

A Partial Inquiry towards Internet-Mediated Interpersonal Relationship

This article serves to be a rudimentary exploration to the complex, interdisciplinary study of the psychological and sociological impact on the internet. Before diving into the topic, two concepts are to be addressed and clarified: 1) what do we mean when we allude to the internet, and 2) what is the implication of interpersonal relationship and its novelty on the parallel space of the internet?

SOCIAL MEDIA AND WEB 2.0

The internet, as a concept and technology developed and matured for over a century, has garnered sophisticated understanding and application from ample academics. However, the logistic of elaborated interpersonal communication or communal participation did not obtain wide attention until the end of 1990s, when blogs and Wiki technology, two of the first popularized internet-mediated sites for individual engagement. Therefore, the discussion revolving the social engagement on the internet must take reference to the era of after social media, which, as coined by O'Reilly (2005), serves to be the main feature of web 2.0—a web network that spans all connected devices on the internet, promoting all-user participation on data provision, data manipulation, and data consumption, thus delivering software as self-bettering services with aim of optimal user experience. Based on the working definition, the traits encapsulating web 2.0 are hence high participation, radical de-centralization, collective intelligence, user-as-contributor, heterogenous user behavior, and rich user experience (O'Reilly, 2005a).

Both the functional connectedness and the imitativeness as primary demonstrations embedded in O'Reilly's depiction imply the social nature of web 2.0's technical architecture. Decentralized from the structure featuring one center and distributed smaller units that all gravitate towards the axial core, the infrastructure of the internet extends the web from numerous major hubs to the less announced units. The majority of the bodies, platforms, are connected to at least another neighboring unit, forming an expanded net of links and connections. Following this condition, an ecosystem of network constituted by various sizes of user entity is established, which gradually transformed the participatory culture of the internet towards the culture of platformed connectivity and has completed this transition by the maturation of social media (Dijck, 2014). More specifically, users on the internet assumes a role of active agent whose behaviors are directed by connections, i.e., relations, instead of one-sided inquiry or response towards published items. Connectivity is thus adapted as a primary construct on web 2.0, characterizing both user dynamic and internet infrastructure. This connectivity through which users are capacitated to demonstrate mutual dependence, reciprocal interaction, and collaborative production connotes, as interpreted with Weber, Tonnies and Marx's sociological theories, an intrinsic sociality of web 2.0 (Christian, 2014). Web 2.0 is inherently social, and being its major application, social media is also validated and recognized as a conceptual and practical site to represent and unfold human sociality.

DEFINING AND TYPOLOGIZING INTERPERSONAL RELATIONSHIP

As suggested by its literary formation, interpersonal relationship is the relation of sociality; it consists of the social connection and affiliation between two or more humans. The state itself

also brings forth an inverse condition in which individual humans engage in, or to be more precisely, exhibit themselves as a-social. The preceding hesitation in word use implies an alternative state of relationship manifested by people's social engagement—anti-social. Unlike asocial, anti-social is not the inverse of social, instead, it is understood to be a more chaotic, less stationary, and more entangled state that explains and directs almost all dysfunctionality or deviance in human societies. The complexity of the concept anti-social, or anti-social relations (if the phrase justifiably exist), makes it highly independent from the concept of social, and thus will not be included in later analysis.

Modern western psychology started off from deploying the individualistic paradigm of human incentive, which stems from the assumption that humans are by nature asocial, and that social behaviors such as voluntarily establishing a connection with other are considered to provide for an asocial, and self-serving end. Yet later classical social theory and myriad of contemporary evidence led to an alternative paradigm, which argues that humans are principally sociable, and are always inclined to relate to others. The theory has then been adapted as the bedrock of modern interpersonal psychology as well as social psychology—studies inquiring how people behave and think in group structures greater than dyad.

To empirically investigate interpersonal phenomena between humans, general typologies that classify interpersonal relations, based on their fundamental distinctions, are needed (VanLear et al., 2006). Psychological anthropologist Alan Fiske (1992) suggests in his study of human relation that people usually organize their social lives in terms of social relations via four elementary relational models, which are either consciously or unconsciously utilized for generating, understanding, navigating, coordinating, and judging/ evaluating social relationships, i.e., interpersonal relationships. The four cognitive schemes to typologize social relations or any relational operations are distinguished as communal sharing, authority ranking, equality matching, and market pricing (Fiske, 1992). Residual cases that are not assembled into any one in the four categories are considered as asocial interactions, which, as mentioned earlier, are null relations that serve no social goal, but simply means for an ulterior aim.

