

New Paradigms within the Communication Sciences

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Edited by

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CHAPTER ONE

TRANSITION TO THE DIGITAL ERA THROUGH COVID-19: TRANSFORMATION OF DIGITAL IMMIGRANTS INTO DIGITAL NATIVES

FATMA GEÇİKLİ

Introduction

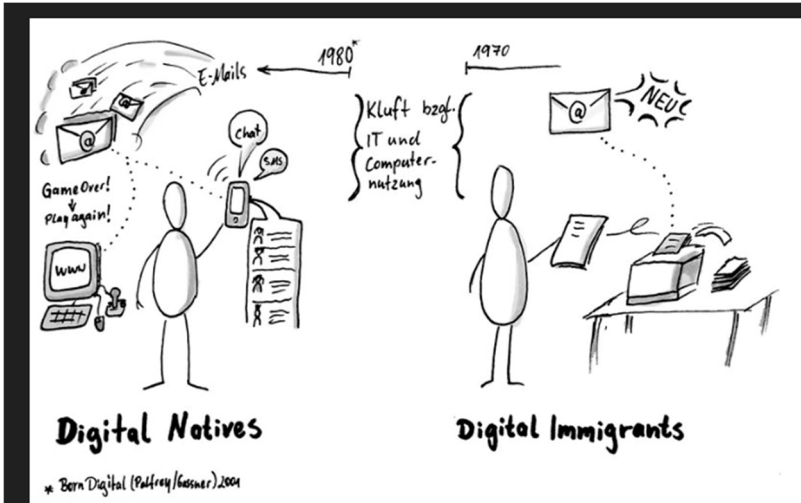


Figure 1.1: Digital natives and digital immigrants

Source: Palfrey and Gasser (2004)

With the outbreak of COVID-19, there has been a shift and transformation in digitalization. While the digitalizing world has already brought new

communication processes and the new generation has adapted to these tools and environment in a short time, the so-called digital immigrants have remained a little more distant. However, with the Covid-19 outbreak, digital immigrants have started to be intensely interested in these communication tools and feel an obligation to use digital media and digital media tools to close the gap regarding changing communication models, media types and lifestyles. With the COVID-19 outbreak, very serious alterations started to occur in the life and communication styles of digital immigrants. They have actively turned towards using the social media tools and environment and made progress towards becoming a digital native. Digital tools and environments create a virtual link between people. These digital environments have basic features such as rapidity, ease of accessibility, a borderless world, and an ability to reach large masses in a short time.

In these digital environments, personal information, requests, feelings, thoughts, and skills are shared, and thus communication with other users is managed. Amid COVID-19, there has been an increase in the use of digital tools and surfing through online environments by people as a result of spending more time at home. Education has begun to be carried out through digital tools and programs. Due to all these reasons, digital immigrants have had to break their shell and develop their knowledge and skills to adapt to the digital era. Expressed as the renaissance of the age, the internet has now been moved to an advanced level with the effects of the COVID-19 pandemic and has become an indispensable phenomenon. The internet, referred to as “networking across networks”, has re-formed the infrastructure of the digital era today, and changed the way of life and communication of the digital immigrant. An understanding of how to make the knowledge and skills of using digital tools more effective and efficient for the digital immigrant has brought digital citizenship and digital media literacy with it. The digital immigrant has focused on the need to understand the detail represented by the content, to understand the language, to understand the logic of production and the target audience, as well as to be digitally literate, either voluntarily or not.

Accordingly, the COVID-19 pandemic has caused the use of digital tools and media to be the rising issue of the day. While discussing the concepts of digital indigents and digital immigrants, concepts such as digitalization and digital media, generations and digital tools, digital citizenship, and digital literacy will be emphasized in this context.

Digitization and digital media

The COVID-19 outbreak has made technology stand out in every field. The importance of digital transformation in terms of the sustainability of both business and communication has been understood once again. When the COVID-19 outbreak is over, no individual will continue where they left off, and with the increase in technology awareness, a new lifestyle will be faced. It is a fact that the process that experts call the new normal is also accelerating digitalization. In the transition process of the digital age, a period has started in which the balances in political, economic and social life have changed. The journey began in an era where traditional education was almost over with the spread of online education, and the concept of time and space has seemingly disappeared. Concepts such as e-government, e-school, e-declaration, e-shopping, and e-commerce have started to be included in the literature and daily conversations. With digitalization, concepts such as big data, open data, artificial intelligence, data mining, hyperlink, cyber security and hacker have also frequently been presented in the technology literature.



