Going Where the Wind Blows: A Study on Media Practices and Identity Formation of Digital Nomads

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Abstract: This study uses participatory observation and in-depth interviews to explore the media practices and identity issues of digital nomads. The research focuses on how digital nomads with technology carry out media practice through smart devices and digital technology, and how to strengthen their identity at the levels of self-expression, technology mediation and group belonging. The results show that the digital nomads under the technology construct the community of digital nomads through the media practice. At the same time, strengthen the digital homeless identity composed of the individual level, the intermediary level and the group level.

1. Introduction

In the dual context of the post-pandemic era and a mediatized society, technological acceleration has led to remote work becoming a prevailing trend. This trend has given rise to the "digital nomad" community, known for their lifestyle that relies on smart devices and digital technology to live and work across different regions. With the continuous growth of the digital nomad population in China, representative areas such as Dali in Yunnan, Anji in Zhejiang, and Wenchang in Hainan are emerging as preferred destinations, reflecting an expanding scale and number of digital nomads.

The concept of digital nomads was first introduced by Makimoto and Manners in 1997, who envisioned a future where many would adopt a nomadic lifestyle, staying connected to work across various times and spaces due to the development of smart devices and digital technologies (MAKIMOTO T,1997). Based on this vision, digital nomads can be defined as individuals who use digital technology and the internet, through smart devices, to perform digital work, placing a high value on freedom and mobility. This emerging social group is able to transcend the limitations of traditional office locations through virtual working environments and online collaboration platforms, achieving a balance between career and personal life.[1]

Existing research often focuses on the digital labor aspects of digital nomads, critically examining the social exploitation and power dynamics involved (Vallas, 2020). Additionally, scholars have also explored the spatial production of digital nomads, considering how their movement to rural areas facilitates the establishment of new community relationships from a communicative perspective (Wang, 2023). However, there has been less attention paid to the issue of digital nomad identity. In preliminary fieldwork, it was observed that many digital nomads exhibit distinct identity characteristics when explaining their reasons for and experiences with digital nomadism. Specifically,

these individuals, often perceived as atomized without a fixed occupation, tend to identify themselves as authentic digital nomads, particularly when describing their daily lives, which heavily depend on digital and smart devices for both work and leisure, thereby reinforcing their sense of identity.[2-3]

The media has stimulated the growth and merging of living circumstances and has developed as a crucial instrument and platform for altering individual self-identity and self-awareness (Shachtner, Christina, 2017). During the age of deep mediatization, the media has created a pseudo-environment that coexists with, and often even surpasses or replaces, genuine settings (Wang, Xun, 2016). Thus, within the framework of technological embodiment, the media practices of digital nomads should be regarded as an essential component of identity exploration.[4-5]

Individuals' identity often arises from the interplay of "identity-body-self" (Lin & Yang, 2022). Recent research on identity lacks a thorough and time-based examination of this group's media habits and identities from the viewpoint of technology mediation. Hence, this study centers on the digital nomads' identity within the framework of technological embodiment, intending to address the subsequent questions: [6]

(a) What particular identity traits do digital nomads have? (b) Within the framework of embodied technology, how do digital nomads sustain their identity through media practices? (c) How do digital nomads strengthen their sense of self at the personal level, the technological intermediary level, and the collective level?

2. Methods

2.1 Procedure

We conducted fieldwork from September 2022 to September 2023 to thoroughly study the many processes and behaviors of digital nomads, including selection, integration, practice, and identity.

2.2 Participants

Following a comprehensive preliminary survey, we selected the Douban groups "Digital Nomads" and "Going to Dali Together," together with the WeChat community Dali+ Co-Creation No. 2, the Digital Nomads Douban group, and the DN Yucun local group, as the primary focal points for the online study. The researcher selected Anji, Zhejiang, and Dali, Yunnan as the field sites for conducting offline research. Anji is currently making significant efforts to develop digital nomad communities. One example is the DN Digital Nomad Commune in Yucun, Anji. This commune covers an area of 7,187.5 square meters and can accommodate 200 individuals simultaneously. Each person has access to a usable area of up to 51.3 square meters. Since its inception in early 2023, the Digital Nomad Community in Yucun has recruited over 1,000 individuals for internal testing Table 1.

Table 1: Background information about participants.

