To complete our analysis I would like to draw upon some social theories in order to help contextualize the results. The reason for this is because through the use of social theory valuable insight can be garnered into the forces that drive people to express themselves through social media's such as twitter. There have a number of studies about the relationships between social media and social theory. Some of them deal with how the mechanisms of the mind serve to protect the individual against external and internal threats such as Irving Sarnoff's "Psychoanalytic theory and social attitudes". Others deal with the regulation of the masses and its place both in the project of psychology and of media studies as is the case with Valerie Walkerdine's book "Mass hysteria: critical psychology and media studies". By combining these it is even possible to discern social media's contribution to social organization and people's sense of living in the world like Nick Couldry's text called "media, Society, World: social theory and digital media practice".

Beyond these works I wish to engage other texts that address more directly what motivates twitter users to so readily expose themselves via the twitter social media. To better understand the entanglements of social theory I will introduce two fundamental concepts, first is the idea of antagonism and the relationship of subjugation. This was developed by political theorists Ernesto LaChau and Chantel Mouffe. Ernesto laChau has a PHd in political theory from the University of Essex where he also served as the professor of political theory since 1986. Chantel Mouffe is a political theorist educated at the universities of Louvain, Paris, and Essex, as well as the Professor of Political Theory at the University of Westminster. The second concept I wish to use comes from Slavoj Žižek and relates to the phallus as a universal desirable object. Slavoj Žižek is a Slovenian Marxist philosopher and cultural critic educated at the universities of Ljubljana and Paris VIII. Currently he is the senior researcher at the Institute for Sociology and Philosophy, University of Ljubljana. It is my intention to explain these concepts in such a way as to create a cultural framework to provide a more nuanced and latent understanding social media but first I will outline the overall literature used in the majority of this proposal.

It is important to address social theory in our analysis because I can provide a deeper more thorough understanding of the context behind why people tweet the way they do. It is through the lens of various social theories that people are able to understand the rationales that drive human behaviors. Just as Irving Sarnoff can gleam into the mind's eye to outline how the human psyche protects us from internal and external problems. Or how Valerie Walkerdine can explain how a person's otherness can create issues in reading the signs of the majority in mass media. It is through social and psychoanalytic theory that we can determine the motives behind people's seemingly mundane daily activities. I will be outlining two fundamental concepts, one derived from Ernesto LaChau and Chantel Mouffe and another taken from Slavoj Žižek. It is my aim to find the focal point where social theory and twitter overlap in order to obtain a meaningful focal point. Preferably this focal point will drive the psychoanalytic aspect of this text while also unpacking the aforementioned concepts in a meaningful and understandable way.

The first of these concepts I wish to explain is from LaChau and Mouffe which deals with relationships of subjugation and antagonism. These notions come from LaChau and Mouffe's (LeChau et al) text 'hegemony and the new radical democracy'. What is a relationship of subjugation? It is any relationship or interaction wherein an individual compromises a unique aspect of themselves in order to appease the will of the group. For instance, if a group friends wish to dine out together they will choose a place that appeases the majority. To this end, that means that the minority of this friend group is subjugated by the will of the many. Thus, they have a relationship of subjugation. These relationships have no temporal boundary or limit they are as long or short as they need to be in order to secure the subjugation. LaChau et al outlines that people are always moving between relationships of subjugation. Further, LaChau et al states that there are more nuanced sub-relationships within main relationship of subjugation. Such as relationships of oppression which is based around abuse, but that is beyond the

scope of this proposal. Next, is LaChau et al's idea of antagonism which can be negative or positive as long as it goes against the will of the majority. The antagonism can be as simple as pointing out a flaw in logic or giving praise for doing something good. For LaChau et al, it is through antagonism that the individual can manipulate the many. An example of this would be fashion, people around the world praise designers as being bold and unique. The designers antagonize the majority with their striking sense of style until the will of the majority succumbs to their sense of style. Thus through antagonism the designer created a relationship of subjugation with the fans of their products.

