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Chapter 1

Social media everyday life

#1.1

#socialmedia

#technoidentity

#superself

#RIPprivacy

Social media are web-based and web-mediated tools that allow people to share ideas, pictures and videos in communities and networks. Thanks to the last development in the field of mobile technologies, social media had a boom multiplying their use and changing the way of interaction with the web. The communication between individuals, communities, businesses and organization changed. A new *technoself/technoidentity* (Fig. 1) emerges, where there are no boundaries between the human and the technology, they influence themselves mutually and co-evolve rapidly. Since the technoidentity does not make a distinction between the *self* and the *virtual manifestation of the self*, anonymity and privacy

lose their importance. Playing with *other* identities and *being no-one* in the virtual world and in social media offers less complicated possibility to create and change identity. The anonymity and the not revealed real identity creates a *superself*, a fictional character that explores fictional dimension aspects. Through invented and unknown personae individuals were engaged in transvestism and fantasies. In those cases, the effort is more in the dimension of *telling stories*, creating a clear distance between what *I am* and the *virtual mask*, rather than *co-living*, *co-growing* and *co-existing* in the web. On the other hand, technoidentity has no concern about privacy issues. If third part use or misuse the information of the networked identity is accepted unconsciously and partially. That third part accesses and controls personal information and the visible risk that personal data (of billions of humans) can be sold to government is part of technoidentity. However, clearly it is continuously discussed the role and the legitimation of such a new interaction between humans, companies, organizations and governments through web-interfaces. Technoidentities reject the naïfs explanation that privacy has lost its importance in the name of a human enhancement that would better and improve a human being's way of life. Furthermore, technoidentities are conscious to be in the co-called *post-privacy era* where the identity consist both of your "real life" and of a constellation of personal data in the web generated intentionally or not.

#1.2

#status

#selfie

#image

#sharing

Status message is a function of some social media services whereby a user may post a message that appears automatically to other users. The subjects of the status differs a lot. Different social media services requests different status messages and of course, different

technopeople write differently in terms of syntax, subjects, lengths, etc. For example, the status messages are about personal opinions, achievements, romantic relationships, etc. Status can reflect people personality, wishes and afraid. Usually status messages are written with the goal to obtain visibility and comments. People who receive more comments tent to experience the benefits of social inclusion, those who receive none feel excluded. Comments are influenced not only by the content of the status but also by the friendship und politeness rules in the real and social media world. Even without comments, great awareness of how one's status updates is perceived by friends and could help people to avoid *vis-a-vis* topics that annoy.

A selfie is a self-portrait photograph or group photograph featuring the photographer, usually taken with a hand-held digital camera or camera phone. It is still unclear if the definition can stop here or you should add another characteristic: a selfie should be shared on a social media networking services. Most selfie are taken with a smartphone camera held at harm or pointed to a mirror, bathroom mirrors are the favourite ones. Robert Cornelius, an American photographer, produced a daguerreotypes of himself in 1839. Then, Russian Grand Duchess Anastasia Nikolaevna at the age of 13 took her own picture using a mirror to send to a friend. In a letter that accompanied the photograph she wrote that the act of taking the picture was very hard and hers hand were trembling. Today she would be able, without any trembling, to take a lot of selfies every day and would never define the act of taking the picture "hard". In fact, the popularity of selfies comes from how easy they are to create and share, and the control they give self-photographers over how they presented themselves. Many selfies are intended to present a precise image of the person, especially to friends or to a target group that the person would like to reach in the social media.

It is in the human nature to communicate visually and social media easily invite people to speak with pictures (selfies and *non-selfies* such as photos, drawings, infographics, screenshots, etc). Some social media services do not offer the possibility to write: The communication is purely with images. The *image-centric* world helps the communication and the interaction within the social platform. People are more likely to remember the content of a post when it is accompanied by an image. Sometimes images convey concepts better than any text can. Sharing images is also important to integrating the web reputation and the web presence. An effective images evokes responses from viewers and this response can be emotional, mental and social. Emotional ones show explicitly any range of feelings, from happiness to sadness. As in *non-socialmedia-life* the emotion does not need to be positive to create a connection. Mental ones can challenge, instruct or inform. Social ones instead are related to trends, who have a pop-culture awareness and they can differ from cultures. When the picture does not tell the story you want by itself it is possible to add text and enrich the possibility to communicate or use a series of images.