Number	Gender	Age (Years)	Education	Occupation	Nomadism Duration	Interview Time
DN1	female	23	master	Chinese teacher	5 months	56 minutes
DN2	female	22	master	Product Marketing	8 months	35 minutes
DN3	male	28	master	Research work	3 years	80 minutes
DN4	female	30	master	reporter	3 months	77 minutes
DN5	male	30	undergraduate	financial investment	13 months	64 minutes
DN6	male	33	undergraduate	Study Abroad Services	6 months	55 minutes
DN7	male	25	master	Self media	5 years	123 minutes
DN8	male	45	undergraduate	Community Operations	8 years	130 minutes

DN9	female	33	undergraduate	Dance teacher	June	28 minutes
DN10	male	34	undergraduate	translate	7 months	55 minutes
DN11	male	28	undergraduate	translate	4 months	63 minutes
DN12	male	31	undergraduate	foreign trade	2 years	72 minutes
DN13	female	28	undergraduate	Life coach	18 months	135 minutes
DN14	female	28	undergraduate	Photographer	4 months	35 minutes
DN15	male	35	master	Investment bank	2 years	33 minutes
DN16	female	33	master	consulting service	3 years	60 minutes
DN17	male	24	undergraduate	Gap Shen Shuo	March	52 minutes
DN18	female	29	undergraduate	Sound post production	1 year	83 minutes
DN19	male	29	undergraduate	Cryptocurrency	5 years	86 minutes
DN20	male	27	undergraduate	User growth	June	65 minutes
DN21	female	28	undergraduate	Life coach	3 months	24 minutes
DN22	female	27	undergraduate	English training	May	36 minutes
DN23	female	25	undergraduate	Ouka Consulting	1 year	59 minutes
DN24	female	33	undergraduate	Insurance Broker	2 years	37 minutes
DN25	male	30	doctor	scientific research	4 months	53 minutes
DN26	male	27	undergraduate	User Operations	4 months	37 minutes
DN27	female	29	undergraduate	Art and Design	3 months	58 minutes
DN29	male	36	undergraduate	Entrepreneurs	8 years	67 minutes
DN29	female	25	undergraduate	consulting service	2 months	45 minutes
DN30	male	33	master	Entrepreneurs	2 years	68 minutes

2.3 Measurements

We actively engaged in the process of immersing ourselves within the community, taking the roles of both a participant and an observer. This presents a distinctive opportunity to thoroughly examine the cultural phenomena of digital nomads. The research methodology primarily included two research methods: participatory observation and in-depth interviews. Participatory observation offers insights into the characteristics and daily lives of digital nomads, while semi-structured interviews delve into the cultural connotations associated with the identity of digital nomads. This comprehensive approach aims to fully understand the study of digital nomadic identity.[7]

In terms of in-depth interviews, the researcher conducted face-to-face semi-structured interviews with 30 digital nomads between July 1 and September 3, 2023, using the "snowball" sampling method with the informed consent of the interviewees. To ensure the representativeness of the sample, we screened the sample based on individual demographic variables, such as gender and age. A total of 30 comprehensive interviews with Digital Nomads were collected. Theoretical saturation was achieved when the interviewers reached a point where they could no longer offer new or original insights, resulting in the termination of all interviews.[8]

To ensure the data's credibility, we developed constant communication with the digital nomad community during the interview procedure. We actively engaged in the everyday routines of digital nomads, including round table meetings, camping talks, course sharing, and community games, to meticulously study and document their daily lives and social interaction patterns more comprehensively. Personal experience not only allows the researcher to effectively communicate and integrate into their social circles but also enables them to get more accurate observational data and validate previous results from other sources, ensuring the legitimacy of the interview data. [9]

The study included 30 comprehensive interviews with digital nomads. Once the interviewers were no longer able to offer new insights and reached theoretical saturation, then we concluded all interviews. During the concluding phase of the project, a triangulation framework was established through the cross-analysis of ethnographic observations, in-depth interviews, and textual content. This structure offers empirical evidence to substantiate the theoretical framework of this paper and

also supports the claims made on the topic of digital nomad identity.[10]

3. Mediatized Daily Practices of Digital Nomads

The formation of the digital nomad community's identity may be examined through four primary aspects of mediated everyday activities, including work, education, leisure, and social engagement. These dimensions are interconnected and shape the identity of the distinct social network of digital nomads. The work dimension encompasses the career options and employment practices of digital nomads in a highly mediated society. The learning dimension refers to the knowledge and skills acquired through smart devices. The entertainment dimension includes the recreational and leisure activities that digital nomads engage in through the portable WeChat community. Lastly, the interaction dimension covers the various ways in which digital nomads interact with each other through mediated interactions in interpersonal networks. An in-depth analysis of the daily routines in these four aspects within a highly media-driven culture allows for a more thorough comprehension of how identity is formed through the use of media by digital nomads who are closely connected to technology. [11]

The rise of the digital nomad is intricately linked to the nomadic work performed in their virtual workplace. According to de Certeau, the city's temporal and geographical characteristics require inhabitants to traverse long distances in the least amount of time. Conventional commuters frequently experience obligatory "practices of daily life" such as overcrowded public transit and lengthy commutes, which impose structural stress and result in increased exhaustion for individuals (Bian, 2019).

