

## Pathogenesis of Subjectivation in Post Digital Generation

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### Article's history:

Received 10<sup>th</sup> of May, 2024; Revised 29<sup>th</sup> of May, 2024; Accepted for publication 2<sup>nd</sup> of June, 2024;  
Available online: 4<sup>th</sup> of June, 2024; Published as article in Volume II, Issue 2.

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### Cite this article:

Romeo, V. M. (2024). Pathogenesis of subjectivation in Post Digital Generation. *Journal of Contemporary Approaches in Psychology and Psychotherapy*, Volume II, Issue 2, 23 – 49.  
<https://doi.org/10.57017/jcapp.v2.i2.02>

### Abstract:

This article explores the distinctive psychological and social characteristics of Post Digital Generation. The core psychoanalytic challenge for these generation is the question of identity - how to define and construct it in meaningful way. Psychoanalysis offers valuable insights into this issue, particularly through the concept of subjectivation, which involves the development of an autonomous ego and the creation of a personal psychic space. Key functions of the subject include self-creation, self-belonging, freedom, shared illusion, and the ability to form psychic ties. Insecure attachment and inadequate mentalization processes with caregivers can hinder subjectivation, leading to defensive mechanisms such as alexithymia and narcissistic traits. Understanding these aspects is crucial for clinicians, highlighting the need for further research into the pathogenesis of subjectivation and its implications for identity formation in contemporary society.

**Keywords:** subjectivation; post digital generation; identity; alexithymia; sexuality, body.

### Introduction

We currently live in a globalized society experiencing rapid changes due to advancements in digital technology, media, culture, social media, and the fourth industrial revolution. These developments have created fast and accessible means of communication among diverse people, families, societies, cultures, and countries worldwide.

We can consider Pre-Digital Generations before first use of internet and computer: after 1980, Y Generation o "Millennials" (1981-1996) start to grow with digital era. The Post Digital Generation can be considered as native digital people, specifically Z Generation o "Centennials" from 1995 to 2009 and Alpha Generation o "Screenagers", from 2010 to now (Tootell et al., 2014).

They think, learn, and act differently because they live in a world filled with digital information, active technology, and a knowledge-based economy, moving towards the fourth industrial revolution. Post Digital Generation was raised by parents who encouraged

Self-growth, expressiveness, open educational opportunities, and material gain. This generation favours multitasking, doing multiple tasks simultaneously instead of focusing on one task at a time. Additionally, they seem to be more influenced by peer groups or social media influencers than their parents due to constant engagement and interactions on social media and with active technology.

Can we also consider different psychopathological indicators between pre and post digital generations? Is there a core that identifies a symptomatologic substrate defined given by the full conditioning of the virtual and the new technologies in today's adolescents and young adults?

## **1. Generational Differences**

Generational differences in social characteristics, influenced by shared technologies and experiences, can significantly impact individuals' abilities to utilize technology, employ diverse strategies for seeking health information on the Web (IHISB), and demonstrate varying levels of digital health literacy. McCrindle & Wolfinger (2009) define generations as groups of individuals living in the same period, shaped by common technological advancements and cultural experiences. This phenomenon extends to health-related behaviours, with literature highlighting generational disparities in lifestyle changes and health status (Aguilar-Palacio et al., 2018). Recognizing these differences is crucial for informing health policy decisions and shaping the healthcare market.

A generation is defined by a birth period of 20–25 years, essentially spanning the time it takes for a group to be born, grow up, and have children (Meredith et al. 1994, Strauss. et al. 1991). This temporal frame fosters commonalities in attitudes, values, and beliefs among individuals born within the same period, as they navigate similar social, political, and economic landscapes during their formative years. McCrindle & Wolfinger (2009) delineate seven distinct generational categories based on birth year, each influenced by unique technological advancements and socio-cultural experiences: Federation Generation (1901–1924), Builders (1925–1945), Baby Boomers (1946–1964), Generation X (1965–1979), Generation Y (1980–1994), Generation Z (1995–2009), and Generation Alpha (2010–).

Generational theory goes beyond simply describing differences between generations; it also examines environmental factors and forecasts their influence on values, attitudes, norms, and personality traits. Understanding these dynamics is crucial for interpreting how different cohorts respond to the same external stimuli and how they shape and are shaped by the world around them (Gibson et al., 2009).

There are several reasons for the generational distinctions, as below are presented.

*Baby Boomers*, born between 1946 and 1964, experienced economic prosperity after WWII and were significantly influenced by the social changes of the 1960s. These included the civil rights movement, the feminist movement, and widespread cultural shifts towards individualism and personal freedom. The post-war economic boom provided them with unprecedented opportunities for upward mobility and consumerism, shaping their optimistic outlook and their belief in hard work and success. Baby Boomers, for example, while not digital natives, have adapted to using technology, particularly for health-related information. They often use electronic devices to seek internet health information, relying on a mix of digital

sources and traditional health professionals (Medlock et al., 2015). This generation values face-to-face interactions but also appreciates the convenience of digital resources.

*Generation X*, born between 1965 and 1979, grew up in a period marked by both parents working outside the home, high divorce rates, corporate downsizing, the AIDS epidemic, and the end of the Cold War. This generation witnessed the transition from industrial to information economies, leading to a sense of skepticism and independence. The challenges they faced fostered resilience and a pragmatic approach to life. They became known for their entrepreneurial spirit and adaptability, often questioning authority and traditional paths. Generation X's strong technical abilities stem from being the first generation to grow up with the Internet as a part of everyday life. They rely heavily on technology and social media for their healthcare needs, often preferring telemedicine over in-person visits (McKinsey & Company, 2020). This generation is more skeptical of healthcare systems compared to their predecessors and prefers diverse sources of information, including family members, co-workers, doctors, pharmaceutical company websites, medical journals, news websites, and books. Their trust in physicians remains high, yet they also value the accessibility and breadth of information available online.

*Generation Y*, also known as Millennials, born between 1980 and 1994, were shaped by the advent of digital technology, including the widespread use of cell phones, the influence of MTV, the impact of the 9/11 attacks, and the proliferation of computer games and social networks. This generation came of age during a period of rapid technological change and economic uncertainty, which influenced their values and behaviours. They are often characterized by their tech-savviness, preference for collaboration, and desire for meaningful work that aligns with their personal values. Generation Y, with their upbringing during a period of economic growth and technological advancement, exhibits a high degree of technological competence. They manage their lives and daily activities with digital technologies, earning them the label of "digital natives" (Prensky, 2001). This generation heavily relies on the Internet for health information, with many considering it their primary source. However, despite their adeptness with technology, they often question the reliability of online information (Pourghomi, 2018). Studies have found that Millennials with higher eHL engage in more proactive health behaviours and utilize multiple sources of information, employing a variety of online search strategies (Papp-Zipernovszky, 2021).

