

New Media and Selfhood: Democracy 3.0 and the End of Equality?

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Vorläufige Bemerkungen

1) Aus dem Zweiten Medienwissenschaftlichen Symposium der DFG, „Soziale Medien – Neue Massen“ (2-4 Februar, 2012, Leuphana Universität Lüneburg):

→ Wichtige Unterschiede zwischen „Medium Theorie“ (McLuhan – Meyrowitz) englischer Art // deutscher Art:
vor allem – das Selbst, das Subjekt verschwindet (in Verbindung mit „materialistischer Wende“ mit F. Kittler usw.?)
→ Höchst problematisch von ethischer Hinsicht usw.

2) “Onlife Initiative - Concept Reengineering Exercise,” der DG für Information, Society und Media, European Commission.

<http://ec.europa.eu/information_society/digital_futures/works_hops/concept_reengineering/index_en.htm>

Überblick

I. Problematicizing mass media and „Web 2.0“

Internet Studies: empirische Forschungen

- “von einer Speicher- zu einer Produktionslogik”?
- »participatory turn« oder »user generated content«?

II. Alternative Vorschläge

A. Medium Theory → Voraussehungen betr. Veränderungen in:

Selbstbegriffen ←→ „privacy“ und Privatleben ←→ Regierung / Gesellschaft

B. Das sehen wir noch betr.

Selbstbegriffen ←→ „privacy,“ Privatleben, Gesetze - „Ost“ u. „West“

→ Folgen für **Regierung / Gesellschaft**?

C. Zwischen „grand narratives“: „third spaces“ und „subactivism“

III. Democracy 3.0 und das Ende der Gleichheit?

I. Problematicizing mass media

Internet Studies: empirische Forschung

- “von einer Speicher- zu einer Produktionslogik”?
- »participatory turn« oder »user generated content«?

For better and for worse: es ist nicht so klar ...

1. Weniger als 20% von YouTube Besucher machen ihre eigenen Videos für Hochladen und Teilen online. (OECD, 2007, in Van Dijck, 2010, 44)

I. Problematicizing mass media

B. Internet Studies: empirische Forschung

→ “von einer Speicher- zu einer Produktionslogik”?

→ »participatory turn« oder »user generated content«?

2. The mass audience was and still is the potential income model for most traditional and new media industries, such as the film, broadcast, printing press, publishing, game, search, and social media industries.

[....]

From an industry-centric perspective, the personalization of media through user participation ... therefore serves as a tool to create mass user markets and thus economic value (be it fees, advertising, venture capital, or acquiring of companies). (Bechmann and Lomborg, forthcoming)

Bechmann and Lomborg show how the companies providing various services to users, such as in the forms of Social Networking Sites, blogging and micro-blogs, and posting sites such as YouTube, **retain the power to structure the possibilities and patterns of user communication in specific ways. This means that while the users of these services may be an “empowered” and “productive” agents – they are at the same time an “exploitable target.”** (Ess and Dutton, forthcoming)

I. B. Internet Studies: empirische Forschung

- “von einer Speicher- zu einer Produktionslogik”?
- »participatory turn« oder »user generated content«?

3. *Commodification of personal data* → *commodification of personal identity*

Viele Forscher machen uns darauf aufmerksam: unsere online Identitäten – besonder unter jüngeren Leuten – werden immer mehr von einer Konsumkultur geformt ...

built around sites offering targeted advertising and marketing. In these venues, the development of “taste” and lifestyle is shaped significantly by powerful commercial interests in the fashion and music industries online as offline. [...] the user is encouraged to define their identity through consumer preferences (music, movies, fandom). **Indeed, the users are themselves commodified insofar as a social networking profile in particular can be neatly managed, exchanged, or organized in various ways by others precisely because it is fixed, formatted, and context-free.**

Sonia Livingstone (2011, 354); cf. Nancy Baym (2011), Fuchs & Dyer-Wetherford (forthcoming)

I. B. Internet Studies: empirische Forschung

- “von einer Speicher- zu einer Produktionslogik”?
- »participatory turn« oder »user generated content«?

3. *Commodification of personal data* → *commodification of personal identity*

Besonders im Zusammenhang mit

Goffman’s theory of self as engaged in “impression management”
vis-à-vis specific relationships

→ Wenn und wann Google, Facebook, usw. sind die Besitzer “unsere”
Daten und Identitäten ...