Contrary to urban commuters who lack interesting views when traveling, the digital nomad population has attained a certain level of independence in terms of when and where they work, owing to online workplaces. One participant, DN12, provides a detailed account of his daily routine: "I wake at 9:00 a.m., freshen up, proceed to my designated work area, and power on the computer to commence work." When I'm weary of working, I go outdoors to enjoy the view and talk with my friends. If you don't want to work anymore in the afternoon, you may still plan a date to play ping-pong together." The online office's flexibility fosters a more relaxed working atmosphere for digital nomads.

Cell phones, as one of the most prevalent mobile devices, are the basic recipients of modern people's digital existence (Liu, Yen, 2022), and smart devices such as cell phones, computers, tablets, and headphones play an important role in both the receiving and delivering phases of digital nomads' work. Several interviewees recognized the significance of digital smart gadgets in facilitating the adoption of this lifestyle by digital nomads. [12]

For instance, DN18 expressed that in the event of a computer malfunction, one's job may come to a halt. Therefore, to ensure a stable digital nomadic lifestyle, it is necessary to rely on both a cell phone and a computer. Additionally, one should regularly back up their work data on a hard disk and carry it with them wherever they go. This exemplifies the crucial role that smart devices play in the professional lives of digital nomads, not only equipping them with essential tools for an online workspace but also ensuring a dependable level of adaptability in their work approach.

Giddens has highlighted that within the framework of the post-traditional order, individuals undergo a self-reflective transformation of their own identity (Giddens, 1998). This phenomenon of self-reflexive evolution is regarded as a result of the interconnection between personal transformation and societal transformation, necessitating a constant examination and construction of the process. Mediated learning in this self-reflective growth depends on intelligent technologies that are essential in forming a digital nomadic identity. [13]

Like the anthropologist James Scott's notion of the "weapon of the weak," digital nomads, who are

disadvantaged in society, perceive learning as a means of asserting their self-worth and challenging societal norms (Gao, Yu, 2018). The idea emphasizes that learning serves as a method of self-empowerment that significantly influences one's identity within marginalized communities. Digital nomads acquire fresh knowledge, skills, and work methods via social media and intelligent devices, not only to adjust to the swiftly changing society but also to actively pursue prospects for personal growth in the process.

For example, interviewee DN4 described his experience learning English on the internet: "Now I'm also learning, I've been learning English on the internet with my computer. Recently, I contacted many people, received some financial information, and got some financial wisdom from them. This type of learning may lack a systematic approach, but in today's online environment, there are ample opportunities for knowledge exchange and paid courses on any subject you want to learn. Therefore, I plan to continue with my education and experience personal growth in the future." [14]

This self-directed pursuit of information is both an attempt for personal improvement and an active involvement in digital society. Mediated learning enables digital nomads to adapt more readily to the constant flow of knowledge and actively contribute to their cognitive development. During this process, digital nomads, who are individuals seeking knowledge, continuously broaden their cognitive limits, granting themselves greater independence and resilience. This enables them to confidently pursue their ideals in a culture heavily influenced by media.

Media technology has emerged as a major factor in changing social interactions. Clay Schecky introduced the idea of "unorganized organizational power". According to Clay Schecky, Internet technology has created a reality scene where everyone is connected and a decentralized relational society (Lei, Bai, 2022). The WeChat community's organization of activities for digital nomads partially exemplifies the traits of an "unorganized organization". This means that the organizing process is not explicitly determined by a conventional organizational structure, but rather relies on spontaneous social networks and individual initiatives. [15]

A member of the Anji Digital Nomad Commune stated, "I was shocked to learn that there are 29 WeChat groups in common with DN26, and I didn't know there were so many." It emphasizes the significance of communities within the digital nomad community. WeChat communities play a dual role within the digital nomad community when considered collectively. The organization and implementation of numerous activities depend on the involvement and assistance of the WeChat community. WeChat communities facilitate the exchange of information, coordination of activities, and cultivation of shared interests among digital nomads, thereby enhancing the organization and coherence of numerous recreational pursuits. Additionally, the ability of digital nomads to move about geographically is also dependent on WeChat communities. These communities are utilized to uphold interpersonal connections and remain connected with other digital nomads in the community, regardless of their geographical location, to acquire additional social support. [16]