Figure 1.2: The difference between digitized and digital media

Source: <https://medium.com/original-reveries/the-difference-between-digitized-and-digital-media-19101fd76c1e>)

With the development of computer technologies and the use and spread of the internet and social media in all areas of life, the way that people

communicate and interact throughout the world has drastically changed. The presence of a large number of senders and receivers in these environments has created an environment for the rapid spread of messages. Shared messages are not filtered; people from all over the world can be contacted in this environment. The structure and function of communication have changed. Now, every event and phenomenon have been transferred to the digital environment. On the one hand, this situation has brought many problems, and led to violations. On the other hand, it has led to innovations and changes in many subjects such as education, art, economy, culture, language, politics, and diplomacy within the practices of daily life. This period is expressed as the “digital age” or “digital century”. Although digital media environments enable the establishment of a culture of democracy and an easy expression of ideas, they also include risks such as censorship, surveillance, dirty information and control. In this regard, the COVID-19 pandemic accelerates the digitalization process with not only its pros but also its cons.

Digital media texts are all videos, photos, advertisements, newspapers, magazines, books, recorded music, computer games, programs, films, images, websites, etc., that can be transported and transmitted by different communication forms via digital media (Anklam 2009). Users manage their digital media environment through different tools, for example, through social networking sites (Facebook), video sharing sites (YouTube), blogs (Blogger), music sharing sites (Jamendo), photo sharing sites (Flicker), wikis (Wikipedia), virtual words (Active Words), micro blogs (Twitter), virtual worlds (Second Life), social markup sites (digg.com), and commercial communities. The use of digital media tools in the world of the wide web goes beyond encompassing all of the free time of children and young people, and is no longer a leisure activity. In some studies, it is stated that the use of digital media tools replaces the family and school, which are considered as basic socialization tools in today's societies (Kırık 2013). As a result, digital media tools have started to take a more complex structure with intertwined and integrated technologies with both the positive and negative effects of the internet, social media, mobile phone, digital game, etc. Therefore, they require to be perceived as tools to be emphasized within the scope of digital environments. For, although the use of digital media tools brings many positive developments, it also has, at the same time, some negative dimensions, and these dimensions mostly affect children and young people. The scope of the digital media concept is expanding day by day in line with the developments that lead to a transformation both in media tools in general and digital media tools in particular. In this expansion process, the contents of digital media tools are

diversifying and the usage habits and consumption of digital media tools are changing in today's "digital media transformation era".

Digitalization causes many changes in human life. In digital environments, passive viewers have turned into active users and these new media use digital systems such as computers, the internet, mobile phones, personal computers, tablets and other mobile devices, etc., covering communication technologies. Digital tools enable two-way communication; the viewer can share and comment on the internet without the need for any mediator. The desired information can be stopped and re-started regardless of time and place. While a large amount of information can be accessed and distributed, it allows the use of multimedia. People are provided with the opportunity to socialize with websites and social media platforms; they are becoming part of political, religious, cultural, economic, social, technological and health environments through their sharing of information. Individuals and social groups, who could not share their views and thoughts, now have the opportunity to convey them through this medium. Moreover, this situation has also affected companies in sales, marketing, advertising, public relations, and sponsorship, etc. According to Everett M. Rogers, the possibilities of new media are grouped under three headings:

- ***Mutual communication:*** This feature constitutes the most important advantages of new communication technologies against the one-sided operation of conventional communication tools.
- ***De-mass:*** They are capable of exchanging messages in the form of transmitting or receiving individual messages.
- ***Simultaneity:*** Those who use new communication technologies can start, freeze or terminate communication whenever they want. This shifts the control of timing and effectiveness in the communication process from the source to the receiver.

Generation and digital tools

According to Lagree, a generation is a community of individuals who share a common historical past, live in the same time period, are exposed to common social events, and have a common collective identity (as cited in Erciş, 2014).. As for Karl Mannheim, generations are individuals who share a common culture and have common habits (Toruntay 2011). Generations are directly affected by the social, political and cultural events of the period in which they live; at the same time, they contribute to social change and transformation.

The development of generations varies according to the development levels, economic structures, and social and socio-cultural characteristics of the countries. There is a difference between these generations in terms of their use of digital tools. On this basis, the generations are classified by their characteristics in terms of digital tool use as follows;



Figure 1.3: Generations

Source: <http://generations.sisliab.gov.tr/a-review-of-differences-between-generations/>

The generation of traditionalists: People in this generation were born between 1900 and 1945, and they are loyal, harmonious, responsible, and consistent in their relationships.

Baby boomers: This is a generation of people born between 1945 and 1965, caring about issues of well-being, unable to access products and services, and tending to spend and have fun; it is also called the sandwich belt. Despite many political events and crises within the era in which they were born such as the movement from capitalism to communism, the east-west conflict, and anti-westernism, this generation can manage to hold up and go their own way.

Generation X (GEN X): This generation, also called “Transitional Period Children” and the “Lost Generation”, was born between 1965 and 1977. In an environment dominated by changing dynamics and uncertainties, this is a much more abstemious and noble-minded generation that has focused on making a career, making money, and working. People of this generation started to use technology at later ages.

