

Self-image in the virtual world Semiotic approach

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Abstract:

This study aims to illustrate self-representations in the virtual world, And how they interact with other selves in this symbolic world, What emerges during this interaction is the self-image we show to others.

Through our semiotic approach to the subject, we have concluded that Self-identification in the virtual world is done through visual and linguistic symbols that define their digital identity, and the Interaction with discours produced by self is done in a linguistique manner or iconique, We can knew the connotations of self- signs through semiological analysis and the degree of emotions involved.

Keywords: Semiotics; Self-image; Representations; Symbolic interaction ; Digital identity.

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1. Introduction:

Semiotics is a wide field that addresses and analyses many topics relevant to everyday life. For being the science that studies the life of the sign in social life, As acknowledged by one of its pioneers, the linguistic scientist Ferdinand Desousier, and based on it, a vast field of semiotics is used to construct and dismantle meanings and to study phenomena in the context of the variables experienced by the phenomenon. The methodological differences in this field have emerged since the beginning between the American current and Charles Sanders Pierce, who adopts the semiotechnical name as a procedural concept for specialized studies of different phenomena, and Ferdinand Desocier's Lisanic Stream, which adopts the designation of semiology, thus adopting the structural norms enacted by the latter in simulating and exploring linguistic markers.

As one of the thorny multidimensional representations of its formation, under the virtual world, I have known an evolving pattern of semantic and redundant overlaps, making it a virtual world that sometimes simulates reality and differentiates from its characteristics elsewhere. This connotation between the self-forming worlds has led to the emergence of the idea of self-image as a mirror of the inherent self.

And in the virtual world, this crystal space where the selves manifest themselves at will. self-image is a manifestation of many different from its representation in real life, It frees oneself in the virtual dimension of identity constraints and unleashes the memorable self, where many semantically colourful speeches form within an unlimited virtual format of

time and place where the self interacts and exchanges roles. Through the reflection of misunderstanding, they become sensory images that are perceived and interacted with.

1.2 In this study we will try to answer the following questions :

- How are images of these women perceived in the virtual world?
- How do women interact in the virtual world?

1.3 The aim of these study is to clarify the difference between the image of oneself in reality and in the virtual world, by delving into the simulation of the semiotic hypothetical environment resulting therefrom, This environment that blends semantics and digital media, into a bowl that is a meeting point of many intellectual orientations

1.4 In this study, we relied on semiological analysis Which depends on analysis and dismantling, Semiology is the science that studies the connotation of all signs, in this study, we drew on the approach of 'John Claude Cookie', who laid the foundations of semiotic self, The approach means the way the researcher approaches the subject to be studied 'Cookie' presented a set of methodological steps for the semiological analysis of self-productions, We have dropped these steps in our study of self-image in the virtual world.

2. Self-image concept and semantics

Before recognizing the semantic dimension of self-image uses, the self-concept must be eroded to decide the procedural use of what emerges from it. in many scientific fields similar to philosophy and psychology, Anthropology, where oneself is stripped of its conglomerate as a semantically independent variable to a variable of the nature of the field in which it is used, "Eben Senna", for example,

considered oneself to be the image of knowledge of the human self, that is, that the self is a reflection and represents the self and the perception of the tangible dimension of the self and its symbolic manifestations, While "Descart" expressed it as cognitive behaviour in his saying I think if I exist, the same is a cognitive entity for him.

And Because the image is the reflection of the thing, the definition of the image of the self was very similar to the concept of the self, but it is characterized by being the product of the self-relationship with others and the result of overlapping its elements, the self was independent, the image of the self and the image of the thing is not the same, and we will try to clarify more by including some definitions of the self-image.

2. 2.1 Connotation of the use of self-conception

From the foregoing, it is difficult to adjudicate the procedural use of the concept of oneself, although most of its submissions have focused on the cognitive dimension as an active element in the construction of the concept. Some definitions of the concept of oneself will be included below in order to clarify further its significance, namely:

-The psychologist 'Freud ' believes that the self is: "a set of processes: perception, thinking, remembering, responding to internal motivations and consisting of four aspects, how the individual perceives himself, what he thinks of himself and how to evaluate and promote them." (Belhadge , 2006-2007 ,p.30)

So the perceptive self is an active element, to build the concept that takes the cognitive operational dimension of thinking, remembering and responding to perceptions.

-'Rogers' defined it as: "One's way of looking at oneself is one's sense of being and function." (Belhadge, 2006-2007,p.32)

Similarly, Rogers also points out that self is a cognitive perception of an individual's being and a sense of expression. s perception of it,

which is self-expressed. The concept of image itself is not defined in the semantic framework. It is a comprehensive term that harmonizes both sensory and cognitive reflection, whether concrete or moral.

