

# New Media Concepts and Their Post-Implementation Print Forms in the Context of the New Technological Revolution

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## Abstract

Next-generation revolutionary technologies have turned the Internet of Everything and everything-as-media into reality, presenting both opportunities and challenges for media, which urgently require new concepts to guide their practice. From the perspective of Marx and Engels' theory of spiritual communication, the new concept for media in the context of the new technological revolution can be distilled as: media practice should facilitate the comprehensive appropriation of human essence. This concept must be implemented across three levels—thinking, action, and attitude—specifically manifested as: at the thinking level, media actors should actively cultivate and practice systems thinking; at the action level, communication effectiveness should be enhanced through mastering and applying six capabilities: social investigation, user interpretation, data analysis, visual expression, rapid writing, and trend forecasting; and at the attitude level, media practice and development should be approached with a positive spirit of embracing uncertainty and maintaining perpetual concern.

## Full Text

### New Media Concepts and Their Implementation in the Context of the New Technological Revolution

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**Abstract:** Revolutionary new technologies have made the Internet of Everything and Media of Everything a reality, presenting both opportunities and challenges for media institutions, which urgently require new concepts to guide practice. From the perspective of Marx and Engels' theory of spiritual communication, the new concept for media in the context of the technological revolution

can be distilled as follows: media practice should facilitate the full realization of human essence. This concept must be implemented across three dimensions—the thinking layer, action layer, and attitude layer. Specifically: at the thinking layer, media actors should actively cultivate and practice systems thinking; at the action layer, they should enhance communication effectiveness through the development and application of six capabilities—social investigation, user interpretation, data analysis, visual expression, rapid writing, and trend prediction; and at the attitude layer, they should adopt a positive spirit of embracing uncertainty and eternal care to inform media practice and development.

**Keywords:** new technological revolution; new concept; spiritual communication; systems thinking; enhancing effectiveness

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5G, big data, algorithms, VR, AR, artificial intelligence, blockchain, and other revolutionary technologies have enabled the humanization of media. Consequently, interpersonal coexistence and mutual activities, as well as all aspects of people's lives, have become highly dependent on media, and this dependence has reached an irreversible state.

In summary, examining the consequences of the new technological revolution from the perspective of spiritual communication theory leads to the conclusion that “the material foundation of spiritual communication has become prosperous and abundant, the characteristic and importance of media as a ‘spiritual production machine’ have become more prominent, and the realization of human sociality is highly dependent on media and irreversible.”

Meanwhile, Marx concluded that “the essence of man is his real social relations, so in the process of actively realizing his own essence, man creates and produces his social relations and social nature.” This statement explains the most important internal motivation for the emergence and development of human spiritual communication [2]. This motivation can be summarized as humanity's pursuit of realizing its own essence. Taking “cloud-based life” during the pandemic as an example: due to epidemic prevention requirements, people across the country were isolated at home during the Spring Festival. Advanced networks expanded people's “activity space” from limited physical family spaces to boundless online “virtual spaces,” making “cloud life” a typical social landscape during the isolation period. From the perspective of Marx and Engels' spiritual communication theory, “cloud-based life” fully accommodates and caters to humans' “innate instinct for active social interaction.” Its rise has, to some extent, alleviated the depression caused by isolation and rebuilt the connections with real life that were severed by pandemic restrictions. “Cloud life” provides soil for people to realize their sociality and opportunities to realize their essence under isolation conditions—something that could not be achieved in the pre-technological revolution era.

The full realization of human essence has an obvious prerequisite: spiritual communication must be a free expression of life. If such communication is

forced by external needs rather than being an internal natural expression, the communication process becomes distorted [3]. Taking the phenomenon of slow livestreaming of the construction of Leishenshan and Huoshenshan hospitals during the pandemic as an example, tens of millions of netizens engaged in “cloud supervision” of the construction, creating a highly representative and typical media landscape. While collectively watching the livestream, netizens gave nicknames to various construction equipment and buildings in the footage, such as “Forky,” “Cement-Sender,” “Tall-Sender,” and “Blue Forgetter,” demonstrating public concern about the major public health event and participation in promoting its positive development. The autonomous participation experience and the positive emotions conveyed—such as hope, encouragement, and unity—fully reflect the internal, natural, and non-coercive nature of netizens’ communication as a “free expression of life,” conducive to the full realization of human essence. This positive case emerged from the new medium of “slow livestreaming,” which is enabled by new technology.

Therefore, combining the previous conclusions drawn from examining the consequences of the new technological revolution through spiritual communication theory with the understanding of human essence and its full realization, it is necessary for media to propose new concepts to guide practice. This new concept is: media practice should facilitate the full realization of human essence.

