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Obedience, Authority, and Consumerism in Children's Educational Videos on the YouTube Platform

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***Abstract*—This study analyzes the discourse in children's educational videos in Arabic on the YouTube channel "Kids Bel Arabi." Starting from the assumption that digital media is not neutral, this research uses Norman Fairclough's Critical Discourse Analysis (CDA) to uncover hidden ideologies. Four videos were selected to deconstruct the relationship between language, power, and symbolic violence. The results show that the video discourse systematically instills several social irregularities: (1) the normalization of conformist behavior through prescriptive instructions; (2) dependence on authority in emotional management; (3) the ideal representation of authority that limits children's critical awareness; and (4) a veiled consumerist message that links positive habits with product consumption. This discourse is a socializing instrument that trains children to become obedient and non-critical subjects. The study concludes that the social order legitimizes this symbolic violence and recommends that parents, content creators, and digital platforms provide critical interventions.**

***Keywords*—critical discourse analysis; symbolic violence; children's language; consumerism discourse; digital media.**

I. INTRODUCTION

Digital educational videos have fundamentally changed the landscape of children's education. With increasingly widespread internet access, platforms like YouTube have become an educational resource for children worldwide. This phenomenon has created a diverse learning ecosystem, where video content, packaged in an interactive and visually appealing way, has become an inseparable part of early childhood learning. Among the various content available, educational channels present material in multiple languages, including Arabic. Channels like "Kids Bel Arabi" are representative examples of this trend. This channel presents content designed to introduce basic Arabic vocabulary and phrases to children, packaging it through songs, animations, and child-friendly narration. The material covers essential topics such as social etiquette, personal hygiene, introduction to professions and vehicles, and understanding basic emotions. At a glance, these videos seem ideal, facilitating language and knowledge acquisition in a fun way and complementing the role of parents and educators.

However, a much more complex reality lies behind the educational and seemingly neutral surface. The shift from learning based on direct interaction to passive digital media consumption raises critical questions about the hidden messages contained within the video discourse. As several studies have shown, although educational videos can support language and cognitive development, they also have the potential to instill undesirable values and reinforce social biases (Rohmah et al., 2024; Palangkaraya et al., 2023). Findings reinforce this concern that much content still does not meet appropriate language standards, containing non-standard language, slang, and even negative expressions unsuitable for children (Sapsağlam, 2023; Henderson et al., 2024).

This issue also includes ideological and power aspects, where specific values can be subtly inserted through language and narrative. The role of YouTube's recommendation algorithms and the weak moderation system

exacerbates the risk of children being exposed to inappropriate content, even on specialized platforms like YouTube Kids (Verdoodt et al., 2023; Papadamou et al., 2019; Tahir et al., 2019). This condition highlights the urgency of viewing children's educational content from a pedagogical perspective and a critical lens that can deconstruct layers of hidden meaning.

II. LITERATURE REVIEW

The literature review shows that research on the relationship between language, digital media, and child development has been conducted with various focuses. Some studies have used relevant approaches, although not explicitly applying the theoretical framework of Critical Discourse Analysis (CDA). For example, a study used multimodal discourse analysis to examine how children build identity and literacy through videos they produce on YouTube. Lim & Toh (2020) found that children's multimodal digital practices reflect creativity, critical thinking, and semiotic awareness. Although this study highlights children's agency in producing discourse, it does not specifically critique the discourse presented in the content they consume passively. Meanwhile, another study focused on applying critical language awareness in the classroom, emphasizing the importance of guiding children to understand ideological language patterns (Nasution et al., 2022). This approach is very relevant as a foundation. However, it is still limited to the context of formal education and has not been widely applied to the analysis of children's digital content outside the classroom.

Other studies have expanded the scope by examining language learning discourse on YouTube, but often focus on adult audiences, such as the polyglot community (Bruzos, 2021). This study successfully revealed how language learning discourse on the platform is influenced by the values of capitalism and individualism, suggesting that a similar discourse may also be present in children's content. On the other hand, research on parents' perceptions of digital media underlines the importance of supervision but has not explicitly used critical discourse analysis to deconstruct hidden messages that may escape their attention (Hassan et al., 2024). Other relevant literature also shows that language can shape symbolic violence in children (Jönsson, 2024; Wang & Dovchin, 2022). Language can normalize gender roles and authority (Lewis & Lupyan, 2019; Norris et al., 2023) and direct consumption preferences (Capraro et al., 2022). These studies provide a strong theoretical foundation but have not specifically applied this framework to children's educational videos analyzed holistically.

