

Social interaction and the promotion of symbolic violence: A reading of symbolic violence in social networks

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Abstract:

The present study addresses to the form of interaction which has been transformed from the real world to the virtual world, which is characterized by developments in information and communication technology (ICI). This interaction, which occurs in the virtual space, reflects a form of dialogue dominated by the discourse of control and domination of the other in Social Networking Sites (SNSs). Symbolic violence, which was introduced and analyzed by "Pierre Bourdieu", moved into an open and uncontrolled world.

This type of violence is practiced in many facets and languages from cultural, religious, to political and comic aspects. The study; also, raises an important question about the possibilities of controlling symbolic violence.

Keywords: Virtual public space; Social interaction; Social networks ; Symbolic violence.

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Introduction :

In the field of media and communication, the technological revolution and technical evolution have given birth to Social Networking Sites (SNSs). As a matter of fact, these new emerging tools require an in- depth analysis to study and identify the various aspects of the virtual, space.

Moreover, SNSs have contributed to (1) the transmission of social interaction and communication, and (2) the transfer of dialogue to the virtual world, which is powered by social media sites. What is no less important is that social networking sites have become a fertile place for practicing violence, especially in its symbolic form under the reason of what is known as freedom and dialogue, and ignoring the responsibilities that follow.

Symbolic violence is a concept credited to sociologist Pierre Bourdieu. It is a type of violence which is distinguished by its ability to disguise and flow smoothly into the minds of individuals, and Social Networking Sites (SNSs) are the most appropriate milieu to practice this type of violence under ethical and freedom considerations that is related to the culture of dialogue and social communication that has a negative impact on society. Additionally, taking advantage of SNSs, as a free and unrestricted platform by various members of society, increases this type of violence.

Our study is a theoretical study that focused on the relationship between social networking sites and the discourses of symbolic

violence practiced through it; therefore, we will deal with the subject of our study through the following basic points:

- The literature of social interaction.
- From social interaction to virtual (electronic) social communication.
- Symbolic violence.
- A study in the forms of symbolic violence in social media.
- Aspects of symbolic violence on social media.
- The possibility of controlling symbolic violence on social media.

We first address the concept of social interaction as a form of dialogue in social networking sites and as a starting point for the transition of interaction and virtual social communication in these sites:

1. In the literature on social interaction:

As an important social aspect, human beings are characterized by their relationships which exist between them. In spite of being positive, or negative, these human relationships differ, theoretically, from the concept of human relationships, which has become known as positive relationships. Since social interaction takes multiple forms, methods, and different platforms, it may happen directly, or indirectly

among a limited number of individuals through the use of sign, language, and gestures between people.

Social psychology today does not focus on responding to stimulus but rather on the interaction between human and human, between human and group and between groups. Interactivity in social psychology is a discovery with a social basis to a large extent; social interaction is an important concept in modern social psychology as it forms the basis of personality and interactive personal relationships (El-Sayed, 2009. 439) Interaction is defined in general as the process by which the members of the group are related to each other mentally and motivated in needs, desires, means, goals, and like that, (Ali, n.d. p. 342). As for social interaction, it is a type of interaction between two or more persons where the behavior of the other is modified and affected. During stimulation and response, the biological organism slowly changes to a human being with personality. Social interaction is not considered a joint action directed by one person to another person only, but it is also a self-reaction, an interaction with the same person. (El-Sayed, 2009, p.439)

Attention to the issue of social interaction began since Dilthey revealed his interest in social interaction while presenting the idea of life that is the focus of his intellectual interest. Then, Georg Simmel who considered the process of social interaction as the basis for the emergence of society, its organization and the formulation of personality, so social interaction refers to the processes that drive people's behavior towards others and the merging of each of them

with the other. Clearly, this situation is represented when two, or more people interact with others, ensuring the response to each other. Thus, social interaction occurs through the connection of meanings through language and symbolic use (Amal, 2012, pp. 10- 1).

