

# The Body as Medium - Embodied Communication and Body Issues in Cloud Fitness

Yuxin Ma\*

University of Shanghai for Science and Technology (USST), Shanghai, China

## ABSTRACT

The "body turn" of "cloud fitness" has brought a new theoretical logic to communication. In this paper, we make a preliminary attempt at embodied communication in the context of the new Crown pneumonia epidemic, exploring the issues of body movement and moving bodies on "Shake" and "b-station". Here, the author argues that understanding embodied communication is inseparable from reflecting on technology, and that it is a form of communication in which people, media and technology interact. The article explores the changes of the philosophical category of bodily action in the virtual space of the Internet by tracing the origins of embodied communication; then understands the communication of the body as a medium through the "cloud space" and "cloud body"; and in the whole process of communication, the physical attributes of the body give the online and offline behaviors of the body a new meaning and a new meaning and a new meaning. In the whole process of communication, the physical attributes of the body bring tension to the online and offline actors; in the future, with the advent of the scene-oriented era, the body will have multiple symbolic attributes.

## KEYWORDS

Embodied Communication; Cloud Fitness; Body.

## 1. INTRODUCTION

Since the establishment of communication science, the development of media has gone through four changes, from newspapers in the age of text communication, radio in the age of sound communication to television in the age of image communication, and now we are in the third wave of technological revolution under the Internet communication, and this development is in line with what McLuhan said, "the media is the extension of human beings": i.e., newspapers extend people's vision, radio extends people's sense of hearing, and then television makes people's sight and hearing together and even extends human's sense of touch. This development is in line with McLuhan's statement that "the medium is an extension of the human being": newspaper extends people's vision, radio extends people's sense of hearing, and then television makes people's sight and hearing extend together and even extends human's sense of touch, and we are now in the middle of cyberspace, and the cell phone as the external form of the Internet is becoming more and more of an organ of our body as an extension of the human being and the world. In short, in the past, people were constantly trying to break through the limitations of their own bodies in communication. However, with the rise of network technology, artificial intelligence technology, virtual reality technology and other forces, communication studies have paid more and more attention to the body, and to a certain extent, the body has returned to the world of communication and become an important medium of communication. That is to say, the development of communication behavior is a path from leaving the body to embodiment, and in the

author's opinion, the discourse of body-mobile communication is a relationship between human beings, media, and technology that interactively generates and works together.

In the heat of the "body media", scholars have pointed out that the "return" of the "body to the world of communication" has two meanings. On the one hand, communication is a kind of social practice, which cannot be separated from the participation of human beings and the injection of non-verbal symbols; communication methods have been changing day by day without the support of technology, for example, emoticons have gone from the most basic "face characters" to the current "diy emoticons"; and even the exchange of symbol systems has become more and more important. "Even in the communication process of symbol system, the cultural system of each country or region is indispensable, and the body has always existed and inherited this process, only that the research field has not touched on the existence of the embodied center from the body dimension. On the other hand, communication research has accumulated a lot of results, but they are not systematic and comprehensive, and the lack of technical aspects is one of the major reasons; the development of the objective world is gradually making up for the unfulfilled expectations of bodily communication, and research on embodied communication will soon become more and more creative. [1].

In the space of network nothingness, a discrete individual focuses on his own life field.[2] Since 2020, the new Crown pneumonia epidemic swept the country, home prevention and control of the epidemic, quite affected by the epidemic of the fitness industry gradually shifted to the line, with Liu Zhuhong as the representative of the "cloud fitness" heat continues. "Cloud fitness" through the form of live or recorded, live mainly gathered in the jittery sound platform, can be found in the B station APP recorded. This study analyzes the role of body movement in "cloud fitness", traces the expansion of the body in media space, and analyzes the meaning of the symbolic body in "cloud fitness" from the perspective of scenario.

## **2. THE BODY ISSUE AND MEDIATED TECHNOLOGY IN "CLOUD FITNESS"**

### **2.1. Dissemination and Body Issues under the Technology Wrap**

The researcher discusses why the body has been neglected in past research. The reason may be the focus on mental communication in the past, or "face-to-face" communication as a more desirable state. The scholar then goes on to discuss the concept of embodiment, which was first discussed in Merleau-Ponty's Phenomenology of Perception, recognizing that the body as a material matrix may have a more fundamental and complex influence on the formation of our ideas, thoughts, and behaviors, and that embodied communication is conducive to expanding the imaginative space of communication [3].

What is the arrival rate of mobile body and body-mobile messages in the digital shroud? Does body communication using cell phones as media terminals deliver more messages? Does the independent living environment of people in the context of a non-normalized society contribute to the further development of body communication? Does the creation of scenarios created by "cloud fitness" promote the social relationship in other time and space, and will it go further in the future meta-universe? The spatial mobility of the physical body in the real world has been data-enabled by technology, and the network creates another space in which body data is visualized, and the back-and-forth and shuttling of embodied data has led researchers to further recognize the role of the body as a communication channel for transmitting information, and to expand the concept of the mobile body and technology to a wider extent.

