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The Symbolic violence on Facebook pages: "A semiological study"

PhD Student Noui Chaouki [1,*], Dr. Lebdjiri Nourredine [2]

[1] Social research and studies lab, University of August 20, 1955 -Skikda- (Algeria), ch.noui@univ-skikda.dz

[2] Social research and studies lab, University of August 20, 1955 -Skikda- (Algeria), n.lebdjiri@univ-skikda.dz

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Abstract:

This research paper aims to explore the manifestations of symbolic violence that are iconically rooted in the dynamics of virtual public space in its images laden with the symbolism of hostility and provoking motives of moral frustration. Through publishing linked to the Facebook platform, according to a set of exceptional variants of the synchronous communication technology based on digital images (Web 0.2). This is what prompted us to analyze the phenomenon semiotically by looking at its representations and its discursive field on two levels: the first is explicit; This is evident in the aesthetics of its presentation and the nature of its topics, and the second is implicitly represented by: In its ideological and semantic dimensions, in conjunction with extrapolating its effects and incentives for its localization in the social system.

Keywords: *Virtual public space; Semiotics; Symbolic violence; Facebook.*

[*]Corresponding Author

I. INTRODUCTION

Modern communication systems and the foundations of advanced digital applications in the third millennium occupy a very important place in the life of nations. They are one of the most controversial topics among those working and acting in this field, within the framework of the leap from the logic of bits to atoms and from analog units to digital parallels, as **Nicholas Negroponte** said in his theoretical introduction to the new media. He established, without a doubt, the philosophy of the diversity of sources of knowledge and expression, and the multiplicity of their holders and the sending of their ideologies to the masses, in the context of the sociology of communicative action contained in the writings of the German philosopher **Jürgen Habermas**, who emphasized the ethical and rational aspect. Even if his ideal perspective conflicts with the scope of its application through digital systems that target the polarization of negative and absent vocabularies, or rather from potential recipients and calculated on the traditional society to others more receptive and more interactive and immersed in it. This is achieved in the context of linking them to the digital environment; where they will be able to access electronic platforms and browse hyperlinks and references attributed to digital data and images derived from the geometry of these cyber spaces themselves; which is nothing more than a simulated syndrome of cloud computing, which appeared experimentally by chance, or a representation of a virtual imagination expressed in the language of iconic representation, which follows within a closed dynamic loop. However, it is a clear call for the activation of the instrumental reason and the blatant liberation from the traditions of the limited impact of the image spread through material spaces and the subsequent limited and non-comprehensive coverage of events and issues with social, cultural, and ethical.

In the same context, considering the dynamic and rapid development of the digital society, which has gradually merged with the technological requirements of social networking sites, especially Facebook, which has been increasingly talked about for its negative consequences related to its misuse and irresponsible use, especially in developing countries that lack a system of mechanical control and tracking of violations occurring in the context of what is circulated and promoted from declining beliefs and ideas to discourage their spread and expansion of their impact on society, by relying on the authority of deterrent laws, even if this conflicts with what was contained in the research of the Austrian-born psychologist **Kurt Lewin** regarding the monitoring of the outputs of these electronic media in accordance with ethical rules, human principles and public morals.

contrary to what was established by our projection within the limits of extrapolating and analyzing the phenomenon of symbolic violence that spread in the midst of the intensive use of the above digital platform, and coincided with its connotations and effects, which led to the expansion of the gap of cognitive disparity and the intensification of ideological conflict between social systems in the context of the cyber domain, which represents one of the characteristics of the postmodern era; which in turn led to the release of a combination of techniques supporting the platform - the study sample - which combined multiple forms of expression and the ease of sharing publications, data and images through it, and perhaps this is clearly evident in the elite of Algerian Facebook pages, which have taken on widespread and unprecedented hysterical spread, to the point of approaching **Marshall McLuhan's** conception of representing the world as a miniature global village, but in return, it has produced very negative consequences, both at the psychological, moral and social levels for its pioneers and users, especially with regard to those who are entrenched and attached to it to the point of abandoning living reality and replacing it with these parallel digital worlds, and perhaps this is

evident in the manifestation of forms of infringement on private freedoms in it, such as defamation, cursing, defamation, ridicule and public violence inferred from the use of the image.

1. Study Problem:

Therefore, on the margins of technological determinism, many initiatives have emerged to promote the comprehensive digital uprising in the context of its destructive concept. The effective dimensions of this concept have been embodied in the publications of the Facebook platform, which is taken as a living model for it, as it is the most popular and popular among the general public. This makes it a source heavily laden with the implications of symbolic harm in its explicit and implicit form, and an example that reflects the reality of moral alienation and civilizational regression. It begins to penetrate deeply into the social system, in an attempt by its users to enable their abilities to maneuver with the bad image and control the wheels of its production and disposal to manage situations in their favor, or to enhance the logistics of psychological warfare on the targeted samples, in order to spread frustration, tension, and discontent, while claiming freedom of opinion and expression, in line with what they intend to achieve and implement from agendas that all fall under the heading of imposing class domination and totalitarian culture and what is imposed by the individual's acquired preparations within his social system, which are enhanced by the effects of the image mechanisms.

