# Social Media Real and False Self Will to Power (RFSWP) Defense Mechanisms and Research Results

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**Abstract**

The underlying reason why people participate in social media and follow people like famous, elite, powerful and phenomenal is that they want to gain power, cooperate with power and be a part of power. Hereditary and Personal Self, Positional and Formal Self, Capacity to Influence, Gaining Imaginary/Fake Power defense mechanisms, which are determined by the descriptive framework of the research and are scale variables, are among the factors that affect people's being a part of power. While people want to be a part of the power by participating in the social media game, the will to power the actual and false self also exhibits the behavioral characteristics of the defense mechanisms. As a result, people realize their security request; eliminate the deficiencies that he has begun to feel in themselves; It satisfies the will-to power-needs by realizing its efforts to defeat and gain superiority. *This research aims to examine the relationship of social media (independent variable) with will to power defense mechanisms, which are explained as mechanisms of real and false self (dependent variables.* The survey technique, a quantitative research method, one of the research methods and techniques of communication and social sciences, is used in the study. The scale of "Social Media False and Real Will to Self-Power Defense Mechanisms" (Tan, 2022b) used in the research has also been published. The social media real and false self will to power (RFSWP) defense mechanisms scale developed by the research author. According to the results of the research, the will to power defense mechanisms examined in the research are carried out by digital immigrants and digital natives in social media, and digital immigrants and digital natives make efforts in social media to use will to power defense mechanisms. The study is important in that it proposes to add the "power will defense mechanism" to the defense mechanisms.

***Keywords***
*Defense Mechanisms, Will to Power, Real Self, False Self, Social Media*

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# Sosyal Medya Sahte ve Gerçek Kendilik Güç İstenci Savunma Mekanizmaları ve Araştırma Sonuçları

**Öz**

İnsanların sosyal medyaya katılıp ünlü, elit, güçlü, fenomen gibi kişileri takip etmesinin altında yatan sebep, güç elde etmek, güçle işbirliği yapmak ve gücün bir parçası olmak istemeleridir. Araştırmanın betimsel çerçevesi ile belirlenen ve ölçek değişkenlerinden olan "Kalıtsal ve Kişisel Benlik", "Konumsal ve Resmi Benlik", "Etkileme Kapasitesi", "Hayali/Sahte Güç Kazanmak" olarak açıklanan savunma mekanizmaları, insanın gücün bir parçası olmasını etkileyen faktörlerdendir. İnsanlar sosyal medya oyununa katılarak iktidarın bir parçası olmak isterken, gerçek ve sahte benlikteki iktidar iradesi de savunma mekanizmalarının davranışsal özelliklerini sergilemektedir. Kişiler bunun sonucunda güvenlik isteğini gerçekleştirmekte; kendisinde hissetmeye başladığı eksikliklerini gidermekte; yenme ve üstünlük kazanma çabalarını gerçekleştirerek, güç istenci gereksinimlerini doyurmaktadır. Araştırmada sosyal bilimlerin araştırma yöntem ve tekniklerinden betimsel araştırma ile survey (anket) tekniği kullanılmaktadır. Araştırmada kullanılan "Sosyal Medya Sahte ve Gerçek Kendilik Güç İstenci Savunma Mekanizmaları" ölçeği (Tan,2022b) de yayınlanmıştır. Bu araştırma, sosyal medyanın (bağımsız değişken) gerçek ve sahte benlik mekanizmaları (bağımlı değişkenler) olarak açıklanan güç istemi savunma mekanizmaları ile ilişkisini incelemeyi amaçlamaktadır. Araştırmada ölçme aracı olarak araştırmanın yazarı tarafından geliştirilen "Sosyal Medya Gerçek ve Sahte Kendilik Güç İstenci Savunma Mekanizmaları Ölçeği" kullanılmaktadır. Araştırma sonuçlarına göre, araştırmada incelenen güç istenci savunma mekanizmaları sosyal medyada dijital göçmenler ve dijital yerliler tarafından yürütülmekte ve dijital göçmenler ve dijital yerliler sosyal medyada güç istenci savunma mekanizmaları kullanmak için çaba sarf etmektedir. Çalışma sosyal medyada gerçek ve sahte gücün boyutlarını incelemesi, savunma mekanizmalarına "güç istenci savunma mekanizmasını" eklenmesini önermesi açısından önemlidir.