Was bleibt übrig vom “User” als unabhängige – geschweige denn,
autonome – Agent?

→ Gibt’s wirklich ein “User” noch – geschweige denn “user-generated”?

II. Alternative Vorschläge

A. Medium Theory

→ Veränderungen in:

Selbstbegriffen ↔ „privacy“ und Privatleben ↔ Regierung /
Gesellschaft

B. Wie vorausgesehen ...

Veränderungen in „privacy,“ Privatleben, und Schutz der
Privatautonomie – „Ost“ u. „West“

→ Möglicherweise auch im Bereich **Regierung / Gesellschaft?**

C. Zwischen utopian / dystopian „grand narratives“: „third spaces“ und „subactivism“

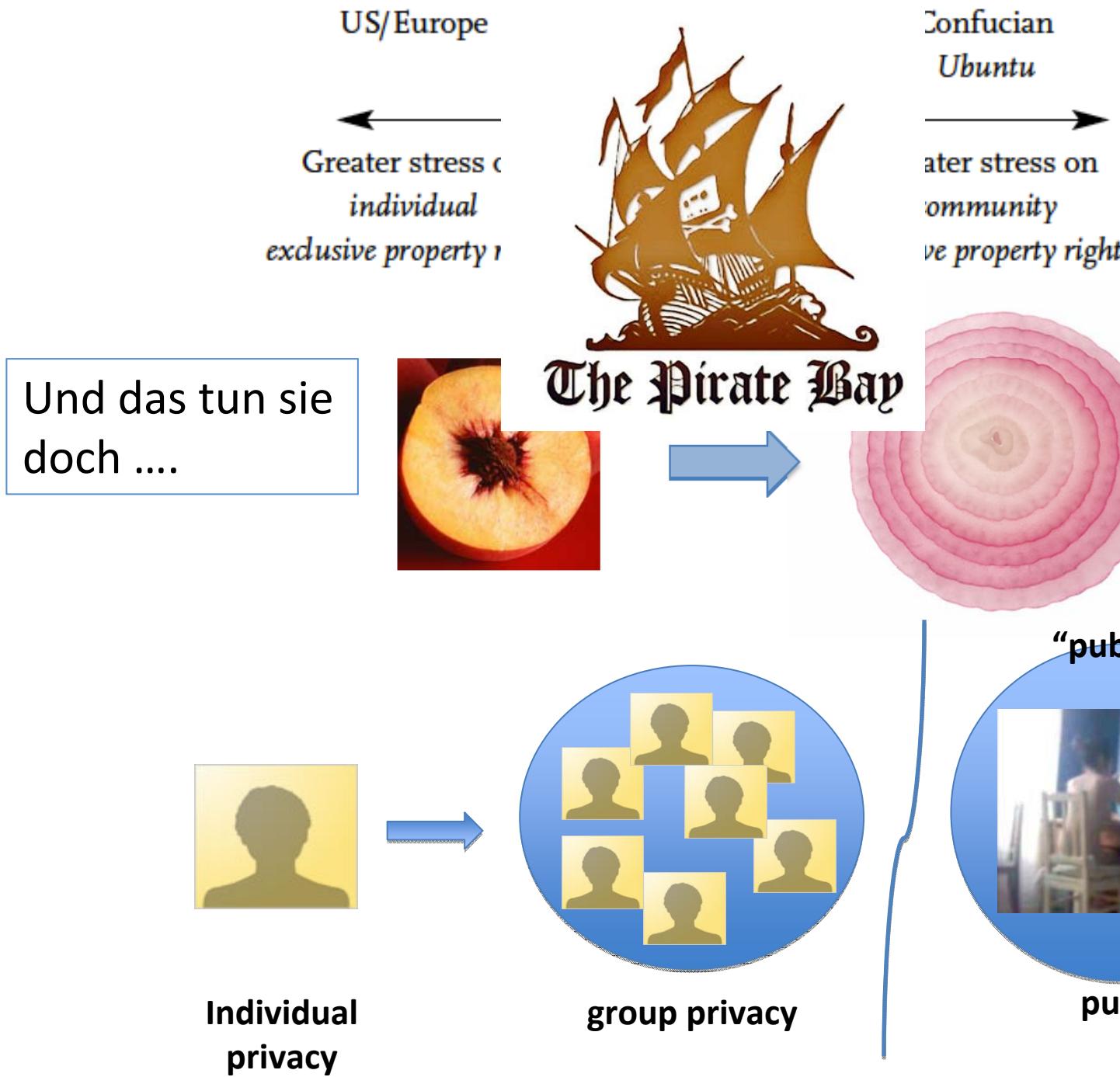
II. A: Medium Theory

		
orality	<i>Relational</i> (individual) <i>Self</i> inextricably <i>interwoven</i> with community	(non-democratic)
(orality)-literacy	<i>relational</i> (individual) <i>Selves</i> reflective <i>National</i> (emotive) selfhood	("authoritarian" <i>Regimes</i> hierarchical <i>societies</i>)
(orality/literacy)-print	"atomic" INDIVIDUAL mind vs. <i>body</i> Rational INDIVIDUAL(+relational/affective)	"disengaged <i>Self</i> " → <i>Emancipatory politics</i> (C. Taylor) → <i>modern liberal state</i> <i>democratic polity</i>
secondary orality literacy of electric ANALOGUE media mass-med		"expressive" <i>Romantic</i> <i>Self</i> (Taylor) → <i>life politics</i> (Giddens) → ???
Secondary orality secondary textualit (Baron, Kondor) (analogue) DIGITA media		???

II. A: Medium Theory

<p>secondary orality- literacy of electric ANALOGUE media mass-media</p>	<p>→ RELATIONAL (+ "individual") rational ← → emotive?</p> 	<p>"expressive" (Romantic) Self (Taylor) → "life Politics" (Giddens) → ???</p>
<p>Secondary orality? secondary textuality (Baron, Kondor) (analogue) DIGITAL media</p>	<p>RELATIONAL (+ "individual") rational ← → emotive?</p>	<p>???</p>

Wenn das richtig ist: →
 im "Westen" unsere Ideen u. Erwartungen darum, was
 "Privatleben" (sowie "privates Eigentum") bedeutet,
 sollten sich in einer "östlichen" Richtung verändern ...



Aber/und im “Osten”

privacy, law and policy



Contemporary Views (Lü)

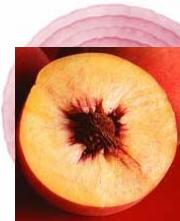
Prior to 1985, the term Yinsi (阴私) is defined as a hidden, bad thing