*Generation Z*, born from 1995 onwards, is the first generation to be raised in an environment saturated with the Internet. This constant connectivity means they navigate both real and digital worlds simultaneously, expecting diversity and presenting themselves extensively on social media (Liu et al., 2023). They are digital natives, accustomed to instant access to information and a global perspective from a young age. Their upbringing in a digital era has made them more comfortable with technology and more open to different cultures and ideas. Generation Z, having no experience of life before the Internet, interacts seamlessly with technology from a young age. This generation views the Internet as a primary information source, preferring it over traditional mediums like books and leaflets. They perceive online information as a way to empower themselves in medical encounters and avoid unnecessary visits to healthcare professionals (Gray et al., 2017). Despite their comfort with digital platforms, many Gen Z individuals lack strong eHL skills, particularly in evaluating and using health information effectively (Stellefson et al., 2011). This cohort, while confident in retrieving information, often relies on parents or other trusted figures for making health decisions (Robb & Shellenbarger, 2014).

*Generation Alpha*, born from 2010, is the first cohort to grow up in a world where digital technologies are deeply ingrained in everyday life. Their habits and lifestyles are strongly influenced by digital technologies, and consequently, by the use of different apps, which they often use to communicate, express themselves, and learn (Prensky, 2001). This generation's immersion in a digital environment shapes their cognitive development, social interactions, and educational experiences in unprecedented ways. From a young age, children in the Alpha Generation are exposed to screens and digital interfaces. Studies have shown that early interaction with digital devices can influence cognitive development in various ways. For instance, interactive apps designed for educational purposes can enhance learning by providing engaging, multimedia content that caters to different learning styles. Research indicates that children using educational apps can develop better problem-solving skills and have higher engagement levels compared to traditional learning methods (Chaudron et al., 2015). However, excessive screen time has also been linked to negative outcomes, such as attention issues and reduced physical activity. Therefore, balancing digital interactions with other activities is crucial for healthy development (American Academy of Paediatrics, 2016).

## **2. What Digital Era Changed? Where's the Line between Before and Post?**

### **2.1. Pre and Post Digital Era**

Before the digital age, social interactions between kids mostly occurred in person. Face-to-face communication was the norm, and social relationships were built through direct interactions in settings such as school, home, and community gathering places.

#### **Family dynamics**

At home, families played a crucial role in shaping children's social interactions. Family scenes were an important time to discuss the day and strengthen family bonds. Shared activities, such as watching television together (a passive but still collective activity), reading books, or playing board games, were common. These interactions were critical to the boys' sense of belonging and security (Bronfenbrenner, 1979).

Local communities offered further opportunities for socialization. Churches, scout groups, recreation centers and libraries were places where kids could meet and interact. These fostered environments that fostered a sense of community and allowed children to develop relationships with a variety of individuals outside their immediate family circle (Putnam, 2000).

Local communities and social rituals played a crucial role in the lives of pre-digital kids. Community events, such as neighbourhood parties, fairs, markets, and religious celebrations, provided opportunities for socialization and participation in community life. These events helped children feel part of a larger community and develop a sense of civic responsibility (Oldenburg, 1998).

Family traditions, such as holiday celebrations, daily rituals, and holidays, were important to the boys' sense of identity and continuity. These rituals provided stability and a sense of belonging, contributing to emotional and psychological well-being (Bossard and Boll, 1950). Children often had roles and responsibilities within their families and communities. Participating in household chores, caring for younger siblings, and contributing to family activities were common experiences. These tasks taught children the value of work and cooperation, developing time management and personal responsibility skills (Goodnow, 1988).

## Learning

School was the main place of socialization for children. Here, they developed friendships and learned to work in groups through collaborative activities and organized games. Interactions during recess, lunch breaks, and extracurricular activities, such as clubs and sports, provided opportunities to build strong social relationships (Coleman, 1961). The lack of digital devices meant that kids had to engage in direct conversations and physical activities, thus developing essential social skills such as empathy, negotiation and conflict resolution.

The pre-digital education system was heavily based on traditional methods of teaching and learning. Teachers were the main sources of knowledge and textbooks were the main teaching tools.

Teachers primarily used lectures, blackboards, and printed materials to convey information. Students took notes, participated in class discussions, and completed assigned homework assignments to reinforce what they had learned. This teaching method promoted direct interaction between students and teachers, allowing for clear communication and immediate feedback (Ausubel, 1978). Textbooks were the primary tool for learning. Students learned to search for information systematically, using indexes and summaries. The ability to read and understand complex texts was essential for academic success. In addition to books, students used encyclopaedias, dictionaries, and atlases as reference sources (Eisenberg and Berkowitz, 1990).

Despite the absence of digital technologies, collaborative learning was an important component of the pre-digital education system. Group projects, class discussions, and cooperative activities promoted teamwork and the development of social skills. Students learned to share ideas, solve problems together, and respect others' points of view (Johnson and Johnson, 1989).

## Free time management

Children's free time in the pre-digital era was characterized by physical and creative activities, with a strong component of direct socialization. Playing outdoors was one of the main recreational activities for boys. Games such as hide and seek, football, basketball and running races were very popular. These activities not only provided physical exercise, but also encouraged cooperation and friendly competition (Pellegrini and Smith, 1998). Access to public spaces, such as parks and playgrounds, was critical to children's physical and social well-being.

Creative activities, such as drawing, painting, model building, and crafts, were common. These activities stimulated imagination and problem-solving skills. Reading was another popular activity: children frequented libraries and exchanged books with friends and family, thus developing a love of literature and improving their language skills (Griffith & Lafontaine, 2015). Board games and board games were popular among kids and their families. Games such as Monopoly, Chess, Risk, and Trivial Pursuit not only provided entertainment, but also taught strategic, mathematical, and social skills. Playing these games required patience, critical thinking, and the ability to follow complex rules, contributing to cognitive and social development (Fleer and Jane, 2011).

Traditional media, such as television, radio, and newspapers, played a significant role in the lives of pre-digital kids. Television was the main source of entertainment and information. Children's television programs, such as cartoons and educational shows, were very popular. These programs often contained educational elements, teaching moral and academic lessons

in an accessible and entertaining way. However, television was a passive form of entertainment, requiring less interaction than games and physical activities (Williams, 1986).

The radio provided music, news and entertainment programs. Many children listened to radio programs with their families, developing a taste for music and an interest in current affairs. Radio also encouraged imagination, as dramatic programs required listeners to mentally create the scenes and characters described (Douglas, 2004).

