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Electronic Media and the Transformations of the Value System in Algerian Youth Society- A Field Study on a Sample of Students from Mohamed Lamine Debaghine University Setif 2-

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Abstract:

This study aimed to investigate the impact of electronic media in transforming the value system among Algerian university youth. The study adopted a descriptive-analytical approach, utilizing a purposive sample of 50 students from Setif 2 University selected intentionally, with questionnaires and observation as the primary tools for data collection. The findings revealed several pivotal results, most notably that electronic media has emerged as a parallel socialization system that facilitates the acquisition of modern values among youth, ranging from global cultural openness to increased freedom of expression. Conversely, the study noted the emergence of behaviors affecting religious commitment and direct family interaction. The results further demonstrated that this shift in values does not necessarily signify a detachment from original identity; rather, the study showed a strong adherence to inherited values, indicating a state of coexistence between traditional principles and incoming digital values. Furthermore, the findings indicated that the nature of this impact, whether positive or negative, is fundamentally linked to the individual's usage patterns and level of awareness. In conclusion, the academic community continues to maintain its value-based foundations despite the extensive openness provided by electronic media.

Keywords: *Electronic Media; University Youth; Values; Facebook. Value Detachment; Social Norms.*

I. INTRODUCTION

Electronic media technology has not only reached the level of old communication tools but has developed and, in fact, drastically changed them. It has led to the convergence of various media outlets—which in the past were independent and unrelatedly dissolving the boundaries between them. Consequently, mass communication tools have taken on a local and global character.

Media acquires the characteristics and traits of the era in which it is born within a cultural, historical, and civilizational framework. The information age has produced a new media pattern that differs in its concepts, features, characteristics, and means from previous patterns. It also differs in its wide-ranging media, political, cultural, and educational impacts to the extent that some have called our current era the "Media Age." This is not because media is a new phenomenon in human history, but because its modern tools have reached far-reaching goals in depth of impact, power of direction, and degree of significance, leading to fundamental changes in the role of media and making it a primary axis in society, especially the Internet.

The Internet is a modern communication tool that has provided a new formula for human interaction through its social networking sites, characterized by effectiveness and immediacy. Specifically, the site "Facebook" provides opportunities to connect and interact with others quickly and directly. This has increased its popularity both globally and locally. A global report on social networking statistics revealed that Algeria ranked 52nd globally and 6th in the Arab world in terms of the number of Facebook users. The same report also revealed that the majority of this site's users are young people. From this, we observe that Internet use is not limited to being an information network but extends to being an interactive communication tool that facilitates and activates communication within the university environment. This occurs through various social sites, particularly "Facebook," which has seen increasing popularity in the academic community among students due to the opportunities it provides for exchanging discussion and dialogue on various cognitive and social issues.

1.Problem Statement:

However, there is no doubt that the use of this site by society in general and university students in particular causes changes in their values, behaviors, and attitudes. This leads us to pose the following concern:

> To what extent does electronic media affect societal values through social networking sites (Facebook)?

2.Research Questions:

Under this problem statement, a set of questions arises, representing:

- What are the repercussions of digital openness via Facebook on the cultural identity of university youth?
- What is the impact of exposure to content on Facebook on the ethical value system among students at the University of Setif 2?
- What is the impact left using the social networking site "Facebook" on the behaviors and values of its users among students at the University of Setif 2?

3.Research Hypotheses:

-Main Hypothesis: The electronic media site "Facebook" contributes positively and negatively to reinforcing the collapse of values among its users.

-Sub-hypotheses:

- Quality in the use of "Facebook" contributes to strengthening and consolidating values and principles.
- The better the use of Facebook, the more one adheres to good values.
- Whenever the use of Facebook contradicts Sharia (Islamic Law), the more one adopts base or vice-ridden values.

4.Objectives of the Study:

4.1 Scientific Objective:

- To contribute to providing a scientific model that helps in understanding the various effects of electronic media using the social networking site "Facebook" on societal values.
- To uncover the most important general characteristics of "Facebook" user behavior and its effects on social relationships by knowing the extent of university students' engagement with it, the times and number of hours of use, and the most frequently used applications.
- To monitor and analyze the relationship of university students with "Facebook" and their various opinions and attitudes regarding the reasons for the site's widespread popularity.

4.2 Practices Objective:

- To identify the nature of the relationship or impact existing between electronic media and societal values to drive the wheels of media development in society to practically maintain the value structure.

