

Representations of visual violence on the Greek FB platform: qualitative and quantitative depictions of violence – Rethinking a new model of digital justice

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Abstract

It is a fact that cases of online or multimedia violence worldwide have reached dangerous levels, especially among school-age children and adolescents. This violence can take various forms, such as posts, comments, indirect psychological reports against the victim, and even photos or videos. It may result from direct hostility in the school environment carrying over to the online world, or it could be an organized attack by teenagers from other classes or schools who gain access to the victim's account through seemingly friendly interactions. When studying the broader issue of school bullying, it is essential to focus on two aspects of multimedia violence: (a) conducting a thorough investigation of posts on the platform and categorizing them qualitatively or quantitatively, and (b) presenting audio-visual or audio material of experiences from parents whose children have been involved in or affected by multimedia violence (via social media platforms like Facebook). Simply scientifically documenting the phenomenon is one approach but sharing audio-visual or audio material allows the listener or viewer to judge whether such experiences represent an exercise of freedom of expression or an abuse of that right and, thus, a moral and social issue. Notably, this investigation can be carried out quickly without legal barriers from minors. It is also essential to recognize that while valuable and necessary, the German rationalist status quo of the Greek Civil Code or the framework of Internet Law may not be sufficient tools for a comprehensive psychological examination of the phenomenon. Such examination is essential for advancing the Sociology of Communication and understanding the bigger picture. The reader is left to draw their conclusions from the research.

Keywords: Social Sphere Theory, Digital Violence, Digital Justice, Integration Process, Aggressiveness, Brain-Empathetic Justice.

1. Introduction

Talking about Facebook (FB) might turn out to be a serious matter, especially when youth take the lead in it. In the Greek educational system, among the youth, digital habits include building and retaining an FB account. Young students in Junior High school feel free to post a wide range of their life instances, like self-photos (selfies), team photos, landscape photos, and pluralistic videos (Kyriacou & Zuin, 2016: 34-42).

The tools used are usually laptops, tablets, and self-phones. The latter come to be in a large variety of high-tech applications (smartphones), facilitating the photographing and video creation and editing process in a few minutes while sharing the posts with other devices (Zappen, 2005: 319–325) is a piece of cake with the help of the internet (Integration process).

The Greek educational system is characterized by a diverse and heterogeneous classroom environment (Slabbert & Naudé, 2020: 20–32). Students from various school units across a specific district often find themselves in multicultural settings, necessitating complex social adjustment (Slabbert & Naudé, 2020). This diversity, influenced by characters, social origin, habits, and even first-eye appearance, can lead to conflict ignitions.

In addition, neighborhood frameworks function pretty generalized among local school



units, especially in the district of Athens, according to which students sharing the same local habitat feel more kin with each other in contrast with other kids of different neighborhoods (Julius, 2022: 13) who might spend most of their time with different kids according to their preferences. The neighborhood philosophy is often transferred to the school units psychologically, mainly during the school break sessions when the free game is on, and the social challenges are more likely to be applied among them inappropriately.

Students who experience loneliness (Krause-Parello, 2008: 66–70), have a limited social circle, or feel less recognized among their peers are at risk of negative attention from more insecure students. This can lead to bullying or invading their personal space (Smith & Brain, 2000: 2). Unfortunately, a class often has one or two students who may prefer the back classroom desks during class sessions.

Numerous other factors contributing to youth conflict and violence can be found in research and literature. School violence is not limited to physical altercations and confrontations between angry students, which are not uncommon occurrences both within and outside of school premises. The expression of anger can also take a digital form, as individuals resort to using illicit means to target their peers.

Digital platforms and social networks allow focused attacks against students of different environmental origins (Sobkin & Fedotova, 2019). In that case, the digital platform is considered the battlefield between the offender and the victim without the latter's consent for the fight (or any fight) to be conducted since the attack takes place without his knowledge. The victimizer methodologically crafts the weaponry, including combined photographic and textual material. The images conclude photos of the victim taken secretly without his consent linked with various sharp-edge or wicked comments against the loners or attack-focused students (Rosenberg et al., 2022: 547–550). There are also known or unknown participants who might encourage the violation or laugh maliciously at the occurring situation.