## 2.2. The Body as a Communication Context

Changes in the conception of the body can be summarized in three stages of development: conscious subject-body subject-intelligent subject.

Descartes' dualism addresses the subject-object relationship between consciousness and the body, arguing that consciousness is the subject and the body is objective, and that it is consciousness that is important, not the body as a shell. By comparing the body to a "corpse," Eagleton first expands the dichotomy to include: soul-body, consciousness-body, reason-sense, subject-object, and so on, with the former being the superior and dominant of the set of oppositions. Secondly, the body is still regarded as an object, belonging to non-productive existence, and even an existence that is restricted and needs to seek a breakthrough.

Subsequently, some scholars put the perspective on the category of "body-subject", and the main representative scholars include Merleau-Ponty, who focuses on existentialism at the philosophical level, i.e., "existence is reasonable", and its relegation of the body's belonging to the status of the body, which is considered to be the subject as well as the object, and the fusion of the two to exist. The body is the subject and the object, and the two are fused to exist, and the mind and the self need to be fused in order to exist in the long run. The view that the body is both subject and object is also material and social. In the "nature-culture" dualistic conception of the body, materiality is manifested in the close contact between the body and the senses, with the body needing the senses, and the senses existing within the body; and in sociality, the body is shaped by the external cultural environment in which the body is located. The body needs the senses, and the senses exist within the body. As in the case of fitness activities discussed in this paper, fitness exercises may be for health or for seeking a better body shape, and among the genders, there is a discrepancy between the fitness needs of men and those of women, which is largely influenced by the ideologies that people accept.

Technology now offers us a more multifaceted perspective on the phenomenon of the body in cyber-virtual space. In the subjective act of technological embodiment, embodied communication requires that the body be present, able to influence and interact with other bodies present.[4] The presence of technology allows people to transcend the limits of time and space, and rationally conscious subjects can be present and remotely present.

## 2.3. Convergence of Mobile and Technology in the "Cloud" Body

Communication has an extraordinary relationship with the body. It has been argued that the body has increasingly become a focus of attention for many disciplines in the second half of the twentieth century, both because of the replacement of physical contact with the entry of technology and because the body has been placed squarely at the center of the debate in an increasingly fluid way, with scientists and engineers reconfiguring and reorganizing the body, making the body's defense an urgent priority. Mobile networks, together with virtual reality and artificial intelligence technologies, highlight the importance of the body in two different ways: mobile networks enable remote presence anywhere, anytime, and the "cloud body" explored in this paper separates "presence" from "body". The "cloud body" discussed in this paper separates "presence" from "body", virtual bodies are created, and the way the subject is present is radically renewed; artificial intelligence, on the other hand, is a direct fusion of technology and the body that creates new bodies, even simulated bodies that have nothing to do with the physical body, such as the Xinhua News Agency's "Quick Pen Xiaoxin" that separates consciousness from the body." Separates consciousness from the body. As a result, it further triggers a subversive change in the way the subject is present, altering the relationship between human beings and the world.

Embodied reality is the embodiment of virtual reality technology and embodiment. The "cloud body" takes place in a specific scenario during a live fitness broadcast. Real-time scenarios have led to the rapid development of online live fitness, where virtual reality or future meta-universes unify the

human senses, stretching people's bodies and giving them a unique sense of presence and immersion. For example, in the news narrative, the VR immersive news launched by People's Daily allows viewers to walk into the Great Hall of the People to feel the live atmosphere of the two sessions during the epidemic, thus bringing a better sense of participation and willingness to share news stories. Under the joint effect of homogeneous and heterogeneous network sharing, the communication form of "cloud body" has been recognized as well as effective.

### **3. EMBODIED COMMUNICATION PRACTICES FOR "CLOUD" FITNESS**

#### **3.1. Drive Live Body Synchronization in the Cloud**

Industry logic, policy logic, technology logic and demand logic are the logic of online fitness practice under the epidemic. [5]In the live fitness of "Liu Zhuhong" for example, the moving body is the most important element in "cloud fitness", and the real-time body movement drives the moving body in different space. On the one hand, the presence of the body can bring the imitation of other bodies in the process of movement, and present it through the mobile interface, so that the behavior of the body is closer to the standardization of movement. On the other hand, moving bodies in different spaces are labeled with information about one or even more virtual bodies. In multiple scenarios, the network of online and offline images is not entirely a reflection of spatial movement. In the "Liu Zhuhong" live room, his personal presence as a network embodied network so that more fitness people believe that he does the meaning of the thing, the presence of a more personal sense of motivation, the daily update of similar mobile mobile body but has different attributes of the body to move, people can get more than the words will be more likely to carry on the motivation, as if hundreds of thousands of people are in the same space. The motivation is as if hundreds of thousands of people are in the middle of a huge gym, and the virtual space on the line does not become a spatial blocker.

