

ABSTRACT

Dykan B. O. Subjectivity of mobile electronic devices: nature, production, practices.
- Qualifying scientific work on the rights of the manuscript.

Dissertation for the degree of Doctor of Philosophy in specialty 054 - Sociology (Field of knowledge 05 - Social and behavioral sciences). – V. N. Karazin Kharkiv National University of the Ministry of Education and Science of Ukraine, Kharkiv, 2021.

The urgency of the topic is due to the controversial and paradoxical situation in which, on the one hand, there is the mass distribution of mobile electronic devices for the vast majority of the population, and on the other hand - the decline of capabilities and ability of formal owners to control and understand. At the epistemological level, there is a contradiction in which at the level of human discourse and everyday practices, mobile electronic devices show new qualities, while sociology has not yet put forward an approach to defining, measuring, researching, quantifying, and qualifying these qualities.

In the first section of the dissertation text, the conceptual and categorical apparatus of research of subjectivity of things is developed. In particular, the category of social subjectivity is divided into the categories of developed social subjectivity and fabricated social subjectivity, and a construct of levels of social subjectivity is developed (depending on the levels of awareness of the actor's conditionality of their actions).

Individual socially developed subjectivity is interpreted as a property of a socialized actor, which is manifested in the implementation of a social act, which expresses the interdependence of "I" -identity and historically determined "We"-identity of this actor and his awareness of his own objectivity (and hence boundaries of social subjectivity - its conditionality by social circumstances). Socially fabricated subjectivity is a property of a social actor, which is manifested in the implementation of his social act, which expresses the dominance of "I" -identity over "We" -identity, and consumed through the demonstration of external indicators of "I" -identity and "We"-identity of the actor. As a clarification of these

categories, the definition of such concepts as the social act of the bearer of the developed subjectivity and the act of fabricated subjectivity is given.

The nature and mechanisms of production of individual social subjectivity (human) and social subjectivity of institutions and things (including mobile electronic devices) are determined. Among the mechanisms of production of subjectivity, we have identified such types as delegation, occupation, and fabrication of social subjectivity (and two subspecies of the latter: "with a subjective manufacturer" and "without a subjective manufacturer"). It is the researcher's "occupation of subjectivity" and "fabrication of subjectivity" as types of production that explains the possible social subjectivity of "non-humans". The typology of social action depending on the features of individual social subjectivity is given, which includes four types of social action: subjective act, the act of fabricated subjectivity, the act of occupied subjectivity, and non-subjective act.

The second and third chapters of the dissertation text explore, correct, and verify approaches to the study of things as part of the social world, in particular, narrowing the boundaries of social subjectivity of things that had no clear boundaries in the works of B. Latour, M. Callon, J. Lo, K. Knorr Cetina and W. Wachstein. This narrowing is done by clarifying that the social subjectivity of things is fabricated and that its primary source is a man. Things here appear to be incapable of realizing and self-practicing their own objectivity, so their subjectivity can only take place through the presence of man as an interpreter of that subjectivity. Such an interpretation makes it possible to study the fabrication of subjectivity in discursive practices.

In particular, modern media are an important actor in producing such discourses. Discourse analysis of news headlines showed that of the 80 news headlines that mentioned electronic devices or software, 22 contained messages with indicators of fabrication of subjectivity, in particular, verbs denoting active independent action of an electronic device (with possible indication of awareness), often in combination with the adjective attributing a tendency to independence, activity, awareness, or in the context of attributing the device the ability to perform social actions.

The list of tools for fabricating the social subjectivity of things has also been empirically refined. Discourse analysis of Internet jokes allowed reaching such tools as anthropomorphization, empathy, sexualization, recognition of dominance (over man). Note that the largest volume is anthropomorphization as an instrument, which indicates that society currently does not think of a subject other than that homologous to human subjectivity. Such a limited discourse of subjectivity is an additional indicator of the social development of not only material but also human subjectivity.

Sociologization of the concept of "triggering the appearance" of things M. Heidegger. It was synthesized with the concept of B. Latour's actants. M. Heidegger considers the modes of "breakdown", "absence" and "intrusiveness" as those that trigger the manifestation of things. Such situations lead to the manifestation of (fabricated) subjectivity of mobile electronic devices because as a result of their appearance they commit an act of fabricated subjectivity in relation to their owner. But at the same time, the same situations lead to the manifestation of the (developed) subjectivity of the owner, who at such a moment realizes his object dependence on the device. Outside the modes of triggering the phenomenon, the owner and the device act as one network - the only actant who is the bearer of fabricated subjectivity.

From the above, the hypothesis of "exohabitus" was constructed and verified, built on the basis of the concept of "habit" by P. Bourdieu. If habitus is a structuring structure that a person internalizes, then exohabitus is a structuring structure that is external to man but affects his social activity like supplementing the work of the natural human skeleton by the exoskeleton. It is specified that mobile electronic devices can act as exohabitus. According to the actor-network theory, the mobile electronic device as an actant embodies a network of social relations that make possible its full functionality. That is, like habitus, actant is produced under the influence of the social environment and reflects it, as well as transmits to its owner (user). As an externalized habit, a mobile electronic device is "created in relationships and involved in their creation." The difference between a mobile device as an externalized habit - exohabitus - and (endo) human habit is that the device continues to be a

structuring structure, only until "the relationship between it and related objects are stable and all remain in place", while the internalized habit of man can" function "in the face of loss of social ties.