Newspapers and magazines were important sources of information and entertainment. The kids read comics, educational articles, and stories published in these media. Reading newspapers and magazines helped develop critical reading skills and comprehension, as well as an interest in the world around them (Buckingham, 1993).

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### **Mental health and well-being**

Without the pressure of social media, kids developed their identities through direct interactions with their social environment. Social expectations were shaped by local communities and family cultures, rather than global and virtual influences. This could contribute to a stronger sense of belonging and a more coherent identity (West, 2023).

Emotion management was facilitated by direct interactions with family and friends. The children learned to express and regulate their emotions through play, discussions and shared experiences. The physical presence of loved ones provided immediate and tangible emotional support (Thompson, 1994).

Conflict resolution occurred primarily through face-to-face interactions. The children had to directly face the consequences of their actions and learn to negotiate and resolve conflicts constructively. This process was essential for the development of social and relational skills (Garvey, 1990).

In the absence of digital technologies, children developed coping strategies based on direct interactions and physical activities. Talking with friends and family, writing diaries, and engaging in artistic activities such as music and drawing were common methods of managing stress and negative emotions. These activities not only provided an emotional outlet, but also helped the kids develop greater self-awareness and better emotional regulation (Parma et al., 2024).

Spaces of refuge, such as libraries, youth centers and green areas, offered children safe places where they could relax and reflect. The tranquillity and beauty of natural environments, in particular, had a calming and rejuvenating effect, helping to reduce stress and promote mental well-being (Bergman et al., 2019).

The post-digital era has radically transformed children's lives, influencing every aspect of their daily lives. This transformation is due to the pervasiveness of digital technologies, which have revolutionized the way children learn, communicate, have fun and develop their identities. To fully understand this metamorphosis, it is important to explore in detail the different dimensions of children's lives in the post-digital era. The post-digital era has radically transformed children's lives, influencing every aspect of their daily lives. This transformation is due to the pervasiveness of digital technologies, which have revolutionized the way children learn, communicate, have fun and develop their identities. To fully understand this metamorphosis, it is important to explore in detail the different dimensions of children's lives in the post-digital era.

Today's kids, often called "digital natives", are immersed in a highly technological environment from birth. Their daily lives are significantly influenced by digital devices such as smartphones, tablets and computers, and by continuous access to the internet (Prensky, 2001).

### **Evolution of family dynamics**

Digital technologies have transformed communication within families. Group chats on WhatsApp or Messenger allow families to constantly stay in touch, sharing updates and organizing activities. However, excessive use of digital devices can reduce quality time spent together physically, creating emotional distance between family members (Turkle, 2011).

Media education has become an essential component of family education in the post-digital age. Parents must guide their children in the safe and responsible use of digital technologies, teaching them to recognize and address online risks such as cyberbullying, misinformation and addiction. Tools such as parental controls and open conversations about digital experiences are key to promoting mindful browsing (Livingstone & Helsper, 2008).

Despite the pervasiveness of technology, it is important for families to find ways to spend quality time together without the use of digital devices. Activities such as cooking together, taking walks outside, reading books, or playing board games can strengthen family bonds and provide a break from screens (Rideout, 2010).

Online interaction can facilitate the creation of broader social networks and the ability to maintain contact with distant friends and family. However, studies have highlighted that the quality of online relationships can be less profound than face-to-face interactions, and there is a risk of social isolation and internet addiction. Additionally, social media can expose kids to risks such as cyberbullying and pressure to conform to unrealistic standards of beauty and success (Kowalski, Limber, & Agatston, 2012).

The ways of social interaction between children have changed profoundly with the digital age. Social media, instant messaging platforms and online games now represent a significant part of their daily interactions. These tools offer new opportunities for connection and communication, but also present challenges in terms of the quality of interactions and the development of social skills (Boyd, 2014).

### **Learning and digital technologies**

Education has undergone a major transformation with the introduction of digital technologies. Online educational resources, e-learning platforms and educational applications have made learning more interactive and accessible. Children can access a wide range of information and educational resources at any time and place, which has expanded their independent learning opportunities (Clark & Mayer, 2016). Also, Nicola-Gavrilă (2023a)

provides an interesting exploration through the dynamic landscape where education and technology converge, offering profound insights into the complexities, promises, and realities that shape new digital educational ecosystem.

Studies indicate that technology-mediated learning can improve student engagement and motivation. For example, gamification applications that incorporate game elements into educational activities have been shown to increase student motivation and achievement (Deterding et al., 2011). In view of the enthusiasm that digital game-based learning can offer, Knight (2023) in his study has explored many of the unique opportunities that it can bring to digital education, tailoring the content and its feedback to the individual user, providing regular input and fomenting user motivation and by constantly engaging the user to come back and play some more. However, there are also challenges, such as the need to develop digital literacy skills to effectively navigate the vast sea of information available online (Hobbs, 2010).

Access to the Internet has greatly expanded the educational resources available to children. Platforms like Khan Academy, Coursera, and Duolingo offer free and accessible courses on a wide range of topics, from math courses to foreign languages (Veletsianos, 2020). Students can take video lessons, take interactive quizzes and access study materials from anywhere, anytime. This has democratized education, making it accessible even to those who live in remote areas or have limited economic resources.

Digital technologies allow for more personalized learning. Through artificial intelligence algorithms, educational platforms can adapt content to students' individual needs, offering targeted exercises and immediate feedback. This personalized approach has been shown to improve academic engagement and achievement. Education and technology overlap in profound ways in a data-driven society, shaping the learning experience and reflecting how data-driven approaches and technological innovations are transforming the landscape of education. Digital platforms, online learning management systems, and communication tools enable real-time interactions, resource sharing, and remote collaboration. (Nicola-Gavrila, 2023b). Furthermore, the use of educational software such as Google Classroom facilitates the management of assignments, collaboration between students and teachers, and the distribution of educational materials.

Gamification, or the application of game elements in non-gaming contexts, has become a popular strategy in digital education. Educational games and applications that integrate game mechanics such as points, badges and leader boards increase student motivation and make learning more fun and engaging (Deterding et al., 2011). Well-known examples include games like Minecraft: Education Edition, which lets you teach science, math, and history concepts through virtual construction and exploration.

### **Digital social interactions**

Even children's free time has been transformed by digital technologies. Electronic games, streaming platforms and social media have become predominant forms of entertainment. This has led to an increase in time spent in front of screens, to the detriment of physical activities and direct social interactions (Rideout, Foehr, & Roberts, 2010).

Social media is a central component of kids' social lives in the post-digital age. Platforms like Instagram, TikTok, Snapchat and Facebook offer virtual spaces where kids can share experiences, express themselves and connect with friends and family. However, these platforms can also generate social pressures, contributing to phenomena such as cyberbullying and negative social comparison (Twenge, 2017). Studies have shown that

excessive use of social media can be related to higher levels of anxiety and depression, especially among adolescents (Vannucci, Flannery, & Ohannessian, 2017).

