



***The Impact of Information and Communication Technology on the
Social Value System: A Theoretical Approach to the Phenomenon of
Digital Hypocrisy***

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Abstract:

The one in track of the social interaction process through the information and communication technology notices the spread of the hypocrisy and flattery with all their shapes and forms among the members of these virtual communities to a degree where even intellectuals are not spared. Digital hypocrisy became a natural thing a and lifestyle manifested in clear-featured images. It differs from one person to another, regardless of one's ideologies and beliefs, in accordance with the different situations and the benefit and excuses of each. Hypocrisy is now embodied in propagandas, congratulations, and gratitude, aggrandisement, and glorification of the significant figures of the society in addition to complementing and praising them to the point they appear to be one of the holy people of Allah.

Hence , we sought to search this phenomenon through touching on:

Keywords: *communication technology; information technology; social hypocrisy; virtual hypocrisy*

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Introduction :

The interest in values as a humanitarian subject is mainly related to the hidden and apparent technological impacts and their relation to the social systems as well as the cultural aspect of the social actors. On the other side of the technological and technical development, which achieved tangible victories and achievements in all field and on all levels, especially the scientific one, some failures started to appear and manifested mostly in the affected value system and the dominance of some negative values, which had an impact on the social interactions, relationships, and connections .

Digital hypocrisy is at the top of the significant impacts of information and communication technology on social values. It is a dangerous social phenomenon that leads to the distortion and modification of facts. It is the dominant trait in all social events: the happy occasions, sad events, and gatherings. Sadly, the social hypocrisy was carried from the social reality to the digital one and moved from our closed houses to a larger surface, which is social media. It became an abhorrent, ill-famed, spread digital phenomenon that leads to falsifying the truths, misleading peoples electronically, and impacting their social behaviour.

This article aims to examine the following elements:

- determining the concepts
- forms of digital hypocrisy (its indicators)
- causes of digital hypocrisy emergence
- repercussions of virtual hypocrisy

I. DETERMINATION OF CONCEPTS**1. Communication Technology**

The Oxford Dictionary refers that the word techno means a performance style or function, and that the word technology means the science that studies that function. In terminology, the concept of communication technology has many definitions depending on the nature of the situation. While some believe in the quotes of technology determinism, others believe in the idea of technology liberalism. The first group regards determinism as a nature of technology and as inescapable and unavoidable (Muhammad, 2007). It is an obligatory and inevitable change that cannot be confronted or stopped, for it is a manifestation of the development which contributed to the civilisation of societies as it is credited with realising many victories and achievements that had a positive impact on societies. The second group, however, sees that communication technology is not harming in its essence but must be used according to the social responsibility standards along with the rationalisation of decisions related to its use (Muhammad, 2007). Therefore, we conclude that communication technology does not carry any harm within it; however, the harm lies in the hands its users and commanders, for it is one of the tools meant to facilitate communication, treatment and transfer of information, and knowledge exchange through digital means (Alazamat, 2018). Furthermore, some define it as a tool, device, or mean that helps producing, distributing, storing, or displaying data, or the devices, special machines, or tools that help producing, distributing, recovering, or displaying information (Muhammad, 2007)

2. Information Technology

It is defined as the different kinds of discoveries, news, and inventions which dealt or deals with data and information through collecting, analysing, organising, storing, and recovering them in a fast and convenient time and through the appropriate and available method. It is one of the main tools the man uses, especially the managers in companies and establishments to confront and adapt with the changes and developments surrounding them and invest it to improve the performance and deliver the best products and services (Nebbar, 2018).

3. Social Values

Values are considered one of the most important bases on which societies and nations are built, and they are related to morals and principles. They are general standards that control the human behaviour, and they are built by the man throughout his life and experiences. The man acquires wisdom from the values and principles he lives up to. Social values are a system for mental and emotional judgements that are generalised towards people, concepts, and facets of the things that guides our desires and orientations towards it. They are acquired and learned by the individual from the society he lives in, and they drive his behaviour (Bennour, 2019).

4. Social Hypocrisy

4.1 Definition. Hypocrisy is defined as the contrast between the hidden and the apparent and between the word and the deed. According to the expertise of psychologists and sociologists and their studies, it is found in certain beliefs, and it is the most dangerous type, and another type is found in examples and quotes. It contributes to spreading a kind of social corruption which upsets the balance of society and gnaws at it and increases evil and affliction .

According the psychological perspective, the lying and hypocrisy behaviour is a kind of deceiving the self and the others. It is a type of dual personality and a condition of contradiction between the feelings of this personality and the behaviour it conducts. Therefore, the personality of a liar or hypocrite requires mental capacities such as the good thinking, strong memory, developed logic, vast imagination, ready-made excuses, and mental and emotional abilities in order to be able to control its feelings and behaviour expressions and adapt them according to the temporal and spatial situation it creates while practising hypocrisy. These required abilities for the liar or hypocrite must be followed with personal moral and educational readiness because the acquisition of the lying or hypocrisy behaviour appears and is entrenched in the individual's mentality since his first social upbringing as a child. The mother or father who is a hypocrite or who lies to the children for instance has paved half the way for them to behave in the same manner they acquired inside the household(<https://anwalpress.com> ,2017).

