

Symbolic Violence through Social Conflict over Cultural Identity: An Ethnography of Representations on Facebook



Khaldi cherif

university of batna 1, Cherif.khaldi@univ-batna.dz

Lounis badis,

university of batna 1, badis.lounis@univ-batna.dz

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Abstract:

This study aims to explore representations of symbolic violence through the social conflict over cultural identity on Facebook. A specific Facebook page, which focuses on the topic of cultural identity and is considered an active environment for discussions and interactions on this subject, was selected. To gain a deeper understanding of this type of violence, the study adopts a digital ethnography approach, which requires the researcher to be an active part of the digital environment and engage with it effectively.

The study revealed that symbolic violence, which is manifested through cultural expressions (violence associated with identity), has transitioned from the physical realm to the virtual sphere within the context of an intense social conflict. In this regard, methods characterized by a fluctuating negative nature were utilized, evident in mockery, sarcasm, insults, and undermining the values of others in society. Often, this leads to attempts to exclude them from social participation. This dynamic has been clearly highlighted in the ongoing virtual conflict surrounding cultural identity.

Keywords: symbolic violence; social conflict; Cultural Identity; Facebook.

* Corresponding author: khaldi cherif, Cherif.khaldi@univ-batna.dz

Introduction:

Violence is a complex and concerning social phenomenon that has impacted individuals and societies throughout history. It has manifested in various forms, from physical violence to symbolic violence, which uses symbols, meanings, and cultural practices to impose control and marginalization. Symbolic violence is a non-material form of violence that permeates social, cultural, and political systems, taking various forms such as discourse, media, education, and customs and traditions. It deeply affects the collective psyche of individuals, leading to feelings of inferiority, loss of identity, and social isolation.

Symbolic violence can take multiple forms, including the use of language, ideological dominance, and prevalent societal ideas. Language is a prominent form of symbolic violence, manifesting through insults, slander, and derogatory terms directed at specific groups. Ideology also plays a significant role in practicing symbolic violence by promoting the ideas and beliefs of dominant groups in society, which can establish themselves as the main standards and values, leading to the marginalization of other ideas and values that could contribute to societal development. Mental violence can also be considered a form of symbolic violence, where ideas and beliefs are imposed on individuals in ways that make them accept these ideas unconsciously. This often occurs through socialization, where individuals are indoctrinated with certain beliefs from a young age, leading them to adopt these beliefs as absolute truths without questioning them.

The history of Algerian society is replete with conflicts that have employed all forms of violence due to historical accumulations and successive civilizational residues. From the colonial period to subsequent wars and internal conflicts, violence has been an integral part of Algerians' daily lives. These bitter experiences have left deep impacts on the collective psyche and societal culture, making violence, in one form or another, a part of the social fabric. Social media platforms, particularly Facebook, have become an extended space for real life and an environment where all phenomena and behaviors we encounter in our daily lives are reflected, both positive and negative, moral and immoral.

In this context, the Algerian digital space, particularly Facebook, has reflected renewed societal conflicts related to issues of cultural identity, belonging, religion, and politics in a culturally diverse Algerian society. In this society, Amazigh, Arab, Islamic, and Francophone identities intersect, creating a fertile environment for the spread of symbolic violence in various forms, leading to increased divisions and deepened conflicts. This study aims to explore the representations of symbolic violence through social conflict over cultural identity using an ethnographic approach. The researcher will participate in the research community and observe these representations on the "Great Tamazgha" Facebook page, known for highlighting Amazigh cultural components. Accordingly, the following questions are posed:

How is symbolic violence represented through social conflict over history in the posts and comments on the "Great Tamazgha" page?

How is symbolic violence represented through social conflict over language in the posts and comments on the "Great Tamazgha" page?

How is symbolic violence represented through social conflict over customs and traditions in the posts and comments on the "Great Tamazgha" page?

How is symbolic violence represented through social conflict over religion in the posts and comments on the "Great Tamazgha" page?

1. Objectives of the Study:

This study examines the representations of symbolic violence in social conflict over cultural identity on Facebook, specifically the "Great Tamazgha" page for Algerian and North African audiences. The shift from real life to the virtual world has led to the use of cultural symbols and meanings to reinforce presence and neutralize others, resulting in various forms of symbolic violence. The study examines texts, images, videos, comments, and discussions on the selected Facebook page to uncover the methods and ways in which symbolic violence is practiced.

