



"Symbolic Violence and Electronic Socialization" -An Analytical study-

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Abstract:

The study, within its socio-communicational framework, aims to reveal the reality of symbolic violence practices through electronic socialization within various virtual groups, and to clarify the relationship between them. The study falls under analytical research by deconstructing these concepts, discussing them, and highlighting the main theories that explain this relationship.

Among the key findings is that the effects caused by symbolic violence are relative and vary depending on the type of group, its size, its influence on the audience, and its specific cultural context. Additionally, there is an attempt by those managing these groups to create an atmosphere of authority over the members belonging to them. It is also noted that there is a complete absence of a culture of reporting abusive and inappropriate content, despite the ease of using this feature available to all accounts on various platforms.

Keywords: Symbolic violence; Electronic upbringing; Virtual groups.

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1. INTRODUCTION

Virtual groups have always been considered an important digital environment for communication and social interaction, through the meeting of individuals via the internet to exchange ideas and information in general, and with the increasing use of these means, these groups have become a vital space for the formation of social identity through the process of socialization like other institutions.

With the development of the use of these means by individuals, there has been an increasing interest in the critical analysis in the sociology of social media and its impact on social processes, and the critical trend in this context is considered a logical analysis, as it is based on a critical analysis of the set of practices and social structures associated with social media and their impact on the individual and society, which is what academic studies of Algerian society need because it is not a product of these technologies, and therefore the researcher considers the critical trend to be a very suitable paradigm to study these influences and understand the forces and factors that determine the use of these means through an in-depth critical analysis of many sociological issues such as social change. The most prominent of these issues is the identification and analysis of one of the most important concepts of the Marxist-rooted critical trend, which is the concept of power and dominance, this concept that refers to the idea of superiority and cultural dominance of one category over another, and in the context of social media, the researcher observed a set of indicators that indicate the spread of the concept of superiority through these means in several forms, including the identification of influential actors for the set of agendas and important issues to focus on by the public and thus directing the attention of individuals in dialogues and discussions.

Then, talking about the concept of power and domination forces us to present the contribution of sociologists interested in this topic, where Pierre Bourdieu is one of the scientists known for their work in the field of critical analysis of the concept of domination, Pierre Bourdieu provides us with a very important entrance to understand this domination, which is symbolic violence as one of its forms, this violence, which Bourdieu described as hidden violence and is practiced only through the back lines of confrontation, and uses it as an analytical tool to explain the forms of control and domination used by the social ruling classes to enhance their strength and stability in society, and in this regard, Bourdieu emphasizes that domination is not just Material Control or political, they are also the formation of cognitive concepts. In this context, there are many studies that indicate the impact of domination and symbolic violence in the process of socialization of individuals, but these studies are less when we talk about their impact within virtual groups and their impact in the process of electronic upbringing of these groups, and these studies determine that symbolic violence is an abnormal phenomenon in Algerian society that has moved in a way from real society to virtual reality, where the researcher noted the extension of the impact of symbolic violence to the formation of virtual social identities of individuals through these means. It influences the development of



virtual relationships and the formation of cultural concepts, and therefore manages to disrupt the efforts of socialization institutions such as family and school in the formation of those concepts.

Through the above, this research paper seeks to shed light on the extremely complex phenomenon of the relationship between symbolic violence and the process of socialization of individuals within virtual communities by asking the following question:

What is the reality of symbolic violence practices through electronic socialization in the Algerian virtual community?

To answer this question, the main question should be divided into a group of sub-questions to make it easier to control its concepts:

- **The first question:**

What are the mechanisms of symbolic violence in the virtual environment

- **The second question:**

What is the nature of the process of socialization under the virtual society

- **The third question:**

What is the relationship between symbolic violence and cyber upbringing.