In addition to the foundational layout of Fiske's cognitive framework, VanLear (2006) factored in two frequently addressed interpersonal dimensions—closeness/ intimacy and power. Recurrent in typologies exemplifying familial relation, couple relation, and parent-child relation, both solidarity-intimacy and control-power seem to seize substantive precision and breadth in capturing people's relational dynamic (VanLear, 2006; Haslam, 1995; Olson, 1993). While the control-power dimension describes the exercised vertical association and hierarchal intensity between individuals, closeness-intimacy exemplifies the extent of inter-dependence. On the lower end of intimacy spectrum locates market pricing through which individuals manifest behavioral and cognitive patterns of low emotional attachment, and on the higher end is communal sharing, in which individuals assume high perceived affiliation with one another. The low end of the power axial is equality matching in which individuals dwell upon the basis of symmetrical reciprocity, whereas the high end is authority ranking that emphasizes hierarchal maintenance in relationships (VanLear, 2006).

This article will construe possible expressions of web 2.0-facilitated interpersonal relationships in the lens of four elementary relational schemas with implementation of both intimacy and

power spectrums. The article, however, is of no comparison with being exhaustive in unfolding interpersonal relationships displayed on the internet. It does not consider the chronological development of relationships, provisional spur of incidental cases, or historical, cultural-specific psychological phenomena that diverge markedly from the universal effect. Instead, the article mainly focuses on the implicit novelties in interpersonal relationships accessed through the web 2.0 social media, and how power structure and technical affordances mediate the individual and social psychological patterns. The relationships will be unfolded using Fiske's relational models as well as the asocial framework of null relationship with VanLear's comprehension towards the dynamic construction of both intimacy and power dimension.

HIGH INTIMACY: COMMUNAL SHARING

In Fiske's (1992) relational understanding, communal sharing (CS) conceptualizes the collective-oriented relationship through which individuals are identified by their committed membership instead of distinct identities. While members share undifferentiated equivalence on their personal identities, a variety of domains including resource allocation, responsibility distribution, perceived connectedness, decision-making, etc., also undergo coherently with the relational emphasis on equivalence. The implication of interpersonal interdependency suggests three group-oriented expressions—consensus, unity, and conformity. The protection and maintenance of group cohesiveness are hence fundamental to group membership as well as group establishment.

Web 2.0 and its abundant provision of extended social networks enable efficient organization of online communities, facile commitment/ withdrawal as well as intensified structural construct, i.e., group boundaries. Changes following the architectural change include psychological and behavior adaptations to online community involvement—identifying oneself with an existing group. The phenomena that will likely take place in online CS structures, both on individual and group level, will be elaborated in the following paragraphs.

In online group socializations, individuals experience increased personal deindividuation as well as perceived deindividuation of others. Explained by the social identity model, deindividuation process implies a positive relationship between anonymity and depersonalization process (Chang, 2008; Huang, 2016). The theory approves that one's insensitivity towards their public self-presentation along with mounting inner experience, e.g., emotions, contributes to self-deindividuation (Chang, 2008). With the affordance of selective anonymity, the internet escalates deindividuation process by masking those chose-to-be-unseen users with universal avatars in. Other functions offered by web 2.0 platforms such as post visibility, which is the managed display of posted content on social platforms, also play a role in strengthening the priority concept of undifferentiated equivalence in CS establishment.

The deindividuation process will consequently incur intensified group identification and group defensiveness. With enhanced sameness among members of online community, individuals relate to one another based on their shared "substance" (Fiske, 1992), and communicate via using their shared membership identity online. Online communication with anonymity, as supported by ample empirical evidence, is predictive in intensified impression formation of perceived partners (Hancock & Dunham, 2001). With absence of non-verbal cues and necessary information to

make realistic social connections with the perceived partner, users active on social media tend to form emotion-intensive, uniplex relationships with strangers regardless of valence. In CS relationships in which people feel strong belongingness and connectedness with one another, the intensification effect will only result in greater identification (Walther, 2002). In addition to the intensification theory, digital emotion contagion—a viral spread to all platforms on digital network within reach (Goldenberg, 2020)—also consolidates group cohesiveness by deploying synchronicity, recordability, and editability affordances of social media to ensure maximal dissemination of group-corresponded emotional information. Emotional synchrony among group members maintains high throughout group development.