Social media sites have *virality* – defined as a greater probability that users will reshare content posted by another user to their social network. Many social media services provide specific functionality to help users to reshare content. Related to the fact that mobile social media run on mobile devices, differ from traditional social media by incorporating new factors such as the current location of the user (location-sensitivity) or the time delay between sending and receiving messages (time-sensitivity), mobile social media application can be differentiated among different types that depends on different mix and characteristics of location sensitivity and time sensitivity. The act of sharing content generated by others is, like sharing the personal-generated content- a way to interact within the community, being present and building/managing the personal social media reputation.

#1.3

#extracts of

#SocialMediaThoughts in

#HumanHeads

“I wonder if my popularity in facebook is decreasing. After the gym I found just two notifications in facebook and I was disappointed to see that they are only two. The cartoon I published got just one new like. Just two likes of the four total ones were from people I met in the last month. Facebook let me know that the cartoon was shared by a friend of mine. That means that she saw my post and decided to publish it on her wall. I don't know her, we met once at a French class and we do not communicate per Facebook.”

“Probably I published a wrong post. My friends would think I lost my style. Maybe the cartoon was too old, too unfunny, too intellectual. Why I published it?”

“I feel very comfortable with pictures. I choose to publish one picture that I took today at 9.00 am. On the picture there is a tourist, which is taking a picture of a cat close to a window with yellow and pink flowers. I don't know if the idea of publishing the pictures on my wall came before the idea of taking the picture.”

“Today, thanks God, the pictures I took several months ago in Rome got fifteen likes. The light was perfect and with my smartphone I obtained a great result. For today my reputation is saved. I can look what are posting the others.”

“I easily predict who is gonna like something or not. If I do not see that specific like, I think they are not present in the web for some reason or just forget to like it in the right moment. I am totally sure about my predictions about likes”

“I wonder why one of my best friends is not publishing anything or commenting anything online. I dislike pure on-line spectators. Do they think they are more serious?”

Chapter 2

Death in social media

#2.1

#before

#testament

#InactiveAccountManager

#SecureSeife

#PersonalInstruction

When a person dies what will happen to all profiles, files and passwords? In social media, the death signalized a moment of radical transformation. Before the death, the owner of the profile was able to control/manage/create any content of the profile, after dying the profile is filled by posts of others or managed by someone else. Whether a physical or digital one, a testament is always valid but about profiles is not necessary the most convenient solution. For example, Google is offering a new feature called Inactive Account Manager to manage the last will, which allows account holders to donate their digital assets to a nominated beneficiary, with implications for anyone writing their will. Inactive Account Manager allow users to determine when their accounts expire (after, for example 6 or 12 months of inactivity). After that period, the nominated beneficiary will be provided to access to and extract the data. Facebook instead provides a similar feature, which allows family member to create memorial page for the dead loved one. These features are

still unknown and need improvement. The new EU Data Protection Regulation, currently in draft, provides individuals with a “right to be forgotten”, i.e. the right for people to require the delete of their digital persona and without request the idea of a legitimate introduction of digital deaths or digital homicides. Web companies argue that it is too complicated and costly (and they cannot profit a lot with it). Nevertheless, whenever it is practicable and possible, individuals should still seek to control their digital estate. SecureSefe is similar to the Google Inactive Account Manager, instead of working with accounts it works with passwords. SecureSefe memorizes and manages the passwords of a user and give it to the nominated beneficiary after a time of inactivity. An alternative to the web companies’ offer is to create an unofficial digital or non-digital testament. This testament should be easy find by relatives or close friends. The content of the testament should give the serious or funny instructions about how to relate to the digital persona. Some examples:

“To do list_XY:

Delete my bad pictures on Facebook

Every anniversary of my death cook and post my favourite dish

Maximum 3 clicks per day “

“To do list_XZ:

Maximum 10 views per year

No religious post, no photos of flowers: I was never a fun of it

On my birthday: just use emoji!