Perhaps this is what **Pierre Bourdieu** expressed in the term "habit," especially in his book "The Practice Theory," in which he explained that individuals saturated with the culture of hidden symbolic violence will eventually transform into integrated human parts of it. In fact, its manifestations will penetrate into their daily life system, their stock of beliefs, their spiritual faith, and their acquired gains. They will get used to it without the slightest awareness of its impact or any attempt to resist or exclude it. The strange thing is that even with the disappearance of the constraints of symbolic violence that were imposed on them, they will still long for those moments, creating an emotional bond between them and its forms. It may even go so far as to honor the figures who committed violence against them. Perhaps this is what is referred to in **Stockholm syndrome**, or rather the chronic disease: "When the victim loves her executioner." This makes them unaware of the violence and symbolic authoritarian constraints that have befallen them without the slightest awareness or realization on their part.

From the perspective of what has been presented, we will begin to research the manifestations of symbolic violence in a sample of Algerian Facebook pages by identifying its most prominent contents and methods of distributing it to recipients, by looking at the most exposed and common topics, in light of what the semiotics of published images represents and their expressive dimensions associated with their description. Perhaps this Which prompted us to ask the following main question:

What are the images of symbolic violence circulating through posts on Algerian Facebook pages?

1.1. Study questions:

This problem is followed by a number of sub-questions that were arranged according to the logical sequence of its ideas in parallel with its organic and objective unity, so that it can be presented as follows:

1. What are the connotations of symbolic violence on Algerian Facebook pages?
2. What are the methods of symbolic violence adopted in Algerian Facebook pages posts?

3. What are the most prominent topics of symbolic violence most widely discussed on Algerian Facebook pages?

2. Objectives of the study:

This study aims to identify the content of symbolic violence on Facebook pages in Algeria and to present models of its methods inspired by its publications, in addition to presenting the most common and circulating topics at its level, through conducting a semiotic analytical reading on a sample of images published in the diaries of the pages mentioned above.

The objectives of the study are often consistent and integrated with the questions contained in the problem statement in order to achieve the desired results in a systematic and organized manner, through which the researcher can learn more about the phenomenon under study, and can then display it for the benefit of other students and researchers in the same field of knowledge and research.

3. The importance of the study:

There is no doubt that the comprehensive coverage of social media platforms, the complexity and overlap, and the difficulty of implementing blocking protocols or imposing censorship on them, have affected, in one way or another, the system of social and human values, and the morals of general society. Rather, it went beyond that to mobilizing conflict areas and widening the gap of symbolic violence and its expression, using several artistic methods and techniques, often in a sarcastic and morally insulting form, in order to achieve several goals, all of which fall within the philosophy of managing the Facebook platform itself, or through the personal motivations of social influencers. And pioneers of Facebook pages; To serve the interests of certain political or ideological parties, and this clearly appears in the iconic and representational patterns that carry the symbolism of hostility and conflict, or through the circulation of satirical publications that have dangerous and influential psychological dimensions that require comprehensive knowledge of their motives and actual repercussions through an in-depth detailed look.

Perhaps the importance of what this study deals with lies partly in identifying the contents of the symbolic violence declared and circulating on Algerian Facebook pages, by shedding light on the methods of presenting it and the dimensions of its representation of the social reality of the parallel world. By reviewing the range of topics he is exposed to.

II. Study Concepts:

1. Virtual public space:

Public space is defined, according to **Jürgen Habermas**, as: « that communicative field that society uses as a mechanism for discussion and exchange of opinions on topics and issues of common interest, leading to the formation of a general movement, a 'mass movement'." It is formed outside the eyes of the authorities and their oversight tools » (Al-Ajla, 2014).

Through epistemological progression and terminological derivation; **The virtual public space** can be viewed as: « The number of applications produced by Internet users, including text, videos, and images, that are likely to provide the public with the opportunity to express themselves spontaneously and freely without fear or censorship... and without government coercion. Unlike traditional media, the Internet has provided ease in disseminating information. Its practices also imposed, on a large scale, the possibility of engaging in some issues targeting public opinion. In this context, the theory of public space confirms that the foundations of electronic media have created a state of controversy among segments of the public, especially those related to crucial and public issues. It also contributed to enhancing forms of rational critical dialogue » (El-sayed Abdel Muti, 2014).

2. Semiotics:

This concept came in Lisan al-Arab by **Ibn Manzur** as: « Summah and sima, and simah and simiyah: the mark. A horse was marked, meaning that it was given a mark. **Al-Zajjaj said**: « It was narrated from al-Hasan that it is marked with white and red. Al-Jawhari: It is marked, meaning that it has marks like seals » (al-Manzur, 2000).

Hadith scholars differed in its definition. Some of them considered it: « the science that studies the sign and its systems, that is, in the sense of natural and artificial language, **Peirce** defined it as: « the science that deals with the study of sign systems: languages, systems, signs, instructions." ,..etc » (Babiker, 2013).

