Book Review:

Intellectual Mindset of Social Media

Research Department

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There are many research matters that deal with the topic of social media or virtual space in general, and many branches of the human sciences have entered the line of analysis and interpretation of the use of means of communication and the virtual world, and a study of the extent of the human relationship with the psychological and social system and its metaphorical aspects on technology. Perhaps the topic of "the mindset and the intellectual foundations of the means of communication« is one of the few issues addressed in this context, which sheds light on the cognitive and philosophical dimension of the means of communication. Therefore, this topic is worth of reflecting upon understanding and awareness. Because social media, in which today has become one of the most important factors that shape the opinions, ideas and cultures of the individual and society, and imposes a new social pattern in relationships and communication, which cannot be ignored or overlooked. At the same time, it is a challenge and a threat - if it is not dealt with consciously and vigilantly.

The book "Intellectual Mindset of Social Media" is one of the books issued by the AlMaarif Center for Cultural Studies in Lebanon in the year 2021 and consists of 98 pages that reviews the concept of communication and social communication in particular, its importance, development, multiplicity of tools and means, and investigates the goals and objectives to be achieved. from here, we will shed a quick light on the book, and summarize the most important main ideas in it, which certainly do not dispense with a comprehensive reading of the book and benefit from the abundant information it contains.

The importance of social media

The book dealt with the importance of social media in our contemporary world at the beginning , because it has become in terms of impact beyond the geographical, environmental

and cultural dimensions, borders and restrictions, material or moral, because "the development in communication and outreach technology has changed in the face of contemporary human civilization, as we have placed technological progress at the heart of a society with After the information, so to speak, driven by a set of technological forces, led by social networking sites, mobile applications, drones, 3D printers, the Internet of Things, artificial intelligence, quantum computers, cloud computing, self-driving cars, robotics, virtual currencies, and technologies , in a way that may push strongly towards the creation of a new life in which technology controls the form of human life, and reshapes all personal and international interactions."

On the other hand, the book mentioned the role played by these means, as this role takes wide ranges at the level of the individual, family and society, "This communication technology in general, and social media in particular, will reshape the form and content of the world. As researchers, in communication sciences, psychology, social sciences, and others, have begun to realize the importance of researching the philosophy of the Internet, the intellectual premises of the digital space, the nature of the personality (the Internet individual), and the effects that a person's participation on social media leaves on his mental, psychical , social, personality, and formation and values." Among the important points that were mentioned in this context, is that social media are not mechanisms that are empty of all content and do not have a message and goal, whether at the level of backgrounds or at the level of the influence they leave consciously or unconsciously, "but a carry a message and a chain of repercussions within it, Human relations and the civilizational system to which the activist on and user of these sites belongs. These means have created a "cultural gap," in the words of the American scientist William Ogburn, and the apparent cultural gap that necessitates the society to reorganize itself after every invention and technical progress, so that all its elements adapt so it help the material and moral aspects of culture go hand in hand".

Humanity today may live in the depths of this cultural gap caused by technological development, which necessitates our faith community and those concerned with cultural decision, in the general sense, to reorganize society as a result of these developments in line with the ideological, value and religious legislative system, and to contribute to participation on these means. In such a way that the activist maintains the ethical and legal controls, and

makes these means platforms for achieving missionary goals or at least limit the negative effects of this new environment".

Forming the intellectual Mindset of social media

The book reviewed a number of intellectual premises that contribute to the process of communication in general and social media in particular, as it has brought - social media - a new pattern of relationships, communication and interaction between individuals and the social environment, and that the relationship in the vast virtual environment has its own system and culture, and it is still in the process of forming, evolving and constantly changing. The intellectual mindset on which it is based are many and different, and among the most important intellectual mindset mentioned in the book are the following:

- A human person is a social being, tends by nature to form and communicate with others within groups through which he secures his needs. The goals of human social formation are achieved through means that enable humans to communicate their demands and share them, for communication is the basis of life and communication.

- Humanity has known various social formations from cities and villages, mosques and churches, Parties, associations, unions, and institutions... resort to it to meet their various intellectual, spiritual, emotional, physical, social, political, economic, and scientific needs.

