

Locative Communication and the Increase of Relevance of the Place in Communication

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INTRODUCTION

A soccer match is a sporting event that in some cases, can be considered a spectacle bringing together on a same stage, main and supporting actors, spectators and all the technical crew as the stagehand, illuminators, sound designers, cameramen, etc. From the perspective of the fans that go to the stadium to see your football team, the experience of watching the game can be accomplished in different ways, depending on the place where is the audience. The more fanatics go to the stadium to interact with other spectators and also, somehow, with the actors, since the “rules” of this event allow such participation in a more intense activity.

A second option to watch this sporting event is through the media. Even in faraway places, with reference to the soccer matches of the first division teams that play often in the stadium located in the state capitals, the faithful fans can track the performance of your team through the airwaves via radio, for example (It’s noteworthy that this vehicle of communication was responsible, among others things, for the first transmission of a World Cup in Brazil in 1938!). Another way to watch the matches is by TV, at least for those who are within the range of broadcasting or by cable. Television offers some advantages in transmission over the radio especially in regard to the audiovisual language, uniting in a single transmission channel, the sound and image of the soccer match.

Following the technological evolution of media, a third option arises from the digital convergence. Nowadays is possible to watch the soccer match in specialized websites on the Internet via streaming or follow the news in real time through the websites of the mass media. Moreover, in this latter form that enables to follow the game through constant text updates published on these websites, it’s possible also follow the

soccer match in some blogs, micro-blogs (as Twitter), social networks (as Facebook), or via SMS, directly to the phone, notifying the main moves during the game.

However, following in the same footsteps of this technological evolution in communication, a fourth option is being offered in some stadiums for soccer fans who are watching the game in person. Some additional information about the game is sent direct to their mobile devices using a short range wireless technology: the Bluetooth connection. The soccer fans can to review the “goals” of your team or the best moments of the match while they are in the bar drinking a beer during the halftime of the match, for example. In the end of it, they can also receive a summary of the game with the numbers of their team in the championship which are playing while they are leaving the stadium.

Based on this scenario that it was described and taking as an example a soccer match, we can perceive that there is a relationship between this event, its audience, the interaction between them and their mode of transmission of the information. It’s not necessary to say that one of the features that hold the “system operating normally” is the communication, joining the elements mentioned. We can verify this situation from the presence of the fans in the stadium that interact in different ways with the match and with other fans or even through the mediation of the games. This mediation could be in “real time” via radio or TV, and Internet or even asynchronously via Bluetooth connection or through newspapers and magazines, as well as news presented in this kind of mass media printed. But beyond the means of communication being used for the transmission of the event, the “place” where such communication occurs (in the case of soccer match, between this event and fans) is another feature that can also be considered when we observe the four forms of transmission.

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This article therefore proposes a study on the place in communication from three aspects: the type of interaction, the technical means of transmission and the contexts of production, emission and reception of information. Based on this study, we can also observe the appearance of four forms of communication: the Local Communication, the Situated Communication, the Global Communication and the Locative Communication. The main objective in this work is to present the Locative Communication and how the information emanates from the place.

BACKGROUND

For Aristotle, the definition of place is linked to two elements: form and matter. He postulated that the place is a space occupied by a body (matter) without being confused with this body, in other words, it would never take its form, and otherwise, it would cease to exist. The place, according to Aristotle, not to be confused with anything that contains it, unlike the platonic concept of space, which only exist when the receptacle (or *cwra*) is filled. According to Aristotle, the idea of empty space is unacceptable when applied to the word “place,” since the vacuum would be a place where there is nothing, there could be no place without nothing (matter). In this case, the space being the absence of vacuum, the place becomes the position of a body of other bodies, moving itself or not.

Martin Heidegger in the text “Building, Dwelling, Thinking,” considers the place as fixed points in space from “things” that are built or constructed at these points. To illustrate this issue, Heidegger betake to a bridge built to connect the two banks of a river and demonstrate how the “construction” belongs to “dwell” in the sense of things or the building that was built with a specific purpose. The bridge over a river acts as the thing that has the primary function of connecting the two sides separated by the water flow, constituting in this way a territorial extension of these two portions of land physically separated. His integrative function as a “thing” inside the fourfold (earth, heaven, divinities and mortals), gives it a “site,” and it is this circumstance that gives rise to places anywhere in the river banks. The bridge itself is not place, but something which gives rise to the place.

From this perspective of perceiving the place as part of the concrete space, physically limited by the things constructed or erected, Miguel De Certeau, in “The Practice of Everyday Life” (1984), sought to define “place” and “space” based on the urban practices. For the author, the city can be understood on the basis of “readings” made by viewers through the practices within the city: “The spectator can read in it [the view of Manhattan from 110th floor of World Trade Center] a universe that is constantly exploding. In it are inscribed the architectural figures of the *coincidatio oppositorum* formerly drawn in miniatures and mystical texture” (De Certeau, 1984, p. 102). The space, however, is the venue in the city where its inhabitants act creating reports that allow the prevailing understanding of these spaces, which De Certeau gives the name “place”:

A place (lieu) is the order (of whatever kind) in accord with which elements are distributed in relationships of coexistence. It thus excludes the possibility of two things being in the same location (place). The law of the “proper” rules in the place: the elements taken into consideration are beside one another, each situated in its own “proper” and distinct location, a location it defines. A place is thus an instantaneous configuration of positions. It implies an indication of stability (De Certeau, 1984, p. 124).

It is interesting to note the difference between the concept of “non place” presented by De Certeau and others proposed by the author Marc Augé in his book “Non Place: Introduction to an anthropology of supermodernity.” The author’s critique is based on the idea of a “supermodernity” that even expressed in the subtitle of the book and is related to excess or redemption of a factual overabundance or oodles of events as a way to make sense to this time (a present time). Beyond the time, he considers as a figure of “super excess,” the overflow space is also presented as a representative figure because “This, as we have seen, is expressed in changes of scale, in the proliferation of imaged and imaginary references, and in the spectacular acceleration of means of transport” (Augé, 1995, p. 34).

According to the author, the main consequence of this over abundance in space, especially the urban space, reflects in changes in physical order, redefining the concentrations, mobility and transfer of popula-

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