In the second and third chapters, the author also refers to, verifying and instrumentalizing:

- theories of social practices of P. Bourdieu, V. Volkov, O. Kharkhardin. Social practices are considered, among other things, as processes of interaction with things as carriers of fabricated social subjectivity. It was found that it is in practice that the mutual fabrication of human subjectivity and electronic devices takes place, as well as their functioning as the only carrier of fabricated subjectivity.

- the concept of "objectification" by K. Knorr Cetina. It is clarified that the phenomenon of objectification is a consequence of ratification in relation to social institutions and things. Initially created by man, social institutions are alienated from the author and perceived by people as objectively existing phenomena, the laws of which do not depend directly on human influence.

- György Lukacs's theory of reification. It is specified that the phenomenon of reification is related to the processes of fabrication and occupation of subjectivity described by us, which is a consequence of these processes. Social institutions that first acquire subjectivity as a result of fabricating subjectivity with a subjective manufacturer are gradually alienated from the author, and the process of producing their subjectivity becomes a process of fabrication without a subjective manufacturer.

- theories of institutionalization of P. Berger and T. Lukman. The affinity of institutionalization processes with the processes of fabrication and occupation of subjectivity is analyzed. Just as in the course of the processes of naturalization and legitimation of practices described by P. Berger and T. Lukman, their institutionalization takes place, in the course of fabrication processes the subjectivity of social institutions is produced.

- methodologies of metatheoretical research of sociological categories. The analysis of subjectivity studies takes into account the socio-historical context of the development of

different views on the phenomenon of subjectivity. This approach allows us to achieve a critical approach to the development of certain authors, to identify and take into account the dependencies through which the theory was implemented, which (in the categories of our study) makes the researcher using this approach more subjective than without conditions of external conditionality of sociological developments.

- John Ritzer's theory of McDonaldization, in the implications of which the processes of transformation of McDonald's into uberization and amazonization were identified and conceptualized. Uberization is the next step after McDonaldization in the process of rationalizing the ways of profit by business owners and in the irrationalization (dehumanization) of employees and customers. The process of uberization leads to the replacement of human interaction with virtual, in particular, the need for communication between people disappears. The result of uberization is the fabrication of the subjectivity of the human worker and alienation from the developed subjectivity to an even greater extent than in the conditions of McDonaldization. After all, the uber-like system interacts not with the employees themselves, but with their mobile devices, which become a necessary condition for human integration into human and non-human interactions.

If uber-like systems to some extent still involve choice (as an act of developed subjectivity) by the actor, then due to the second process we have considered - amazonization - amazonian-like systems (which we also include "Netflix" and "Spotify", in particular) use the system recommendations, based on big data predict the tastes of customers. Amazonization does not involve conscious "entry" into the system: customer data is collected independently of "entry", and constant communication is facilitated by "smart" assistants who listen to the words of "owners"

We have considered the process of uberization in the framework of the three case studies already mentioned, which have shown that uberization is an important context for the fabrication of human subjectivity, in which fabricated subjectivity replaces elaborate subjectivity. As a result, human activity is likened to the functioning of machines. At the same time, the mobile device masks the real subjects behind such fabrication. In the acts of

strikes and protests, workers demonstrate how the awareness of their object dependence on the subject manufacturers leads to the strengthening of the developed subjectivity.

As a result of the study, the author comes to a number of conclusions.

1. Social subjectivity as a phenomenon is not absolute, unchanging, and mandatory for society, which requires the development and refinement of the category of social subjectivity for the analysis of different societies in time and place, which opens, for example, historical perspectives (eg, Eliasian-civilizational) approach to the phenomenon of subjectivity.

2. Among the sociological approaches there are two main categories of social subjectivity: developed and fabricated. The completeness and completeness of this division, as well as the change of the boundary between these categories, requires further research, which is an important prospect for further development of our dissertation.

3. At present, the developed social subjectivity can be inherent only in human actors, as its key criteria are the actor's awareness of their own objectivity (in particular, the limits of their subjectivity) and meta-subjectivity - the ability to realize and operate with their objectivity at different levels of social interaction.

4. Fabricated social subjectivity is inherent in actors who are not aware of their own objectivity and/or who do not have meta-subjectivity. Through the processes of production of subjectivity — namely, the fabrication and occupation of subjectivity — social objects, including mobile electronic devices, can be endowed with fabricated subjectivity. Other classes of social actors capable of this type of subjectivity are just waiting for their own researcher.

5. Manifestations of fabricated subjectivity are acts of fabricated subjectivity, which are not subjective in terms of the actor's awareness of objectivity but are subjective in their consequence - strengthening (fabricated) actor's subjectivity. Such acts, which are becoming more frequent in today's complex and contingent world, should certainly become one of the focuses of sociology in the future, as they increasingly manifest themselves in the actions of human actors in economics, politics, culture, and more.

6. The key channel for fabricating the subjectivity of mobile electronic devices is the social discourse, in which grammatical and semantic structures resemble people and devices. In the future, it will be necessary to investigate the interaction and interaction of this channel of fabrication with others (sign-symbolic universe, practices, material equipment).

7. In the practice of using mobile electronic devices by people there is a process of mutual fabrication of the subjectivity of mobile electronic devices and people, where the correlation becomes one-sided (for which people produced the subjectivity of mobile electronic devices) multi-vector (for which there is a constant (re) fabrication and (re) flow of subjectivity). This forms new horizons of research, where it will be necessary to address at a new conceptual level to different levels of human subjects, human-material syntheses (which B. Latour described as "actants"), and things.

Key words: subjectivity, sociology of things, fabrication of subjectivity, fabricated subjectivity, elaborated subjectivity, exogabitus.