II. Methods and Materials:

1.Determining the Type of Study: Every research topic has objectives, and to reach these objectives, the type of study to be used must be defined. In line with our research topic, we have chosen descriptive-**analytical study**. This type of study relies on "collecting facts and data of a phenomenon that is predominantly defined; it helps in the quantitative and qualitative description of the phenomenon and limiting its various factors" (Mahmoud, 2000, p. 32).

Descriptive studies are based on describing the phenomenon completely and accurately. Thus, the **survey method** was the most appropriate for this type of study, as "descriptive studies are not merely the collection of data about the studied reality, but also the process of classifying this data into its primary and secondary elements and interpreting it comprehensively to extract results in the form of indications that help reach generalizations about the studied situations" (Ben Morsli, 2005, p. 51), where surveying the phenomenon and its audience occurs through accurate description.

2. Research Method: Since our study aims to know the extent of electronic media's influence on societal values through "Facebook" by relying on university students and field research, the required method is the **survey method**. Ahmed Ben Morsli views this as "the scientific method that enables the researcher to identify the studied phenomenon in terms of its constituent factors and the prevailing relationships within it as they are in real space and within their natural, non-artificial conditions, through collecting the information and data that achieve that" (Ben Morsli, 2005, p. 286) .

3. Study Tools: Each researcher chooses a tool that suits the nature and objectives of the topic. Since we are in the process of knowing the extent of Facebook's impact on societal values, applied to university students, we will conduct a quantitative measurement that determines the distribution of themes through the **questionnaire** tool, "which helps in obtaining information and opinions of the respondents about a certain phenomenon or situation, and is considered one of the most used tools in collecting data related to social sciences that require obtaining information, beliefs, developments, or opinions of individuals" (Obeidat, 1999, p. 63).

The form is defined as: "that list of questions that the researcher prepares carefully to express the respondent's opinion within the framework of the objective plan, which is presented to the respondent to obtain answers containing the information and data required to clarify the studied phenomenon and define it from its various aspects" (Grawitz, 2001, p. 15).

We also relied on **observation**, which helped us through its feature that "consists of viewing the phenomenon closely and in its distinct framework according to its natural conditions, where the researcher is able to monitor the behaviors and interactions of the respondents" (Angers, 2006, p. 107).

4. Research Population and Sample: Research Population: The research population in human sciences is a finite or infinite set of pre-defined elements upon which observation is based. It is also considered a set of elements that have a common characteristic or characteristics distinguishing them from other elements, upon which research and investigation are conducted. The research population in our study consists of students at the University of Setif 2 who use Facebook.

5. The Sample: "It is a subgroup of the study population selected in a certain way to conduct the study on and then use those results and generalize them to the entire original study population" (Obeidat, 1999, p. 84). The sample size was determined at (50) fifty respondents from the students at the University of Setif 2 whose ages range from 19 years and above. The sample was drawn using a **purposive or intentional method**, defined as "the sample that the researcher chooses intentionally or with prior intent, believing that this sample is the most capable of providing information about the phenomenon under study" (Ben Morsli, 2005, p. 170).

We targeted those who have internet access, specifically those who have a "Facebook" account. The sample consisted of 50 respondents differing in age, gender, as well as social and scientific levels, using the purposive method. As shown in the following **table below**:

Table (1): Distribution of the sample according to personal data

Variable	Categories	Frequency (N)	Percentage (%)
Gender	Male	25	50
	Female	25	50
Age	19–23 years	34	68
	24–28 years	14	28
	29 years and above	2	4
Place of residence	Living alone	5	10
	University residence	27	54
	With parents	18	36
Academic level	Bachelor's degree	34	68
	Master's degree	16	32
Total	**50**		**100**

III. The theoretical background of the study

1. An Introduction to the Concept of Values

The concept of values is considered one of the most common concepts in various social and human sciences. However, there is no consensus among scholars regarding a unified definition for this concept, due to the diversity of their intellectual premises. Definitions of values in social and psychological literature have multiplied to an extent almost equal to the number of those who have discussed them. Among the various definitions of the concept of values are the following:

"M. Rokeach believes that values are nothing but a reflection of the way people think in a specific culture and during a specific period of time. Furthermore, they guide the behavior, judgments, and attitudes of the individual regarding what is desirable in forms of behavior toward determining the ideal goals in life" (Al-Zayoud, 2005, p. 22). He adds in another place that values are "a clear or implicit concept or conception that distinguishes an individual or is characteristic of a group regarding what is necessarily desirable, influencing the selection of modes, means, and ends of action" (Kabbara, 2009, p. 86). That is, values are a concept or a future image of a certain thing characterized by distinctiveness, meaning it differentiates between individuals and groups, which works toward achieving a positive goal. The latter is the main factor in the proper selection of life methods and prominent means.