**Anahtar Kelimeler**

*Savunma Mekanizmaları, Güç İstenci, Gerçek Benlik, Sahte Benlik, Sosyal Medya*

## Introduction

The person (infant) depends on his/her parents for feeding, sheltering, security, and self-expression. Hence, a person is born with addictions. In the process of individuation, as a person gets rid of his addictions and "frees" in the narrow sense of the word, two situations come to the fore in the life of the individual, in his attitudes, behaviors and thoughts. These are, a) anxiety, powerlessness, loneliness and feeling of insignificance, b) power (material, position, image, reputation, prestige, admiration, positive impression), interest, power and desire to conquest. Human is a social entity. While initially dependent on the family, which is his core group, he realizes that he is a social being in the process of individuation.In the process of socialization, the person enters into communication, interaction and cooperation with the economic, political, cultural, symbolic and military structures of the society. Within these social structures, the person produces economic, political, cultural and symbolic "capitals" in order to exist, gain position and status, and perform her/his role. Man has to socialize. As Darwin pointed out, we can never come across powerless animals living alone in nature (Adler, 2018c: 51). Nature is wild, and besides, man has neither claws, wings, nor very strong teeth to save himself. Because of this powerlessness of man against nature, he lives in community and society. In other words, because man wants to "gain power" against nature. On the other hand, with the new understanding brought by capitalism, the global/local society is in a wild structure like "nature" for the individual, with phenomena such as material wealth, fame, fame, image, competition, success and strategy.Man wants to gain "power" while socializing in order to gain power against nature. The main factors in this regard are; a) to exist for society, b) to get rid of the feeling of anxiety, powerlessness, loneliness and insignificance, c) to desire material, position, image, prestige, prestige, admiration, positive impression, interest, power and conquest.

The concept of power is explained in the following meanings; "award power", "coercive power", "expert power", "legal power", "physical power", "economic power", "political power", "military power", "technological power", "reference power" and "image power". Philosophy, psychology, social psychology and sociology sciences define the concept of "power" as "to be able", "to subdue", "to act", "the right and ability to act" and "the ability to influence, control and change other people". It can be observed that the concept of power and its dimensions are realized in social media. It can be observed that the concept of power and its dimensions are realized in social media.Social media is a

pervasive media, and it also has surveillance, marketplace, and stage functions. In other words, people can produce content on social media and share these productions, interact and provide opportunities to participate. For brands, social media is a marketplace(Jenkins et al.,, 2013: Ackland, 2013: 3: Dijk, 2016: 251: Tan 2022b). The reasons why people turn to and participate in social media; "desire for pleasure", "desire to exhibit, present and realize oneself", "desire to be happy", "desire to obtain a position", "will to use violence", desire to exist", "desire to know and report", "desire to relieve anxiety" and "desire to gain power –satisfying-" (Tan, 2022a).

People follow famous, elite, powerful and phenomenal people who use social media, because the sum of their fan base, image and their imaginary, social, political, cultural and economic capital is very important for people. The total value created by them creates a power and people who use social media want to be a part of this power. While people want to be a part of this power created by participating in the social media game, people also exhibit the behavioral characteristics of the will to power defense mechanisms of the real and fake self. As a result of this process, people; Performs the security request; She/He corrects the deficiencies that he has begun to feel in himself; It satisfies the will to power needs by making efforts to overcome and gain superiority.

The study contains the concepts of defense mechanisms, power, and will to power. The cases of the research are analyzed descriptively through "Philosophical Perspective" (Friedrich Nietzsche), "Individual Psychology" (Alfred Adler) and "Cultural Psychology" (Karen Horney). According to Friedrich Nietzsche, there is a will to power both in nature and in humans. According to Friedrich Nietzsche, both the world we live in and the people are a will to power. And according to him, people have the will to power instinct, and people try to have the will to power all their lives and they want to satisfy their will to power instincts.

This research aims to examine the relationship of social media with defense mechanisms, which are explained as mechanisms of real and fake self-power. *In the research, the "Social Media Real and False Self-Power Desire Defense Mechanisms Scale" developed by the author of the research is used as a measurement tool* (Tan, 2022b). *Survey questionnaire technique, which is a quantitative research method, is used in the study. The study is important in terms of examining the dimensions of real and fake power of social media and suggesting that the "will to power defense mechanism" should be added to the defense mechanisms.*

### The consept of power and different approaches: Friedrich Nietzsche, Alfred Adler and Karen Horney

Power is the birthright of every human being (May, 2018: 273). The concept of "power" in psychology is explained as influence, influence, control, motivation; The concept of "power" in philosophy is explained as deed and action; In

sociology, the concept of "power" is defined as action, tools used in action (for example, smart mobile phone and social media), hereditary image, acquired image and legal power (formal). Psychology, philosophy, and sociology refer to the formal and informal aspects of the concept of power (May, 2018: 15; Giddens, 2013: 893-894; May, 2018: 108).