On my death anniversary: just use emoji!”

“To do list_YZ:

Please, do not go so often on my profile!

My private messages are mine!!!

Contact my best Norwegian friends and go to visit them

No digital flowers, buy some real one!"

#2.2

#after

#WallOfCondolences

#SelfTracking

#elysway

#liveson

Social media seems an inconvenient way to find out about a person's death and share the condolences, but due to the quickness and efficiency of the interaction, that is one of the principal way how the information is transmitted. The tendency to use self tracking tools and to share it in real time on social media services permits, in case of death, to let the web know about your death or alive status. Social media networks are not always optimized for the deceased, but if not delated there are used to remember and share. Elysway allows users to make a profile for the deceased, and then allows others to look at and share memories, photos and videos. Liveson keeps tweeting after the individual is passed away. This aftermath social media analysis the original Tweeter feed learning about the likes, tastes and syntax. Beneficiaries of the profile can be nominated and they will decide whether to keep the account *live* under the motto "When your heart stops beating, you'll keep tweeting". Is it a lovable eternity? Aftermath selfies and pictures haven't developed enough yet. When the body is resting in peace literally, the digital persona starts a new phase: when the profiles are not deactivated very quickly, they

became a virtual arena for condolences, sharing ideas and creating communities that can last years.

#2.3

#after

#bureaucracy

#MemorialProfiles

#DigitalHomicide

#IdentityFraud

If there are no last will about the profile their future can go in one of those four ways.

- The profile can remain untouched, unaccessed, unreported and therefore open to status mentions, photo tags and wall post. A kind of business as usual, just there will be no *active* presence or answer by the right real owner. The eternity of the digital persona is accepted.
- A family member or a friend may choose to report a death to the social media service companies. They should sent a death certificate and ask for a aftermath profile page, more passive than the business as usual one. Digital persona is transformed into a memorial profile.
- A family member can contact the company directly per e-mail or phone and request the deactivation of the account. Some companies offer the possibility to fill out a predesigned form to ask the deactivation of a dead user's account. A homicide of the digital persona, through bureaucratic steps, is staged.
- User may gain access to a dead user's profile through knowledge of a password. That is a widely used option, even if this practice usually is against social media terms of services. It is a –legitimate or not, helpful or not- identity fraud.

#2.4

#after

#mimic

#real

#VirtualCandels

#VirtualCemetery

To light a candle is a holy tradition in many different cultures. It expresses more than words can express. For years, people have lit candles in different sacred places and now there are sacred virtual spaces. Some of them offers the possibility also to enter a prayer. For sure, any gods has a cyber-education too. Funerals and cemetery of different cultures have offered for years. Online funeral offers a real time internet viewing and the podcasted video or pictures of the funeral ceremony. Online cemetery offers the opportunity to create a memorial, visit other memorials, leave messages, flower and candle photo (sometimes to leave them you pay).

Chapter 3

Oh Eternity, what should I do with you?

#3.1

#deceased

#PopsUp

#BirthdayDilemma

#extracts of

#SocialMediaThoughts in

#HumanHeads

“I didn’t look for grief this afternoon, but it found me anyway, and I have designers and programmers to thank for it. In this case, the designers and programmers are somewhere at Facebook. I know they are probably pretty proud of the work that went into the “Year in

Review” app they designed and developed, and deservedly- a lot of people have used it to share the highlights of their years. Knowing what kind of year I would have, I avoided making one of my own. I kept seeing them pop up in my feed, created by others, almost all of them with the default caption, - It has been a great year! Thanks for being part of it.”