2. Study Concepts:

a. Symbolic Violence:

Violence encompasses physical, material, and organic harm, as well as symbolic violence, which can be influenced by language, domination, dominant ideologies, insults, defamation, religion, media, and mental violence. Pierre Bourdieu defines symbolic violence as mild, pleasant violence, imperceptible to victims, and is exercised through communication and knowledge impartation, particularly through recognition and acknowledgment. (Bourdieu, p. 88)

Pierre Bourdieu's perspective on symbolic violence is primarily linked to power, domination, and the social field. He argues that ruling societies use symbolic violence against individuals and groups through official institutions like media, religion, education, art, and journalism. Bourdieu believes symbolic violence can yield better results than political and police violence, as it involves consent and complicity. (Bourdieu & Wacquant, 1992, pp. 141-142)

Bourdieu criticized television as a dangerous tool, exploiting it to promote the interests of the dominant power and spread their ideologies, threatening culture, art, and democracy by presenting them with violence against citizens. (Bourdieu, 1996, p. 35)

Social media platforms like Facebook, Twitter, and Instagram have facilitated the emergence of symbolic violence, with the same impact as traditional forms. This has allowed individuals to practice violence without boundaries, fostering identity issues and conflict within the virtual environment.

b. Social Conflict:

The concept of conflict in the Arab world, rooted in Ibn Khaldun's social, political, and economic ideas, has its roots in Hegel's idealistic philosophy. Marx transformed this into a historically materialistic theory, focusing on social class conflict. The theory, supported by pioneers like Marx, Pareto, Louis Coser, and Ralph Dahrendorf, assumes that social life generates conflict due to diverse interests and the incoherence of social systems. (Dayf & Zaidan, p. 189)

Conflict is a central concept in social sciences, referring to situations where a group engages in confrontation with one or more groups due to a severe contradiction in goals. It deals with values, and claims about resources and power, and is broader than competition. Complex forms of conflict include crisis, tension, and conflict, which arise from differences and contradictions between countries' goals and capabilities. Conflict does not always involve armed confrontation and its means and causes can vary. (Dayf & Zaidan, pp. 189-190)

Conflicts vary based on social structures and groups. Revolutionary models like Marxist, bourgeois, cultural, and social conflict models exist, each with its political dimension. In Bedouin urbanism, tribal factions struggled for livelihood and urban civilization, turning into political struggles for sovereignty and rule. Conflict arises from social structures and is a necessity linked to human existence, highlighting the importance of understanding and addressing social interactions. (Belabidi, 2019, pp. 129-130)

Identity conflict arises from the exclusion of certain sects and minorities, affecting religious, racial, and ideological grounds. The multiplicity of identities in society has revived debates about true identity, manifesting between Muslims and non-Muslims and indigenous peoples in North Africa. These conflicts have shifted from reality to the virtual realm, impacting a wider audience.

c. Cultural Identity:

Identity, a philosophical term dating back to the Middle Ages, refers to the principle of selfhood and essence. Al-Farabi asserts that it signifies the unique existence of a thing, its individuality, and existence without participation (Saliba, 1973, p. 530); Identity refers to the individual, their self, and external existence. Truth and essence are realizations, while individuation is identity. Beyond this, it's essence (Deliou et al., 2010, p. 217).

Identity is the unique character of an individual and the difference between things and people. It is a cultural pillar and political fortress, representing self-awareness and aspiration. Identity is an essence and symbol, regulating practice and referring to similarity and resemblance in essential things. (Atiya, 2009, p. 11)

Identity can be defined as individual or national. Individual identity is based on physical traits like fingerprints, vocal cords, DNA, and iris, while national

identity refers to a country's people's personality and identity. The difference between these two is based on type, not degree. Personal identity is primarily based on physical traits, while national identity is based on cultural components. (Ben Naaman, 2005, p. 11)

George Herbert Mead posits that personal identity is a product of social identity, national identity is a perception of one's identity, and collective identities are rooted in communal identity forms, influenced by cultural, ethnic, and other factors, allowing for self-formation. (Eid, 2002, p. 21)

