

Towards a sustainable vision of the digital citizen

Samuel Nowakowski

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Towards a sustainable vision of the digital citizen

Samuel NOWAKOWSKI
Ass. Prof
University of Lorraine

samuel.nowakowski@univ-lorraine.fr
@snowakowski

Observation

The digital = a continuously evolution

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An adaptive and continuous learning

- The cleavages representations (digital natives, early adopters, etc.) spread false and harmful vision.
 - **Give up** the myth of the expert who would control everything
 - **Accept** to be in discomfort somewhat risky but more rewarding.
- Understand that, far from being behind the technology offering, **the use is what directs, evaluates, transforms, accepts or rejects.**
 - This spacing for which innovations are planned and what is actually true
 - —> designs **space of freedom**, not a disability.

The fit with our technical Tools is **mutual**

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They adapt to our lifestyles, our cultures, our resistance as far as we adapt to them.

- Learning requires perseverance, curiosity, method and lots of practice.
- The credo of "*do everything yourself immediately without any knowledge*" is an ideology
 - > industry prefers to deal with impatient and ignorant consumers rather than demanding users, **DIYers** and thoughtful.

Digital tools become really productive only when one has a certain intelligibility

- **Intelligibility**

- to provide an escape of planned obsolescence to build:
 - patterns, iterations, recognition and familiarity factors,
 - in short, a memory of the use we can exploit