Consequently, the climbing emotional and cognitive investment of online CS relationships will likely anticipate increased group defensiveness and thus greater inter-group hostility. Deindividuation, as explicated prior, takes place on both self and others. Thus, in CS relationships which are inherently insisting of defensive behaviors toward other competitive counterparts, individuals paired with amplified groupness and deindividuated association are of greater possibility to act aggressively in defense of group harmony or group reputation. The act of defense can sometime transform into trolling if no regulation is imposed promptly.

Despite predictive exacerbation of CS expressions, mitigation and de-powerment are also likely to happen. Due to high accessibility to the establishment and exploration of digital CS relations, individual identities can be actualized and consolidated within diverse arenas, attaining secured attachment and belongingness in different communities respectively. As partners with “similar substance” are increasingly available on social network, CS relationships lose core strengths to remain as the “primary” or “unique” belonging haven. Additionally, the development of identity intersectionality increases heterogeneity by introducing hyper-individualistic beliefs to people and providing various venues to fulfill the drive of feeling belonged. The exclusiveness featuring CS relationship is mitigated because the risk factor—deindividuation—within group is ameliorated, and the need to strictly protect group unity and coherence of is no longer of emphasis. The communities thus become fluid and flexible when they mostly take place online (i.e., online chatrooms, fan-communities, etc.), offering in-group individuals with more alternatives to approach to belongingness in other communities accessible online.

HIGH POWER: AUTHORITY RANKING

While CS relationships demonstrates people’s internal proclivity to project their instinctual need of attachment towards other entities, authority ranking (AR) expresses latent verticality in perceived relational schema (Fiske, 1992). The presence of linear ordering and a head figure who preempts resources and allocates accordingly is evident in many traditional societies in which researchers surmise people’s “need of deference” and “need of dominance” (Murray, 1983). From the trait propensity of obeying parental authority to assuming leadership in workplace scenario, people engage in different hierarchal relationships to operate functionally as a social being. Unlike CS, whose integrity is sustained by mutual attraction and identification between group members, the relational consistency of AR is secured with external, structural ruling featured with punitive regulations to behavioral deviance.

AR is perceived and used interchangeably to delineate both social and personal structures. The identity that people served in societal hierarchal schema is congruent with that in AR. When one attributes the relational framework of AR in an interpersonal setup, the role that the person assumes in the linear ordering is exogenously reflected in societal settings. For instance, when one obliges the position as a subordinate with another person in workplace, the relationship is also justified by legitimate and social recognition, i.e., socially confirmed identity of a company employee. The relationship is thus inflexible and is surveilled by systematic forces.

The technical architecture of the internet mirrors the power scheme of modern societies. The internet and the digital space are run and ruled by multi-stakeholder governance that are constituted by internet companies responsible for developing fraction of internet construction and maintenance (DeNardis, 2014). Taken that the majority of internet's backbone is laid out by private companies and internet service providers, nation-state governments fall short on power control to content dissemination, and as a response to compromised control, national governments turn to operative manipulation on technical infrastructures for regulatory governance (DeNardis, 2014). The governmental occupation to the internet suggests that nation-state governance is transitive between the boundary of the digital and non-digital, dismissing prior surmise of idealizing cyberspace to be independent from metallic "contamination". Thus, AR relations, which are framed and conditioned by structural, societal forces, roles on the are also transitive with that in real-life. In most cases, individuals ranking lower or higher in an ordering in a relationship are likely to remain that ranking across the virtual and non-virtual spaces.

AR relations are representative on major social media platforms. The asymmetrical relationship is featured in many social media such as Twitter and Weibo, where users are justified as "followers" instead of "friends" or simply "users" (Edoro-Glines, 2022). The hierarchal nature is thus self-explanatory in the lexical demonstration (Edoro-Glines, 2022). There are specific sites like Twitter that emphasize and encourage relationships such as authority ranking, yet such relationships are not transitive with real-life relationships with similar structure. Users with greater followers exert greater digital impact on their spectaculars, obtaining more resources, therefore assuming a leading figure. The leadership is not only indicated by literary demonstration in the digital context, but also supported by news feed algorithm that administer exponential exposure rate to target, e.g., influencer, account. An AR-directed vertical ecology is then generated under the leading figure with disproportionate resource.