2. From social interaction to virtual (electronic) social communication:

Social interaction refers to the existence of a basic pillar to achieve it, which is real social communication, which refers to a fixed arrangement or organization of the elements that appear in social action, as they do not exist in isolation or outside social actions. Or it is the links and mutual effects between individuals in society that arise as a result of their meeting and exchange of their feelings and their contact with each other, or from their interaction inside a society. (Jamal, Nafissa, n.d., p. 249)

Parallel to the technological development in the fields of communication and media and the emergence of social networks, it has become clear that we pay attention to a new concept which is virtual social communication that arose as individuals move from real interaction to communicating via electronic social networks. From this we present the concept of "virtual social communication" by dividing this concept into two parts:

We first define social communication as "the transfer of ideas, experiences and knowledge between individuals and groups through

positive interaction and by means of messages between sender and receiver which is the core of human relations and its development, and with the relation of this concept of social communication with the virtualization related to the world of the Internet and the Web (starting from Web 2.0, which the virtual communication is associated with.) and social networking sites in particular from Facebook, Twitter, Instagram and YouTube etc. Through these two definitions it is concluded that "virtual social communication" was found thanks to the formation of the Internet network several communication spaces that are like virtual places in which we talk through chat rooms, without boundaries and without date, we deal with these spaces after that as places with a cultural load, in which dialogue and communication are the basis. (Salah, Attef, 2015, p. 129) We believe that "virtual social communication" is primarily associated with technology, Internet and the emergence of social networks.

The emergence of virtual social communication is specifically linked to the emergence and development of social media networks. The beginnings were with the first social networks in the United States of America, where they became places or spaces in which people can be active to find "friends" "friends of friends", to reunited in these social networks for communication, and social networking sites turned after a period of time to more interaction places continuously by users, (Daniel & others, 2016, p. 10) and the first social networking site was in 1997 under the name six degrees and with technological development, the second stage of social networks

emerged (2002-) to develop more advanced features for users and finding friends. This new generation in the social media life started to flourish with the emergence of Friendster, LinkedIn, Flickr, YouTube, Myspace, and Facebook (2002) ... etc. (Yili LIU, 2010, p. 750- 1)

Social media users are called virtual societies or virtual communities' groups, or virtual groups, or electronic societies, or online communities. Hegel and Armstrong define a virtual community as a society made up of a group of people interacting together electronically More than face-to-face interaction for social, educational or professional reasons.

3. In symbolic violence:

Briefly, both symbolism and violence are defined according to André Lalande who distinguished, in his critical dictionary of philosophy, three dimensions in the concept of symbolism.

Firstly, symbol may be considered as the characteristic of symmetry between things; such as, denoting a thing similar in essence, significance and form.

Secondly, it may take a complex image which includes a multiple system with several elements and borders. Each element of the boundaries of this symbolic system represents an element and an aspect of another system; such as, flags with many colors and symbols.

Finally, the symbol is manifested in its scientific, mathematical, and logical form which is frequent in the field of science and abstract mathematical arts. In this context, the symbol is an abstract formula for meanings and connotations. In the relationship of the symbol to power and imposition, "Pierre Bourdieu" relied, in his analysis and visualization of the concept of symbolic authority, on many theoretical studies and field research. This led; in fact, to the belief that symbolic authority is always based on disappearance, and with the complicity of those who refuse to admit that they submit to it and even exercise it.", Since this power is invisible, its impact is more severe because it targets the psychological and mental level of the individual in organized ways and methods based on concealment behind the usual masks such as traditions, laws and what is common among people. (Al-Taher, June 2016, p. 41)

As for the concept of violence, it varies from linguists to philosophers and sociologists, the dictionary of social science terms defines it as "the use of pressure or force, in illegal or inconsistent way to the law that affects the will of an individual. (Ahmed, 1982, p. 441) In a general, violence involves using force and coercion against the other, whether physical, psychological, or social.

Theoretically, the concept of symbolic violence which is developed by the French social psychologist Pierre Bourdieu who defined it as follows:

all influence or power that comes through a set of connotations that impose and carry in their meanings legitimacy to conceal and erase

reports of power that are themselves the basis and source of power. It means that the controllers impose their way of thinking, expression and perception that is more appropriate to their interests and is realized in valuable, affectional, moral and cultural practices that rely on symbols as tools of control and domination, such as: language, image, signs, connotations and meanings. (Aisha, 2016, p. 8-9)

Pierre Bourdieu considered " any educational activity is objectively a type of symbolic violence, as an imposition by an abusive party of a specific cultural abuse. (Pierre, 1994, p: 7)

Pierre Bourdieu and Jean-Claude Bassron define symbolic violence in their book *Reproduction* as a general theory for the educational system - "each authority is symbolic violence," That is, every authority that affects the imposition of connotations and extends its imposition to be legitimate, to hide the power relations that are the basis of its power, as to increase to those power relations its power, specifically its symbolic power. In the Pierre Bourdieu's definition, "sleep, quiet, invisible and not noticeable violence even to its victims. (Naima, Zainab, 2014, p: 372)

This concept constitutes a mental starting point for the discovery of the ideological mental activities that are practiced in society by class to form the minds of individuals through a moral authority of a full ability. This; in fact, means that symbolic violence carries a hidden moral authority which imposes a system of ideas,

connotations, meanings and signs as legitimate. In all cases, this authority works to hide the power relations inherent in the origin of this authority or in the same symbolic violence contents.