The importance of studying:

The importance of the study lies in understanding, analyzing and interpreting a very complex phenomenon, which is the reality of symbolic violence in Algerian society and trying to show the mechanisms of its action among virtual communities through social platforms and trying to analyze its effects on individuals and society through its impact on their behaviors and social and cultural upbringing, where the researcher considers the symbol an important means of expressing identity and social and cultural belonging, and then the study of symbolic violence helps in understanding how symbols affect the formation of collective identity and individual and collective belonging of individuals in Algerian society in its virtual apartment, and the most important points that indicate the importance of studying such phenomena as the following:

- Symbolic violence is a feeder for divisions and tensions between individuals. By studying this relationship, researchers can understand how conflicts develop within virtual groups and what can be done to reduce them.
- Symbolic violence can affect the level of solidarity between members of virtual groups. And understand how the symbol affects social relations within the group.



- Symbolic violence can affect the formation of the social identity of individuals within virtual groups. And understand how hostile behavior and verbal violence affect the formation of individuals' identity and social affiliation within the group.
- The study enables us to understand the impact of symbolic violence, an understanding that helps to develop prevention and intervention strategies to deal with it. By studying the impact of symbolic violence.

2. What is symbolic violence.

This section aims to define symbolic violence accurately to understand its impact and consequences on individuals and society, and to identify the most important factors contributing to its spread and development.

2.1 Symbolic violence, its concept and characteristics:

"Gentle, sweet, imperceptible violence, which is invisible to its victims themselves, and it is practiced through purely symbolic methods, that is, through communication, indoctrination of knowledge, and in particular through the process of identification and recognition, or at the extremes of feelings and intimacies, such as sensation, emotions and conscience" (quiraynia, 2023, p. 57) .

"It is noted that symbolic violence is more dangerous than other types of physical and authoritarian violence, because it is ordinary, simple and subliminal violence, and it is not recognized by society as violence, but individuals got used to it and accepted it as long as they are subject to a set of social imperatives and compulsions that control them, and they are working to enshrine it in the reality of their lives, and then we do not see in individuals any rejection or resistance to this moral and symbolic violence, but consider it an ordinary act, despite its danger and serious effects psychologically, socially, culturally, politically and economically" (quiraynia, 2023, p. 58) .

Talking about the theory of symbolic violence forces us to understand the critical cognitive model as a paradigm, which directs sociological research towards Communication Media Strategies to persuade audiences, and to understand this critical vision, one must first understand these technological means or rather the social phenomenon in discrimination, disparagement or defamation, without the slightest use Symbolic violence as a social phenomenon is characterized by a lot of characteristics, the most important of which are:

- Symbolic violence is powerful and has a great impact based on its method and the set of symbols and meanings that it carries.



- It takes many forms and characteristics, the most important of which is coding.
- Aims to impose power and influence in an arbitrary and authoritarian manner.

2.2 symbolic violence and domination:

"Bourdieu described symbolic violence as gentle violence as a general model of domination, while he considered male domination as a special case of this model, but it is clear that it was this case that prompted him to think about the importance of symbolic violence as a means of modern domination," (quiraynia, 2023, p. 60) Pierre Bourdieu shows us the close relationship between symbolic violence and socialization, where Bourdieu points out that "differential socialization prepares men to love power games and prepares women to love the men who play them, male charisma is in part the charm of power and the temptation in themselves, on the bodies of their motives and desires, they were socialized and politicized," (quiraynia, 2023, p. 61) as an example: The virtual society enables women to practice many social, economic and even political activities, which were not produced by society and were not reproduced in real society, and this is evident in many areas, the most important of which are:

- The entry of women into e-commerce as a partner for men, where technology works on the principle of equal opportunities, which was not previously available to women, especially in Arab societies, including the Algerian society.
- Women's participation in discussions and interactions through pages that allow the formation of a public space in the habermasian concept, which allows them to discuss topics of Public Interest Based on mental arguments without a sense of the gender of the discussion.