With the presence of AR relation on social media, behavioral adaptations also resurface to become prominent. For instance, conformity is on one hand greatly encouraged on social platforms that feature the "follower-leader" relationship in its literary context. Driven by rightful purposes to justify AR relationships, or to fulfill social/ personal obligation towards the ruler figure, individuals dwelling in the vertical ecology extended from the resourceful top conform to majority of expressions distributed or interpreted from leader. The extent of conformity is likely to be magnified because of anonymity-induced de-individuation process as detailed in CS section. However, obedience to a certain figurehead might not see an increase due to the lack of social warranting of online identities (Jiang, 2010; Walther, 2002). People without access to social warranting will not be traced down to fulfill legal obligations. A body would be absent to

be responsible for unlawful deeds, hence temporarily paralyzing/ postponing jurisdiction of judgments on the internet.

In sum, the impact of transplanted governmental regulation on the internet operates dominating forces, equalizing structural AR between the web and reality. Societal imposition of AR relations is also transitive and rigid in regard to online adaption. While AR relationships exogenously established in real life retains the same authoritative power across digital boundary, AR relational displays on the internet are incompetent in its own transition. Authority roles based algorithmic governance cannot spontaneously synchronize their powers to corporeal influence unless tangible AR establishment is promptly realized in life.

LOW INTIMACY: MARKET PRICING

Market pricing (MP) framework is widely recognized as the primary foundation of capitalism for it functions as a pervasive vehicle to calculate resource allocation according to proportionate input (Fiske, 1992). MP, which differs from the two previously discussed relational models, is usually not obviously expressed in dominant cultural norms and values, instead, it is often heatedly debated as a selfish navigation to price-label individual production, which is easily interpreted as the inherent, intrinsic value of the individual. Production and the individual are inseparable, thus the rewarded resource attained is understood to equalize with the social competence and even personal worth. As a result of an emphasis of MP relations, individuals are primarily identified with their occupation, an identity that is capable of generating different degrees of worth value. For instance, MP-oriented societies are habituated to address and to situate individuals according to the job that they partake, and their societal positions are heavily connected to profits generated (Fiske, 1992). Cultural implication under MP orientation significantly weighs achievement motivation and operative model of maximization (Fisk, 1991).

Following the AR structures on the internet, it is logical to assume that MP relational framework is also under great influence and promotion of web 2.0 functionality. One major expression of MP relation emphasis is the machinic commodification, which prizes user's online social influences with algorithmic calculations, and demonstrates the achievements by numerical displays, i.e., likes, reposts, comment numbers, etc. Web 2.0 is often addressed as the capitalist web that is featured with capital amalgamation actualized by content generation, proliferation, and circulation (Fuchs, 2014), which disregards the need of interaction (simply clicking the repost/ re-tweet bottom does not count towards interaction). While the act of viewing, liking, and commenting contributes to the capital gain of the content, the act becomes one-way consumption with an incentive of enriching personal experience, which then turns the viewed content as an advertised good available for market selling and branding. Online users, once established their influence, are all potential to join the social media market to proportionally attracts capital resources, and their content becomes, less of an expression, more of crafted commodities on display. Expressions, emotions, stances, opinions, interactions are, despite content creators' unwillingness to engage in advertising their own online production, are inevitable to be commodified.

Under the features of web 2.0, MP relationships are easily, and even inevitably formed. The internet uses the same, standardized evaluative system that is able to rate user's worth

mechanically based on speedy systemic calculation, thus as a response to the convenience, the social media industry starts to thrive starting in later 2000s. Talent agencies established behind the scenes to co-create social media ecology on each social platforms by directing and assisting individual influencer to manage their account and content creation. The relationship between users and talent agencies deploys the contract-based, MP framework, through which each side benefits from the commodified contents published from the account proportionally according to the view count, index of influence, etc. Aligned with MP doctrine, maximization and optimization are adapted as the objectives towards navigating the business. In short, it is reasonable to conclude that relational model of MP is widely adapted to social media platforms and have impactful manifestations that shift the ecological dynamic of user relations. The directive force of MP model as framework to coordinate relationships transforms user-user and user-influencer relationship into typical business models that essentialize interaction into resource exchange, and businesses dictate social media ecology are interpreted as investors and managers. Thus, it is logical to assume that web 2.0 and its distinct preferences have greatly promoted the implicit growth of MP and has granted it prime chance to dominate significant scope of existing relational structures.