This clarifies that semiotics is the science of signs. Another definition of semiotics is: « The science that studies signs. It emerged as an independent science at the beginning of this century, but semiotic thinking has always been associated with thinking about linguistic signs." Pierce classified signs into three categories: the first category is icons, which resemble what they refer to, which is considered their reference, such as the sign of falling rocks in a road. The second category is indexes, which are associated with their reference, such as smoke, which is considered to be associated with fire. The third category is symbols, and examples of them include the symbols on road signs » (Ghada, 2018).

3. Symbolic violence:

is a concept that has received a great deal of attention. It was defined by Ibn Manzur as « the violation of the matter and the lack of mercy for it, that is, against mercy. He was violent with him and upon him, he was violent with violence and violence, and he was the most violent and violent, and he was violent if he was not a companion in his matter » (al-Manzur, Lisan al-Arab, 1999).

The concept of soft violence appeared with the philosopher **Pierre Bourdieu**, who defined it as : « hidden, quiet, invisible, and imperceptible violence, even for its victims. It means that the controller imposes his way of thinking, expression, and perception, and this is evident in the value, emotional, moral, and cultural practices that rely on symbols as tools." To control and control, such as language, images, signs, connotations, and meanings (Ben Ammar & Bakhoush, 2021).

"In the perspective of **Pierre Bourdieu**, as presented in his book "**The Logic of Practice**," symbolic violence is a subtle, invisible, and imperceptible violence. It is hidden from both its perpetrators and its victims. This violence manifests itself in value-based, emotional, ethical, and cultural practices. It employs symbolic tools such as language, images, signs, connotations, and meanings. Often, this violence manifests itself in the shadow of a symbolic ethical practice against its victims" (Watfa, 2020).

4. Facebook:

It is known as a social networking site that allows its subscribers to communicate with each other, by using the site's tools, and forming links and friendships through it. It also allows natural persons in their true capacities or legal persons such as companies, bodies and organizations to pass through it, and opens new horizons for them to present to society (Khalifa , 2017).

It is also known as a « social networking website that can be browsed and accessed for free, and is managed by Facebook Limited Liability Company as a private property. Users on this website can join networks organized by the city, workplace, school, or region in order to communicate with others and interact." With them" » (Sabti & Shaaban, 2012).

III. The applied framework of the study:

1. Semiological analysis of Image No.: 01 {see table}

Table (1) : An image of an election candidate at the mosque on Friday

Interactive index	Published image	Number of followers	Introducing the Facebook page
Likes: 580 Comments: 112 Sharing's: 92	 Publication date: 28/11/2021	315 K followers	www.icidz.com page link: http://facebook.com/icidz/

The source : Prepared by researchers based on the Facebook page "Field of Study"

1.1. First reading:

- **Appointment level:**

The general structure of the first image is divided into two halves, or two integrated semiotic units. The upper half is represented by the static visual icon: a religious and ideological space (a mosque and Muslims praying Friday prayers). The expressive connotation of the image is reinforced by the explanatory text placed above it: "A religious man is giving a sermon and all the attendees are reverent and listening attentively." The lower half is represented by the image of a "fat-faced" man, who tries to introduce us to his person and social status through a phrase placed at the top of the image, which means "candidate for elections." The suggestive meaning of the ideology of the image is reinforced by the body language and facial expressions of this candidate, which are characterized by contemplation and anticipation of winning high percentages of voters and supporters in his political career. This is supported by another semiotic message that carries hidden symbolic violence, referred to by an aesthetic element represented by a "laughing cartoon poster.", This could be interpreted as a mocking or condescending attitude towards the opposition. It could also be seen as a threat of violence against those who oppose the candidate.

Overall, the image is a strong and provocative political message. It is designed to appeal to the feelings and beliefs of religious voters, and to signal that the candidate is the only person who cannot truly represent their interests.

1.2. Second reading:

- **Implication level:**

This image clearly shows symbolic violence, which came in the form of mockery and sarcasm targeting election candidates. This relates to their human and ideological aspects, by linking the relationship between the practice of religious rituals "prayer" and the events of the political scene in Algeria, which has moved from reality to the virtual world through Facebook pages. This creates new meanings and symbols that fall within the framework of political symbolic violence against political party members and activists. It is embodied by resorting to force, and hitting the speech with threatening or derogatory terms directed at individuals and current political events. All of these practices are aimed at bringing about changes in the system and its people, as well as achieving purely political goals that conflict with the laws in

force in the state (kobi, 2002). The causes of these racist and explicit hatred disputes may be due to the political culture of the Algerian citizen, whether in terms of values and knowledge towards political structures and roles from the input and output sides, or a set of emotional elements and feelings that he harbors for the political system with its various components, which determine his directions, and his evaluative and behavioral judgments towards the wheels of government and representatives of political power (Qazadri, 2017). This type of violence is considered to be the most severe and impactful on the psyche.

In the context of **the implicit meaning** of the image, a symbolic load is revealed to us that embodies an actual and intended will for symbolic violence directed at the parties concerned with making political events in Algeria: "election candidates," which reflects that relationship characterized by tension and hostility between representatives of political parties and the general public, and the image was embodied Through two completely contradictory parts, the first reflects the image of Al-Jazairi and his adherence to the symbolism of the role model of the cleric and the subsequent obedience to him and sanctification of his words and actions, The second half represents the desire of politicians to have followers who obey them without the slightest opposition to their political projects and programs.

