88FINAL EXAM -- 6/30
Portable Communication
Final exam tip #1, #com432: Know the "big six" media conglomerates and the implications of such pronounced media consolidation. (Dr. Chayko)
Tip #2 for the final exam #com432: Know my social media policies. (Dr. Chayko)
Tip for final exam ESSAY, #com432: Review the readings that address the concept of mediated reality. Review Truman Show tweets too.





Mary Chayko @MaryChayko · Jun 23
People are betting on whether he lives -- like a fictional character -- but he's real...More blending of the real and artificial. #com432

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Mary Chayko @MaryChayko · Jun 23
Product placement! They have no time for actual commercials. The show is broadcast 24/7, even while Truman sleeps. #com432 #trumanshow

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Jurgenson, Nathan."The IRL Fetish." 2012. http://thenewinquiry.com/essays/the-irl-fetish/

- social media has become a part of us
- believes young people are "logging on and checking out" - trading real life for virtual
- shares same opinions as Turkle
- but we are far from forgetting offline
- "we've never cherished being alone, valued introspection, and treasured information disconnection more than we do now. Never has being disconnected — even if for just a moment — felt so profound."
- We have started to congratulate ourselves for keeping our phones in our pockets and fetishizing the offline as something more real to be nostalgic for
- That is, disconnection from the smartphone and social media isn't really disconnection at all: The logic of social media follows us long after we log out. There was and is no offline; it is a lusted-after fetish object that some claim special ability to attain, and it has always been a phantom.
- "digital dualism" to describe: the habit of viewing the online and offline as largely distinct.
- Facebook doesn't curtail the offline but depends on it. What is most crucial to our time spent logged on is what happened when logged off; it is the fuel that runs the engine of social media.

Carr, Nicholas. "The Line Between Online and Offline." 2012.
http://www.roughtype.com/?p=1699&cpage=1#comment-10422

- Rebuttal to Jerguson's opinions
- Look for Jurgenson's response to Carr in the comments.

Thanks for checking out the essay! An honor you read it, even if you disagreed. I'm not sure *I* agree with it, fully. Remember the context, this is a culture mag where I'm a little more free to play McLuhan: instead of trying to say a series of True statements, I'm trying provoke (probe), to stir things up, and maybe see them a little different at the other end. I fully grant that there were sweeping, evidence-less statements, and an over-use of the first-person plural…an intentional decision given context/format/audience/etc. That said, I stand by the argument, one that I think you have (unintentionally) mischaracterized a bit here.

I do not think we are doing less offline but just appreciating it more. We are doing more of those things people call "offline." On the rise: vinyl records, analogue film, biking,

camping, and most importantly, research shows an uptick (especially among social media users) of meeting more face-to-face.

The simplest way to say it is: those things Turkle-ites call “offline” and say are disappearing (e.g., the solitary stroll) -1- are not disappearing and -2- are not offline at all.

You say,

“Of course “the online” is now as much a part of real life as “the offline,” but the fact that they’re blurring, and blurring quickly, should spur us to examine, critically, the consequences of that blurring, not to conclude that the blurring turns a real distinction into a fiction”

This bit is most troubling for me. I never say the distinction between the digital and physical isn’t real. In fact, I say: “To be clear, the digital and physical are not the same, but we should aim to better understand the relationship of different combinations of information, be they analog or digital, whether using the technologies of stones, transistors, or flesh and blood.” Not sure how I could have been more clear; your conclusion here seems close to what I’m arguing for. Here’s an explanation of digital dualism that is less sweepy-cultural-mag-y and a bit more academic:http://www.mdpi.com/1999-5903/4/1/83

Last, you characterize my piece as “applauding”/”celebrating”/”looking on the bright side” of our obsession/fetishization with the “offline.” The piece was not at all making an argument that this trend is a good or bad thing. In fact, as close as I come to a value statement is criticizing those who try to gain cultural capital by pretending they have some special access to the offline where others do not. That’s far from applause, but, in any case, this habit of forcing THE INTERNET IS GOOD OR BAD into every debate is tiresome. I’m really hoping we can move past MOROZOV VERSUS JARVIS tech writing (though, I dig a lot of what both of them have to say, I’m just tired of the cable-news-style GOOD V BAD format).