As the Algerian researcher Abdelrahman Azzi indicates in his theory of "Value Determinism," a value is: "that which elevates the individual to a moral status. The source of values is primarily religion; man is not the source of values but rather a tool through which values can be embodied". It follows that whenever culture rises to the

level of values, it is necessarily linked to religion. The human mind comes in a parallel rank, representing a logical activity that deals with theoretical issues such as perception, understanding, and interpretation. This activity is necessarily logical if it is closely related to values (Azzi, 2013, p. 15).

Researcher Fawzia Diab also defines it as "the judgment made by a human being on something, guided by a set of principles and standards set by the society in which they live, which determines desirable and undesirable behavior" (Diab, 1980, p. 15). They can also be defined as: "a set of standards and judgments formed by the individual through their interaction with individual and social situations and experiences, enabling them to choose goals and directions for their life that they see as worthy of employing their potential. These are embodied through interests, attitudes, scientific behavior, or verbal behavior in a direct or indirect way" (Al-Tayyar, 2014, p. 193).

Consequently, according to the totality of these definitions, we conclude that values are the judgments issued by a person—or what emanates from them—regarding anything, guided by rules and principles derived from religion (The Quran and Sunna) through their experiences and interaction with the surrounding environment.

2. Social Media as a New Socialization System Parallel to Traditional Value Institutions

Arab sociological research suggests that social networking sites have transformed into a social institution parallel to the family, school, and mosque, due to their ability to shape daily awareness and the systems of meanings and values among individuals. Naazam and Bin Ali explain that the content circulated through these media—consisting of news, culture, and entertainment—is accompanied over time by a change in "mentalities and mindsets"; that is, in the pattern of viewing the self and society, paving the way for deeper transformations in the cultural and value structure (Naazam and Bin Ali, 2017, p. 27).

The researchers point out that the Facebook site specifically represents one of the most important platforms in the lives of university students, making it a highly influential environment in redefining what is morally and socially acceptable or rejected (Na'zam and Bin Ali, 2017, p. 33). In this sense, values do not remain an exclusive product of traditional socialization institutions but become the daily interactive product of digital content that crosses cultural and geographical boundaries.

3. From Realistic Values to Virtual Values (Gradual Detachment)

Bougelouf's study (2018) presents a clear model for the idea of the "withdrawal" of values from reality to the virtual space among Algerian adolescent Facebook users. The researcher focuses on the impact of using the site on the system of ethical and social values, and her results show that the high arithmetic means of the sample's responses reflect an actual effect on values, even if they are not always translated into consistent realistic behaviors (Bougelouf, 2018, p. 350).

The study indicates that for many ethical and social values, "their close link with the respondents' behaviors in the real world has withdrawn, and their presence has been limited to posts exchanged through the virtual world". This means that adherence to values has taken a virtual path that may constitute a kind of detachment in the long run.

This analysis provides a theoretical basis for understanding the detachment of values as a growing gap between what is declared digitally and what is practiced in daily life.

4. The Dual Impact (Construction and Destruction) of Societal Values in Digital Space

Arab literature does not view the impact of social media on values as solely negative; rather, it emphasizes its dual nature. It can reinforce positive values (solidarity, cooperation, continuous learning) just as it can contribute to weakening other values such as respect and modesty. In a study on the impact of social media on social values in the United Arab Emirates, researchers found a statistically significant positive correlation between the use of these media and the level of social values, highlighting their role in enhancing solidarity and cooperation among individuals, providing moral support, and supporting charitable causes (Atwi, 2020, p. 188).

Conversely, the study recorded a high level of agreement among the sample members regarding the existence of a negative impact of these means on the values of respect and appreciation in society. This means that digital space can be a carrier of constructive or debilitating values depending on the nature of the circulated content and the contexts of its use. Here, it becomes clear that the detachment of values is not an inevitable fate but rather a result of users' choices, digital policies, and general culture.