Generation Y (GEN Y): Born between 1977 and 1994, this generation is also called the “Digital generation”, the “Net Generation”, “Indigo”, the

“WWW Generation” and, in Turkey, the “post-80 generation”. The main characteristics of this generation are as follows: 1) they are internationally minded, 2) they are able to use technology, 3) they have easy access to information, 4) they rapidly advance in their career, and 5) they are focused on factors such as success and gain.

Millennial generation: This generation is an interactive generation born between 1994 and 2003, so they are known as the “Digital Generation”. This generation has basic characteristics such as using a cryptic language consisting of abbreviations, preferring to chat rather than speak, and being intertwined with technology.

Generation Z (GEN Z): Born from 2003 onwards, this is the first generation of the 21st century. People of Gen Z have interesting characteristics in that they perceive time spent away from social media or the internet as lost time; their IQ and self-confidence are quite high; they are not easily satisfied; they follow the trial-and-error method in achieving results; they are very quick in terms of learning, speaking and thinking; and they can handle several tasks at the same time. As for their most prominent characteristics, people of Gen Z use digital tools and media extensively.

Digital natives and digital immigrants

While digitalization has started to manifest itself intensely in every field, the COVID-19 pandemic has prepared more ground for this situation. Trying to understand what digitalization is and how it works, digital immigrants, which is how we refer to middle-aged and older people, have been required to visit the digital world more frequently; thus, they have started to work on increasing their knowledge and capacity on this issue. The developments amid the COVID-19 pandemic, quite surprisingly for digital immigrants, have been quite commonplace for digital natives as they could easily communicate with artificial intelligence and solve problems.

The concept of “digital native”, first defined as those born in 1980 and later as digital natives, also called millennials by Pedro, was coined by Prensky. Since the people of this generation were born, they have grown up with computers, the internet, and mobile phones; therefore, their ways of acquiring information differ from those of previous generations. Then, it is understood that “digital native” is used for individuals who grow within the focus of technology, can use all kinds of technology effectively, access information quickly, prefer to use graphics instead of space and text, and perform multiple tasks.



Figure 1.4: Learning from digital natives

Source: <https://tr.instela.com/digital-immigrant--19118700>

Today, for the characteristics of digital natives, there are many different nomenclatures used such as the internet generation, game generation, new generation, cyber children, zapping generation, and grasshopper mind. To explain them briefly;

- **Grasshopper mind:** Attention spans are rather short, which is why they are called grasshopper mind; they focus on the previous or next subject instead of focusing on the current subject.
- **Net belt:** Digital technologies have a significant impact on their cultural development. These individuals choose e-mail as their primary means of communication; instant messaging is important for them.
- **Game generation:** This is a generation that grew up playing games and they are exposed to new paradigms. This generation tries many ways of winning instead of looking for a single answer. They see the world as a competitive environment and develop strategies accordingly. It is important to be a hero.
- **Millennium students:** This is a generation born after the 1980s. These students are surrounded by digital media. Digital tools are an indispensable part of their daily life. They use it for both obtaining information and communication.
- **Zapping generation:** This is used to describe individuals born with a computer screen open to the world with a computer mouse, using

icons, games, and sounds, and questioning others, so they have a nonlinear cognition.

Briefly, this generation, called digital natives, uses digital language as the mother tongue such as the language of the computer, video games, and the internet, and they intensively use computer games, digital music players, video cameras, mobile phones and tools of the digital age. The basic characteristics of digital natives in general are thus summarized as follows;

Key characteristics of digital natives

1. Their daily life is based on instant messaging. There are communication preferences such as cellular chats and sending texts.
2. They are looking for ways to communicate on their own, using socially oriented technology such as blogs, wikis, and instant messaging.
3. They use digital media to get information quickly.
4. They prefer graphics rather than text.
5. They express themselves through emojis.
6. They can cope with their multiple and parallel tasks; they want to do many jobs at the same time.
7. They prefer games rather than dealing with critical issues.
8. They want to learn by trial and error, that is, by discovering.

Digital natives are also classified by their reactions to technology use: they are thus classified as avoidant, minimalists, enthusiastic participants, innovators, and extreme users ([http: /dijitalbolnnme. Blogstop.com.tr/](http://dijitalbolnnme.Blogstop.com.tr/), 2012). On this basis;

- **Avoiding:** Although these individuals were born in the digital age, their sense of proximity to digital technologies is low. In addition to not being able to open Facebook and Twitter accounts, they may not have internet access at home. This is the smallest group of digital natives.
- **Minimalists:** They realize that technological tools are part of daily life. They prefer social media tools according to their interests.
- **Enthusiastic participants:** This is the largest group of digital natives. They follow technology closely and search for topics and data they are curious about on Google. They use a new model phone.

- ***Innovators:*** In addition to being overly eager to use technology, these people also make an effort to improve it; for example, engineers, tech writers, etc.
- ***Extreme users (Addicts):*** Addicts are those who use technology excessively. Their mood changes when they stay away from the internet. They can be angry, sad, and aggressive.