- Man has communicated with others throughout history through various means such as signs and inscriptions, direct speech and writing. Then with scientific development entered new methods. Such as the telegraph, the telephone, the radio, the television...etc. Then man advanced in communication and outreach technology, innovating the Siberian field and social media.

- Social media are means, and the means is the path that a person adopts in order to reach a goal, the highest goals inhabited in the minds of founders who want to achieve them, and the custodians of these means have two types of goals : fixed goals. Others are mobile and flexible; They develop their views in the light of many facts and datas, so they modify these means, program them, and design them as they do with serving their new goals.

- The people who worked to establish social media belong to a civilized environment and a special life philosophy that played a role in its design, engineering and programming in a special way, because human behavior is the result of his patterns of thinking and vision about life, so the principles of his life become automatically transformed into the principles of human life, no matter how much they exaggerate in technology and penetrate into it, they will not be able to isolate AND the world of ideas from dyeing the world of things.

- The American agencies established these means in the beginning for military and intelligence purposes, centered around collecting, storing and analyzing information to make decisions in light of it, with the aim of leading, dominating and controlling the world. It is necessary that these means only serve the official or regular American policy, but rather serve the American life philosophy and the American value system, through the affiliation of those responsible for managing these sites and programming them to that life philosophy. This is what we see in the statements of Facebook founder Mark Zuckerberg.

- The transformation in machines and means is not limited to the technical and formal space, but goes beyond it to effecting a transformation in the structure of human life and the form of human civilization, its systems, values, ideas, sciences and philosophies... Communication technology in general, and social media in particular, will reshape the world and its content. It is no longer possible to view progress in means as a mere development in a technical field. Rather, technical or mechanical development has repercussions in content and message, as the means reformulate the form and content of the world.

- Social media has placed the individual in front of a huge range of political, media and cultural options in a way that no single side, whether governmental, religious or partisan, can lead the public with multiple opinions and orientations on social media and control its choices, as the public has begun to learn more about the various option, and now they don't find themselves forced to listen to one point of view.

- The democratization of communication and interactive peerage has led many cultural and religious elites to stay away from engaging in the digital space, and if they do engage, we notice their withdrawal or ineffectiveness, perhaps due to the popularity of this environment,

or as the Italian researcher expresses: Umberto Eko »The social media allowed the right of expression to masses of idiots«

- The democratization of communication has enhanced the feeling of the power of the presence of the ego, because it removed the mechanisms of expression from the captivity of power and its monopoly on the right to speak, which was represented in the leaders of society, the state and the mosque into the hands of all people, where the Internet individual found himself face to face and head to head with the elite, It may even outpace his presence in this public space, he is a person with an opinion and a position to argue, discuss and comment freely, so his individual image emerged and it strength of the presence of ego, narcissism and self-inflation. He sees thousands of friends and followers, and hundreds of likes. He sees himself through an inflated view of his actual size.

- The dismantling of personal identity, in the virtual world, made it possible not to feel embarrassed in writing about what is on one's mind, nor to transcend social decency and dialogue etiquette to the limits of exchanging curses and insults. When activists use their real names, as long as they are not in direct confrontation, they do not feel the same embarrassment or confusion that they feel in real confrontations. Therefore, the societies of the digital world are spacious spaces for rebellion against shyness and introversion, passing by rebellion against public morals and social decency, ending with a revolution against political regimes.

The process of communication and its elements and concept formation

The book referred to many definitions of communication and concluded by saying that the concept of communication: (It is a process carried out by some people, transmitting a specific message, through symbols, to another party. In a special circumstance and a certain environment, in order to achieve a goal that the sending party wants to reach.). The book has clarified in this area the parts that make up the communication process after its dismantling and define its main components: 1. The caller or sender: It is the side (may be a person, an institution, a company...) who By directing his message to others.

2. The message or content: It is the information, data, concepts, ideas, opinions, beliefs, emotions, feelings, values, systems, laws, accidents, facts...etc that the caller wishes to deliver to others through codes.

3. The means: It is the method adopted by the sender to deliver the message to others.

4. Symbols: They are any means that indicate the intended meaning that the caller wants, whether they are vocal such as speech, or visual such as writing and images, or visual such as video, or kinetic such as signals, or a mixture of each.