Instant messaging applications, such as WhatsApp, Messenger and WeChat, have made communication faster and more immediate. These tools allow children to remain constantly connected with their peers, facilitating the coordination of social activities and the exchange of information. However, continuous availability can also lead to pressure to respond to messages immediately, contributing to feelings of stress and information overload (Rosen et al., 2013).

Online video games represent another significant form of social interaction. Platforms like Fortnite, Roblox and Minecraft are not just games, but virtual social spaces where kids can meet, collaborate and compete with other players from around the world. These environments offer opportunities to develop teamwork and problem-solving skills, but can also be fertile ground for antisocial behaviour and gaming addiction (Griffiths et al., 2012).

### **Free time management**

Children's free time is increasingly dominated by forms of digital entertainment. Streaming services like Netflix, YouTube and Twitch offer unlimited access to video content, from movies and TV shows to gameplay videos and tutorials. This has led to a more passive use of content than in the past, with the risk of reducing the time dedicated to physical and social activities.

Despite passive entertainment, digital technologies also offer new possibilities for creativity. Video editing apps like TikTok and YouTube Studio allow kids to create and share original content. Tools like Photoshop, GarageBand, and 3D design programs let you explore visual arts, music, and digital design. These activities stimulate innovation and creativity, offering new forms of personal expression (Resnick, 2006).

The digital age has also influenced the way kids engage in sports and physical activities. Fitness apps, wearable devices like Fitbit and virtual workouts on platforms like Peloton allow you to monitor and improve sports performance. However, excessive use of digital devices can lead to a sedentary lifestyle, increasing the risk of obesity and other health problems (Staiano and Calvert, 2011).

### **Mental health and well-being**

As mentioned, social media can have a significant impact on kids' mental health. Constant exposure to idealized images and seemingly perfect lives can lead to feelings of inadequacy and low self-esteem. Furthermore, the phenomenon of FOMO (Fear of Missing Out) can generate anxiety and stress, as children feel the pressure to always be up to date and participate in the social activities of their peers (Przybylski et al., 2013).

Technology addiction is a growing problem among kids. Compulsive use of smartphones, social media and video games can interfere with daily activities, academic performance and social relationships. Digital addiction can manifest with symptoms similar to those of behavioural addictions, such as anxiety, irritability, and social isolation when one does not have access to technology (Kuss & Griffiths, 2012).

Digital technologies can also be used to support mental health. Mindfulness apps, such as Headspace and Calm, offer guided meditation programs to reduce stress and improve emotional well-being. Online forums and virtual support groups can provide emotional support for those facing mental health issues, offering safe spaces to share experiences and receive advice (Fleming et al., 2018). The impact of digital technologies on children's mental health is

a topic of growing concern. Recent studies have linked heavy social media use to increased levels of anxiety, depression, and insecurity (Twenge, 2017). Digital platforms can create an environment of constant comparison, where kids feel pressured to present a perfect image of themselves. While video games can develop cognitive and coordination skills, excessive use can lead to problems such as sedentary lifestyle, obesity, and sleep disorders (Anderson & Dill, 2000). It is therefore essential that parents and educators promote a balanced use of technology, while also encouraging physical activities and direct social interactions.

On the other hand, digital technologies also offer useful tools for managing mental health, such as mindfulness applications and online support groups. A balanced approach that recognizes the potential benefits of digital technologies while mitigating their risks is therefore important (Radesky, Schumacher, and Zuckerman, 2016).

## **2.2. Subjectivations**

The Post Digital Generation (Z and Alpha) is socially identifiable by four macro-areas of endophenotypic functioning]:

- Undefined ID - the possibility/need not to define oneself in a unique and univocal mode or category;
- Communaholic - the desire to be radically and in any case inclusive;
- Dialoguer - the intention to have less and less comparisons and more and more dialogue with the counterparts;
- Realistic - the approach to life based on pragmatism.

Without a doubt, the first area identified represents more than any other the current psychoanalytic core, as well as the ontological question that the analyst will find with these new generations having to unravel ... Who am I, then? And is it still needed and how to build a concept of identity? What is identity for Generation Z? (Gilmore, 2019).

Among all, psychoanalysis more than any other science perhaps has the right ethics to be able to question this important space of perspective, which is probably the basis of all the new clinical processes that we see more and more facing the analyst's room. The need to try to redefine together with our patients the possibility of building or re-building subjects is increasingly evident. But what do we define or should we define as a subject? Raymond Cahn (1991) describes subjectivation as the process that leads to the establishment of an autonomous ego: the very core of the subject.

Cahn thinks there is a capacity for subjectivation from birth to adulthood and speaks of subjectivation understood as a process of assumption of subjectivity: it refers to that set of psychic actions that lead the individual to perceive his individuality by creating an adequate personal psychic space, which allows a differentiation with the outside and at the same time a capacity for self-symbolization of experience. "None of the various concepts used habitually, such as the ego, the me, the self, the identity, is able to cover the notion of subject alone.

The psychoanalytic definition of the subject is articulated not on the instances, but on functions that date back to the various more or less integrated instances, namely: a process of self-creation, in which one is involved; the self-belonging of thoughts, acts, desires, feelings, conflicts (it is the chapter that Winnicott has named after the false and true self (Ehrlich, 2021); a space of freedom that brings with it uncertainty; the development of an intermediate area of shared illusion, which favours the search for relationships; the ability to establish or restore psychic ties.

But, how many identities have we? Or perhaps undefined ID represents a space created by the dimensional shift between the real and the virtual one? Can we speak about Real Identity and Virtual Identity?

### **2.2.1. Real and Virtual Identity**

In the current era, characterized by intensive use of digital technologies and social media, the construction of identity among young people has become a particularly complex process. This phenomenon has led to a clear separation between real identity and virtual identity, deeply influencing the psychological and social development of teenagers. The detachment between these two dimensions can have significant implications on mental health, self-perception and interpersonal relationships.

The Real Identity refers to the perception of self that develops through direct interactions and concrete experiences in the physical world. This identity is modelled by family relationships, friendships, school experiences and daily activities. It is influenced by immediate and tangible feedback that derive from face-to-face interactions.