As for digital immigrants, these are people who admire digital technology but meet with technology later in life and accept technological life even at a distance. These people make an effort to adapt to the environment. They have also attempted to learn new languages (Prensky 2001). Thus, these individuals, who meet with technological tools later and have to use them, are called digital immigrants. With the COVID-19 outbreak, these digital immigrants, who are aware of the need to use technology more intensively, have started to have the characteristics of digital natives. Digital immigrants are classified as avoidant, reluctant adopters, and enthusiastic adopters according to their characteristics:

- ***Avoiding:*** These people have a lifestyle that does not involve technology or they use it at the lowest level; they do not regard networks such as Twitter, Facebook, Instagram and WhatsApp. They do not find it necessary to have an e-mail address or a new mobile phone.
- ***Reluctant adopters:*** These people are aware that technology is very important in their lives. Their ability to connect with technological developments is weak. These people have cell phones and e-mails. They check their e-mail, though not very often. They benefit from online banking transactions. They tend to use online environments.
- ***Enthusiastic adopters:*** This is the group trying to catch up with digital natives. These people have e-mail, Facebook and Twitter accounts. They can also be blog and website owners. They check their accounts regularly.

On this basis, summarizing the key characteristics of digital immigrants;

1. They prefer to talk on the phone or in person
2. They prefer to meet face to face
3. They try to access information from many different sources.
4. They prefer graphics over text
5. They prefer to type rather than use emojis
6. They prefer a hierarchical structure in the workplace

7. They focus on serious work
8. Value, commitment and consistency are important in the workplace
9. They don't change jobs often.

In conclusion, the following table shows the overall differences between digital natives and digital immigrants.

Table 1.1: Differences between digital natives and digital immigrants

DIGITAL IMMIGRANTS	DIGITAL NATIVES
They prefer to talk on the phone or in person.	They prefer to talk via text chat, Facebook, and online games.
They prefer to use the user manual.	Instead of using the guide, they trust their intuition.
Their preferences for access to information are linear, logical, and sequential.	They prefer to receive information from multiple sources simultaneously.
First, they pay attention to the writing.	Sound, picture and graphics attract more attention.
They can postpone their dreams.	They prefer instant gratification and rewards.
They focus on business issues during working hours.	They can switch focus and alternate between work, play, and social networks.
After the traditional 5-day workout, they take a 2-day break.	Playing, working and socializing takes place 24/7.
They use the internet to gather information.	They use the internet to have fun, play games, and socialize.
They use correct Turkish in messages.	They use abbreviations in messages. Like “2” instead of “to”.
They prefer to meet face to face.	They prefer to talk online.
Value, loyalty and consistency are important in the workplace.	Personal satisfaction is more important; they can change jobs frequently.
They think their online life is wasted.	Their online life is more valuable.
They talk to each other about the changes in their vacation and life.	They report by sharing their pictures on social networks such as Facebook.
They prefer the hierarchical approach in the workplace.	They are more for an egalitarian approach.

Source: <http://dijitalbolunme.blogspot.com.tr/>

Digital citizenship

Reasons such as the disappearance of a perception of citizenship based on geographical boundaries with globalization and the use of the same digital platforms and technologies by all citizens of the world show that world citizens can be digital citizens with equal rights and responsibilities.

Concepts such as e-citizen, net citizen, www citizen, and cyber citizen are used for the concept of digital citizenship. As to the definition of digital citizenship, it is the behaviour of participating in the online society as an active individual in the virtual environment (Mossberger et al. 2008). Also, digital citizenship is defined as the norms of appropriate and responsible behaviour in technological and virtual environments. Then, digital citizens are individuals who adopt and implement ethical behavioural norms in the process of using digital tools such as computers, mobile devices, mobile phones and tablets, and have the required level of knowledge in this regard.

The overall characteristics of digital citizens are as follows:

- They use information and communication resources correctly and effectively in digital environments
- They tend to have correct attitude and behaviour in online environments, where individuals are actively communicating
- They use the right to communicate in the digital environment
- They do not harm others with their posts
- They encourage others to comply with ethical rules and behaviours in this direction
- They respect personal rights in digital environments
- They act with responsibility and security awareness while using digital tools
- They are individuals who know their rights and responsibilities in using technology.

In addition to these, there are nine dimensions to be a digital citizen, which are digital access, digital security, digital rights and responsibilities, digital ethics, digital health, digital law, digital commerce, digital communication and digital literacy.