Symbolic violence has intellectual foundations and incubators, and quickly turns into violence and intensity at a favorable moment. It is nourished from the same source from which bloody violence derives its thoughts, motives, painful interpretations, intellectual and ideological foundations, as well as its own interpretations of texts and distorted misleading. This takes us to try analyzing the possibility of controlling this hidden violence on social networking sites or not?

4. A study in the forms of symbolic violence on social media:

As a matter of fact, the most spread forms of violence on social media, represented in image, language, and writings on these sites in analyzed in this part.

The symbolic violence practiced on social media manifests in various forms. This violence is practiced under the notion of virtual social communication through the language of the image, where the image can be a tool for practicing symbolic violence as it generates psychological mess accompanied by a feeling of anxiety and shame. The violence of the image necessarily causes violence in the emotions, contrary to expectations, viewing violent images does not give any feeling of pleasure, but rather anxiety, fear, anger and disgust. A picture produces feelings, emotions, and physical conditions that generate psychological states related to the personality of the recipient

and the nature of the ties that connect him to his relatives, which are the connections that give the images their meaning. It happens that the images cause reactions to the experiences that the recipient lived in the past and whom was its victim or witness to it and awaken psychological or physical states out of the ordinary and violent individual acts that are outwardly unjustified, but in reality, they are related to lived and excluded psychological experiences, and the situation becomes dangerous when the image causes a psychological crack Then the recipient moves to action. (Laila, <http://amad.jo/permalink/3103.html> , 15/08/2017.)

In this regard, symbolic violence aimed at implanting feelings and creating emotions and; also, trying to psychologically control the individual receiving or exposed to the image, especially if the matter is related to images which have a positive, or humorous character. In addition, its negativity becomes clear with time, in cases, or situations, whether physical or psychological, especially anxiety, tension, and psychological pressure etc. The power of the image as a tool for practicing symbolic violence shows us its position and importance in human and social studies.

The current symbolic violence on social media can also be manifested in those words, which can be seen in general under the so-called "linguistic violence," which is considered one of the forms of symbolic violence that can be practiced. It can be considered a violation of the value structure of the language along with other

structures that the linguists spoke about it, such as grammar, derivation and phonetics. Language lives and positively affects the listener if it is charged with values and is confined, ineffective or a neutral tool if it is partially emptied from this content. The violence that manifests in the act of speaking is not only due to the broken grammar rules, but more importantly, the vibration of the value structure that is the basis of language or what can be considered the secret of its existence. Sociolinguistic violence includes methods of ignoring the other, assaulting or despising him, which breaks down the bonds of society, exhausts its powers, and diverts it from value. Violence includes many areas, some are about pure living life, other about family life, and some about the new style of life, Sanctifying money, show off heroes etc, this is reflected in words, jokes and proverbs, although these expressions may reflect a reality, they are not linguistic values. We find that the French philosopher "Paul Ricoeur" spoke in the field of language and violence, and saw that the world of false words is what makes language a "voice of violence." (Barbara, 2007, p: 121.)

Furthermore, one of the manifestations of symbolic violence on Social Networking Sites is illustrated in the transmission of practiced symbolic violence from the real world to the virtual world. This type of violence is represented in those writings on the wall of those sites, whether on the personal page or in social pages such as spreading negative ideas and comments, especially those that disappear under a positive character, as publications calling for

regionalism and division under the slogan of protecting the identity or minority in the country ... etc.

Symbolic violence has impacts on the beliefs and ideas of individuals and transforming them with a hidden spread of violence. This explains the difficulty and strength of such symbolic violence on social media sites for influence, change, control and domination of minds and individuals. The overall forms of practiced symbolic violence on social media generally fall within the framework of media theories that explain violence in general, and we come to mention these theories in a very brief way. The first of these theories is the theory of "purification", which deals with the purification of emotions and feelings through indirect experience. (Mohammad Ali, 2014, p: 87.)