LOW POWER: EQUALITY MATCHING

Equality matching (EM) stems from a cross-cultural emphasis on the egalitarian exchange and reciprocal relation between people, which, like both CM and AR, are observed in multiple traditional societies (Fiske, 1992). In contrast to MP relations, EM in nature presupposes an implicit sense of responsibility to reciprocate in order to balance perceived relation with other (Blau, 1964). While MP is explicitly governed by contracts and profit bonding which point to a mistrustful root, the initiation of EM assumes reciprocal exchanges before the first act of giving, through which people in the relational construct manifest symmetrical positions (Blau, 1964). EM relations also differentiate vastly from the foundation of MP through which distribution of resources is proportionate and is rigid in this code of conduct. Inversely, transactions in EM does not highlight the accuracy in proportionality of value exchange, instead, it focuses on the rule of “one-for-one”, e.g., one favor for one favor. Distinct from other frameworks, EM does not have to operate under the condition of exogenously imposed relation.

As elaborated in previous sections, MP requires contractual enforcement, AR relies on socially recognized and legally ruled rankings, CS can also be exogenous given, e.g., familial bond, “blood relatives”, EM usually appears as the initiative vehicle for starting a relational connection. Examples as such are abundant for referencing, the exchange of Christmas gifts, for example, can be seen an act to express willful goal of establishing a friendship. EM recognizes individuals in the relationship as distinct, special individuals, who are, under no circumstance, undifferentiated and de-individuated, and operate based on the motive of balancing the “net worth”. To be noted, balancing of network is contradictory with maximization of capital amalgamation, instead, it aims to clear the net worth to zero so that each side of the relation attains equalized give and take from others.

EM is in fact the most easily expressed model, through all major relationships between people such as friendship, marriage, colleagues, etc., EM acts as foundational principle. Various affordances on social media enable EM relationships to be simplified. The foundation of EM,

which is reciprocal act and assumption of trustful reciprocity from other, is greatly accessible through social media features such as “liking the post”, “money transaction” (e.g., on WeChat), following a friend/ adding a friend. Little efforts are required to maintain EM relations on the internet as egalitarian transactions to express friendliness are structured highly available. Moreover, as listed prior, EM-directed impression formation on the internet is intensified in the extremity of perceived connectedness and valence of feelings towards perceived partner, resulting in digitally formed closeness (Hancock & Durham, 2001), which, presumably, is not perfectly replicable in real life scenarios. That is to say that EM relations started from social media are not predictive of the same effectiveness in real life.

Other implicit endeavors put forth to sustain EM closeness include regular self-presentation, self-disclosure, relationship maintenance, and online support. Ample research in communication studies have covered each field by suggesting a positive effect on internet-mediated EM relations (Darr & Doss, 2022; Toma & Choi, 2016; Joinson, 2001). In each arena, affordances such as selective anonymity (hiding profile information), filtered information feed, recordability, manageable interaction (editability of ready-to-publish content) are all contributory to assist individuals to cultivate EM relations. Access problems and sociopsychological vulnerabilities are often addressed as two beneficiaries in the context of internet-mediated EM, in which participants of studies are found to assume more initiative and overall well-being with proper exploitation of social media affordances (Zywica & Danowski, 2008). More self-disclosure, less perceived judgements are also observed as a mediating factor in the overall promotion of subjective online experience (Joinson et al., 2001). In terms of maintaining relationships, features such as dyadic display for romantic partners and recordability for important messages are positively related to successful relationships (Krueger & Forest, 2020). Support available on social media is also a considerable facilitating facet in demonstrating the flourishing of EM structures on the internet. With significant needs during the COVID lockdown, many report deploying social media to access to necessary supports that became limited after quarantine (Zhang et al., 2021). As listed, EM structures are fueled with possibilities with the extended network and applied affordances, which have served their primary function to socialize people together. In sum, to a brighter end, EM indeed seizes great advantages within online platforms to benefit individual socialization with the convenience of starting, maintaining, and managing relations with other.

