

ARTICLE

ATTRIBUTIVE PROPERTIES OF A MEDIA USER IN THE CONTEXT OF NETWORK COMMUNICATIONS

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ABSTRACT

In this article, the authors identified the foundations of the digital space, which structure the new type of subject. We reconstruct the foundations of the philosophical conceptualization of the subject reflecting the main features of nonlinear digital interactions. In this regard, the authors substantiate the importance of their research task by the fact that following the postclassical ideas in the process of studying the status of digital space subject is insufficient. According to the authors, the specific nature of nonlinear digital interactions is primarily due to the emergence of a new type of hyper textuality, where each user has the opportunity to join the "dotted discussion", engage in the network trolling, navigate through the files and publications using hashtags and build himself/herself up with the media prostheses - mobile gadgets. Despite the fact that social practices undergo some changes under the influence of the digital environment, today these changes are evaluated one-sidedly in the scientific and philosophical studies - the researchers focus their attention only on their negative manifestations.

INTRODUCTION

KEY WORDS

media user, digital space, network communication, Internet, trolling, hashtag, digital nomad.

A common place in all the variety of modern ways of communication is the postulation of the need to establish qualitatively new requirements for interaction with the text, which, drawing an analogy with the concept of American media magnate T. O'Reilly "Web 2.0" [1], may be conditionally designated as "text 2.0", i.e. literally "open source" text, a text that can be endlessly added and thus communicated.

Thus, the narrative of open text flows determines the specific nature of communicative practices in the Web space. In addition, it should be noted that the absolute majority of the publications posted by the users are anonymous, respectively, the authors of the text material are presented as anonymous users, and the general authorship belongs to the collective Anonymous.

The next distinctive feature of digital communication is a dotted discussion. This is the format of comments that the users leave under all sorts of text, video and photo posts on the social networks. Unlike messages in the chat rooms, comments are posted under a stationary post remain in the editing area of their authors. This causes the situations where the rest of the discussion participants in the comments refer to the author of the message, but the statement itself is already absent.

Those who join the discussion find themselves outside its semantic center, not being able to know the full content of the polylogue or the individual dialogues inside it. It should be noted that the users have the opportunity to take screenshots of the correspondence, however, since it is impossible to predict when an opponent deletes his/her comment - other participants do not record the correspondence. However, there are exceptions when the comments and content of the posts are actively monitored. This is the content of pages of prominent political figures, popular bloggers and show business representatives. Commenting is a competitive act for those who were offline at the time of material was posted; it becomes almost impossible to clarify the subject of discussion and become a full participant in the discussion. [2]

If the article is located on the platform of one of the social networks, then it may contain hashtags in addition to the hyperlinks, which are a reference to the selection of materials marked with the same name. This feature gives the user a sense of structured information, the presence of communication within a single, but fragmented hypertext. However, the hashtag phenomenon contains the potential for arbitrary labeling when the user does not comply with the principles of matching visual hashtags with the text content that he/she marks.

The user is faced with the need to make a choice between placing popular hashtags under his/her publications and making his/her own personal markers. In the first case, he/she will have the opportunity to attract a new audience, find like-minded people, in the second case - his/her profile will be free from spam, but the content will not be available to those who are not subscribed to updates to his/her page, which will contradict the logic of interaction in the social networks.

Hyper textuality acts as the foundation of network communication. The emergence of a new type of hypertext has changed the matrix perception - now the "text 2.0", which is open for the users to make changes, acts as the matrix text. Each of the participants of the network interaction independently determines the nature of his/her presence on the Web - guaranteed anonymity is able to accumulate the creative manifestations of users in a single space. This situation is interpreted as a lack of responsibility and absolute creative freedom, which may lead to the "birth of a dancing star", while at the same time any

Received: 12 Oct 2018
Accepted: 21 Dec 2018
Published: 9 Jan 2019

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anonymous manifestation of the user can be assigned to other anonymous authors. Anonymity is extremely vulnerable to the legal protection of the intellectual property items. [1]

METHODS

The methodological basis of this work is a combination of the following methods:

- 1) hermeneutic, used in the analysis of the papers of foreign and Russian media researchers for the reconstruction of the socio-philosophical foundations of this phenomenon and the formation of their own research understanding;
- 2) dialectical, used to criticize the identification of an anonymous user and a digital nomad in modern research and to verify the research intuition about the constitution of a new type of subject;
- 3) abstract-to-concrete method, used in the description of changes in the social dimensions of the subject in the digital space.

