Selfie in student environment: from selfie addiction awareness to everyday practices study

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Abstract

The relevance of this article is to study such a social phenomenon as selfie. With the development of society, the life of each person changes, the practices of his/her behavior change, as well as new ones arise under the influence of emerging social phenomena. The article considers the views of students about selfies; it defines types of selfies in different categories. It is revealed that preference is given to individual selfies, on holidays or events that are important for the author

personally, in order to capture their emotions. It is revealed that almost half of students have a low degree of activity in accounts and is expressed in monitoring the publications of other users.

Keywords: Selfie, Types of selfies, Student youth, Social practices.

Selfie en el entorno estudiantil: de la conciencia de adicción al selfie, hasta el estudio de prácticas cotidianas

Resumen

La relevancia de este artículo es estudiar un fenómeno social como la selfie. Con el desarrollo de la sociedad, la vida de cada persona cambia, las prácticas de su comportamiento cambian, así como otras nuevas surgen bajo la influencia de fenómenos sociales emergentes. El artículo considera las opiniones de los estudiantes sobre selfies; define tipos de selfies en diferentes categorías. Se revela que se da preferencia a selfies individuales, en días festivos o eventos que son importantes para el autor personalmente, con el fin de capturar sus emociones. Se revela que casi la mitad de los estudiantes tienen un bajo grado de actividad en las cuentas y se expresa en el monitoreo de las publicaciones de otros usuarios.

Palabras clave: Selfie, Types of selfies, Student youth, Social practices.

1. INTRODUCTION

With the development of society, the life of each individual changes. All spheres of social life are changing, as well as new practices of human behavior that lead to changes in the existing and the construction of a new social space (BAIBARIN, MASHKIN & SHELENGOVSKIY, 2016; MARTIN, PAVLIKOVA & TAVILLA,

2018; MÁHRIK, KRALIK & TAVILLA, 2018; MUKHAMETZYANOVA et al., 2018; PAVLIKOVA, 2018). Such practices can be selfie practices. A selfie is a photographic self-portrait, mainly made with a smartphone or webcam, which is shared via social media.

Focusing on the Russian-speaking space, we can note the prevalence of not only the term selfie, but also its Russian-speaking counterparts. On a par with the English-language version, transliteration is sometimes used as well: selfie, self-photo, self-portrait, self- click, as well as others (ATABEKOVA et al., 2017; SELIVANOVA, GROMOVA & MASHKIN, 2018; RYABCHENKO et al., 2018; OBORSKY et al., 2018; PODYMOV et al., 2019). By practice, we mean purposeful activity to change the material and social world, including the person himself. It becomes obvious to consider only those selfie practices that change the material and social world of a person and himself, therefore, those practices that result in the publication of selfies in social media. Returning to the technique of performing selfies at the stage of mass distribution, we can determine a simple algorithm of actions characteristic of it: take a picture of yourself (at arm's length, through a mirror or using special devices) with the help of a gadget; upload the resulting image to media resources (GIMALIEV ET AL., 2018).

Modern figures of sociological thought increasingly began to resort to the analysis of visual data for research and cognition of

society, individual spheres of human life and everyday life (DIM, 2019; MCLUHAN, 2003; SYCHEV, 2019; CORNILOV et al., 2019). Scientists working in this direction mostly rely on visual sociology, which is characterized by the use of qualitative research methods. With this position, we may face in the work by SHTOMPKA. With the turn to visual sociology, photographs began to be actively used as a tool of cognition of society (SHTOMPKA, 2007).

To date, researchers have many opportunities to study this field. There is not only a large database of iconic sources, but also the main factor that helps the researcher is their presence in the public domain (SHTOMPKA, 2009). Based on this, it is possible to consider not the selfie itself as an iconic source of information, but the technique of its performance as a practice of changing social space.