In addition, previous studies have also touched upon the aspect of forming social roles and authority in children through language. Schuring et al. (2025) show that children use linguistic cues early to understand social roles and associate certain speech styles with those roles, similar to what adults do. These findings are supported by a study by Norris et al. (2023), which shows that children aged 5-6 years are more likely to follow instructions and trust claims from figures they consider to have authority, such as parents, indicating that power hierarchies have formed in children's minds. However, these studies focus on face-to-face interaction and have not deeply explored how digital media, such as YouTube videos, can replicate and strengthen these power dynamics.

Furthermore, the role of language in normalizing family structures and gender roles has also been a subject of research. Lewis & Lupyan (2019) found that gender stereotypes, such as the association of men with work and women with the household, are embedded in the language structure. Children's exposure to language containing strong gender associations tends to increase their gender bias, reinforcing traditional norms about roles in the family. This research provides a theoretical basis that language, even simple terms like "mother" or "father," has an ideological burden. However, no study has specifically examined how children's educational content on YouTube, through its narrative and visuals, replicates or challenges these stereotypes.

The issue of symbolic violence, which is at the core of critical discourse analysis, has also been studied in the context of children. Ganuza et al. (2019) explain that symbolic violence occurs when children accept and normalize their dominated position through language. This process is complex to recognize because of the children's silent acceptance. A study by Lignier (2019) even shows that toddlers learn to use language to dominate their peers, reproducing the power patterns they experience from adults. These studies confirm that language is not a neutral tool, even among children. However, no one has systematically analyzed the symbolic violence that may be contained in the discourse of children's educational videos on YouTube, especially in normalizing conformity and dependence on authority.

Lastly, the role of language in shaping consumption preferences has also been researched. Capraro et al. (2022) found that message framing and word choice significantly influence consumption decisions, even in adults. This research provides a basis for the idea that language can carry moral or social values attached to consumption actions, thereby shaping preferences. West et al. (1996) also show that a rich consumption vocabulary helps individuals form clearer preferences. However, the question of how this mechanism works explicitly in children's educational content that integrates education with messages about products or food preferences remains a gap that has not been filled.

Thus, a significant research gap exists between studies on child development, linguistics, and digital media. Although many studies have observed the impact of YouTube videos on children from the perspective of language and social development, very few have applied the theoretical framework of critical discourse analysis specifically

to deconstruct the ideologies veiled in children's educational content. Most existing research tends to focus on whether a video is effective or its content is rough, without delving into deeper layers of meaning—how language becomes an instrument of power that shapes a child's worldview. This study will fill that gap by methodologically applying critical discourse analysis to children's educational videos in Arabic, a context that has not been widely explored. This study will deeply analyze the language and semiotics in these videos to uncover how the discourse produces, reproduces, and legitimizes existing social structures.

Therefore, this research aims to critically analyze the discourse contained in children's educational videos in Arabic on the YouTube channel Kids Bel Arabi. Through linguistic and semiotic analysis, this research seeks to uncover how language and visuals subtly instill social norms and conformist behavior, represent unquestionable authority, and insert consumerist messages, collectively considered symbolic violence. This research will not only provide a deeper understanding of digital media discourse for children. However, it will also offer concrete recommendations for parents, educators, and content creators so that they can create and consume media more critically and empower.

III. METHOD

This research uses a qualitative approach with a case study design, focusing on an in-depth analysis of specific research objects. It employs Norman Fairclough's Critical Discourse Analysis (CDA) as the main analytical framework. This framework was chosen for its ability to go beyond mere linguistic descriptions to examine the dialectical relationship between language, power, and ideology in a broader social context. The CDA methodology in this study specifically refers to the four operational steps formulated by Haryatmoko (2016), which guide the researcher in identifying a problem and offering concrete solutions.