The audience's response in the digital theatrical platform, which tends to show support for the perpetrator, is the ultimate goal of the offender. This kind of reaction can be highly distressing for the victim, regardless of how they respond. The act of exposing the victim on a public platform represents a significant violation of the victim's private and public spheres as well as their emotional well-being. The victim's experience is deeply affected by this kind of public exposure, which can have lasting psychological impacts or even lethal consequences for the victim (Singh & Singh, 2023: 57).

In this scenario, Facebook is not only a platform for free expression but also a potential tool in the hands of socially immature individuals who may use it to express their aggressiveness, causing harm to others or their families. The Greek Bureau of Internet Investigation Crime, established as a sub-department of the National Security Bureau, plays a crucial role in informing and protecting internet users to ensure a safe web-surfing experience (Γκούζη, 2018: 15). Officers of this bureau not only deliver lectures to school units but also actively participate in school projects aimed at enhancing students' understanding of internet safety. Furthermore, they provide valuable legal advice and insights into Greek legislation on internet safety and web violations.

Therefore, this conference paper will explore how posts on social media, specifically Facebook, are interconnected socially, legally, and pedagogically. The aim is to understand how these interactions shape our perception of justice, particularly within the context of student communities and their broader socio-ethical implications (Zarsky, 2015: 154).



2. Methodology

The current study utilizes a preferred method involving evaluating twelve photos from FB. These photos are carefully analyzed based on their content and accompanying comments, using the ATLAS tied. 9 quality research software (QRS). The main objective of this analysis is to identify any potential violations and classify them accordingly. In addition, observations are made regarding the quality and quantity of data in the photos, which will serve as a valuable guide for future research and contribute to a frequency study.

The images are coming from the public forum of the researcher's account as a potential source of violation material since students' accounts are private, and according to education ethics, teachers should retain an appropriate, safe digital distance from their students' accounts. Initially, audio interviews were planned with parents to gather their experiences regarding their children's FB violations. However, due to the timing of the research in August 2004, it was impossible to obtain suitable samples, as the Greek population was on vacation during that period. As a result, the research focus shifted to the photo analysis approach using the QRS method utility.

3. Results

After reviewing twelve photographs of the FB platform, the researcher found quantitative and qualitative results that carry significant meaning in each case. Each photo provides a specific context of violence, which was analyzed using QRS (Bouvier & Rasmussen, 2022). The results are presented collectively, summarizing the entire material. The results are below:

Table 1. Grounded codes

Code	Comment	Grounded	Table Relative (%)
comment	comment enhancing peace in debate and friendship.	16	19,75
advertisement content		10	12,35
advertisement title		7	8,64
followers indication		6	7,41
aggressiveness element		6	7,41
symbol		5	6,17
add information	Youths could pay more attention to inner information according to their will to search for similar youth workout programs. The future use of that knowledge on their behalf remains to be discovered.	5	6,17
male user		4	4,94



in the picture, the male character		3	3,70
female user		3	3,70
inner photo add		2	2,47
sexual outfit-provoking		2	2,47
violence against children		2	2,47
martial art warrior	Martial art stance, perhaps of defending character, being able to cultivate brain self-attack images (reverse brain imaging mimicking the original image brain process).	1	1,23
family violence		1	1,23
violence against human beings		1	1,23
political attack (violence)		1	1,23
title of content		1	1,23
youth gang violence		1	1,23
fiction (gothic) art	This striking artistic depiction consists of critical elements: long pointed ears, flowing dark hair, a blood-red mouth and cheek reminiscent of a vampire's bite, and a black-edged outfit. The entire image evokes the image of a Gothic vampire surviving by feeding on human blood. The figure's dark characteristics and fierce demeanor reflect the artist's inner turmoil, which may resonate with young viewers similarly.	1	1,23
athletic activity with a weapon	Shooting with an Olympic pistol is a recognized sport sanctioned by the International Olympic Committee. However, the imagery of a gun targeting may evoke concerns about its impact on the youth, potentially associating it with violence, contrasting with the severe and dedicated	1	1,23



demeanor of the competitors.