Rollo May, in his work titled "Power and Innocence," explains the potential five power levels of every human being: "a) the power to be, b) self-affirmation, c) self-disclosure, d) aggression, e) ontological" (May, 2018). The concepts of power and influence and the concept of informal power are almost intertwined. Riggio explains the differences between the concepts of power and influence as follows; influence: the ability to use social forces to influence the behavior of others (…) if power; It is the use of business relations to force a certain course of action despite the resistance of another (Riggio, 2018: 374). For Riggio, influencing is a skill, but he does not explain how social forces are acquired. In addition, in today's life and social media, social relations and business relations are intertwined. In the study, it is emphasized that social media affects both the formation of power, the social, economic, cultural and symbolic capitals of the created power are displayed in social media, and that social media affects the development, expansion, spread and transformation of the labeling dimension of power.

As a thinker of his age, Nietzsche was influenced by the mechanical approach, developments in physics, engineering and chemical sciences, and Darwinian theory. Nietzsche refers to Platon with supernatural hopes and even to Aristotle's desire for "will to power." Nietzsche emphasizes that the important thing is the natural sciences and that people will gain "power" and progress through natural sciences.

Nietzsche (1844-1900), in his work "Will to Power", describes the world we live in as "a magnitude of power" (…) describes a game as a wave of powers (…) a sea of powers flowing and running towards each other". And it continues as follows; "This world is a will to power – and nothing more! And you yourself are this will to power – and nothing else" (2017: 651). Nietzsche explains the "Will to Power" - the ability to reinterpret and determine reality actively in an endless process. Walter Kaufman, the editor of the book "The Will to Power," explains that Nietzsche planned to write this book but later canceled it, and the book was published by Nietzsche's sister. According to Walter Kaufman, he states that between Nietzsche's completed works and his book "The Will to Power" "contains many things that are not even remotely similar." According to Kaufman, Nietzsche proposes that the person and science should turn to phenomena. According to Nietzsche, if science turns to phenomena, humanity will progress and be stronger against nature (2018; 2018a; 2019a; 2019b; 2019c).Do people on social media, in Nietzsche's words, want to give the impression that they have power by using concepts, language (images),

values and norms, depending on and dependent on those who have the "will to power"? The answers to these questions are sought in the survey section of the article. While Nietzsche stands out in the will to power and philosophy, Adler is in the foreground in psychology.

*According to Individual Psychology and its founder Alfred Adler, the main problem of psychology should not be to understand cause-effect relationships as in physiology but to understand the attractive forces and goals that direct it. According to him, human behavior is determined not by biological forces but also by social forces.* By emphasizing the concept of power and power, Adler differs from Freud, who emphasizes the concepts of pleasure and sexuality. According to Adler, the underlying causes of a person's desire for power are; a) achieving the goal of perfection, b) dominating others and objects, c) identifying with others and objects, d) social harmony (Adler, 2011, 2017, 2018a, 2018b, 2018c).

Adler emphasizes that the person is powerless against nature. Nature is wild, and man has neither claws, wings, nor very strong teeth to save her/himself. Because of this powerlessness of man against nature, he/she lives together and lives in community and society. The person experiences the process of adaptation to the world of life throughout his/her life. On the other hand, the person is also powerless against social structures (economy, law, politics, bureaucracy, etc., state, companies, and social relations).Adler believed that human behavior is determined not only by biological forces but also by social forces (Schultz & Schultz, 2007: 654). Social cohesion, the feeling of inferiority is the other side of the problem. People live in a society, because alone man is inadequate and powerless. The sense of community and social cooperation constitute the individual's salvation and well-being (Adler, 2018a: 232). As a result of this process, people realize their security request; people eliminate the deficiencies that they begin to feel in themselves; people satisfy their needs by making efforts to overcome and gain superiority; and people suppress feelings of inferiority.

According to Karen Horney, who develops approaches on cultural psychology, a person creates the ideal image they want to have by using their self-image, imagination, technological tools and various techniques. In this case, the ideal image of the person consists of both the real and the false self. According to her, the ideal self is not completed by a single act of creation. When the ideal is produced on its own, it needs constant attention (…) In this process, the person convinces himself that he has unlimited powers and superior skills, he said. When the concept of power is considered together with the concepts of real and fake self and in the context of social media, Horney states that the ideal self is created by the person; the ideal self created expects and desires the interaction of other people's likes, positive impressions and comments; she states that a person may have these powers, but even if he does not, he will have the belief that he has these powers (Horney, 2017; 2017a; 2018).

The person creates his ideal image by using the social media scene, space, and environment, which is an abstract tool, and his smart mobile phone, which is a concrete tool.

## Conceptions of real and fake self and defense mechanisms

According to Freud, "Metapsychology", "I" is conscious; "She/He/It" subconscious; The concept of "super-ego" refers to the moral and conscience structure of the person by adapting to parents, family, education, training, social structure and norms. We have developed the idea that there is a coherent organization of psychic processes in a person, and we call this organization his "I". Consciousness depends on this self; the ego has the power to reach mobility, that is, to discharge the stimuli into the external World (Freud, 2000: 258). Therefore, psychology and psychoanalysis refer to both the objective, cognitive, judgmental power and the self (Alm. Selbest) aspect of the concept of "ego" used by Freud.