The Virtual Identity, on the other hand, is built and maintained online through social media, virtual games and other digital platforms. This identity often represents an idealized and selectively modified version of oneself, designed to obtain approval and recognition by peers. Virtual interactions may lack immediacy and authenticity, since they are mediated by screens and algorithms that influence what is seen and shared. One of the most distinctive aspects of virtual identity is the ability of individuals to select and manipulate the contents they share online. This practice allows them to present a desired version of themselves, often different from their real identity. Social media users, for example, tend to post photos, state updates and other content that reflect the happiest and successful moments of their life, creating a positive and attractive public image (Marwick & Boyd, 2011). Digital platforms allow individuals to explore different identities simultaneously. For example, a person can have a professional identity on LinkedIn, a social identity on Facebook and a playful identity on online gaming platforms. This multiplicity of identity reflects the fluid and dynamic nature of the self in the digital era.

What determines the divergence between virtual and real identity in the construction construct of post digital genius? The discrepancy between real and virtual identity can negatively influence the self-esteem of young people. When virtual identity represents an idealized and inaccessible version of themselves, young people can feel inadequate compared to their real identity (Valkenburg & Peter, 2011).

The curation of self-image on social media implies the selection and modification of the contents to present a desirable version of themselves. This practice can lead to a dissonance between real and virtual identity, since young people try to maintain a perfect online image. Digital platforms offer immediate feedback through likes, comments and shares, which can become a primary source of gratification for young people. This dependence on immediate feedback can distort the identity development process, since young people can become more focused on external approval rather than personal growth and on authenticity (Przybylski et al., 2013). The anxiety to conform to social standards and to obtain approval can increase the detachment between the two identities.

The time spent online and the commitment to the construction of a virtual identity can lead to a reduction in face-to-face social interactions. This social isolation can cause feelings of alienation and loneliness, since virtual relationships can be missing from the depth and

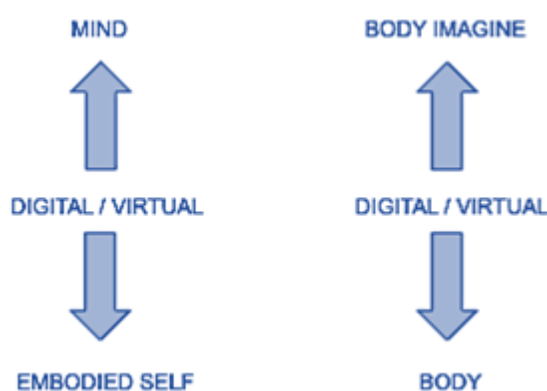
authenticity of real relationships. The lack of significant interactions in real life can prevent the development of fundamental social and emotional skills. Parasocial relationships, i.e., unilateral relationships that young people develop with media characters and online influencers, can significantly influence their virtual identity. These relationships can lead to unrealistic comparisons and an increase in pressure to comply with unreachable standards. The lack of reciprocity in these relationships can also strengthen the detachment between real and virtual identity. Is it similar to the absence of identification and disidentification with a caregiver?

The virtual image, reflected in the digital mirror and without the embrace of any figure of care, overlaps with a fracture between the imagination and the real, between the mind and the body, and therefore between the body image and the corporeality. This detachment is similar to that experienced by the child in front of the mirror: if the feedback of digital interactions does not confirm the belonging of the virtual identity to the individual, it risks remaining foreign, a separate and meaningless body.

The investment in the construction of virtual identity takes place even before the reality of the physical body, but rather on the complete and altered representation of themselves in the digital mirror. This process of identification, although imaginary, is intrinsically linked to the feedback of external perceptions: if the digital reflection does not reflect the recognition of the individual, even more difficult it will be that this reflection can be superimposed on the real dimension of corporeality.

The virtual image, therefore, not only replaces the reality of the body, but also incorporates the desire of other digital users, conveyed through feedback and inputs present on digital platforms. Like the child who identifies himself with his mother, assuming his desire as his own, also in the digital area, the individual adapts to the expectations and dynamics of the virtual context, modelling his identity in response to these external influences (Pérez-Torres, 2024).

Figure 1. Virtual image of identity



Does the subjectification vacatio of Post Digital Generation have analytical roots? Perhaps we can impute a process of attachment and mentalization with caregivers who have not been able, for obvious social processes of extreme liquidity, to build firm safe internal objects in their post digital children?

Literature helps us to unravel a simple reading line: if I don't feel my caregiver safe, if in emotional contact with him I get negative feelings that I can't or can take on, one of the mechanisms that I can adopt and defend myself, trying not to mentalize them. In this way, protect myself from feeling that I do not want to build an archaic defence, according to Bateman

and Fonagy (2013), which leads me to learn not to hear, in order not to contact what I would not want from an object that I do not want to internalize because I do not feel safe. And on the other hand, we know well by reading within the psychopathological construct how the alexithymia characteristics (Picardi et al., 2012) allow to maintain a false sense of strength. Here then, by placing a narcissistic dimension in the Post Digital Generation of defence to the fragmentation of social liquidity (if not on me who can I bet today?)

The prospect of a construction of existence that lives on the immediate without the possibility of programming and perspective that you can feel safe leads to having to withdraw only on yourself, in the fear that the fragility of relationships does not allow you to be able to live the other as a resource, therefore they appear to the consciousness of the narcissist he is unable to deal with them because he does not have coping. It is therefore possible that precisely during the activation of negative emotions and unacceptable images of themselves they are kept out of consciousness, in a similar way to a dissociative symptom within which these emotions flow. Here then the alexithymia dimension would become a dissociative space (Tolmunen et al., 2010).

### **2.2.2. Alexithymia**

Alexithymia, a term deriving from Greek and composed of "a" (lack), "lexis" (word) and "thymos" (emotion), indicates a significant difficulty in recognizing, expressing and understanding one's own and others' emotions. This disorder, often little understood, has a significant impact on the daily life and interpersonal relationships of those affected. Alexithymia is not a mental disorder in its own right, but rather a personality trait that may be present to varying degrees in different people (Sifneos, 1973). Alexithymia is characterized by four main components:

- Difficulty identifying and describing emotions: People with alexithymia often find it difficult to recognize their emotions and even harder to express them verbally (Taylor et al., 1997);
- Limited imagination and symbolic thinking: They have a reduced ability to use the imagination and tend to have concrete thinking, focused on the practical aspects of daily life (Lesser, 1981);
- External focus: Tendency to focus on external and practical details rather than on internal processes and emotions (Morie et al., 2022);
- Poverty of fantasy life: Poor use of imagination and symbolic mental representations (Krystal, 1988).

Alexithymia has been found in several clinical populations, including patients with psychosomatic disorders. Traumatic life experiences, especially during childhood, are strongly associated with the development of alexithymia. Abuse, emotional neglect, and dysfunctional family relationships can prevent the adequate development of emotional skills. Furthermore, some psychoanalytic theories suggest that alexithymia may be a defence against overwhelming emotional experiences (Taylor, 2000).

