

the thing is, in the world of Facebook it *does* matter. Those minute details do matter.

Brad, like many of his peers, worries that if he is modest and doesn't put down all of his interests and accomplishments, he will be passed over. But he also fears that to talk about his strengths will be unseemly. None of these conflicts about self presentation are new to adolescence or to Facebook. What is new is living them out in public, sharing every mistake and false step. Brad, attractive and accomplished, sums it up with the same word Nancy uses: "Stress. That's what it comes down to for me. It's just worry and stressing out about it." Now Brad only wants to see friends in person or talk to them on the telephone. "I can just act how I want to act, and it's a much freer way." But who will answer the phone?

NOTES

1. Carol Gilligan, *In a Different Voice: Psychological Theory and Women's Development* (1982; Cambridge, MA: Harvard University Press, 1993).
2. Erik Erikson, *Identity and the Life Cycle* (1952; New York: W. W. Norton, 1980) and *Childhood and Society* (New York: Norton, 1950).
3. In Julia's world, e-mail is considered "slow" and rarely used because texting has greater immediacy.
4. It is so common to see teenagers (and others) attending to their mobiles rather than what is around them, that it was possible for a fake news story to gain traction in Britain. Taken up by the media, the story went out that there was a trial program to pad lampposts in major cities. Although it was a hoax, I fell for it when it was presented online as news. In fact, in the year prior to the hoax, one in five Britons did walk into a lamppost or other obstruction while attending to a mobile device. This is not surprising because research reported that "62 per cent of Britons concentrate so hard on their mobile phone when texting they lose peripheral vision." See Charlie Sorrel, "Padded Lampposts Cause Fuss in London," *Wired*, March 10, 2008, www.wired.com/gadgetlab/2008/03/padded-lampposts (accessed October 5, 2009).
5. New communications technology makes it easier to serve up people as slivers of self, providing a sense that to get what you need from others you have multiple and inexhaustible options. On the psychology that needs these "slivers," see Paul H. Ornstein, ed., *The Search for Self: Selected Writings of Heinz Kohut (1950–1978)*, vol. 2 (New York: International Universities Press, 1978).
6. David Riesman, Nathan Glazer, and Reuel Denney, *The Lonely Crowd: A Study of the Changing American Character* (1950; New Haven, CT: Yale University Press, 2001).
7. Orenstein, *The Search for Self*. For an earlier work, of a very different time, that linked cultural change and narcissistic personality style, see Christopher Lasch, *The Culture of Narcissism* (New York: Norton, 1979). Lasch said that "pathology represents a heightened version of normality." This formulation is helpful in thinking about the "normal" self in a tethered society and those who suffer more acutely from its discontents. From a psychodynamic perspective, we all suffer from the same things, some of us more acutely than others.
8. See Erik Erikson, *Identity and the Life Cycle and Childhood and Society, Young Man Luther: A Study in Psychoanalysis and History* (New York: W. W. Norton and Company, 1958).

9. Robert Jay Lifton, *The Protean Self. Human Resilience in an Age of Fragmentation* (New York: Basic Books, 1993).
10. Lifton shared this story at a meeting of the Wellfleet Seminar in October 2009, an annual gathering that began as a forum for Erikson and his students as they turned their attention to psychohistory.
11. The performances of everyday life—playing the roles of father, mother, child, wife, husband, life partner, worker—also provide "a bit of stress." There is room for considerable debate about how much online life really shares with our performances of self in "real life." Some look to the sociology of "self-presentation" to argue that online and off, we are always onstage. Erving Goffman, *The Presentation of Self in Everyday Life* (Garden City, NY: Doubleday Anchor, 1959).



Reading as a Writer: Analyzing Rhetorical Choices

1. In her opening two sections, Turkle demonstrates that comparison between the past and present is part of her argumentative strategy. As you read through her examples, consider the extent to which she is analyzing or judging (or both) these new strategies and habits of using technology. You might begin, for example, with her claims in paragraph 5: "Intimacy without privacy reinvents what intimacy means. Separation, too, is being reinvented." Try marking places in her opening two sections where she offers examples, and places where she evaluates or makes claims about the examples. Where do they overlap?
2. Turkle opens with an example from an interview with an 18-year-old, and she uses interviews with teenagers and parents throughout her piece to help make her point. Discuss the effectiveness of this as a way of offering evidence. What are the strengths and limitations of these kinds of examples?

Writing as a Reader: Entering the Conversation of Ideas

1. Turkle's term "the tethered self" contrasts with Jane McGonigal's optimism about the power of collective play. Compose an essay in which you apply these authors' ideas to a specific video game, considering the strategies and goals of the game, and the significance you see in the intersection of technology, emotion, and social values. What conclusions can you draw?
2. How do Turkle's concerns and insights about technology intersect with Constance Steinkuehler and Sean Duncan's interest in technology and education (Chapter 12)? Write an essay that takes into consideration the multiple perspectives on technology in these readings in order to build your own argument about the extent to which technology improves our lives. Anchor your claims with specific examples, both from these readings and your own experiences.