What Freud meant by "Ego" was basically the conscious and logical aspects of the person (Masterson 2016: 29). Man has both an objective and a subjective dimension. In addition to these, human has both an internal dimension and an external relationship and influence dimension. I distinguish between I (Ich/Ego) and "self". For the ego is only the subject of my consciousness, and the self is the subject of my entire psyche, including the unconscious (Jung , 2016a: 13). And Jung describes the self as: The self can be defined as a kind of balancing of the conflict between inside and outside (Jung, 2015a: 268).

Masterson describes the representation of the true self as a) fluidity, alertness, and vitality of emotions; b) self-identity, self-activation, self-expression, and support; c) maintenance of self-esteem, d) alleviation of painful emotions; e) persistence of the self, f) determination. , g) as creativity (2016: 234). People whose capacities for their real selves have been impaired revert to the false defensive self.

**Table A.** Real self vs false self

| Karen HORNEY | | Alfred ADLER | |
|---|---|---|---|
| **Healthy Efforts** | **Neurotic Efforts** | **Truths** | **Imaginary Ones** |
| Accepting Limits | Denying Boundaries | Developing an ability to excel | Developing the like |
| Naturalness | Compulsion | Coping with the Environment | Using the weakness |
| Majestic Image | Sense of Change | The feeling that the world is hostile | Delay in making decisions |
| Seem | To exist | Gathering knowledge and stacking achievements | Seeking protection |
| Dream | Real | The use of love and submission, hatred and defiance, social feeling and passion for power | |

*Source: (Horney, 2017: 48; Adler, 2018b: 102).*

In Table A, Horney classifies "healthy efforts and "neurotic efforts," and Adler classifies "facts" and "imaginary ones." On the other hand, Horney and Adler also compare the "real self and false self" in the classification of Table A. Normal power seeking arises from strength, neurotic from weakness (Horney, 2018: 112). According to Horney, as emphasized in the chapter, every person has a right to power. The third attempt to guard against basic anxiety is through "power"—attempting to gain security by gaining factual power, achievement, property, appreciation, or intellectual superiority. The basic motto of this protection attempt is this: If I have the power, no one can hurt me (Horney, 2018: 67).

Anna Freud (Daughter of Sigmund Freud) explains the defense mechanisms in her book titled "Ego and Defense Mechanisms" as follows: Destruction, Introjection, Isolation, Projection, Regression, Reggession, Response formation, Self-direction, Inversion, and Sublimation (2017). According to Anna Freud, if the ego is able to prevent anxiety and discontent with defensive efforts, it ensures that the individual reaches impulsive satisfaction under difficult conditions with the necessary changes in the drive, and thus, if the id, superego and environmental forces can achieve a harmony, the defense efforts are successful and the ego triumphs. it means ego won (2017:122).

The Freudian approach sees defense mechanisms as a method of protection. Defense processes can simultaneously serve both the control of the instinctive impulse and the adaptation to the outside world (Hartmann, 2016:57); Defense mechanisms are protective measures and defense mechanisms play a very important role both in the adaptation and development of the person to the environment (Ersevim, 2013: 210-213); Defense mechanisms are "protective methods in psychoanalytic theory where the ego subconsciously distorts reality and reduces anxiety" (Myers & Dewall, 2017: 575).In the chapter, the reflection on the will-to-power defense mechanism of the real and false self on digital and social media is explained.

**Method and Research**
It was decided to apply snowball sampling in the study. As W. Lawrence Neuman emphasizes, "snowball sampling is a method for sampling cases in a network" (2017a; 2017b). Social media is a system of networks and people (users) are connected to each other as in a network. The universe and sample of the study consists of two layers: digital immigrant (middle generation) and digital native (young generation).

The independent variable of the study; It is Social Media. The dependent variables of the study are the self-will to power defense mechanisms; "Hereditary and Personal Self", "Positional and Formal Self", "Capacity to Influence" and "Gaining Imaginary/Fake Power". The research asks the following questions;

- Do people use social media because it contributes to their ideal, real or fake self-defense mechanisms?
- Is the underlying reason why people follow famous, elite, powerful, phenomena on social media, to gain power, to cooperate with power and to be a part of power?
- Do people use social media to get rid of anxiety and loneliness?
- What dimensions of power are realized in social media?
- What are the relationships between people's use of social media and the dimensions of power?
- Does using social media improve the creativity and self-expression characteristics of individuals?

Elements observed in the sharing of digital immigrants and digital natives on social media; the search for power, to be the desired object, a non-dialectic sharing, the satisfaction of desires, the orientation towards consumption, the society of the spectacle, the desire to glorify, idealize, adopt and identify those whom power loves. The following hypotheses are tested in the research:

H1: People use social media because it contributes to their ideal and real self-defense mechanisms.