peaceful element	1	1,23
violence against animals	1	1,23
Total	81	100,00

In the present research and as far as the first column of the table (1) referred, twenty-three codes were used according to the photo content, and each photo element was matched with a suitable content code format with a significant frequency ground. Obviously, there are three grouping codes according to their ground frequency: a) the highest (codes: 1-7), b) the middle (codes: 8-13), and c) the lowest (codes 14-23). Quite a few photos were derived from advertisements with peculiar content, including title (advertisement title), content (advertisement content, comments, and followers (followers indication). In some cases, there is an ad in the main advertisement (inner photo ad). Every photo streams from a particular user (male/female user code). Some photos include symbolisms (Nnanna & Jerrentrup, 2022, p. 6) as abstract content elements, gaining their identity from their context (symbol code). Consequently, in many cases, different kinds of FB violence are illustrated in each analyzed photo. In the second column, some valuable comments were made during the Atlas content analysis, which are presented in their proper place related to the specifications of the coding used. The relative frequency is provided in the third column following a descending hierarchy.

Following the above data, an attractive table (2) reviews the coding strength according to the Pearson index. In qualitative research, Pearson emphasizes the importance of selecting the most suitable pair of codes, particularly when investigating the relationship between a specific code and its association with another code within the research context. In the following case, the relationship between aggressiveness and other coding is examined below:

Table 2. Coding pair correlation according to Pearson

Atlas Coding		aggressiveness element ¹ Gr ² =6	Pearson indication
comment Gr=16		1	0,05
advertisement Gr=7	title	1	0,08
inner photo Gr=2	add	1	0,14

¹ Aggressiveness element = The sum of the researched photo cases regarding the code of Aggressiveness.

² Gr = Grounded Cases, meaning the sum (%) of all photo cases gathered regarding a particular code.



athletic activity with a weapon Gr=1	1	0,17
martial art warrior Gr=1	1	0,17
youth gang violence Gr=1	1	0,17
add information Gr=5	2	0,22
advertisement content Gr=10	3	0,23
in the picture, the male character Gr=3	2	0,29
symbol Gr=5	4	0,57
Total	17	

The correlations in the table above (2) are case-sensitive except for the last one (aggressiveness - symbol code), which has a minimum upper deviation ($P=0,57$) of $x<0.5$. Advertising through comments and titles is considered first according to their correlation with aggressiveness (Mengü & Mengü, 2013: 213).

Another interesting issue is the sort of negotiated violence coming ahead of the research, and the resulting was the following, as it seems from the chart (1):

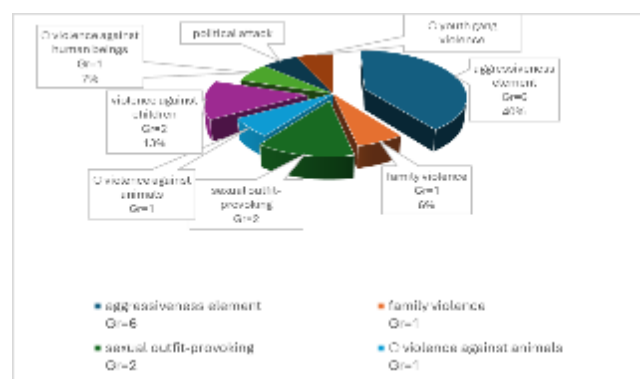


Chart 1. FB violence

The twelve featured Facebook photos predominantly display content related to aggressiveness (Mengü & Mengü, 2013), accounting for 40% of the content. This aggressive element is also present in other forms of violence, which make up a significant share (Buchanan, 2015: 2)³. Additionally, there is a notable proportion of content related to violence

