



A Socio-Communicative Reading of the Role of Digital Culture in limiting the practices of Digital Violence on Social Media Platforms

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Abstract :

This paper explores the role of digital culture in reducing digital violence on social media. Employing a descriptive-analytical approach within communication sociology, the study examines how digital culture can mitigate online violence. Findings indicate that social media is a fertile ground for various forms of digital violence. Thus, it is crucial to regulate and rationalize social media use through digital literacy, particularly provided by societal institutions starting with the family. The society plays a vital role in imparting the necessary principles, values, and skills for digital culture, thereby curbing violent behaviors in virtual spaces.

Article info

Received

June 27.2024

Accepted

September 14.2024

Keyword:

- ✓ Digital culture:
- ✓ Virtual space:
- ✓ Societal institutions:
- ✓ Digital violence,
- ✓ Social media platforms.

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1. **Introduction**

Advancements in 21st-century communications have attracted users of technological media from diverse backgrounds, with social media platforms dominating modern communication methods. The technological advancements characterizing this digital era have introduced new concepts, such as digital culture, which differs from traditional societal culture by encapsulating new elements related to cultural practices within digital platforms.

These digital social platforms have become widespread in society and have transformed the world into an open space for the exchange of ideas, expression of opinions, sharing of desires, and intermingling of cultures. They have provided individuals with a wide scope to express their views and perspectives on others and society at large, leading to a variety of social interactions within digital spaces, especially on platforms like Facebook, which enable users to interact through features like liking, commenting, posting, and sharing.

These virtual social interactions have created different behavioral patterns, allowing for the adoption of virtual roles and identities, where some individuals engage in harmful behaviors towards others, such as verbal abuse, harassment, bullying, hacking, and privacy violations, which are encompassed within the framework of what is known as digital violence, posing a threat to social media users. These forms of virtual interactions have had negative impacts on real-life

social interactions, undermining the ethical and moral system, threatening social security and stability, and necessitating the acquisition of a set of understandings, knowledge, values, and regulations to guide individuals' behaviors and limit such practices within digital spaces.

Hence, the importance of acquiring digital culture as a means for individuals and society at large to interact and integrate within the digital domain and face its challenges. Based on the aforementioned, this research paper seeks to answer the following question: How can digital culture contribute to reducing the practice of digital violence on social media platforms? To achieve results that can answer this question, we will employ a descriptive-analytical methodology within the field of communication sociology which relies on collecting data and information about the study variables and then analyse the relationship between them to obtain the intended results, and then develop solutions or suggest recommendations that the researcher deems appropriate to the research problem.

Research objectives:

- Learn about the concepts of digital culture and digital violence. They are among the outcomes of development in the field of Information and communication technology.
- Trying to emphasise the necessity of acquiring digital culture in light

of the invasion of new communication media for our daily uses.

- Providing an analytical vision of the role of digital culture in limiting the practice of violence through social media platforms.

Significance of the study:

- The importance of research stems from the importance of acquiring digital culture. This is the best way to meet the challenges of the Digital era.
- The widespread phenomenon of digital violence that threatens the level of new media application services (websites / social media), which necessitates the need to find ways to limit its practices within these Digital spaces.

2. *In the concept of digital culture and its relationship to the use of social media*

2.1. *Definition of Digital Culture*

- **Culture:** Claude Lévi-Strauss defines culture as “a set of perspectives The symbolic system in which language, marriage rules, economic relations, art, religion, and science occupy the first place, and all these systems aim to expressing some aspects of physical and social reality, as well as the relationships that these two types establish with

each other and those that exist between the same symbolic systems "share them with each other." (Al-Hakim Fouaz, 2011)

In 1871, Taylor presented his definition of culture in its ethnographic sense. He said in his book “Primitive Culture” that it is the ‘complex whole’ that contains knowledge, beliefs, art, morality, law, tradition, and all the powers that A person acquires as a member of a particular society. (Affoufo, 2014, p. 127)

In 1927, Summer and Killer presented their definition of culture as: The group of methods that enables individuals to adapt to the conditions of their social life, which is... What is possible only through actions / Insight. It combines diversity, selection, and transmission. (Al-Saati, 1983, p. 33) Culture includes “all intellectual and artistic activity and what is related to it of skills or means used for them, they are connected by certain links to all aspects of social activity.” (Al-Shamri, 2016)