H2: Using social media helps people get rid of anxiety and loneliness and strengthen their image.

**Table 1.** Frequency distribution table of socio-demographic characteristics

|  |  | n | % |
|---|---|---|---|
|  | 18-25 | 404 | 84,70 |
| Age | 26-42 | 47 | 9,85 |
|  | 43+ | 26 | 5,45 |
| Gender | Woman | 274 | 57,44 |
|  | Male | 203 | 42,56 |
|  | High school | 24 | 5,03 |
|  | University | 420 | 88,05 |
| Educational Status | Masters Degree | 17 | 3,56 |
|  | Doctorate | 16 | 3,35 |

According to Table 1, the socio-demographic characteristics of the participants; 84.70% of them are 18-25 years old, 9.85% of them are 26-42 years old and 5.45% of them are over 43 years old and 57.44% are female and 42.56% are male. The education level of 5.03% is high school, 88.05% is university, 3.56% is postgraduate, and 3.35% is doctorate.

**Table 2.** Frequency distribution table of social media usage information

|  |  | n | % |
|---|---|---|---|
| Using social media saves me from loneliness. | Yes | 151 | *31,66* |
|  | No | 326 | 68,34 |
| Using social media reduces my anxiety. | Yes | 120 | *25,16* |
|  | No | 357 | 74,84 |
| Using social media contributes to my image. | Yes | 236 | *49,48* |
|  | No | 241 | 50,52 |

According to Table 2, it is seen that 31.66% of them think that using social media saves them from loneliness, 25.16% of them think that using social media reduces their anxiety, and 49.48% of them believe that using social media contributes to their image.

**Table 3.** Frequency distribution table of ideal/real self-knowledge

|  |  | n | % |
|---|---|---|---|
| Using social media has improved my creativity. | Yes | *327* | *68,55* |
|  | No | 150 | 31,45 |
| Using social media has improved my ability to express myself. | Yes | *228* | *47,80* |
|  | No | 249 | 52,20 |
| Watching objects, images, photos and videos shared on social media is beneficial for my psychology. | Yes | *208* | *43,61* |
|  | No | 269 | 56,39 |
| I think my communication skills, persuasion and influencing skills are strong | Yes | 389 | *81,55* |
|  | No | 88 | 18,45 |
| The brand of the smart mobile phone I use is very important to me. | Yes | 257 | *53,88* |
|  | No | 220 | 46,12 |
| The / functional technical features of the smart mobile phone I use are important to me. | Yes | 419 | *87,84* |
|  | No | 58 | 12,16 |
| It is important for me to get positive likes and create a positive impression on social media. | Yes | 229 | *48,01* |
|  | No | 248 | 51,99 |
| I can easily access information using social media | Yes | 406 | *85,12* |
|  | No | 71 | 14,88 |
| I think that I adapt more easily to the society I live in by using social media. | Yes | 271 | *56,81* |
|  | No | 206 | 43,19 |
| I share my natural image on social media | Yes | 391 | *81,97* |
|  | No | 86 | 18,03 |
| Being strong is important to me. | Yes | 430 | *90,15* |
|  | No | 47 | 9,85 |

**Table 4.** Frequency distribution table of all strength information

|  |  | n | % |
|---|---|---|---|
| Being strong is important to me. | Yes | *434* | *90,99* |
|  | No | 43 | 9,01 |
| On social media, I create the impression that I am an incredibly intelligent person. | Yes | *64* | *13,42* |
|  | No | 413 | 86,58 |
| I create the impression that I am an incredibly powerful person on social media. | Yes | *91* | *19,08* |
|  | No | 386 | 80,92 |
| I create the impression that I am an incredibly superior person on social media. | Yes | *54* | *11,32* |
|  | No | 423 | 88,68 |

According to the data in Table 3 and Table 4, what Karen Horney and Alfred Adler describe as the characteristics of the real self and define it as healthy efforts to realize this; "Glorious Image", "Appearance", "Developing a Talent to Achieve Superiority", "Dream", "Information Gathering and Stacking Achievements" and "Dealing with the Environment" are realized through social media and smart mobile phone. Digital immigrants and digital natives use social media for healthy efforts to nurture and develop their true selves.

