

The Art of Character Setting in Social Media

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Abstract: *The traditional character setting refers to the image given to a character in a story. It takes in character shape, body proportion, clothing style, eye color and facial expressions, and includes aesthetic appearance and personality characteristics. With the development and popularity of social media, people play various roles in the online world. The character setting discussed in this paper is a "social role" in network. Character setting culture began to have a widespread radiation effect.*

Keywords: *social media, character setting, social role, digital identity art*

1. Introduction

A mobile alarm clock wakes me up in the morning. I silence the alarm and go to the bathroom to start making up and finishing my hair and then come back to the bed and take a selfie. I open my phone and begin tapping through apps. I always check Facebook first and upload the photo with the text 'Just woke up from my dreams' to the Facebook. And then I just wait the number in the red circle under notifications. Close Facebook, I am skilled to open Instagram, flip through the network feeds who play different roles in the online world, Korean fashion wears the style of the blogger July is the object of my daily imitation, I often buy some of her clothes. Some beauty bloggers on Youtube often publish some makeup tutorials, they have different looks but all imitators similar makeup, Kim Kardashian's imitation makeup is the most popular. Weibo is an app that I use to browse domestic entertainment news every day. Those singers or actors play the role that people want to see in social media. Once some celebrities break or violate their own roles, they are set in public space. That must be the headline news. Return to my Facebook, I click through each notification to see who has liked or commented on my posts.

2. What is character setting?

The traditional character setting refers to the image given to a character in a story. It takes in character shape, body proportion, clothing style, eye color and facial expressions, and includes aesthetic appearance and personality characteristics^[1]. With the development and popularity of social media, people play various roles in the online world. In the entertainment industry, character setting is not a recent phenomenon; for instance, in the past we often heard 'heroes', 'clowns', 'detectors', 'reverse characters', and even special actors who act as leaders in film and television. According to today's statement, they are all character setting. The character setting discussed in this paper is a 'social role' in relation for social media.

3. What is social media?

Social media is a newborn in the pop culture community, and it also makes us feel like a freak. The question many people ask when using the word 'social media' is: What is social media's social? Not all media are social media. These questions are related to another question: What does social mean^[2]?

Are humans always social, or are they only interacting with others? In sociological theory, society has different concepts. Some people say that all media are social media, because they are part of society, and all aspects of society exist in the technology we use. This means that if you sit alone in front of your computer and enter a file in your word processor without connecting to the Internet, your activity is completely social: the ideas you think and write refer to the ideas of others. What is happening in society: Word processors have certain features and functions that are designed by humans under certain working conditions. So cognition is a social activity.

The term social media first appeared in the German dictionary Duden in 2013. Together with Web 2.0, it represents a further development of the Internet, which simplifies and accelerates communication between users^[3]. The digital revolution has forced the development of new computer-based algorithms that enable users to generate content and upload it to the web without professional knowledge. Through comments and discussions, links and likes, social relationships, ideas, opinions and feelings, through the social network's dialogue structure to organize new ways, so the Internet has become an Interactive stage. The users play an important role and have different digital identities.

In McIntyre's view^[4], the character and the social role in the general sense are not the same thing. It is a special social role, and the way that his character does not have, and imposes moral restraint on his role. Generally speaking, the general social role is broader. For example, we say that someone is a hairdresser. This is a social role, but the character setting is different. The character is shaped and must have a clear personality and moral belief.

4. The character setting in social media

4.1. Celebrity character setting

Different characters have different labels, which is not a recent phenomenon. But this is not the same thing as the social role that stars are generally set today. The social role of the star is that stars and economic companies actively manage their own character setting as a selling point, so the specific social role. Is it the industry rules and logic that is popular in today's entertainment industry, so what is the difference between a star set to a specific role and a past star?

At the Cannes Film Festival two years ago, French actress Catherine Denver had a 'eulogy'. She thought that France no longer had a real superstar: 'after the digital age, there were many such stars, they are very famous, there are Millions of Fans, but almost nothing'. Denver's seemingly extreme argument was controversial at the time, and she added that social networks made people no longer dream of stars. The private life of stars has never been exposed to social media, becoming a star. it means charm and mystery, but it is difficult to maintain any mystery in any sense today.