2.2 The connotation of the concept of self-image

We have already defined the concept of oneself in the previous requirement and in a related context we touch on the concept of self-image in this requirement. From the foregoing, in the light of these memorials, can the concept of self-image

be conceived ?

To answer this question you ask the following questions to find out:

- Who am I from my point of view? •
- Who am I from other people's point of view? •
- Who will I be in the future? (Mohamed Ihmidan elkhadi , 2009,p.69)
- Through these questions we find that self-image has three dimensions:
- After my perception is about the person's own point of view.
- social dimension through the perception of the other person's opinion of him.
- A self-related future dimension that an individual would like to have in the future

"Sullivan" considers that the self-image is: 'a combination of emotions, attitudes and intellectual concepts that grow with one's personal experiences and are the result of dealing with others....."
"(Mohamed Ihmidan elkhadi , 2009, p.190).

“ Rogers" sees a self-image as a set of distinct realizations that are influenced by one's relationship with others and the environment”’.
(Belhadge ,2006-2007,p 32) , that is to say the image of oneself must

be viewed in a structured framework of the individual's perceptions through his interaction with his social environment.

Thus, based on the foregoing, self-image is also relevant to sensory self-awareness and a reflection of one's image of oneself through its relationship with others in a symbolic, communicative social context.

3. 3. Virtual World as a Digital Space for Self-Interaction

In this study, we address the conceptual dimension of the virtual world, which is the digital vessel to form the virtual selves, where the images of our selves are within a parallel reality that allows the formation of these images, and because the self-image is the product of interaction with oneself and others, the ways in which the nature of the virtual interaction of these selves were necessary.

4. 3.1 The connotation of the notion of the virtual world

The concept of the virtual world is coupled with modern technology and the emergence of social networks, which allow the creation of virtual worlds whose features are designed by the user of these networks, and all that a smart device needs to connect to the Internet.

The virtual world can be defined as follows : "It is a product of the development of ICT and those worlds that do not already exist in our world, but come together to create a group of individuals to set their basic features and frameworks in which they must be presented, Users interact with each other, formulating what is known as virtual life and formulating scenarios or virtual worlds In order to emulate the world of reality, they are fake worlds generated by numbers and symbols. in which the user is immersed by the deception of the senses, and by the effects of automated interaction ". (Mohamed Barakat et Toufiq abdelmoneam, 2009,p.5)

The virtual world is a world based on two important dimensions: a digital dimension through the availability of technologies that allow it to be accessed, created and a communication dimension based on the interaction of the virtual subjects that constitute the world's vocabulary, and they continue in accordance with their common understanding.

‘Michael Hiyam’, in his book ‘Virtual Realism’: "The Virtual World is a Simulation and Immersion Technology," (Zerrouki ,2013,p.36) defines everything that is hypothetical in the terminology as a concept that means more precisely "as if or not what is an object," (Zerrouki , 2013,p.36) meaning that the virtual world is not the real world but an analogy to it.

This definition refers us to the fact that the virtual world is intangible, but rather visual symbols that are perceived across the senses and interact with them.

5. 3.2 Virtual symbolic interaction and shape self-image

In answer to questioning how people acquire common determinations of the meanings of things including the rules of social life? Sociologists returned this to interact with others through language or through symbolic interaction exchange. (Divlir, Rokich et abedraouf s.d,p.351)

Common language means the acquisition of common connotations of symbols, which can only be achieved through communication. In the virtual world, digital tags take on a trading dimension for users of this space. for example, click, express with a jam or some emoji s common understanding that the symbol of anger is to hold eyebrows and that the smiling symbol is sometimes a sign of joy or acceptance, and therefore is traded in the communication process.

Symbolic interactive theory is concerned with the nature of the language and symbols in explaining the communication process in its

social role, responses are determined by the system of symbols and meanings that an individual builds for things, people and attitudes, so the broader the frame work of common meanings, all responses are similar in different social interactions. (Ebdelhamid ,2004,p. 315)

Thus, the symbolic interactive theory illustrates the nature of the expected response, through a common understanding of the symbols, when you send a welcome word in Arabic to a person whose Facebook account suggests that he is an Arab who is more likely to respond, as opposed to the person whose account suggests that he is a non-Arab, when you ask a person who bears the name of Jack, or John Funk, you will initially choose a foreign language you expect to understand, to respond to you.