Alexithymia is frequently associated with various mental disorders. It is not just an isolated trait, but often coexists with other psychological conditions, complicating the clinical picture and prognosis. Individuals with alexithymia tend to somatise their emotions, presenting physical symptoms in the absence of a clear medical pathology. This can lead to misdiagnoses and inappropriate treatments (Lumley, Neely & Burger, 2007). There is a strong correlation between alexithymia and mood disorders. The inability to process and understand one's

emotions can exacerbate anxious and depressive symptoms, making it difficult for patients to find relief from conventional treatments (Honkalampi et al., 2001).

Studies have shown that alexithymia is prevalent among people with eating disorders, such as anorexia nervosa and bulimia. Difficulty identifying and managing emotions can lead to dysfunctional eating behaviours as a coping method (Cochrane, Brewerton, Wilson & Hodges, 1993).

### **2.2.3. Body, Body Image and Sexuality**

In Post Digital Generation, the relationship between corporeality and body image has taken on a new complexity, influenced by constant interaction with digital technologies and online media. This phenomenon reflects an important divergence between the subjective perception of one's body and the self-projected image through digital means.

The distinction between body and body image is an important theme and an important topic in understanding the psychology of the self and social dynamics in the modern era. While the body represents the physical and tangible reality of the individual, the body image refers to the mental and subjective representation of one's body. This distinction is essential to understand the individual experiences of body perception and the social and cultural influences that shape these perceptions.

The human body is a biological and physical entity, consisting of fabrics, organs and systems that operate in an integrated way. From a scientific point of view, the body is studied through disciplines such as anatomy, physiology and biology. These disciplines provide a detailed understanding of body structures and functions, but do not completely capture the subjective aspect of body experience (Gallagher, 2005, Boldi and Rapp, 2022). The body refers in fact, to the subjective experience of one's body as an integral part of the self. It is a concept that goes beyond the simple perception of the body and includes the way individuals live and experience their body in the world. The body is perceived through the senses and interacts with the surrounding environment. Body experiences, such as pain, pleasure, movement and fatigue, are immediate and concrete. The body is also the vehicle through which individuals participate in daily activities and interact with the physical world. The body refers to the subjective perception of one's body, including physical sensations, emotions and body awareness (Mehling, 2009). It is an intimate and personal dimension of human experience, influenced by biological, psychological and social factors.

Body image is the subjective perception that an individual has of his body. This image is built through a combination of psychological, emotional, social and cultural factors. The body image is not a simple reflection of physical reality, but a complex construction that can be influenced by numerous external and internal elements. The body image is deeply influenced by psychological and emotional factors. Life experiences, emotions and thoughts play a crucial role in the formation and modification of the body image. For example, past trauma, bullying experiences or critical comments on their appearance can negatively influence the body image (Thompson et al., 1999). On the contrary, positive experiences and social support can improve body perception. Social and cultural norms exert a strong influence on body image. The ideals of beauty promoted by the media, fashion and advertising create aesthetic standards to which individuals try to conform. These standards are often unrealistic and inaccessible for most people, leading to a discrepancy between the real body and the ideal body image (Tiggemann and Slater, 2013).

#### **2.2.4. Self -Perception and Social Comparison**

Auto perception is a key element of the body image. Individuals form opinions on their body by confronting others and cultural standards. Social comparison can be particularly harmful when it leads to a negative perception of oneself. Studies have shown that exposure to social media, where images are often treated and retouched, can increase body dissatisfaction and feelings of inadequacy (Fardouly et al., 2015).

The divergence between body and body image occurs when there is a significant discrepancy between the physical reality of the body and the subjective perception of one's appearance. This divergence can have different causes and manifestations, with important implications for psychological and physical well-being.

When body image is more negative than physical reality, individuals can experience body dissatisfaction, low self-esteem and eating disorders. For example, a person who erroneously perceives to be overweight can adopt unhealthy behaviours such as extreme diets or excessive physical exercise (Cash & Patzinsky, 2002).

On the other hand, the body image represents the mental representation of its body, including the perception of the external aspect and physical characteristics. This image can be influenced by cultural, social and media ideals, often creating a gap between the subjective perception and the ideal image of the body. Digital media, through the spread of idealized images of perfect and retouched bodies, contribute to the creation of unrealistic and inaccessible aesthetic standards. These aesthetic ideals can negatively influence self-esteem and body image of individuals, creating a gap between the perception of one's body and the ideal image carried by the media (Perloff, 2014).

The body, today, is increasingly a social body. And if what we want from our body changes according to the eras, fashions, symbolic dictates dictated by society, it cannot be focused that the body is, in the post digital era, a socially sanctioned space for the expression of the interior's conflicts (Lemma, 2010).

We can thus redefine, thanks to the clinical relevance of the analysis that emerges, the psychopathological constructs at the root of this, which we can appoint the clinical of the digital post, as the etiopathogenetic bases of the subjectiveness, within which the body and the mind therefore live a trajectory of divergence and misalignment due to different meanings and values that our era contemporary has almost it needs to have: the body becomes an image tool and the mind uses the body for the return of its own image. The fragility of the if that connotes the narcissistic construct, as a basic functioning of post digital generations, requires the mirror (device) of the other to feed itself as a pre-digital narcissistic adult to feel appreciated and receive attention: Z and Alpha though, if not They are seen, and nobody directs the mirroring to think of existing, not being able to express the emotion of fear and sadness - alexitimic trait - remain dissociated and are conducted in a continuous' conscious avoidance of intimacy, with emotions of anxiety and shame or anger referable to the fear of judgment and autoprotection.

The other, today, is experienced as a need for the response to a need, it is immediacy (instantaneous time) in being present (social, video calls, double flag on WhatsApp). I do not choose the other as "other from me" with its subjectivation, but I choose the other as "response to me", in a dimension of narcissistic protection that allows me the other as a "tool" (Hepper et al., 2022).

### 2.2.5. Sexuality

In the sexual dimension, the partner today is experienced as a response to the orgasmic necessity: you are sexually satisfied if you make me feel an 'orgasm, and in the current clinic we are increasingly witnessing an imbalance of the sexual dimension from a copulatory meeting plan to an autoeroticism / masturbatory plan (Regnerus et al. 2017).

From the last decades, the perception of sexuality has been subject to profound cultural and social changes. Today, sexuality is always more not only as a reproductive moment, but come on a phontental component of individual well-being and relationship, oriented to enjoyment and an orgasmic experience. This change of paradigm reflects a greater acceptance and enhancement of sexual pleasure as a right essential one.

The sexual revolution led to greater emphasis on sexual autonomy and the importance of pleasure. The diffusion of the reciprocation has allowed people to separate sex from reproduction, facilitating a vision of sex as a likeable and rewarding activity (Rubin, 2006). This transition has opened the way for a broader fee of sexuality, including the exploration of desire and orgasm as a key component.

