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Reproduction of Social Domination in the Age of Artificial Intelligence: A Critical Sociological Analysis of Hidden Transformations in Power, Inequality, and Social Control

Rédaouia Djazia	University Akli Mohand Oulhadj - Bouira - (Algeria)-	<u>E-mail :</u> d.redaouia@univ-bouira.dz
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Abstract:

Artificial intelligence has profoundly transformed patterns of social organization while simultaneously contributing to new forms of social domination and structural inequality through mechanisms that extend beyond purely technical dimensions. This paper offers a critical sociological analysis of the negative consequences associated with the adoption of artificial intelligence in economic, educational, and administrative institutions, focusing on domination, social control, and the reproduction of inequality. It adopts a synthetic theoretical framework drawing on Karl Marx’s analysis of economic structures and class domination, Émile Durkheim’s insights on social solidarity, Michel Foucault’s concepts of power and control, Pierre Bourdieu’s theory of symbolic reproduction, and Crozier’s perspective on organizational actors. The study concludes that artificial intelligence is not a neutral tool but a social force that reshapes relations in ways that often serve specific interests, highlighting the need for ethical, educational, and organizational frameworks to mitigate its adverse effects.

Keywords: Artificial Intelligence, Social Domination, Power, Inequality, Social Control.

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Introduction:

Artificial intelligence today constitutes one of the most prominent structural transformations shaping contemporary societies, as an advanced manifestation of the digital revolution whose impact no longer remains confined to the development of tools and technical systems, but extends to the core of social structures, patterns of institutional organization, and human relationships. Artificial intelligence has thus become a central actor in the daily life of individuals and institutions, permeating fields such as employment, education, health, administration, and decision-making, and directly influencing patterns of social interaction, representations of work, and forms of regulation and monitoring within society.

Despite the growing attention devoted to artificial intelligence as a topic of the present moment, prevailing approaches and studies largely remain confined to a techno-economic perspective that views it as a tool for progress, a means of enhancing efficiency, rationalizing effort, accelerating performance, and strengthening institutional innovation. This perception has contributed to limiting serious scientific engagement with the negative social effects accompanying the use of artificial intelligence in professional and everyday life, particularly those affecting social cohesion, labor market stability, social justice, and individuals' psychological security. Consequently, these repercussions are often treated as marginal or temporary outcomes rather than as deep structural transformations that may clearly and adversely affect individuals and societies.

In this context, it becomes necessary to refocus attention on the negative social repercussions and effects of artificial intelligence. Numerous indicators suggest that the deployment of these technologies has contributed to the reproduction of social inequalities through new mechanisms such as digital exclusion, the knowledge gap, algorithmic discrimination, and the decline of traditional employment opportunities, in addition to transforming the individual within institutions into an actor subjected to the logic of automated evaluation and continuous digital surveillance. Moreover, the increasing reliance on algorithms in decision-making has led to a decline in the human dimension of professional and social interactions, the weakening of direct social relations, and the consolidation of new forms of symbolic domination.

From a critical sociological perspective, these negative repercussions cannot be understood as merely incidental outcomes or technical malfunctions that are solely correctable. Rather, they must be examined within the dialectical relationship between technology and prevailing structures of power. Artificial intelligence, from this viewpoint, does not operate outside the social system but becomes embedded

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within it and reproduces existing logics of control and social regulation. As Durkheim noted, social phenomena, including technical ones, are subject to the logic of the collective and express its normative and organizational structure (Durkheim, E.(1893), p.67). Accordingly, the integration of artificial intelligence within institutions does not represent merely administrative modernization but reflects a profound transformation in patterns of authority, forms of surveillance, and mechanisms of decision-making, potentially leading to the weakening of the human actor and the reinforcement of machine centrality.

On this basis, this paper seeks to shed light on the negative social repercussions of artificial intelligence on individuals and institutions by analyzing its implications for social structures, professional relationships, social cohesion, and social justice, while emphasizing the necessity of developing integrated critical approaches that balance the requirements of technological advancement with the preservation of social and human values, in the context of rapid digital transformations that exceed societies' capacity for adaptation and regulation.

1-Study Problem:

Building on a critical sociological analysis that moves beyond technical and reductionist approaches to artificial intelligence, and on the premise that artificial intelligence constitutes an active social technology intertwined with structures of power, norms, and prevailing values within society, this paper seeks to interrogate the deep structural dimensions of artificial intelligence use within institutions and society. Rather than viewing it as an objective and neutral tool, this study conceptualizes artificial intelligence as a social mechanism that contributes to the reconfiguration of social relations and modes of regulation, and directly influences the position of the human actor within the social system.