³ The present research paper agrees with Tom Buchanan's (2015) findings, according to which social media advertisements infer aggressiveness as the central core of social media violence.



against children and sexual provocation of women, each accounting for 13%. This indicates that there is a campaign against child abuse on Facebook, mainly led by MKO. In today's society, women's fashion has undergone significant evolution worldwide, allowing for greater creativity and sexual freedom along with the gender identity revolution (Paoletti, 2015). Sexuality now plays a role in women's clothing and appearance, reflecting a developed and active right to liberty (Paoletti, 2015). Similarly, nurturing children in a peaceful environment is projected as a core value in the modern world. Animal abuse also contributes to the violence map, accounting for 7% of the share, which is 50% of the previous type of abuse. This may symbolize a moral respect for life, not in a hierarchical percentage sense, but rather analogically. In most cases, the aforementioned chart serves as essential evidence not only for the existence of social spheres (social sphere theory) but also for their ability to unify them under the umbrella of mutual respect and morality (Harvey, 2010: 9–10). The previous context illustrates a new, non-legalistic approach to social justice as a dynamic concept capable of breaking through the rigid walls of legal and social convictions, providing intrinsic psychological approaches (Harvey, 2010).

Finally, the demographic clue derived from the research conducted demonstrates a sensitive violence utility element among the standard biological sexes in chart (2):

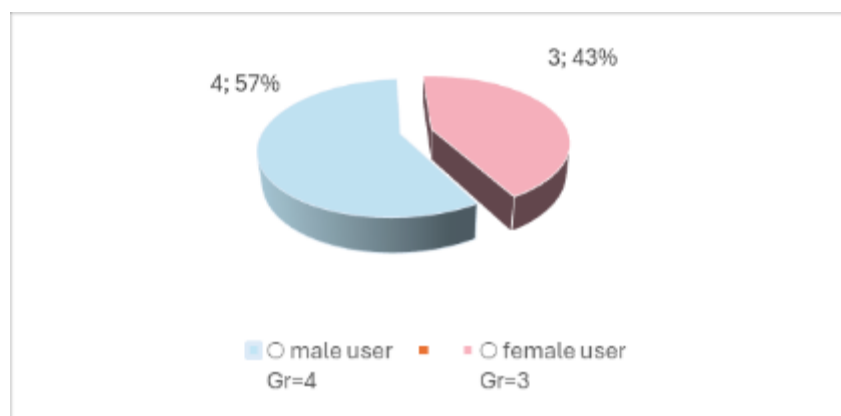


Chart 2. FB violence utility by the sexes

An intense catch streams out from the above chart (2) of the struggle of women to reach the abuse level of their mail users. The 12% diversion is insignificant, denoting an absolute distance between them and a rejecting violent intuition or attitude. It instead frames an obscureness covering up their disability to form a peaceful digital environment mindset.

4. Discussion

There is always the idea or conviction about the existence of an invisible administrator whose job is adherent to the development, surveillance, rule, and restrictions positioning on the FB platform (Trottier, 2016: 7–10). This idea could be clearer since developers and administrators or superior CEOs are always in charge of the advertisement expansion of their digital platform. However, the concept of the *Big Brother* situation (Dice, 2011), watching every individual's post and life event may give the creeps to several FB members who prefer to reduce personal posts or even create new accounts without systematically using them since FB account consists of the vital hold among others for unlocking other application utilities.