The second concept comes from Slavoj Žižek book titled the Sublime Object of Ideology. In which he describes the idea of the 'phallus' not simply as an anatomical object of desire but rather as a universally desirable thing of want. For Žižek, everyone wants the 'phallus' because it is the thing we cannot have or are not supposed to have. Take for example, the idea of all the currency in the world. Many people want all the currency in the world but no one can ever have it. To bring this to a more reasonable level the phallus is a signifier of lack and people are always trying to obtain this signifier simply because they do not or cannot have it. That does not mean a person cannot obtain objects that bring them close to if not temporarily obtain the phallus. What it means is that people can obtain a phallus only to realize that there is another phallus just out of reach on the horizon. This can be read as a temptation or as an individual's greed but regardless it is still a thing that all people want but almost no one has. The signifier of lack can also differ from one person to another. For example, a girl may just want a man who has certain mental or emotional qualities and a boy may want a woman who has certain physical or aesthetic qualities or vice versa. To the boy the phallus is what he considers physical beauty and for the girl the phallus is what she considers mental stability. Finally, if I combine these two concepts I now have a framework for which to analyze why tweeters feel driven to advertise or antagonize their daily activities. However, before that I must outline the overall methodology of this proposal.

In the works of LeClau and Mouffe they provide us with a basis of inclusion and exclusion via antagonisms of the majority and the relationships of subjugation. Building on the works of LeClau et al, Slavoj Žižek gives us the discourse on the objects of desire and how there is no meta-language when people are communicating with one another. In LeClau et al, we are provided insight into how people codify themselves as separate from the faceless majority. To this end they outline how through the use of antagonizing the social majority people separate themselves from the masses (LaClau, 2001). They further explain that membership into the majority need not be something external like skin color, gender or social status however they do use example of these in their work. Rather, the majority is anyone who submits to the will of the group. Anything that defies the will of the group are the antagonisms that LeClau et al refers to. It is through said antagonisms that individuals within the majority can be made visible (LaClau, 2001). For example, individuals can identify themselves just as easily by tweeting about food with a hash tag and photo as well as tweeting controversial criticisms to an otherwise popular form of media (LaClau, 2001). Within the tweets we see a lot of tweets critical to body image (insert example tweet) these tweets brings attention to something that the masses may or may not want to be made aware of. However, due to their uncommon nature in society as whole they are what LeClau would consider antagonistic because they change the tweeters relationship with the masses from one of going with the flow (in this case, not commenting on the attractiveness of people) to that of the antagonist by breaking the unwritten rules of cordiality.

The reasoning for this can be derived from Slavoj Žižek work titled the Sublime Object of Ideology. In which Slavoj Žižek explains the signifiers for the above example are derived from the phallus or more generally the universal object of desire (Žižek, 1989). To apply this to the above example the tweet in question was critiquing the appearance of people because they themselves desired some

aspect of the subject that they themselves do not possess. When we apply these concepts to the entirety of our data then we can see the context to the patterns shown on our maps. The tweeters are advertising their state because they either want to be envied by the group or simply want to stand out from the group. Regardless of the individual reasoning the motive appears to be that the tweeters are making themselves known because they have some perceived lack in which they want to obtain. When these theories are combined we can have a better idea as to why tweets seem to trend in the ways outlined in previous sections. Specifically, many people tweet about food with pictures of their food and it is through the application of the outlined concepts that we can say they do this because they want to garner envy or admiration from the group by indicating they are acquiring an object that the group lacks. The same can be said of tweets that relate to overall body image. Take for instance a 'selfie' of a bikini competitor (insert example tweet) in this case the tweeter wants to show or antagonize the group by displaying an accomplishment that the rest lack. This could be a site of praise or envy either way it is through the lens we have derived from LeClau et al and Slavoj Žižek that we can add this context to these tweets.

Works Cited

Laclau, Ernesto, and Chantal Mouffe. *Hegemony and Socialist Strategy: Towards a Radical Democratic Politics*. London: Verso, 2001. Print.

Žižek, Slavoj. *The Sublime Object of Ideology*. London: Verso, 1989. Print.

Sarnoff, Irving. "Psychoanalytic theory and social attitudes." *Public Opinion Quarterly* 24.2 (1960): 251-279.

Walkerdine, Valerie, and Lisa Blackman. *Mass hysteria: Critical psychology and media studies*. Palgrave Macmillan, 2001.

Couldry, Nick. *Media, society, world: Social theory and digital media practice*. Polity, 2012.