• **Digitalization:**

The term refers to everything related to media and tools for practices that fall within the framework of the Digital field which is the field of new technology that includes smartphones, computers, and everything that could provide information services, since the digital field is characterised by a huge data base that depends on numbers. In this field: “We are turning to numbers ... just numbers that increase or decrease, just numbers that are either added to the database or deleted.” (Al-Bar & Denni, 2021)

- **Digital culture:**

The concept of digital culture appeared for the first time in 1997 in the writings of Paul Gilster where he defined it as the idea that the individual has awareness and the ability to exploit his addiction. Monitoring situations and using digital tools and devices in an appropriate way that enables them to integrate, evaluate, and analyse resources and money, digital information, and build new knowledge and expression about them through media and communication in specific contexts in order to take constructive social action. (DAUPHIN, 2012)

The term digital culture is a relatively recent term. That has a link to digitization and digitality and their relationship with the technological developments witnessed in this digital age. Digital culture is also known as a set of skills and values gained in the field of technological development and digital communications, which the individual must master Through the set of definitions presented for this concept. (Al-Najjar, 2013, p. 16)

we conclude that: Digital culture is the skilled practice of digital technology and the ability to make positive use of technology, and integration into the digital field, which is done through certain ways to acquire a set of principles, knowledge, techniques, and values and invest them.

2.2. The importance of acquiring digital culture

Enter Digital and electronic transactions have become a must-have for all his

mastery, and with it, the acquisition of digital culture is very important for these transactions. Without this culture, an individual cannot communicate through different means and electronic devices, and does not benefit from their features, which is called digital illiteracy (ignorance), which causes users multiple problems as they access these spaces. As says Antonio Guterres, Secretary-General of the United Nations: "Digital technology has become a landmark, but there is a feeling that it is taking us from our space quickly to places we do not know. The answer depends on our ability to work together, and we have a responsibility to direct it by maximising its benefits and minimising its dire consequences" (United Nations, 2018) which is the statement that confirms the importance of gaining a digital culture that enables us to overcome the dire consequences of technology, as Guterres says, "The way in which it introduces us to technology, how we use it, and the Internet, the consequences of disseminating digital information on a wide scale, all of these matters are not in the hands of technology experts". (Apelson, 2014, p. 36) Digital culture has become an inevitable reality and a social imperative imposed by technological changes in the shadow of a digital society, its essence lies in enabling community members to use digital applications is important for achieving professional and personal work, and their ability to obtain information through their use of digital devices, these practices have become more than a fad that characterises our digital age, Perhaps digital illiteracy is one of the most dangerous diseases which could

infect society and its individuals. (Mohamedi & Bakhouch, 2021)

Some global and regional social events have confirmed what follows; The importance of governing societies and owning individuals skills that enable us to keep pace with digital developments, such as the COVID-19 pandemic and the Social, health, and economic repercussions necessitated the use of digital technology in daily life practices and its management in various aspects of social life, especially in the educational field after it imposed Quarantine measures for school and university students continue distance education and across educational digital platforms, as well as the management of companies, and even purchasing and selling services that have become carried out through the Internet which underscores the importance of acquiring and providing digital culture and its development to make optimal use of Digital services and improving the quality and effectiveness of communication.

2.3. *The role of the family in the process of acquiring digital culture:*

The family is the main unit in building the social fabric. It is a social system that affects and is affected.

In society, it is the reference entity from which the individual receives trust. It enables us to convey our thoughts, feelings, and directions, and our interests. Technological innovations have created new interactions opening the door to new types of Default communication. These

new patterns and interactions led to a widening of the gap at the level of family relations and to the isolation of its members and the inability to understand each other, and thus the disappearance of the social role for the family and exacerbate its problems.

The Arab family today faces new challenges in this area. A digital society is characterised by complexity and composition. These challenges imposed by the manifestations of globalisation and new means of communication on social media, which has made it somehow difficult for the family to carry out all of its duties in one day. These means do not compete with the family in the process of social upbringing, which is why it has become necessary for our families today. A balance between raising children to acquire authentic societal culture based on values, customs, and moral principles, and providing children with a digital culture source derived from their societal culture that enables them to confront challenges in the digital age and protecting them from the dangers imbedded within the Media and through social networks and media technology in general. In this very context, The United Nations launched the concept of “digital parenting,” which means the role of parents in reducing the negative effects of digital media content on children within strategies based on restrictive decisions on the process of interaction between family members and rationalising the use of technological media by children, especially children. (Khelaifia, 2023). An offer for social networking is a double-edged sword; On

the one hand, it leads to the disintegration of family and social relationships. The spread of destructive ideas and corrupt morals, not to mention the harm caused to physical and mental health. On the other hand, it can be invested in upbringing support for the child and satisfying his desires. Providing those (children) with opportunities for creativity and learning is more effective than any other means.