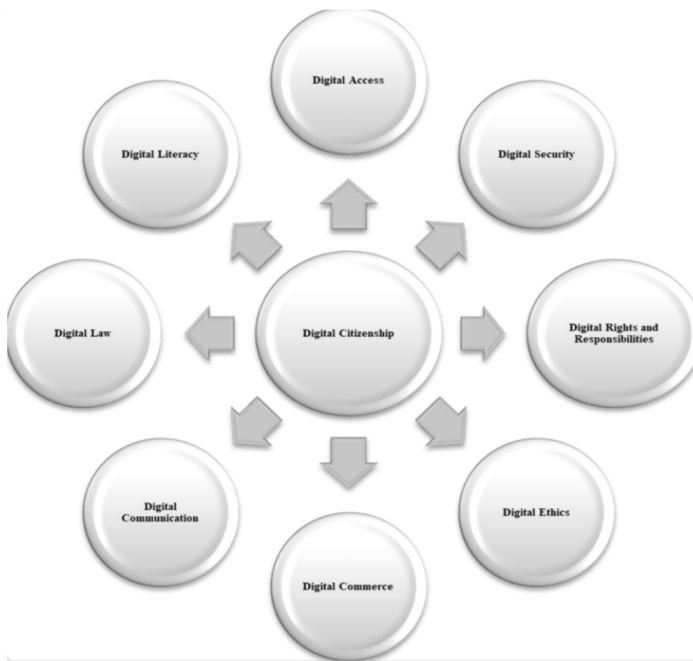


Figure 1.5: Dimensions of digital citizenships

Source: Rible (2011)

To briefly mention these nine dimensions, the following definitions can be a guide:

- **Digital access:** Providing access to digital tools for use.
- **Digital security:** Technology users to take measures to protect their personal security over the network.
- **Digital rights and responsibilities:** Expectation of behaviour in accordance with the rights and freedoms of users.
- **Digital ethics:** The norms and standards of behaviour expected by digital media users.
- **Digital commerce:** Purchase and sale of goods and services online.
- **Digital communication:** Message exchange in the digital environment.
- **Digital law:** Legal restrictions on the use of technology.
- **Digital literacy:** Learning and teaching process for the effective use of digital communication tools.

- **Digital health:** Physical and psychological health problems that arise after the use of digital technology.

Digital media literacy

When the relevant literature is reviewed, it is seen that some concepts are used, such as “New Media Literacy”, “Online Literacy”, “Internet Literacy”, “Electronic Literacy”, “Digital Literacy”, and “Multiple Literacy” related to digital media environments. These concepts are used in daily spoken and written language, and, with the digital media and surveillance practices of use being a part of daily life, another concept, “Digital Media Literacy” has now been included in the language. Now, multiple channels offered by digital tools attract everyone from children to adults, and accordingly the ability to access, interpret, apply, reproduce and deliver data in digital media is called digital literacy.



Figure 1.6: Digital media literacy

Source: <https://eavi.eu/media-literacy-for-all/>

Digital literacy is based on reinterpreting, producing, and evaluating data after obtaining it. Paul Gilster was the first researcher to come up with the concept of digital literacy. Gilster (1997) stated that digital literacy is a special kind of mentality associated with mastering ideas that

are not just pressing keys (Gilster 1997). According to Gilster, digital media literacy is based on the following principles:

- The knowledge and ability to access and use a variety of hardware devices and software applications,
- The competence to understand and critically analyze digital content and applications,
- The ability to create with digital technology.

Then, the main characteristics of the digital literate person are to solve problems, communicate, manage information, collaborate, create, and share content; and to have the knowledge, skills, and attitudes (skills, strategies, values) required to use information communication technologies, and digital media in an effective, efficient, appropriate, critical, creative, autonomous, flexible and ethical manner for work, leisure, participation, learning, socialization, consumption. and awareness. There are four elements in digital literacy, these being (Kavalier 2006):

- ***Understanding the detail the content represents:*** The ability to understand existing data, to compare with others, to question and evaluate.
- ***Understanding the language of the content:*** The ability to understand how digital data are created and propagated online.
- ***Understanding the production logic:*** The ability to understand the target audience of the data created in the digital environment and the needs of this audience.
- ***Understanding the target audience:*** The ability to understand how users are directed to digital data, the way digital data are used and the way they turn to information.

Conclusion

As a result of technological developments, digitization, which affects every aspect of people's lives, has manifested itself more with the COVID-19 pandemic outbreak. It has affected their professions, work relationships, and concept of work, their way of action, and their lifestyles. Its effect has begun to be felt in every field from home life to business life; that is, it has caused individuals to reinterpret their lifestyle. Through e-business, e-education, e-school, e-shopping, and e-government, digital immigrants have had to transform into digital natives. In digital environments, there is

a bidirectional spiral and also a complex operation where there is a continuous communication flow between multiple stations.

While discussing the risks and opportunities brought by the digital age, the effect of digitalization on generations should also be considered and discussed. Amid the COVID-19 pandemic, as digital immigrants have transitioned into digital natives, the awareness that it is necessary to adapt to this change by understanding the place and importance of digitalization has started to spread.