In this context, the research problem emerges from questioning how artificial intelligence becomes an instrument for reproducing existing patterns of social domination, deepening new forms of inequality, and undermining the autonomy of human action within institutions and society as a whole. Accordingly, the main research question can be formulated as follows:

- **How does artificial intelligence, as a social technology, contribute to the reproduction of social domination, the deepening of inequality, and the undermining of human agency within institutions and society?**

To deconstruct this problem and analyze its interconnected dimensions, a set of subsidiary questions is derived, which this paper seeks to examine and analyze:

- How does artificial intelligence contribute to the reshaping of power relations

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and mechanisms of social regulation within institutions and society?

- What is the nature of the new forms of social inequality produced by algorithms, particularly with regard to opportunities, representation, and access to resources?
- To what extent does the increasing reliance on artificial intelligence reduce the autonomy of the social actor and the margin of human agency in favor of automated decision-making?

This perspective draws on classical sociological foundations, particularly Émile Durkheim's conception of social facts as external and constraining forces that exercise authority over individuals and shape their patterns of behavior (Durkheim, E (1893), p.70), which allows artificial intelligence to be understood not merely as a technical tool but as a contemporary social phenomenon that reshapes relations of power and domination within a transforming digital social context.

I. Conceptual Introduction to Understanding the Nature of Artificial Intelligence from a Sociological Perspective:

Artificial intelligence constitutes a concept of complex significance within contemporary scientific discourse. In technical literature, it is often defined as a computational system capable of simulating certain human cognitive abilities, such as learning, reasoning, prediction, and decision making (Russell, S. & Norvig, P. (2016), pp. 01-05). However, this technical conception remains limited to addressing only the technological dimension of artificial intelligence, which necessitates reintegrating it into sociological analysis as a modern social phenomenon that extends beyond its instrumental dimension (Russell, S. & Norvig, P. (2016)).

From a sociological perspective, artificial intelligence can be viewed as an institutionalized social product subject to the logic of the social construction of reality, and inseparable from the economic, political, and cultural contexts within which it is produced and deployed. As Durkheim emphasized, no modern phenomenon can be understood outside the collective framework that grants it meaning and function, since social phenomena are governed by mechanisms of regulation and authority and transcend individual consciousness (Durkheim, E.(1893), pp. 52-70).

Taru Gillespie also argues that algorithms today constitute new instruments of social regulation and organization, as they do not merely sort information but contribute to determining what is seen and what is marginalized, and what is considered legitimate or illegitimate within the social sphere (Gillespie, T. (2014), pp. 167-170). In this context, algorithms do not represent neutral or purely technical

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entities but rather, as Gillespie indicates, new forms of social organization operating according to the logic of mathematical calculation (Gillespie,T. (2014)). Artificial intelligence emerged and developed within major economic institutions and relies on pre-existing social data, which renders it capable of implicitly reproducing biases. This argument is reinforced by Safiya Noble, who demonstrates that algorithms often reflect existing structures of social inequality by reinforcing class, racial, and gender biases under the guise of technical neutrality (Noble, S. (2018), pp. 10-15).

Within the same framework, Herbert Marcuse links the development of modern technology to the consolidation of what he termed technical rationality, whereby technology shifts from a means of serving humanity to a mode of social control and a mechanism of domination and social organization, through which human behavior is reshaped according to the logic of performance, efficiency, governance, and digitalization (Marcuse, H. (1964), pp.146-160).

This perspective is further supported by Jacques Ellul, who argued that modern technology is no longer merely a tool in human hands but has become an autonomous force that subjects' society to its own logic. It functions as an instrument of technical domination insofar as it constitutes an independent system imposing its own logic on society and weakening the capacity of human actors to control trajectories of change.

Accordingly, from a sociological standpoint, artificial intelligence cannot be regarded as a neutral technical tool but must be understood as a socio technical structure that reproduces patterns of power and consolidates new forms of regulation and domination, which necessitates a critical approach to understanding its negative social implications.

II. Artificial Intelligence as a New Mechanism for the Reproduction of Class Domination:

The Marxist analysis of technology proceeds from a fundamental premise that technological development within the capitalist system is not directed toward liberating human beings from labor, but is instead harnessed to maximize surplus value and reinforce the domination of capital over labor (Marx, K. (1867), p.215). Accordingly, artificial intelligence today constitutes one of the most contemporary and complex manifestations of this logic within contemporary digital capitalism.