This is if parents are able to use scientific methods that spell and take into account the child's psychology during guidance. Therefore, acquiring digital culture is very important to ensure the right child protection from the dangers of the Internet, especially taking into account the mistakes that many people make. Some parents, such as depriving their children of the means provided by modern digital technology, or a policy of neglect or oppression while some families encourage their children to develop Digital knowledge and willingness to learn information programmes, and to be suspicious of using computers and various devices electronically, as well as participation within social networks. Some families even participate with their children in the industry of these events. It is important for parents to consciously intervene in their children's digital lives; they should not access the digital world without guidance or rationalisation of their behaviour, because they are short sighted and unaware of the dangers that may arise.

One may encounter them while they are exposed to Digital Technological content, and it is necessary to accompany them to maximise as possible the benefits through

games, websites, and social media platforms, and improve their intellectual and academic literary, creative, and visual levels. As a result, it is important to ensure that rather than hurting children, this use conveys messages to them that are positive and intentional (Khelaifia, 2023).

2.4. The connection between the usage of social media and digital culture:

As the third millennium approached, there is a notable advancement in the media and communication fields. As networks notably, since the number of users on digital social media has risen, there is a lot of interest in as per the Datareportal website, starting in April 2024, "Datareportal" is a worldwide organisation that specialises in Internet-related data.

There are roughly 5.07 billion users worldwide, up 259 million from the previous year. comparison with the same time frame in the previous year. According to the survey, people worldwide use social media platforms for over 12 billion hours a day. (Data Reportal, 2024)A study by Sherman (2011) confirmed that 48% of Facebook users update their personal pages before going to sleep, and that 5% of users feel the need to browse it at least once a day. (Ben Jedidi, 2016) According to the "We are social" agency concerned with providing international statistics Digital social networks have invaded all areas of social life without exception, and have become a direct cause of many social problems such as suicide,

bullying, unemployment, and psychological problems such as loss of self-confidence and lack of self-control. In a report by the same agency, it confirmed that more than 25 million people in the world in 2016, they were exposed to digital identity theft, a number that may have multiplied dozens of times in our Arab societies. (Kemp, 2019)

These networks are the outcome of inventiveness and cutting-edge technology. Using them demands technical skills and expertise, as they originated there. This is a genius of its quality, in keeping with its surroundings. The ability to fully use its benefits is what renewal provides. Digital culture now demands more from you than just the technical know-how to use digital media—it also calls for knowledge, abilities, and attitudes. A "loop in the digital world" (Ferrari, 2012) also necessitates "continuously updating usage skills" due to new advances in this world. In order to stay up-to-date with worldwide advancements and prevent the risk of "separation from the digital society," (Basyouni & Basyouni, 2011), and by that we do not mean complete absorption—we must embrace technological improvements in all of their forms.

3. *Digital culture as a Means to Lessen Cyber-violence across Social Media*

3.1. *Digital (Cyber) Violence Defined:*

Violence is defined in its linguistic meaning, and as stated in the dictionary: as the opposite of 'kindness'. The violent is he who has no kindness riding horses, and is severe in speech and behaviour"; We say he blamed him severely (Mansour, 2019, p. 28).

As for the scientific encyclopedia (Universalis), it defines it as: "Every action performed by force by an individual or a group against another individual or group by word or by deed, and every violent act embodies "material and moral strength" (Al-Rashidi, 2011, p. 31).

Digital violence is the use of contemporary technology in any way to hurt or offend other people. With the advent of the digital revolution, some people began to engage in what is known as cyber violence, which is an abhorrent activity. By employing social media platforms such as YouTube, Facebook, Instagram, WhatsApp, Snapchat, TikTok, and chat forums, one can threaten, damage, and harm people with incessant insults and defamation, which includes the use of images and videos and, occasionally, the creation of a false name and account reality, but it is unjustly easier for him to do so through the virtual world or in retaliation or for other purposes. (Belerdouh, 2022, p. 391) This phenomenon spread with a lot between the users of the social communication platforms that have become the light of an open expression in which it embodies and through it all the forms