An important element of social interaction is that we have to have a personal idea of ourselves. This provides us with an important knowledge that helps us determine how we act in the relationship with others, "Charles Cooley" called our knowledge of our selves "looking at ourselves." Because he is convinced that we get the impression of what we are personally as human beings by observing the actions of others towards us, There is a kind of social meror where we see people accepting or rejecting us like us or hate us agreeing to our actions or rejecting them. Each of us to the other is a mirror that reflects the other's image when she walks past. (Divlir, Rokich et abedraouf s.d, p-p.351-352)

So the virtual interaction allows us to see the image of ourselves through other people's impressions, and allows others to see the image of themselves through us, in a virtual symbolic interactive communication act.

Communication scientists and social psychologists agree that communication was not possible between humans without agreeing on uniform meanings of the symbols found in the environment. s responses and their interaction is increased by their communication experience associated with the understanding and

meaning of these symbols, Understanding the symbol and defining the meaning is the mental process through which individuals view things and people in different communication situations. (Ebdelhamid , 2004 , p. 315)

Through this proposition, we find ourselves in the face of a symbolic interaction that allows for the formation of our perception of oneself and of the other.

The virtual symbolic interaction can be "the process of agreement and common understanding of the users of the virtual world, of the connotations and uses of available iconic and tongue marks, the communication process whereby images of virtual selves are represented".

4. The Semantic Approach to Reading the Image of Oneself in the Virtual World

As mentioned above, virtual worlds allow for the creation of a symbolic interaction, allowing the self to form an image of their own selves, but this example calls for systematic action to identify how it forms in the virtual environment and how it produces the virtual meaning. Thus, in this research, we will address the semiotic trend known as "self-semiotics", the approach actions, and then drop this approach to reading the image of oneself in the virtual world through social networks as a model.

4.1 Self semiotics

Semiotics are a fertile field for methodological approaches and intellectual trends, studying the connotations of different markers and symbols. Semiology sometimes refers to studies that are primarily concerned with the analysis of texts, while Semiotic refers to studies with a philosophical dimension. "Jacobson" used the term Signum and is meant to refer, and they link the function to the meaning. (Tchandler et al., 2008, p. 443, 448)

6. It is defined by Grimas, Cookie and Arevey, as in its draft a general theory of signaling systems. (Sabti et Bakhouché, 2009, p.16-17)

The Semiology defines several directions, such as the Semiology of Communication and the Semiology of Function, and the Semiotic orientation of the Paris School, one of its pioneers, "John Claude Cookie", who contributed to the anchoring of the Semiotic orientation of self-study as an applied and theoretical study, this semiotic trend is based on self-consideration of the whole overlapping as follows: "We have the verbatim self, the active self, the cognitive sense of consciousness.", "Cookie" sees that the presence of the self through the conscience of the speaker translates our own experience in the world where we interact with things and perceived phenomena. (Hamdaoui s.d. p.7)

Thus, self-determination focuses on the communicative dimension of the active self, which is the verbatim self that expresses it and the self-conscious perception of the psychological, horsefulness and tension dimension of self-representations.

In keeping with this in the virtual world and as an example of social media networks, an active or memorable self is a reflection of the self or self-image that plays its role hypothetically by establishing its digital identity, which is shaped by a series of interconnected signs that shape our perception of our identity and its progress in a certain semantic format for others.

The hypothetical conscious self is the self interacting with others by commenting or liking others, as well as expressing her feelings and emotions through iconic-tongue representation.

4.2 John Claude Cookie's approach of self

Based on the perceptions of "Cookie", Semiotic self is based on the five of duos defined as follows:

1. Bi-notification and confirmation : "Cookie" went that the self has a dual presence, the presence of a linguistic tongue verbally expressed

by the pronoun of the speaker (me), and a realistic presence that refers to the self in its sensory and human presence (Hamdaoui s.d. p.9) The iconic design of the Facebook page,

for example, has two dimensions: physical, digital identity, and moral dimension, the self he represents.

2. Working classification: "Cookie" classified oneself into two sections that are present and absent. The same present are those whose existential identity possesses a language and reality characterized by the competence of knowledge and ability. She is a person who is capable of action and is able to judge and evaluate her existence and reclaim her existence.

3. From the first to the second factor: Simiotaga depends on three main factors, the independent self-factor that interacts with the subject factor, and the future self-factor that relates to the first, and thus either positively or negatively interacts on the subject of value, - the tripartite relationship between the sender and the receiver interacts on the value of the third factor. (Hamdaoui s.d.p-p.12-13)

For th 'working classification and from the first to the second factor',

The present self is the independent self that interacts with the receiving self on a topic , and the absent one is that hidden part of our personality, In interaction on a topic that shows some of our perceptions, not our total presence.