2. 3 Cultural capital and its reproduction:

"Pierre Bourdieu determines that cultural capital is formed through familiarity and familiarity with the prevailing culture in society, especially the ability to understand and use a high-class language, and emphasizes that the possession of cultural capital varies according to different classes, and for this reason Bourdieu considers that the educational system supports the possession of this type of social capital" (massad & zarzoura, 2023, p. 879).

Symbolic violence, which is practiced through the communicative process in the socialization of the individual, is constantly repeated until individuals become familiar with it, because every familiar behavior is natural, and since a person is a civilian by nature, and a son of his environment, he arises on what he hears and what he sees, and therefore does not reach the level of directing this upbringing, according to attitudes, group and age, and therefore affects his group and interacts with it by influence and influence.

2. 4 symbolic violence as an input to the interpretation of virtual relationships:



In his description of symbolic violence, Bourdieu refers to the amount of ambiguity that observers are exposed to this phenomenon, as it is non-physical violence and outside our five senses, while Bourdieu went beyond explaining and understanding this phenomenon, but continued to make it a gateway to the interpretation of many practices, attitudes and social phenomena, in a previous study of the researcher, through which he was exposed to the power of symbolic violence in the formation of virtual public space in Algeria, and tried to highlight the impact of symbolic violence in the formation of an Algerian public space through virtual sites, where symbolic violence prevented the formation of a public space, and hence our current study that aims to use symbolic violence as an input to understand, analyze and then interpret the process of upbringing And try to understand the mechanisms that control the set of relationships that make up these groups.

3. in what is socialization.

3. the concept of socialization:

The concept of socialization refers to the process that an individual undergoes during his life to form a social identity, his behaviors, beliefs and values based on the interaction, environment and society around him, and in the midst of this is influenced by many factors such as culture, family, school, group of comrades, media, technology, social institutions and personal experiences, and then socialization is a continuous process, where he receives skills and knowledge and his understanding of the world and himself is formed based on this knowledge.

Our understanding of the process of socialization in Algerian society helps us to understand how individuals' social identities and behaviors are formed, contributes to the analysis and interpretation of social and cultural interactions within societies, and also monitors the challenges that this process may face.

"Durkheim is the first to use the concept of socialization in an educational sense, and the first to justify the practical features of the theory of socialization, and Durkheim says in his definition of the purpose of education that the human being that education wants to achieve in US is not the human being as nature has deposited in US, but the human being as society wants..., Upbringing is the process in which and through which the culture of society is integrated into the individual and the individual is integrated into the culture of society" (massad & zarzoura, 2023, p. 870) .

Durkheim's concept of socialization is a fundamental idea in sociology. Emile Durkheim introduced various theories on how an individual's social identity is formed through interaction with society and social institutions. This process occurs through three main mechanisms: social control, solidarity, and social achievement. Overall, Durkheim's understanding of socialization emphasizes the relationship between the individual and society and how social influences and institutions, such as schools, play an important role in the formation of individual identity and social behavior.



3.2 social normalization:

"It is the process by which thoughts, behaviors, practices and actions that fall outside the scope of social norms and values are considered normal" (massad & zarzoura, 2023, p. 864).

Hence, social normalization is a relatively recent term used in sociology to refer to the process of presenting behavior related to the social values and norms adopted in that society.

Social normalization is most often achieved through interaction with others and social institutions responsible for the process of socialization, such as school, family and means of communication.

3. 3 social reproduction:

This term is often used in the process of transferring values, culture and social practices from one generation to another, and this concept expresses how the continuity of social, economic and political structures and relations over time.

The process of social reproduction includes many factors and institutions that play a major role in this process and rely heavily on them, such as the family, the school and even the group of comrades and media institutions, for example: the family transmits social values and skills through education and guidance, the school teaches individuals the knowledge adopted in society, and the media plays an important role in the formation and transfer of culture and social practices through the contents and media that spread in modern means of communication.