5. Addressee: The side who receives the message transmitted to him from the sender.

6. Circumstance: It is the civilized, cultural, social, economic and political environment in which the communication process happens.

7. Objective: It is the result that the caller seeks to achieve through the communication process.

As for social media, they are: sites used by individuals for social communication, establishing relationships, acquaintance, and making friends around the world, and building virtual groups according to common interests or affiliations, and the user can create his own page on it, publish his biography, photo and personal information, and write articles and texts, and video recordings. The Siberian space, which was formed by the internet, succeeded in bringing together individuals from different malls into groups after social gatherings formed like scattered places around the world between people who communicate with each other through computer screens and e-mails, exchange acquaintances in the past, make friends and gather with These individuals are the most important thing that unites them. The interactions that happen in the real world happen between them, but not up close. These interactions take place through a communicative mechanism through the Internet, which in turn contributes to the virtual formation movements.

Therefore, it is not possible to give an all-encompassing definition of social media, because its identity has not yet been definitively crystallized. These means have not reached the top of

the pyramid of stability in their field, but rather they are on the line of continuous and rapid development. And if we want to set constants to define and determine its concept based on the new means now, they will certainly be outdated once more modern innovations appear.

The significance of the intellectual Mindset of social media

The book refers to three main and important perspectives that can be looked at to explain the significance of the Intellectual mindset means of social media, and these perspectives are:

First: The angle of principles, cultural and intellectual foundations, premises, and ideological capabilities, that preceded and accompanied the emergence and establishment of social media, and it plays a role in shaping its identity and design in the light of specific engineering and special programming. The principles of life philosophy are transformed into a cultural framework that man lives automatically and directs his behavior in life. As Martyr Motahari expresses: "The way a person thinks and creed about the world, existence, God, matter, and spirit, have a direct impact on his behavior in life, The way an individual works in life is completely linked to how he views the universe".

In fact, it cannot be denied that these means were born out of a civilization-cultural context that has its own philosophy of life, but the question is: Did these foundations of cultural capabilities, even in the form of specific subconscious motives, influence the creation, design and engineering of these means?

The person who worked on founding, designing, engineering, and programming social media belongs to a certain civilized environment, and to a special life philosophy, that is, he has a view of life, society and the human being. Based on the foregoing, the general rule of dyeing human behavior with the color of thinking, it is possible to say - in general - that the life philosophy of the founders reflected on these means, because no matter how much they exaggerated in technology and penetrated it, they would not be able to isolate the DNA of the world of ideas from dyeing the world of things. Perhaps we can catch this meaning from the Almighty's saying: "Say, everyone works according to his likeness."

Second: From the perspective of the intended goals and objectives, what are the goals that were formed the motive for the founding fathers to rush towards establishing and forming these means or continuing them? This last limitation is worth paying attention to, because the goals and objectives of these means - as we have indicated - are in a state of constant flux and renewal, programming and designing them to suit and serve their new goals. The founding fathers, although they had specific goals when they wanted to establish these means, their list of goals evolves, changes over time, whether they stated these new goals and attended and wrote about them, or combined and hidden them.

In the aggregate , social media are means. If we take the philosophical meaning of the means, which means the path that a person adopts in order to reach a goal, then we ask about it: It is a means to what? There are goals haunted in the minds of the Founding Fathers, which they want to achieve and strive to achieve. The person who worked on creating social media did not just look at "how?" Rather, he had a question in his mind: "Why?" Which is a question about what interacted in his brain to establish or continue Facebook, Twitter, YouTube, Instagram, but if it is said - as many researchers hold - that these means were created for a military and intelligence objective centered around the establishment of the US military and intelligence services It is for a previous intellectual building or a higher strategic goal that governs this goal, which is to lead, control and control the world. Of course, it is not necessary for these means to serve the regular or official American policy only, but rather serve the American life philosophy and the American values system through the affiliation of those responsible for managing these sites and programming them to that life philosophy, as appears in the article by Mark Zuckerberg, founder of Facebook. Mark Zuckerberg stated in his article under the heading that Facebook's job is to contribute to the development of personality and the promotion of values, what values does Zuckerberg talk about? They are the values of American society and the American way of life. This is what is termed in the psychology of media and communication, the function of creating motives, in which supporting the goals of a society by encouraging the media and communicating with certain options.