5. Formation of New Values Among University Youth

Other Algerian studies address the impact of social networks in forming a new value system among university youth, in which local and global references overlap. A master’s thesis at the University of Batna indicates that content published through social platforms contributes to equipping university youth with social values of a social dimension, and that young people do not merely receive values but participate in producing them through posts, comments, and reposting (Ballouti, 2022, p166).

The results also indicate that the circulation of values through these platforms may occur in two contradictory directions: a reinforcing direction (values of cooperation, initiative, community engagement) and a deconstructive direction (excessive individualism, consumerism, mockery of symbols, and trivializing taboos). This supports the theoretical hypothesis that social networks see as a space for reconfiguring value fields, and not just a channel for transmitting pre-existing values.

IV. Results and discussion

1.Analysis of Field Study Data:

This section of the study addresses the analysis of the field study data based on the data obtained from the questionnaire forms distributed to the respondents. The responses have been tabulated in tables containing frequencies and percentages, which were commented upon both quantitatively and qualitatively. We aimed to find significant interpretations for the respondents' answers. We reiterate that the sample size consisted of **50 respondents (25 females and 25 males)**, selected according to a purposive sampling method at the **University of Setif 2**, where all forms were retrieved. Subsequently, we proceeded to extract the tables, comment on them, and derive results.

Table (2): Illustrates the motives for using Electronic Media among the sample individuals

Motives	Male		Female		Total	
	(Freq)	(%)	(Freq)	(%)	(Freq)	(%)
Entertainment and Leisure	11	20.75%	13	24.07%	24	22.42%
Education/Culture	08	15.09%	13	24.07%	21	19.62%
Communicating with friends and family	14	26.41%	15	27.77%	29	27.10%
Escaping emptiness/void	09	16.98%	04	7.4%	13	12.14%
Meeting new people	06	11.32%	04	7.4%	10	9.34%
Relieving anxiety and boredom	05	9.43%	05	9.25%	10	9.34%
Total	**53**	**100%**	**54**	**100%**	**107**	**100%**

We observe from the table that the highest percentage regarding the motive behind using electronic media platforms was for communicating with friends and family (27.10%). This percentage was higher among females at the University of Setif 2 (27.77%) compared to males (26.41%). The second motive was entertainment and leisure (22.42%), where the female percentage was 24.07% compared to 20.75% for males. This was followed by education/culture (19.62%), where the male percentage was 26.41%, while the female percentage was equal to that of entertainment (24.07%). The motive of escaping emptiness accounted for 12.14%; among females, this was equal to the percentage of meeting new people (7.4%), whereas for males, escaping emptiness was 16.98% and meeting new people was 11.32%. The percentage gradually decreased to 9.34% regarding relieving anxiety and boredom.

Through our interpretation of the data from the University of Setif 2 students, we conclude that most respondents use electronic media primarily to communicate with friends and family. This highlights the significant status that modern communication tools have occupied in our lived reality. Friendships across the virtual world have come to compete with friendships in the real world. However, this does not imply isolation; the second rank (20.75%) was for entertainment, helping students relieve the pressures of the human psyche. We must not overlook the third and fourth ranks (15.09% for education and 16.98% for escaping emptiness), which indicate that electronic media assists University of Setif 2 students in opening to the world, learning about new

civilizations, diverse cultures, and knowledge, while also filling the terrible void that might otherwise lead to undesirable behaviors. The table also suggests that females are more inclined towards communication with family, possibly due to their residence in university dormitories away from home, in addition to the leisure time available to them.

Table (3): Illustrates the role of Electronic Media in adopting new values

Answers	Frequency	Percentage
Yes	27	54%
No	23	46%
Total	**50**	**100%**

From the table, we observe that the majority of respondents at the **University of Setif 2** (54%) answered that their use of electronic media helps them adopt certain new values. In contrast, 46% (23 respondents) indicated these sites do not help them in adopting new values, Through our interpretation of these results within the context of University of Setif 2, we conclude that the use of electronic media facilitates the acquisition of new values among users. These include adopting certain Western values (such as clothing styles and hairstyles), suggesting that following such societal values might lead to corruption. However, it also includes positive values, such as adopting religious values through communication with preachers and scholars, as well as social values like voluntary work and charitable activities via joining specific groups. This does not necessarily imply that most users adopt Western cultures or other religions entirely, although statistics indicate that some individuals explore other religions (e.g., Christianity) through accessing sites related to people from different countries and missionary campaigns. Consequently, the use of electronic media indeed assists its users in the **University of Setif 2** community in adopting a variety of new values.