The idea is both funny and sad at the same time, as expressed by the iconic symbol accompanying the image. But in reality, it embodies the mentality of the official in the imagination of a fair number of Algerians. He is: an employee who represents the state authorities, a tyrant who expects the common people to listen to him and be convinced of his words without asking him (as is the case with the cleric in the Friday sermon), considering him the closest example to explain the dimensions of the image, as he is a human being with a sacred distance between him and the common people, and his words come From a sacred source, unlike the elusive politician who pursues his personal interests.

The exploitation of religious spaces for political purposes is a step towards the politicization of everything and the intrusion of religion into political life. This is done by politicians who attend mosques to collect votes, believing that religion is still a major player in shaping political behavior. However, this behavior is often seen as contempt and mockery of religion. It also leads to generalizations about the religious, which can lead to symbolic violence against religious leaders. It can also exhaust the political forces that are trying to achieve development and build political culture among the governed, even if the model of the nation-state has not succeeded in ridding political activity of religious motives (Khamis & Al-Tayyar, 2021).

2. Semiological analysis of Image No.: 02 {see table}

Table (2) : A image representing a speech by the General Director of the Social Security Agency (CNAS)

Interactive index	Published image	Number of followers	Introducing the Facebook page
Likes:19782 Comments: 2081 Sharing's: 1027	 Publication date: 29/11/2021	254 K followers	 page link: http://facebook.com/djazair.today/

The source : Prepared by researchers based on the Facebook page "Field of Study"

2.1. First reading:

- **Appointment level:**

The structural units of the second image reflect the characteristics of rhetoric and demagogic power, as they represent a semantic description of the scene of representatives of official government agencies. The image was reinforced with symbolic and linguistic units, represented by the statement of the Director General of Social Security in Algeria, who confirmed in his speech during a press interview that "the increase in the expenses of the National Social Insurance Fund is the first reason, which is the increase in the standard of living of Algerians." This statement carries profound symbolic violence that reflects the model of the tense relationship between the Algerian official and citizens within the framework of his provocative and insulting perception of citizens affiliated with his organization (CNAS).

The semiotics of the image is supported by the use of white and yellow colors, with a background on which his personal image (the morally and professionally irresponsible manager) appears, in a style of arrogance and imposition of authority, represented in the frame: « He sits in his luxurious office wearing a suit and the flag of the Algerian Republic to his right, and the name of the page is repeated below the title bar." And at the top right of the image ».

2.2. Second reading:

- **Implication level:**

The semantic dimensions and structural implications of this image presented in our hands a representative sample that illustrates the nature of the existing ideological conflict between citizens and officials of government sectors in Algeria, as it included a vivid description of the reality of unethical practices and irresponsible statements that would frustrate the system of public values and spread rebellious behavior and dissatisfaction among mass groups. And public sector institutions in Algeria.

Therefore, linguistic violence through messages of contempt and belittlement paralyzes everything that is positive and discourages the processes of social solidarity and the achievement of the principle of sustainable development, which the state seeks to achieve by eliminating individuals who intend to undermine administrative stability through the arbitrary use of power, abuses, exaggeration, and functional neutrality in the management of public affairs. . This may be evident in provocative statements, as these actions are considered among the most severe cases of violence represented in the exploitation of an administrative position, in which that authority is exercised. Intending to harm others and take revenge on them in order to vent grudges and correct the shortcomings in the character of these corrupt officials (Bassiouni Abdullah, 2006).

In the context of determining **the implicit meaning** of the fixed image, we can see an aspect of the daily suffering that falls on the shoulders of the simple working classes in Algerian society, and this corrupt official summarized it in his belief that public funds are more important than the lives of individuals in it, as if he blames them for their enjoyment of good health." And longevity, in an extremely shameful scene in which the ugliest manifestations of symbolic violence and moral decadence are embodied in bureaucratic practices and rhetorical escalation.

Perhaps this prompts us to talk about bureaucratic practices that have been going on for decades, and which are characterized by bias and dissatisfaction among those dealing with the administrations. This raises several problems that appear periodically or intermittently, and which have begun to infiltrate and gradually expand among popular circles. The picture also shows us a kind of imposition of force that is expressed through facial expressions, the force of confrontation, and through material and social considerations. . "His office" and "the flag of the Algerian Republic are present in the incidental scene," as well as through the vocabulary

chosen in the context of the statement. It also expresses the state of anger according to a negative symbolic connotation, supported by the white color in which the position of the owner of the picture is written, which symbolizes the injustice of these people, while the red color expresses excitement and tension as a result of the conflict present in the frame of the image.

The discourse has acquired an authoritarian symbolism, as the dark red color goes beyond its visual appearance into an interpretive phenomenon with deep philosophical dimensions, rising to the level of a totalitarian belief that focuses on the urgent desire to dominate and violate borders and boundaries, Restrictions of mind and work, and this is what this Algerian government official embodied. The general statement was colored in blue, which carries continuous connotations of hostility, deception, and hatred, and this was embodied in the person of this official (the director's character), while the phrase "The Lives of Algerians" was colored in yellow, which symbolizes danger, alertness, and drawing attention because it is the color of sun and light. It also indicates depression and anxiety, so that the reader can focus his attention on the content of this statement in light of the imposed administrative arrogance (Khawa, 2023).