**Table 5.** Frequency distribution table of false self information

|  |  | n | % |
|---|---|---|---|
| Sharing my natural look on social media doesn't make me feel good. | Yes | *81* | *16,98* |
|  | No | 396 | 83,02 |
| I have a hard time sharing my natural photos on social media. | Yes | *99* | *20,75* |
|  | No | 378 | 79,25 |
| Following successful people on social media is good for my psychology. | Yes | *321* | *67,30* |
|  | No | 156 | 32,70 |
| While sharing photos or images on social media, I can't make decisions easily and I postpone it. | Yes | *189* | *39,62* |
|  | No | 288 | 60,38 |
| I don't post anything on social media because it hurts me. | Yes | *55* | *11,53* |
|  | No | 422 | 88,47 |
| I use social media more to showcase someone I'm not. | Yes | *28* | *5,87* |
|  | No | 449 | 94,13 |

According to the data in Table 3 and Table 4, what Karen Horney and Alfred Adler describe as the characteristics of the real self and define it as healthy efforts to realize this; "Procrastination in Making Decisions", "Compulsion", "Seeking Protection", "Denial of Boundaries", and "Developing As if" take place through social media. Digital immigrants and digital natives present imaginary behavior patterns through social media in order to display their false selves and hide their real selves.

**Table 6.** Social media will to power scale explanatory factor analysis results

| Factor Name | Question Statement | Factor Weight | Cronbach's Alpha | Factor Expla-nation (%) |
|---|---|---|---|---|
| | I follow royal families, distinguished people, and famous families' pages and posts on social media. | 0,577 | | |
| | It is good to have physical advantages such as hei-ght, athletic strength, and fitness on social media. | 0,712 | | |
| | It is good to have physical/appearance/physical advantages such as attractiveness and beauty on social media. | 0,757 | | |
| **Hereditary and Perso-nal Self** | It is good to have physical/appearance advantages such as the face, facial expression, eyes, and hair on social media. | 0,734 | 0,84 | 10,8 |
| | I like the posts of people who have physical advan-tages such as height, athletic power, and being fit on social media. | 0,741 | | |
| | I like the posts of people who have physical cha-racteristics such as attractiveness and beauty on social media. | 0,743 | | |
| | I think that people who have physical characte-ristics such as attractiveness and beauty on social media want to influence other people with their posts. | 0,557 | | |
| | I think that the level of attractiveness, beauty and handsomeness of a woman or man on social media posts is effective in that person's page being fol-lowed and liked more. | 0,552 | | |
| | I like that my social media page and posts are followed and liked by people who are higher than me in terms of location and status. | 0,509 | | |
| | I like that my social media page and posts are followed and liked by my supervisor. | 0,578 | | |
| | I follow the pages of political party leaders on social media. | 0,609 | | |
| | On social media, I prefer to follow people who have superiority, such as education level, degree of success, financial situation, and social position | 0,599 | | |
| | I follow the managers of famous and well-known brands on social media. | 0,571 | | |
| **Positional and Formal Self** | I would like the manager of famous and well-known brands on social media to follow my page or like my post. | 0,531 | 0,825 | 8,05 |
| | The posts of famous people I like and follow on social media affect my lifestyle. | 0,531 | | |
| | I follow the pages of famous athletes I like on social media and like their comments. | 0,546 | | |
| | I follow the posts of famous people I like and follow on social media. | 0,565 | | |
| | I follow official state officials such as the President, Minister, and Mayor on social media. | 0,646 | | |
| | In social media, it is good to have advantages such as education level, degree of success, financial situation, and social position. | 0,524 | | |
| | Famous people on social media use famous brands in their posts, giving the message that I am ahead of you to other social media users. | 0,591 | | |
| | I think that famous people on social media want to identify with those brands by using famous brands in their posts. | 0,556 | | |

| | | | | |
|---|---|---|---|---|
| | I follow famous influencers on social media. | 0,573 | | |
| | The most prominent concept on social media is "image power." | 0,510 | | |
| | I follow people who are writers, bloggers, and opinion leaders on social media. | 0,577 | | |
| | Comments on my posts on social media are important to me. | 0,505 | | |
| | I follow the journalists I like and believe on social media. | 0,665 | | |
| | I observe that many writers, opinion leaders, and influencers use social media to influence other people. | 0,598 | | |
| **Capacity to Influence** | I think that I influence other users with my posts on social media. | 0,532 | 0,859 | 11,77 |
| | The place (historical place, etc.) you use in your social media posts is very important. | 0,677 | | |
| | Having an effective communication strategy on social media is important for following the social media page and liking the shares. | 0,597 | | |
| | It is important to where I make my social media posts (name, location, awareness, reputation, image, etc.) of the place. | 0,694 | | |
| | Appearance, body language, posture, and pose are important on social media posts. | 0,559 | | |
| | Topics such as the brand you use, where you eat, where you are, your friends, and the clothes and colors you use are important in liking your social media posts. | 0,652 | | |
| | It is important to be able to use the technical features and programs of the smart mobile phone, applications, and social media channels (Instagram, etc.) in order to enjoy social media posts. | 0,505 | | |
| | I observe that people I know with low income on social media also use famous brands in their posts. | 0,560 | | |
| | On social media, I observe that people I normally know as overweight use applications and other technological tools to give the image that they have a thin body. | 0,617 | | |
| | I observe on social media that people I know who are not normally very beautiful want to give the image that they have a beautiful/attractive body by using applications and other technological tools. | 0,768 | | |
| | On social media, I see that the leaders or leaders of political parties like their posts and re-share them as if they were their own. | 0,605 | | |
| | I observe that people with low economic income also use their expensive smart mobile phones. | 0,730 | | |
| | I observe that people use the features of social media, applications, and social media channels (Instagram, etc.) to have physical features such as the face, facial expression, eyes, and hair on social media. | 0,794 | | |
| | On social media, I observe that people I know whose education level, degree of success, financial situation, and social position are not good to make posts as if they own them. | 0,785 | | |

