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Bullying Stigma Anatomy: An Anthropological Perspective

Latifa Sellam

Department of English, Faculty of Letters, Languages, & Arts, University of Saida Dr. Tahar Moulay, Algeria

Corresponding Author: Latifa Sellam

Abstract

The current study addresses bullying at the macro level. Anthropological researches reveal that this societal calamity took its origins from ancient communities. Therefore, families have different expectations, boundaries, and ways of doing matters, but unfortunately, bullies do not appreciate this incongruence. With a descriptive analysis, a dual anthro-psychological approach was used to diagnose

intimidation as a massive destructive phenomenon. This stigma emanates from backgrounds that encourage blunt language, or tolerate teasing. Furthermore, turbulent family relationships and toxic environment can have long-lasting scars on bullies. As a result, they nurture fussy temper and cannot find a compromise to grasp other people's limitations.

Keywords: Bullying, Default, Detail-Oriented, Stigma, Toxic Environment

Introduction

Human beings demonstrate a complex combination of behaviors, some are prosocial, and others are antisocial. There are types of people the society shapes from the genetic material, who have a blatant inclination toward detail-oriented philosophy. That seems tolerable, but when it comes to ill-mannered, and people's imperfections seeking, here, turns alarming at the extent to shrink away from them. The phenomenon under study encompasses those practices and more, is called bullying. Bullying is refuted with all its forms at the individual, as well as communal level. It entails, therefore, words, actions, and images that hurt, humiliate, and exclude someone from a group, or that, lower his or her self-esteem.

How we would approach this problem depends critically on our model of human nature. As the moral logic, and cultural acceptability of others are likelihood to be ignored. It goes without saying that, we are not born equal in terms of origins, aptitudes, and orientations; and alike, however, in dignity and rights. Some individuals in whatever society utter unscrupulously unethical words, the very fact that to recognize such comportment as a stigma might be inadmissible for them. Accordingly, behaving under the excuse of 'it is the truth', thus shifting cultural attitudes towards negativity, and blackness, and take for granted value-related behaviors is definitely rejected. Psychologists, eventually, name them toxic persons, lay community, on the other side, call them 'ill persons'.

Recent arguments about the importance of peer groups ^[1] do not undercut the roles of families. In fact, first early-age encounters, are often confined to the family environment, employs tough rules of eligibility; and these encompass, verbal as well as attitudinal, which would result in abuse while interacting or responding. An environment that normalizes the human limits exceedance, and tracks victims who are socially, and culturally different. Bullies, the persons who practice bullying, think that those who are being bullied are incapable to follow the ongoing changes occurring in the community, and unable to cope with the new societal mechanisms. In contrast, bullies position themselves as being invincible, and that by exhibiting an over-power allowing them intimidation, that would favor them from behind the 'veil of ignorance'.

Prior knowing their actual moral status, there seems to be a consensus around the fact that, bullies are nourished by victims' weakness. The question, now, is how can such mindset be put in place, in such a way, to inflict such wickedness? And this seems to be consistent enough with the matter of values, which arises when such hostility has nothing to do with universal scheme of morality. According to ^[2] theory that involves two core normative claims, the assumption that freedom to achieve well-being is of primary moral importance. In other words, the tendency to enact, or approve healthy practices with others, all along with acceptability are gauged by principles, and recognizance degree.

Literature Review

1. Anthropological Account

Several events and stories have taken place in history highlighted the drastic outcomes of bullying. From Cain and Abel, to Joseph who was persecuted relentlessly by his brothers, until the modern times. History has clearly portrayed some scenes of cruelty and unfairness due to rage, urge to be in control, or jealousy. It is, thence, unconceivable to disentangle the human nature from ethics. Eventually, trust and kindness are natural and basic to humankind. It seems convenient, therefore, to evoke ^[3] (1588-1679) claim relying on a more sophisticated view of human nature. He describes motives that go beyond or against self-interest, such as pity, a sense of honor or courage, and so on. Furthermore, as ancestors said, in the Algerian context, there is 'a constructive word, and a destructive one'. This saying might interact with (Ibid ^[4]), 'We are too much concerned with what others think of us or carried away by others' inflammatory words.