In a culture of pleasure and immediate gratification, orgasmic sexuality has assumed a central role. The availability of information and resurrected on sexual education has contributed to demystify sex and promoting greater awareness of the right to pleasure. This cultural change has led to a greater exploration and acceptance of various types of sexual and orientation.

Pornography is a central element in the discussion on the culture of pleasure, arousing heated debates on issues of morality, social impact and mental health. In recent decades, with the advent of the internet and the spread of digital technology, the accessibility and availability of pornography have grown exponentially, deeply influencing the social norms and perceptions of sexuality. Pornography influences the perceptions, behaviours and sexual expectations of millions of people all over the world. It offers a wide range of content ranging from softcore to hardcore, from realistic to imaginative representation, and can be consumed in various formats, including videos, images, stories and chats.

The use of virtual sex and the culture of pleasure are normalizing of explicit sex and unconventional sexual behaviour. While pornography can offer a distorted representation of human sexuality - like, it has also contributed to challenging traditional sexual norms, allowing people to explore and experience a wide range of patterns and sexual desires beyond social restrictions.

One of the most debated themes regarding pornography is its impact on the mental health and emotional well-being of people. While some studies suggest that excessive consumption of pornography can be associated with problems such as sexual dependence, sexual dissatisfaction and social anxiety (Grubbs et al., 2015), other studies suggest that there is no direct causal relationship between pornography and mental health problems, and that the context and frequency of consumption play a significant role in determining the effects (Ley et al., 2014).

Virtual sexuality is an emerging concept that refers to sexual experience mediated by digital technology, such as virtual reality (VR) and augmented reality (AR). This form of sexual expression involves the use of devices and applications that allow individuals to interact in virtual environments and to experiment with simulated sexual sensations and interactions. Exploring this topic requires an analysis of its social, psychological and ethical implications. Virtual sexuality offers new opportunities and challenges for sexual expression and

interpersonal relationships. While some individuals can find in virtual sexuality a way to explore fantasies and desires in a safe and controlled environment, others could be worried about its effects on the quality of real relationships and emotional intimacy. Research suggests that the experience of virtual sexuality can influence the perception of sexual desire and satisfaction in relationships, grow sexual dependence and social disconnection (Brand et al., 2019). The use of virtual sexuality also raises a series of ethical and legal issues regarding consent, privacy and safety. Since it involves interaction with other individuals in digital environments, it is essential to ensure that all parties involved have given their informed consent and that personal data are protected by abuse or privacy violations. In addition, virtual pornography and sexually explicit avatar can raise questions regarding their representation and legal regulation (Levy, 2016).

### 2.3. Pathogenesis of Subjectivation

The relationship between the body and the mind has been a subject of extensive study and analysis in various fields, including psychology, psychiatry, and neuroscience. Understanding how individuals perceive and utilize their bodies and minds can provide significant insights into numerous psychological and behavioral issues. The concept of the pathogenesis of subjectivation explores how these perceptions and utilizations contribute to the formation of one's identity and self-awareness, highlighting the developmental processes and potential psychopathologies involved (Arènes, 2024; Schaepelynck, 2023). The following Table 1 organizes key concepts and issues into two main categories: "Body" and "Mind." Each category is further divided into subcategories that highlight specific aspects of perception and use, along with related conditions and behaviors. This structured approach aims to elucidate the complex interplay between bodily and mental functions, emphasizing the multifaceted nature of identity formation, attention dynamics, and self-perception.

Table 1. Framework of body and mind perception and use

| Category                            | Subcategory                            | Concepts and Issues                                                                                |
|-------------------------------------|----------------------------------------|----------------------------------------------------------------------------------------------------|
| Body = Tool of Imagination          | Difficulty of Perception of One's Body | Alexithymia, Addiction                                                                             |
|                                     | Shaping Their Identity                 | No Gender, Aesthetic Surgery for Gender Dysphoria, Dysmorphophobia, Non-Classical Eating Disorders |
| Mind = Use the Body for Imagination | Constant Fragmentation of Attention    | Multi-tasking, Attention and Concentration Deficit, ADHD                                           |
|                                     | Absence of Autobiographical Self       | No Subjectivation, Self-image Defined by Social Influences, Prosthetic Identity, Narcissism        |

#### 2.3.1. The Body as a Tool of the Self-Image

the human body is often viewed as a tool for expression and communication, through which individuals represent themselves and are perceived by others. however, perceptions of one's own body can be distorted or compromised by various factors. one such factor is alexithymia, a condition in which individuals struggle to recognize and express their emotions, leading to an emotional disconnection from their bodies. this lack of emotional awareness can lead to addictive behaviours, where the body becomes a means to seek emotional satisfice or comfort not consciously proceeded.

According to self-representation theory, our perception of the body directly affects our self-image and on our emotional experiences. This complex relationship is evident in the cases of Alexitimia, where the individual has difficulty in recognizing and communicating his emotions, often associated with a poor perception of his body (Luminet et al., 2001).

The absence of perception of body's feels, or Alexitimia, can lead to serious emotional and relational difficulties. This lack of emotional contact can also be associated with addiction behaviours, such as substances abuse or excessive use of digital technologies, as a mechanism to avoid or suppress difficult emotions (Weiss et al., 1997, Martinotti et al., 2015). Addiction often arises as a response to unresolved emotional distress and a lack of effective coping strategies. Individuals may turn to substances or behaviours that offer temporary relief from emotional pain, perpetuating a cycle of dependence and disconnection from the self.

Another challenge related to the body is posed by the challenge to traditional gender concepts. the idea of "no gender" challenges binary categories of male and female, encouraging individuals to explore and shape their identity beyond social constraints. This can lead to conditions such as gender dysphoria and body dysmorphia, where the perceived body image does not align with the gender one identifies with internally. In some cases, individuals may resort to cosmetic surgery to conform their bodies to their gender identity, while others may develop non-classical eating disorders as a means to control or manipulated their body image.

The difficulty of feeling yourself, one's body, one's sensations, can create discomfort with the idea of its own gender. In the digital age, more and more individuals identify themselves as "no gender", challenging traditional binary categories of gender. This phenomenon is particularly evident in the LGBTQ+ community and has led to greater awareness and acceptance of gender diversity (Haimson et al., 2019). For some individuals, this lack of defined gender identity can lead to gender dysphoria, feelings of discomfort or inadequacy compared to its biological genre, which may require adequate psychological and social support (American Psychiatric Association, 2013).