Anyways, a real treat to see the essay being read, especially by you. Glad it was provocative, and apologies for grammatical errors in this comment (tapping it out on a phone). Thanks!

right, digital dualism is not just semantics (though, it irks me when people call not-facebook the “real world”), it is a usually unintentional conceptual starting point that, i think, leads to incorrect conclusions. like turkle’s assumption that more online means less offline. unlike this digital dualist assumption, i do not think the on/offline are zero-sum.

i say people ‘appreciate/savor’ being offline, and then critique them for that. again, difficult to read “applause” into that.

last, i’m not thinking just of the ironic-disconnectors, but everyday facebook usage. the stuff Pew reports on in their representative surveys; the stuff i talk to my undergrads bout; the stuff i talk to seniors about; the stuff being reported on by tech writers, academics, whomever (writing a dissertation means i have no choice but to be on this stuff). e.g., when a parent posts a set of baby photos i see lots of “offline”: most obviously, they were taken while not on facebook, and most importantly, the meaning of the photos, why they were taken, for whom, for what purpose, is deeply saturated in “real world” histories, bodies, etc. “offline” is much of what social media is made of. and we know from research that those who use social media more do more offline; from face-to-face meetings to civic participation.

the only real disagreement here is over what is being lost. a point i made in the essay and should have made in my previous comment is that our reality has always been deeply augmented by information and technology. i think katherine hayles makes this point most convincingly in her How We Became Posthuman. i’m also drawing heavily on Donna Haraway’s cyborg manifesto. digital augmentation is only the latest flavor. so i’m a bit less romantic about the supposed loss of the “real.”

Wortham, Jenna. 2012. "The End of the Offline World as We Know It?"
http://bits.blogs.nytimes.com/2012/08/27/the-end-of-the-offline-world-as-we-know-it/?smid=tw-share

- Thinks we should hear what Jerguson has to say

Jacobs, Alan. The Artist's Lens: What It Means to See the World With an Eye Toward a Facebook Update.
http://www.theatlantic.com/technology/archive/12/07/the-artists-lens-what-it-means-to-see-the-world-with-an-eye-toward-a-facebook-update/260114/
Our online experience (and this is particularly true for specific ones, such as gaming or digital photography) seems to proceed in four stages.

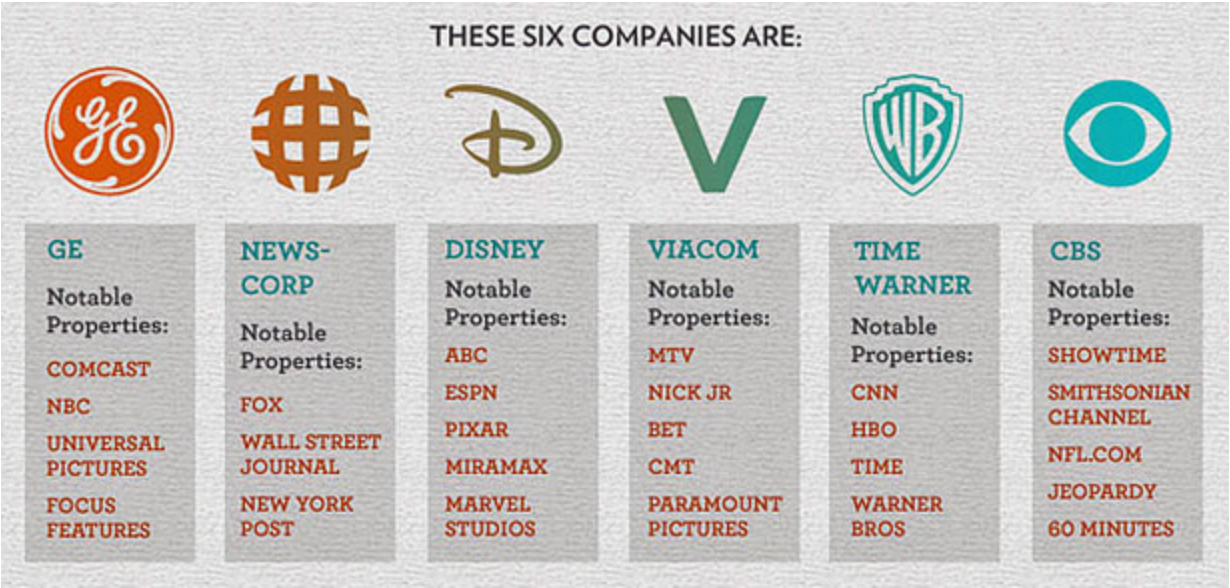
- The first is *tentative exploration*, testing the waters;
- the second is *wholehearted immersion*;
- the third is a *determination to maintain boundaries*;
- the fourth is *recalibration* of the relationship between what happens online and what happens IRL -- as we still like to put it.
    - *recalibration*: it's a matter of finding more and better ways to relate what we do online to what we do, or might do, or used to do, offline.