The first step is to focus on social irregularities and their semiotic aspects. This initial stage involves identifying social problems hidden behind seemingly neutral or educational discourse. In the context of this study, these irregularities include the potential normalization of conformist behavior, the reproduction of gender stereotypes, the legitimation of unquestionable authority, and the insertion of consumerist messages. The researcher trains their "instinct" to be suspicious of the text, assuming that language is never neutral and always contains ideological content. The research objects, four children's educational videos in Arabic on the YouTube channel Kids Bel Arabi, are analyzed to find semiotic and linguistic cues that point to these irregularities.

The second step is to perform linguistic analysis and theorization. At this stage, the researcher delves into the textual dimension of the discourse, which includes examining vocabulary, grammatical structure, cohesion, and the use of metaphors. Data from the videos is collected through a complete dialogue transcription and narration. Linguistic analysis will examine how the illocutionary force of commands, metaphors like "magic words," and straightforward sentence structures are used to shape a child's understanding. This analysis is linked to relevant social theories, such as Pierre Bourdieu's concept of symbolic violence, which explains how social norms are subtly enforced, and Michel Foucault's ideas about how power operates within discourse. This theorization serves to transform linguistic findings into objective scientific data.

The third step, which is the critical core of CDA, is to analyze whether the social order or structure desires these irregularities. This stage goes beyond the analysis of text and discursive practices to examine the dimension of social-cultural practices. The researcher questions who benefits from the normalization of conformity, the homogeneous representation of authority, and the consumerist messages found. This analysis argues that these irregularities are not coincidental but are products of a broader social order, such as patriarchy or capitalism, which considers them "natural" and perpetuates them to maintain the continuity of power and economic structures.

Finally, the fourth step is to provide a solution. Unlike descriptive discourse analysis, critical discourse analysis demands that researchers side with those oppressed or marginalized and offer concrete solutions. The problem-solving is formulated based on the findings and inspired by the social theories used. The recommendations that will be proposed include guidelines for parents to perform critical mediation, suggestions for content creators to create more inclusive and empowering narratives, and proposals for digital platforms to develop a more sensitive moderation system for this discourse.

IV. RESULT AND DISCUSSION

Based on the critical discourse analysis of four Arabic-language children's educational videos on the YouTube channel "Kids Bel Arabi," this study identified various hidden social irregularities. These findings show that the video discourse is educational and subtly instills dominant ideologies regarding conformist behavior, a homogeneous representation of authority, and specific consumption patterns. Through prescriptive language and visual semiotics, these videos can potentially limit children's autonomy and shape their understanding of the social world. The details of the findings are grouped by the identified irregularities in Table 1 below.

Table 1: Findings Based on Critical Discourse Analysis

No.	Form of Social Irregularity	Data (Arabic Excerpt)	Translation	Title	Description
1	Normalization of Conformist Behavior	كلمات سحرية, مثل: شكرا, لو سمحت, اسف	Magic words like: thank you, please, sorry.	Good Habits	Language is used to teach obedience to approved social norms, rather than encouraging personal expression.
2	Normalization of Conformist Behavior	عندما نريد أن نأكل، نجلس هكذا ونأكل. وعندما ننتهي، نقف	When we want to eat, we sit like this and eat. And when we are finished, we stand up.	The First Words of a Toddler	Instills specific social etiquette and manners, which form conformity to behavioral ideals.
3	Normalization of Conformist Behavior	اربط حزام الأمان قبل القيادة	Fasten your seatbelt before driving.	Vehicles and Public Services	Emphasis on absolute obedience to safety rules and norms can limit children's critical thinking.
4	Dependence on Authority	تكلم مع ماما أو بابا عندما تشعر بالحزن أو الغضب أو الخوف	Talk to Mama or Baba when you feel sad, angry, or scared.	The First Words of a Toddler	Reinforces parents' position as the sole authority in emotional management, inhibiting the child's emotional autonomy.
5	Representation of Authority	سيارة الشرطة لتحافظ على سلامة الجميع	The police car is used to keep everyone safe.	Vehicles and Public Services	Authority is homogeneously depicted as a perfect figure, potentially suppressing children's critical thinking towards power.
6	Representation of Authority	يجب زيارة طبيب الأسنان	You must visit the dentist	Good Habits	The dentist is positioned as the primary