Hence, digital nomads demonstrate a tendency to actively incorporate entertainment activities, aligning with the notion of "unorganized organization" and emphasizing the distinctiveness and flexibility of digital nomads' social entertainment approaches in highly mediated cultures. At the same time, the development of digital community networks gives digital nomads additional support and convenience, allowing them to better adapt to their lifestyle's mobility and diversity.

When compared to persons living in major urban centers, social interactions in the digital society are more characterized by Fei Xiaotong's acquaintance culture. Nevertheless, this form of connection does not completely align with the conventional acquaintance society depicted by Fei Xiaotong in Native China (Fei, 2013), although it does possess noticeable characteristics indicative of a relationship. In this mode of interaction, intimate relationships are not formed through an extended period of mutual familiarity and deep shared experiences. Instead, they are based on short-term, superficial, and field-based intimacy, which is closely linked to the mobility of the participants. [17]

Relationships in civilizations characterized by a high degree of acquaintanceship might be conceptualized as a form of "pseudo-intimacy". This does not imply that such interactions are fraudulent or lacking in authenticity but rather suggests that they are transient, restricted, and typically confined to a specific domain or setting. Its existence is a direct result of the distinctive lifestyle of digital nomads and the widespread adoption of Internet technologies. Once beyond the digital nomad's specific domain or setting, the connection is likely to dissipate rapidly.

For example, interviewee DN17 expressed feeling more calm in the Digital Nomad community, adding, "I already feel more relaxed at home, but the atmosphere here makes me feel more relaxed. Nevertheless, there continue to be authoritative dynamics inside the household, and parents consistently maintain a presence. Interviewee DN18 remarked that she is normally a very cautious person in the Digital Traveler group, but in this community, she was entirely unprepared and was able to swiftly form deep connections with others. [18]

Typically, the formation of relationships within the digital nomad community is a result of coincidental meetings in physical social environments, followed by the establishment of links through online platforms to create a highly mediated social interaction bond. For instance, interviewee DN29 expressed that upon hearing just three words, they considered the individual to be truly fascinating. As a result, they proposed exchanging WeChat contact which would facilitate frequent communication in the future. WeChat has also emerged as the primary means of communication for the digital nomad community (Sun, 2015), whose first social connections were established on WeChat and thereafter maintained through the platform. [19]

4. Symbolic strategies in the practice of digital nomads media

As emphasized by Giddens, the formation of identity depends largely on the individual's self-discourse construction (Jia, 2003). In today's society, when social media is prevalent, individuals are increasingly eager to document their daily lives using socialized media. However, whether on social media platforms or in real-life social settings, self-discourse representations must meet two essential characteristics concurrently. Firstly, it is important to verify the genuineness of the item. Furthermore, it is essential to uphold the consistency of the message. Ensuring that identity building has the desired impact can only be accomplished in this manner (Wu, Zhang, 2019). [20]

Digital nomads utilize social media platforms, such as WeChat Moments, Xiaohongshu, etc., to convey their perspectives and lifestyles. This serves as both a validation of their identity and a means to actively establish their boundaries. They utilize language to explain their association with different occupations and societies and clarify their identification as digital nomads. According to the theory of social presence, the greater the amount of personal information individuals provide on social media, the more it enhances their perception as authentic individuals and their sense of connection with others (Zhu, 2016). [21]

Furthermore, digital nomads articulate and define their digital nomadic identity through verbal behaviors in their daily lives. During conversations with family, friends, and coworkers, they might discuss the experiences and perspectives of living as a digital nomad. While discussing these relationships, several participants noted that their relatives and friends would find it difficult to comprehend this way of life. However, this persistent narrative of identity continues to offer digital nomads a feeling of stability and selfhood.