Cultural identity is the combination of symbols, customs, traditions, culture, language, and history that an individual uses to identify themselves and be known, particularly through social media platforms like Facebook. It allows individuals to feel accepted and recognized by their group and culture.

d. Facebook:

Social networking sites enable individuals and companies to showcase themselves and enhance their presence through communication tools, interact with others within the site's scope or through other sites, and create communication links (Ellison, Steinfield, & Lampe, 2007, p. 1144). The site has evolved from a personal photo display platform to a communication channel for electronic communities, presenting and defending various ideas, and forming communities with common interests. It has also become a marketing channel for various orientations.

2. The Theoretical Framework of the Study:

a. Symbolic Interaction Theory:

Symbolic interactionism, rooted in Max Weber and the German school, is a philosophical approach that focuses on the relationship between the mind and body. Originating in the late 19th century, pragmatist philosophy posits that humans are fully aware of their minds, but there is no specific body process or organ that corresponds to mental activities (Mohammed Atef, 1997, p. 67).

Philosophical schools have two contrasting views on the relationship between mind and body. The first perspective affirms the supremacy of the mind, arguing that it is the starting point for explaining human behavior and represents the will of the community and national spirit. The second perspective denies the existence of the mind, stating that experience is transmitted through the senses to the nervous system, accompanied by action or behavior, and there is no mind-preceding behavior (Mohammed Atef, 1997, p. 71).

Symbolic interactionism, a theory rooted in Germany, is characterized by the writings of Koli, Dewi, Baldwin, George Zmeal, and Max Weber, who all adhere to the perspective of social action, with some theorists describing its founding writings as behavioristic (Abderrahman, 2004, p. 118).

Symbolic interactionism is an American social school that links an individual's inner life with society's values, moral judgments, and ethics. It studies communication and symbols, focusing on the meanings conveyed through language in social interactions. The approach has evolved from micro-analysis to holistic analysis, addressing the social system based on the symbolic system conveyed by language, including meanings and values (Lounis, 2012, p. 89).

The study explores the symbolic interactionism theory, which explains how social actors, like Facebook users on the "Great Tamezgha" page, construct their cultural identities and negotiate them in a digital conflict. This theory is particularly useful in understanding how symbolic violence manifests through language, images, videos, and posts. Users on the page often use specific terms and narratives to define their cultural identities, setting symbolic boundaries and marginalizing specific voices. The use of derogatory terms images and symbols, such as Amazigh science and traditional clothing, can also lead to conflict when different interpretations arise, leading to exclusion or denigration.

b. Labeling Theory:

Labeling theory emerged in the mid-1960s in the United States during a significant political and cultural conflict, where prominent theorists of the theory emphasized the role of governmental agencies and social processes in creating deviance and crime (Paternoster & Bachman, 2018).

The theory suggests that people define themselves and behave based on how others classify them and is associated with the sociology of crime and deviance. It suggests that social processes of labeling and treating someone as a criminal deviant reinforce deviant behavior, leading to negative consequences.

Baker's symbolic interactionist research aims to uncover the hidden reality behind current manifestations. He explores deviance, arguing that human groups create it by applying rules to those who don't fit these rules, labeling them as outsiders. Baker's approach goes beyond current manifestations to reveal the hidden reality.

Deviance is not an inherent trait but a result of others applying deterrent measures to offenders. It is a symbolic process involving the recipient and the authority to label the offender. This labeling is not isolated from the social system, as the presence of deviant behavior justifies the existence of institutions to monitor and address it (Azi, 1995, p. 34).

The theory posits that criminal behavior is shaped by the definitions of crime, laws, and interpretation by power figures, and deviance is a result of interaction between deviant and non-deviant behaviors and the context in which crime is interpreted.