ASOCIAL AND NULL RELATIONSHIP

Aujourd'hui, maman est morte. Ou peut-être hier, je ne sais pas.
--Albert Camus, *L'Étranger*

Besides interactions that feature one or more preceding psychological programs, i.e., CS, AR, MP, EM, there are many that coordinate without addressing any of the four elementary models, and people who engage in such interactions often times act out for an ulterior or non-social end (Fiske, 1992). Neither extrinsic obligation nor intrinsic good characterizes the goal of such interactions, which, as coined by Fiske (1991), are categorized as null relationship. Individuals operate under asocial mode disregard the social implications of their perceived partners and tend to justify their beliefs and behaviors with individualistic/ egoist gain. The traditional prototype of hermit serves as one example of such non-association and exclusion from societies (Douglas,

1978). Nevertheless, physical distance and purposeful act of withdrawal are not necessary for attaining asocial membership, instead, physical proximity seems to be responsible for many null orientations in people's interactive behaviors. Asocial interactions desert shared values and moral standards of the group, and alienate any targeted other within interactive reach, thus escalating individuation process that denies the meaningful significance of other and hyper-activates self-centralization. Such incentive of acting and interacting features the psychological conception of what Buber called "morality of I-It" (Buber, 1987), or what Bakhtin referred to as "agentic mode of life" (Bakhtin, 1966).

Asocial and null relations thrive in the rich soil of web 2.0, through which individuals are capacitated with optimal technical affordances that catalyze hyper-individuation. One particular example that has been thoroughly discussed is the passive using of social media through which individuals engage in non-interactive behaviors such as liking/ disliking a post, view-only streaming, trolling other users, exerting emotional outlet, online shopping, etc. Although platforms that provide services that aim to encourage socializing, e.g., functions such as commenting, re-posting, expressing emotional valence to a piece of content, they seem to provoke more interactions instead of relationships, which, unlike prior operation, are inherently interpersonal. Social media is thus not necessarily social, but accumulative and circulative in generated content. Individuals obtain maximal freedom to selectively engage in interpersonal exchanges meanwhile also free and not held accountable for being asocial. Asocial internet use is in fact widely endorsed taken the ambient provisions for individualizing and individuating online experiences. The algorithmic governance on major social platforms optimizes information and content feed for each user by consistently synchronizing big data analyzed from user's digital footprints, e.g., viewing time spent on certain content, preference on societal news (Rouvroy, 2016). The prospective experience is prepared, pre-assured, and pre-empted (Rouvroy, 2016). Each user consumes contents that are coherent with their past, and thus dwell in a specially designed digital archive of experience, a milieu that individuates social media use.

Hyper-individuation prevails digital romance (Illiouz, 2021). The popularization of dating apps marks the new prominence of internet use pattern, which is the agentic mode of life, the elimination and alienation of other. The careful process of filtering, selecting, consuming user profiles on dating apps implies an almost entertaining psychological procedure of comparing fanaticized romantic figure with presented others. Any fed-forth profile that fails to match the standard will be cancelled or neglected, which miniaturizes and de-contextualizes encounter into autonomic feedback-comparison-feedforward cognitive loop that pursue maximization instead of balancing, perfection instead of demystified imperfection. When idealization is the goal, reality becomes unbearable. Encounter is thus no longer encounter, but simply consumption of simulated representations of other users. The absence of synchronous responsiveness, physical collocation, and mutual acknowledgement of other signifies the loss of interpersonal interaction.