This can reduce and lead to relief and purification for the individual whether by photo or video and even exposing to linguistic violence. Another theory of importance mainly related to the means of mass communication "television", but the reality and results of this theory apply to the impact and consequences of symbolic violence on social media sites, which is the theory of "Provocation", which assumes that exposure to an aggressive stimulus produces psychological provoking to the individual, which can increase the probability of individual's aggressive behavior. Exposing to symbolic violence through social networks creates a sense of readiness to

engage in violence by responding to the images and verbal threats that effect the individual psychologically.

The third theory is the reinforcement theory by "J. Klaper", which assumes that there is no direct relationship between exposure to violence in the media, especially television, and the development of violence behavior among viewers, but there is a set of psychological and social factors that determine the effects that can be resulted by television violence images, such as, the type of socialization that an individual receives, the influences of his family and peers, his personality.

Finally, the theory of "social learning" or "the theory of learning by observation", and according to the opinions of Dr. "Albert Bandura", the founder of this theory, a person can learn any behavior by observing the behavior of others, thus the individual can learn the behavior of violence by observing the patterns of violence presented on television. Therefore, this is what can be achieved on social media sites dueto the fascination and unlimited use, especially in the Arab world.

5. Aspects of symbolic violence and discourse on social media:

Social networking sites are an important tool and space for practicing speech in its various forms, we find this discourse is strongly linked to another type of violence, which is "symbolic violence" that is interpreted as an objective type of violence that occurs through language. While objective violence related to the

background of normal life can be observed. Symbolic violence stands specifically on the support of language Bourdieu believes that symbolic violence normalize the discourse about things and legitimizes the system of domination, and therefore violence is a product of discourse and the effect that seeks is homogeneity of Power and dominance relationships. (Raquel, 2015, p: 01.)

Interaction and social communication through social media, as we said, has become a virtual public fertile for practicing symbolic violence, and it has many facets or formulations as well as many connections through which it is practiced and transmitted to the minds of individuals, and we mention the most important speeches related to symbolic violence on social networking sites, some of which are as follows:

5.1 Symbolic Violence and Cultural Discourse:

Jamel Hamdaoui believes that digital websites have produced cultural interaction rich with dialogue, creativity, criticism, translation and culture, which applies radically to cultural discourses on social media, which are considered a form of symbolic violence that hides under "Culture", this is what Pierre Bourdieu talked about in the problem of cultural authoritarianism and symbolic violence as a mechanism for its implementation. What we will talk about is related to real social life and its connection to social life on social media, meaning that the relationship is similar, we are certain that social

networking sites have strengthened the use of symbolic violence through it for cultural control, (this power is derived from the power of media and communication, as well as social communication and interaction that characterizes Social Networking Sites).

Bourdieu says in this regard, "This gentle and polite type of violence makes its victims accept it, but rather engage in submitting to its compulsions without resistance. In the context of social life, a person is normally subject to a set of cultural values, through language, speech, all forms of communication, and all forms of silent and secret persuasion, as intention for practicing cultural control by using ambiguity or sayings that at first seem to benefit a certain meaning, but ends to reveal a totally different meaning, It is used particularly in sentences that logical construction is contradictory to the point of disrupting its clarity , then it appears what makes the sentence ambiguous in the qualitative arrangement of the words that compose it, where it appears at first glance that it establishes a relationship, while it contains another relationship. Symbolic violence is manifested in cultural discourse under the name of "cultural hegemony", through the discourse directed through social networking sites that support the characteristic of symbolic violence in disguise and flowing easily to control individuals or impose new ideas, culture and ideology, Cultural dominance derives its strength from its hiding, and then Her truth remains absent. (Boualem, 2016, p. 31.)