Cultural, linguistic, and religious labels can either enhance or marginalize certain groups within society. Symbolic violence occurs when individuals are given

negative labels, diminishing their status or exclusion. For example, non-fluent speakers of "Amazigh" or belonging to different tribes may be labeled with derogatory terms, contributing to negative stereotypes and increasing conflict intensity. This can lead to the use of symbolic violence.

c. Contributions of Pierre Bourdieu:

Pierre Bourdieu introduced the concept of symbolic violence, a subtle, unknown, and silent form of violence that makes victims accept its constraints without resistance, often reaching unrecognized levels of subjugation (Bourdieu, 1990, pp. 8-9). Bourdieu posits that elites use symbolic violence to differentiate and dominate, promoting their methods as exemplary models for others to follow. Deviating from this ideal image leads to guilt and negative self-perception, causing conflict.

Symbolic violence is a form of power that uses manipulation and concealment to target the psychological and mental structures of its victims. This invisible authority operates on the principle of complicity, targeting those who refuse to acknowledge their subjection. Symbolic violence operates under the guise of concealment and disappearance, behind the masks of everyday familiarity, traditions, ideologies, and entrenched discourses in people's minds (Mansour Al-Hilu & Al-Khazraji, 2018, p. 199).

Symbolic violence is a form of cultural violence that serves social functions by imposing moral and intellectual references on followers, generating a sense of inferiority and inadequacy. This domination normalizes the other's sense of inferiority, weakens self-worth, and affirms the self, using camouflage, concealment, and disappearance to achieve authoritarian goals and objectives (Jalal, 1984, p. 29).

Cultural and social elites use digital platforms like Facebook to promote their conceptions of cultural identity. They promote specific models of Amazigh cultural identity, promoting specific languages, traditions, and symbols. Non-conformity can lead to feelings of guilt and negative self-image. This tension between original identity and elite models can cause internal torment. These models reinforce cultural differences and exclusion by using derogatory language and ignoring certain dialects, creating symbolic violence. Facebook is an ideal field to study this phenomenon (Mansour Al-Hilu & Al-Khazraji, 2018, p. 199).

3. Methodological Procedures of the Study:

a. Study Type :

This qualitative research study aims to analyze the meanings and implications of a phenomenon through in-depth analysis, focusing on its backgrounds and implicit dimensions, aiming to understand what has been said at the semantic level (Ben Mersali, 2013, p. 135).

Qualitative research is a scientific method that examines social facts and phenomena through the perspectives of individuals and groups, aiming to understand the phenomena under study by delineating their meanings (Qandilji, 2008, p. 45).

Qualitative research is a collaborative effort between researchers and participants, focusing on understanding society, its people, and history. It involves participatory observation, interviews, life history research, focus group discussions, and documentary analysis. Qualitative research interprets qualitative changes in complex societies and is a composite concept of various theoretical and methodological approaches to social reality. As Anselm Strauss states, it is not achieved through statistical procedures or quantitative means (Araibi, 2007, p. 43).

The qualitative approach is ideal for studying symbolic violence on Facebook due to its ability to understand complex interactions and cultural contexts. Researchers can directly monitor posts and comments, interpret symbols, and uncover hidden meanings through netnography, revealing the representation of symbolic violence and its manifestations in the digital environment.

b. Methodology Used:

The study utilized an ethnographic approach to understand the ways of life of a specific society or group, including their beliefs, values, behaviors, and interactions, through participant observation in their natural life setting (Jabal Allah, 2014/2015, p. 21).

Digital ethnography is an ethnographic approach that explores the use of digital communication technology in various social, cultural, and technological contexts. It is an alternative to traditional ethnography and is used to study users of citizen media content, electronic chat rooms, and social media, as well as their representations in various social institutions (Bouzir, 2022, p. 238).

This methodology explores how cultural identity is represented by conflicts among Facebook users and the resulting symbolic violence. It analyzes posts and comments to understand social group dynamics. Digital ethnography provides insights into symbolic violence's manifestations in the digital environment, particularly on Facebook, highlighting the impact of digital technology on identity conflict.

c. Data Collection Tools:

The study utilized participant observation, a fundamental method of ethnographic research, to understand the lives of the subjects. This method involves a deep immersion into their lives, recording their experiences and behaviors, which are then interpreted through symbols and meanings. In the context of digital ethnography, the researcher focuses on the digital spaces where users express their cultural identities, potentially causing cultural conflict and symbolic violence.

