



Crime and Violence: Issue Cultural Legacy and Virtual World Issue

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Abstract;

The psychological basis of aggressive and criminal behaviors remains a highly debated scientific topic among various psychological schools. Some of these schools, such as the analytical school, believe that human psychological nature can drive individuals towards aggressive behavior. Others argue that criminal behavior is learned throughout one's life, while there are those who believe that some individuals are born criminals by nature, and crime remains a prevalent and pervasive phenomenon that penetrates all aspects of society (political, social, cultural, economic, etc.). It is hard to find a State that does not contain it, whether it is a developed State or not. It can be either visible or hidden; it is manifested through violence, which can be physical or virtual, serving as a means which uses several tools to achieve its purposes and objectives or without any specific purpose, and can occur at different levels (State, collective, individual).

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1. Introduction

The family or its study in the field of deviance or crime occupies a significant portion in contemporary criminology studies. The importance of the family lies in its comprehensive nature, as it encompasses various social factors such as the emotional, cultural and economic ones. It is within the family that the emotional relationship connecting the individual to the external world is woven. It is where the individual understands a certain meaning of society and learns what is considered socially acceptable behavior.

This is applicable when the family is stable and its members are linked to each other with a natural relationship. However, if the family is unstable, dysfunctional, or corrupt, it represents a negative environment that may lead to the deviance of its members. This is due to the observed deviant behavior within their family and the neglect and lack of care they experience during their early years.

It appears that the family has lost many of its traditional functions that it has preserved for centuries. It has undergone significant changes that have affected its identity and roles. It is no longer the cultural center that attracts all the individual's activities and multiple social roles. Moreover, the family no longer functions as a complete economic unit where its members work in full cooperation to sustain and maintain it. There are several other factors that contribute to violence and crime, including psychological factors, incorrect social upbringing, political factors, and cultural factors...etc.

However, in general, we can say that humans are products of their heritage and genes. Nevertheless, circumstances and

environmental factors (cultural and ideological heritage) play a significant role in shaping our behavior and identity, without disregarding the impact of technologies and means of communication.

The problem of the study: How can cultural and ideological heritages play a role in the spread of deviance and crime? And how can the virtual world influence individuals' behavior and lead them to commit crimes?

2. The social environment:

The social environment refers to the set of conditions related to the formation of a community and its various systems, as well as the prevailing values and beliefs that influence its habits and traditions. The sum of these conditions constitutes the social environment (al-Sarouji, D. T., p. 62).

It is also defined as the enclosed environment that includes the most influential groups in normalizing the individual, such as family, peer groups, and friends. Or it is the social milieu in which an individual lives and interacts through the different stages of their life development (Saad Zaghloul, 2007, p. 86).

Because the individual derives primary information from this environment in his life and is influenced by the prevailing customs and traditions, which greatly contribute to the formation of his personality and the direction of his behavior. Therefore, this environment can be described as criminal "if its constituting factors are associated causally with individual criminal behavior or the phenomenon of crime, as social and economic growth has a significant influence on the scale and patterns of

criminal behavior. This is based on the theory of anomie, which assumes that social maladjustment occurs when there is rapid social change resulting from growth. As a result, a state of disturbance prevails in society, where social control mechanisms fail to organize social life, and behavioral rules and role expectations lack harmony. Merton believes that social structures exert pressures on individuals, which leads them to commit crimes and deviant behaviors. Poverty is one of the social structures that drive theft, and deviance, according to Merton's view, occurs when there is no social balance between socially accepted goals and socially accepted means to achieve these goals. Merton views anomie as a social condition characterized by contradiction and conflict between the goals defined by society. Anomie is a state of disintegration of the cultural structure of society, and deviance occurs due to the weakness, absence, or ambiguity of social standards that regulate social behavior.

Thus, the significance of social upbringing in shaping human behavior patterns and its profound impact on determining the aspects of his social relationships appear, and the social environment surrounding an individual such as family, school, circle of friends, and the workplace or profession are constituted. In this research paper, we will focus on the family and marital relationship.