## 1. Proposal of the New Concept: Media Practice Should Facilitate the Full Realization of Human Essence

From the perspective of Marx and Engels’ “spiritual communication theory,” spiritual communication activities have accompanied human production and life since the dawn of humanity, becoming part of the existence of both individuals and human groups. Human development, social environments of different periods, and the development of communication means—“a variety of certain things”—constitute the material foundation of spiritual communication, which is the historical materialist view of spiritual communication [1]. From this perspective, in the context of the new technological revolution, “a variety of certain things” has become complex and rich, and thus the material foundation for spiritual communication exhibits characteristics of prosperity and abundance.

Moreover, spiritual communication is inseparable from spiritual production. The products of spiritual production are more often expressed as information in modern society, and the industry engaged in spiritual production is called the information industry, cultural industry, or content industry. In a broad sense, media is the information industry, cultural industry, and content industry itself or an indispensable and important part of them. From this perspective, media is the most typical and irreplaceable spiritual production machine in modern society, and this characteristic and importance have become more prominent as the new technological revolution makes everything a potential medium.

On the other hand, Marx believed that humans are the perceptual unity of nat-

ural and social qualities, and human sociality refers not only to people living in certain economic, cultural, and political lives but also to mutual interdependence and joint activities among people. The current new technological revolution has brought about the ubiquity and personalization of media, making interpersonal coexistence and common activities, as well as all aspects of life, highly dependent on media—an irreversible state.

In summary, examining the consequences of the new technological revolution from the perspective of spiritual communication theory leads to the conclusion that “the material foundation of spiritual communication has become prosperous and abundant, the characteristic and importance of media as a ‘spiritual production machine’ have become more prominent, and the realization of human sociality is highly dependent on media and irreversible.”

Meanwhile, Marx concluded that “the essence of man is his real social relations, so in the process of actively realizing his own essence, man creates and produces his social relations and social nature” [2]. This statement explains the most important internal motivation for the emergence and development of human spiritual communication. This motivation can be summarized as humanity’s pursuit of realizing its own essence. Taking “cloud-based life” during the pandemic as an example: due to epidemic prevention requirements, people across the country were isolated at home during the Spring Festival. Advanced networks expanded people’s “activity space” from limited physical family spaces to boundless online “virtual spaces,” making “cloud life” a typical social landscape during the isolation period. From the perspective of Marx and Engels’ spiritual communication theory, “cloud-based life” fully accommodates and caters to humans’ “innate instinct for active social interaction.” Its rise has, to some extent, alleviated the depression caused by isolation and rebuilt the connections with real life that were severed by pandemic restrictions. “Cloud life” provides soil for people to realize their sociality and opportunities to realize their essence under isolation conditions—something that could not be achieved in the pre-technological revolution era.

The full realization of human essence has an obvious prerequisite: spiritual communication must be a free expression of life. If such communication is forced by external needs rather than being an internal natural expression, the communication process becomes distorted [3]. Taking the phenomenon of slow livestreaming of the construction of Leishenshan and Huoshenshan hospitals during the pandemic as an example, tens of millions of netizens engaged in “cloud supervision” of the construction, creating a highly representative and typical media landscape. While collectively watching the livestream, netizens gave nicknames to various construction equipment and buildings in the footage, such as “Forky,” “Cement-Sender,” “Tall-Sender,” and “Blue Forgetter,” demonstrating public concern about the major public health event and participation in promoting its positive development. The autonomous participation experience and the positive emotions conveyed—such as hope, encouragement, and unity—fully reflect the internal, natural, and non-coercive nature of netizens’

communication as a “free expression of life,” conducive to the full realization of human essence. This positive case emerged from the new medium of “slow livestreaming,” which is enabled by new technology.

Therefore, combining the previous conclusions drawn from examining the consequences of the new technological revolution through spiritual communication theory with the understanding of human essence and its full realization, it is necessary for media to propose new concepts to guide practice. This new concept is: media practice should facilitate the full realization of human essence.

## 2. Implementation of the New Concept

A undeniable fact in the current media field is that marketization of the media environment is significantly present, and the process of media convergence is steadily advancing in depth, involving integration across technology, functions, industries, and organizational structures [4]. In this context, we must guard against media’s blind pursuit of economic interests and prevent its alienation through erosion by capital and power.

In the reality of intelligent communication, media must emphasize control over three levels: communication timeliness, content quality, and technology application [6]. Therefore, media should possess and enhance six capabilities: social investigation, user interpretation, data analysis, visual expression, rapid writing, and trend prediction.

Social investigation capability emphasizes practice, observation, objectivity, and truth. As the saying goes, without investigation there is no right to speak, especially for media. While new technologies have enabled fragmented and dust-like information dissemination, they have also brought serious homogenization problems and compromised information authority, authenticity, and rigor [7], accompanied by a lack of content depth, connotation, and quality. In light of this, media’s “deep excavation” of information based on solid social investigation to create valuable, relevant, and logical content becomes extremely necessary. The possession and enhancement of social investigation capability represent resistance to “fast-food style” information dissemination.