With the entry of man into the age of information technology, one of the channels of dissemination of not only information, but also social practices is the Internet. Despite the fact that the first, registered on the Internet, selfie is dated 2002 in Australia, scientists do not note the novelty of this phenomenon. Adherents of this position insist that the selfie in the modern concept is nothing but an evolution or a kind of self-portrait genre, a logical continuation of the millennial desire of man to capture himself (MARTYNOV, 2014; POGONTSEVA, 2012; KANDAUROVA, 2015; GRINKOVA, 2015; MIROSHKIN et al., 2019). It should be noted that from this point of view, the selfie is not considered as identical and equivalent to the classic self-portrait, but

has some features of the image of yourself. We can speak about strong entering into all spheres of human life, considering a wide range of spheres in which selfie practices are applied. Public people, among whom there are the first persons of the countries, confessions, daily spread new selfies in the Internet (GORBUNOV et al., 2019). However, not only the publication of their selfie is seen in the political environment, practice of the self are used with the aim of increasing voter turnout. Considering the selfie, scientists argue that it is the same age as the Western tradition of fine art (MARTINS ET AL, 2018).

Based on the above-mentioned story, one can conditionally divide the entire history of the selfie into stages. Artistic or individual. The specificity of this stage is that only a narrow circle of people can create their own portraits, having exclusively painting skills (KANDAUROVA, 2015; MARTYNOV, 2014). Modern or mass.

2. METHODOLOGY

To study it, we used a survey method, namely, a questionnaire. This method was more preferable for us. The choice of the method is dictated by its versatility, the questionnaire allows you to collect a large amount of data in a short period.

The main objectives of the study are:

− To find out the main idea of the selfie and the attitude of the students to it.

− To find out what types of selfies do students most actively use?

− To identify the percentage of semantic and graphic editors of the published selfies.

− To find out what is most often represented in published self-portraits.

− To analyze the access and degree of activity of using the platforms on which students post selfies.

As a sample of the study, we took the student youth. When choosing a group to study, we were guided by the classification of professions, which was proposed by KLIMOV Considering in more detail the class of professions *Man – man,* the author distinguishes such professions as forensic medical expert, medical and labor expert, sociologist (KLIMOV, 2004). In our opinion, students of sociology, in view of their professional activities, are as close as possible to communicating with society, so it is of particular interest to us to consider how students of sociology faculty use the practice of selfies.

Students were asked the following questions. What is your attitude to selfies in General?

Please tell me, do you personally make selfies?

How often do you take selfies?

Are there selfies that in your opinion are unacceptable?

What selfies, in your opinion, which can be called extreme ones?

Do you personally follow the publications (posts) of other users?

What selfies do your friends take most often?

With whom (what) do your friends most often take selfies?

What selfies do you publish personally the most?

Why do you take selfies?

Continue, please, the phrase: "in most cases, the background for my selfies becomes…"

On what Internet platforms do you post selfies more often?

What privacy is set on your account where you post selfies?

Do you personally put hashtags under the publication of your selfie?

Do you use image editors or filters to process a selfie before posting it?

3. RESULTS AND DISCUSSION

At the first stage of the study, we found out what students understand by the term *selfie* (Table 1).

Table 1: Distribution of respondents' answers according to ideas about what a selfie is (n=80)

Categorical definition	Absolute value	Relative value
A photograph of oneself	40	50
Catching of a successful image	12	15
Negative phenomenon	10	11
Catching of everyday life stage	6	8
Fashion	6	8
The result of technology development	3	4
Photo with friends	3	4
In total	**80**	**100,0 %**

In the questionnaire, the studied feature of the *selfie view* was presented as an open question, so all answers were categorized. The study allocated the following categories: picture of yourself (*an opportunity to capture yourself when nobody's around, photo of me in front camera,* etc.), capturing a good image (*capturing the moment while you look good* etc.), negative event (*waste of time, nonsense, stupidity*, etc.), capturing the stage of life or everyday life (*the photo at some of the celebrations, events, at least in memory*, etc.), Fashion *(the fashionable way to take a picture,* etc.), the result of the development of technologies (*the product of development of modern technologies of smartphones*, etc.), photo with friends (*photo with friends*, etc.). According to the results of a sociological survey, exactly half (50%) of respondents consider a selfie as a photo of themselves. Presumably, the results are caused by a direct translation of the term (a photograph of oneself).