This has been happening to millions of people for around twenty years now, and what's most remarkable is how little progress we have made in understanding ourselves.
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- Perhaps Facebook and Twitter and Instagram incline more and more of us to respond to our experiences as only artists once did -- perhaps in that sense the optimistic view that all of us are becoming creators is really true. Though whether that's a good thing or not, whether the moment tends to get lost in the anticipation of its digital representation -- that bears thinking about, as Nick Carrand Michael Sacasas have thought about it in response to Jurgenson's essay.

Jurgenson, Nathan. The Facebook Eye.
http://www.theatlantic.com/technology/archive/2012/01/the-facebook-eye/251377/

The "Big 6" Media Conglomerates



-1983: 90% of american media controlled by 50 companies
-2011: same 90% controlled by 6 companies

social presence, which is defined as "the degree to which others in distant or mediated interactions, and our relationships with them, are seen as salient" (Chayko, 37) NAZZAL paper

Henry Jenkins defines media convergence as "the flow of content across multiple media platforms, the cooperation between multiple media industries, and the migratory behavior of media audiences who will go almost anywhere in search of the kinds of entertainment experience they want". NAZZAL paper

5 Processes That Make Up Convergence Culture:

1. Technological Convergence
2. Economic Convergence
3. Social/Organic Convergence
4. Cultural Convergence
5. Global Convergence

sociologist Eviatar Zerubavel calls temporal symmetry - "the timed, coordinated sharing of action and thought" (Chayko, 29). Temporal symmetry results in a higher social presence, plus a deeper sense of closeness even though there may be long physical distance. NAZZAL paper

Dr. Chayko's Social Media Policy For Classroom Use

There are many outlets available to you to communicate with current and future friends and acquaintances as well as family members. Social networking sites (e.g., Facebook, Twitter, Instagram), online hangouts, bulletin boards, and blogs are just a few of these outlets. I understand the importance and usefulness of these outlets and encourage responsible use of them. You represent yourself, your family, and your University when you engage in social media for classroom use, and it is expected that you to do it with the highest standards of honesty, integrity, and responsibility. You are expected to follow the following guidelines as you participate in any of the above-mentioned or similar communications in conjunction with my class, and it would be good practice to follow them in all your online communication:

· You always have the option to opt out of creating a social media profile for this class and to be provided with an alternative method for doing all relevant work and completing all assignments.

· Familiarize yourself with the Terms of Service of all sites and platforms that you frequent (including Google). Know that you are bound by these terms and conditions and that most of them indicate that the site/platform can do whatever it wants to do with your data, including extracting information about you that could be sold and shared elsewhere, and making assumptions about you and your habits and lifestyle okn the basis of that data.

· You may keep your page/site private or anonymous, but understand that anything you post online (even if you make your site private) is out of your control the moment you place it online and is then available to anyone in the world.

· Do not post your home address, local address, phone numbers, date of birth, class schedule, etc. If you do, you open yourself up for predators, stalkers, identity thieves, and other criminals.

· Do not post, email, text or otherwise electronically share information, photos, videos, or other representations of sexual content, inappropriate behavior (e.g., actual or implied drug or alcohol use), or items that could be interpreted as demeaning or inflammatory. You are also responsible for all information posted by others on your site. Be professional and responsible in your postings and texting and encourage others to do the same.

· Do not post information, photos, videos, or other items online that could embarrass you, your family, or the University. This includes information, photos, and items that may be posted by others on your page/site.

· Keep in mind that many potential employers and graduate schools analyze these sites in their search processes. Anything posted that is attributed to you could be damaging to your future.

Best practices and reminders:

- Think twice before posting, tweeting, texting, or sending an email -- every single time. If you wouldn't want your teacher, parents, or future employer to see it, don't send it.
- Be respectful and positive online.

- When commenting online in any forum or format, take care to be accurate, sensitive, and responsible in your remarks.
- Remember, **many** different audiences may view and/or monitor your information online including children, law enforcement, your family, faculty, college administration, etc. Consider the impact of your social media use on any and all members of any and all potential audiences.
- Be aware of posts, photos, and videos in which you appear on others' sites. Block or do not permit the posting or sharing of anything in which you appear that would constitute a violation of this policy.
- Remember that a permanent record of all that you do is left when you use the internet, even when you keep your page private (which you should do). Understand and use the privacy/security settings made available on these sites. Remember that even if you delete something, it's still out there. Be in a clear, thoughtful state of mind when you communicate electronically. Do not text, IM, email or post when your judgment is impaired or you are not thinking clearly and responsibly.