Table (4): Illustrates the ranking of the negative effects of Electronic Media

Rank	Frequency	Percentage
1. Negligence in religious rituals (e.g., delaying prayer)	24	48%
2. Wasting time	11	22%
3. Creating a gap between you and your family	05	10%
4. Neglecting studies	04	08%
5. Isolation and weak interaction with others	03	06%
6. Extravagance and wastefulness	02	04%
7. Problems with the family	01	02%
Total	**50**	**100%**

We observe from the table that the highest percentage of respondents identified the primary negative effect as negligence in religious rituals, such as delaying prayer (48%). The third rank was creating a gap between the user and their family, decreasing gradually to 8% for neglecting studies (fourth rank). The fifth rank was isolation and

weak interaction with others (6%), followed by 4% for extravagance and wastefulness. The percentage dropped significantly to 2% for family problems, while the effect of weakening the ability to express oneself was non-existent in the results.

Interpreting this data concerning University of Setif 2 students, we conclude that although electronic media has contributed to creating new values, it has also exerted a significant negative impact. The most prominent negative effect (48%, representing 11 people in this specific sub-grouping of choices) is the negligence of religious rituals, specifically prayer, which is considered the pillar of religion and the Muslim's path to righteousness. Addiction to these sites leads users to not want to miss any moment online, causing them to delay prayer or disrespect its timings, as leaving the device might mean losing connection with the person they are communicating with. Furthermore, electronic media contributes to wasting time; instead of engaging in beneficial work or reading an e-book, students browse news and updates in the virtual world. This search for virtual companionship creates a gap between the student and their family. Instead of dialoguing with family members, the user dialogues with virtual friends, likely due to the freedom of expression available online but perhaps absent in the family setting. This exacerbates family problems, weakens expression in the real world, leads to isolation, and causes academic negligence and financial wastefulness.

Table (5): Illustrates the ranking of the positive effects of Electronic Media

Rank	Frequency	Percentage
1. Learning about the global society and its diverse cultures	20	40%
2. Freedom of expression	09	18%
3. Creating communication with relatives and loved ones	06	12%
4. Acquiring scientific information	05	10%
5. Consolidating values, principles, and good morals	04	08%
6. Introducing our culture to other societies	03	06%
7. Increasing religious awareness	02	04%
8. Improving academic level	01	02%
Total	**50**	**100%**

The table shows that most University of Setif 2 respondents (40%) chose learning about the global society and its diverse cultures as the primary positive effect. The second rank was freedom of expression (18%). Creating communication with relatives and loved ones followed at 12%. The fourth rank was acquiring scientific information (10%), while the fifth was consolidating values and good morals (8%). Introducing culture to others was at 6%, increasing religious awareness at 4%, and improving academic levels dropped to 2%.

Through our interpretation, we conclude that for the students at the University of Setif 2, electronic media serves primarily as a window to the world. It allows them to learn about other peoples' habits and backgrounds, enriching their cultural and intellectual experience. This openness contributes to the formation of a new social reality and belonging to a global culture, breaking down barriers between people. Freedom of expression ranked second, confirming that electronic media provides a space for students to express their opinions, concerns, and feelings more freely than in the real world. This connectivity also facilitates communication with relatives, the acquisition of scientific knowledge, and the consolidation of good morals, ultimately enriching the students' cultural and social capital.

Table (6): Illustrates the respondents' opinion on whether the site contributed to acquiring new values at the expense of losing original values

Answer	Male		Female		Total	
	(Freq)	(%)	(Freq)	(%)	(Freq)	(%)
Agree	02	8%	03	12%	05	10%
Neutral	05	20%	06	24%	11	22%
Disagree	18	72%	16	64%	34	68%
Total	**25**	**100%**	**25**	**100%**	**50**	**100%**

We observe that the highest percentage was for those who disagreed that electronic media contributed to acquiring new values at the expense of losing original ones (72% for males and 64% for females). The neutral category recorded 24% for females and 20% for males. The percentage dropped significantly for those who agreed (12% females, 8% males).

We conclude from this table that most students at the University of Setif 2 do not believe that electronic media causes a loss of original values. This indicates that this academic community remains conservative regarding its original values. Even if new values are acquired, they tend to support or strengthen the prevailing original values in society rather than contributing to their fading or disappearance.