Artificial intelligence does not merely represent a technical development in the tools of production. It contributes to reshaping the class structure itself through the monopolization of technical knowledge, control over data, and ownership of algorithms. These, in turn, become a new form of capital grounded in the control of

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information and the capacity to predict social behavior (Zuboff, (2019), pp. 37-45). In this context, limited segments of social, economic, and technological elites benefit, while the sphere of marginalization and professional precarity expands.

The impact of artificial intelligence is not confined to the elimination of certain jobs. It extends to the reclassification of labor itself by dividing it into high value work based on digital skills and advanced knowledge, and low value work subject to continuous algorithmic monitoring and evaluation. This transformation leads to the reproduction of class inequality in a new form, whereby access to technology and knowledge becomes a condition for social positioning (Marx, K.(1867), p. 219).

Algorithms also contribute to conferring legitimacy upon inequality, as automated decisions are presented as objective and scientific, despite being socially conditioned and embedded with structural biases. This renders domination more implicit and more difficult to challenge (Foucault, M. (1975), pp. 194-200).

Thus, artificial intelligence becomes a contemporary mechanism for the reproduction of class domination in an indirect manner, through forms of symbolic control and algorithmic organization in which power is embedded within the technology itself.

III. Algorithms as an Implicit Symbolic Mechanism of Social Regulation:

“Foucault” provides a highly significant analysis for understanding artificial intelligence as an extension of mechanisms of social regulation and discipline. Algorithms do not impose authority through coercion, but rather through guidance, anticipation, and control of behavior (Foucault, M. (1975), p.143).

Algorithms operate by reproducing social discrimination through the collection and analysis of data in precise ways, allowing certain behaviors to be identified and either reinforced or constrained. This means that artificial intelligence does not merely monitor individuals but also participates in shaping their knowledge and behavior according to pre-established patterns (Pasquale,F. (2015), p.98). This process also renders surveillance less visible and more continuous, as guidance becomes embedded within artificial intelligence systems, reflecting the nature of modern power described by Foucault as relying not on direct violence but on the subtle shaping of behavior (Foucault, M. (1975), p. 220).

Moreover, artificial intelligence expands the scope of social regulation to encompass multiple domains such as education, work, and health, where personal data are transformed into continuous evaluation indicators, making individuals unwitting participants in systems of surveillance and control (Zuboff, (2019), p. 112). This capacity for continuous analysis and prediction of individual behavior reinforces the idea of

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intelligent power, whereby influence is exercised without the need to impose laws or sanctions directly, but rather through guiding daily decisions and shaping the range of choices available to individuals.

IV. Artificial Intelligence and the Reproduction of Symbolic Inequality: A Bourdieusian Perspective:

“Pierre Bourdieu” argues that social institutions, particularly the school, function to reproduce social inequalities through what he termed symbolic power, namely the capacity to impose classifications and standards that appear natural and objective but in reality, reflect the distribution of power within society (Bourdieu, P.(1997), p.88). With the integration of artificial intelligence into the educational sphere, the effects of this symbolic power become evident, as some students and learners possess greater digital capital than others, granting them a stronger ability to benefit from intelligent systems and achieve better outcomes in study, research, and even in their daily lives. By contrast, students with limited resources find themselves confined to restricted educational pathways, legitimized by algorithmic evaluations that appear neutral (Bourdieu, P.(1997), p.92). In this way, algorithms become instruments of implicit social sorting that reproduce existing disparities in subtle and concealed ways, reflecting what Bourdieu termed symbolic violence, namely the exercise of power in a manner that appears acceptable and objective but serves to sustain social inequality (Bourdieu, P.(1997), p. 95).

These intelligent systems are not confined to education but extend to influence the labor market and other cultural and social domains, where they contribute to determining who gains access to better opportunities and who remains marginalized, based on algorithmic indicators linked to prior resources and digital knowledge. This renders domination more intelligent and sustainable, while making individuals less aware of the hidden mechanisms that reproduce social discrimination (Pasquale, (2015), p. 105). From this perspective, artificial intelligence illustrates how technology can become an instrument for reproducing symbolic inequality, thereby preserving existing social structures and aligning with Bourdieu’s sociological analysis of institutions and hidden domination.