Otherness is at jeopardy of fading, and the presence of people in user experience in digital realm is also becoming less prominent. Imitativeness used to assume a crucial role in social orientation. Bodies are connected with each other via series of relational transitions, many proposed the sequential ordering of CS—AR—EM—MP, which follows Piaget's cognitive development of people; CS is at the earliest time of engagement because of human's innate need to belong as an infant whereas MP serves to be one of the most complex relational concepts that require

understanding of economic transactions between people (Fiske, 1992). However, on the internet, such process is greatly disrupted by the machinic assemblage of connections. On social media, encounter is facilitated by search engine, recommended interest, common friends, etc., which, as explicated by Rouvroy (2016) is machinic and mechanically objective for the digital encounter refutes natural processes of relational formation. Intimacy of interpersonal bond is also assumed prior its establishment through algorithmic calculation: high overlaps of common friends/ interests/ inclination to ideology consumption predicts high closeness of prospective relation. Similar to that of an amazon browsing—what lies in front of people is a projection of one's past interpreted by mathematic operations—contact feed on social media provides insights to the mathematical, i.e., objective, interpretation on one's existing interpersonal dynamic. The prediction pre-empts the need to self-report, to voice the avowal, or to state one's own truth taken that a digital body, an online user, is under recurrent procedure of atomization—individual's motive of orientation, attitude manifestation, mode of life, are under accessible scrutiny. It does not mean, however, that human autonomy and free are at stake due to asocial behavioral expressions on the internet, for other theorists have also argued that the demonstration a-sociality is a common necessity for the navigation social lives (Schutz, 1958). A need to withdraw from societal interactions has indeed become phenomenal in the recent decade due to the prevailing emphasis on individualism, yet it is not exhaustive in encapsulating social relation or its novel transformations.

SUMMARY: TOWARDS DIGITAL SOCIAL RELATION

Many remaining problems are not addressed in this article due to the complexity of both the subject of internet and interpersonal frameworks. Making reference to Fiske's relational models, the article discussed possible relational expressions on the internet featured with web 2.0 applications. The four elementary relational models capture most social relationships as psychological frameworks deployed for understanding, conceptualizing, navigating, evaluating, judging, and acting in interpersonal settings, and the elaboration on null relationships compliment interactions that serve an asocial end, yet multiple limitations succeed the relational encapsulation. One is the chronical transitions of relationships, which often involve radical changes to the frameworks that used to define different arenas of the relationship. With effect of the internet, interpersonal interactions are transitive between the virtual boundary of the "cyberspace" and reality. For instance, while the initiation of a relationship takes place online, many of them are maintained and sustained in offline scenarios, which then replace internet's role as mediator with low-invested mean for communication. In other cases, the internet acts as a catalyst for idealizing romantic partners of low physical proximity in short term, and this brings more complexity into the discussion of internet-mediated interpersonal interactions because some parts of the relations still largely take place outside internet's influence.

That being said, the article managed to elaborate on specific domains in which interpersonal interactions might be particularly under effect. Such as the increasing accessibility to connect with others whom users maintain shared substance with, emotionalized communications and synchronizing as well as elevated intensity in inter-group or inner-group emotional manifestations, e.g., emotional contagion, inter-group hostility. The technical architecture and algorithmic governmentality of the internet contribute to the enforcement of paralleling online AR relations to real-life AR relations. The vertical ecology is also prevalent in major social

media which encourage similar AR structures as well as MP evaluative framework. Digitalizing and spontaneous calculation of worth value fuel contractual bonds between people, invigorating MP interactions that emphasize on the same ideology of web 2.0—maximization and proliferation. EM frameworks are found to have benefited from social media affordances in many ways—social support and reciprocal exchange are two ubiquitous provisions that the wide web network enabled. However, the internet has also inevitably promoted hyper-individuation which result in an overflow of asocial behaviors which signify a significant discipline of internet-usage pattern. Phenomenal increase in asocial manifestations on major social platforms implies both a growing drive to abdicate social identities, and the intrinsic a-sociality in social media design. Both presumptions acquire empirical examinations with interdisciplinary approach. Further inquisition to investigate how web 2.0 in general affects people's deployment of the four elementary relational models and how it changes subjective relational experiences is needed.