In general, the concept of social reproduction is an important tool to understand the relationship between symbolic violence and socialization, where the process of transferring knowledge, values and violent symbols is affected, the biggest example is Pierre Bourdieu's question about male dominance and differential socialization, at first symbolic violence contributes to the distortion of social values when symbols of violence, hostility and hatred are promoted through social media and this leads to a negative impact in social reproduction where negative and encouraging values are transferred to violence and social divisions from one generation to another, and they become the mechanisms that control social relations, the browser social media that addresses Algerian-Moroccan relations are exposed to a huge number of symbols and meanings that do not represent the Islamic social culture, for example: the word banana or L'banan in the Algerian vernacular is the same in the Moroccan vernacular, which is basically food, because its symbolism between the two peoples is greater and more subtle, meaning the low purchasing power of the Algerian individual versus the Moroccan individual, as the price of bananas in Algeria is more expensive than in Morocco, and this encoding was widely used through various social media, which indicates the breadth of the practice of symbolic violence and its impact.

3.4 the relationship of socialization with violence:



It consists in the way the socio-cultural environment in which an individual grows up affects his behavior and interactions with violence, and some points can be enumerated that illustrate this:

- Family education: where the family plays a crucial role in the formation and shaping of individual behavior, and methods of education in the family can affect the individual's approach to violence, as exposure to violence within the family leads to the repetition of this pattern of behavior in the future.
- The school environment and the Comrades 'group: where the school environment, especially the Comrades' group, affects the beliefs and behavior of the individual towards violence, where negative experiences with colleagues and teachers can affect the formation of negative views towards violence.
- Social media: these means can play a pivotal role in shaping the individual's concept of violence, as many of the media contents in these means make violence a content that they provide and promote.
- Social and cultural pressures: social and cultural pressures can affect an individual's behavior of violence, as some cultures or societies consider violence an acceptable tool for resolving conflicts or achieving goals

In general, wrong socialization can affect the identification and formation of an individual's interaction with violence, as various factors in the social and cultural environment affect the individual's perception of violence and his behavior towards it.

3.5 from socialization to electronic socialization:

"Electronic socialization consists in the interaction of individuals with the media content broadcast and disseminated by these means, whether written, audio, audiovisual or multimedia, and this is provided, for example, by the web integrated with computer networks, smartphones, electronic tablets and other modern means, where the cultural content displayed by these means affects various aspects that contribute to the socialization and formation of the individual" (abdulkarim & bussef, p. 155) .

The researcher believes that electronic socialization is the process of influencing the digital environment and social media in the development and growth of individuals and their social and cultural formation, "as the cultural content displayed by these means affects various aspects that contribute to the upbringing and formation of the individual," electronic socialization includes many elements including:

- Social media: such as Facebook / Twitter/ Instagram and others, which contribute to the formation of individuals ' perception of the world around them and their understanding of social and cultural issues.



- Electronic games: electronic games are considered an effective means in the upbringing of individuals, as they affect the pattern of social interaction, intellectual and emotional skills, for example, PUBG Mobile, in short, electronic socialization is the process in which the digital and cultural environment intervenes in the formation of individuals' concept of their social environment and therefore can affect its upbringing.

4. the concept of virtual community and its relationship with socialization and symbolic violence.

4.1 the concept of virtual groups:

"The term community, with its relative lack of age, has become one of the most used words in our daily dictionary, and as such, it has acquired a meaning that seems obvious on the surface and has become a common term, and in fact it involves many social groups that are diverse in size and structure, "was this statement by Jan Maisonneuve in the introduction of his book { community dynamics} in the Eighties of the last century, before any appearance of the technological revolution that made the social life of individuals and communities" the diversity that Maisonneuve mentioned becomes a more diverse area for groups, " (maisonneuve, 1983, p. 09)he said.

Definition of de Moor and Weygand:

"It is a technological social system where communication in virtual communities is not determined face-to-face, but through electronic communication channels in which word, voice and image are used, or what results from mixing these methods is that writing is a state of communication in which no voice is heard and no image is seen, but interaction through these means and media still lacks the warmth and intimacy of human feelings" (soltani & tami, 2021, p. 354).