Interviewee DN11 explained that despite their parents' lack of comprehension regarding their work and chosen lifestyle, they have successfully persuaded themselves and, to some extent, gained their parents' understanding through gradually sharing personal information and consistently advocating for the digital nomad lifestyle. The self-reflective statements made by digital nomads are closely connected to their everyday activities, hence enhancing society's understanding and acceptance of the

genuine and legitimate formation of digital nomad identity. Digital nomads enhance their distinct identity by actively establishing boundaries through self-validation and constructing discourse in both virtual and physical settings. This is achieved by sharing their experiences, reflections, and feelings. [22]

In the era of digitalization, smart gadgets have become essential for digital nomads, serving as an essential tool for them to enhance their identities. Smart devices enable digital nomads to meet their basic daily needs and also contribute to the development and consolidation of their digital nomadic identities. Furthermore, they allow digital nomads to engage in a wide range of activities within a highly media-driven culture.

The tight relationship between human beings and technology is effectively shown by recalling the concept of technical embodiment established by Ide in combination with phenomenology. This concept not only represents the fundamental nature of human existence but also propels technology towards a state of lucidity (Wen, Lian, 2017). This condition enables the union of humans and the world through the intervention of technology, while simultaneously giving rise to a modern culture that integrates the human body and technology (Balsamo, 1995). Regarding the digital nomad community, smartphones have become crucial assets for digital nomads. These devices facilitate the work and education of digital nomads, allowing them to communicate with others and access information wherever their location.

Respondent DN27, an art designer by profession, pointed out, "I am almost inseparable from my cell phone, computer, and drawing tablet, and no matter which city I go to or where I go, I rely on these electronic products for socializing, living, and working to feel safe. Smart devices help digital nomads to adopt a sustainable lifestyle. Thus, digital nomads are not only persons and smart devices moving physical geography but also cultural and informational space.

Simultaneously, technical embodiment gives digital nomads to adjust to the always-evolving digital environment. The lifestyle of digital nomads necessitates their continual adjustment to cutting-edge devices and digital social platforms. The technological embodiment enables individuals to easily and effectively learn and use new technologies to fulfill their professional and social requirements. The ability of digital nomads to survive and thrive in multiple cultures and geographies relies heavily on their adaptability. Technological embodiment serves as the foundation for this adaptation.

At this level, smart devices not only serve as preconditions for digital nomads' identity formation but also as a bridge between cultural occurrences and identity production, shifting meanings. Both the connection and the process of identity formation change when the digital nomad moves to other physical locations, and are constantly shaped by the surrounding circumstances and environment. This meaning transformation exposes digital nomads to a variety of cultures, beliefs, and value systems, leading individuals to reconsider and adapt their own meanings and values. Digital nomads seek and develop their identities in various cultural environments, resulting in a diverse and cross-cultural sense of self.

The process of strengthening the identity of digital nomads is influenced by two main factors: the individual's construction of identity and the transformation of meaning at the mediator level, as well as the co-construction of shared values and the performance of community rituals at the group level. This process is essential for digital nomads and enhances the strengthening and connection of group identity.

First of all, digital nomads have a collective set of values that arise from their distinct comprehension of digital existence, including the value of online work, virtual social interactions, and digital technology. These common beliefs allow them to establish a strong sense of identity in both virtual and real environments, fostering mutual confidence and connection via the exchange of similar life experiences.

Secondly, individuals resist the process of delocalization by engaging in the creation of localized

spaces. This involves negotiating and challenging the influence of capital and power on a smaller scale, making use of the spatial and resource opportunities provided by the ruling class to carry out actions that benefit them. Through these efforts, they aim to establish a place that is important to them. So place-making refers to an ideal, perhaps unrealized, association that takes possession of a location and attaches self-identity to it. James Scott refers to this as the digital nomad's "weapon of weakness," while Fuchtwang describes it as "recreating micro-sovereignty" (Fuchtwang, 2004). As a result, virtual digital nomad communities like the Douban "Digital Nomad Group" and the Weibo "Digital Nomad" super topics along with physical communities such as the Dali Digital Nomad Community, the Chongqing Digital Nomad Community, and the Anji Digital Nomad Community, have managed to not only survive but also flourish. Moreover, digital nomad communities tend to thrive and prosper.

Besides, digital nomad groups frequently enhance the connections among their members by engaging in a variety of communal activities. These community rituals can take place either via the Internet or in reality. Examples of online celebrations include those held in WeChat communities. Physically ceremonies may involve dinners, games, work exchanges, skill exchanges, and other activities facilitated through interpersonal communication channels. Also, community members may organize and participate in Digital Nomad Conferences together. The practices create shared experiences, enhance the bonds among members, and promote group identity and experience sharing. They allow Digital Nomads to establish connections with each other in the online realm and also foster stronger relationships in person.