V. Limiting the Autonomy of Human Agency and Reshaping Social Decision-Making under Artificial Intelligence:

“Michel Crozier” argues that the social actor requires a margin of freedom within any organization to ensure initiative and creativity in confronting diverse situations, which constitutes a fundamental condition for the sustainability of social action and its capacity for adaptation and renewal (Crozier, M.(1977), p.104). However,

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the integration of artificial intelligence into institutions and organizational practices imposes a pattern of precise behavioral control, whereby individual decisions are transformed into measurable and predictable digital data, reducing the individual's margin of free action and limiting the ability to make independent decisions.

This transformation leads to what may be described as a process of technical domination over social action, as human action becomes subject to predefined algorithmic directives, and individual judgment is replaced by digital outputs, weakening personal initiative and rendering human actions less capable of adapting to new and complex contexts (Crozier, M.(1977), p. 109).

From a sociological perspective, this trend reflects a form of authority reproduction within institutions, where technology is used not only to improve efficiency and increase output and productivity, but also to control the course of social decision-making and direct it according to pre-calculated indicators, sometimes marginalizing considerations of justice and human flexibility in institutional decision-making.

Accordingly, artificial intelligence does not merely automate processes but constitutes a factor that redraws the boundaries of social action, limits the autonomy of the individual actor, and reproduces new forms of dependency and technical subordination within institutions. This necessitates a precise critical reading to understand its implications for social behavior and for the individual capacity for initiative and innovation.

VI. Artificial Intelligence and Its Negative Social Implications: Challenges of Domination, Human Agency, and the Reproduction of Inequality:

Artificial intelligence today represents more than merely a modern and advanced technological tool that assists humans across various domains and simplifies tasks and processes in different fields. It constitutes an integrated system for reproducing prevailing social patterns and controlling human agency, thereby opening new horizons for understanding negative social implications from a comprehensive sociological perspective.

Building on the content of the preceding sections, the impact of artificial intelligence extends across multiple levels, ranging from economic domination, through symbolic power, to the limitation of autonomy in social decision making. This development calls for a critical and in-depth sociological reading that connects technological transformations, social relations, and individual agency.

At the economic, social, and technological levels, artificial intelligence emerges as an instrument for reproducing class domination in a more intelligent and

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effective manner than in traditional capitalist systems. Marxist analysis of technology demonstrates that technological development is not employed to liberate humans from labor, but rather to maximize surplus value and strengthen capital's control over the workforce (Marx, K.(1867), p.215). Algorithms and big data are no longer merely productive means but have transformed into new forms of symbolic capital that enable technological and social elites to predict and direct individual and collective behavior, while weaker groups remain confined within cycles of marginalization and economic precarity. This dynamic deepens the gap between those who possess digital resources and technical capacities and those who do not (Zuboff, (2019), pp. 37-45).

Within the educational and cultural dimension, artificial intelligence reproduces the symbolic inequality described by Bourdieu, as schools and universities become spaces for reproducing social disparities through the classification of students according to digital capital and prior skills, directing them toward predetermined pathways that appear fair and objective but in reality, reflect existing social and cultural inequalities (Bourdieu, P.(1997), pp. 92-95).

Through this algorithmic classification, artificial intelligence becomes an instrument of social sorting that reproduces what Bourdieu termed symbolic violence, namely the exercise of power in ways that appear natural and acceptable but serve to sustain social inequality. Consequently, students who are more technically and digitally proficient become the primary beneficiaries, while others find themselves confined within limited educational and professional trajectories without genuine opportunities for initiative or innovation.

At the organizational and administrative level, artificial intelligence reduces the margin of freedom for human agency and transforms social decision making into a sequence of technical and algorithmic inputs, thereby reshaping authority within institutions in ways that render individual initiative less influential and more dependent on digital data (Crozier, (1977), pp. 104-109). Human action is no longer fully creative but becomes partially subject to the outputs of predictive models, leading to a loss of meaning, a decline in self-initiative, and a reduced capacity to adapt to new and complex situations. From Michel Foucault's perspective, this emerging pattern reflects intelligent power, whereby influence is exercised through subtle guidance and continuous monitoring of behavior rather than direct coercion. Individuals thus become unwitting participants in systems of surveillance and control, while algorithmic decisions that shape their daily lives become increasingly difficult to challenge (Foucault, (1975), pp. 143-220).