The variant of the answer *imprinting a successful image of yourself* is represented by 15% percent; based on this, we can talk about a possible confirmation of the practice of *selling* yourself to society. Some respondents (11%) note the negative nature of the selfie by describing it as *stupidity, nonsense*, etc. A part (8%) of respondents *capture a stage of life*, which can be seen as a build-up of certain *totems*. The same number of students (8%) consider selfies *a fashionable phenomenon*. The vast majority (87%) of students follow the publications of other users of the network. Then it becomes

interesting, their degree of activity on the platforms where they publish selfies.

Table 2: Distribution of respondents by degree of activity (n=70)

Degree of activity	Absolute value	Relative value
High	26	35
Average	10	14
Low	34	49
In total	70	100,0 %

In table 2, we see that almost half (49%) of students-sociologists have a low level of activity in their accounts, this is reflected in the exclusive monitoring of other users' publications. More than a quarter of respondents (35%) have a high degree of activity. This is expressed in not only viewing updates on the network, but also actively commenting on the publications of other users, as well as regularly updating one's own account. 14% of the surveyed students have average activity.

Considering the subjective assessment of students' attitude to the selfie, we can observe that about half of the respondents (40%), according to their own assessment, are neutral about it. A little less (35%) of respondents noted their rather positive attitude. About a quarter of students surveyed (22%) view selfies as a positive social phenomenon.

In connection with the increasing number of cases of public discussion of the admissibility of a number of selfie practices in the media, we consider it necessary to find out *Are there selfies that are not permissible*? The answers of respondents shared almost equally, but despite this, students who believe that there are frameworks for the use of selfies more (60%). In this distribution of answers, it is appropriate to ask what students consider unacceptable for publication (see Table 3).

Table 3: Unacceptable selfies, according to students (n=48)

Categories of unacceptable selfies	Absolute value	Relative value
Sexual or erotic nature	20	42
Demonstrative violent acts and their consequences	11	23
Dangerous ones to life and health	7	15
Inappropriate	7	15
In organizations not designed for this purpose	3	5
In total	48	100,0 %

The question was presented as an open one, in which each Respondent could write their own version of the answer. All responses were grouped into categories: intimate or erotic (this included *naked body, or parts of it (in the bathroom, in the bedroom), intimate, erotic)*, demonstrating violent acts or their consequences (*with corpses, immoral selfie, where the murder is displayed, etc., with dead creatures*), dangerous to life and health (*which can harm human*

health), inappropriate (*duck face, every minute selfie, not in subject quite*), in organizations not earmarked for this *(from Church, morgue)*. According to the results presented in table 2, we conclude that students (42%) are concerned about the inadmissibility of publishing selfies of an intimate or erotic nature. About a quarter of respondents (23%) are concerned about publications that demonstrate violent acts and their consequences.

4. CONCLUSION

In the twenty – first century, in the era of the information society, new practices of human behavior emerged-the practice of selfies, which construct our everyday reality. By selfie practices, we mean the purposeful publication of a photographic self-portrait, mainly one captured with a smartphone or webcam, which is shared via social media, entailing a change in the material and social world, including the person himself. According to the results of sociological research, we can say about the ambiguous attitude of students to selfies. A separate unit studied the preferred types of selfies, which were allocated for different reasons.

The study showed that almost all students surveyed took selfies. Among them, almost half do selfie less than once a week at arm's length, and the preferred type of selfie, according to students, among users of accounts: (individual, collective); the preferred type of selfie

by personality (selfie of himself, individual body parts, surrounded by friends, with animals, with meal, things, accessories); the preferred type of selfie by meaning (showing one's own emotions, demonstrating their attractiveness, without meaning, drawing attention to a public problem).

Speaking of species diversity, the preference of the students is given to individual selfies, on holidays or events that are important for the author personally, in order to capture their emotions in the rooms in which they are at the time of creating a self-portrait.

No less interesting are the conclusions about editing selfies before publication on the network. The vast majority of those who take selfies prefer to use graphic editors and neglect semantic ones. By semantic editors we mean the use of hashtags. The predominance of graphic editors' use over semantic ones leads us to the conclusion that the editorial of the appearance for students is more important than the semantic load that is attached to the publication using hashtags. Students prefer the social network Vkontakte, less – the network Instagram. These research findings may be useful for researchers of social networks and other Internet platforms.

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