...

But now people usually distinguish the difference between a ‘shameful secret’ (Yinsi, 阴私) and ‘privacy’ (Yinsi (隐私)).

while the term Yinsi (隐私) is defined as personal thing people do not wish to tell others or to disclose in public.

individual autonomy / democratic polity / individual privacy



“Over-convergence”?

As the U.S. (and, perhaps, the E.U.) softens individual privacy rights in the name of state security - it becomes more (classically) “Chinese” ...

while other traditionally authoritarian / hierarchical countries in Asia *increase* individual privacy rights protections (including China), they become more (classically) “Western”?

(2011: Apparently similar provisions in most recent EU data privacy protection laws?)

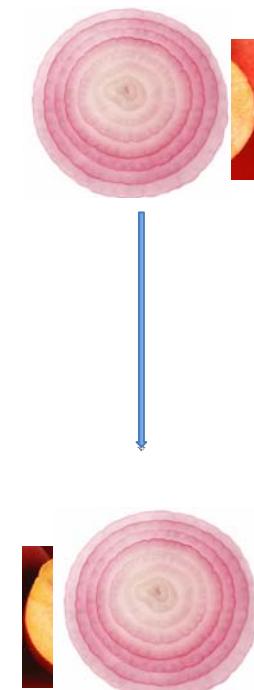
2. Privacy protection as a *means* necessary to the development of e-commerce.
(Bizer 2003)

[*still pending*: law regarding “protection of Personal information,” “Online Rights of Minors”]

2011 – right to due process?
Prof. Sui argues that state interests should not supersede individual right to privacy without following a legal procedure that would examine justification for such infringement and make judgments as to whether to allow such infringement

2. commercial usage of personal information for business efficiency
3. administrative usage of personal information for better governance
(Chen 2005)]

individual privacy only as a *means*
...
can be overridden by state / collective needs



More Accurately: hybridization + convergence



on the one hand: the mobile phone encapsulates the drift of modern technology towards individualization ...

and, in contrast with much of our communicative engagements as sustaining *weak-tie* relationships - “**a major finding of the mobile communication research community ... is that the mobile phone has resulted in tighter ties within the sphere of our closest friends and family**” (Ling 2008, McEwen 2010)

→ will converging senses of self in both “West” and “East” - as relational-individuals (with different emphases) → converging / complementary senses of privacy?