3. Semiological analysis of Image No.: 03 {see table}

Table (3) : An expressive image of a child bullying his best friend with obscene language

Interactive index	Published image	Number of followers	Introducing the Facebook page
Likes:3790 Comments: 627 Sharing's: 28	3adi fi beladi 30 oct. · كي واحد يسبلي الباست فراند تاعي  fb.com/3adi.fi.beladi.dz Publication date: 30/11/2021	448 K followers	 page link: http://facebook.com/3adifibelaad/

The source : Prepared by researchers based on the Facebook page "Field of Study"

3.1. First reading:

- **Appointment level:**

As for the third image, it shows a boy looking up, which indicates that he is talking to his father or mother, or in a clearer sense, his role model from which he derives his morals. The picture was accompanied by obscene words that constitute verbal violence in its meaning. The word "vulgar" means "curse" and the word "dog" is used to describe the boy's friend. This indicates that the context of the discourse represents the phenomenon of symbolic violence among children.

Hence, it is clear that the context of the discourse here is symbolic violence that takes on a distinct cybernetic character. It was supported by an Egyptian term, "I do not accept that anyone insult my dog," which here refers to his close friend. This is clear evidence of the expanding scope of cultural invasion as an example of projecting foreign Western culture onto Algerian society. Which carries a symbolic dimension about a morally decadent social environment that "masters the art of expressing negative issues, repressed issues, and vices" to the point of rebellion against civil and religious controls and regulatory references for community life. This explicit violence was reinforced by the use of black and white in writing,

on an unclear background, with the name of the page repeated twice on the northern side, the first in Arabic written within the map of Algeria, and the second written in Latin "letters in the Arabic context". The post was published without a subsequent indication of the date of publication.

3.2. Second reading:

- **Implication level:**

At its core, this image carries explicit, unsubtle, symbolic violence that is evident in social human transactions, the educational and moral weakness occurring among the relational systems, and the daily dealings of our children and adolescents, so that violence manifests itself in multiple forms that have proven its ability to penetrate deeply, especially if it takes on the guise of entertainment and sarcasm as well. This is the case with the image in our hands, which reflects spontaneity and hidden aggression in the consciousness of this upbringing, through the repetition of a set of symbols, connotations, and obscene and violent expressions that are rebellious in its hidden content, and the characteristic of softness, joking, and sarcasm in its apparent aspect, which takes hegemony, language, and ideological considerations as a way to practice it, through Pure symbolic methods, especially since it is sweet and imperceptible and exerts its influence through the processes of recognition, or on the extreme limits of feelings and intimacy. If we proceed to dismantle the semantic units of the approved language of discourse, we realize that they are toxic injections to create a value imbalance in our children and adolescents, so that this solution can be solved. The media replaces the family as an institution of social upbringing that accompanies the child in his early years, and which psychologists and education consider to be the major influence in shaping his personality and character that accompanies him throughout his life, and intervenes in all his mental, moral, and psychological aspects, ensuring his adaptation and achieving social integration (Issawi, 2011).

In the context of determining **the implicit meaning** of this image, it turns out that it represents, to a large extent, a scene of violence based on insulting others through a communicative context loaded with symbols and linguistic terms (offensive phrases and words, Belittling others), which may affect the child's psychology and behavior ("psychological complexes, incitement to violence, rebellion, school dropout, etc.") in his school or family environment. Perhaps this is due to the declining role of parents in teaching their children good morals. And good treatment, through which these internal practices can be limited to a narrow and limited scope that prevents the transmission of violence to their children from the physical space to the virtual space.

The illustrated icon came supported by a style of racial discrimination, inspired by foreign cultures, which, after the emergence of globalization, has gained a tremendous ability to spread through two factors: (symbolic power in influence and accuracy of expression of reality). The connotations of colors also came to confirm the semiotic dimension of this violence between children among themselves, where the black color in the image indicates hatred, hostility, and negative impressions ("cruelty and sadness"). The green color in the child's eyes also symbolizes cunning and malice. The white color used in writing the symbolic violence phrase symbolizes brightness, dominance, and prominence, based on the fact that the background is blurry, so it is often used to reduce the strength of any other color next to it because it is calm and relaxing. Perhaps in this situation, we can deduce that violence practices have become immersed in the unconscious and are no longer considered a threat to the system of public morals or prohibitions, but are classified in the circle of permissible and routine.

It can be said that forms of violence against children have become acceptable and welcomed in light of the absence of religious and moral conscience, lack of awareness, and the decline in the culture of dialogue between parents and their children to guide them towards correct behaviors. Social institutions also stopped playing their role in the process of

intellectual and social reform, which made these negative manifestations find sufficient space to spread. They have also recently stopped being classified as threats that violate public morals and ethics. This is referred to in media studies as "weak sensitivity to cultural taboos." (Laslaj, 2016).