With the normalization of the epidemic and the need for fitness venues to suspend opening intermittently, fitness users who originally had a strong demand for fitness showed strong self-drive during the epidemic, and the traditional offline fitness crowd took the lead in becoming the core group of the online fitness crowd. Under the matrix communication of social media, users with professional fitness knowledge and habits acted as "KOC", i.e. opinion leaders in the media. Even grassroots users will post their own fitness results on the network, a series of behavior that fills the loneliness of individuals at home, but also promotes the pursuit of healthy lifestyles under the social culture of the crowd have to devote themselves to fitness. Duration of contact with people in the environment, the human consciousness roaming the existence of a hollow state, for the periphery of the crowd's knowledge comes from the ranks of the network, after algorithmic screening has a stronger drive and demonstrative, in the human brain on the fitness consciousness to produce a positive impact, and the author predicts that in the coming period of time, the fitness habits of the extension is being enlarged, the future of the audience will continue to fission, so that the online fitness form is more and more popular. The form of fitness is becoming more and more popular, forming a circle identity among the public. The dataization of corporeal spatial movement, the spatial round trip of embodied mobile data [6].

#### **3.2. The Moving Body under the Medium Availability of the APP Terminal**

Availability belongs to the micro-interaction of mediatization, and in 2017, Pan Zhongdang introduced "media availability" into Chinese communication studies for the first time, which can be divided into three perspectives, namely mobile availability, production availability and social availability. Whether or not media platforms can better integrate these three types of availability, the more able they are to obtain a group of quantitative users who, in their quest for fulfillment, will trigger a richer use of the media's mode of action. This perspective emphasizes the micro-interaction

between society, technology, and audiences, and further expands the meaning of the "new" in the new media. [7] In this paper, we analyze the fitness videos on two terminals, "Jieyin" and "B Station".

First of all, both media terminals can be regarded as a kind of social media, and with mobility, low pressure of entry, easy to carry, suitable for switching between different realities, and can be authorized to grant the system specific location information, through the "real-time monitoring" of the location and personal tendency to renew the supply power of many information contents.[8] The availability of mobility and practices and spaces also generates the supply of production and bodily practices. As mentioned above, users record and post their own body data to create a hierarchical identity. Between the weight loss ranks, fitness and diet are two parallel tracks. Shake voice short video into maturity, in the fragmented dissemination has become one of the important ways for people to obtain information and reshape their concepts, in the huge fitness group, the main fitness group focuses on women, and the demand for "slimming" is also mainly focused on women's lives. Some fitness bloggers advocate finding one's own body weight to avoid the pitfalls of excessive fat loss, while dietary issues are brought into the realm of "calorie counting". During this period, the mobile interface changed the relationship between communication actors in the process of sifting and generating information, and also reshaped the spatial relationship in which socialization takes place, with the emergence of "thunderbolts" to help fitness professionals count food calories in terminals with social availability. Such as "how much staple food can be eaten in 100 punches", "milk tea that can be drunk during weight management" and so on, presenting the data of food for reference.

#### **4. SCENARIZATION AND SYMBOLISM: THE MOVING BODY IN PRESENCE AND VIRTUALITY**

The essence of scenario-based connectivity is to maximize the service and satisfaction of users based on scenario (context) awareness and information adaptation. [9] Researchers have asked what is the significance of the return/change of bodily mobility in the current context of mobility of people and things, physical and virtual, and the corresponding mobile communication practices? How have the body and its mobility changed the digital and material dimensions of online communication practices? How do mobile communication, bodily forms, technological conditions and mediated scenarios shape each other? What are the priorities?[10] How should we understand the role of the body in fitness spaces in the context of social practices in which technology, demand, industry and policy play a role?

After the embodiment of the cell phone is embedded in daily life, the cell phone has become one of the main channels to connect to the outside in the extraordinary social context of the epidemic, and online socialization promotes continuous interaction and reorganization of social structure and social relations.[11] In the communication and interaction of individuals, the "body" no longer communicates through the imaginary scene constructed by media information, but enters the scene according to the map to realize the communication and dissemination of real-time feedback through experience, reflection, feedback and interaction. While a few bodies have special characteristics, the presence of most bodies possesses a materialized turn, which can be analogized and is typical. In "Cloud Fitness", the phenomenon of being noticed in the space of the real society and interacting with people in the virtual space, the real sensation of movement and the phenomenon of being gazed at are always real. In the process of "cloud fitness", the senses are mobilized, and a deep connection is established between the online and offline scenes with the body as the hub, and the space established online has emotional commonality and connection, and also forms "instantaneous shared reality". In particular, the presence of the body provides "a high degree of mutual subjectivity, and a high degree of emotional connectivity - through the coherence of the body, the neurological systems of the participants are mutually aroused and evoked.[12] The gaze in the offline space is optional for the user, and whether or not to be gazed at, and by whom, belongs to the loose atmosphere.