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At the psychological and social levels, the dominance of artificial intelligence leads to the marginalization of the human dimension in decision making, generating a sense of helplessness and excessive dependence on digital decisions, weakening self-confidence, and affecting the capacity for initiative and responsibility. This may be regarded as a threat to individual and collective agency within society (Foucault, (1975), p. 220).

At the same time, artificial intelligence creates a social environment characterized by continuous surveillance and precise classification of individuals. Access to resources, services, and opportunities becomes linked to the ability to adapt to digital standards rather than solely to individual competencies. This reflects the deepening of social and cultural gaps and the reproduction of forms of symbolic domination on a broader scale (Noble, (2018), pp. 10-15). The influence of artificial intelligence also extends to the political and institutional sphere, where it redistributes power between human actors and digital systems and weakens individual or collective control over decision making. Decisions related to recruitment, evaluation, the granting of privileges, and even social monitoring increasingly rely on predefined algorithmic models. This reinforces the gap between technical capacity and human capability and increases the vulnerability of individuals who lack digital resources or the necessary technical skills (Marcuse, (1964), pp. 146-160).

From this perspective, the impact of artificial intelligence is not limited to changing individual behavior. It encompasses the reshaping of social relations and institutional structures, the deepening of disparities among different groups, and the transformation of social domination into a concealed intelligent force that is more difficult to resist.

Consequently, the negative social implications of artificial intelligence include the reproduction of class domination, the reinforcement of symbolic inequality, the restriction of human agency, the marginalization of individual initiative, and the reproduction of patterns of power through more precise and sophisticated mechanisms. From this standpoint, artificial intelligence emerges as an influential social force requiring a comprehensive critical reading that takes into account the relationship between technology, power, the human being, and social values, in order to ensure its deployment in ways that serve the public interest and limit the social and ethical risks associated with it.

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VII. Artificial Intelligence and the Transformation of Social Regulation: Toward a Society of Algorithmic Surveillance:

The rapid development of artificial intelligence technologies has produced profound transformations in patterns of social regulation within contemporary societies. Social surveillance is no longer exercised solely through traditional institutions such as the state or formal organizations, but has become embedded within digital structures and algorithmic systems that organize individuals' daily lives. In this context, artificial intelligence emerges as a central tool in constructing what may be termed a society of algorithmic surveillance, in which personal data are continuously collected and analyzed using predictive models that allow individual and collective behavior to be guided indirectly.

From a sociological perspective, these transformations can be understood in light of Michel Foucault's analysis of disciplinary society, in which modern power relies less on direct coercion and more on precise mechanisms of surveillance, organization, and social normalization (Foucault, M. (1975), p.201). Artificial intelligence, however, extends the scope of these modern mechanisms to encompass more advanced forms of social regulation, whereby social surveillance becomes a continuous digital process based on the analysis of large-scale data that transcends the boundaries of traditional institutions.

In the contemporary digital environment, digital platforms and artificial intelligence systems collect vast amounts of data about individuals' behaviors, preferences, consumption patterns, and social interactions. These data are used to construct predictive models capable of anticipating future behavior and also guiding it through recommendation algorithms, automated evaluation systems, and mechanisms of social classification. In this sense, authority is no longer exercised solely through laws or sanctions, but surveillance power becomes embodied within the technical structure itself, directing individuals and groups toward implicit patterns of behavior without clear awareness of the regulatory process (Pasquale, F. (2015), p. 45).

Within this framework, "Shoshana Zuboff" argues that contemporary digital capitalism is based on what she terms surveillance capitalism, whereby individuals' personal data are transformed into a fundamental economic resource that enables major technology companies to predict and influence human behavior (Zuboff, S.(2019), pp. 8-15). This transformation leads to a redistribution of power within society, as the capacity for surveillance and guidance shifts from traditional political institutions to digital corporations that control data infrastructures and algorithms.

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The effects of this transformation are not limited to the economic or technical domains but extend to the social and cultural spheres as well. With the proliferation of algorithmic evaluation systems in areas such as education, work, and digital services, individuals become subject to a permanent classificatory logic, whereby their performance and behavior are assessed through continuous and evolving numerical indicators. This mode of classification leads to the emergence of what may be termed algorithmic identity, namely a digital representation of the individual that determines opportunities and possibilities within society.

This pattern of social regulation also reinforces what “Foucault” described as self-discipline, whereby individuals begin to modify their behavior automatically in accordance with the digital standards imposed upon them, in order to avoid negative evaluation or exclusion from certain opportunities and social services. In this way, surveillance becomes more powerful and effective because it transforms into an integral component of individuals’ own daily practices during their social interactions.