The COVID-19 pandemic also reveals the need to review the concepts of digital immigration and the digital native. It has become an indispensable phenomenon for digital immigrants to benefit from applications such as creating instant content and contributing to the content, being able to explain the tagged content, being actively involved, creating social networks, being able to update the posts instantly, and using them as an entertainment medium, which are the basic features of digital media. Furthermore, the definition of digital immigrant has also been opened up for discussion; once, digital immigrants used digital media as secondary sources, with printed sources primarily for information, but, amid the COVID-19 pandemic, the ways of using life and the digital environment have been affected, and the necessity of using it for the generation in question has emerged, although it was not born into technology. Digital immigrants, consciously or unconsciously, have begun to use new media tools more as digital citizens (digital access, digital health, digital rights and responsibilities, digital security, digital law, etc.). It can be said that, amid the COVID-19 pandemic, the digital immigrant has double-checked every piece of information, and s/he has also had a sort of a digital literacy test with an effort to reach the right source.

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CHAPTER TWO

TRANSFORMATION OF THE SUBJECT ON THE COORDINATES OF THE OPPORTUNITIES AND LIMITATIONS OF DIGITAL SOCIAL NETWORKS

FÜSUN ALVER

Introduction

Digitalization has had significant impacts in different areas since the 1990s. Beyond media and communication limitations, digitalization has transformed the whole society and culture, reconstructed the norms/values and the subject, and reformulated social relationships and communication. There is a growing body of research on digitalization in engineering, informatics, and social and communication sciences (Carstensen et al. 2014a; Carstensen et al. 2014b; Krotz 2019; Winter 2019). Communication sciences focus on the formation of the subject in digital social networks and new forms of communication and interaction because digital social networks are where the subject performs and expresses himself/herself as much s/he is enabled or disabled by her / his opportunities and limitations.

Based on symbolic interactionism, self-representation theory, and cultural studies, this study aimed to critically evaluate the structural features of digital social networks that enable or disable the subject to present himself/herself and the factors that transform him/her. This study analyzed how the subject uses the new forms of communication of digital social networks to develop a digital self and express himself/herself and how his/her self transforms in digital networks.

The problem of the study makes it clear that the transformation of the subject in digital social networks should be reconsidered. Therefore, the study sought answers to the following questions: (1) What new forms of communication do digital social networks provide? (2) How do the new

forms of communication affect the social and communication practices of the subject? (3) What opportunities and limitations do digital social networks present for the social interaction of the subject? (4) What factors transform the subject? (5) Under what structural conditions do digital social networks affect the transformation of the subject? What potential do symbolic interactionism, self-representation theory, and cultural studies have to explain the interaction of the subject in digital social networks? This argumentative study was based on the assumption that the rules set by the dynamics and structure of digital social networks and their opportunities and limitations for communication transform the subject.

The theoretical foundation of the design of the subject

The subject is a result of interactions between social structures in human-society dialectical relations within a socio-cultural context. The subject designs and is designed by other subjects and social reality. “The subject thinks, feels, acts, and constructs himself/herself in the tense relationship between autonomy and dependency. Subjects are actors who meet as interaction partners. The self is an active collection of the attitudes, orientations, values, communication patterns, and the design of ‘I’ that makes up the subject” (Schachtner 2019). Today, the reformation, participation, and transformation of the subject by communication and media technology are discussed. However, the subject has always been transformed by philosophical, social, technical, political, and economic structures and interpreted from different intellectual perspectives.

From the modern subject to the postmodern subject

The concept of “subject” has been and continues to be discussed by the modern age philosophy. Therefore, it is necessary to approach it from different perspectives and address how it is defined differently.

Although “subject” is a modern concept, it was first discussed in antiquity. Discussions on the concept of “subject” go back to the Sophists in Ancient Greece, the political philosophy of Plato and Aristotle, and the concept of “individual” in Hellenistic philosophy (Reichardt 2012). Reform movements abolished the clerical hegemony over the relationship between God and man, and the Renaissance and humanism placed the “subject” in the epicenter of the world. The great philosophers of the Modern Age conceive the subject as an active entity that regulates the world, thus paving the way for its new social and political position. Descartes (2004), the founder of Modern Age Philosophy, emphasizes the capacity of the subject for self-reflection and sets its modern design. By

stating, "I think therefore I am," Descartes describes a thinking, doubting, and rational subject with high self-awareness and specific goals. Hume (2009), the leading exponent of empiricism, places the subject at the center of his philosophy and analyzes its fundamental understanding. He argues that the subject can perceive reality only through his/her perceptions. Kant (2003) approaches the subject from the philosophy of transcendence and criticism of the mind and asserts that the subject is capable of acting consciously and freely. Hegel (1982; 1986) defines the subject as a free and conscious being, which is a force and a means of history. "The modern subject is the invention of epistemology discussed in the seventeenth and eighteenth centuries. In fact, it is a by-product rather than an invention. Epistemology does not ask who or what the subject is, but rather it seeks answers to the question, 'How do we recognize our environment?' While European rationalism points to an active subject seeking comprehension, Anglo-Saxon empiricism designs a passive subject. However, both approaches accept that the subject recognizes the world" (Beer 2014). As a result of the development of information and transmission technologies from the eighteenth century, the press took on the informing, enlightening, democratizing, and liberalizing of society. Therefore, epistemology and political debates, and the press have played a key role in transforming the subject.