4. Semiological analysis of Image No.: 03 {see table}

Table (4) : A representative image of a university girl of short stature

Interactive index	Published image	Number of followers	Introducing the Facebook page
Likes:20182 Comments: 5923 Sharing's: 248	 Publication date: 22/11/2021	398 K followers	 page link: https://www.facebook.com/profile.php?id=100064585130 293&mibextid=zLoPMf

The source : Prepared by researchers based on the Facebook page "Field of Study"

4.1. First reading:

- **Appointment level:**

The fourth image shows a semiotic iconic connotation represented by a wrestling position between a girl wearing a black hijab and another unknown party who provoked her. This was embodied in a bullying question in a colloquial phrase: "Are you a student in high school or are you a university student?" In an attempt to point out that she is short, her response was: "Be a respectful person, my friend! I really look young, but I am a first-year master's student!" The discourse in it was based on the local colloquial dialect in Algeria, where it was loaded with connotations and meanings of symbolic violence in its verbal communicative character, The nature of this violence is defined as a virtual pictorial signifier in the university space. This is confirmed by the integrated logo representing the visual identity of the university, as well as the name of the Facebook page that published this icon, which came on the right and left of the image, as well as below the page's identification bar. Most of the matter is this old-fashioned ethical phenomenon, which may lead to cumulative consequences that are not welcome in the future.

4.2. Second reading:

- **Implication level:**

The rhetorical message of this image represents a social, educational and humanitarian topic at the same time, as this type of violence indicates the fall of the system of moral values and reflects realistic dimensions of the phenomenon of men's oppression of women starting from childhood until advanced years of life, and this is also reflected in the dominance of some inherited customs. Which allows a man to do anything against a woman, who is always viewed from the perspective of weakness, tolerance, and silence, so that arbitrary judgments are not made against her that places her in the circle of "ostracism and marginalization."

What characterizes this image is that it carries implicit symbolic violence that comes in the form of sarcasm and joking, targeting the veiled girl in particular and other short-stature,

delayed-development women in general, so that the contagion of power and the dominance of male discourse has moved from daily life to the media of the cyber sphere, relying on This is based on the symbolic suggestions and connotations formed in popular culture, through the metaphor of the female body to practice symbolic violence, which is tantamount to reducing the woman as a social being to her body as a material value, and it is a clear expression of the distinction between the masculine and feminine spaces, and contempt for the latter through siphoning off from the stock of associated meanings and connotations. With the female body, to satisfy the psychological goals and objectives of the person who practices symbolic violence against women. Language violence has become a phenomenon that takes on deep dimensions in our social life, as it perpetuates images of injustice, domination, tyranny, and the use of force in an indirect way, granted to it by legitimacy among us and processes of acceptance. And the normalization of these abnormal practices, at the level of social and cultural discourse (Bin Al-Sharif, 2021).

In the context of defining **the implicit meaning** of the image, it is clear to us from its variables that it represents a sample of the reality of the conflict between "man and woman", the boundaries of which are expressed by hidden symbolic violence that takes humor and self-entertainment as its way. This confirms that the phenomenon of bullying is no longer exclusive to specific terms in a closed physical space "institutions of socialization", but has expanded to include websites and social media platforms (Facebook), as a modern approach to it, in parallel with the absence of a culture of rational and direct communication between bullies and their victims, not to mention the absence of forms of censorship on what is published by electronic platforms and chat networks. This made it very difficult to determine the implicit dimensions of the message of violence, especially since it may be equated with a joke or a passing harassment , and this leads women to feel contempt from the standpoint of being the weakest group in society.

The symbolism of the colors used is also conveyed to us, starting with the black color of the girl's dress, which indicates strength of character and practicality and is directly associated with formality and authority, so that this girl can feel independent and give herself a position in a society most of which only believes in appearances and material things. The black also came in an exclusionary question for her, which was laden with violence due to its association with evil and mystery . As for her response, it came in yellow, which symbolizes thinking and deepening in something, as well as clarity and brightness to attract the reader's attention, and it also symbolizes kindness and cunning, but it did not achieve that in this image because it overlapped with her background, which came in the same color, as a deliberate act to marginalize her reaction and ignore it. The latter's goal through her view of herself as a weak link in society, as Bourdieu points out in this regard to an important idea that men practice symbolic violence on women in the ideological aspect by colluding with them, and this violence is embodied in two parts, the first objective is represented in legislation and the second subjective is represented in the mental structures or what people carry of perceptions and beliefs that reinforce the legitimacy of authority, through the relationship between man and woman, and what is formed in this of male authority (Zayan, 2018). This is what restrains women and reduces their social and cultural role and excludes them from participating in managing the affairs of their daily lives .

IV. Methods and Materials :

1. Study method:

The subject of our research falls within the descriptive studies that seek to clarify the characteristics of any phenomenon, any event, any situation or group, and to this purpose we can add another purpose, which is to determine the speed of emergence or recurrence of any phenomenon (Laramée & Vallée, 2009).

In this context, the descriptive approach aims, as a first step, to collect sufficient and accurate data on the phenomenon under study. Then, as a second step, to analyze the data collected in an objective way in order to achieve the third step, which is to identify the factors that make up the phenomenon. The most prominent feature of the descriptive approach is its pursuit of providing detailed data on the actual reality of the phenomenon or subject of study. It also provides a realistic explanation of the related factors, which helps to a reasonable extent of predicting the future of the phenomenon (Gharbi, 2009).