From the insult, the elimination, the tiger, the prohibition of the identity, the severity,

and the violation of the formation ... and other practices that are exhausted within the digital violence in the CST category

3.2. *Reasons behind Cyber-Violence Practices across Social Media.*

There are multiple reasons behind the practice of Cyber-violence across the media that can be summed up in what follows:

- ❖ The difficulty to satisfy psychological and social needs; which is considered one of the most important motifs to urge such heinous practices across social media for it leads to mixed feelings of anxiety, desperation, and a degradation in self-confidence, which pushes the user to the rejection of the present situation and the blame of others by abusing them verbally through comments or DMs (private messaging).
 - ❖ Expressing repressed feelings: Violence is seen as a means to venting up feelings of anger and psychological pressure. The “user” expresses his/her anger as an emotional response at a time when they encounter content that contradicts what they picture and what they grew up to, especially in the shade of what these digital spaces carry from different cultural patterns that often conflict with his real-life experiences.
 - ❖ Imbalance in Personality: a psychologically and socially stable and healthy personality plays a
- significant role in the positive and safe use of social media.
 - ❖ Weakness in family and social upbringing which is the result of a lack in value standards that govern behaviour such as respecting the other, tolerance, dialogue, and accepting opinions and opposite views.
 - ❖ A decrease in economy and living conditions: the low social conditions like unemployment and poverty push individuals to rebel against others and to compare their situations with others’. This would also lead to an inclination to have revenge from society by leaning toward some practices that are harmful to people around, as they create in the ‘user’ a constant feeling of inferiority and lack in self-confidence.
 - ❖ The absence of a legal system that regulates virtual practices: virtual spaces have offered every individual the possibility to post whatever they desired. It is with the latter that kinds of violence evolved; modern technologies and the spread of the internet which makes it a dangerous behaviour because the “user” practices their deeds behind the screen of their phones or their computers without direct confrontation with the victim. This, thus, makes it difficult to control.

- ❖ When it comes to the laws that control different practices within the virtual space, every country has its legal system and its own mechanisms. Nonetheless, the latter generally fights against electronic crimes related to identity theft, crimes of slander and defamation, and the dissemination of hate and violence speeches. Platforms like “TikTok and “Facebook” for instance delete automatically any comment that has racist or immoral content. However, the resourcefulness of the human mind overcame the machine’s ability to monitor the human behaviour, so we find many posts and comments using points/dots (.) to separate the letters of words that promote violence or terrorism (so they do not get recognized by the system).
- ❖ The absence of control and supervision over novel media content: in the light of this intensive use that produced what have exceeded millions, nay, billions of videos, pictures and photos, and posts, it became somehow impossible to control the content of media messages, as it is arduous to impose censorship on them, especially if they are the most interactive spheres. This allows users to easily express themselves and communicate. Audiences gained the ability to create and edit content by using modern communicative technology. With the latter, the tasks of the

gatekeepers who have a solid grip on traditional media have decreased significantly, so they lost control over decision-making concerning what must and what must not go through to be shared because traditional media depends on the system of “screening, evaluation, and then publication”. In contrast to the new media, which has challenged obstacles and is able to evade the gatekeeper of traditional media. (Qarnani, 2019, p. 318)

3.3. Violent and Hate Speeches; a feature in Digital Content

Violent and hate speech leads to the destruction of social communicative networks all around the world regardless of the racial, religious, political, political or other affiliations, the owners of such feelings, after they used to express them fearfully in closed rooms, they went out to the world through internet on which they would post their speeches that reach thousands and even millions of people which doubles the impact and magnifies the negative outcomes. What is scary in this situation is that these speeches can be shared in a dreadful number across these platforms.

This phenomenon is an example of what is now called “digital fire” that could be referred to as rather digital “Arson” (as marked in the Risk Report published by the World Economic forum 2013, which states that any rumour or misleading information, or hate message is spreading quickly through social networking. Until it is corrected or contained, it could have a

negative impact which includes devastating effects on real life. The report lists these fires as one of the high risks that are likely to be faced by the world through the coming decade

In Algeria, the legislative system issued Law No. 20/05 relating to the prevention of discrimination and hatred speech and combating it. The latter was approved by the members of the parliament after a series of transgressions that were promoted through social media sites after the popular peaceful movement (known in Arabic as Al-Hirak. What Algeria experienced and its signs appeared in February 2019. These verbal attacks were through the use of posts, pictures, and Videos over Social media networks, which has reached the point of incitement to violence, intolerance and encouraging discrimination between different sects of the Algerian society, which threatens public security in return, and causes discord in the fabric of social relationships