User interpretation capability emphasizes comprehensive insight and precise grasp of users, involving demographic characteristics, physiology, psychology, interests, habits, moods, values, group belonging, social norms, ethics, cultural attributes, and many other levels. Interpreting users aims to better gain user recognition in media practice, improve the matching degree between user profiles and article profiles, and thereby enhance communication effectiveness.

Data analysis capability is an essential skill for media workers in the big data era. In the context of the new technological revolution, data has become a fundamental social resource, its role and value as indispensable as air and water. In this reality, data analysis capability has inevitably become a basic capability for media actors, placing higher demands on their data literacy and requiring them

to master corresponding data analysis techniques. Facing a vast ocean of data, distinguishing between bits, symbols, meaning, information, news, phenomena, and value is a required course for media workers.

Visual expression capability is proposed based on the social fact that our culture has shifted from a text-language-centered cultural form to an image-language-centered one. In the current media environment, livestreaming, short videos, and Vlogs are typical representatives of visually-oriented media forms. As various technologies continue to iterate and upgrade and as these technologies are deeply applied and cooperatively linked in the media industry, people will enter a richer image world, and media expression through image language has become the norm, undoubtedly placing higher demands on media's visual decoding and expression capabilities.

Rapid writing capability aims to address the issue of information timeliness. In an information environment where PGC (Professionally Generated Content), OGC (Organization Generated Content), UGC (User Generated Content), and MGC (Machine Generated Content) coexist, if media want their solid social investigation results to achieve due communication effects and social value, they must quickly write and produce articles at the first moment. Otherwise, missing the optimal communication time point will inevitably result in being preempted by other media or the news losing its communication value. In the context of new technologies, rapid writing requires effective combination of human intelligence and machine intelligence.

Trend prediction capability emphasizes mining correlations in massive unstructured data, which can effectively enable research on social media event trend prediction issues such as box office forecasting, emergency event detection, and stock prediction. For example, conducting advance trend analysis and prediction of irrational communication phenomena like rumors during the pandemic can establish corresponding network rumor early warning mechanisms and emergency response plans, thereby avoiding social harms such as population migration and panic buying caused by rumor phenomena. On the other hand, possessing and enhancing trend prediction capability can also enable media to better serve users' media needs and thus better achieve their own economic benefits.

In summary, media in the wave of the new technological revolution need to possess and enhance these six capabilities—social investigation, user interpretation, data analysis, visual expression, rapid writing, and trend prediction—to navigate the ocean of information in media practice, extricate themselves from the contradiction between information redundancy and effective information scarcity, ensure high-quality and efficient content output to users, enhance user stickiness, help users transform from information and knowledge to decision-making and action, thereby better achieving communication effectiveness and fulfilling media's proper functions.

### 2.3 Attitude Layer: Embracing Uncertainty and Eternal Care

In the context of the new technological revolution, media practice is a game against uncertainty. Facing complex and diverse technological environments and rapidly changing media landscapes, embracing uncertainty is an open-minded attitude that media actors should possess.

Currently, people live in a “risk society” where various crisis events occur frequently, and news events that test media practitioners’ competence emerge constantly. Faced with this reality, media actors must not only manage “crisis situations” but also conduct “normalized crisis management” that is subtle and imperceptible in daily practice. In other words, they should treat crisis management as a basic quality and essential skill for media with an open mindset, calmly facing and handling various uncertainties in media practice. At present, media actors must confront the reality that public wisdom has awakened and “transparency” has become a rigid demand. Therefore, although daily media practice is full of uncertainties, “truth-seeking” should always be the top priority in media practitioners’ practical considerations. Only on the basis of truth-seeking, respecting the public, serving the public, and being loyal to the public can they truly achieve “stability maintenance” and “management,” and truly guarantee media credibility.

Meanwhile, media actors should explore new ways of defining media and generating new discourse with an open and innovative spirit. Transforming linguistic style from “temple” formality to “rivers and lakes” informality can break symbolic barriers with users, as exemplified by CCTV News New Media Center’ s “Anchor’ s Take on the News” and the use of Vlogs in Two Sessions reporting. In addition, as media socialization and social mediatization proceed simultaneously, the linkage and butterfly effects between media and other industries and subsystems of society have become more prominent. In such circumstances, it is essential for media to adopt an inclusive attitude toward non-media elements and incorporate them into daily media practice.

While technology has brought many possibilities and development momentum to media, it has also bred many negative problems and social concerns, such as ethical issues, privacy issues, and data security issues. While celebrating technological benefits, people should also remain calm and vigilant about the potential threatening forces behind them. The Facebook data leak undoubtedly sounded an alarm for us. Currently, to address these negative problems caused or potentially caused by new technologies, media should establish an ethical system based on humanism, moralism, and contractualism, guiding the integration of technology and society with humanistic logic and contributing to the growth of social rationality. After all, the essence of media practice is not about capital, traffic, or technology, but about the infinite virtue of caring for all living beings and society.

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*Note: Figure translations are in progress. See original paper for figures.*

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