In order to be able to collect the necessary information about the manifestations of symbolic violence through cyberspace and to identify all of its explicit and implicit features, as well as its often hidden connotations, we decided to adopt the semiological approach on the basis that it focuses on visual symbols and images. Semiotics is at its highest level multidisciplinary, given that its field is concerned with understanding the phenomena associated with the production of meanings by researching their cognitive, social, and communicative dimensions. It is a field of research and not a specialty in itself, and it has its own unified methodology and specific topic. We can look at semiotics according to three main levels, perhaps the first of which is general semiotics, which aims to build its theoretical topic, as well as developing purely formal models for approaches of general value. The second level is specialized semiotics, which in turn is based on the study of special symbolic systems of expression and communication, through which linguistic systems are looked at theoretically, from these points of view. The final level around which our study revolves is applied semiotics, which is the application of an analytical approach that uses semiotic concepts. His field of activity relates to the interpretation of production, regardless of its nature, such as the semiology of still images, and image analysis using semiotic tools, in addition to this level's interest in discourse (Belarabi, 1998).

Semiological analysis aims to search for the true significance of the content of integrated messages, and this is by knowing their true meaning and hidden content. According to the French writer **Roland Barthes**, it is a form of precise research into the deep levels of media and linguistic messages, in which the researcher is committed to neutrality towards the message and stands on its Psychological, social and cultural aspects, which would help support the analysis (Jabri & Belkhiri, 2017).

Accordingly, we have adopted it as a procedure to study symbolic violence on the Facebook platform in Algeria, by analyzing the number of posts "images" from the point of view that the image, whatever its type, is an embodiment of certain visual messages, has its own language and symbols, and its expressive and semantic dimensions. It also carries within it a main and a secondary function, It is noteworthy that some of the analytical classification attempts made by theorists specialized in image semiology led to two types: the implicit part and the specific part. This is what we will follow by dealing with the images under analysis.

When analyzing an image, visual memory often intervenes, producing in us sets of meanings, which require an immediate response or simultaneous reaction to them; By the recipient within the limits of what is known as the retroactive effect that must be taken into account when analyzing any image. In the same regard, another aspect must be taken into account, which is that these images come to us burdened with the symbolism of the social system and the interactions of the parts that make up its moral, religious, and cultural components, as an expression of the extent to which they are affected by the prevailing contexts and trends in its public communicative spaces (Delio, 2019).

2. Study perspective:

Pierre Bourdieu's **theory of symbolic violence** is one of the most important theories to emerge in the second half of the 20th century. It serves as a theoretical framework for understanding the practices and forms of violence that are exerted on certain groups in society. Bourdieu argues that symbolic violence is a non-physical form of violence that is primarily carried out through the means of education, the transmission of knowledge, and ideology. It is a subtle and imperceptible form of violence that is invisible to its victims themselves. Bourdieu criticizes Marxist thought, which did not pay much attention to the different forms of symbolic violence, focusing instead on the forms of physical and economic violence. He also argues that symbolic violence can achieve more results than physical violence (Harb, 2021).

Symbolic violence manifests itself in the subject of our study, which is about the publications associated with symbolic violence on the Algerian Facebook platform, in its verbal and non-verbal form, which is evident through images, symbols, phrases, meanings, and connotations in their various forms. What distinguishes this circulating violence, like other types, is that it emanates from the heart of the widespread cyber space, in an indirect and implicit manner, in terms of its symbolic perceptions and its ideology full of negativity and disruption of balance and stability, whether at the psychological or behavioral level of the violent vocabulary alike. Manifestations of this include bullying, harm, or infringing on the privacy of individuals and exposing what they hide and refrain from disclosing. All of these excesses are likely to lay the foundation for mob rule and structural and systemic fragmentation of society.

3. The research community and its sample:

Our research is interested in identifying the connotations of symbolic violence and its manifestations through the Facebook platform, so that our study community is primarily related to the patterns of violence directed at the browser of this platform due to domination, which vary between implicit and explicit. Therefore, the community of our research is the group of images circulating as posts on Facebook pages in Algeria (**04 Images**), which establish this symbolic violence, through what they contain and what they promote, and every study, whatever its nature. The title and nature depend on determining this in advance, given that the research community is the most important methodological step in social research and requires the researcher to be very precise, and what the conduct of the study depends on is the totality of the research units whose data he wants to obtain, so that he can later generalize the results. Study on it (Abbas & others, 2017).

We intentionally chose **(04)** four Algerian Facebook pages that have a high following rate:

1. **icidz.com page**: It is a social, cultural, social and entertainment page, and it has 315 K followers.
2. **Algeria Today page**: It is an independent youth news page, and has 254 K followers.
3. **Wonderland page**: It is a social, comic, and miscellaneous page, and it has 448 K followers.
4. **Université Dz**: It is an entertainment and cultural page, and has 398 K followers.

We also deliberately selected one image from each of these selected pages, and the images under analysis were published at different periods in the month of **November 2021**, in order to obtain a sample of four (04) images, which are included in the appendices.