Table (7): Illustrates the sample's opinion on whether values have become less interactive in real society and more interactive in the virtual world

Answers	Frequency	Percentage
Yes	17	34%
No	33	66%

Total	**50**	**100%**

The table shows that most respondents (66%) answered that their values have **not** become less interactive in society. Meanwhile, 34% (17 students) answered that their values have become less interactive in society and more interactive in the virtual world.

From the table and its interpretation regarding the University of Setif **2** sample, we conclude that electronic media has not necessarily led to the displacement of values into the virtual world for the majority. This result reflects the students' reservation of original values existing in society, attributed to their adherence to the established values within their real-world community.

2.General Results of the Study

After emptying, tabulating, commenting on, and analyzing the data, we were able to reach the following results related to the research objectives, the most important of which are:

- Most respondents using electronic media (specifically Facebook as a model) fall into the youth category.
- Most of the respondents reside in the university residences of the University of Setif 2.
- Most network users hold a university degree (Bachelor's level) from the University of Setif 2.
- Most respondents have been using electronic media platforms for more than 3 years.
- Respondents spend less than an hour when using electronic media, and most of them are males.
- The preferred period for browsing was the night period for those living with their parents and those residing in the university residences of Setif 2.
- Users prefer accessing electronic media at home.
- Most respondents prefer using electronic media alone, especially the males.
- The most important service provided by electronic media (such as Facebook) to its users was the chat service.
- Most respondents find that communicating with friends and family is the most important motivation for their use of electronic media.
- Most male electronic media users reveal their true identities and do not hide their personal data, unlike the female category who tend to hide their identities.
- Electronic media is not influential to the point of addiction among its users in the sample.
- Electronic media helps its users at the **University of Setif 2** adopt some new values such as: religious values, social values, ethical values, cultural values, etc.
- Electronic media affects its users both negatively and positively.
- Electronic media contributes to the acquisition of new values; the impact or adoption of these values depends on the method of use. If the usage is poor, it leads

to the adoption of bad values. However, if the usage is good, the acquired values will naturally be good and sound, without losing the original values inherited in the Algerian society from generation to generation. This confirms the study hypotheses.

3.Recommendations:

- Observing the significant role played by social communication tools (as forms of electronic media) and their clear negative impact on society members, especially the youth. There is a necessity to define these tools, understand their positives and negatives, and guide their usage to serve the Algerian society and help spread its culture. It is crucial to avoid broadcasting content or using sites that negatively affect society or are incompatible with its Sharia (Islamic law), without accountability or oversight.
- Raising family awareness about the importance of upbringing and instilling religious and value-based conscience in children.
- Activating the family's role in monitoring children during usage, especially at home, and providing necessary guidance.
- Searching for the positive face of these electronic sites in terms of usage, meaning employing them for what benefits the individual in all aspects.
- Promoting the concept that good use of electronic sites leads to consolidating good values, whereas the opposite results in acquiring vice values that contradict the norms of our society.

V. Conclusion

This study attempted to approach the topic of "Electronic Media and the Transformations of the Value System in Algerian Society", taking students from the University of Setif 2 as a representative sample. Through the theoretical study and field analysis of the data, we reached several results that answer the main problem and test the hypotheses of the study.

However, regarding the transformation of the value system, the study concluded that the impact of electronic media is dual and complex. On one hand, it contributes to the acquisition of new positive values such as freedom of expression, openness to global cultures, and the enhancement of scientific knowledge. On the other hand, it leads to negative behavioral and value-based repercussions, most notably negligence in performing religious rituals (such as delaying prayer), wasting time, and a relative decrease in direct family interaction.

Crucially, the study demonstrated that the use of electronic media does not necessarily lead to a total "detachment" from original values. The results indicated that most students still adhere to the fundamental values of Algerian society. The emergence of new values does not always mean the disappearance of traditional ones; rather, they often coexist. The nature of the impact, whether positive or negative, is largely determined by the method of use and the level of awareness of the user.

Finally, we can conclude that electronic media acts as a double-edged sword in the value structure of Algerian society. It is a powerful agent of socialization that competes with traditional institutions (family and school). Therefore, preserving the

value immunity of society does not lie in boycotting these technologies, but in rationalizing their use and activating the role of the family and educational institutions in guiding youth towards investing in these platforms to reinforce positive values and scientific achievement, while avoiding their behavioral and ethical pitfalls.

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