		بانتظام للتأكد من صحة أسناننا	regularly to ensure the health of our teeth.		authority in health and hygiene, building blind trust in authority figures.
7	Veiled Consumerist Message	نحتاج إلى فرشاة ومعجون أسنان	We need a toothbrush and toothpaste.	Good Habits	Links personal hygiene practices with consuming specific products, a form of veiled marketing.
8	Veiled Consumerist Message	كل السيارات بحاجة للوقود. مثل الإنسان الذي يحتاج الطعام	All vehicles need fuel. Just like a human needs food.	Vehicles and Public Services	Normalizing fuel consumption is essential to shaping a child's understanding of dependence on economic resources.
9	Formation of Directed Preference	أحب الجزر، أحب الآيس كريم، لا أحب الآيس كريم مع الجزر	I like carrots, I like ice cream, I don't like ice cream with carrots.	The First Words of a Toddler	Directs food preferences by teaching specific expressions of like/dislike, which can potentially guide a child's consumption patterns.

The data in Table 1 shows a hidden discourse with the potential to instill dominant ideologies, social norms, and power dynamics. This discussion affirms that the videos' language and semiotic aspects systematically shape children's worldview to align with the existing social order. Instead of being a tool to empower children, this discourse functions as a socializing instrument that promotes conformity, dependence, and consumerism, which collectively are manifestations of symbolic violence.

A. The Normalization of Conformist Behavior

The findings of this study show that the language in these videos consistently standardizes behavior and emotions, leading to the normalization of conformity. This discourse not only teaches children what to do but also the "correct" way to do it, which limits a child's agency in self-expression.

This argument is supported by findings that generic language and group markers are crucial in shaping a child's understanding of social norms (Benitez et al., 2022; Pronovost & Scott, 2022). For example, teaching "magic words" (thank you, please, sorry) does not just add to a child's vocabulary but also binds these words to a specific illocutionary force: to "please people" and "make them smile." This discourse creates a social behavior ideal where the primary goal of interaction is to produce a positive and approved response from others. Children are encouraged to internalize the view that social harmony is achieved through obedience to predetermined verbal norms. This

aligns with social essentialism, where children view social categories, such as a "good child," as something natural with inherent, shared traits or behaviors.

Furthermore, the prescriptive instructions in the videos, such as "sit like this when we eat," serve as markers of social group membership (Somogyi et al., 2020). Children are socialized into a group that follows these rules, which implicitly places those who do not conform as the "other group" or "incorrect." This reinforces conformist norms and behaviors from an early age, where a child learns that obedience is a prerequisite for being part of a social group. Consequently, this discourse constitutes symbolic violence because it suppresses a child's spontaneous and original expression for a homogeneous behavioral ideal, thereby limiting the formation of a diverse and creative identity.

This discourse, therefore, operates as a subtle mechanism of social control, where children are gradually accustomed to prioritizing external validation. "Magic words" are explicitly taught to " please others," rather than as an authentic expression of gratitude or remorse. This frames social interaction as a structured performance, where children are actors who must play an approved role to maintain harmony. It trains children to become individuals who are reactive to social expectations, not proactive in exploring moral values independently.

This pattern is reinforced through other prescriptive instructions, such as expressing joy through singing accompanied by predetermined movements. When the video teaches, "if you are happy, clap your hands," it implicitly negates other ways for a child to express joy spontaneously, such as laughing freely or jumping around. Children are taught that there is a set of right and wrong actions for every emotion, which restricts their emotional agency. This discourse effectively reduces the spectrum of a child's emotional expression to a series of standardized actions.

Additionally, this discourse can create social essentialism (Benitez et al., 2022; Pronovost & Scott, 2022). By consistently presenting a homogeneous behavioral model for a "good child," these videos instill the idea that there is one inherent trait or behavior for a specific social category. Children, who are naturally inclined to categorize the world, can absorb this view as something permanent and unchangeable. Consequently, they may develop a rigid view of social roles, limiting their ability to understand the diversity of identities and behaviors outside the norms they are taught.

This discourse subtly builds social group membership markers (Somogyi et al., 2020). Instructions like "fasten your seatbelt" function as safety rules or etiquette and as a socialization mechanism. Obedience to these rules becomes a marker that a child belongs to a "group" that is orderly and good. Conversely, a disobedient child is implicitly marked as the "other group" or "incorrect." This instills in a child an understanding of the importance of conformity as a prerequisite for social acceptance, instead of teaching them to evaluate the rules critically.