Being part of a specific family is the initial means through which an individual develops a sense of belonging to a primary group, which is an essential part of them. This, undoubtedly, leads them to establish further affiliations with other primary groups.

Contemporary families have experienced fragmentation, with their members becoming scattered and engaged in

competition and conflict rather than agreement and cooperation. Today, the family has become a small and unstable unit that no longer serves as a permanent residence for its members over an extended period of time. Contemporary families have lost the majority of their economic, social, political, educational, religious, and promotional functions (Ad-Dawri, 1984, p. 189).

Based on the aforementioned, any dysfunction or disturbance that hinders the family from fulfilling its role in proper upbringing often leads to future cases of deviant behavior and crime.

3. The relationship between family and criminal behavior:

The relationship between the family as a social medium for individuals and their criminal behavior can be explained through the breakdown of family relationships. When family relationships disintegrate or fracture, it affects both the internal and external social relationships of the individual, resulting in the disintegration of their unity and the collapse of their structural formation. This makes it difficult for the parents, especially the father and mother, to fulfill their obligations towards other family members and society.

The breakdown can be attributed to material reasons that lead to the absence of one or both parents from the family life due to death or divorce. This deprives the individual, especially the child, of receiving the necessary upbringing and guidance. Another form of breakdown is of a psychological nature, which occurs when the relationship between the spouses is poor and deteriorated due to marital disputes, despite their cohabitation in the marital home in material terms (Shahata Imam, 2008, p. 176).

Asserting a woman's strength within relationships has some moral requirements concerning the legacy of male authority and the appreciation of independence. This is because the value of women is undermined as dependent within relationships. The criteria by which women themselves are judged are values that are revealed through the traditional feminine role of obedience, self-sacrifice, and maternal conformity. Dana Jack views the cultural basis of the unresponsive and non-interactive style as worrisome regarding self-expression within a relationship for women. Satisfaction within a relationship is a means that may ensure that a woman's partner is accessible and responsive in times of need.

The inherent cultural standard evaluates women based on their success or failure in relationships, as the moral duty provides a vision of self in a relationship and guides behavior within the relationship. It redirects self-blame towards oneself and triggers anger, but it requires repressing it and directly affects self-respect.

The comprehensive view of subjugating women is a perspective that observes their separation and discipline from a cultural restraint of self-degradation and exclusion. For example, a woman who considers herself selfish if she values her needs as much as others' needs. The moral standard of submissive non-selfishness directs her vision towards the hierarchy of needs within the relationship and guides her behavior by demonstrating how she should choose when her needs conflict with those of the ones she loves. It provides guidance for self-judgment if she chooses against her own inclinations and arouses her anger when she prioritizes others' needs over her own, yet she tends to repress her anger through the moral restraint of non-selfishness as a denial of her own needs and as repression.

Furthermore, it strengthens low self-esteem in women by proving that they are not as worthy or important as others and establishes the historical perspective of women's nature as self-sacrificing. Research conducted on a group of abused women revealed that when a husband uses power or emotional cruelty, women blame themselves for not being loving enough or for not responding appropriately. Anger becomes a tool used against oneself, which involves the woman in a harmful relationship.

In contrast, the point of anger is to address the obstacle. In a marital relationship, anger arises when there are obstacles that threaten the emotional connection. Its goal is to remove barriers to reconciliation and discourage further separation. Anger towards a beloved person is usually accompanied by a fear of isolation because these feelings arise in the same circumstances. When women repress their anger, the bond weakens, unless conflicts are resolved, and the constant accumulation of repressed resentment tortures them.

The internal revolution described by Freud as part of the psychological structure of the repressed individual is already present in relationship dynamics. "Revolution" refers to the rejection of further giving that arises from anger about relationship issues. However, the imbalance of power between genders affects women's choice of submissive relationships. Women learn from an early age that they are targets of male violence, and one defense mechanism against hostile male attention is "sweet obedience" (Sigmund, 2021, p. 89).