This tool involves researchers participating in a community to understand its culture and life. It has been used by anthropologists to study simple communities in Africa, Latin America, and Asia. The "Great Tamazgha" page on Facebook allows researchers to explore symbolic violence in the virtual environment, allowing them to experience individuals and groups within these communities and understand their symbolic behaviors.

d. Research Community and Study Sample:

The research community, a collection of elements related to a phenomenon, is targeted in this study, specifically the Amazigh community, known for its strong cultural identity defense, through a Facebook page with over 30,000 followers.

The study focuses on the Facebook page "Great Tamazgha," which primarily focuses on the cultural identity of North African peoples, particularly Algerians, with an emphasis on the Amazigh orientation. The aim is to observe and note every post or comment involving symbolic violence against others.

4. Presentation and Discussion of Ethnographic Study

Data:

The "Great Tamazgha" Facebook page, a virtual community with 34,000

followers, aims to raise awareness about the Amazigh culture and affirm the identity of the Amazigh people, promoting their cultural identity through electronic publishing.



The Front Page of "Greater Tamazgha"

a. Representations of Symbolic Violence through Social Conflict over History in the Posts and Comments on the "Great Tamazgha" Page:



A comment with an

The "Great Tamazgha" page displays exclusionary tone symbolic violence in its historical posts, using sarcasm and mockery. The post mocks the falsification of history by incorrect translations of Arab history books in Spain. The poster questions the reason for this, leading to exclusionary and racist remarks from followers. One follower accuses racist nationalists of racism and another mocks the Amazigh group for having no language and history. This exclusionary symbolic violence demonstrates a rejection of the other group and a denial of their historical existence.

The historical past exposes symbolic violence through sarcasm and mockery, highlighting incorrect translations of historical books and causing distortion of facts. The post also features racist and exclusionary language in the comments, further undermining trust in historical information.

The phrase "You won't find racist nationalists commenting here" implies a rejection of racism and cultural extremism, while the comment "Bring a historical book in your so-called language" mocks other cultural identities, expressing deep-seated racism and rejection of cultural and linguistic diversity.



A comment with a symbolic challenge

Symbolic violence is a tool used to reinforce cultural and social divisions, creating tensions and escalating conflicts among different groups. It is used through mockery and derision of history and culture, distorting the self-image of certain groups and diminishing their significance. This denial fuels tensions and conflicts between individuals and groups. Symbolic violence can be used to achieve political or cultural objectives, such as controlling concepts and knowledge, shaping public opinion, and directing it according to specific agendas.



Mockery and bullying about existentialism

The "Great Tamazgha" page reveals a conflict over the existence of Arabs in North Africa. The page's publishers questioned the presence of Arabs, using symbolic references and mockery. The post contained contradictory statements, denying Arab existence and claiming that over 72 tribes gave birth to only 20 million Arabs in Saudi Arabia. The post's title, "Idiots," carries symbolic connotations.

The followers' responses to the post were also characterized by mockery. One commenter sarcastically remarked, "You are very smart one debates with their friend about the shape of the sun because it's obvious."

The post highlights the conflict over the existence of Arabs in North Africa, using mocking and bullying symbolic references. It represents a cultural and historical conflict over identity and the region's origin. The post presents false arguments, comparing tribe numbers and population counts, and using sarcastic language to question credibility. The title "Idiots" mocks the idea, indicating rejection and mockery of unacceptable or illogical ideas.

The comment in response to the post is also marked by sarcasm and derision. It cleverly and mockingly addresses the contradictory statements, showing a rejection of the arguments presented and emphasizing the clarity that requires no debate.

The post explores the use of symbolic violence to reinforce divisions and achieve goals in identity and cultural conflict, questioning Arab presence in North Africa and employing sarcasm and mockery to influence individuals' perceptions and beliefs.

The post's reactions reject racist and offensive methods, highlighting how symbolic violence can exacerbate tensions and spark conflicts among different groups and cultures.

b. Representations of Symbolic Violence through Social Conflict over Language in the Posts and Comments on the "Great Tamazgha" Page



A violent and exclusionary post



Defense of principles

The "Great Tamazgha" page shows a language conflict between Arabs and Amazigh, marked by mockery, ridicule, insults, rejection, and exclusion. A publisher deliberately wrote in Arabic, implying violence towards the other group. The post threatened that writing in Amazigh would erase Arabs and Arabism. A follower implicitly responded to "Abdelhamid Mehri," defending Arab identity, stating that they will fight Arabism and Islam under the pretext of non-Arabic minorities. This response carries symbolic violence towards those advocating for the Amazigh identity of Algeria and those fighting for Arabism, representing the identity of the Algerian people.