| Gaining Imaginary/ Fake Power | I observe that many writers, opinion leaders, and influencers like their posts on social media and re-share them as if they were their own. | 0,678 | 0,931 | 17,43 |
|---|---|---|---|---|
| | I like the posts of many writers, opinion leaders, and phenomena on social media, and I observe that people adopt and defend them as if they were their own posts. | 0,715 | | |
| | On social media, I observe that people I know who are not normally very athletic, sporty, and fit use applications and other technological tools to give the impression of having them. | 0,744 | | |
| | I like that my social media page and posts are followed and liked by people who are higher than me in terms of position and status. | 0,565 | | |
| | I think that people whom I know are not very knowledgeable on social media post as if they are very knowledgeable and even believe it. | 0,774 | | |
| | I observe that people on social media want to close some of their deficiencies by using the features of social media, applications, and social media channels (Instagram, etc.). | 0,790 | | |
| | On social media, I observe that people use the features of social media, applications, and social media channels (Instagram, etc.) in order to have attractiveness, beauty, and desired physical features. | 0,780 | | |
| | Total | 0,944 | | 48,05 |
| KMO Validity | | | | 0,926 |
| Barlett | ki-square | | | 13284,2 |
| | p | | | 0,001 |

According to the data in Table 6, "Hereditary and Personal Self", "Positional and Formal Self", "Capacity to Influence" and "Gaining Imaginary/Fake Power", which are the will to power defense mechanisms of the research, take place in social media. In addition, digital immigrants and digital natives make an effort on social media to use the will to power defense mechanisms.

**Table 7.** Result of confirmatory factor analysis for social media will to power scale

| Fit Index | Value Achieved | Comment |
|---|---|---|
| KiSquare/sd | 3,787 | good fit = <5 |
| GFI | 0,871 | good fit =>.90 |
| AGFI | 0,801 | good fit =>.85 |
| NFI | 0,789 | acceptable fit =>.95 |
| IFI | 0,88 | acceptable fit =>.90 |
| CFI | 0,875 | good fit =>.95 |
| RMSEA | 0,08 | good fit = <.08 |

The fit index values are given in Table 7. Goodness-of-fit index value (GFI) showed good agreement with 0.871; It is seen that the adjusted goodness-of-fit index (AGFI) showed good agreement with 0.801; It is understood that the Normized Fit index (NFI) shows acceptable fit with 0.789. The incremental fit index (IFI) shows acceptable fit with 0.880; It was seen that the

comparative fit index (CFI) had an acceptable fit of 0.875, and the root mean square error of approximate errors (RMSEA) had a good fit of 0.08.

**Table 8.** Social media will to power scale frequency and normality test

| | Avera-ge | Min. | Max. | ss | Skewness | Kurtosis |
|---|---|---|---|---|---|---|
| Hereditary and Personal Self | 29,04 | 9,00 | 45,00 | 7,13 | -0,208 | 0,137 |
| Positional and Formal Self | 40,23 | 13,00 | 65,00 | 8,76 | -0,082 | 0,727 |
| Capacity to Influ-ence | 47,26 | 14,00 | 70,00 | 9,56 | -0,332 | 0,806 |
| Fake Power Gain | 52,98 | 14,00 | 70,00 | 9,95 | -0,756 | 1,378 |
| Social Media Will to Power Total | 169,52 | 50,00 | 248,00 | 29,08 | -0,325 | 1,394 |

According to Table 8, according to the frequency distribution of the social media will to power scale and dimensions, an average of 29.04±7.13 between the 9-45 values of hereditary and personal self-levels; a mean of 40.23±8.76 between 13-65 values of spatial and formal self-levels; an average of 47.26±9.56 between 14-70 values of the capacity to influence; it is seen that false power gain levels range between 14-70 values with an average of 52.98±9.95 and social media power will to total levels between 50-248 values with an average of 169.52±29.08.