This mechanism is dangerous because it places obedience as the highest value, even above independent thought and creativity. Children trained to follow rules without questioning may grow up less capable of critical thinking and challenging the status quo. This discourse effectively produces passive subjects who easily adjust to dominant social norms without questioning their basis or motivation.

Therefore, standardizing behavior and emotions, even with good intentions, is a form of legitimized symbolic violence. This violence is not visible in a physical form but works through language and semiotics to suppress a child's agency and limit the formation of their identity. This discourse reflects and reproduces a social order that values obedience and uniformity. This is a violence that is tacitly accepted (symbolic complication) by children, making it even more challenging to detect and resist.

B. Dependence on Authority

The analysis of emotional management discourse reveals a tendency to instill children's dependence on adult authority instead of fostering emotional independence. While videos provide emotional labels like "sad," "angry," or "scared," which can theoretically help children differentiate and regulate emotions, the delivery method actually leads to the formation of dependence. The repeated instruction to "talk to Mama or Baba" when experiencing negative emotions linguistically positions parents as the sole source of validation and solutions. This discourse creates a mindset where children are taught to seek external guidance and validation to manage their internal world.

This can be criticized as a form of controlling linguistic scaffolding, where children are trained to rely on adult judgment. This dependence potentially hinders a child's development of independent emotional regulation and self-confidence in dealing with negative feelings. Furthermore, by positioning adults as the primary managers of a child's emotions, this discourse strengthens the power hierarchy within the family. It normalizes the child's emotional competence and position as a subordinate. This is a manifestation of symbolic violence where a child's emotional autonomy is limited to maintain parental control and authority, which in turn perpetuates existing power dynamics.

Although seemingly supportive, the video's language subtly removes other possibilities for children to process emotions. Instead of providing diverse strategies or stimulating internal exploration, the discourse prescriptively presents only one solution: adult intervention. This limits children from the opportunity to learn to recognize their emotional triggers, understand them, and gradually develop independent coping mechanisms, which are a crucial foundation for long-term psychological health. Children who are always directed to depend on others to handle

emotional turmoil may struggle to function independently as adults because they were never trained to be autonomous emotional subjects.

More than just ineffective scaffolding, this discourse can be considered "false scaffolding." Ideal scaffolding, in educational theory, aims to reduce support so that the learner achieves independence gradually. However, the instructions in the videos maintain and strengthen this dependence. By positioning parents as permanent emotional managers, these videos effectively normalize the child's role as a passive subject in dealing with their feelings. This form of power works through language, where control is perpetuated by framing dependence as an ideal good or solution.

The phrase "keep breathing slowly" when angry or scared is also worth critiquing. While breathing techniques are a valid strategy, their presentation as the only solution taught in the video is a dangerous simplification. Complex emotions like anger and fear require a deeper understanding, not just a mechanical response. This discourse teaches children to suppress or divert emotions instead of validating and processing them. This can hinder a child from developing accurate emotional intelligence, where they can name, understand, and healthily communicate their feelings.

Furthermore, this discourse subtly creates symbolic violence in the emotional realm (Bourdieu). Children naturally seek adult validation and guidance and readily accept these instructions as absolute truth. They will internalize the idea that they are incapable of managing their own emotions and always need parental intervention. This tacit acceptance, or what is called "symbolic complication," makes this violence invisible, yet its impact is real in the formation of a child's personality and autonomy. A child's emotional autonomy is limited to maintain parental control and authority, perpetuating the existing power dynamics in the family social order.

C. The Representation of Authority

The video discourse consistently forms a homogeneous and idealized representation of authority figures, which aims to legitimize power and suppress children's critical thinking. This finding strengthens the argument that firm and positive language can legitimize power.

Figures such as police officers, firefighters, and dentists are linguistically and visually depicted exclusively in "helper" and "protector" roles. For example, police cars are used "to keep everyone safe," and dentists ensure the health of our teeth. Using this "noble language" builds an image of authority voluntarily accepted by children, without room for critique.

