

The future of control and its mechanisms in the virtual community (Lawrence Lessig's theory as a model)

مستقبل الضبط وآلياته في المجتمع الافتراضي (نظرية لورانس ليسسيغ نموذجاً)

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Abstract :

The study deals with a special and very important topic and tries to open the issue of social control in the virtual community, and the future of organizational mechanisms and standards that control individual behavior, and which was dealt with by scholars and philosophers such as "Edward Ross", "Landes" and "Ibn Khaldun", and recognized among members of the natural and realistic community, the study also seeks to eradicate digital literacy by including "Lawrence Lessig" theory, which explains how to control the behavior of individuals in virtual space.

Keywords: Social control; Tuning mechanisms; Virtual community; the behavior ; Organization.

المخلص:

تتطرق الدراسة إلى موضوع خاص ومهم جدا وتحاول فتح ملف قضية الضبط الاجتماعي في المجتمع الافتراضي ومستقبل الآليات والميكانيزمات التنظيمية والمعايير التي تتحكم في سلوك الفرد والمنظر لها من طرف الفلاسفة والعلماء من أمثال «إدوارد روس» و«لانديز» و«ابن خلدون» والمتعارف عليها بين أفراد المجتمع الطبيعي والواقعي وتسعى الدراسة أيضا إلى محو الأمية الرقمية من خلال إدراج نظرية «لورانس ليسسيغ» التي تشرح كيفية التحكم في سلوك الأفراد عبر الفضاء الافتراضي. الكلمات المفتاحية: الضبط الاجتماعي؛ آليات الضبط؛ المجتمع الافتراضي؛ السلوك؛ التنظيم.

Introduction

The term virtual community is no longer a term that attracts attention, its use has become common among various actors, and this term emerged through the social communication revolution that brought about by the Internet and worked to end geographical isolation and thus created a new culture with its own values, behaviors and concepts that began to impose itself on society Realistic Although there is no specific definition of the term community, and this is according to what was mentioned in the "reference in terms of social sciences", It is difficult to find an accurate definition of the concept of community in the social sciences, but there are some attempts to combine many definitions, the general meaning of society raises The basic elements that constitute society, the most prominent of which is the existence of a system that allows members of the community to continue the interactive process and to frame social

relations, as « Brent D. Ruben » identifies stages of human relationships: the beginning and exploration stage in which these people are identified and their most important preferences and interests are identified, Then the stage of documenting the relationship begins after good acquaintance and continuous communication (Brent Rubin; 1991, pp. 371-373.) , and then the rationing stage through which limits are set, meaning that this relationship is subject to rules and standards, and after that the review stage begins and finally the stage of deterioration in which the relationship is cut off, but this is not necessary, The relationship can continue and the same thing we find in "John Rex", who created a list representing the features of a social relationship, Including standards ص غريب محمد سيد أحمد ؛ 2003، ص (333), so what about the relationship standards on which the hypothetical society is based? what is the ideal picture presented for the harmony of the development of the societal system with the developments of technology, what are the organizational mechanisms that control the behavior of the individual in the hypothetical community, according to what was reported by (Lessig) research?, what is the fate of traditional and recognized social controls in light of this new integration and the emergence of other regulatory mechanisms?

Concept definitions:

Virtual community:

It becomes apparent that the concept of 'virtual community' is composed of two terms, the community and the virtual .

The word hypothetical comes from the medieval Latin "virtualis", which is derived from the word "Virtus", meaning strength and greatness, and in verbal philosophy, virtual means the thing that exists by force, not in action, as the hypothetical object aims to adapt to reality but without the actual and formal embodiment, in this sense, the hypothetical thing in its philosophical sense does not conflict with action but with reality, as hypothetical and realism are two different ways of being (نور الدين فرحات؛ ص .05) , it seems that the transfer of the French word "Virtual" to the Arabic language is hypothetical derived from its use in the field of optics, where the virtual image corresponds to the real object in front of the mirror, That image, which is supposed to be the source of the rays that is reflected in front of the mirror, deludes us with the existence of an image of us, this transfer from the field of optics carried with it meanings that have remained linked to the concept of hypothetical, in that it is closer to assumption, illusion and imagination, and in that it corresponds to and opposes reality (عيد السلام بن عبد العالي؛ ص .58) , (Michel Serres) in his book 'The Atlas', defined the topic of virtualization as 'out of place' and considered that imagination, memory, knowledge and religion are the vectors of virtualization that made us leave 'place' long before automated media and digital networks (نور الدين فرحات؛ ص .05), virtualization also carries the meaning - as we have indicated - a process of transforming one type of

existence into another ,whereas, while philosophy since Aristotle has been talking about the transition from being by force, that is, the hypothetical existence, to being in an act, that is, the real or the instant, the information revolution today allows us the necessity of the opposite direction from Real (being in action) to virtual (being by force). (محمد سيلا؛ 2006، ص 71).