Third: By noting the results and effects, there are consequences that appear on the personality of the user, although they are not intended for him or the founders, but they result from the accumulation of the use of these means as the effect of the cause on his illness, even if it is not directly related to the intent and conscious choice or the free well. The side effects of using these means gradually accumulate slightly in the internal content of the personality, and affect it and interact inside it until it suddenly resurfaces. It can be said that the use of these sites has implications, including what serves the American goals in building a bank of information about the personalities of the participants through the information the user enters about himself and others, the opinions, and points of view he expresses, and what he expresses about his feelings of shame, emotions and frustration. The American Academy of Sciences aims to analyze personality patterns, reveal the interrelationships and links of network users, and know the trends of public opinion, but it can be avoided or limit its repercussions on it by adhering to many privacy-related controls on the one hand, and on the other hand, observing its legal and ethical dimension. However, the main point remains that the user will be affected by the design and programming of this method in bringing about a transformation in his personality, if we look at the nature of the relationship between the method and the implicit impact it has on the user's personality. Programming this method in a special way leads to instilling a set of concepts and values that make a difference, create a transformation in the personality or break some value barriers.

Mark Zuckerberg's social media vision

One of the ideas that the book stopped and analyzed is the vision of Facebook founder (Mark Zuckerberg) about social media, "Zuckerberg claims that social media in general, and Facebook in particular, is going in this direction to provide an opportunity to build a new global society, in which there is a global movement of communication and building a common understanding in order to maximize the positive impact in solving problems and confronting problems. Social media does this by engaging the largest possible number of people to devote their energies to building global social infrastructure, and in other words, he says: The most important thing we can do in Facebook is to develop social infrastructure to give people the right to build our collective world." The means of communication enhance the

position of individualism in the environment of the new global community (virtual space), as it is an incubator environment for people to get to know each other and bring them closer to each other, and it is a world where any member is open to different cultures, civilizations, religions and sects, and the role of the individual and his place is a world in it. Also, this large community contains new small communities that are formed in the light of common interests, or, as Zuckerberg puts it, groups that are influential in life, linked by common concerns, and support each other in their daily lives on the ground through meetings, organizing parties, and others.

Based on the foregoing view of Zuckerberg on social media, it can be said that the participation of any individual in opening an account on social networking sites; Such as Facebook or Twitter or others, and he is active in these sites automatically makes him a member in building the infrastructure of the new global community. Engaging in social networking sites is engaging in a new community membership. And here comes the big question about the rules and controls that govern the nature of this new social membership, on the one hand. Belonging, identity, role, and occupation Man does not acquire his perceptions, beliefs, trends, values, behaviors and skills on his own as a result of his self-reflection, but rather by being influenced by the environment in which he exercises his life and activities and empties his energies into it. And this is what the Holy Qur'an tells us about those whom the Prophet used to invite to follow him, and they replied: "**Rather, you follow what we found on him Our fathers**", "**We found our fathers upon a nation, and we follow their footsteps**." The power of the environment's influence in building a person's personality is something that no one can deny. And on the authority of Imam Ja'far al-Sadiq (peace be upon him), he said: "**No child is born except on fitrah, and his parents are Jewish, Christian, and sensual**…" In this context, it was also reported from Imam Ja'far al-Sadiq (peace be upon him) that he said: "**Have your children to speak before the Murji'ah precede you**." In short, no one can deny the origin and influence of the social environment in shaping the personality of each human being, and that this influence and effects is deep and comprehensive for the vast majority of people, so there is no doubt that the individual is often governed by the will of society.