This idealistic depiction is a subtle form of symbolic violence. The discourse does not just inform about social roles; it also instills an ideology of perfect and unquestionable authority. Children are socialized to view power as an entity that is always good and exercised for the common good. This limits a child's ability to develop a critical awareness of the complexities of authority figures, the potential for abuse of power, or hierarchies within society. This discourse effectively suppresses a child's space to question, challenge, or even interact critically with authority, ensuring their obedience to the existing social order.

The power of this discourse lies in its ability to eliminate the ambiguity and contradictions inherent in power. Authority is imperfect; police can make mistakes, and doctors can diagnose incorrectly. However, these videos present a sterile narrative where authority figures merely embody goodness and competence. This ideology serves a social order that desires obedient citizens who automatically place their trust in state institutions and professionals without questioning their legitimacy or effectiveness. This discourse is an ideological project to build a stable and non-critical social foundation.

This message is reinforced through the use of exalting rhetoric. Whenever an authority figure appears, they are always associated with noble actions or goals. They are not just officials; they are heroic "helpers." This word choice subtly activates a cognitive framework associating power with positive morality. As a result, children not only learn that a police officer is a person to be obeyed but also that obedience is good because the police officer is a good person. This is a very effective linguistic manipulation because it disguises power as moral goodness, making it immune to criticism.

Additionally, this discourse effectively suppresses a child's agency to interact with authority critically. In a real-world context, children learn about power through negotiation at home and school. They might question rules, test boundaries, or even challenge adult authority. However, this video format, which is one-way and a monologue, leaves no room for such negotiation. The message delivered is an unquestionable truth. This limits a child from developing crucial skills in negotiating and interacting assertively with power figures, a skill vital for future democratic participation.

Furthermore, this discourse can also broadly perpetuate existing power hierarchies in society. By positioning specific authority figures as unquestionable heroes, these videos have the potential to ignore the structural inequalities that minority groups may experience in interacting with the exact authority figures. Children from majority groups may internalize this exalting narrative, while children from other groups may have very different experiences. Therefore, this discourse freezes a child's worldview and can reproduce existing social inequalities by presenting a homogeneous and biased reality.

D. Veiled Consumerist Messages

Analysis shows that the video discourse subtly instills a consumerist ideology, where education and positive behavior are linked to the consumption of certain products.

This phenomenon can be explained through language mechanisms like message framing. The "good habits" video teaches the habit of brushing teeth, an intrinsically positive practice. However, the narration and semiotics link this practice to the use of specific products: "toothbrush" (فرشاة) and "toothpaste" (معجون أسنان). This discourse subtly frames personal hygiene as an activity inseparable from consuming specific products, creating a dependence on the market. Children are taught that to be "clean and beautiful," they "need" these products, a message that can direct their future consumer behavior.

This is a manifestation of economic symbolic violence. The discourse does not force a child to buy but normalizes that basic needs can be met through consumption. The narrative about "all vehicles need fuel ('وقود') to move, just like a human needs food" also reinforces this discourse. This statement equates a universal biological human need with an economic one, normalizing dependence on resources and the market system as natural and essential.

This narrative creates a misleading analogy. A human's need for food is a universal, non-negotiable biological need. However, dependence on fuel is a specific and historical social and economic construct. By equating the two, the discourse effectively removes the possibility that alternative transportation systems exist or that dependence on fuel has significant environmental and geopolitical consequences. Children who do not yet have a critical framework to differentiate between biological and economic needs will internalize this analogy as an absolute truth.

The discourse also works through the formation of consumption vocabulary. The videos do not just teach the names of objects; they also embed values in those objects. The terms "toothbrush" and "toothpaste" do not just function as labels but also as markers for an activity that is "correct" and "necessary." Children are encouraged to have a rich consumption vocabulary, which is not neutral. It is rooted in the ideology that we must consume a product to solve a problem (dirty teeth).

This discourse is a significant ideological project. It teaches children that the solution to life's needs lies in the market, not within themselves or their community. This is a form of symbolic violence that subtly disarms a child's agency. Children are not taught that they have the power to solve problems through independent action or creativity, but rather through purchase and consumption.