We stand on the meaning of the word 'community', both the words community in English or Communauté in French are derived from the Latin origin *communitas*, meaning 'a group of people' (*cum*) 'sharing something' (*munus*) (ص 09). (مراد دياني؛ 2017، ص 09). for Aristotle, this concept is related to the concept of a collective group and is distinguished from what Plato said from a realistic point of view by asserting that the unity of individuals relates to a set of specifications and is not related to the essence because collective unity is not an abstract substance. (خليل أحمد خليل؛ 1984، ص 37).

The first to formulate the concept of a "virtual community" was the writer Howard Rheingold, who defined it as "social gatherings that arise on the Internet, when a sufficient number of individuals have been able to enter into a public debate for an extended period, with enough human feeling for those in networks in interpersonal networks in cyberspace[.....] , because of its potential impact on the beliefs and perceptions of many people, the future of the network is connected to the future of society, to democracy, to education, to science and to intellectual life". (Howard Rheingold;1994, pp 05-06)

First) The harmony of the development of the societal system with the developments of technology ... Theories and visions:

Several indicators have emerged regarding the meaning of the cohesion of the "systemic" structure between the elements of the computer and the elements of human society, and many intellectual theories have appeared that try to present the optimal picture of the development of society, among them what was presented by the German sociologist "Niklas Luhman", the author of a famous theory related to research social systems (Alexander Görke and Armin Scholl; August 2006).

from a scientific constructivism point of view, and this theory has a significant impact on the technological view of information systems in general, and its impact was reflected in the embodiment of the concept of postmodernity, he was also the one who introduced the term "Autopoiesis" in his analysis of human society, especially in his writings published in the last eighties 1982, 1984, 1986 and 1995. (Randall Whitaker; 1995)

It is assumed that there has been a shift in the concept of the system, it is no longer just the relationship of its parts to the whole as a whole, Rather, the new conceptual shift is the structure of the relationships that are formed between the system and its surroundings, and the relationships are formed naturally (mechanically) that removes what is known as complexity, This concept is followed by the concept of "contrast", that is to reproduce the contrast between the system and its surroundings from

within the system itself, Accordingly, the evolutionary understanding of (Luhman) is a functional understanding that occurs in societies, This concept is followed by the concept of "contrast", that is to reproduce the contrast between the system and its surroundings from within the system itself, accordingly, the evolutionary understanding of (Luhman) is a functional understanding that occurs in societies, especially Western, he believes that she knew three forms of contrast:

1-Variation based on diversity means the existence of balanced subsystems in which society is distinguished.

2-Hierarchical variation and meaning inequality between sub-systems, which leads to the emergence of priorities that make the general system of society coherent.

3-Functional variation that organizes the relationships between the subsystems according to the function of each.

This means that the recent development is functionalism, that is, according to the nature of the circumstantial communication between the subsystems (political, administrative, economic, religious, ...), so the functional variation determines the priority of the function of any subsystem in contemporary societies of great complexity, which led to (Luhman) to Saying what he calls "self-reference" for every system, which is reflected in the lack of human self in the sense that it loses its actual existence and becomes a product of the functional principle that reduces societal complexity and is what directs the reality of the social system and the system (subjectively) is the result of complexity, He takes the adjective "humanization" from every meaning, the societal "mechanism" emerges as one of the signs of the system and its characteristics, which is the concept of "autopoiesis" in (Luhmann). (ص 11-12). سليمان الديрани؛ 1994.

(Luhman) decides in his theory that "the whole" in the system is a moving product of the interactions of the elements of the system, meaning that "the individual" is a product in the periphery of the system and that the self-development of the system imposes its own dynamic mechanism in isolation from the human being the main element in the formation of social interaction, this indicates the issue of the disintegration of systems as soon as their complexity increases as a result of the complexity of its interaction with elements of new technology, which can isolate the human being (as an active self) to the point of removing him from membership in the system of human society as a sub-system that has its effect and action within the system as a whole.

This important part of (Luhmann) theories coincides with many postmodern theories, especially about self death, the end of major narratives, and the rejection of the collective rules of the system and attention to minor rules to express order and disorder as well, and shed light on the concept of repeated symmetries and reproduction of knowledge and the reproduction of the human manifestation itself, with

the expression (Jean Baudrillard) (Jean Baudrillard; 2006, p. 5) and In (Luhmann) expression, man's belonging to the ocean as a "repetitive" product (there is no specific centrality of the system but rather a motorized central function).