RESULTS

Hyper textuality, represented by hyperlinks and hashtags, eliminated the asymmetry of orientation in the information flows, but at the same time led to the fact that the user has faced with a regular change of principles for marking publications, when it became impossible to understand their context without knowing the content of the previous posts of a particular author.

Hyper textuality is immanent to electronic communication, ensures its dynamism, openness and non-linearity, which allows the modern subject-user of the Network having a multi discourse world view. Hyper textuality, due to its potential for uniting a large number of semantic links, being an invisible tool for reality, is able to determine the user's activity and his/her sense of self beyond the limits of the "text 2.0". The subject is trying to transfer his/her status as an actor, which activates hypertext beyond the limits of network interaction, since this seems to him/her to be the most optimal positioning for the offline area, since the modern type of communication is inseparably linked with the text production process itself.

The wider use of mobile media devices in the public places has disrupted social "flow", as well as dramatically changed behavior, rituals, and communication patterns. With the development of mobile media, there is a blurring of the workspace boundaries. Public places are beginning to be used by digital nomads as technology spaces for mobile multimedia work. This threatens the sacred space of the "third place" - a society, which is separate from work and home. This can be illustrated by the example of the growing requirements for modern cafes, not only for a comfortable place for communicating when eating delicious food, but also for the space that has a Wi-Fi access point and provides the opportunity to work. This suggests that digital media form a new type of identity when the employment schedule is regulated by the employees themselves. In the social structure, digital nomads occupy a new niche of workers who are free from a certain place or route and therefore are able to travel in the course of their work. In the modern digital economy, a re-evaluation of the potential of free interaction begins when large corporations introduce the principle of open space to create an atmosphere of free interaction. More and more co-working spaces appear on the market that are able to optimize the costs for the offices for negotiations and other things for the free employees.

The digital nomad is essentially a postmodern subject seeking to break free from an authentic, fixed, ingrained identity. The nomad is called upon to overcome a fixed being. For a nomad, the house is always mobile, it is accessible everywhere. His/her home is everywhere, but it doesn't have any determined locality.

The specific nature of nonlinear digital interactions is primarily due to the emergence of a new type of hyper textuality, where each user has the opportunity to join the "dotted discussion", engage in the network trolling, navigate through the files and publications using hashtags and build himself/herself up with the media prostheses - mobile gadgets. Despite the fact that social practices undergo some changes under the influence of the digital environment, today these changes are evaluated one-sidedly in the scientific and philosophical studies - the researchers focus their attention only on their negative manifestations.

The subject of the new-media reality is a digital nomad, the actor who implements the principle of new hyper textuality and mobility as his own individual strategy. The activity of the digital nomad is destructive in a philosophical perspective only in the sense that it rejects the off-network model of the world and creates its own world.

DISCUSSION

The new media space leads to a number of social redefinitions, including a change in the communication rituals. Researchers declare that the electronic technologies only appear neutral at the first glance [2,3]. There were "built habits, beliefs and procedures, which became part of the cultural communication codes" [4]. A digital nomad comes out of traditional national, sectoral, geographical, cultural, political, economic boundaries; it ceases to find it necessary to follow etiquette that does not correspond to his/her vision of interaction. The subject of digital space announces his/her gadget as a carrier of his/her memory, where

all photos, videos, recordings are organized by means of tags, and therefore he/she cannot forget anything. It can be assumed that the new media space provides the subject with the possibility of an open, and therefore a multi-discursive way of interacting with the world, choosing which the subject also assumes the requirement to conform with the digital environment.

The German philosopher L. Nuare puts forward the provision that "we will come closer to the truth, if we turn the usual common notion inside out and, reversing a causal link, say: it was not the tendency of the hand that formed the instrument, but once this instrument, used for a well-defined and natural goal, modified the arm itself, accustomed it to this particular tendency, and thus gradually, due to a change of function, this tendency was transferred to other functions until , - as an immeasurably long product, occurring in constant transitions of evolution, - there appeared chopping tools that had an omnipotent effect on the physiological structure of human and on the expansion of his power" [5].

Thus, the concept of a digital gadget is organically incorporated into the logic of "completing" human corporeality, which allows understanding it as a special prosthesis that does not compensate for physical disability, but raises the level of human capabilities.