The lack of real contact with own body can feed dysmorphia, a disorder characterized by an excessive concern for an alleged physical defect, can be amplified by the constant presence of idealized images of bodies on digital and social media platforms (Phillips & Menard, 2019). In the same way, cosmetic surgery and non -classic eating disorders can be influenced by social pressure and unrealistic expectations created by digital media (Carraça et al., 1998). In some cases, individuals may turn to cosmetic and chirurgic procedures in an attempt to align their physical selves with their internal gender identity or to alleviate distress caused by body dysmorphia.

Disturbed eating patterns, such as non-classical eating disorders, can also stem from a complex interplay of body image issues, emotional dysregulation, and identity struggles (American Psychiatric Association, 2013). These disorders may manifest as attempts to gain control over one's body or as a means of expressing internal.

### **2.3.2. Mind and Body: The Body as an Image Tool**

In the digital era, the relationship between mind and body takes on new dimensions, especially as regards the way we use the body to create and maintain our image. This phenomenon has significant implications for our perception of oneself, our psychological well-being and our social functioning. In this article, we will explore in depth how the mind uses the body as an image tool, integrating key concepts such as multitasking, fragmentation of

attention, attention deficit and concentration, autobiographical-self absence, prosthetic identity and narcissism. In the realm of the mind, continuous exposure to stimuli and demands can lead to fragmentation of attention and thought. Contemporary society is characterized by constant multitasking, with individuals constantly divided between multiple activities and distractions. This can contribute to a deficit in attention and concentration, which can manifest as ADHD (attention deficit hyperactivity disorder). This fragmentation of attention can also influence individual identity, with an absence of a defined and stable autobiographical Self. Self-image becomes increasingly influenced by social interactions and the perceptions of others, giving rise to a "prosthetic" identity, where individuals identify with external representations of themselves rather than with an authentic internal vision.

According to self-representation theory, our perception of the body directly influences our self-image and our emotional experiences (Tacikowski et al., 2020; Cash & Patzinsky, 2004). This relationship is evident in how we use the body not only to express ourselves, but also to communicate who we are to others.

One of the most distinctive phenomena of the digital era is multitasking, that is, the ability to carry out more activities simultaneously using digital devices. Although it may seem an advantageous ability, numerous studies have shown that multitasking leads to a constant fragmentation of attention, with consequent difficulties in maintaining concentration on specific tasks (Kobayashi et al., 2020). They discovered that people who often engage in multitasking have greater difficulties in filtering irrelevant distractions, which can compromise their capacity for concentration and working memory.

The fragmentation of attention caused by multitasking can contribute to attention and concentration deficit, conditions that are increasingly common in the digital era. According to Foerde and Shohamy (2011), the excessive use of digital devices can interfere with learning and memory processes, increasing the risk of developing attention deficit symptoms and hyperactivity (ADHD). This phenomenon is particularly worrying among young people, who are more susceptible to the negative effects of technology on their concentration ability.

The absence of an autobiographical-self is another emerging problem in the digital era. The growing dependence on social media and digital platforms to define its identity has led to a decrease in personal subjectivation. Turkle (2011) highlighted how constant interaction with digital technologies can lead to a fragmented perception of itself, in which the individual struggles to develop a coherent narrative of his life.

The concept of prosthetic identity refers to the phenomenon in which self -image is modelled and influenced by the social self-online. This can lead to a dependence on external confirmations to maintain a sense of self -esteem and identity. According to Varni et al. (2014), the constant search for approval and validation on social media can erode the sense of self, leading to greater vulnerability to mental health problems such as anxiety and depression.

The widespread use of social media has also fuelled an increase in narcissistic behaviour. Twenge and Campbell (2009) found that individuals who make an intensive use of social media tend to show higher levels of narcissism, constantly looking for confirmations and approval through their online self-employment. This can lead to a distorted perception of reality and the creation of an idealized digital identity, which may have negative repercussions on psychological well -being and interpersonal relationships.

Narcissism emerges as another manifestation of this pathogenesis of subjectivation. In the context of a society increasingly oriented towards image and individual success, personal identity can become increasingly tied to external recognition and approval. Individuals seek gratification through social confirmation and attention from others, rather than through an authentic connection with their inner being.

## **Conclusions**

Subjectiveness is a fundamental psychological process that allows individuals to perceive themselves as unique beings with their own identity, thoughts and feelings distinct from others. However, in the post-digital era, this process is undergoing significant transformations, often with pathological consequences. The intensive use of digital technologies and social media can interfere with the development of a coherent and stable self, leading to problems of identity, dissociation and other forms of psychopathology.

We can describe a new clinic dimension, called Post Digital Psychopathology, this is around the problem of identity and of subjectiveness, refers to the process through which an individual becomes a subject, developing an integrated perception of himself. In the digital era, however, subjectivation is threatened by several factors that alter the way individuals perceive themselves and the world around them.

Social media play an ambivalent role in subjectivation. On the one hand, they offer a platform for self-expression and social connection. On the other hand, they often promote a fragmented and idealized version of the self, which can interfere with the development of an authentic subjectivity. The pressure to present itself perfectly and to receive external approval can lead to a dependence on social validation and a distorted perception of itself.

One of the most serious effects of the alteration of subjectivation is dissociation, a condition in which individuals experience a division between thoughts, identity, consciousness and memory. Self-fragmentation can lead to dissociative disorders, which are characterized by a loss of continuity in the sense of identity and difficulty integrating different parts of one's experience.

The absence of an autobiographical self is another consequence of the compromise subjectivation. The excessive use of social media can prevent the development of this ability, leading to a fragmented and discontinuous perception of oneself. The concept of prothesis identity refers to the adoption of external or artificial identities, often modelled by social expectations and cultural norms. This phenomenon is particularly prevalent on social media, where individuals are constantly exposed to idealized representations of themselves and others. Protistic identity can lead to a loss of authenticity and a sense of alienation from one's.

The alterations of subjectivation can lead to serious identity and self-perception problems. Post Digital Generation have a model operation that works like this, and clinicians are no prepared to understand the symptoms and psychopathological bases below these phenotypes.

It is essential to conduct new clinical studies to better understand the pathogenesis of subjectivation in the post-digital era. The research should also explore effective therapeutic interventions to treat subjectivation problems. It is important to conduct further studies to obtain clinical evidence on this emerging psychopathology and develop effective therapeutic interventions. Only through in -depth research and a multidisciplinary approach can we hope to fully understand and face the challenges posed by subjectivation in the Post Digital Era.

#### Credit Authorship Contribution Statement:

Vincenzo Maria ROMEO is responsible for all aspects of the paper, including conceptualization, data curation, formal analysis, investigation, methodology, project administration, resource management, software usage, visualization, and both the original draft and subsequent revisions and editing.

#### Conflict of Interest Statement

The author declares that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

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