(Luhman) redefined social systems, but from the perspective of the communicative framework, which means the advantage of describing the system in its practical characteristics, independent of human participation, in the sense of making human beings peripheral components at best. (Randall Whitaker; 1995)

There are several opinions of other sociologists that contrast with what (Luhmann) presented in terms of an analysis of social systems. Perhaps the most important of these is the German (Peter Hejl), especially in his writings in the first half of the eighties. it is based on the fact that the individual and the group participants in society are the focus of the social system as "beings" who have the first and last interest in social formation.

He affirms that the criteria for the overall (general) order of society are insufficient to define social systems. "He defines social systems as being generated through a process of reciprocal interactions (Randall Whitaker; 1995), it refers to the concept of "parallel systems interacting" that occurs through continuous modification in the system of society, which translates into the concept of subsystems and their increasing complexity to the degree of independence and disparity as (Luhman) says, it follows that automatic subjectivity emerges, as if the system gradually individualizes and appears as a ruler and not a product of social interaction, or rather the human elements as subsystems in the first place and basic components of the social system.

The theoretical views, despite their differences in the concept of social systems, are largely identical to what the general theory of systems proposes, especially in the field of computers and the practical applications of computer systems since its inception in the late forties and the escalation of social interaction in the 1950s and 1960s shaped her social theories and many of these applications were reflected in social organization, what is known as linear traditional approaches appeared, then functional constructivist approaches, and finally spread in the last decade or two at the finest, the use of object-oriented approaches, that rely heavily on the concept of complexity of systems and realistic simulations of their evolution in the human social environment, it is very similar to what the concepts covered by (Niklas Luhmann and Peter Heigl), based on this systemic vision as a comparison between the two social phenomena and the computer mechanism, it is possible to observe the correlation between the social phenomenon and its representation in the Internet and the postmodern stage and its embodiment in the Internet and computer software, and its activation of the current socio- civilization phenomenon and that is through the link between them all, which is contemporary systems theory and simulating social

reality, consequently, the social system remains adapted automatically, computer and online by means of informational software, according to the social adaptation that follows the axis of programmatic adaptation of the common system in the Internet (علي محمد رحومة: 2005، ص 359)

The interaction of human elements is related to the interaction of programmatic elements, and there are many methodologies in analysis, design and programming, and the most widespread in recent years is the object-oriented method, despite the different methods and methods of the technical methodology, they are similar in conceptual perceptions of general objectivist principles and sometimes in some of the methods of this technical methodology, it suffices to focus here on one of them, which is known as the (Coad-Yourdon) method in object-oriented analysis and design, this is due to its ease of general modeling and can be applied in the context of the Internet in general to give a three-dimensional image of the integrated model of this techno-social system, thus, the objects of the virtual community can be divided into three groups that are similar in properties, traits and functions, in the (Coad-Yourdon) model, they are presented and described in the form of three classes, it is the aggregate class "hypothetical cosmic community", general social system, or planetary community (global village community) , it contains the class "Virtual Community" and this, in turn, contains the "hypothetical individual" class and he, in turn, belongs to the whole category of "hypothetical cosmic community", where first draws each class separately, then the items are superimposed together in their interactive mode, to see the figure as complementary in some way with clarifying the relationship of the part with the whole. (علي محمد رحومة: 2005، ص ص 365-366).

Second) Organizational mechanisms of the hypothetical community of (Lawrence Lessig):

A more comprehensive theoretical approach to cyberspace regulation is advanced by (Lawrence Lessig) in a number of articles (L Lessig; June 11 /1998, see also other papers listed) , to summarise, his starting point is that behaviour is regulated by four types of constraints: laws, social norms, markets and `nature' (or the `architecture' of real space), however, this `anti-law' starting point is counterbalanced by emphasis on the extent to which the law indirectly seeks to regulate behaviour by directly influencing the three other constraints: social norms, markets and (sometimes) `nature', applying this analysis to cyberspace, (Lessig) identifies the equivalent of `nature' as `code, or the software that makes cyberspace as it is, ... a set of constraints on how one can behave', and concludes that code is in general more pervasive and effective ('immediate') a constraint in cyberspace than is nature in real space, However, code is also more susceptible to being changed by law (more plastic) than is nature, Therefore, both code and law (in its indirect form) are more important as regulation of cyberspace than many realise or admit.

Also, in order to analyse comprehensively the options available to affect particular behaviours, all four types of constraints (and the potential of law to indirectly regulate via the other three) must be considered.

(Lessig) describes this approach (L Lessig; 1997 draft) as part of a more general reaction against the University of Chicago Law School's obsession with the limits of law as a regulator. The 'old' Chicago School's anti-law analysis emphasised the effectiveness (in contrast with law) of both markets and social norms as regulators of individual behaviour, and how both markets and norms were relatively impervious to control by law.

A third influential anti-law stream arises from Michel Foucault's work (M Foucault; 1977) , where the fine-grained controls of continuous surveillance through the 'architectures' of social life (including the built environment, and the social institutions that inhabit it) contrast with the coarse controls of law.