Undoubtedly, family disintegration in its two forms affects the personality and behavior of family members, leading them to desire leaving the family home,

ultimately resulting in criminal social deviations, especially in the presence of bad companions and delinquents. As the family is a complex system of interconnected parts engaged in organized interaction, viewed as a unit where individuals influence each other within the system, with the presence of concerns that do not need to be openly shared in order to be felt. Interactions are regulated hierarchically, with each generation playing a different role regarding others. Therefore, patterns of interaction between parents are different from those between parents and children or should be.

The interaction between a child and a caregiver depends on the care and support received from the caregiver's environment. From Erikson's perspective, the caregiver should have a healthy relationship with the community (Erikson, 2017).

An unsupported mother, lacking a loving and present partner, may become dissatisfied with the child. If the caregiver lacks calmness and the ability to adapt to her pain and solitude, the child may be overwhelmed with excessive needs or neglected. This is a traumatic experience for the child, who may develop feelings of anger, which then fall under the dominant control of the caregiver's attention or suffer from frustration due to neglect.

As a result, he can manifest an internal state of excitement or minimal tranquility that external attacks cannot invade, which are perceived as hostile or annoying and can result in narcissism. This is a form of self-involvement that excludes internal relationships with the world.

The child/caregiver relationship patterns may serve as a means of overcompensating for the absence of the caregiver, traditionally the father. According to Kibnis, children of busy

mothers become excessively preoccupied, occupied with work, demands for proof, self-satisfaction, and other interests, excluding intimacy with others and responsibility towards the world in general. The main factor in material abuse is its support for the user's need to feel unique, separate, and isolated from the world around them. Insecure parents transmit this to their children through the intricacies and complications of physical interaction. When a child's world lacks secure parents, it becomes a dangerous world. In the absence of the absent father, teenage males may seek some form of male identity and male groups wherever they can find them, even if it means violent gangs.

In a study, the psychological medical symptoms in children who experienced significant losses and carried the family's burdens during their growth were observed. Comparing the pressure, control, or daily stress that allows the child to learn and respond appropriately to pressure through unprogrammed stressors that cannot be controlled, significant differences in development were found.

A child who is allowed to have the optimal level of frustration, which means the ability to control oneself during reprimands and achieve the optimal level of anxiety and tension (i.e., pressure) and return to the mother seeking consolation, becomes a person whose developing central nervous system creates a chemically suitable neural environment for the development of a physiological adaptation system to respond maximally to future stressors. On the other hand, a child raised in an unpredictable and inconsistent environment is likely to trigger an environment in their central nervous system that leads to a chemical pressure characterized by physical imbalance and irregularity. Thus,

evolutionary neural pathways result from the interaction between genetic talent and the environment during subsequent stages of growth (Kibnis, 2022).

4. Virtual Violence Generates Real Violence:

Since the early 1960s, accumulated research evidence has indicated that exposure to violence in television, movies, video games, mobile phones, and the internet increases the risk of violent behavior. In a study conducted by the Institute for Social Research at the University of Michigan in 2007, the impact of exposure to violence (real and virtual) on short-term and long-term behavior was examined.

The research found evidence that violence in movies children watch on screen or television can contribute to real-life violence. Children learn a lot from movies, and they develop a strong inclination to imitate violence even when they feel it is wrong. Therefore, the more realistic the violence in the film and the greater the resemblance between the child and the violent character, the higher the likelihood of aggressive behavior being transferred to real-life actions. Studies on this topic also indicate that undesirable behaviors such as violent tendencies, aggression, and introversion are more prevalent among young people who are exposed to violence. The most interesting aspect of these results is that violence does not require real-life experience; exposure to violent content in video games, television, or cinema can lead to almost the same effect.

In fact, there are many studies and research that have found a relationship between exposure to violence and aggressive behavior and crime. Surprisingly, many of these studies did not

necessarily require actual exposure to violence but found that virtual exposure to violent and criminal content in television and cinema, for example, also has a similar effect.