This type of sampling is used in studies where it is impossible to take random probability samples due to considerations of time or the cost of research. Researchers also adopt it when the research population is ambiguous and ambiguous and it is difficult for the researcher to determine its characteristics (Mahmoud, 2021), so it is generally used in exploratory studies that require measurement or analysis. Testing specific hypotheses, purposive sampling is useful in cases where we want to reach the desired sample quickly (El-tabib Mouloud, 2021).

V. Results and discussion:

- **In light of the study questions:**

The implications of symbolic violence in the digital environment connected to the Facebook platform in Algeria are a natural extension of the physical violence practiced daily in the real world, which indicates the absence of a culture of tolerance and coexistence in Algerian society except in rare cases.

The approved icons (published images) were also characterized by a strong charge of implicit and explicit semantic signals, as well as connotations of meanings, symbols, and representative images expressing forms of hatred and hostility, which would create stereotypes (forming negative impressions) that harm the identity and personality of the Algerian individual inside and outside the country.

The contents of the symbolic violence circulating through the virtual space "Algerian Facebook pages" varied according to the nature of the practice, circumstances and positions that led to its emergence and stimulated the production of its verbal and expressive contents derived from the spirit of tyranny, intellectual and ideological fanaticism, defamation of the other, and the introduction of the logic of demagoguery and extremist political tendencies, which influenced On the psychological and behavioral dimension of the Facebook platform user in Algeria.

Symbolic violence took its course, through a mixture of different methods, ranging from provocation to the exclusion of the other, and was formally manifested through the eternal conflict between the Algerian official, who represents the figure of the ruler, and the citizens of the state. , who are considered the governed. Considering the study sample, its methods were represented in various forms of arbitrary, immoral, and irresponsible practices, such as: "statements that target the dignity and emotions of individuals, weakening the morale of individuals, contempt and ridicule, and other behaviors that promote conflicts and disputes. Disagreements within society".

Among the methods identified in the study phases: "The state of imbalance between representatives of power and the people, represented in the symbolism of hatred, vilification, and questioning of integrity, which reflects uncontrollable dimensions".

Its methods and forms have spread to the educational environment to spread its infection among children and adolescents in schools and universities, thus acquiring the character of comprehensiveness and effectiveness of influence through the manifestations of hidden bullying, exposure to personal freedoms, and intellectual domination of women.

As for the most frequently discussed topics on the Algerian Facebook platform, according to the study sample, most of them were related to social issues and the daily lives of individuals, such as intrusion into their privacy, the promotion of rumors, and what they

announce or keep secret. themselves. Not to mention getting involved in religious issues, issuing arbitrary rulings on people, distorting their reputations, or harming their social standing.

These topics discussed were also based on presenting triviality and vulgarity by promoting conflicts related to social marginalization and bullying the morphological structure of individuals, or defaming weak groups and spreading rhetorical power through the illogical and irresponsible exploitation of Facebook as a new alternative for expression and communication across cyberspace.

It is clear that symbolic violence, as manifested on Algerian Facebook pages, has become a living reality, and its effects go deep into the human being. It has become a daily practice carried out in a dynamic and spontaneous way. This reveals to us the dimensions of the parallel relationship and the actual projection of its independent practices from reality to social networking sites, and it has made us feel the danger of this phenomenon that is alien to Algerian society.

Symbolic violence is no longer exclusive to public spaces, but has exceeded the barriers of time and place, to settle in the most circulated and used digital spaces. This has increased its danger, which requires the urgent search for solutions and recommendations that are compatible with the prevailing trends and contexts of interaction between the pioneers and users of this platform.

VI. Conclusion:

Based on our comprehensive readings of some images and meanings framed by symbolic violence, which often oscillate between explicit and implicit, across Algerian Facebook pages, it appears that this phenomenon has been able to occupy an important place in the Algerian social structure, through a set of - cultural and educational practices and prevailing values in society, Because violence in the virtual sphere, unlike violence in the real world, has the ability to hide and flow in the mind. What is more dangerous is that its forms impose their authority on individuals, and they follow them without the slightest attempt to understand or resist them, which makes them rush to practice them without awareness of its consequences, which makes them believe that they are. They live their lives in a logical and natural way".

Despite the strenuous efforts made by activists to resist such practices of symbolic violence, they remain insufficient and ineffective in eliminating its forms. This is due to the technical characteristics, as well as the open nature and complex communication system of this modern medium, Facebook, which has created new perceptions of freedom of expression and interaction with current issues and topics, thus transcending the boundaries of time and space. This has doubled the pace of this violence.

In conclusion, after being exposed to some images representing symbolic violence on Algerian Facebook pages, we can only agree that the repercussions of the digital public space and its direct and indirect effects on the general social system and its elements are constantly increasing. This negative phenomenon has become a reality that we live with every day, but it has also become a necessity that urgently imposes itself on us. Therefore, it is necessary to take the necessary precautions to confront its rapid and hysterical spread, and to reconsider the extent to which the value, moral and religious authority can repel it. In addition, we must search for new mechanisms and counterforces that help maintain the stability of daily life in conservative Algerian society.

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