In an era of mechanical reproduction, art no longer shines with a unique halo, because everything is imitation, they are no longer faithful to the original. The fall of the star and the weakening of the mystery of the celebrity are actually the fundamental changes in the meaning and nature of the star. In other words, today's star and the star of Denver's era are not the same things; Richard Dale analyzes the production and consumption of stars in the Stars by the concept of 'Star Studies'. When we are explaining the image of the celebrity, it refers not only to the star that exists as the flesh, but also to his screen image, including our comments on him. In other words, the star image is a set of words.

When a star is set to a specific social role, it means that the star no longer has a holistic and overall personality. The holistic means that he can free at any time, not according to common sense, the image is flexible. But they are just a role, the so-called character setting, just like a component. What does character setting mean? That is to say, in the production line of the entertainment industry, there is already a set of ready-made molds, and people only need to build a star according to the brokerage company, a radish fills the mold in a pit, which is called 'selling character', when we Talking about a star is a certain type of role setting, which means that the star no longer has the integrity of the star image, he is just an object, a fragmented existence. Stars become parts, not a complete work, which is itself a late modern cultural logic.

According to Chinese scholar He Chunxi, the concept of 'module' can be used to understand that in the late capitalist era, the increasingly detailed technical division of labor has led to an extremely fragmented production process, and industrial design can be done with highly sophisticated molds. To achieve standardization and accuracy of parts, the product structure is rationalized, and it is easier to automate production and combination. The interchangeability of parts is thus extremely high, which is conducive to the frequent upgrading, innovation and upgrading of contemporary consumer products to further stimulate market consumption, The same is true of the entertainment industry.

4.2. The general public's social role

It is very useful to understand the character setting with a typical identity such as a celebrity. It lets us know that it is a noun produced under a specific condition. That is to say, the character or image of

a person who has been revealed to a specific group of people at a specific time and place. And what role does the general public play in social media?

Laurel Papworth believes that the construction of digital identities begins with setting up personal data: on social networking sites, people can expand their identities by choosing pictures and avatars, just by choosing contacts, friends, or Add the same attention on Twitter^[5]. Tell me who you are interested in and who you are with, I can tell you who you are. A person's reputation comes from his various performances on the Internet. The tone and taste of comments and comments often determine the impressions of others.

Is someone helpful? Did he suddenly come out when he needed online help? All such details will be recorded on the Internet. Correspondingly, trust on the web is also based on the interaction of personal data, identity and self-reputation. It all seems to be an automatically enhanced circulation system: each site has an impact on the next site, while at the same time giving feedback and corrections to the previous ones. If a person modifies the originally set avatar because of someone else's cynicism, the new avatar will incur various messages and comments on the personal page.

Henry Jenkins proposed the concept of the media ^[6]. They believe that viewers can create specific meanings and values in virtual cyberspace. The public can take advantage of the proliferation of this new media to improve their ability to disseminate information. This paper believes that this new media enables viewers to participate more actively in the release, production and subsequent interaction of information. In this sense, the audience can also become a communicator of information, and the identity of both sides of the role is constantly changing. Once participants are present in social media, their role will continue to change.

The use of social media audiences constantly expresses their own personality in various ways, and at the same time, it gradually completes the filling of self-character in this way. This paper believes that they continue to present 'performance' through themselves. There is no doubt that social media provides an excellent platform for this part of the participants who are eager to 'act'. With this platform, they can also play the role of 'audience' of their images while performing 'performance'. They continue to spread the 'playing and watching role', even if they leave the stage, they can understand their performance from the other's mirror, through this 'front and back' interaction to jointly build the self. This is similar to Goffman's theory of drama. Goffman's theory of drama emphasizes the role of symbols in interaction and regards symbolic interaction between people as performing arts.

UGC is user-generated content mode, the most typical is Facebook, and social networking sites such as instagram, Twitter, WeChat, Weibo also have similar functions. On these websites, uploading pictures, making comments, replying to comments, uploading videos is omnipotent, especially UGC videos. The typical feature is user-made video, and users produce content. The emergence of the UGC model indicates that the public has begun to shift from focusing on information to eager self-expression.

Should the public set up their own character through social media? Whether or not people admit it, whether or not they are recognized, the character setting promoted through social media interaction has indeed been ongoing. I will analyze the importance of social media's character setting from three aspects: external image construction, psychological construction and convenience of new media technology.

First of all, the external image setting is due to the 'complex performance' hidden in the individual's mind, which can be done by modifying the self, whether it is clothing, appearance, courtesy and evaluation of others, etc., because these are one Human externality. The setting of the personal external image will be influenced by public opinion and even please some kind of public aesthetic, which is especially noticeable in social media.