Which was, by itself, jarring enough, the idea that any year I was part of could be described as great. Still, they were easy enough to pass over, and I did. Until today, when I got this in my feed, exhorting me to create one of my own. - Emil, here is what your year looked like! – A picture of my daughter, who is dead. Yes, my year looked like that. True enough. My year looked like the now-absent face of my little girl. It was still unkind to remind me so forcefully. “

“My job now is to dismantle and disperse what was remaining from Natalie’s life. Cancelling her phone services, credit cards, trash service and e-mail account were logical conclusions and decisions... The one thing I struggled with was what to do with her Facebook page. I think Natalie’s Facebook page is a virtual cemetery of sorts for me, as well as for her friends and family. Only we do not have to navigate winding roads and marble headstones to get there. Instead, we just click from any device and see her, remember her, leave messages, and smile or cry at what was and what has become.”

“Facebook very much helped in my time of grieving by making it so easy to connect with Daniel’s family and other friends. We bonded and shared our grief...It helped my kids grieve, as well.”

“People wrote birthday wishes that made it clear that they had no idea she was dead. Stupid stuff like – Have a good time on your birthday, Clear. You only live once. – I started responding to all these posts with just: - She is dead. – but since Clear had over a thousand friends, this was not really a very good use of time. I also probably hurt some people’s feelings.”

“At some point I feel her page should be delated permanently. She is gone and it should be too.”

“I wasn’t able to sleep: Are Internet calls recorded? Somewhere? Can I get them? I need to see her.”

#3.2

#NewRitualsPotential

#SocialNecrofilia

#Netiquette

Whether publicly or via private messages, people’s social media interactions with the dead mimic the grieving rituals we have held throughout time and shows the *digital Kueberl-Ross stages of loss and grief*. For Western society, that especially presumes that individuals can overcome grief by emotionally detaching themselves from the deceased, social media offers a natural way for people to work through grief and find new way of grieving over the loss of a loved one both online and offline. For example maintaining a tie to the deceased can have healthy benefits, more than delating all accounts at the first chance or *sad* interaction with the profile or the community. Some cultures are doing it in real-life: In Tana Toraja in Indonesia the ritual related to death relatives are in the centre of social life. Bodies of dead persons are cared for even years after they have passed until the right time to let them go. Creating and exploring new rituals also offer an evolving practice of identity construction, which makes dealing with grief in the social media age less private, less hidden and more nuanced by working on the re-definition of the grief. Furthermore, it opens new way to see rituals: the deceased’s online identity not only continues in the virtual space, it can also evolve and adapt facilitating the creation of interreligious, intercultural, long-term and customized rituals. Some of those interactions,

however, can also be extreme and lead to the so-called *social necrophilia* or *tourism of death*, i.e. the obsessions to prove a close connection with the deceased expressed on the social media account of the deceased. *Netiquette* or internet's etiquette is in the process of definition. For many, social media etiquette about death is a delicate and highly subjective issue. What a person views as good could translate as bad taste or offensive to others.

#3.3

#Rituality

#SelfieTherapy

#PixelsDeterioration

#CollectivePrintingSession

#DestroyingSessions

A *rituality* is a *socialmedia-real* ritual developed considering and calculating the parameters related to social media profiles of deceased and the relationship to the person or the community who has to understand what and how to deal with the digital profile. Ritualities are fresh rituals that are not mimic clear existed and well-accepted rituals. Furthermore, ritualities supposed to mitigate the sorrow impact caused by a wrong interaction with the digital persona of a dead loved one. The sequences of activities such gestures, words, and object performed suggested by the rituality can vary. Usually ritualities are longer than one year because the rite of passage in the net do not need any instant decision. Most of ritualities consider the co-existence and the interaction with the social media profile of a deceased is healthy. Just in the case symptoms of obsession, addiction or love with the social media profile of a deceased one are revealed, shorter and highly visual direct rituality is chosen. For exemple, a very effective rituality for those cases is the so-called *pixels deterioration*. Each time the person is interacting in any way –