II. C. Zwischen utopian / dystopian „grand narratives“: „third spaces“ und „subactivism“

[Veränderungen (wie vorausgesehen) in:
Selbstbegriffen ←→ „privacy“ und Privatleben ←→ Regierung / Gesellschaft]

Third Spaces

1. Stine Lomborg on Blogging and the *Intimsfære* (forthcoming):

“phatic communication” between the primary blogger and her audience, ...signals “listenership, reciprocity, availability for conversation, concern and empathy, and this, in turn, frames the blog as a personal space” (2012, MS p. 18).

These engagements further involve *perspective-taking*, “...evident in the ways the author and readers collaboratively negotiate the appropriate content on *Huskebloggen* by attuning to each other.” (*ibid*).

In particular:

To maintain the blog as a personal space, self-disclosure plays an important role through the personal, even intimate, experiences and emotions revealed in the blog conversation. By this means, **both author and readers balance a fine line between, on the one hand, pressure to reveal personal issues as a preamble for developing relationships among participants and, on the other hand, a norm of non-intrusiveness to protect each other’s [individual] privacy.** (*ibid*)

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Third Spaces

1. Stine Lomborg on Blogging and the *Intimsfære* (forthcoming):

The upshot, finally, is a sense of shared personal or intimate space that correlates with Georg Simmel's account of “the sociable self” – **a self engaged in a network of relationships**, where sociability means “highlighting similarities and de-emphasising individuality in conversation by „hiding“ intimate and potentially uncomfortable topics because serious discussion disturbs and threatens the continuity of conversation” (Simmel, 1910: 130-136, cited in Lomborg 2012, MS 17).

Such a self, as Lomborg puts it, is “one that is attuned to the norms and practices within the network of affiliation” (*ibid*).

Cf.: “parochial space” – in which “familiar and certain levels of privacy and safety are engendered” (Bassett & O'Riordan, 2002);

Young people's use of *Facebook* as creating “publicly private” / “privately public” spaces online (Lange 2007)

Privacy as “fractal” (Gal 2002)

“contextual privacy” (Nissenbaum 2010)

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Third Spaces

2. Maria Bakardjieva on „subactivism“ (2009) and „mundane citizenship“ (MS)

Draws on: classical feminist sources, Lefebvre (1991), Beck (1997) on “subpolitics” and Giddens’ notion of “life politics” (1991) as foci more appropriate to a second stage or late modernity.

Bakardjieva describes subactivism first in terms of its locus in

...the private sphere or the small social world. It blends ethics and politics, or oscillates around that fuzzy boundary where one merges into the other. It is rooted in the subject but necessarily involves collective identities often in an imagined form—recall Anderson’s (1984) imagined communities. [...] ***It is not about political power in the strict sense, but about personal empowerment seen as the power of the subject to be the person that they want to be in accordance with his or her reflexively chosen moral and political standards.***

Its frames of reference are fluid and constantly shifting, responding to the ongoing dialogue between the subject and the cultural discourses permeating his or her social environment.

The decisions and actions that constitute it have no permanent place in a person’s agenda. They arise spontaneously, often as new dimensions of work, homemaking, parenting, entertainment. (2009, 96; emphasis added, CE)

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While grounded, we may say, in an everyday lifeworld not immediately focused on democracy in the larger, more prominent ways (e.g., the Arab Springs) – this subactivism nonetheless contains the potential for not insignificant political activity and impact:

Subactivism may or may not leak out of the small social world and become publicly visible, meaning that its acts and products, although multiple, can remain insulated in the private sphere. This, however, does not condemn subactivism to inconsequentiality. The potential for it to be mobilized by trigger events and transformed into overt public activism is always in place. It is that essential bedrock against which individual citizens' capacity for participation in subpolitics or in the formal political institutions of the public world is shaped and nurtured. (*ibid*)

Im Kurzen: While neither democracy on a grand (Habermasian or communitarian) scale – nor is this the complete loss of individual autonomy and its democratizing projects as threatened in more Orwellian visions.

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In broadest terms, this would mean that the *relational* or sociable selves of late modernity, while fully entangled in the communicative networks facilitated by Web 2.0 technologies, may indeed emerge as hybrid selves, ones that preserve at least some of the classic modern emphases on individual autonomy and agency – including the democratic correlates thereof, at least in local or small scales.

