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Social Media: Is the Medium the Mind?
Implications of Social Media on Interorganizational Communications
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Electronic social media collectively melds the human central nervous system in an intricate worldwide electronic network to hundreds of millions of people who are connected and communicate across a thousand cultures and a hundred national boundaries. Social media abolishes both space and time by disrupting the individual's state of consciousness and, when they are wholly engaged over time, creates a cognitive disability that insulates and isolates them from their physical environment. Media in general, operates in the 'virtual multiplicity' as Bergson and later Deleuze, defines it. This virtual multiplicity presents a special kind of storytelling that can benefit from ontological-organizational research methods (O-ORM), as an applied Deleuzian methodology. This organizational research method is a dialogic approach that helps us develop set of theoretical constructs, as well as a process to understand about how we can make sense of at least two kinds of multiplicity. This represents both the proliferation of media and ways in which it (media) constitutes an undergrowth of living rhizomatic multiplicity. This phenomenon is what Boje (forthcoming) describes as the negative and the positive multiplicity, which like the varying shades of tint and contrast, or color and light found in photographic images, comprises with each an integral foreground and background of the other.

Philosophers have argued about *what* media means in symbolic logic and language. They also look for trends and discern *how* media may impact and distort our interpersonal communications. But what do we know about its processes, cycles, or requisite conditions? Marshal McLuhan warned us that electronic media may be changing the way we communicate, think, behave, and even how we make sense of our physical world. He saw both an upward and a downward spiral in the "final phase of the extensions of man... depending on the technological emulation of consciousness," as creative process of knowing (ontology) will be collectively and corporately extended to the whole of human society extended through our senses and our nerves by the various media. In addition to McLuhan, Wigginstein, Ayer, Cassirer and others have developed their notions of thought, cognition, and human expression to evaluate their logical prognostics to social media. Wigginstein as a logical positivist attempted to rebuke unverifiable 'pseudo statements' to define limits of meaningful language. Symbolism and thought had to be

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verified in fact, and is quoted as saying, “That whereof we cannot speak, thereof we must remain silent,” According to Ayer, words and sentences are “factually significant to any given person, if, and only if, he knows how to verify the proposition which it purports to express — that is, if he knows what observations would lead him, under certain conditions, to accept the proposition as being true, or reject it as being false.” Cassirer posits that using human natural language we are "symbolic animals" and create our world by symbolic meanings. The implications of our using social media to communicate in this logic model are tantalizing. Social media may be impacting this natural language and perhaps even our minds. This is important if we believe that language comes from thought. Language, thought, and communication is about sense-making based on symbols that are often socially as well as culturally derived. If we take organizational (corporate) culture in consideration, then we can identify weakness or miscommunication in such settings and work to develop more accurate messaging. The wildcard in this process, the disruptor, may be the emergent impact social media is having on our interactions, behavior, and cognitive processes. Social media research is in its infant stages. There are significant conceptual and perceptual effects on our cognitive processing in “spacetime mattering” as we engage in ‘sensemaking’ in multicultural global organizational environments characterized by complex and continual change. Perhaps the approach taken by Boje with the Deleuzian research methodology can build a framework of emerging trends and promote understanding of how media can be used as a useful device and not a divisive tool.

With the recent advent of electronic social media, changes in how we are making sense of nonverbal cues (usually) appears even more profound. It seems to be escalating influences in our ability to think, reason, and perceive gaps in communication. Implications of closing these gaps of meaning has consequences for managers, leaders, and decision-makers in their choices and options when they face challenges associated with social media from both a formal requirement to an informal application when communicating to organizational members. This paper is a broad view on my attempt to examine and frame how electronic media impacts, influences, and distorts interpersonal communications within organizations and may fundamentally change how we think.