From here, the new environment of social networking sites such as Facebook, Twitter, YouTube and Instagram is a realistic social environment and is not figurative or virtual, except in terms of comparison and legal ratio with the traditional reality that we are accustomed to. This is because the criterion of realism and originality is that the thing is the origin of the arrangement of real effects, and social media, or the so-called virtual world, is in this sense realistic as much as the social reality itself, and in a brief sentence that society is influential in this human personality industry on the one hand, and on the other hand The influence of society does not reach the extent of completely canceling out individual human idiosyncrasies or social reparations and taking away the subjective elements and private interactions.

in conclusion

The book (Intellectual Mindset of Social Media) has reached a set of conclusions after reviewing many ideas and perceptions and analyzing them, and perhaps the most important of them following:

- One of the advantages of the virtual place is the end of the place phobia, the fear of the place is evidence of We own another place, and when we enter the virtual place system, we are not afraid of anything by virtue of our inability to own the virtual being a space, so the Internet has been described as a virtual space with the most liberating place, and the inability of any party to own it.

- When the individual lives interactively and transforms from a mere recipient to a doer and from a mere consumer of ideas and opinions to a producer of content, a participant and a contributor in an equal and equal way in expressing ideas and opinions; The psychological impact of changing it does not remain with regard to participation in the digital space, but rather it becomes part of his identity and psychological structure, which he will carry with him to social reality.

- Virtual societies are characterized by a high degree of decentralization, and are gradually ending in the dismantling of the traditional concept of identity. Identity deconstruction is not limited to national or national identity, but goes beyond it to personal identity, because those

who use it often use pseudonyms and faces that are not theirs, and some of them have more than one account.

- The democratization of communication has led many of the cultural and religious elites to refrain from engaging in the digital space, and if they do engage, we notice the speed of their withdrawal, the closing of their account, or their ineffectiveness. Perhaps this is due to the populism of this environment, or as the Italian researcher Umberto Eco puts it, and which we repeat, is: The social media allowed the right of expression to masses of idiots.

- The faculties and identities are indivisible, or at least difficult to divide. And if social media provides the opportunity for equal participation in the production of content and the right to express opinion and debate, then the participatory process in decision-making and opinion-making becomes the individual's online demand because it is a typical case for him in light of the graph of his personality characteristics. He will be expected to demand the state and the party or institution to which he belongs to be a partner in opinion-making, and not to marginalize his point of view, or at a minimum, the force of objection, discussion and debate of opinion will be present in all decisions and issues.

- It can be said that social media contribute to an unprecedented interaction in human history, by restructuring the intellectual mentality and social performance of societies, as well as its prominent role in shaping new concepts of special local identities. It is possible to determine the most important These roles are: agitating or redirecting public opinion, dispersing public opinion, electronic political distortion, political marketing, on the one hand, and political mobilization on the other, as well as supporting the "ego" of marginalized groups, and enhancing their concept of virtual citizenship.

- The explanation given by some thinkers "in the difference in the rate of change in both material and immaterial culture, as a result of the technical influence in societies is the basis for the social analysis of communication technology", with the possibility of "a collision between technical change and cultural change", which results in a functional imbalance, which affects In the thinking of members of society, and a change in the prevailing values and ideologies.

At last , it must be noted that the ideas summarized about the book do not dispense with referring to it and reading it, as it contains many concepts and perceptions worthy of reading and studying.

Book Identification

Title: Intellectual Mindset of Social Media

Prepared by: AlMaaref Center for Cultural Studies

Number of pages: 98 pages

Year: 2021

About Center

Baidar Center for Studies and Planning is a non-governmental and non-profit organization established in 2015 and registered with the NGO Directorate in the General Secretariat of the Council of Ministers in Baghdad.

The Center seeks to contribute to developing the state and its institutions, by proposing ideas and practical solutions to the main problems and challenges facing the state, including improving public sector management, policies and strategic planning, using reliable data and best practices. The Center engages the relevant authorities in the state with regular meetings to support this objective and utilises the support of international organizations dedicated to assisting Iraq's developmemnt. The Center also seeks to support economic reforms, sustainable development and provide technical assistance to the public and private sectors. The Center also seeks to support development of the private sector to provide job opportunities for citizens through training and upskilling, in a way that reduces dependence on government institutions and contributes to supporting and diversfying the country's economy.

The Center aims to utilise the vast amount of potential in Iraq's human resources by organizing programs to prepare and develop promising young people, including leaders capable of proposing, adopting and implementing visions and future plans that advance society and preserve its value system based on the commitment to a high moral standard and rejection of all types of corruption.