Accordingly, artificial intelligence contributes significantly to reshaping mechanisms of social regulation for individuals and societies by shifting from direct institutional surveillance to decentralized algorithmic surveillance, in which power and control become simultaneously more pervasive and less visible. This transformation undoubtedly enhances the capacity of technical systems to influence social behavior and reproduce patterns of implicit domination through more subtle and precise means.

In light of the foregoing, a fundamental sociological challenge emerges, namely the need to develop critical approaches capable of analyzing these new transformations in the structure of power within digital societies and of understanding how algorithmic systems reshape social relations as well as individuals’ economic and cultural opportunities. Without such critical analysis, artificial intelligence may become an advanced mechanism for reproducing social control and entrenching new forms of inequality within modern societies.

- Conclusion:

The sociological analysis of this study and its critical approach to artificial intelligence demonstrate that, as a contemporary technical tool employed by modern institutions in the context of current technological development, artificial intelligence does not operate outside social structures within purely technical and technological boundaries. Rather, it remains embedded within social structures,

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reproducing them in more sophisticated ways, particularly as this reproduction often appears in implicit forms that are more concealed and more effective.

The study has revealed that artificial intelligence is no longer a neutral technical instrument used solely for efficiency and productivity. It has become a social actor capable of reshaping power relations, directing human action, and consolidating new forms of domination and inequality. In the economic sphere, artificial intelligence appears as a mechanism for reproducing class domination, as it redistributes resources and opportunities according to an algorithmic logic based on data, thereby strengthening the digital influence of technological and social elites and increasing the vulnerability of groups less capable of adapting to digital transformation. This aligns with the Marxist analysis of technology as a means of sustaining control over labor and economic surplus (Marx, K.(1867), p. 215).

In the educational and cultural domain, artificial intelligence reproduces social disparities and symbolic inequality, as educational institutions become spaces for the reproduction of inequalities through the classification of individuals according to their digital capital. This grants certain groups an unequal advantage in access to resources and opportunities, while other groups are marginalized under the guise of algorithmic neutrality (Bourdieu, P. (1997), pp.92-95). From this perspective, artificial intelligence becomes a tool for reproducing symbolic violence, whereby decisions appear objective and fair but in reality maintain the accumulation of privileges and protect the interests of established elites.

At the institutional and organizational level, artificial intelligence leads to a reduction in the margin of freedom for human action and limits individuals' capacity to make independent decisions by transforming social decision-making into measurable and predictable digital data. This weakens personal initiative and reduces the ability of the social actor to adapt to complex situations (Crozier, M.(1977), pp. 104-109). It also imposes a form of intelligent authority, where influence is exercised through subtle guidance and continuous monitoring of behavior rather than through direct force, making individuals unwitting participants in the reproduction of authority and social control (Foucault, M. (1975), pp. 143-220).

Furthermore, artificial intelligence affects the psychological and social dimensions, as increasing reliance on digital decisions leads to diminished self-confidence, weakened individual initiative, and a heightened sense of powerlessness in controlling the social and professional environment. This represents a direct threat to individual and collective agency within society. At the same time, artificial intelligence expands the scope of surveillance and social classification to encompass

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economic, cultural, and political opportunities, thereby reproducing forms of domination in intelligent and concealed ways, making the questioning of algorithmic decisions more difficult and increasing the vulnerability of disadvantaged groups.

Through this analysis, the central research questions can be addressed, as artificial intelligence demonstrates how social domination is reproduced through the integration of mechanisms of social regulation and symbolic power within a concealed and effective structure. It reinforces new forms of inequality and limits the autonomy of human action, making it not merely a technical tool but an active social force in the reconfiguration of social relations and positions. Accordingly, the real challenge does not lie solely in integrating artificial intelligence from a technical perspective, but in subjecting it to a critical social logic that places human beings, rather than algorithms, at the center of social action, and ensures a balance between digital development and the preservation of social justice, social cohesion, and human dignity.

In conclusion, this study affirms that addressing the negative social implications of artificial intelligence requires comprehensive approaches that combine effective institutional regulation, educational and pedagogical policies, and precise ethical standards, ensuring that artificial intelligence does not become a tool for consolidating domination and inequality, but rather a means of enhancing human capacity for initiative, innovation, and responsible social interaction.

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