4. From verbal to non-verbal: "Cookie" dealt with verbal speech during his analysis of a series of literary texts as well as with non-verbal speech in search of self Non-verbal communication behaviours ", but Simiauta has been used in psychological and cognitive fields to monitor a different understanding and interpretation of non-verbal communication behaviours, What applies to the moral and linguistic self can also apply somehow to the psychological self by monitoring its non-verbal movements and behaviours.



5. Perceptive self: Contemporary semiotica in its analysis of textual and rhetorical phenomena depends on the perception phenomena of 'Maurice Merloppente' by focusing on what the eye perceives, what the self gets through the senses. Text or discourse in the light of phenomenal vision are self-aware sensory experiences expressed by language archives, or not observed. (Hamdaoui s.d.p-p.14-15)

The perceptive self, through the senses, perceives various linguistic and non-linguistic symbols and understands their connotations

4.3 Read and analyze the virtual self-image via the John Claude Cookie approach

The following table illustrates the elements of John Claude Cookie's approach simulated the representations of self-image in the virtual world, As an example of the virtual world, we chose the Facebook social network as one of its patterns, where it allows self-expression through the design of digital identity features across this space, taking on the role of the actor in creating meanings and connotations that are common to the recipient.

Table.1. Dropping elements of John Claude Cookie's approach to reading connotations of self-image

Bi-notification and confirmation	- Iconique Tongue Shape of profile - Digital identity indicated by
Working classification	-The activated account -Account Position
From the first to the second factor	

	-The tripartite interpretation between the self-expressions and the self-reader about the post
From verbal to non-verbal	-Look marks used in the post - Iconic tags used in the post
Perceptive self	- Verbal or iconic responses to the post according to an emotional tension that mimics self-conscious readers' whims of meaning

Source: Researcher's preparation, 2022

By adopting the steps outlined in the blueprint, we can undertake an analytical reading of what emanates from an active self or symbolically reactive self-image, and its different iconic linguistic representations in such a way as to mimic the degree of emotions expressed and perceived by the verbal and reader self within a common consciousness.

Bi-notification and confirmation are matched by the iconic, tongue-in-cheek virtual expression through which digital identity features are formed, perceived by both the sender and the recipient.

The working classification can be met by the active self, which is the active or activated calculation while the absent self may be perceived by interaction interruption through the account, In addition to a second part of the semantic reading of the self, when you publish a leaflet, it expresses a real-time part or emotional state, while other parts are absent.

And the tripartite relationship between the first and the subject and the reader or recipient, It is the interaction between women on a common theme, a common symbol, a common reading and a common understanding s participation in the same virtual environment and the same tools of expression.

Then comes the transition from the verbal dimension to the non-verbal dimension that is the nature of the default expression that allows more than one expressive pattern as well as the verbatim reading of the symbols used.

And the perceived self-interaction with the subject that expresses the active self or the verbal or symbolic self that reflects the intensity of the interaction.

5. CONCLUSION

As a summary of the foregoing, the semiotic approach allows for the reading of the connotations of the image of oneself in the virtual world, through the dismantling of the iconic and linguistic construction of this image, by following the methodological steps of the semiotic approach of Jean-Claude Cookie, in interpreting the

representations of the self in the virtual world and identifying the method of perception and interaction between selves.

Through this study, we have reached the following results :

- Contact in the virtual world according to digital receptacles that allow creating a virtual environment.
- The virtual self is created by the digital level of its digital data, and the marking level of the image in which it manifests itself or the design of the shape it represents.
- Virtual self-identification is done through its marking features, which constitute the parameters of its identity.
- The virtual interaction between women is conducted according to a common understanding of the connotations of virtual symbols.
- Responses to the meanings and connotations produced by oneself in a tongue or iconic manner.
- The semiotic approach allows to find out the perceptions of oneself and the degree of their emotions.

These results are a starting point for diving further into the semiotic reading of self-productivity as the active element of virtual interaction. Recommendations of this type of study include:

- The need to open up to foreign studies in this context, which is a precursor. Scientific research is a coupling of the rapid electronic development that results in emerging communication phenomena, and a hybrid between the characteristics of the object in fact and what the hypothetical imparts to it.
- Mixing approaches in the analysis of such topics, being a cross-cutting point of many disciplines dealing with the study of human and communication phenomena .

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