TECH1002-17 Social Media & Technology

Lecture Twelve: Media as Technology

<table>
<tr>
<td></td>
<td>
Introduction:
Ride – Cool Your Boots
https://youtu.be/3aFh4oTmIio

Even a Stopped Clock - Whitnail and I
https://youtu.be/BbGWQlEnNcQ
</td>
</tr>
<tr>
<td></td>
<td>

Exam Format: 2017

Section A: Compulsory
- Network Culture
- Collaboration
- Play & Gamification
- Participation

Section B: Four from Eight
- Affordances & Constraints
- Spreadable Media
- Collective Intelligence
- Future Media
- Multimodality
- Media Sharing
- Music Sharing & Participation Power
- Cultural Ownership

Reading:
Delwiche, A & Henderson, J.J. (Eds.), *The Participatory Cultures Handbook* . London: Routledge.
Jenkins, H., Ford, S., & Green, J. (2013). *Spreadable Media*. New York: New York University Press.
Jones, R. H., & Hafner, C. A. (2012). *Understanding Digital Literacies*. London: Routledge.
Rheingold, H. (2012). *Net Smart - How to Thrive Online*. Cambridge, MA: MIT Press.
[Look for the **[E]** on the lecture notes section on the TECH1002 DMU Commons Wiki Page]
Past Papers:
http://www.library.dmu.ac.uk/Resources/ExamNet/
[Search for TECH1002]

</td>
</tr>
<tr>
<td>001</td>
<td>

Media as Technology
The mediation process, according to Marshal McLuhan, allows us to form *extensions* of ourselves (quoted in Jones & Hafner, 2012, p. 2). On the one hand media technology *enables* us to do and think about things in new ways, while on the other hand, we can be *prevented* from doing or thinking about things in the ways that we have done so before. Describe how the notion of timekeeping has been mediated and changed with the introduction of personal watches?

</td>
</tr>
<tr>
<td>002</td>
<td>

Jones & Hafner describe how the mediation process "stands between two things and facilitates interaction between them". Therefore, according to Jones and Hafner, "when we think of 'mediated interaction' we think of things like 'computer-mediated-communication' or messages delivered via 'mass media' like television, radio or newspapers." However, as Jones and Hafner go on to suggest, "all interaction – and indeed all human action – is in some way mediated."

</td>
</tr>
<tr>
<td>003</td>
<td>

Citing Russian psychologist Lev Vygotsky, Jones and Hafner point out how we have adopted "cultural tools that mediate our actions," and that these tools come in many forms. According to Jones and Hafner some are "physical objects," while some are more "abstract 'codes' or 'systems of meaning.'" In this sense humans are defined as a person who possess a tool or set of tools that are available for them to "interact with with the world".

</td>
</tr>
</table>

004	Citing Marshall McLuhan, Jones and Hafner point out that these tools can be considered as "extensions of ourselves," and that in adopting forms of technology we are able to go beyond our present physical, mental and social capabilities, and to facilitate different forms of action. In this way, as Jones and Hafner state, "the spoon we use to eat is an extension of our hand. Microscopes and telescopes are extensions of our eyes. Microphones are extensions of our voices," and so on.
005	In this way both Vygotsky and McLuhan were trying to point out that these "cultural tools" do not just "allow us to do new things," but that they also "come to define us in some very basic ways," such as the way that we relate to one another, the way that we communicate and the way that we think. As Jones and Hafner state: "On the one hand these tools enable us to do new things, think in new ways, express new kinds of meanings, establish new kinds of relationships and be new kinds of people." However, and on the other hand, "they also prevent us from doing other things, of thinking in other ways, of having other kinds of relationships and of being other kinds of people." This is otherwise expressed as a tension between the affordances of a mediating tool, and the constraints of a mediating tool.
	Recap:
006	**Affordances & Constraints** Jones and Hafner cite the example of watches and personal timekeeping, and how the pervasive technology of the wristwatch seemed like a clear extension of the body. They describe how the wristwatch has become a 'natural' function or gesture of timekeeping. We are able to feel confident that we 'know' the time because we possess a watch on our wrists that allow us to "retrieve" a sense of time fro our personal bodies. **Affordances & Constraints Model** https://youtu.be/Emw8czkK80Q
007	Before the sixteenth century, however, the problem of carrying personal timekeepers was considerable as small clocks where rare and the mechanics of timekeeping was largely pendulum -based. People depended on the church or other public clocks to signify the time. With the invention of the mainspring, however, timekeepers could be vastly reduced in size and became self-contained and portable. In the seventeenth century pocket watches became popular among the rich, though most people still relied on public clocks, and daily life was organised loosely around those shared timekeeping experiences. **Telling Time - A History of Timekeeping** https://youtu.be/PXiyqWnixqo
008	At the beginning of the twentieth century personal wristwatches became popular and became an accessory that many people would wear on their wrists, thus leaving their hands free to engage in other tasks and to allow people to individually keep track of time, moving further away from centres of population and public time keepers. As Jones and Hafner suggest "this ability to 'carry the time around' also introduced new possibilities in the business and commercial worlds. The development of railroads as well as the 'scientific management' of the assembly line factories of the early twentieth century both depended on people's ability to keep close track of the time." **A Brief History of Timekeeping** https://youtu.be/sw9GlUzwwvA
009	The ability of individuals to carry personalised time around with them changed the way that they managed their relationships, as time became a more important matter of "scheduled meetings rather than chance encounters." People started to expect that they would be in a certain place at a certain time, and that "being on time" became an important as a principle of managing relationships and social roles.
010	According to Jones and Hafner, "along with these changes in relationships came changes in the way people thought about time." As a less abstract and 'natural' function, timekeeping became a technical function that was determined by the status of the wristwatch, telling people when to eat at set times, rather than simply