In the nineteenth century, Marx (2009) looks into the subject's position and activity in historical conditions, and unlike Hegel, he analyzes it in the capitalist economic system. He describes the subject as an economic unit and claims that the subject has a meaning in society. He thinks that when the subject recognizes that he/she is a social being, he/she becomes aware of his/her political and class power and organizes accordingly. He states that human labor gains a revolutionary momentum. Nietzsche (2012) criticizes Descartes' concept of the modern subject and instead focuses on its anatomical characteristics. He sees the subject as a transient and transforming identity with his/her instincts, senses, behaviors, and interactions and as a cultural interpretation and fixation of conscious impressions. Weber's (2016) concept of "subject" is inspired by the Reformation and capitalism and Kant's rational subject. While the ascetic lifestyle shapes the subject, he/she is capable of making rational decisions and being responsible for himself/herself. He/she takes rational and cultural actions to achieve his/her goals.

In the twentieth century, Husserl (1984) approaches the subject from a phenomenological perspective within the framework of consciousness, freedom, responsibility, and interaction. He claims that the personal self, unlike the pure self, is constructed in consciousness and dependent on the

body. He thinks that the individual can protect his/her autonomy and freedom with his/her own minds and see the free self as the subject of pure mind. Wittgenstein (1984), on the other hand, considers the subject to be a conscious being that thinks and dreams, but he positions the subject not in the world but at its edge and attributes his/her epistemic success to his/her linguistic skills. Horkheimer and Adorno (2017) discuss the subject from the perspective of critical theory and see it as a result of historical, social, and cultural practices. They draw attention to the class position of the subject in the capitalist system and treat it within the framework of the characteristics that one should possess to serve a social function in an organization based on a division of labor. Horkheimer and Adorno analyze the subject within social power and hegemony relations and design it as the end-product of a social process. Postmodern theorists (Lyotard 1986) try to locate the subject not in the center but in uncertain, unknown, and uncontrolled processes and envision a powerless subject with no autonomy and rationality. The poststructuralist perspective sees the subject not as a unity with certain limitations but as an entity constructed through society, culture, politics, and language. They focus on discourses, power relations, processes, and techniques to explain the subject. From this perspective, Foucault (2000) analyzes the social structures defining the position of the subject and focuses on subject-power relations. To him, the subject creates himself/herself by submitting to rules and the hegemony of others or through his/her liberating practices arising from self-consciousness and self-recognition, resulting in a self-made being. The subject constructs and transforms himself/herself.

The self-understanding, design, and transformation of the subject have been affected by the two World Wars in a similar way to the different orientations in scientific and philosophical debates in the twentieth century; with migration, liberal movements and globalization gaining momentum since the 1980s, the expansion of the radius of print and electronic media, and digital communication and media technology becoming ubiquitous in the last decade of the century. At the beginning of the twenty-first century, the subject is also affected by economic, political, and cultural globalization, the pressures of capitalism and migration, and racist, nationalist, and religious discourses against global social movements defending human rights and freedom. The subject takes on a new form in the process that started with Web 2.0 technology and continues today. Given that artificial intelligence and robotics will become more advanced and more widespread in the coming years, it is anticipated that the questions, problems, and perceptions of the subject will also transform.

Symbolic interactionism: reconstruction of the subject through intersubjective interaction

The concepts of "self", "pragmatic action", and "social interaction" from pragmatism lay a theoretical foundation and a point of origin for the development of symbolic interactionism. Mead (1973; 1980) focuses on the concept of "social interaction" and develops a theory of socialization that emphasizes the symbolic transmission of human behavior and the formation of the subject, consciousness, and society in intersubjective interaction. Mead (1980) attaches importance to the self in the formation of the subject during intersubjective interaction. He focuses on the question "How does one acquire one's self?" and claims that the self is a part of social interaction that develops in a process in which one acts according to the situations related to oneself. The self refers to a unity constructed iteratively and reflexively through a process in which the acting individual is involved at all times. The self is a unity resulting from the reflection of the acting individual on himself/herself in the social process. The prerequisite for the first parts of the self is one's ability to connect with others through symbols. Mead (1980) thinks that the self acts on the other and recognizes the objects around it. This self questions, criticizes, or accepts, makes suggestions, and plans consciously. In other words, it is a reflexive self that develops in and through symbolic interaction and gives one a sense of being an individual.