References

- Bakan, D. (1966). *The duality of human existence: Isolation and communion in Western man* (Vol. 395). Beacon Press (MA).
- Blau, P. M. (1964). Justice in social exchange. *Sociological inquiry*, 34(2), 193-206.
- Buber, M. (1987). *I and Thou* (R. G. Smith, Trans.). New York: Collier- Macmillan. (Original work published 1923)
- Camus, Albert, 1913-1960. (1990). *L'étranger*. [Paris] :Gallimard,
- Chang, J. (2008). The role of anonymity in deindividuated behavior: a comparison of deindividuation theory and the social identity model of deindividuation effect. *The Pulse*, 6(1), 1-8.
- Darr, C. R., & Doss, E. F. (2022). The Fake One is the Real One: Finstas, Authenticity, and Context Collapse in Teen Friend Groups. *Journal of Computer-Mediated Communication*, 27(4), zmac009.
- DeNardis, L. (2014). *The global war for internet governance*. Yale University Press.
- Douglas, M. (1978). *Cultural bias* (No. 35). London: Royal Anthropological Institute.
- Edoro-Glines, A. (2022). Unruly Archives: Literary form and the Social Media Imaginary. *ELH*, 89(2), 523-546.
- Fiske, A. P. (1991). *Structures of social life: The four elementary forms of human relations: Communal sharing, authority ranking, equality matching, market pricing*. Free Press.
- Fiske, A. P. (1992). The four elementary forms of sociality: framework for a unified theory of social relations. *Psychological review*, 99(4), 689.
- Fuchs, C. (2014). What are Social Media? In *Social Media: A critical introduction* (pp. 25–48). essay, SAGE Publications, Inc.
- Goldenberg A, Gross JJ. Digital Emotion Contagion. *Trends Cogn Sci*. 2020 Apr;24(4):316-328. doi: 10.1016/j.tics.2020.01.009. Epub 2020 Feb 18. PMID: 32160568.
- Hancock, J. T., & Dunham, P. J. (2001). Impression formation in computer-mediated communication revisited: An analysis of the breadth and intensity of impressions. *Communication research*, 28(3), 325-347.
- Ho, A., Hancock, J., & Miner, A. S. (2018). Psychological, relational, and emotional effects of self-disclosure after conversations with a chatbot. *Journal of Communication*, 68(4), 712-733.

- Huang, G., & Li, K. (2016). The effect of anonymity on conformity to group norms in online contexts: A metaanalysis. *International Journal of Communication*, 10, 398-415.
<https://ijoc.org/index.php/ijoc/article/view/4037>
- Illiouz, E. (2021). *Digital Unconscious: Nervous Systems and Uncanny Predictions!* Automedia. ISBN: 9781570273872
- Jiang, M. (2010). Authoritarian informationalism: China's approach to Internet sovereignty. *SAIS Review of International Affairs*, 30(2), 71-89
- Joinson, A. N. (2001). Self-disclosure in computer-mediated communication: The role of self-awareness and visual anonymity. *European journal of social psychology*, 31(2), 177-192.
- Krueger, K. L., & Forest, A. L. (2020). Communicating commitment: A relationship-protection account of dyadic displays on social media. *Personality and Social Psychology Bulletin*, 46(7), 1059-1073.
- Murray, H. A. (1938). *Explorations in personality*. New York: Oxford University Press.
- Olson, D.H., Waldvogel, L. and Schlieff, M. (2019), Circumplex Model of Marital and Family Systems: An Update. *J Fam Theory Rev*, 11: 199-211. <https://doi.org/10.1111/jftr.12331>
- Rouvroy, A., & Stiegler, B. (2016). The digital regime of truth: from the algorithmic governmentality to a new rule of law. *La Deleuziana*, 3, 6-29.
- Schutz, W. C. (1958). *FIRO: A three-dimensional theory of interpersonal behavior*.
- Toma, C. L., & Choi, M. (2016, February). Mobile media matters: Media use and relationship satisfaction among geographically close dating couples. In *Proceedings of the 19th ACM conference on computer-supported cooperative work & social computing* (pp. 394-404).
- VanLear, C. A., Koerner, A., & Allen, D. M. (2006). *Relationship typologies*.
- Walther, Joseph & Parks, M.. (2002). *Cues Filtered Out, Cues Filtered In: Computer-Mediated Communication and Relationships*.
- Zhang, K., Kim, K., Silverstein, N. M., Song, Q., & Burr, J. A. (2021). Social media communication and loneliness among older adults: the mediating roles of social support and social contact. *The Gerontologist*, 61(6), 888-896.
- Zywica, J., & Danowski, J. (2008). The faces of Facebookers: Investigating social enhancement and social compensation hypotheses; predicting Facebook™ and offline popularity from sociability and self-esteem, and mapping the meanings of popularity with semantic networks. *Journal of Computer-Mediated Communication*, 14(1), 1-34.