"It is a social network of a group of individuals who interact with each other using some kind of communication, bypassing all geographical and political barriers in pursuit of common interests and goals" (soltani & tami, 2021, p. 355)

The researcher considers that virtual groups are communities or groups of people who interact with others and communicate via the internet without the need for spatial or geographical presence, and these groups are formed through various internet platforms and networks.

It should be noted that virtual groups vary in their forms and types, including, but not limited to:

- Social media: where individuals were able to join different groups, interact with others through posts, comments and messages.
- Multiplayer online games: where players can interact with each other inside the game, form virtual groups, cooperate or compete with each other.



Virtual groups allow individuals to communicate and interact with others who share the same interests, identities or goals. these groups can influence social and cultural identities and provide social and cognitive support to their members. however, virtual groups may face challenges such as cyberbullying among their members, lack of privacy and the impact of fake news, which must be handled carefully, and need the attention of researchers, especially in Algerian society as it is not productive, as we said earlier.

4.2 virtual community and its influence in the process of socialization:

The rapid development of information and Communication Technologies has made a qualitative leap in intellectual progress, and the emergence of the so-called internet culture, which is used by most individuals due to the information it provides in all fields, where the researcher considers these groups an important area for social interaction, knowledge exchange, experiences and acculturation, and therefore the researcher considers that groups are already an important institution for the process of socialization in our digital age, through these groups individuals can build relationships and social networks to enhance awareness of the development of social and cultural issues of interest to public opinion, however, attention should be paid to that there are challenges and risks associated with these groups from a decrease in security My data and low level of privacy.

The researchers Nasser zebush and Mohammad Ghazali add that" the mutual relationship between social networks and websites and individuals is at the heart of the process of socialization, the individual no longer discovers himself through well-known socialization institutions, especially the family, so that networks and social networking sites through the work they do as influential channels, especially affect the sharing and dissemination of content, emotions and opinions" (zebush & ghazali, 2023, p. 166).

4.3 symbolic violence and its impact in the virtual space:

the researcher believe that the virtual space is a fertile ground that embraces symbolic violence and contributes to its widespread practice, through:

- Anonymity: in the virtual space, individuals can hide their real identities and circumvent censorship, which makes them feel free to act in any way they wish without fear of consequences, which helps to practice symbolic violence as it is hidden violence and works in the background and does not depend on confrontation.
- Isolation and dependence: people may feel isolated in the internet where they do not interact socially enough, and it is also possible to notice the amount of dependence that exists in western trends, which are imitated by young people and children in Algerian society without any scrutiny and reflection on the matter, which, unfortunately, the majority of them are out of the ordinary.



- The spread of messages: the content that spreads over the internet can spread very quickly through these means, increasing the spread of symbolic violence through these means.
- It is important to realize that public space is not necessarily a place of peace and cooperation, but it can be fertile for the practice of various types of violence and hatred, so it is necessary to work to promote awareness about the dangers of symbolic violence online and work to create a safe and respectful environment for everyone on this space.

Pierre Bourdieu explains symbolic violence as non-physical violence that is mainly carried out through the means of education, indoctrination and ideology, it is a gentle and imperceptible form of violence, as it is invisible to its victims themselves. The study is based on the peculiarities of the mentioned social media, which provide the symbolic violence with the invisibility and misinformation that its practitioners need and the spread of their contents to a large number of victims.

4.4 manifestations of symbolic violence and its peculiarities within Facebook across Algerian society:

Symbolic violence within Facebook refers to the use of satirical or offensive images, slogans and graphics in indirect ways to offend others or incite the spread of violence and hatred, and these publications are used to express an opinion or comment, especially on political issues, but they often exceed the limits of respect and turn into a form of symbolic violence.

