

The Women's Reading in Social Network

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Abstract. The main purpose of this paper is to discuss a wide range of philosophical concepts of Women's reading, which have been elaborated in the contemporary philosophy of the 21st centuries, especially in the aspects of new forms of Internet reading. On the practical level, the aim of the abstracts is to focus attention on the new problems concerned of interpretation Women's reading in Social Networks as an accelerator of contemporary cultural evolution.

This problem is multidisciplinary and exists cross the boundaries Philosophy of Women and Philology of Hypertext. This is the new chapter on gender philosophy and philosophy of media that summarizes all the previous items. Therefore, it is closely related to the terms which cover The History of Media, The History of Russian and European Literature, The Sociology of Reading, The Phenomenology of Gender and The Mythology of Media. This problem is recognized into three aspects: philosophy of Internet reading, ethics of Women's reading and aesthetics of Women's reading – all together they are intended to provide theoretical and methodological understanding of the Women's Internet reading phenomenon. It requires applying an interdisciplinary approach. This crossroad approach is provided by applying to the M. Kastel's, O. Toffler's, U. Eco's concepts about transformation of reading in the Internet Epoch, and to the Sh. Felman and J. Kristeva concepts in Women's Reading, it's aim and aesthetics multiform specifics.

In the discussion of this problem we try to found out hypertextuality and great social importance both of them: Women's Reading in general and Women's reading in Internet too.

Main Text

Two critical factors in the social and cultural transformation of reading situations are IT and women domination. Because they are a new, numerous type of reader, women demand new text qualities, languages, and modes of interaction between readers and authors.

The authoritative feminist post-structuralism French philosophers R. Bart, M. Fuchou, J. Kristeva and others identified women's reading as a scientific problem in the philosophy of language. Today, it owes its development to the French and American feminist literature critics J. Kristeva, L. Irigaray, H. Cixous and Sh. Felmann.

Having reflected on her own reading experience of numerous articles, H. Cixous gives analyze of the main selection method in reading. This is the polyphony of voices in the novels. Simultaneously she underlined the importance of one tone, one clear novel melody. As she stated, all her favorite writers had the ability to reach a balance between a virtuous melody and a rich polyphony in one text. A special bonus for the readers is a clear melody and a rich polyphony, without noise and gossip, silencing the truth. [1]

L. Irigaray explored women's reading and art as the phenomenon that embodied illness, suffering, grief and not happiness and pleasure. She said that the essence of women's art is an alienation of injured women. Women had no voice for a very long time in the history of literature and culture. Nowadays, women elaborate and use all artistic forms to talk about their unhappiness. The woman needs to discuss in public her personal sufferings. This is the causal reason of women reading in mass, because they look for similar life histories (their story), an analogy in life experience. Women need their own forms of representation. [2]

We can see, today, new forms of women representation in websites, blogs, forums, women's magazines and social network on the Internet. Texts on the Internet combine visual and verbal as well as audio and tactile means, a fact which was summarized by researchers as the women's domination of the Internet.

Sh. Felman as feminist's critic said a woman is not only a mother and a wife, but also many other things. The reading essence of a woman is not only sexuality and reproductivity. A woman's autonomy as the subject of reading as well as her desires constitute foundations of women's autonomy as the subject of culture and literature. Women are free for literature production and impression. [3]

It is possible to conclude that women's literature undermines the logocentrism of male culture. Women's literature produces polyphonic and polymorphic texts and meanings.

Women's texts consist of verbal, visual, audio, and tactile fragments. Women's reading is not only thinking but also thrilling, smoothing, testing, commenting. All these processes undermine patriarchic logocentric model of reading and culture.

Connected with processes of pleasure, women's reading brings with it sensual pleasure through the different channels of perception – not only viewing, but also smelling, hearing, and sensing coloristic games. All this requires knowledge of reading comprehension modern techniques when it is included part of the interaction and information processes in the information super highway.

Women online create a variety of reading platforms for feminists and female sites, forums, blogs for women and their positions in the social networks. In her analyses of two North American women's platform: Women.com and gURL.com, the well-known women's on-line community researcher Leslie Regan Shade concluded that the original feminist sites, as they developed, became more and more commercial, and now were serving the consumer society [4]. What do women write and read in social networks in Russia? Is there any specificity in the on-line texts and reading practices of Russian women? [5]

Women's sites and forums in the Russian Internet are hypertexts. They consist of tips, advertisements, announcements, comments and rating. These hypertexts are different, relatively brief, rhythmic and energetic. They also include visual texts such as photos, video, clips, pictures, images and audio texts. The specificity of Russian women's platform is the presence of special female genres: 'tickers', 'coins', 'hearts', 'postcards'.

Russian women's reading practices in the social network include various services such as storing files, the news, the weather, exchange rates as well as wedding calculator, calorie counter, bilingual dictionaries. They also read about the "second hand" market, playbills, theater posters for children, concerts, exhibitions, and games. They also look for consultations with different specialists such as teachers, pediatricians, nutritionists, family psychologists, stylists, cosmetologists, accountants and lawyers among others. These services provide content of feminist sites, where women can to read not only about specific female problems such as sexuality or pregnancy, but also about many kinds of social activities.

These sites are complex in that they combine information and commercial sections. The information area consists of legislation, news, advices. The commercial area comprises advertising on sales and

services such as private products, prices, shopping cart, and payment systems online.

The Russian women also read online magazines. The online magazines articles are written by journalists or experts in a particular field as well as sections prepared by the site's users such as recipes, tips for housewives, young gardeners or mothers.

An obligatory part in women's sites is the presence of a variety of forums. These forums discuss traditional "women's issues": the relationship between husband and wife, between mother-in-law, mother and child as well as a specific part of women's everyday life associated with the family: future wedding, pregnancy, baby food. Women's forums also give attention to health topics; for example, the challenges to combat obesity and alcoholism. In addition, they discuss topics specific to women in the information society such as women and gadgets, searching for a job, a new technology at work or home, the city and its community, consumption, and values.

A very popular part of women's online reading is weblogs, where users open network diaries. Each reader can read and comment on all corners. Typically, any weblog for women tells us about everyday life stories such as illness and health, and the dependencies and victories under them, disease and external circumstances. Blogs for women create a special zone of privacy, a space of for women's confessions, to which only guests can log in with a specific registered user's name and password, and then leave a new entry or comment about the previous one.

To summarize, women's platforms on the Internet embody all the basic ideas of feminist literary criticism. They are complex and polymorphic hypertexts that create a space of women's confession giving them a voice for her story and comments. Women's online platforms develop not only women's nature, but their capacity to socialize too. Paying great attention to the organization of commercial relations, women's sites are diverse places for communication that give useful information, psychological relief, tips and rest. The women's reading practices in the social network are reliable mechanisms for organizing communication, compensating its obstacles in real life and developing women's socialization.

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