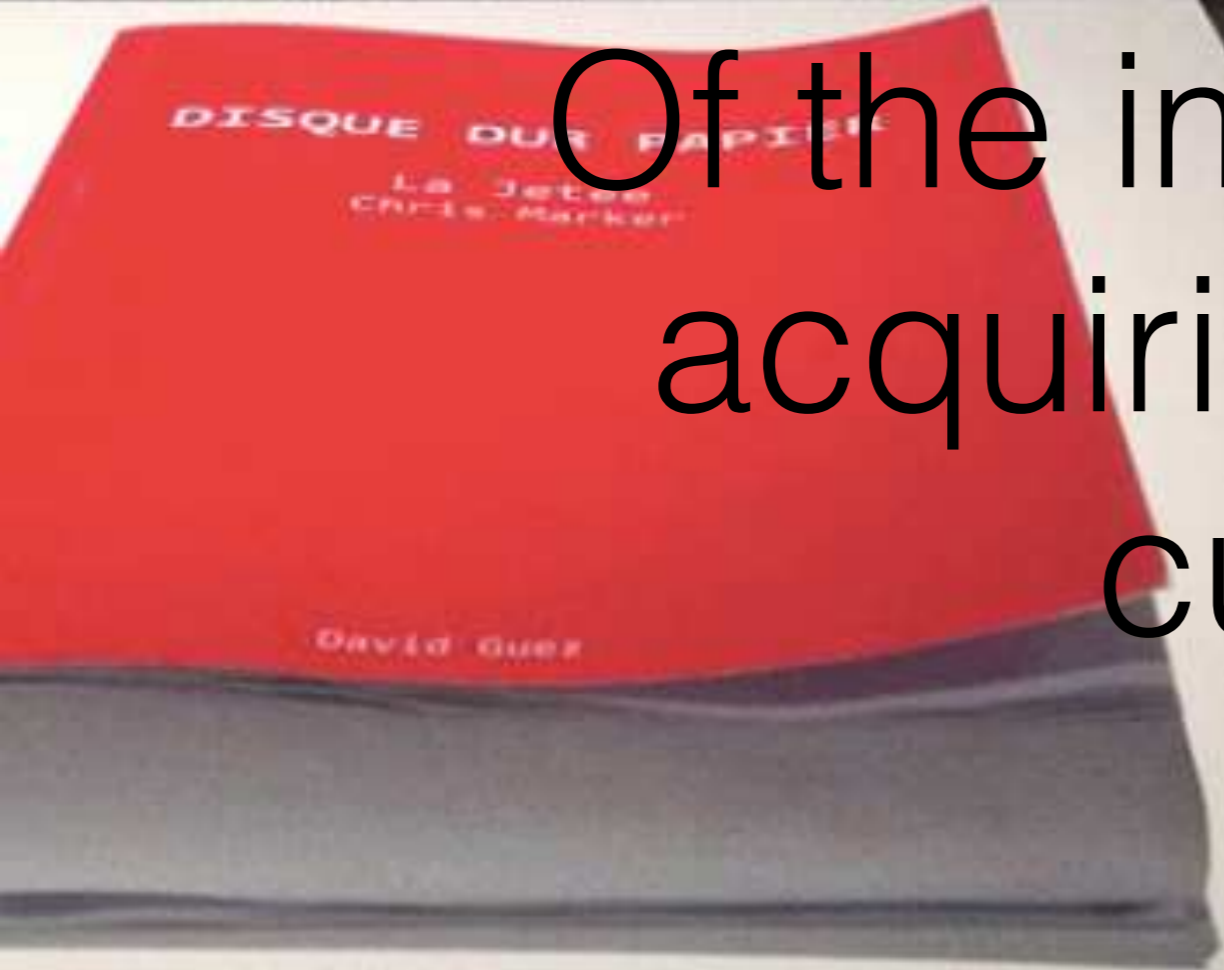
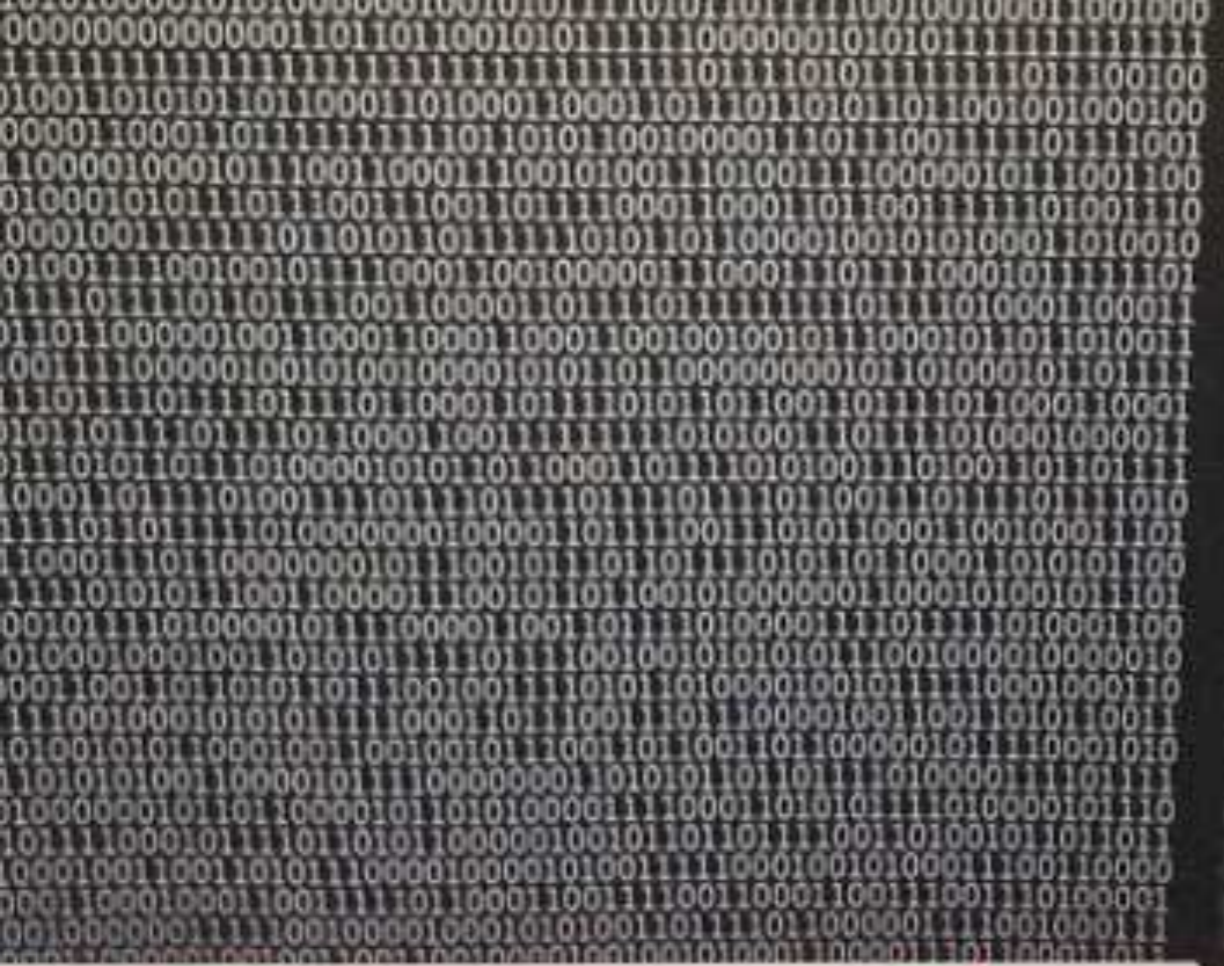