passive or active – with the digital profile of a deceased a 10x10 pixels squared gets black until covering the entire profile in black. Another solution is the *countdown* until the deactivation of the profile. It can be deactivated on a date or after a specific number of interactions. *Digital profile opening hours* are also part of short ritualities. The solutions usually are linked directly to real actions too. For examples, in the middle term of the rituality, persons are asked to chat with the profile while they are walking alone in the wood, with the aim to have slowly less link to the digital profile. Traumatically same cases were unsuccessful because someone answered in the chat, creating a pure confusion in the mind of the person doing the rituality. Longer rituality instead take into account that after the right time the person should take distance from the profile and in case of notification of birthday or pictures should not get depressed. An effective solution is the *selfie therapy*, selfies help the person to re-focus on the personal life. Some document the crying session, the depression and the dark side of the sorrow to go further. On the contrary, others document how they are able to smile and be happy again. A small group of people creates *selfie fiction*, they invent and tell stories thorough selfies posting them (very often as a *virtual present* for birthdays) on the social media profile of the deceased to make visible the creative jump. Ritualities with collective and private printing session are very frequent and loved. Profiles timelines are printed out in one session or in several one. Then, the printed material can become a book or be re-elaborated and transformed. Very common are *destroying sessions*: the printed out material is destroyed in different ways and within different ceremony. Some destroying sessions are not only destroying the printed material but also computers and smartphones of the deceased to symbolize the complete impossibility to be present on the web. Ritualities in the socialmedia-real world are infinite and always personalized but there is a tendency that can indicate which are the most effective and desirable. It is sure, soon or later you will enter in contact with them.

“I would have preferred they never had died... Their social media profiles are so un-alive now... A long rituality with selfies, pixels-deterioration and printing-collective-sessions, please.”

Chapter 4

Emoji live, death and aftermath march

***still in development.... the march or the “melody” is done extrapolating emoji by social media messages in different occasion

Figures_they haven't the order I want yet

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Activities performed on social networking websites

Activity	Percentage
Check updates	86%
Send messages/text	82%
Share photos/videos	79%
Get in touch with old friends/relatives/colleagues	78%
Watch videos/shorts or listen to music	73%
Keep in touch with family members	73%
Use chat applications	65%
Participate in discussion on news/political issues	52%
Find out more about prospective spouses/friends/boy/girls	48%
Play games	43%
Keep track of us: go to most liked/hot page	43%
Research future employer or employee	43%

Source: The Nielsen Company, November 2014

the world before social media...