Moreover, Facebook also shows us the extent of the widespread circulation of Violent speeches, hardly any of us can tolerate this for the virtual space is filled with publications that are full of content Including insults, defamation, slander, and belittlement, bullying and all types of harsh criticism that are not subject to any social, religious, or moral standard. For that matter, it has become the main concern for many pages that are followed by large audiences to stir up strives, taking advantage in the process of different social matters and local, regional, and international tensions to become a matter subject to dissection amongst Facebook

pioneers/visitors, especially the political tensions and what accompanies them as polemics in the public sphere, along with the give/take intellectually and ideologically. This has contributed greatly in the spread of content that ingrained the seeds of hatred, pushing in the process toward the encouragement of insulting and degrading others as well as doubting (questioning) morals, identity, and religion.

In the introduction of it all comes the content that encourages the antagonizing rivalry between Algeria and Morocco. To support this, hundreds of pages and Facebook groups were created with one new concern that it to talk about the Algerian/ Moroccan conflict (crisis). This has contributed to shifting the case from being purely political, between two systems, governed by the political interests of their rulers to social crisis between two peoples performed on the 'theater' of Facebook, the walls of which were filled with posts that encourage hatred, grudge, and rivalry between the two nations, including the exchange of accusations about the theft of cultural heritage and every party's doubt about the identity of the country's heritage, identity and history of the other party.

3.4. Pages for Content Creators (influencers): Platforms to exchange Violent Speeches

Recently, there is a phenomenon that surfaced under the nomenclature of "Content Creators" also known as "Social Media Influencers" which only appeared in 2017 to denote a group of popular

Social Media users with the ability to impact and influence their audiences/followers who may exceed thousands and sometimes even millions of individuals by making a content that is mostly about displaying their lifestyles, fashion, cooking, touristic destinations, and their daily shopping sprees, this along with using their fame for commerce promoting products' and publicity (Cell phones, cars, perfumes, clothes, shoes, dishes, restaurants and hotels, etc...)

Women are a sum of 68% of these influencers around the world (Szcuzurski, 2017) who became "new shapers of the public opinion/view in the digital era) for the capability to impact the consumption behavior of their followers (Lamhidi), as well as their choices, their point of views, and their political and cultural inclinations.

Instagram is considered one of the most used platforms by this category with verified accounts, through which they would generate a financial income that depends on the number of followers and the number of interactions with the content that would be shared.

Content Creators post details about their lives and share them with their followers that belong to different social strata allowing for the content to reach the whole audience regardless of their age, living conditions, and their cultural backgrounds. It would only be natural to have different reactions (Feedback) toward this particular content with the difference within a certain following audience. Digital Violence is manifested

plainly and in all its forms within the personal pages and accounts of content creators who receive all kinds of harsh criticism that sometimes even exceeds bullying and mockery to reach insults, degradation and defamation.

Social media has become a collection of free platforms allowing the freedom of speech and the liberty of expressing opinions, as it is considered a curtain, behind which hide many users who took advantage of it (social media) to manifest their hostile personalities that depend on controversy in dialogue with an acute lack of the culture of dialoguing. As Dominique Cardon sees it in his book (Digital Culture), when people use the Internet, they show their truthful inclinations, what they are doing and what they want to do and therefore social networks allow individuals to advertise their real characteristics. Furthermore, these networks work on creating new methods of freedom of opinion and expression. (Cardon, 2019)

The content of some creators supports the culture of "being open-minded to others" by adopting and adapting to new patters and traditions, which leads to the surfacing and appearance of some practices that are incompatible with the values of the receiving social sphere and its public view (taste). This would consequently create in some people a feeling of degradation and refusal of such content presented by these "influencers" through the exhibition of their (perfect) lifestyles that may not be accepted by many individuals, and which is seen mostly in the boasting, pride, and luxury,

along with the intent to imitate the western world (western societies).

3.5. Digital Culture as a Social Responsibility to limit the practice and spread of Cyber-violence.

Starting from the notion that culture is an acquired process and a social product Digital culture is another product of Society, and requires the interaction of a group of social factors to form trust It is acquired by individuals and passed on from generation to generation. Therefore, it is the responsibility of society and its institutions to instill this culture through the educational process, whether in family, school, reference groups, and the media. This is by enabling the individual to saturate with a set of values, principles and ethics that regulate his behavior and interactions and their orientation, whether in his real world, or in the digital transactions.