Digital is not only a medium, but an environment.

- To think only in terms of digital media places it on the same level as the book or paper, to compare advantages and disadvantages.
- However if he could be seen as an alternative to analog vectors, it is now much more than that.
- The question becomes:
 - How to translate the content to new media?
 - But what is the world that is built from them?
 - Suggested reading - *Permutation city* by Greg Egan

Digital = a meta-medium that embraces and transforms all others, absorbing their contents, changing their economic model, forcing everyone to redefine themselves.

- More similar to writing or printing (*see B. Stiegler*), it changes the relation of proximity and hierarchy, requires changes in the scale, offers opportunities which were unthinkable yesterday.
- These changes are seen as less breakage than a progressive wrap, which is getting stronger as the uses are becoming more common.
- The digital environment becomes where we do most of our social activities (work, eat, play, chat ...).



Of the importance of
acquiring a digital
culture.

- From
 - **Computing paradigm** where digitalizing was apprehended as a technique and a specific language
- To
 - **Digital paradigm**, where it refers to thinking and lifestyles.
- Understanding and support this transition must be digitally literate

To give students and teachers and obviously all of us,
the awareness that they have choices to assume,
values to defend and perpetuate, stories to imagine
and pass.

Culture is never restricted to an expertise.
Its roots are in a memory, ethics and policy

Digital literacy?

What distinguishes it from earlier forms of learning, governance and organization of knowledge?

- **Networking**, the cross and the **collaborative** mode
 - Fluidification, **openness** and **sharing** procedures
 - Peers, inside and outside the group, and not only teachers, revived the requirement for well done work and gives importance to the **act of learning**
- > significative **transformation** of the relation between the stakeholders to learning

Digital technology transforms manufacturing processes and the transmission of knowledge

The impacts of many factors
(economic, demographic, cultural,...)

- Suggested reading - E. Ionesco - *The lesson*
- We tend to confine in the digital sections, places and separate slots, **while we should think it as the context that reorganizes all the knowledge.**

The challenge is to move from face to face with the machine (the famous "relationship between man and machine" and the central question of interactivity of the 1990s), to a relationship with an environment, which requires less technology than ecology.

Digital Citizenship and Digital Humanities

- Suggested reading - G. Agamben – Profanations
- Awareness of political issues of our systems by examining the forms and procedures of public space and asking the question of the user rights.
- Our collective project: **Vigilance**