Digital gadgets as a new form of dynamic communication caused a reassessment of the field of private and public, as well as the intimacy of interpersonal relations [6]. These transformations laid the foundations for the concept of "absent presence". The gadget allows feeling the social demand at the moments of presence in any public places, which gives rise to the effect of a real social closure of the subject - the users create a media fence around their social presence using headphones, digital clocks, mobile phones. Researchers claim that the use of gadgets in the public places has adverse social consequences through the appropriation of physical presence by the technological means [7].

Widespread network access, as noted by L. Fortunati, forms "nomadic intimacy" - a situation where people use their gadgets in public situations to interact with those they know ("chosen sociality") instead of interacting with the strangers who are physically present ("random sociality") at the place [7].

However, M. Castells notes that it is still too early to draw conclusions: "Physical movements, while maintaining a network connection to everything we do, is a new area of human eventuality, which we know little about" [8]. Simultaneously with the digitalization of public spaces and the complication of the possibility of starting spontaneous communication without an online prologue, it appears the phenomenon of digital nomadism.

The Canadian philosopher and media-theoretician M. McLuhan, in the context of electronic media reflection, notes that "Thousands of years ago man, the nomadic food-gatherer, had been taken up positional, or relatively sedentary, tasks. He began to specialize. The development of writing and printing were major stages of that process. They were supremely specialist in separating the roles of knowledge from the roles of action, even though at times it could appear that «the pen is mightier than the sword». But with electricity and automation, the technology of fragmented processes suddenly fused with the human dialogue and the need for over-all consideration of human unity. Men are suddenly nomadic gatherers of knowledge, nomadic as never before, informed as never before, free from fragmentary specialism as never before – but also involved in the total social process as never before; since with electricity we extend our central nervous system globally, instantly interrelating every human experience". [9].

The Canadian media-theoretician J. Meyrovits gave a similar definition, noting that modern people were the "hunters-gatherers of the information age" [10].

The American researcher D. Meyrovits notes the blurring of boundaries between social roles and social situations in the modern world: "The key feature of the electronic era is that most physical, social, cultural, political, economic borders have become more porous, and sometimes even functionally disappeared" [11]. According to D. Meyrovits, the digital nomad organizes social relations in the non-stratified and non-segregative ways.

In this regard, the concept of radical digital citizenship is becoming relevant, which opposes the instrumental concepts of digital literacy, which reduce digital citizenship to the mere acquisition of skills to navigate the digital world. Such British researchers as A. Emegulu and K. McGregor define "radical digital citizenship" as a process by which the individuals and groups committed to social justice critically analyze the social, political and economic implications of digital technologies in everyday life and collectively deliberately take steps to create alternative and emancipation technologies and technological practices" [12].

Since the social processes have become extremely dynamic, the understanding of the world has become nomadic [13]. On the one hand, nomadism means some kind of romantic liberation from geographic and temporal lack of freedom, on the other hand, nomadism is preserved as a symptom of a risk society.

CONCLUSION

This article did not set the task of comparing theoretical approaches to understanding a media subject in a media tutorial and the approach that remains in the corpus of modern social and humanitarian studies, the key concept of which is a decentralized subject. However, this concept presupposes predominantly negative connotations in assessing the destructive digital experience of the dividend subject, which is a manifestation of the one-sidedness of the research position, and therefore, to study a new type of digital subject, it is necessary to supplement it.

The authors showed that such phenomena as hashtag, trolling, digital hypertext, gadget determine the perception of digital space. These phenomena accumulate the attention of media theorists on themselves, which allows stating that there is currently no complete idea about their complex meaning for the formation of a new type of subject. Thus, the selection of these phenomena in this situation is insufficient, it is necessary to problematize changes in the system of socio-cultural life of the modern subject.

Despite the high potential for destructiveness of anonymous communications, trolling, hyperlinked manipulation of attention, the inferiority of a person as a modern citizen without prosthetics with gadgets, changing the boundaries of private and public fields, as well as transformation of public spaces that would satisfy the request of permanent connection to the Network, it is shown that it appears the understanding of media space as an environment of active social interaction, work and leisure. At the same time, the media user is freed from the framework of geographic, cultural, and political assignment. Having actualized the problems of spatial transformations of a subject's stay, one can imagine a modern digital environment as a space open to a multi-discursive way of interaction between subjects.

CONFLICT OF INTEREST

There is no conflict of interest.

ACKNOWLEDGEMENTS

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

FINANCIAL DISCLOSURE

None

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