5.2 Symbolic violence and religious discourse on social networking sites:

The French social psychologist "Pierre Bourdieu" believes that the extremist (fundamentalist) religious discourse is a symbolic discourse that interprets religious texts and distorts them through an emotional and irrational discourse. It possesses a symbolic authority that acquires its legitimacy from its own sayings, its internal logic and its own concepts, also it derives its legitimacy from the preparations of its supporters in a metaphysical and emotional way that tickles the sensory and physical instincts which produces false interpretations to the concept of cultural dialogue, because it is derived from a religious discourse that captured in the primitive image and is controlled by naive dualities such as good and evil. Faith and infidelity, reason and transmission, as the religious discourse moves to a godly discourse that is identical to the sacred religious text or overlap with it, or creates an image of a discourse that approaches to the sacred and transcends reality and does not recognize the changes that occur in it. The extremist intellectual discourse is one of the forms of symbolic violence that has been practiced on social networking sites, as it is practiced by imposing authority and connotations which are considered sincere and legitimate that is derived from the positions of power that follow it. Extremist thought, as a face of symbolic violence, is characterized by intellectual closure, isolation, and confiscating the opinions of opponents. (Qais, 2016, p. 38) The owner of the extremist thought in social media is characterized by his ability to disguise and conceal his orientations and the practice of symbolic

violence through distortion, confusion, Misrepresentation and abuse, also creating lies to control or change thought of other individuals without feeling them.

5.3 Symbolic Violence and Humorous Discourse:

Humor is considered one of the practices that achieves the symbolic violence of the verbal and funny character that it carries and helps it to penetrate into the minds of individuals. It can be in the form of a joke, rare, insistent, or a brief story in which the narrator states a realistic or imagined event that arouses the admiration of the listeners causing joy and laughing sometimes. In this context, humor here is a symbolic violence of the backgrounds that is concealed, regardless of the nature of the intention for publishing it on Social Networking Sites. So, there are many funny jokes which come in a satirical nature, especially with regard to gender, known as Gender violence, or what is related to politics and satirical criticism which has other social effects and targets violent and hidden goals. In addition, humorous discourse on social networking sites varies in the form of funny pictures, ridiculous pictures or videos, and in the form of writings. ..etc.

5.4 Symbolic violence and political discourse:

Symbolic violence is often associated with political discourses that lead fallacies, change ideas, and gain individuals in a way that makes one under the control of this discourse without awareness of its hidden goals. This type of discourse is frequently used by powerful

countries within their relationship, also to gain a strong view of them and negative about other societies that are tyrannical in their undemocratic relationship with their people. Political discourse based on the culture of dialogue as principle only seeks in its existence to tighten control over a certain group or change public opinion towards behaviors which reference is essentially negative. Making the wrong political decision and imposing it on society in a way that makes the individual accept it psychologically and mentally is in itself a symbolic violence, because it violated the individual's freedom of free and responsible thinking and imposed an irreplaceable dominance on him, without going into the issues that advocate the positivity of social networking sites in political decision-making, they basically exert pressure and dominate the thinking of individuals. Society's acceptance to ideas and ideologies promoted through political discourse is in itself an explicit violation and practice of intellectual and psychological violence against society and the state.

Politics is mainly related to the attempt of gaining legitimacy for a group or an authority through political discourse via the media in general and social networking sites in particular for the position it acquires in the life of the individual, this political discourse is represented in what the ruling political authorities say by presenting their decisions and laws and by showing positivity in their actions. The political discourse with the character of symbolic violence is

necessarily related to the problem of "language", which we included earlier in this study under the title "Linguistic violence".

The basis of political discourse aims to influence, persuade, direct and pressure the recipient and seeking to impose his influence on him, (Mahmud, 2005, p: 7.) and this is the core of what was brought by "Pierre Bourdieu" in the concept of symbolic violence, he says that "every authority is symbolic violence", as every authority affects the imposition of Indications and extending its imposition on the grounds that it is legitimate to hide the power relations that are the foundations of its power, and adding to those power relations its specific power, specifically its symbolic power. This is what applies a lot to the political discourses on social networking sites of authoritarian social classes. (legal or illegitimate authority), where political discourse seeks through integration and disguise in social networking sites to study society and then choose an accurate and directed discourse that imposes its ideas and beliefs smoothly and lightly in the mind of the recipient

Assuming that social networking sites are a powerful media space that is closer to all social classes and individuals, and as a space for what is known as political communication that is practiced through social networking sites, which seeks to control and dominate individuals and direct their thoughts towards specific issues and change their thoughts also towards other issues is considered Symbolic violence of authoritarianism and domination that it imposes, and we see that the assumptions of the agenda theory that prove the

involvement of the media in political affairs, as "Maxwell McCombs" and "Donald Shaw" gave a real push to theoretical research in the field of political communication after they worked to prove the correlation between what the media offers and the mechanism of ranking cases due to the importance to different audiences. In this regard, the two researchers consider that the assumption that the media determine trends in the direction that it want, is not final and subject to review, and what it does is directing the masses towards the topics that they should think about, and they translate this idea in the concept of Bernard Berlusson feature: Many people care about what the media says, but few actually listen to it.”(Nouredine, 2017, p: 210.)