The post in Arabic uses symbolic violence to express cultural belonging and linguistic identity, causing tensions between different groups. The publisher's intention to challenge and demonstrate strength fuels these tensions. A follower's reaction reflects the escalating conflict between Arabs and Amazigh, defending Arabism and warning against the loss of cultural and religious constants. This violent response demonstrates the ongoing escalation of cultural and religious conflicts, impacting national identity and collective belonging.

The context highlights the rise of symbolic violence as a means to express cultural and linguistic belonging and achieve political goals, highlighting the complexities of society's cultural and linguistic landscape and the tensions between different groups and communities in asserting their identity.

The post highlights symbolic violence towards the Amazigh people, who have Arabized and disowned their native language, describing it as excessive "Mazouchia," which indirectly reprimands them.



Symbolic violence related to language

The post highlights symbolic violence towards the Amazigh, who are disowning their native language and culture due to Arabization, which they view as an excessive "Mazouchia" process. This disowning of the Amazigh language and culture reveals an internal contradiction among Amazigh members, highlighting the challenges they face in preserving their cultural and linguistic identity amidst social and cultural changes.



Mockery of the other's language

A sarcastic post highlights the ongoing struggle over language as a core element of cultural identity. Some mock the Arabs and their Arabization of everything, suggesting Arabic is unfit for scientific use. Others ridicule the concept of Arab identity, rejecting the acknowledgment of other cultures. Another individual attacks Arabs vehemently, describing them as "Arabized people of unknown origin infected with the Arab nationalism virus who know nothing about Arabs and Arabic." This form of symbolic verbal violence targets a segment of Arabs in North Africa.

The sarcastic comments highlight the ongoing conflict over language and cultural identity, using symbolic violence to mock Arabic and its speakers. The comments associate Arabizing everything with naivety, suggesting Arabic is unsuitable for certain contexts or scientific concepts. They also ridicule Arab identity, belittle its importance, and reject the idea of Arab culture. The individual who criticized Arabs uses explicit verbal violence, highlighting deep cultural and linguistic tensions in society.

c. Representations of Symbolic Violence through Social Conflict around Customs and Traditions on the "Great Tamazgha" Page:

The page "Great Tamazgha" has revealed instances of symbolic violence in Algerian culture, particularly in response to posts that are perceived as disconnected from reality. One follower criticized a post celebrating the Amazigh customs, denying their validity and expressing insults and derogatory remarks. The post referred to the ritual of wiping the face with sheepskin, which goes back to the worship of the Phoenician-Canaanite god Baal-Ammon. The Amazigh and anyone practicing this custom was deemed foolish, resulting in direct symbolic verbal violence towards them.



Symbolic violence towards customs

The discussion highlights the ongoing struggle over cultural identity in Algerian society, with customs and traditions often causing conflict among different

cultural groups. The use of symbolic violence to express rejection and condemnation of others' opinions, such as a commenter denouncing Amazigh customs, demonstrates the escalation of cultural and racial tensions. These hostile responses highlight the complexities of Algerian identity and the difficulty of coexistence among different cultural groups, highlighting the deep divisions that lead to ongoing tensions and conflicts. Verbal violence further widens the gap between different cultures within the same society.

A post celebrating the Amazigh New Year "Yennayer" has sparked sarcastic comments on the Amazigh calendar's calculation, suggesting that alcohol may cause time loss and the calendar's reliance on the sun or moon. These responses reflect symbolic violence in cultural identity disputes, using mockery and ridicule to question the validity and value of Amazigh traditions and culture.



A comment containing verbal violence

A commenter disputed the Amazigh New Year celebration, claiming it was based on the Roman agricultural year, accusing the post's owner of causing discord and falsifying history. The post was mocked, with one commenter referring to it as "Tamazgha Al-Uzma... The Greatness of Stray Dogs."