Both laboratory and field studies, where young children and teenagers were repeatedly exposed to violent or non-violent images, have shown that exposure to violence in movies shapes the form of aggression and typically increases personal aggression in daily life.

The structure of video games continuously leads players to defend themselves against a comprehensive world of destructive forces, making this game a compulsory repetition of representing life and death or a transformation into shock. The automatic repetition of shock transformation can also be reflected in the simulation of crimes imitating media violence.

Discussion of issues of freedom of expression and social responsibility should be held and redefined as we come to understand the impact of reenacting violent shock that makes viewers vicarious victims and perpetuates the cycle of violence. As men and boys are not inherently violent or aggressive, but they are engaged in violent behavior that is deemed permissible and socially acceptable in the language of masculine heroic interaction.

Dr. Donnerstein identifies several patterns of violence that seem to have a greater impact than others. Firstly, the reward for violence or the absence of punishment for those who act aggressively aligns with the behavior of the hero/aggressor and legitimizes the use of violence to contain it. When the hero and aggressor are interchangeable, condemning one form of violence deprives the other of violence

and negates the dynamic. This leads to the debunking of the myth of the hero. The dynamic, and thus the hero, can only exist if there is secret and public acceptance of violence as an allowed and socially acceptable behavior. This leads to the second type, strong identification with the aggressor, as children accustomed to watching violent television contents may transfer their attitudes and expectations from watching films to real-world relationships.

The third type is violence portrayed realistically or witnessed as a real event, from the perspective of vicarious or secondary shock. This allows viewers to have emotional reactions that rekindle past experiences and merge with their internalized system of viewing, becoming their own personal experience. The fourth type involves images that appear to delight the viewer. This is the echo technique or emotional delivery that allows violence to be packaged in an emotionally appealing way. The brain is not critical of the content during the scanning process but emotionally responds to the stimulating content, especially in cases of excessive arousal. The fifth type occurs when people become inclined to act aggressively. This is the preconceived meaning held by viewers with emotional resonance accompanying symptoms of post-traumatic stress disorder leading to alignment with the aggressor, anticipation of exploitation, and perpetuation of endless shock. In the case of shocked viewers, experiencing shock vicariously allows them to relive the traumatic event in their past, similar to the experiences of victims of sexual assault on women. Women's sense of safety becomes fragile to the point that it can be undermined every time the media highlights the tragedy of random violence against women.

These types of violence occupy a significant portion of viewers' attention, ranging from two to four hours a day. A child sees twenty thousand advertisements per year, and the average child between the ages of six and fourteen has witnessed eleven thousand crimes (Donnerstein, Aggressive erotica and violence against women: *Journal of Personality and Social Psychology*, 1980, pp. 269-277).

The power of direct or indirect shock experience depends on the emotional and cognitive value it holds within a cultural belief system. For example, in a hero culture, images of powerful and victorious men use violence to control their opponents, usually other men, in order to achieve their desires. In this way, violence against men becomes entertainment. Battle violence scenes are reenacted in violent films, TV programs, and sports such as boxing, football, and hockey, where men are injured, disabled, or killed. Here, the virtual reflects the real and the real reflects the virtual, making men victims of violence in 80% of murders, 70% of robberies, and 70% of serious assaults. They redirect their anger/victim rescue onto women in the form of wife battering, hitting during pregnancy, and murder. Half of the homeless women and children experience violence. The widespread impact of this is reflected in the cost to healthcare, legal systems, social services, as well as work absenteeism and unemployment.

The task of the mind, within the framework of patterns of violence, is to control and destroy the discourse of the body, along with its feelings, emotions, and symbolic alternatives of a worldview centered on the mind. There is no brute force at work here. The cultural system simply protects itself in a way that has been reinforced and embodied over centuries of adaptation for survival. The

language of regulatory environments and communication speaks of the body as encoding data and as a mere attempt to interpret the bodily experience through the discourse of the mind.