Live together

« Dispositif bienveillant » = process/device which takes care of the users

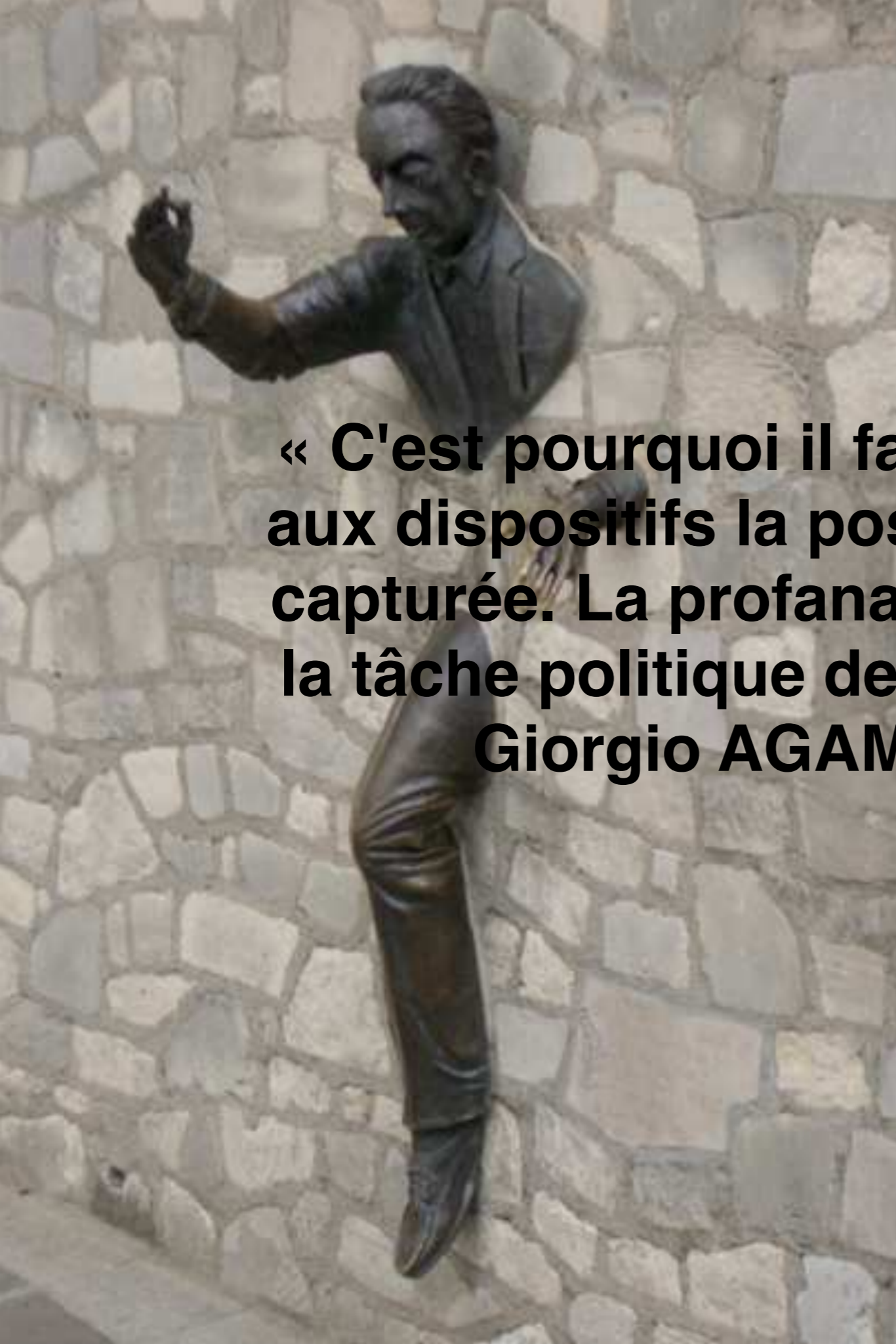
Toward the idea of a « dispositif bienveillant »

- « Dispositif bienveillant » to distinguish socially tolerant technical environments from those who block the integration of innovation in a habitus.
 - This benevolence begins with compatibility and convertibility of hardware and software that ensure that technology is linked to human life.
- In the « *dark side* », there are many prevention systems, set up by actors seeking to preserve the economic, political or symbolic prerogatives: connectors and incompatible formats, DRM, clamped or locked features, opt-out, etc..

- The « dispositif bienveillant » builds something we call **the « common »**
 - Users can manage themselves their resources and their collective memory.
- To a dynamic based on the performance – necessarily structured around the mode of breaking –, it opposes a coherence based logic – with ourself and our community, and the others.
 - It contributes to the democratic functioning of our societies.
- It provides a "living together" that should not be confused with the **closure** of peer universe constructed by major actors of the Web.

ePortfolio, the
solution ?

- Develop and spread to other philosophies of the network, while ensuring continuity with our humanist heritage
- Allow a re-appropriation, a re-editorialization of our traces
- Towards genuine digital citizens
- Curation and meta-rights
 - Right to oblivion
 - Right for disobedience
 - Right to be aware
- Make web, one place of our being in the world (ie. Da Sein)



« C'est pourquoi il faut arracher à chaque fois aux dispositifs la possibilité d'usage qu'ils ont capturée. La profanation de l'improfanable est la tâche politique de la génération qui vient. »
Giorgio AGAMBEN, *Profanations*