Mead (1980) thinks that the interacting subject develops self-awareness when evaluating the consequences of his/her own actions. According to him, the self is viewed from the point of view of the "other," and the reaction to it is a prerequisite for his/her attainment of self-consciousness. The perspective of the "other" also represents social rules, and the subject takes the "other" on a dynamic basis during interactions.

"Conscious subject," "action," and "adaptation" are critical concepts for Mead's (1980) theory on the subject and intersubjective interaction. Mead (1980) argues that the individual and society are in intense interactions and that the self exists in society. However, norms and structures impacting the individual emerge and reproduce via individual action. The subject is potentially creative and self-conscious and constructs himself/herself in the process of social experience and action. The conscious subject living in a society in harmony acts through symbolic interaction and interacts with other people. In this context, Mead's (1973;1980) assertion of the formation of the self and self-awareness and awareness of the point of view of the "other" as well as his interpretation of meaning during symbolic interaction lay a theoretical foundation to better understand the reconstruction of the self in digital

social networks and intersubjective interaction through the new forms of communication.

Goffman: presentation of the self in the public domain

Goffman (1986; 2012) is not a proponent of symbolic interactionism, but his theory of representation of self bears the traces of symbolic interactionism. Goffman (1986; 2012) analyzes the social order and interaction to examine the human and the self and focuses on "situations" and "people in situations" rather than "people and their situations." He analyzes the human on two different bases: First, as an actor who is a restless impressionist busy performing on stage, which is a very human profession; second, as a character, an icon, and someone who has the courage, strength, and other superior qualities that he/she intends to perform to convey. Goffman regards the self as not the cause of action but as practices that create the self. Using the theater metaphor, he examines the self in everyday life (public domain) and sees it as an image that the character on the stage tries to convey to the audience. However, according to him, even if the image is constructed in relation to the individual and allows a self to be attributed to that individual, the self is not who has it, but is the sum of his/her actions. The self is composed of qualities attributed by others based on their interpretation of the individual's actions.

Goffman (1977; 1986:2001) claims that the meaning patterns of social practices are formed not individually but through collective knowledge patterns and interactional processes and are interpreted through those meaning patterns. The individual uses this cognitive framework to organize and design events and topics. Interactions of the individual are contingent upon the forms of collective control, and these are closely related to the social order resulting from the social practices of the self. Goffman (2012) states that interaction plays a vital role in forming social order. According to him, "face-to-face interaction" is the mutual effects of the individuals physically in the same place on one another's actions, while interaction is all the interactions in an event in which certain individuals are continuously involved.

The concept of social order, as well as the relationship between the self and interaction, has an important place in Goffman's (2001; 1986) work, but it does not offer a point of exit. Interaction and social structures belong to separate realities, and interactive practices reproduce social structures. Goffman, who mainly focuses on the interaction between the self and social structure, expands the horizon for social and cultural sciences, ranging from psychology to linguistics. Goffman's views on the design of self-presentation and social reality offer a perspective for communication

sciences concerning the change in the social representation of the self and in the discursive principles and the rules of social reality promoted by digital social networks that are ever-developing and spreading.

Cultural studies: multidimensional subject

Cultural studies are characterized by radical contextualism, theoretical understanding, interventionism, interdisciplinarity, and self-reflection (Hepp 1999; Marchart 2008). Cultural studies focus contextually on culture, communication, daily life practices, the reception and interpretation of media products, and power and hegemonic structures. This perspective also affects communication science (Hepp and Winter 1997; Hepp 1999; Renger 2004).

According to Hall (1994; 1998), the idea of a sociological subject does not reflect the increasing complexity of the modern world and the perception that the subject is not autonomous but self-sufficient. However, it reflects the culture in which the subject attributes value and meaning to himself/herself and conveys symbols and shapes his/her relationship with the significant other. The modern identity had stabilized the subject and the cultural world he/she was in and made them integral and mutually predictable, but this is no longer the case. The subject, who used to have a total and stable identity, is now disintegrating. The self that we had designed in our cultural identity has become translucent, fluxional, and problematic. Identification conjures up or connotes the idea of “This and that is the same thing” and “we are all the same.” However, identification is becoming increasingly vague. Hall states that what we have today is the “postmodern subject,” which is precarious and unstable. Identity has a dynamic immutableness. It forms and transforms in cultural systems that we are continuously represented by or invited to. The subject, which is historical, not biological, assumes different identities at different times, and therefore, cannot possess a consistent totality. We have different identities that go in different directions and change regularly. Identities can never be complete because they are in a constant state of construction and formation. Identity is always narrated as a process, a narrative, and a discourse from the position of the “other.” Identity is a partial representation and always in representation.

Cultural studies focus on the effects of digital social networks on the formation and transformation of the postmodern subject and identity. “From the perspective of cultural studies, digital media technologies with technical opportunities to disseminate and share information (Internet, digital video devices, wireless networks, and World Wide Web) do not have natural features arising from their social and cultural meaning. The