Another example of this economic symbolic violence is the formation of directed preferences. When the video teaches children to express likes and dislikes for food, for example, "I like carrots," "I like ice cream," it presents an illusion of choice. Children are given choices within a framework entirely determined by the consumerist narrative. They are encouraged to become "choosing subjects," but their choices have already been directed and limited. The choices presented in the video often focus on products standard in the market, such as carrots (a healthy food) and ice cream (a favorite food). This guides children to form preferences in a world dominated by consumer goods and does not encourage them to explore preferences rooted in non-material experiences or values. This discourse trains children to articulate themselves as consumers, not as individuals who have a broader spectrum of values.

This symbolic violence is reinforced by these videos operating within a platform driven by algorithms and advertisements. The consumerist messages contained within the content work synergistically with YouTube's business model itself, creating an ideological loop that is difficult to break. Children are exposed to a discourse that promotes consumption and within a system that actively facilitates and profits from that discourse.

Overall, the veiled consumerist message in these children's educational videos is a tangible manifestation of how language can become an instrument of economic power. This discourse effectively normalizes market ideology as a natural and essential part of life through misleading analogies, linking products to needs, and forming directed preferences. Children are socialized to become passive consumers, which is at the core of economic symbolic violence and perpetuates a social order dominated by a capitalist logic.

E. The Formation of Directed Preferences

As a continuation of the veiled consumerist message, the discourse in these videos deliberately uses language to direct and shape children's preferences, thereby limiting their autonomy in making choices. This process subtly trains children to articulate themselves as consumers, not as individuals with a broader spectrum of values. In this way, language becomes an instrument of power that shapes a child's identity from an early age.

The videos provide a rich "consumption vocabulary." When a child is taught to express likes and dislikes for food, for example, "I like carrots," "I do not like ice cream with carrots," they are not just learning new words. They are also taught to associate feelings and self-identity with a consumed good or product. Language becomes a system where personal identity is expressed through market-oriented choices.

On the surface, this practice seems positive because it teaches children to voice their opinions and preferences. However, this is an illusion of choice from a critical discourse analysis perspective. Children are encouraged to become "choosing subjects," but the choices presented have been limited and filtered by a consumerist narrative.

They are only taught to choose among predetermined products, not to explore values outside the consumption framework.

For example, this discourse never provides vocabulary or a way to express happiness from non-material experiences, such as "I like playing with friends" or "I like helping Mom." Instead, the language provided focuses exclusively on consumer goods, whether healthy food (carrots) or unhealthy food (ice cream). This is a form of symbolic violence because it subtly eliminates other possibilities for a child's existence and centers their world on what they can consume. This kind of specific preference direction shows how word choice and message framing can significantly influence an individual's preferences, a finding that aligns with research by Capraro et al. (2022) and Dai et al. (2021).

This preference direction is highly strategic. Children are taught that happiness and satisfaction result from their choices, yet these choices ultimately perpetuate their role as passive consumers. They feel they have control but are being directed to make choices that benefit a larger economic system. This discourse effectively blurs the line between authentic personal needs and desires created by the market.

Furthermore, this discourse can potentially hinder a child's imagination development. When children are taught that their choices are limited to what is presented in the videos, they may be less motivated to explore and create new preferences from personal experiences. Creativity and original thinking can be limited because children are trained to think within the boundaries of a predefined vocabulary and categories.

This symbolic violence becomes even more potent because it is not presented as a forced choice. Children willingly internalize this vocabulary and these preferences because they are presented in a fun and educational format. They are unaware they are being trained to be cogs in the consumerism machine. This process, called "symbolic complication," makes ideological domination invisible, making it more difficult to resist or change.

This discourse can also create social inequality among children. Children with greater access to the consumer goods mentioned in the video can easily identify themselves in the narrative. In contrast, children who do not have access may feel alienated or "different." This can create a social hierarchy where a child's worth is implicitly linked to their ability to participate in the consumerist discourse.

Overall, this section shows that the formation of directed preferences is one of the most subtle mechanisms of symbolic violence. Language, which should be a tool for authentic self-expression, is transformed into a tool for articulating consumer choices. This disarms a child's agency, limits their autonomy, and trains them to be a compliant part of a social order dominated by market ideology.

F. Dimensions of Symbolic Violence in Children's Educational Discourse

The five findings outlined—normalization of conformity, dependence on authority, homogeneous representation of authority, consumerist messages, and the formation of directed preferences—are not separate phenomena. Instead, they are interconnected dimensions of a larger discourse that, as a whole, can be identified as symbolic violence that is legitimized and desired by the dominant social order. The interconnections between these dimensions create an ideological cycle that effectively trains children to become specific, non-critical social subjects.