The latter digital regime ideology does not seem to scare the significant portion of FB users, who do not give up on posting, enriching their accounts with personal momentums,



exquisite and fashionable photos or videos, or even getting into extensive commenting discussions (threads) by making their presence more than powerful or undeniable (Andreassen et al., 2012: 502). In any case, the user's FB platform life creates two spheres: a) *a Public sphere* and b) *an individual sphere*. The former stands through their participation in public FB activities and chatting, while the latter consists of personal life postings. In both cases, two kinds of rights are emerging via the digital FB democracy (Marichal, 2016); the first one is linked with the right of every individual to make an FB account and use it publicly, stating their view on a matter concerned. The legitimate nature of the previous digital right meets the presuppositions of the natural democratic development of the free Greek constitutional right of every Greek citizen to develop their personality and express their own free will (Spyropoulos & Kontiades, 2017). The merging simulation of constitutional rights with digital free rights may seem evident in the first place since the FB platform plays the role of a living social stadium similar in some way to real everyday living situations (Marichal, 2016). Even so, there is a legalistic problem of "*causa*" in law regarding the different nature of both reserved rights. Why is the free digital democratic right like the constitutional natural right in contesting individual action or expression?

The latter cradles a problem of a big deal and drives the legal or philosophical statute thinking to review human activity in the frame of any human social interaction with a legal aftermath (Galligan, 2006). The technical infrastructure of Facebook (FB), now called META, and the implementation of a more comprehensive surveillance mechanism for individuals in charge of the corporation could potentially be at odds with Greek constitutional law, particularly in instances where there are violations related to posts on the platform (Johnson et al., 2012: 3).

Nevertheless, constitutional law was sprung by the constitutional committee of the Greek parliament as the superior democratic order elected by the people of the Greek state. On the other hand, the legalization of FB derives from the digital legalization of the World Wide Web and social networks around the world (Oppliger, 2003: 1–2).

Social networking philosophy is people's worldwide digital connection and free legal interaction (Oppliger, 2003). However, the *free legal interaction* concept remains an enormous hermeneutic complexity because of the several subjective approaches. Therefore, digital violence comes up as a suitable mainstream problem in the FB approach regarding posts and comments published. The main principle is always the same: all users have the right to express their motivations, thoughts, and feelings not adequately violently towards others, but the subjectivity of what might consist of violence might take much debate (Fuchs, 2011: 155).

Youth need to be fully aware of the legislation or the communication ethics that lie upon communication connectivity among people, especially when they feel distressed, disoriented, angry, and aggressive toward others. Every FB post is dynamically misplaced or misunderstood according to others' biases. In such cases, the paraphrased Oscar Wild's phrase about books (about posts in this circumstance): "*There is no such thing as a moral or immoral post, or posts are well put or badly put - that is all*" is quite relative since messages among kids are always under the hammer of their sensitivity and childish critique. Some cases quite interesting could be the following:

1. Social dialogued threads later transformed into attacking comments.
2. Sensitive social comments attract debate and challenge.
3. Offensive photo posts.



4. Individual photo posts without consent.
5. Social sensitive video posts.
6. Inappropriate photo collage (in video format) with personal character violating the public or individual sphere of the victim.
7. Disapproval emoticons might attract aggressiveness.
8. School argumentation might turn into FB-aggressive debate.
9. School flirt competition might become FB aggressiveness or even violence.
10. School “gang” activities might turn out to be FB gang activities.
11. Student unsolved matters in the context of the school frame might be transformed into FB aggressiveness and attack against the “opponent”.

Understanding students' psychology is complex because identifying issues is only sometimes straightforward. Recognizing that teachers and school psychologists have different roles and expertise is essential. Students may hide their problems, making it challenging for adults to understand and address them. Sometimes, discussing educational matters in a school board with many members can become drawn out and unproductive. This can feel like wasting time as the group tries to make decisions democratically. Democracy is essential, as it allows for diverse viewpoints and solutions (Zyngier, 2011: 1).

However, combining these perspectives requires effective communication and collaboration, which can be challenging. It is essential to acknowledge that this is not an accusation but rather an observation derived from the challenges of school life. The positive aspect is that discussing issues can lead to solutions (Zyngier, 2011: 1-2).