Finally, Xie Jing believes that community building is realized through three levels of communication: first, the network of interpersonal relationships, which constitutes the basic structure of the community; second, the network of meanings, which is given meaning through communication to form an "imaginative community"; and third, the abstract level of the community network, in which people's communication activities connect a variety of actors and constitute the basic Simple formula. (Xie, 2015). The media practice of digital nomads' dual community space consistently reinforces individuals' connection to their digital nomad identity, inspiring the community to construct their sense of self. Interviewee DN15 emphasized, "I feel that the digital nomad WeChat community is still quite important; there is a sense of finding an organization, a home, and being able to get all kinds of information and dynamics from it." Another interviewee, DN20, shared her experience, "The colorful social events held here are delightful." Since joining the Digital Nomad community, I come across various unique friends through these activities. Upon leaving, I experienced a profound sense of gloom, mainly because I had to bid farewell to this close-knit circle of friends.

In summary, the development of the digital nomad identity is not solely based on individual characteristics, but also influenced by shared values and community practices. This collective identity both exists in the virtual realm and has also been strengthened and expanded in the real world. The creation of digital nomad community practices and group values enriches social experiences and fosters group identification.

5. Discussions

5.1 Principal Findings

The findings of this study offer fresh insights into how digital nomads participate in mediatized activities and enhance their identities through the use of technology. The concept of digital nomads has evolved beyond the solitary experience of individuals and is now enhanced and promoted through mediated actions. By employing digital smart devices, digital nomads establish tangible social connections while taking part in a wide range of activities inside a highly mediated culture.

In the digital era, the combination of technological embodiment and geographic mobility has

changed the way people communicate and behave. This study aims to investigate the media practices and identities of digital nomads via participatory observation and conducting in-depth interviews with members of the digital nomad community. Our research examines how digital nomads use smart devices and digital technologies to participate in both digital and physical media activities. We also explore how individuals shape their identities through self-presentation, technology mediation, and social affiliation.

The digital nomad community, with its characteristic of mixing reality and reality, constructs identity in geographic mobility through media practices. They establish a type of connection through smart devices, particularly the WeChat community. This bond is not just formed online but also strengthened in-person events. During this process, digital nomads develop a community characterized by connections. This community differs from typical acquaintanceships as it places greater emphasis on short-term, superficial, and location-dependent intimacy which is directly related to their mobility.

Individual identities are formed by digital nomads through mediatization practices, which also strengthen the web of the meaning of digital nomads. The interrelationship of meaning is generated by the combination of personal identification, technology mediation, and collective identity. The identity of digital nomads is now a complex network formed via the use of technology and group interactions, rather than being an isolated individual experience. Enhancing this network of relevance assists digital nomads in comprehending and reinforcing their own identities. It also offers significant support for their socialization in both virtual and physical spaces, thereby enabling the establishment of digital nomadism as a viable lifestyle.

5.2 Limitations and Conclusions

First, the limitations of the sample may affect the generalizability of the study. Subsequent investigations could consider enlarging the sample size to cover a more extensive cohort of digital nomads. Second, the rapid development of technology may result in changes in digital nomads' media practices and identities, necessitating additional research into future technological developments. Finally, the influencing factors of digital nomads' identity are yet to be further explored, including cultural differences and gender inequalities.

Potential areas for future study expansion may include the following directions. First, further investigation is needed to thoroughly examine the lasting effects of digital nomads' media habits on their sense of self, to gain a greater grasp of how this demographic adjusts and develops within the framework of rapid technological advancements. Furthermore, the incorporation of other cultural and gender-related variables can be employed to examine the parallels and distinctions of digital nomad identity across different contexts, thus enhancing our full comprehension of this phenomenon. In addition, the social impact of digital nomad identity deserves further study, such as whether it will impact social structure and cultural inheritance.

In a nutshell, the combination of technology integration and digital mobility has enhanced the media strategies and self-identities of digital nomads. Digital nomads utilize smart devices and digital technology to navigate both physical and virtual environments, creating a complex structure that combines personal identities, technical interaction, and collective identities. It not only enhances the individual digital nomads' sense of identity but also stimulates a community at an organizational level. Studying the identity of digital nomads not only helps us gain a deep understanding of how interpersonal relationships and communities are formed in the digital age but also provides valuable insights on how to adapt and thrive in a future society that is heavily influenced by technology and digitalization.

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Ethical approval

Participants consented to data collection and for their experiences to be used in reports or publications with no details or other information being published that could identify them. Following the consent process the individual qualitative interview transcripts will not be made publicly available.

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