Followed by psychological construction. This is mainly reflected in the interaction between people, emotional expression and spiritual comfort, trying to eliminate human instinct and seek psychological satisfaction and destiny. On the other hand, it is also reflected in the never-ending self-seeking of people who are eager to be recognized by society. Everyone is eager to gain recognition and praise from others by expressing themselves, even if they do not take immediate action to obtain this value from others. People realize that, at least on the subconscious level, there will be such an eager advancement and a sense of identity. There are countless examples of this, especially in social networks where people use a variety of communication channels to disseminate information about themselves and to view the responses of the audience they receive on an irregular basis. I am concerned about the content, this behavior itself has the desire to pay attention, to avoid feeling lonely,

especially the people around you identify with their identity, he also hopes to get feedback and praise from these people and satisfaction with their success.

The convenience provided by social media has to say that social media has a 'view-show'. The 'desirable state' of the tailor-made 'costume' social media provided by the desires directly contributed to the active 'performers' who were eager to try in the all-media era. This paper believes that the enthusiasm is mainly as follows.

The situation in which people actively publish or search for information appears. Before the traditional media reports, each of us will try to find 'small news'; for those news events that are very sensitive to time, if we are lucky to find out what happened, then we will try to call all means and tools as soon as possible. propagation. This desire for our curiosity search or the desire to post the first message can be perfectly displayed and fulfilled on social media platforms. Facebook, Weibo and Instagram are all so fast. The speed of communication and wide coverage allow events to be fermented and known to the public in a short period of time.

The biggest advantage of social media is its powerful interactive capabilities. Information can be forwarded, packet sent, commented, authenticated, etc. in a short period of time. Through the strong integration of this virtual community, the netizens' positive speech finally reached an advantage. Participants' opinions 'interactive' are more free, which makes more people in the virtual space of the network more unscrupulous. Everyone uses his passionate 'performance' to make recommendations for the truth. And the free speech they published is also part of the character setting.

The development and support of new technologies has reduced the barriers to people's participation in media production. People are more actively involved in media production, especially the emergence of the UGC model, making comments, forwarding, commenting, uploading pictures, etc. is undoubtedly an important form of UGC. This is a way for participants to actively participate in media production. With the support of new media technologies and services, people can create video content themselves or forward it on existing videos. The biggest feature of UGC video is that high-quality users actively participate in enthusiasm and interaction, and you can receive better communication results. One of the most successful social media is YouTube's community network, video sharing, blogging and podcasting are the main applications of UGC. In addition, Wikipedia uses the concept of UGC, which includes the concept of 'shared with others.'

Participants' ideas in this series of actions may be simple - avoiding forgotten loneliness, but after interacting with the 'others, this loneliness may not fade and may cause other troubles. Finally, the soothing of virtual loneliness can never replace the excitement and joy generated by the communication between people in real space. Individuals actively participate in media production, will there be a chaotic situation that undermines the network order? Especially when the user can speak freely without restriction, if this unethical release behavior disturbs the social order of the virtual space, such as uploading indecent videos, deceiving classic drama and graffiti, and so on. In addition to the conversations of people after a meal, it is hard to imagine that it will have a positive impact on a person's normal ontological process. Individual participation in media production reflects the improvement of the subjective status of the audience and the enhancement of autonomy. However, although the individual can interact with the 'other' to complete self-construction, it can express elegance rather than kitsch style. Whether it is good education, this is still a problem to be further explored. Lacan believes that the invasion of the 'other' forms the unconscious of the subject, and this unconscious is the root of the division of the subject, which causes the subject to be influenced by the 'other', thus creating a sense of loneliness^[7]. Therefore, over-emphasizing and emphasizing the interaction with 'others' on social media, expecting the 'other image' generated by this interaction to find their own shadow, avoiding the loneliness of nature, and over-reliance on this social model may be lost. Self-subjective consciousness, the result violates the original intention of self-construction.

For all those who are engaged in networking, how to create a unique style is a key question that must be answered while constructing a personal network identity. Sound reasoning, acquired learning and subtle self-control force set the bottom line of a person's online words and deeds. Is this a stage effect performance as described by Erving Goffman? From this point of view, in order to create a personalized digital identity, should we turn to a company that specializes in personal brand management? The construction of personal brands on the Internet is not achieved by using all existing network resources. It depends only on one person's specific actions: unique, creative, helpful, able to actively face and solve problems, only with the ability of these others The realistic performance of praise is the key.