**Table 9.** Relationship between dimensions

| | | Heredi-tary and Personal Self | Positional and Formal Self | Capacity to Influence | Fake Power Gain | Social Media Will to Power Total |
|---|---|---|---|---|---|---|
| Hereditary and Personal Self | r | 1 | | | | |
| | p | | | | | |
| Positional and Formal Self | r | ,672** | 1 | | | |
| | p | 0,001* | | | | |
| Capacity to Influ-ence | r | ,621** | ,733** | 1 | | |
| | p | 0,001* | 0,001* | | | |
| Fake Power Gain | r | ,408** | ,405** | ,567** | 1 | |
| | p | 0,001* | 0,001* | 0,001* | | |
| Social Media Will to Power Total | r | ,791** | ,846** | ,896** | ,751** | 1 |
| | p | 0,001* | 0,001* | 0,001* | 0,001* | |

*p<0,05;**Tukey Test

According to the data in Table 12, a significant relationship between the dimensions of the will to power defense mechanisms is as follows;

- (r=0.672;p<0.05). As positional and formal self-levels increase, hereditary and personal self-levels increase.
- (r=0.621;p<0.05). As the level of influencing capacity increases, hereditary and personal self-levels increase.
- (r=0.733;p<0.05). As the level of influencing capacity increases, positionaland formal self-levels increase.
- (r=0.408;p<0.05). As the levels of gaining false power increase, the hereditary and personal self-levels increase.
- (r=0.405;p<0.05). As the levels of gaining false power increase, the positional and formal self-levels increase.
- (r=0.567;p<0.05). As the level of false power gain increases, the level of influencing capacity increases.
- (r=0.791;p<0.05). As the social media power desire levels increase, hereditary and personal self-levels increase.
- (r=0.846;p<0.05). As the social media power desire levels increase, the positional and formal self-levels increase.
- (r=0.896;p<0.05). As the level of social media power increases, the level of influencing capacity increases.
- (r=0.896;p<0.05). As the social media power desire levels increase, the false power gain levels increase.

**Conclusion**

In the history of humanity, people were not intertwined with famous, phenomenon, opinion leaders, managers, power holders and managers as they are today. Today's digital immigrant and digital native can even follow the "British Royal Family" on social media with social media and smart mobile phones; people can interact with their whole lives by sharing social media channels with famous people; recognizes and interacts with the entire state administration, from the bottom to the top, that governs it; He/she can follow her supervisors and teachers both at her/him job and at her school on social media. In this network of relations, people both learn by observing the power of influence and thus have the power to influence, and also pretend to be strong by gathering around people who have formal and informal power.

People have a status and position in the system of positions with their productions and/or capital from the past within the cultural, economic, social, political and technological systems in which they live, and play the role of that status and position. In order to have a status in the system of positions, a) hereditary and personal characteristics, b) positional and formal characteristics and c) the capacity to influence come to the fore. It works in harmony with the ego and the self in its capacity to influence with inherited and personal

characteristics, positional and formal characteristics. If the person does not have these characteristics, the efforts of the false self come into play. People want to have false/imaginary power will by realizing the efforts and moves of the false self on the social media space and stage.

According to the data analysis and findings, the hypotheses of the research are confirmed. Defined as the efforts of healthy people, which have the characteristics that the real self should have and for this to happen, "Glorious Image", "Appearance", "Developing a Talent to Achieve Superiority", "Dream", "Information Gathering and Stacking Achievements" and "Dealing with the Environment" are realized through social media and smart mobile phone. Social media users use social media for healthy efforts to nurture and develop their true selves.Also, the characteristics of the false self, "Procrastination in Making Decisions", "Compulsion", "Seeking Protection", "Denial of Boundaries", and "Developing As if" take place through social media. Digital immigrants and digital natives present their imaginary behavior patterns through social media in order to display their fake selves and hide their real selves. In addition, the relationship and effects between the "hereditary and personal self", "positional and formal self", "capacity to influence" and "gaining imaginary/false power" dimensions, which are the defense mechanisms of the will to power, are revealed in the analysis and findings of the research. According to the results of the study, "will to power defense mechanisms" take place in social media.

The underlying reason why people participate in social media and follow people like famous, elite, powerful and phenomenal is that they want to gain power, cooperate with power and be a part of power. While people want to be a part of the power by participating in the social media game, the will to power the actual and false self also exhibits the behavioral characteristics of the defense mechanisms. This total value created creates a power and people want to be a part of this power. By participating in the social media game, people exhibit the behavioral characteristics of the will to power defense mechanisms of the real and false self. As a result, people fulfill the security request; eliminates the deficiencies that he has begun to feel in himself; It satisfies its needs by making efforts to defeat and gain superiority. The article proposes to add the "will to power defense mechanism" to the defense mechanisms. The research presents as a suggestion to investigate the relationship between the dimensions of the will to power and consumers' purchasing behaviors for brands.

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