On the contrary, the situation regarding social media (specifically FB) surpasses the authority of school management and teaching staff based on Greek educational legislation. When students are not in school or on the grounds, their school environment becomes public. Similarly, that environment becomes a personal space at home with their families. This transformation occurs by their current sphere of reference. The interaction among spheres is not easy since every sphere occasionally weights with another in the process. According to Greek legislation, parents or Guardians should always have control of the digital social life of their under-aged kids, but cultivating a fearful control could not be the appropriate recipe for instilling responsibility and the value of excellent and mature use of it. A balance is an appropriate issue linked with family and personal morals. In addition, parents may not always keep pace with their kids' social media lives due to a lack of social media experience or limited time to do so (O’Keeffe & Clarke-Pearson, 2013: 801).

Therefore, justice appears mostly as moral and relative rather than a technical and specified tool of measurement to define right or wrong in every situation that appears ahead. Social law is a sub-tool of measurement (but is still often inaccurate) destined to refine the social interrupted balance. However, the latter is not a case of law but of psychology. Law as a restriction measurement could be helpful in cases of emergency; therefore, courts of justice are the leading institutions to handle those issues appropriately. However, the long process is proposed to be the cultivation of balance in social and individual action. How balance could be instilled in non-balanced individuals is an essential psycho-synthetic or psychiatric issue that gets entirely out of the present conference paper’s border. The sure thing is that much academic debate must take place on transforming social into individual know-how balance, uncommonly when correlated with the justice and morality relationship (Decety & Cowell,



2015: 3–14)⁴.

On the other hand, as a systematic social approach, social justice could lead to social network justice, meaning establishing criteria for utility. As a proposal, the Greek Department of Internal Affairs and the META corporation could conduct a dual digital social network personality test, particularly concerning Facebook. This would involve a mixed smart-questioning process to review an individual's maturity, scope, and intentions for using social networks at the beginning of the account registration. The formal results of both tests could be graded according to a predefined scale. If the combined results meet the satisfactory criteria (above the minimum), the individual could proceed with the registration process.

Furthermore, during their use, every violation could incur a related penalty in terms of utility and application reduction, according to predefined guidelines set by educators and psychologists. These predefined penalties could be implemented digitally by the Greek internal affairs department and META corporation, and they can be automatically applied in case of any social network violations. The two major penalties could be the temporary or permanent locking of the account. Any suspicion of an individual attempting to create another account using different credentials could be cross-checked against the existing user information database or integrated with the Greek Taxisnet system.

Implementing the above proposition is a complex task that requires extensive debate among peers for its application and improvement concerning democratic sensitivities and functions (Zyngier, 2011). Nevertheless, it is a promising proposal for reducing Facebook and social network violation incidents. When social justice is approached as a moral or technical method, network justice emerges through applying digital criteria aimed at reducing digital violations and ensuring a positive networking experience for all users.

5. Limitations

During conducting the present research and the theoretical frame, several limitations made their appearance strong, especially when the methodology strategy was forcefully alternated. The most essential of them are the following:

1. The time situation (summer of 2024 in Greece) imposed a different methodology approach since the interviewees were limited to zero, which did not allow the researcher to support an interview methodology set according to the initial plan.
2. The researcher faces challenges accessing the multimedia content published by young students on their FB digital platform due to its inaccessibility and the absence of violation cases on their FB pages.
3. The researcher fished published photographic material from the public page of his followers (young people have an essential share of it), which was generic in content and included insinuations. This allowed the researcher to employ statistical hermeneutical tools for the required analysis.
4. The profound lack of direct youth evidence encourages the continuation of similar research endeavors in a different time frame and
5. The research material was limited to photographic material only since qualitative

⁴ Decety & Cowell (2015), examine the connection between justice and other human institutions from a medical perspective by studying the brain's empathy dynamics. This scientific advancement could be a catalyst for social change if the realization of empathy can be integrated into society. Until then, implementing significant democratic control could be a preliminary step toward integrating moral considerations into brain function.



research, by its expanding nature, would not allow the academic process of the present research by the limited time available.

