONCLUSION

Social networks are online spaces that focus on building and reflecting social relationships between people; People who exchange their interests and activities in this space. Social networks, in addition to shaping the field and space of face-to-face interactions and interpersonal actions, also play an important role in how business and business interactions are conducted. In discussing the pathology of social networks, an important point is the very high risk of such networks in terms of social and cultural harms. Various social

networks with hundreds of millions of users in recent years have attracted the attention of cyber attackers more than any other target. Users spend many hours chatting with their friends and checking their personal page on social media. In fact, checking your personal page, reading updates from various friends, and commenting on other people's photos and videos has become an unconscious habit that in the short term affects people's focus on current life or work activities. In some studies that have examined Facebook's costs to the economy, this waste of capital

has also become more apparent. In the age of traffic and all kinds of environmental and moral pollution, the existence of this type of technology gives the comfortable man an excuse not to step towards peace in the physical world and the text of society. Virtual relationships in social networks gradually reduce the face-to-face relationships of individuals, and this will lead to social isolation and ultimately lack of proper socialization in the process of socialization of individuals. This environment can reduce the human relationship with the outside world day by day by offering newer possibilities and reduce its human role in society less and less. Today, addiction to the use of Internet social networks has become a problem for the family institution around the world. The increasing spread of social networks among Internet users requires the study of individual and social behaviors of human beings.

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