Some commenters reject the Amazigh New Year, arguing it's exclusive to the Amazigh calendar, and suggest adopting the Roman agricultural calendar. They present Amazigh traditions as a "Roman heritage" and use violent language to mock the page and its posts, likening them to "stray dogs." This symbolic violence expresses their displeasure and refusal to recognize the other party's identity.

d. Representations of symbolic violence through the social conflict around religion on the page "Great Tamezgha" page:

The "Great Tamezgha" page reveals symbolic representations of violence in the social conflict surrounding religion. The image questions why Arabs spread Islam across Europe and Asia, suggesting it did not concern North Africa or Africa due to rejection by the Amazigh people or force from Arabs. This implies that Islam was not a concern for the Amazigh people.



The spread of Islam away from the Amazigh

The post on the page criticizing the spread of Islam in North Africa reflects criticism of expansionist policies and motives behind the religion's global spread. The lack of clear explanation from the publisher allows for multiple interpretations, reflecting social and cultural conflicts over religion and its history, impacting followers' understanding of history and cultural identity. This symbolic discussion can influence followers' understanding of history and cultural identity.

A sarcastic comment by a follower mocks the Amazighs, claiming that Islam did not Arabize them while comparing the Amazighs to Turks, Iranians, and Kurds who embraced Islam without losing their original language. This demonstrates symbolic violence practiced in the name of religion towards these groups.



A (image) comment containing violence towards language

The sarcastic comment highlights the symbolic violence against the Amazighs, who claim Islam is Arabized and part of their cultural identity. It criticizes the Persians, Turks, Afghans, and Kurds, highlighting the difference between the Amazighs and other people who embraced Islam without losing their language and identity. This comment reflects bias and discrimination against the Amazighs, using religion as a pretext to attack them and undermine their cultural identity.

A follower posted an image arranging religions, placing Christians first, followed by Muslims, atheists, Hindus, and others. The Amazighs were placed last, without any religion, indicating symbolic violence towards them, suggesting they do not adhere to any religion.

The comment highlights the symbolic violence of religious ranking, which negatively portrays the Amazighs by placing them last and excluding them from the global religious arena. This marginalization and exclusion of a particular group in society is seen as an insult to their value and cultural identity, reducing their significance and constraining them within a narrow framework.



A comment accusing the Amazigh of ignorance

A follower criticized the Amazigh people's customs and rituals, describing them as ignorant and wishing to return to ignorance after embracing Islam. This mockery reflects indirect verbal violence and mockery of the Amazigh people's values and culture, tarnishing their reputation. The negative use of religion in portraying the Amazigh as returning to ignorance implies that Islam is the only savior from ignorance and polytheism, thus diminishing their value and respect.

within their society. This commentary contributes to a negative image of the Amazigh.

Conclusion:

In conclusion, what distinguishes symbolic violence in the virtual environment is that it's an extension of real symbolic violence, becoming a method for many individuals and institutions. Its main feature is the inherent concealment with various dimensions, including rejection of the other, conflict, and dispute. It can seep through verbal and non-verbal symbolic implications, directly and indirectly indicating harm to others and perpetuating a negative image of them in the collective imagination.

Symbolic violence, a form of cultural violence, is often used in social conflicts, particularly in North Africa and Algeria. This violence involves mockery, ridicule, insult, and belittlement of others' value in society, aiming to exclude them from social presence. The violence takes various forms, including rejection, separation, and undermining of their value, to reinforce the community's authority and view them as a minority that should be symbolically oppressed.

Virtual groups on platforms like Facebook attempt to enforce their own rules on other groups. Amazigh groups (such as the "Great Amazigh" page) have sought to incorporate other individuals and groups into their symbolic domain and fixed rules. They deemed those who reject these rules as strangers and thus labeled them as deviating from the group and its rules, which allows for symbolic violence against them as a minority.

Virtual symbolic violence may lead to negative effects on society in the medium and long term, especially psychologically and structurally as a whole. Therefore, it's necessary to devise mechanisms and perspectives to protect this society from its negative consequences and impacts on its individuals. It's also essential to identify its patterns and forms through serious research studies on its relationship with other variables across the virtual environment in general.

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