When we adapt ourselves to daily psychological pressure, sustained by a deluge of images of death threats in the media and a constantly shifting landscape of conflict, the precision of conviction tends to increasingly rely on thrilling shock experiences in order to prove that the world is a dangerous place, and that escalating defense against it is ultimately a futile argument. This is the addiction to violence that feeds cultural patterns of violence.

Politically, the task of legislating violence is to destroy the physical body in an acceptable manner for the abstract social body. It is part of a parental mentality that destroys its own policy in an attempt to save it, as evident in Vietnam. This is also the case with violence against women, seen as something natural and beyond self-control, thereby requiring women to align their behavior to be non-provocative to what is called male violence, which is accused of being unchangeable. The social control of the body can be understood within a scientific or anthropological narrative that ensures the continuity of the symbolic and social embodied system to an extent where the body is completely eliminated from the discourse of cultural symbolism.

5. Crime and its relationship with gender:

The majority of crimes committed against women in private spaces are, in fact, crimes against women. The United Nations indicates that these crimes, when committed within a marital relationship, are often linked to the need for male

control. When committed by other family members, they are likely to be honor crimes or crimes committed for the sake of inheritance, which are also deeply rooted in social and cultural norms (Turban, 2022). The United Nations hopes to address all of these issues and its Statistical Commission approved on March 4th, 2022, a "new global framework for measuring femicide," the result of three years of diligent work. When presenting the document, Sima Sami Bahouth, Executive Director of UN Women, summarized the challenges as follows: "The absence of data is a major obstacle to combating femicide. We can work better on what we can measure." This new standard has several objectives: "to provide a statistical definition of femicide that is as comprehensive as possible," "to encourage national authorities to record this data," and "to provide them with guidance on how to do so," according to Enrico Bisogno, Chief of the Data Development and Dissemination Section of the United Nations Office on Drugs and Crime, whose team developed these recommendations in collaboration with UN Women.

The document addressed the "ideology (...) of male superiority over women, and the social customs related to masculinity," or even "the need (...) to enforce respect for gender roles." "These factors can lead to violence by perpetrators when a woman's behavior appears to deviate from societal norms."

Standards have been established to allow for an objective assessment of gender-based influence. This crucial feature in determining femicide is also the most challenging in terms of measurement. Currently, the United Nations Office on Drugs and Crime collects data on domestic violence from various countries, which serve as benchmark criteria for

international comparisons and enable a closer representation of the phenomenon (United Nations, 2022).

The Freudian connection between sex and violence is a destructive partnership created by patterns of violence to divert cultural imagination from real issues, such as survival and shock. As long as the alternative personal dynamics of anti-sex and violence continue, the war between sexes can be legislated as "natural" between a seemingly aggressive male and a secretly provocative and complaining female. This allows patterns of violence to perpetuate the rituals of hero/perpetrator in the standard upbringing of millions of men and women into adulthood, where war and rape are spread. After that, it will be possible to repeat these endless effects of shock in reinforcing self-exploitative sexual and social relationships, leading to negative cultural beliefs, attitudes, behaviors, and maladaptive expectations.

The interpsychological structures of the self are primarily interpersonal, providing the individual with a framework for eliciting responses that are formed through acquired responses to environmental stimuli. This is the language of bodily interaction that instills a sense of trust in others and the world within the individual. Instead of perceiving violence as inherent in the self, violence becomes a behavioral sign of the self with cultural expectations to justify acquired violent behavior as either legitimate or illegitimate. In this regard, the perpetrator publicly or covertly embodies the culturally legitimized acquired violent behavior.

6. The characteristics of cultural heritage and their impact on behavior:

The essence of cultural patterns of violence is the belief that humans are inherently violent, enabling the cultural

system to legitimize and rationalize violence and use it to control "violent individuals." The system then becomes a system of direct and indirect social control that strengthens and perpetuates itself. A repeated spiral of violence manifests itself in the reenactment of shock, passed down from generation to generation through the roles of the hero/perpetrator and its rituals. The spiral ceases when understanding the shock of the supporting cultural patterns.