Among the most symbolic manifestations of violence which was noticed by the researcher via Facebook in Algerian society are the following:

- Ridicule and sarcasm: the use of disgraceful and ironic images and symbols to offend and ridicule target groups.
- Racist overtones: the use of symbols or images that represent racial discrimination against a particular group and are often blurred in a way that makes them less visible.
- Incitement to violence in the midst of Algerian virtual communities.
- Offensive and indecent sexual innuendo that affects the social values of Algerian society.
- Abuse of religions and beliefs.

4.5 peculiarities of symbolic violence in Algerian virtual communities:

These peculiarities are manifested according to the socio-cultural context of the Algerian society as follows:



- Religious violence: where manifestations of symbolic violence appear in these societies against religions and beliefs and even between religious groups, this can include harsh criticism of religions or ridicule of religious practices, which causes tensions and conflicts between individuals with different religious backgrounds and even similar and close to each other.
- Political violence: through defamation of political figures or ridicule of political parties and rulers, and this leads to significant divisions among individuals within Algerian society.
- Ethnic and regional violence, ridicule of other cultures.

It should be noted that these characteristics are not exclusive, but only male from what the researcher observed, and symbolic violence is still practiced in other forms, and it is also important to treat these characteristics with caution and promote constructive discussions and positive participation of individuals across various social platforms.

4.6 factors that contribute to the practice of symbolic violence through the process of electronic socialization of virtual groups:

- Real-time communication at a frightening speed, especially with the fourth-generation internet, which is characterized by the speed of flow, where the news spreads quickly across various platforms and media.
- Reduction of human feelings and emotions in a set of symbols called Emoji.
- The trend : A term that expresses cultural, technological, and even political and social events that are common in a certain period of time, these events published and shared by huge numbers of users of social networking sites reach millions and even billions of interactions, and the researcher connects the trend with its time frame because it is constantly being formed and reproduced in various forms over and over again, and then Algerian society and its departure from culture The fact that most of these trend are accompanied by songs whose lyrics carry symbols, meanings and images that express a Western culture alien to Algerian society, such as obscene songs or obscene dancing, and many sexual and gender-based practices related to homosexuality as an attempt by those influential in these means to obliterate the culture of Arab societies and globalize social life in them.
- Memes: a modern term that expresses the digital reaction of individuals belonging to social networking sites towards various social and political issues and positions with an ironic flavor. As memes are considered a part of digital culture, they come in various forms, from symbols to modified short images and videos, and many consider them an effective way to express social attitudes because they reduce and symbolize the social situation and their opinion about it has a great ability to spread.



5. CONCLUSION

We must pay attention that the results and effects caused by symbolic violence are relative effects and can vary from one situation to another depending on the type of Group, its size, the size of its impact on the public, and its own cultural context, which increases the difficulty of dismantling the concepts and symbols circulating in these groups, especially when the behavior of individuals is normalized to comments and publications published by its affiliates. Through a set of suggestions that enable them to delete and edit any comment or post that does not fit their group of agendas, and then factions and conflicts form between their members, which ultimately leads to the disintegration of these groups.

It is also noted the complete absence of a culture of reporting offensive and inappropriate content, despite the ease of using the reporting feature available to all accounts on all different platforms, by clicking on the option "report this post" and specifying the reason for reporting, and then these applications review the reports and take appropriate action.

Understanding the effects of symbolic violence in electronic socialization and its relationship with virtual groups helps us to focus on the need to promote images of good behavior and control constructive communication patterns within these groups, by promoting the values of respect in the public virtual space among its members and encouraging them to express their opinions in sympathetic and constructive ways without resorting to any of the above-mentioned forms of symbolic violence.

This understanding can be used to develop curricula that address the topics of symbolic violence and its effects, contributing to building a critical awareness among children about the content they are exposed to. It can also contribute to promoting the proper socialization of children, reducing the effects of symbolic violence and promoting their psychosocial development.



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