The medium itself serves as a ritual, and the body will also be ritualized and symbolic when the body serves as a medium. No matter what the meaning of the media ritual, it will ultimately affect the

construction and maintenance of individual or group cultural identity. The process of media ritual is also the process of manifesting the symbolic power of the media.<sup>[13]</sup>In the media communication of "cloud fitness", the symbolism comes through the body of the fitness blogger. Generally speaking, except for those who choose to target localized shaping, bloggers who choose to follow will be influenced by the discourse of the fitness space, the external image, and the intention of the songs in the live broadcasting room. Those who follow Frederick Liu are influenced by the alignment of his age with his outward appearance, or identify with songs such as "Dragon Fist" or "Materia Medica". Those who follow Pamela are influenced by the "robot" language used to describe the "trainer" on the other side of the screen, and prefer professional fitness activities.

## 5. SUMMARY

In the post epidemic era, the sustainable development of the health industry needs to be deeply integrated with the Internet, and the further development of "cloud fitness" relies on the innovation of fitness bloggers in terms of content, which has three dimensions, firstly, the content of fine fitness movements, and how to make the movements more standardized to avoid sports injuries. Secondly, whether the video content can better cater to the users, the video editing and sense of rhythm also plays an important role in whether the receiver chooses; Thirdly, the content should not only pay attention to the static social environment, but also follow up the changes in social ideology and people's willingness to accept it, sports health is not only the health of the body, but also needs to be related to the psychological health of the user in a special context. The above can be a good concern through technology and the dissemination of the "cloud body".

In addition, based on the existing technological, cultural, and industrial environments, the body as a mobile media terminal still needs to break through many issues, such as the mobile body, how to add support to the technology, and how to enter and focus on the media scene? All need more theoretical and practical support. Due to the author's shallow understanding and the brief development of the existing "cloud fitness", this paper is only a rough attempt to extend more empirical research on "embodiment" and "cloud fitness". More empirical research is possible.

## REFERENCES

- [1] Sun Wei. The communicator's body:Communication and presence - the evolution of the conscious subject, the body-subject, and the intelligent subject[J]. *International Journalism*,2018,40(12):83-103.
- [2] Dong Yuzhi. Technological empowerment and bodily communication:Value reconstruction of mobile short video parody practice[J]. *Modern Communication (Journal of Communication University of China)*,2020,42(11):27-32.
- [3] Liu Hailong,SHU Kairong. Embodiment and the concept of body in communication research - Perspectives from perceptual phenomenology and cognitive science[J]. *Journal of Lanzhou University (Social Science Edition)*,2019, 47(02):80-89.
- [4] Zhang Hongzhong,DOU Weihong,REN Wujiong. Meta-universe: scenario imagination of embodied communication[J]. *Journalism*,2022(01):76-84.
- [5] Zhong Liping,LIU Jianwu,FAN Chengwen,ZHOU Jin. Practical logic, developmental dynamics and promotion strategies of online fitness in the new coronary pneumonia epidemic[J]. *Journal of Wuhan Institute of Physical Education*,2020,54(09):34-41.
- [6] Xie Zhuoxia. Body as a Mobile Medium - Embodied Communication Practices and Body Issues in Cross-border Generation[J]. *International Journalism*,2021,43(03):40-57.
- [7] Xie Zhuoxia. Body as a Mobile Medium - Embodied Communication Practices and Body Issues in Cross-border Generation[J]. *International*.
- [8] Xie Zhuoxia. Body as a Mobile Medium - Embodied Communication Practices and Body Issues in Cross-border Generation[J]. *International Journalism*,2021,43(03):40-57.
- [9] Peng Lan. Scene:The new elements of media in the mobile era[J]. *Journalist* ,2015(03):20-27.
- [10] Xie Zhuoxia. Body as a Mobile Medium - Embodied Communication Practices and Body Issues in Cross-border Generation[J]. *International Journalism*,2021,43(03):40-57.

- [11] Gao, Liza. Daily life and cell phone practice [D]. Yunnan University,2018.
- [12] Wang Xin. Mobility, Embodiment and Symbolism:The Research Agenda and Path Expansion of Chinese Culture's External Communication[J]. Journalist,2022(09):45-54.
- [13] SHI Yibin,XIONG Hui. Media Rituals, Space and Cultural Identity:A Critical View and Interpretation of Symbolic Power[J]. Hubei Social Science,2008(02):171-174.