In summary, these anti-law approaches emphasise the effectiveness of the three other types of constraint -- markets, norms, and 'nature'/'architecture' -- at the expense of law.

Digital libertarianism's arguments - that law is destined to be ineffective in cyberspace - are often a particular application of 'anti-law' arguments to the new frontier of cyberspace, which to a large extent borrows from the earlier anti-law streams; The optimistic versions stress the potential for forms of self-regulation in cyberspace, which is to a large extent an emphasis on social norms as regulation, The pessimistic versions are resigned to a world of uncontrollable surveillance and manipulation driven by market imperatives.

Both versions see little positive role for law in cyberspace regulation, and that is where (Lessig and Boyle) are correct in differing from them, a theory that recognises and explains the ability of law to regulate cyberspace both for good and for ill could be called 'digital realism', to contrast with both the extremes of optimism and pessimism that a failure to understand the role of law in cyberspace can lead to.

All of the authors mentioned share an emphasis on the importance of the technical infrastructure of cyberspace -- whether they call it 'code' or 'Lex Informatica' or 'Net federalism' -- as a source of regulation of cyberspace. (Greenleaf Graham; 1998).

Figure (01): Conclusion The influence of a combination of factors (law, market, social norms and the engineering structure of the Internet) on an individual's behavior



Source : Designed by the researcher

(Lessig) argues that the anti-law Chicago School is misleading in that it assumes that the other constraints - markets, norms and code/architecture - are independent of law, but in fact they are in part a product of the law. (L Lessig; 1997 draft)

Third) The fate of traditional and customary social controls:

Many questions arise regarding the sociological postmodern trend, For example, which one follows the other, the social system or the information system, or is it difficult to separate their boundaries, as each of them simulates the other?, and what is the true meaning that can be assimilated to a postmodern man in the midst of complete independence and complete subordination at the same time (market and culture)?, in the absence of societies, what are there from social entities?, what is the reality of societies importing these currents (through applications of economic, cultural and social globalization) ?, how to be her experience, most of these societies did not go through postmodernism, especially third world societies?

The humanitarian meeting becomes a mechanical meeting on the largest possible societal scale if there is more reliance on the Internet mechanism for products and ways of thinking, so the interaction is mostly between machines and complex electronic programs, what may be difficult for a person to control because of the mutual influence between minds, the global mechanism, the question arises here: Can the electronic collective mind effectively replace the natural collective mind in human societies?, can this robotic mind enjoy the most important characteristic of natural human meeting, from the supremacy of self-awareness and societal ego and its association with values and ideals, secreted by normal social interactions, it depends to a large extent on the psychological and spiritual aspects of the human being?, this has nothing to do with the electronic machine, as it is purely physical compounds.

The individual is not deprived of showing his creativity in a way that could affect the collective mind and ethical behavior on the Internet, as it allows him to appear personally independently in preparing his own pages (ص 323-322 . علي محمد رحومة: 2005، ص 323-322 .)، thus, users can instill their culture in this space, especially Islamic values, so that we do not forget the standards of the Islamic religious officer, we notice, for example, some pages and groups on the Facebook network that set rules of conduct to create dialogue and communication through social networks and call for the abiding by the rules of digital fitness, (Azi Abd al-Rahman) says that values and culture are the goal and Technological innovations must not exceed their role as a tool, where values and culture remain the censors of the limits of use and maximize the return of any tool, ignoring this will certainly lead to human alienation, with negative effects on social stability, also, value is a kind of self-expression and cultural and civilizational distinction, and if it departs from its true source, which is religion, it turns into a culture without a fixed teacher, Thus, it loses its basic property, which is stability (نصير بوعلي؛ 2005، ص5)

Value determinism theory in media redirects discussion tracks ,from thinking about the socio-cultural starting from the technical to thinking about values, re-think of the human being himself as a maker, as a user and a beneficiary of these technologies, based on his reference that provides him with qualified value competence. (عبد الرحمان عزي؛ 2003، ص13)

Conclusion:

The members of real and natural society are accustomed to the means and mechanisms of control that govern what happens, but due to the increased interaction of social systems with the elements of new technology and the complexity of their adaptation, regulatory mechanisms have emerged that control the behavior of individuals, as users of new technology media, it is the market, technology or code (architecture), in addition to the law and standards that are advance known, therefore, it is imperative for societies in general, and Islamic societies in particular, to take cautious steps towards the use of new media and social networks , and that requires digital literacy, and not being sufficient to just receive, and make an effort to inculcate the values of the Islamic religion among the members of the virtual community, for example: avoiding comments that insult others, posting positive content, and countering unethical behavior, and cybercrime such as insulting, defamation, and defamation of others, as well as promoting models of codes of conduct.

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