6. Scopus of the research

The present research paper aims to denote: a) the function of violence under peculiar forms through social, digital platforms such as FB and the primary utility of the latter by students and young people in general since FB has already deluged young male and female users globally (Pangrazio, 2013: 34); b) the digital indirect and, therefore, cunning cultivation of aggression through FB advertisements; c) the correlation between aggressiveness and violence in a digital context; d) the flexible and sensitive strings which connect the formal legitimate right of the digital individual's expression with the covered or uncovered digital expressed violation of the legitimate normality of the free speech and on the other hand the great problematization of those digital violations especially when escalating and e) the necessity of an updating of the social function of justice under perplex auspices, which could establish fruitful frames of utility user permissions, regulations and penalties before using social networks. The latter measures institute a preliminary stage of systematic culture cultivation of justice in the context of human brain physiology (Goodenough & Prehn, 2006: 1713)⁵.

7. Necessity of the present research

The absence of a culture that upholds justice as a guiding principle in life, accompanied by social norms and spontaneity observed in everyday life, along with the innate human intuition regarding violations, whether in the social or virtual sphere, has prompted a reexamination of this issue. The notion that nothing should be taken for granted has prompted a comprehensive examination, both qualitatively and quantitatively, of aggression and violence using photographic evidence (as part of multimedia) available to researchers, as well as an analytical and statistical description of the types of violence depicted in the photos. Decety & Cowell (2015) appropriately framed the issue from an internal anthropological and medical perspective, considering how legal or moral justice might be a function of the human brain's interaction. Given that violence is ingrained in human interaction, justice could be seen as the antidote to the violence within society and the school community via learning and brain practicing. The digital platform of Facebook provided a compelling framework for this case.

8. Conclusions

After researching the content of the twelve FB fished photos from the researcher's general FB platform according to the violence criteria set and minding the theoretical frame of justice provided in the discussion part of the present research, interesting conclusions have emerged:

1. Facebook is not only a part of the digital social world depicting a virtual map of social interaction but rather a preliminary arena of the actual state of social affairs or even a communication tube through which pathogenetic elements could flow directly from one

⁵ Goodenough & Prehn (2006) argue: "New knowledge is allowing us to reconsider our theories of normative judgment and to apply powerful new tools to its study. Advances in our understanding of the brain, its functions, and the ways in which those functions shape the nature of human thought, together with emerging tools of neuroscientific investigation, allow us to lift the veil that has hidden the workings of the brain and mind, whether intuitive or rational, from objective study. We believe that we are in the early stages of what will be a highly productive period in the study of normative thinking".



- user to another. FB violence is one of them.
2. Individual or social safety is not a social datum nor a digital one. FB safety incorporating the unknown identity or position of the user consists of a fake situation (a veil) that might be psychologically attacked or demolished.
 3. Male and female FB users are close to the FB violence philosophical utility.
 4. Aggressiveness stimulates much digital violence and gains most of the power of digital violence stimulators and communicators.
 5. Aggressiveness is incorporated into digital advertisement content, significantly impacting the consuming youth users of social media.
 6. The presence of FB advertisements, digital titles, FB comments, and content promoting gang violence is strongly associated with aggression, creating a potentially volatile social climate.
 7. Justice is not merely a legal or constitutional formality but also a vital tool for societal well-being. It is akin to a dormant guardian in need of awakening. The current social-legal procedures are rigid and ineffective, particularly in Greek society. Meanwhile, the Facebook platform and the perpetuation of violence within its history contribute to the stagnation of social justice while realistically fueling violence within the social sphere.
 8. Digital Justice could be formulated alternatively to effectively contradict the rigidity above by developing a double guard structure from FB and the Greek State (and by the civilian FB users to the following step) to facilitate digital safety and the undermining of possible violators.
 9. The next step entails organizing the law based on its intrinsic principles rather than its literal interpretation to integrate moral considerations into daily practice. Digital justice could act as the initial mechanism for advancing this objective by enabling the implementation of brain-empathetic justice based on social or educational criteria. The latter is a phenomenon to expect.

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