For example, Hendrik Mans has created a unique and vivid network image for himself. In this bust,

he held a brush to make the viewer feel a little confused, but he remembered it. The author met Hendrick Mans in a Twitter guest dinner at Hamburg. The event members agreed to have lunch on Twitter, and the time and place were fixed in advance. In his Twitter photo album, Hendrick Mans always took a flat-bottomed frying pan in his photo – making people confused. And as I later found out at the table, he is not only an excellent steak cook, but also a 'steak world' that matches more than 1,600 Google search results. His web page looks unique and visual. The uniqueness of the aspect is set off and emphasized by the corresponding words. A harmonious and unified overall image is ready to come out – it is an extraordinary strategy worth emulating.

5. Which role does art play in social media?

In order to claim that social media should be understood as art, not just media or communication, I need to clarify the meaning of art, and when we refer to social media, this paper considers it as media or communication, not art. Obviously, all art involves the media, be it canvas, camera, choreography, or any of a number of well-known art forms. However, we do not regard all types of media as art. What is the difference between art media and non-art media? The first option is quality. In some cases, quality is a useful way to understand how the word 'art' is deployed. It is said that great examples of movies, music and other types have been promoted to the status of art. But many people also think that a lot of 'bad art' is still art. A bad painting is still regarded as art, just because it is a painting, and painting is a recognized art type. The second choice of art that explains the difference between art and non-art refers to art as a set of genres or media formats. Painting, photography and ballet are all art. Pop music, newspaper articles and dancing are not suitable. This approach emphasizes the legal arbitration of artistic distinction, but it does not tell us what it is to regard certain things as art and other things as the social value of non-art works. The third option is to suggest art to distinguish sacred objects from secular objects. What we call art often ends up in museums with magnificent temples. When an object appears in these sacred spaces, we are more confident to regard it as art. However, although a great deal of art has been sanctified, there have been centuries of absolutely rich secular and even art. I want to come up with a very different way to understand the meaning of art and provide a way to make social media more easily seen as art. I think 'art' refers to the creative dimension of all human behavior. I refuse to accept the idea that humans make a lot of media and only treat some of them as art. On the contrary, I think that humans created a lot of art, but later they owed a lot of art to the media. I didn't ask why something was counted as art, and I asked why more things are not. Well-trained, creative creativity involves the design of all objects made by humans - from food to architecture - and all ritual processes from human to sport - but we only allow a small part of these objects and communication - count as art. Consistent with the art sociologist Janet Wolff (1984), I believe that one consequence of industrial capitalism is that the productive and creative dimensions of human activity are separate. Most people, the masses of workers, are alienated from the creative dimensions of their labor, which has full production value and creates profits for factories or companies. Creativity then became a monopoly of the art elite, blessed by the intellectual elite of art critic, curator and historian. As a sequence, most people today do not think they have the right to call their creations 'art'.

If this is the case, if my point of view is correct, then the transition from the industrial age to the online society or information age may provide an opportunity for art to take on new roles in social life. But before I continue, I still need to solve the meaning of art. That's it: Art refers to discipline, creative work that can be done by art professionals and outsiders or amateurs. The difference in art is not its sacredness, but the feeling of process integrity. This is a deliberate and extensive art approach aimed at recognizing that creative works created by classic artists are creative work that all human beings do every day.

In the creative work of this time, Rachel Maclean's work^[8] gave me a lot of artistic inspiration. She is a multimedia artist. Through film and photography, she created some quirky characters and fantasy worlds for in-depth study of politics, society and identity. She wears colorful costumes and makeup to play every role in her movie. She uses computer technology to generate her location and borrows audio from television and movies to build a narrative with a comedic feel. In my work I try to find some animal images to spark with the setting of characters in social media, because they all have in common to survive. For example, chameleons need to integrate into the environment to change their skin color, and people in social media cater to the public aesthetic in order to get attention.

6. Conclusion

Character setting in social media is the digital identity in the network society. In the post-industrial society, the 'character setting' culture began to have a widespread radiation effect, and the 'character setting' began to appear in the political and economic fields. Entrepreneur establishes a personal brand through 'character setting', Trump, Hillary Clinton gains political benefits through selling the 'self-character setting' that they created. Almost everyone lives in 'character settings', and if they don't play their own social roles, they can't interact with society. This is Baudrillard's 'landscape society', and people can only survive if they are symbolized. From the individual to the institution, no one has escaped. This is a common problem in this era.

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