This cycle begins with two fundamental dimensions: the normalization of conformist behavior and the formation of dependence on authority. The discourse in the videos simultaneously works to create a subject who is obedient and submissive. Children are taught to internalize social norms without question, such as how to express emotions or obey rules. At the same time, they are trained to constantly seek validation and guidance from adult authority, especially in the emotional realm. Thus, this discourse produces individuals who obey external rules and depend on outside validation to manage their internal world. This obedience and dependence become a solid foundation for the further instillation of ideology, which aligns with Romo Haryatmoko's view on how language is constructed and used to shape personality and direct action.

Next, this discourse completes that foundation by providing an object to be obeyed. The dimension of a homogeneous representation of authority plays a crucial role in this cycle. By depicting authority figures (such as police officers or doctors) as perfect, heroic, and unquestionable, these videos give the subjects trained to obey an object that is "worthy" of being obeyed. This discourse perpetuates a cycle where a child's obedience is framed as natural and logical because the existing authority figures are considered perfect and have pure intentions. This ideological project effectively extinguishes a child's potential for critical awareness of power and existing social institutions, which aligns with Kramsch's (2020) idea that language functions as symbolic power.

This cycle is then perfected by the last two dimensions: consumerist messages and the formation of directed preferences. After children are trained to be obedient, non-critical, and dependent subjects, this discourse gives them an economic purpose. They are socialized to become consumers, where needs, happiness, and even cleanliness are met through product consumption. This discourse teaches children that the solution to life's problems lies in the market. Thus, this discourse perpetuates their role as directed, passive consumers. This is reinforced by the findings of Capraro et al. (2022) and West et al. (1996), which show how language, through framing and the formation of a consumption vocabulary, subtly guides individual preferences.

Overall, the discourse in these children's educational videos is not merely a simple learning aid. It is an arena of subtle ideological struggle, where children are educated to become individuals who are not only linguistically proficient but also obedient, dependent, and consumerist. This discourse is both a product of and perpetuates a social order that desires children to grow up as non-critical and easily managed members of society, which aligns with Romo Haryatmoko's idea that such subtle social irregularities are considered normal and necessary for the continuity of the social structure itself.

V. CONCLUSION

This study began with the assumption that children's educational content on YouTube, although presented as neutral and educational media, is actually a complex arena of discourse filled with ideological content. Through a critical discourse analysis of four Arabic-language children's educational videos on the YouTube channel "Kids Bel Arabi," the research findings consistently show that the language and semiotic aspects used systematically instill social norms, power dynamics, and a consumerist ideology. This discourse can be understood as a form of subtle symbolic violence legitimized by the social order. Furthermore, economic symbolic violence also disarms a child's agency by teaching them that solutions to life's needs lie within the market, not in their creativity or personal agency. Children are encouraged to become "choosing subjects," but a narrative dominated by consumer goods has already directed their choices.

This study concludes that the social order indeed desires and perpetuates these subtle social irregularities. The symbolic violence identified in children's educational videos is considered "normal" and "necessary" for the continuity of a social structure that values obedience, hierarchy, and consumerism. These videos, which seem harmless, on the other hand function as a very effective instrument to ensure that children grow up to be non-critical and easily managed members of society. As a solution, this study recommends a comprehensive critical intervention at three levels, aiming to counter the discourse of symbolic violence.

First, at the level of parents and educators, it is recommended that passive supervision be performed and critical mediation adopted. This means developing critical awareness through a discourse evaluation rubric sensitive to ideology, not just explicit content. Second, at the level of content creators, a paradigm shift is needed from merely presenting information to creating empowering narratives. Content creators should be encouraged to produce more inclusive, unbiased material that explicitly empowers a child's autonomy. Third, at the level of digital platforms, a reform of the moderation system that goes beyond filtering harmful content is needed. Platforms like YouTube must develop systems sensitive to ideological discourse, such as veiled consumerist messages or subtle biases. This can be done by forging partnerships with independent institutions to conduct content evaluations. The goal is to create a digital ecosystem that is not only safe but also ideologically healthy, where the discourse presented does not passively perpetuate symbolic violence.

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