Digital Culture requires two important sides;

A. Moral behavioral aspect:

- ❖ Individual ethics that related to the individual consciousness and the human conscious.
- ❖ Social ethics that are linked to the prevailing value standards in society, and that regulate the behaviour and inclination of the individual.
- ❖ Public ethics: linked to positive law that preserves public safety, acknowledges duties, and deters

immoral practices and unacceptable behaviour.

The whole of these ethics regulates the digital practices and hinders the individual from practicing any unacceptable behaviour while utilizing Social Media networks and technological mediums in general.

B. Cognitive aspect:

It is generally about mastery of digital technologies and skill in using them, and this happens by providing Community Learning opportunities for the correct use of Social Media, which also depends on the extent of the individual's awareness of its advantages and characteristics, as well as its security and moral implications. The unawareness of the problem aggravates it. Additionally: "The individual's ability to achieve maximum benefit from of digital technologies through awareness, and the satisfaction it provides for them as a result of use." (Abdullah, 2020)

Hence, digital culture makes individuals responsible in a new digital society, they act civilized and take into account "Values, principles, standards, and good behavior" (El-Saidi). It grants them the ability to think critically and distinguish between what is good and what is unacceptable while using websites because the more the user is "Digitally Literate", they would refrain from violence and any digital practice that could cause harm to other users. The more the user was "digitally

literate”, the safer they can be within Digital Virtual spheres and the lesser is the chance of them being violently treated by others.

We can say that Digital Culture controls the way we interact with content we receive, and in the way we produce it in return across all social mediums. “When this culture is absent from the digital society, Transgressions and random behaviour will prevail, as it is like a rule (a digital usage regulator), and will become one of the most important research trends in the coming years, and therefore we must start preparing a digital law that suits the Arab environment and Islamic technology through valuable controls and standards for employing digital technology in a way that does not affect our social reality” (Mallah, 2016)

4. CONCLUSION:

Social networking platforms have become an important part of livelihood, and it also had its effects on all aspects of social life, as a result of its great spread and extensive How to use it. Therefore, it was necessary to organize and rationalize this use, which is what digital culture achieves. Its techniques, skills, and behavioral and cognitive principles that make the individual aware of the dangers surrounding him while being face to face surfing on virtual spaces.

We have come out with a set of inferences that were as follows:

- ❖ Digital culture as a term (relatively recent, first coined by Paul Gilster in 1991) and as a concept means: the set of skills, principles, and values that constitute an acquired culture which enables us to keep pace with the digital age by making maximum use of its advantages on the one hand, and confronting its risks on the other.
- ❖ This culture is formed from a set of (behavioural/cognitive) principles: Behaviourism is acquired through socialization institutions, especially the family, moral conscience and individual awareness. As for knowledge, it is acquired through learning and training on different usage skills of different communication networks.
- ❖ Social networking platforms carry different cultural patterns and have become broad spaces for freedom of opinion and expression. This has provided the opportunity for some users to highlight their aggressive personalities and practice all manifestations of violence within them on these platforms.
- ❖ There are many motives for practicing violence while on social media, including psychological, social, and economic reasons, all of which

are motives that suggest that the individual lacks and misses principles that control his/her behavior, which are principles that are acquired through “digital culture”.

- ❖ The positive and safe usage of social Media depends on the level of users’ “digital culture”. Since the more users are Digitally “literate” the more people were safer and less at risk of digital violence, because the more “digitally literate” these users were, the more they abstained from Digital violence. Digital culture controls how the user produces his/her own content and how he/she interacts with the content of others for they make them act civilly and courteously, taking into account positive values, as well as the use of their skills during their digital interactions.

In light of what have been said we have come with some points from different aspects as recommendations:

- **From the preventive aspect:** governance of digital environments and imposing control on social networks in the context of maintaining digital security, including national security.
- **Awareness aspect:**
 - ✓ Joint efforts of social development institutions

starting with the family, school, Media, cultural and civil society institutions, higher educational institutions High School and training bodies, etc... in order to spread cultural awareness, as well as to contribute in the formation and education of individuals in the field of digital interactions.

- ✓ Encouraging a culture of dialogue, coexistence, and acceptance of opinions and differences in point of views to avoid critical and extremist speeches that encourage violence within the virtual space.

- **Legal aspect:** imposing deterrent laws that would punish those committing digital violence and its instigators.

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