See through technology: harmless images that can immobilize and devour us [1]

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Abstract:

Ideas of Flusser about the sin of Gluttony can be compared to the new Gluttony of images and his question about the new life style are the starts points of the paper: "What kind of man is he who, instead of dealing with things, will deal with information, symbols, codes, systems, and models", asks Flusser (2007).

The research is based on ideas of Mcluhan, Flusser, Greinfield and Baitello about images and the media. Some examples were based in ethnography on the internet and social media analytics, and pre-existing researches and the research showed that image is crucial to internet and reality is being molded to fit that.

Many people have become obsessed with their e-mails, games, and social networking updates, and spends hours using their smart phones and tablets. The human experiences through technology, creates a personalized living environment through immersive experiences that unify in a single online and offline location, configuring the notion of phygital =physical + digital (Greenfield, 2017). The author thinks that the essence of learning, however, both human and machinic, is developing the ability to detect, recognize, and eventually reproduce patterns.

The imagery consumption in digital social networks ends up being perceived as a shelter, since social networks can be seen as strategies of social interactions, personal choices, spaces of exchanges in constant movement, with their own dynamism and flexibility. They apparently connect people, form bonds, configure

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other networks, and trace a movement of social participation of its members in a distributed and decentralized way. Fragmentation of audiences, segmentation into tiny niches, variety of media, endless databases, and ultimately all new probabilities of interaction can all contribute to the process of dissolving the shelter - which actually devours us.

In the current scenario of the culture of visuality we have more images than we can see, as Baitello Jr (2005) states that the crisis of visibility is not a crisis of images, but a rarefaction of its capacity for appeal. When the appeal goes into crisis, more and more images are needed to achieve the same effects. "Technological appropriation - on the Internet - accelerated and expanded human functions, as well as modified the limits of space and time, created the virtual space with online connections, new forms of entertainment, information. On the other hand, it has brought a series of referential losses that can result in loneliness, intolerance, narcissism, and even the symbolic death of individuals. "Being-online" becomes associated with social, political and economic existence as well as with wealth. "Non-being-in-network" is associated with the old and new form of exclusion, misery and violence.

We began to collect images and to live in a world of representations. The media becomes a reflection of our interest and our desires. Thus, we can perceive that the excess of visibility blinds the perception of man to the real body, of the environment, and leads him to assume a virtual body. Imaginative greed, the rampant consumption of images - of all kinds, is updated on the internet in a unique way, since the media modify our way of knowing the world, since our experience is no longer the contact with the real, but with his mediatic representation. We know that the priority of the image over the text changes the importance of the information contained in the news. There is no continuity, everything is replaced, modified and what was a second ago, is no longer.

The low cost and the speed of the Internet favor the diffusion of information. There is an informational deluge that can misinform not only the excess itself, but also the mistake of devouring by devouring. In these cases "contrary to an appropriation, it is an expropriation of oneself. And our bodies, expropriated of their essence, are redeployed, in a continuous process, which results in the overproduction of rapidly discarded images and replaced by other images. Therefore, the logic of the imagistic society thinks in the short, very short term, the term of the

last repetition, of the last reproduction, which is already obsolete before the end of its short term.

We live in a world of images. We are devourers of representations and we do it voraciously in the same way as we are devoured by them. We are not prepared for the imaginary banquet of the internet, because we will always be stuck with a mentality of the past. The strength of an image is contained in the perception of what it represents, so it references other previous representations.

In the age of remix, it is interesting to notice the appropriation that devours content of all kinds, including ourselves. A vicious circle opens up: to participate in the process of rising visibility, people endure the loss of their own lives in their multidimensional corporeality. They condemn themselves to exist and live only on the surface of the image. And this happens with an absolutely internalized cruelty

Key-words: Images; Internet; Symbolic; Gluttony; Devour.

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