It is imperative to say that appeals to self-respect, and showing respect to others lies at the heart of much value-oriented social groups. In this regard, families belonging to this ranking encourage children to emulate favored moral models in part by using rewards or penalties, based upon the children's desires for affection and blessing. Accordingly, this range falls into conformism, whose descendence is most of the time searching compliance to family principles and norms. Ethical standards, thus, are venerated as well as perpetrated by this grouping, usually named 'first class.' This split, however, is not based upon an ethnical segregation, or fortune possession, but nonetheless, against moral wealth.

On the other hand, we have non-conformist social groups who tend to make the amalgam between self-respect, and vulnerability. They are known by their negative-anticipatory tendency, and anti-social choice. This range of the society is rather obsessed by 'attack is the best defense' logic, which is quite pervasive. They are fuzzy in nature, and complain all the time, and it is difficult to form a healthy bond with them. They wish everything tailored to their size; otherwise, they give the cold shoulder. Even in close relationships probably oriented towards interest. Furthermore, they excel in matching people with evil descriptions, most of the time unpredictable, physical or moral. This rank is usually called 'social class.'

2. Psychological Standpoint

Likewise, the problem is that perpetrators insist to leave the mocking-abuse legacy to their progenitors and that, by teaching them the art and ways to hurt others. It seems relevant, to spell out the strategies adopted by bullies in diverse contexts, and circumstances. Across different behavioral domains, the bully's attitudes contingently meet the paranoiac's ones. And that, those ill-mannered are categorized as being ambulant threats or public dangers. In line with this statement, psychologists assume that poor parenting and toxic environment are in fact the marecage from which ill-social behaviors stemmed from. Accordingly, the bully strategy consists of verbal and visual harassment, which results in flagrant emotional damage. It is thus, irrefutable act in our sense, for those who believe possessing the eligibility to cross ethical boundaries.

A priori, this distinctive pattern of repeatedly and

deliberately harming and humiliating others is a very durable bullies' behavioral style, according to psychologists; and that overtime it becomes an increasingly struggling to coexist with family members too. Bullies learn from common sources of conflict dysfunctional-family relationships, like, insecurity over parental favoritism, the existence of mothers-in-law, naturally, brothers and sisters-in-law, toxic fathering/mothering. All these family issues trigger tensions and unbalancing in kinship bonds. Ultimately, under the absence of a symbiotic domestic unit, nonreciprocity and hatred born. The society, eventually, will be the first container that will receive them.

Synthesis

Bullying is a pervasive issue, notably in the modern society. Researches clearly indicate that bullying is learned behavior and detrimental to the physical, social, and emotional development of all individuals/gangs being victims of this reprehensible practice. As argued by ^[5] (1723-1790), we are innately predisposed to care deeply about how we are perceived by others. Thereupon, shared standards are synonymous to 'the pass' that guarantees group integration and conformity. Besides, the advent of trendy lifestyles waves has expanded the opportunities for bullying to devastate flimsy hearts, and fragile families as well. As a result, psychological aches, and mental health issues, like disorders or collapses arise. Bullying is a complex stigma requiring determination, leadership, and vanguard.

Conclusion

It is significant to shed some light on the third party in bullying incidents. Therefore, bullying bystanders have a role to play in cutting short when this occurs. They should not be passive witnesses, but active participants involved in the social architecture of peace. No matter the type of repression is on behalf of the passers-by, the most important is to intervene. The intervention can be an excellent means to suppress the urge to further bullying, notably if the bullied is emotionally vulnerable. In opposite cases, spectators can be violence protectors. This might be more palpable if efforts are gathered against this stigma occurrence. This implies dismantling perpetrators' arsenal, which might be part of the defensive process. Such a teamwork can transform passiveness and silence into responsiveness and reprisals, thus, building for an altruistic community. In parallel, victims can demonstrate resistance and tenacity, more than that, if well geared with pertinent replication.

When bullying turns a shield, personality strength and self-acceptance remain an armor.*

Ultimately, what seems an effective vaccine to combat whatever bully aggression, is to know beforehand that bullying does not know boundaries, and it is a worldwide calamity, and that, bullies have repeatedly been the preys of disillusionment. As a result, they are in a constant search of victims to tease out their anger charge. This is what might comfort some people. Additionally, we have to learn how to accept ourselves; that means our nature, biases, assets, and accepting, however, our flaws, imperfections, and mistakes to live a healthy life, dispatch peaceful behaviors, and defuse cordial responses.

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