It is also possible for symbolic violence to appear in the political discourses practiced by individuals without politicians or political institutions, including criticism, and sarcasm in terms of images, words and humor, through which individuals seek to impose psychological pressure on the politicians and political institutions, which would also affect the formed image that people have about politics in general and give it a negative feature.

6. The possibility of controlling symbolic violence in social media sites:

What happens on a daily basis and continuously in social media sites of multiple practices is related to promoting and posting ideas and opinions, as well as ideologies which lay within the "media

authority" which transmitted to these communication sites and became a manifestation of the new media. The media's authority of the media is a terrible authority with a moral concept which does not impose itself by force, but it affects the minds, and everyone engages with it spontaneously. Thus, the media contributed to the practice of symbolic violence with its tools and mechanisms against the recipient. The dominance of the media in general was considered one of the most dangerous symbolic authorities, which occupied a great place in Western thought, especially in the context of the technical revolution in the media.

The idea of controlling violence in social media sites presents many different dimensions related first and foremost to the emergence of the term "soft ideology", which Bourdieu spoke about it, in his book *Television and Mind Manipulation Mechanisms*, and he says: It is represented in those daily or even instant doses broadcasted by modern media, as well as multimedia and the spread of the Internet at the global level. These doses penetrate and flow into the minds of viewers, readers, listeners, users of multimedia and internet, etc., quietly and without noise, unlike what was done in the past. (Pierre, 2004, p: 24) This is what makes controlling this type of violence very difficult, in addition to the freedom that It is characterized by social media sites, as any individual can practice symbolic violence, as it is multiple sources and is not limited to an institution, institution organization, social page, or a specific party, but rather flow into it many sources that practice it consciously and unconsciously as well.



The symbolic violence practiced through social media sites, whether in the context of social relations through these social media sites or within the media practiced through it, is characterized by the ease of flow and penetration into the minds due to the nature of the practices and the fascination that it achieved, especially in the Arab world. The contents of symbolic violence in these sites are characterized by renewal, compatibility and repetition, after which comes the stage of control and penetration into the minds. This penetration, or as Bourdieu says, "mind manipulation", which extended to social media sites requires deep analytical communicative social studies to understand it and the approach that is taking, This approach is difficult to define because of its association with the term "social". It is evident from this that it is difficult to control the symbolic violence that is practiced through social media sites.

What we can adopt today to face this symbolic violence through a distinguished media regulator related to media education studies and research or deontology in dealing with the media, and this is what UNESCO called for through its following phrase: "We must teach young people to live in a world of image, sound and word power , this world has become very difficult by its association with the Internet and social media that formed a virtual space , in which the legal authority was absent due to the difficulty of controlling it, as well as, the issue of moral authority, what we have to do here is to start with media practices to raise the child and educate the individual

about the necessity of having moral and social rules that control the spread of violence through social media sites, and the biggest challenge is confronting the entities and systems that were founded to spread this violence for ideological goals related to religion, belonging and identity.

What we say finally is the difficulty of controlling this kind of violence in an open space characterized by absolute freedom rather than relative one and freedom in its positive context.

Conclusion:

The culture of dialogue in social media sites has negative and positive dimensions, and what we revealed in our study is that relationship represented in the exploitation of the social character, the communicative character, the language of dialogue and participation in social media sites from many individuals, institutions and social classes to practice symbolic violence, which has goals according to the nature of practitioner of this violence, and to the possibility of controlling it, we see that both the legal regulator represented in the laws that frame these sites and raise another debate in the issue of freedom and the religious and moral regulator, and also through the spreading the culture of dialogue and interaction and communication raised by the German philosopher "Hanna Arendt" in addressing the phenomenon of "violence." Employing many speech forms that are apparently positive through an emotional language inspires and attracts the individual and calling in its interior to integrate under it and control individuals and imposes ideas, opinions and ideologies as



a mental and psychological imposition on the individual, and also implants violent practices on individuals by encouraging immoral and Violent action, controlling and mocking individuals as practices with noble goals. This study of such philosophical and social topics, especially in relation to media, communication and modern technologies, requires deep scientific dedication, especially in the description of "Arab social individual" that is related to social networking sites with unlimited fascination.

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