So oder so ...

Im (nord) Osten – mehr und mehr *individual privacy rights // democracy*

Im Westen – mehr und mehr *relational/group „partial privacy“ // weniger individual privacy rights // weniger democracy?*

Immerhin: in „dritten Räumen“ mögen „subactivism“ verbleiben – all is not lost!

ABER...

III. Democracy 3.0 und das Ende der Gleichheit?

Als vorläufiger Vorschlag:

<p>Democracy 1.0 (Locke / Kant / Habermas ...) <i>Emancipatory politics</i></p>	<p>Literacy-print</p>	<p>High-modern emphasis on rational (emotional (relational) Individual – Strong individual <i>privacy rights</i></p>
<p>Democracy 2.0 (includes some feminists, e.g. S. Benhabib, Iris Marion Young) <i>Life politics</i></p>	<p>Literacy-print + “electric media” / secondary orality</p>	<p>Late modern shift towards relational-affective (rational individual) - “partial privacy” “third spaces” “subactivism”</p>
<p>Democracy 3.0 (Confucian example)</p>	<p>(Literacy-print) “electric media” / secondary orality-textuality Primacy of the visual / emotive?</p>	<p>→ Consequences for core high modern Western values, including <i>equality</i>, <i>gender equality</i>?</p>

III. Democracy 3.0 und das Ende der Gleichheit?

Frage: was bedeutet der Übergang von hochmodernen Begriffen von Disengaged / rational-autonomous self → „Emancipatory Politics“ (Taylor) zu spätmodernen Begriffen von (Romantic) „expressive“ (relational-emotive) self → „Lifestyle politics“ (Giddens)?

III. Democracy 3.0 und das Ende der Gleichheit?

Warum dürfte das Problem sein?

As characterized by Pak Wong (2012):

Emancipatory politics „seeks individual liberation from (pre-)existing constraints, and aims to “reduce or eliminate exploitation, **inequality** and oppression” by “the imperatives of *justice, equality and participation*” (Giddens 1991, p. 211 & 212)

Im Gegensatz zu

Life politics as „‘a politics of lifestyle’ that concerns with the question of ‘how shall we live?’. (Wong 2012, 86)

III. Democracy 3.0 und das Ende der Gleichheit?

Es ist u.a. eine Frage von Werten...

Emancipatory politics centrally involves „Values such as **knowledge, autonomy** and **equality** [as needed] to free people from any pre-given natural and social orders.“

→ Reinforced by [Protestant] Kantian emphases on the *equality* of rational autonomies

Oder/aber ...

Life politics focuses on self-actualization → „increasing emphasis on values such as *authenticity, individuality and diversity*“ (Wong 2012, 86f.)

→ **Was wird geschehen mit equality / Gleichheit – einschließlich Gleichstellung / Gleichberechtigung der Geschlechter?**

III. Democracy 3.0 und das Ende der Gleichheit?

Was wird geschehen mit equality / Gleichheit – einschließlich Gleichstellung / Gleichberechtigung der Geschlechter?

Eine Indiz dafür?: Die Frage von Gleichheit in konfuzianischen Gesellschaften – z.B.: China, Taiwan – als mögliche Beispiele von „Democracy 3.0“?

1. Traditional Confucian sense of selfhood / privacy:

Relational self / primacy of *familial* – not individual – *privacy*:
cf. „partial privacy,“ „publicly private-privately public“ conceptions of group privacy in Western „third spaces“ as „personal“ (neither individual nor purely public) spaces.

2. Patriarchal/hierarchical family as model for society: *filial piety* as first virtue

→ hierarchical (if not simply authoritarian) political regime:
community harmony (*te*) as primary goal –
always overrides individual-familial interests in case of conflicts.

III. Democracy 3.0 und das Ende der Gleichheit?

Was wird geschehen mit equality / Gleichheit – einschließlich Gleichstellung / Gleichberechtigung der Geschlechter?

Eine Indiz dafür?: Die Frage um Gleichheit in Konfuzianischen Gesellschaften – – i.g.F.: China, Taiwan: als Beispiele von „Democracy 3.0“

3. Contemporary China, Taiwan: „bi-cultural self“

A. Traditional, „great self“ – relational self as shaped by primacy of community harmony: intrinsically *hierarchical*

B.,„small self“ – Western-style individual self focusing on personal interests, desires, etc.: potentially *egalitarian*

(Cf. *Seiken* / *shakei* conceptions of selfhood in Japan: Nakada and Tamura 2005)

C. In case of conflict between great self / small self – small self loses.

→ **Equality** as „incompatible with Confucian values“ (Mary Cockover 2010, 170; cited in Wong 2012, 168)

IV. Vorläufige Schlüsse?

Es muß nicht so sein ...