Symbolic violence refers to all psychological pressures exerted on individuals to control their thoughts, actions, and human principles and to limit their freedom of thought, resulting in psychological harm such as fear and insecurity.

Reevaluating masculinity as heroic brutality with the capacity/isolation to endure physical and emotional pain by acknowledging the validity of fear, weakness, and emotional empathy and attachment. It evolves by accepting the myth of the hero indirectly or by desiring to deal with social practices and social heritage, adhering to social agreements through repetition and reinforcement during childhood and social conditioning. It is applied through social acceptance or rejection based on the imitation and worship of the hero. Accepting the role of the perpetrator as an alternative/adversary to the hero evolves through indirect compliance with social agreements regarding inherent violence and male aggression, leaving an undefined shadow world for complete exploitation. If violence is inherent or predetermined, then the perpetrator cannot be held responsible for what is considered natural. In this context, brutality is accepted, and fear of it necessitates the hero's control, making the hero essential in cultural survival and legitimate shock.

Thus, culture undermines shock and makes trust incomprehensible within the unperceived memory effects that are maladaptively assimilated in a repeated duality. It constructs direct assumptions that illustrate symbolic connections, positions, beliefs, and behaviors based on forced inherent violence and the need to control them in parallel roles of perpetrator and hero within patterns of violence. These indirect assumptions shatter the indirect assumptions of culture, dismantling the trinity of self, other, and world, and denying the victim and thus the fragile, restricted, and supported life.

In a culture where women learn from their mothers and societal norms that obedience ensures a relationship, the invisible moral standard of submissiveness prevents women from asserting their own power and proving themselves within the relationship. In this pattern of alignment with the aggressor (internalizing male values and redirecting them against oneself, isolating from other women), women are left with only stories of resistance and rejecting the life most women have lived without expressing what they have learned. They have struggled to answer the essential question asked by happy women: What do you want?

Answering such a question requires language and the ability to imagine alternatives and contemplate them. It also requires the ability to beneficially integrate repressed self-forms and create space for risk-taking, trust, commitment, and changes within relationships (Whittemore, *Cultural Patterns of Violence*, 2007, pp. 224-226).

The dynamic of internalizing the aggressor turns the self against itself, fostering self-hatred and promoting isolation from others. This manifests in

the submissive mindset that perpetuates the subjugation of women in a culture that upholds a masculine hierarchy, separating those who break away from it. Conversely, mutual differentiation within a relationship can lead to self-realization, mature selfhood, empathy, and connection with others. To end violence against women and children, it is necessary to diminish the value of male violence, reframe it within relationships and connections.

6. Conclusion:

Many people struggle to understand the causes and motives of criminal behavior. Many wonder if genes are responsible for criminal behavior in criminals and what the general motives behind criminal behavior are. In general, we can say that humans are the product of their genes and inheritance. However, circumstances and environmental factors play a significant role in shaping our behavior and overall identity.

Problems in societies, whether they are internal wars, drugs, youth alienation/neglect, men's wounded frustration, safety of children and women, or the unity of the elderly, cannot find effective solutions if they are hidden behind walls of denial and lost in the unresolved aftermath of shock. Solutions can be found through open dialogue, active participation, and a shared willingness to work together by community members, agencies, and government entities to promote mutual trust and commitment.

Transforming from violence to respect requires a comprehensive reframing of relationships within the culture. Violence is a learned and conditioned behavioral response, passed down through heritage, symbolic representation, and experience.

It has been culturally sanctioned for centuries and reinforced through cultural discourse and shock-induced transformations. Preventing violent behavior and taking responsibility for it requires a reframing of encoding and cultural institutions, as well as redefining the meaning of responsible human behavior. This includes reintegrating the mind and body, where we gain trust and care for our bodies, and listen to what our bodies say about the health of our lifestyles.

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