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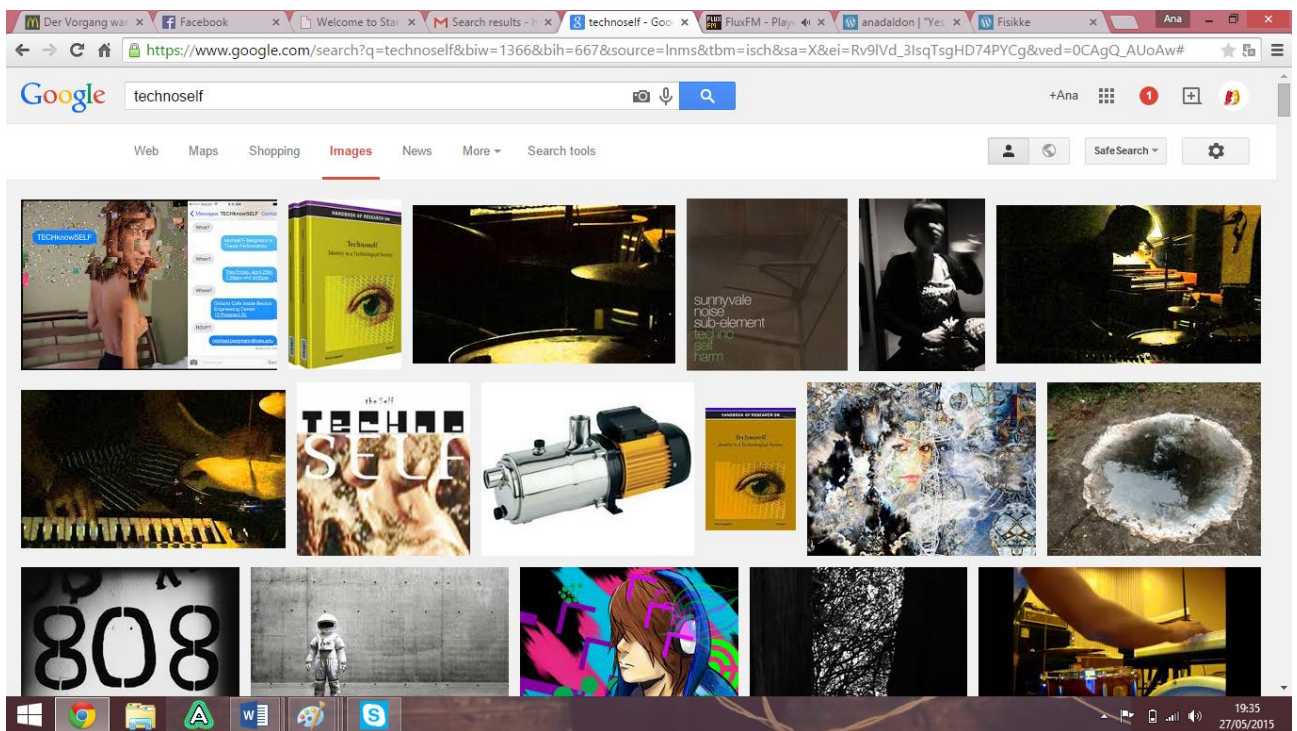
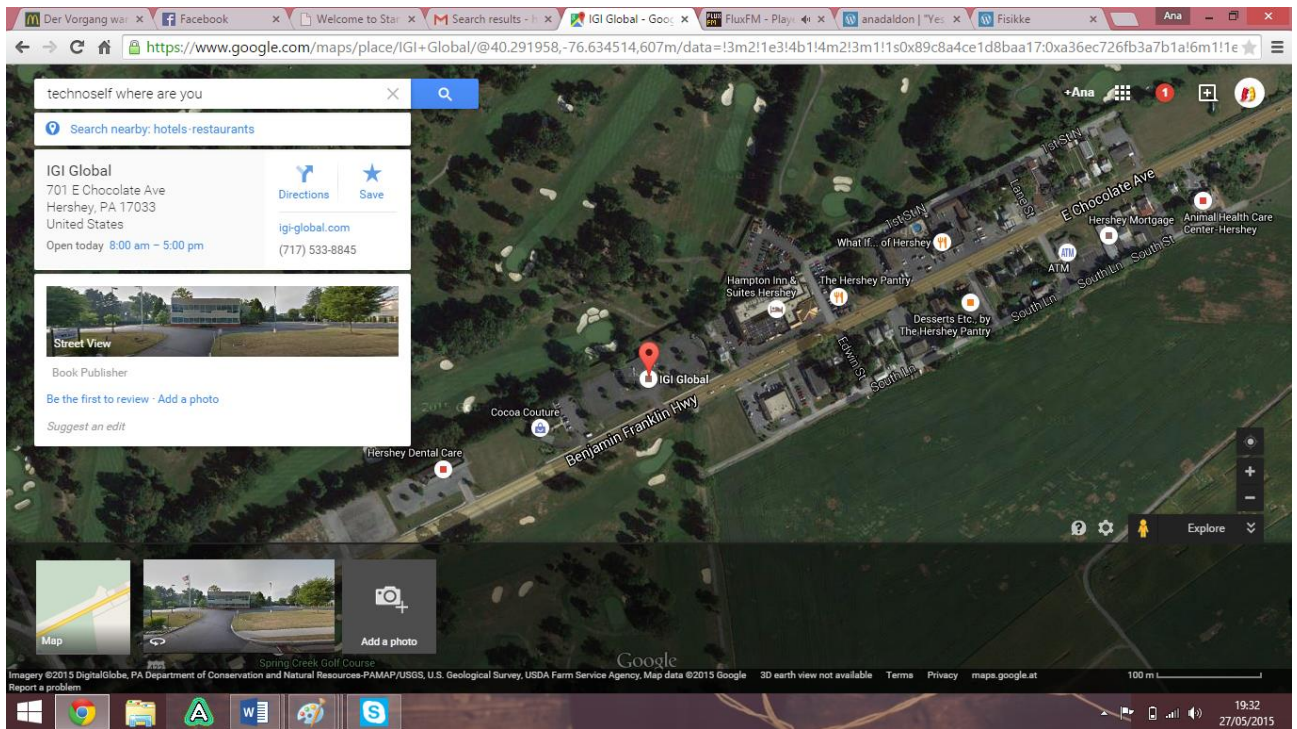
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