„emancipatory politics“ + **equality** (reinforced via media usages of literacy-print) may always be **necessary conditions** for

„life politics“ + potential threats to equality (reinforced by media uses of electric, especially visual media)

→ Es wäre also möglich (mindestens im „Westen“) daß Gleichheit (einschließend Geschlechtsgleichheit) aufbewahren werden dürften

...

Durch eine sorgfältige und „well-informed“ Wahlen zwischen möglichen Medien und Medien-Gebräuche (usages?)

Oder/aber: gibt's auch die Gefahr, daß ein gedankenloser Rutsch von „life politics“ zum Democracy 3.0 auch geschehen dürfte – womit Gleichheit und Gleichstellung / Gleichberechtigung der Geschlechter würden verschwinden?

Stay tuned!

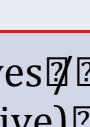
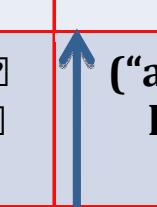
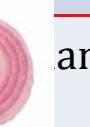
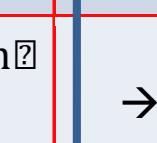
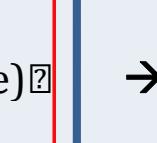
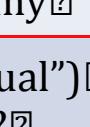
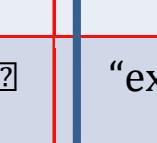
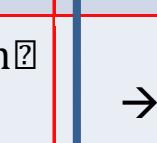
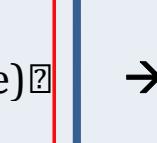
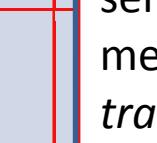
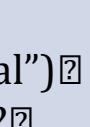
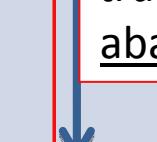
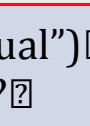
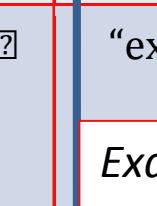
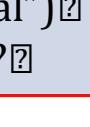
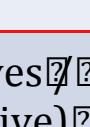
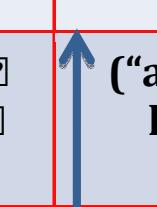
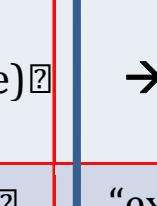
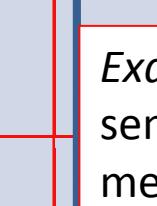


II. B. „Sources of the Self“ (C. Taylor)

0. theistic sources – Protestant Reformation: **wichtig! Zusammenhänge zwischen *literacy-print* und wachsende „Sense of Self“ als *Individuum – aber auch: als völlig gleich* – „Priesthood of all believers“**
1. Lockean „Punctuated“ or disengaged self → Kantian *autonomie*:
→ procedural reason in ethics;
constructive dimension of knowledge (epistemology)
self-remaking: rather than following the telos imposed upon us by a “nature,” we become constructors of our own character (197)
2. Romantic *expressive /poietic* (kreative) self – „Romantic *genius*“

I. Problematicizing mass media.

A: Einige theoretischen Voraussetzungen: Medium Theory (McLuhan-Ong-Barthes)

orality	Relational (individual)   self inextricably interwoven with community	(non-democratic)
(orality)-literacy	<i>relational</i> (individual)   selves   reflective   national (emotive)   selfhood	("authoritarian" regimes  hierarchical societies)
(orality/literacy)-print	"atomic"   INDIVIDUAL   mind   Rational   INDIVIDUAL(+relational/affective)   Kantian-feminist autonomy	"disengaged self"  → emancipatory politics  C. Taylor)  → modern liberal state  democratic polity
secondary orality-literacy of electric analogue media   mass-media	→ RELATIONAL(+ "individual")   rational   emotive?	"expressive"   Romantic  self  (Taylor)
Secondary orality  secondary textuality  (Baron, Kondor)  (analogue) DIGITAL media	         	Exaptation: "old"  sense of identity / media / structures transformed, not abandoned?