	when they might be hungry, when to sleep when they might be tired, and how they divided tasks and managed their ability to engage in their routines of their daily lives. As Jones and Hafner state, "time became something that one was meant to be constantly aware of," and that loosing track of time became something of a social taboo.
	Recap:
011	**Skeuomorphism** "We need to remember at this point once again that the technologist is a social being and that all this is taking place within the social sphere. The social has obviously informed the model thus far. The scientists conceptualising necessary fundamental understandings are as much social beings, exponents of and prisoners of the culture that produced them, as are the technologies who have ideas for devices and build prototypes" (Winston, 1998, p. 5). **What is Skeuomorphism?** https://youtu.be/G6gIDssrOtk
012	"The Macintosh user interface has been called the first 'intuitive' interface, suggesting that a user can learn how to use it by instinct alone without the need for instruction manuals or training. The design of the interface is based on its use of what have become known as 'real-world metaphors'" (Feldman, 1997, p. 16).
013	"Steve Jobs was—notoriously, to many members of the design community—a fan of skeuomorphism, a style that relies on real-world metaphors and textures in digital interfaces. Fake leather, wood, paper and glass became commonplace in Apple applications, in addition to real-world metaphors like bookshelves, paper shredders, and even casinos" (Schybergson, 2012).
014	"Apps which look like old technologies such as a compass or notepad are "skeuomorphic" since there is no need to render them that way on a modern device" (Baraniuk, 2012).
015	"The language that frames our experience of the world and with which we write our histories has changed dramatically over the last few centuries. Not only have words and meanings altered, but the entire domain of language has altered. Rather than arising out of local, human experience elaborated through conversations with other people, language now comes pre-packaged and reflects not the needs of human beings but the values of capital, the machine, and the technological system" (Krug, 2005, p. 11). **Introducing iOS 7 - Official Video - Apple (HD)** https://youtu.be/4xzLr7xSr-g
	Recap:
016	**What are the *Affordances* and *Constraints* offered by Smartwatches?** Smartwatches are internet enabled multimedia personal devices that combine different information and communication technologies in a wrist-based device. Smartwatches consist of, among other things, Web access, still and video camera, internet messaging, such as email and social media, remote home-device control, GPS location maps, as well as calendar management and timekeeping. Smartwatches are similar to in capability to smartphones, in that they allow the user to engage with mobile computing, however they are not primarily designed for telephony, and are therefore smaller and 'wearable.' This means that the activities and use of a smartwatch as designed to be better integrated into the flow of movements and gestures of the human body. For example, smartwatches can be integrated with sports activities, tracking distance, pace, heartrate, elevation, movement while on the move and then relaying this information to the user later, or even sharing this information in real time to a social network.

017	Smartwatches have become increasingly fashion conscious and are better integrated into the style of a standard watch. Increasingly the designs of smartwatches reflect current fashions and trends in minimalist design, and are increasingly aimed at women with a sleeker and less protruding design style. Therefore smartwatches are gender sensitive and are marketed on the basis of reflecting different role expectations that men and women are assumed to want. In this way marketing smartwatches to men will often emphasise the tool-like capability of the watches, while they emphasis the communications and family management capabilities when marketed at women.
018	The process of computer miniaturisation is now reaching the point at which wearable computing is becoming a practical reality, as computing systems are integrated with clothing and other body-functional devices. It is reported that the straps of smartwatches will offer a further potential for product development, offering further customisation to the user to suit different needs that they want to apply the smartwatch too, such as additional batter power, functional devices and additional computing power.
019	Smartwatches are one of the first opportunities that the computer industry has to adapt their products to a wearable device, and in the process will be able to "curate and nurture that ambient computing feeling." http://www.theguardian.com/technology/2015/jul/16/pebble-boss-eric-migicovsky-smartwatches-app
020	So, in continually creating and adapting new cultural tools that meet the needs of material or social circumstance, humans are able to respond and cultivate new psychological needs, which in turn also generates new social, material or psychological needs as people adapt to the affordances and constraints of these mediating tools. **A History of Media – Dan Gilmore** http://www.youtube.com/watch?v=VWObRKx38fo
	Recap: **Orbital - Planet of the Shapes (Yoda Kicks Ass in slow Motion)** https://youtu.be/0r3T0yb-u_Q
	Conclusion:
	Critical Questions:
	References:

Baraniuk, C. (2012). How We Started Calling Visual Metaphors "Skeuomorphs" and Why the Debate over Apple's Interface Design is a Mess.   Retrieved from http://www.themachinestarts.com/read/2012-11-how-we-started-calling-visual-metaphors-skeuomorphs-why-apple-design-debate-mess

Feldman, T. (1997). *Introduction to Digital Media*. London: Routledge.

Jones, R. H., & Hafner, C. A. (2012). *Understanding Digital Literacies*. London: Routledge.

Krug, G. (2005). *Communication, Technology and Cultural Change*. London: Sage.

Schybergson, O. (2012). Skeuomorphism is (finally) dead: So what is Apple's next design move?   Retrieved from http://gigaom.com/2012/11/03/skeumorphism-is-finally-dead-so-what-is-apples-next-design-move/

Winston, B. (1998). *Media Technology and Society - A History from the Telegraph to the Internet*. London: Routledge.