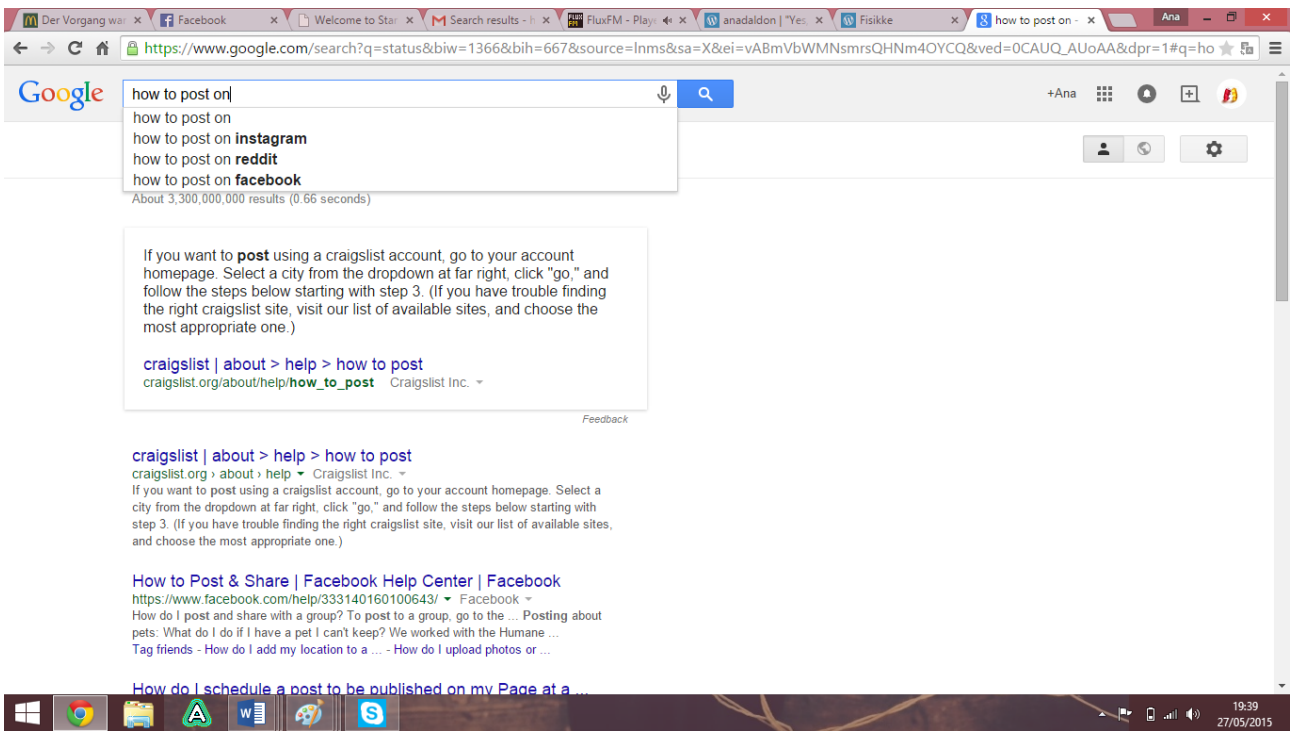
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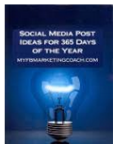
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