As for social hypocrisy, according to sociologists , it is a type of lying and hypocrisy in the relationships between the society members. This behaviour differs of course from one individual to another, from one group to another, from one village to another, and from one town to another in accordance with time and place. It manifests through different types such as religious hypocrisy, moral hypocrisy, political hypocrisy, sexual hypocrisy.

The social hypocrisy behaviour in the Arab societies with its different manifestations lies in the heart of our life, for the origins of this behaviour are rooted in our nature. Whenever the moral and ethical behaviour is present, hypocrisy is also present through compliment, praise,

and lament. For instance, to be a good friend, you have to wear the mask of hypocrisy most of the time and show the opposite of what you have and think. These daily behaviours differ of course according to time and place. For example, your behaviours at home appears to be completely different from your behaviours with others in a coffee shop or a public institution. Simply put _and from a psychological perspective_ we live a schizophrenic tendency in our personalities. In order not to generalise and be cruel to ourselves, the behaviour of complimenting, from a psychological perspective for instance and without exaggeration, is a psychologically and socially accepted behaviour intended to strengthen the bonds of friendships and psychological support to people's feelings in order to promote their abilities and expertise as well as gain their affection. However, exaggerating it transforms one into a hypocrite and flatterer. It is an opportunist behaviour to show the opposite of what one hides, and the goal of which is to attain a material or moral reward(<https://anwalpress.com>, 2017).

4.2 Characteristics of Social Hypocrisy.

- surrounding the individual with an angelic halo without a strong or useful motive.
- The hypocrite changes the truth.
- making sure to fulfil the personal interest even at the expense of public interest.
- intentional practice.
- investing in values: The dual personality is an unintentional practice of the individual while the social hypocrisy is an intentional one, but both produce the same practice.

The one who practises social hypocrisy is a person who invests in values and is aware of his hypocrisy while the one who practises the dual personality is an innocent, defeated, unaware person who is ignorant of his unawareness to the duality of his values. (Saadoun, 2015).

4.3 Concepts Related to Social Hypocrisy

Flattery: It is the exaggeration in fawning, supplication, and prayer. Therefore, the essential difference between the concept of flattery and the concept of hypocrisy is that flattery is only related to fawning. It does not harbour wrath or the opposite of what appears and is only an exaggeration of fawning while hypocrisy is showing the opposite of what lies within.

Compliment: It is an appealing and expressive term adapted from beauty, for when one possesses the moral of compliment, he is, according to the researcher TLIOUA, respectful to others, polite, courteous, and good at responding. He also is self-disciplined; therefore, he does not get emotional or angry, and he is friendly and admired by people .

There is a thin line between complement and hypocrisy that some might ignore, and maybe if we try to mention this difference and express it, we would find the following differences:

- Complementing is expressing and showing the admiration of the characteristics found in the addressed person that he might be ignorant of. At the same time, it is avoiding mentioning some of the unpleasant characteristics he possesses. Hypocrisy, however, is transforming those unpleasant characteristics into pleasant ones through linguistic prowess. This person might be

stingy, and the hypocrite informs him that he is generous and extravagant in spendings. He might also invent some characteristics that the addressee does not possess at all and attributes them to him. For instance, the addressee is not good at expression and writing, and the hypocrite suggests that he is the best at writing, poetry, and phrases crafting.

•In complement, the addresser aims at benefitting both parties through strengthening their relationship or at least benefitting the other party through boosting his morale or increasing his self-confidence as we previously mentioned. However, in hypocrisy, the hypocrite or addresser aims at benefitting himself through approaching that person for a certain purpose hiding it under what he shows and keeping it for the right moment to publicly reveal it. (Saleh, 2018)

Unctuousity: It is derived from unctuous. Scholars defined it as the cohabitation with the immoral and showing satisfaction towards what he is without denial (Radi, 2022). Therefore, unctuousity is seeking the satisfaction of others unrightfully resulting in not saying the truth or accepting the wrongdoings, sins, or all kinds of misconducts.

4.4 The Religious Dimension Of Social Hypocrisy.

Islam, in particular, is the religion that warned about the danger of social hypocrisy and detailed its vices. It dedicated an entire Surah entitled Al-Munafiqun (The Hypocrites) to hypocrisy in its constitution, the Holy Quran, in addition to three Ayat in Surah An-Nisa (The Women). He promised the hypocrites in the first one with a painful torture saying “Announce to the hypocrites they shall have a painful chastisement” (The Qu’ran, 4:138). In the second, he referred to the hypocrites and the disbelievers as equals saying “surely Allah will gather together the hypocrites and the unbelievers all in hell” (The Qu’ran, 4:140). In the third, he placed the hypocrites in the deepest point of hell saying “Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them” (The Qu’ran, 4:145). Furthermore, the prophet Muhammad peace be upon him determined the hypocrite’s vices as three saying “There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust” (Al-Bukhari & Muslim, 199), and that he has two faces, and “A person who is two-faced cannot be trusted” (Al-Albani, 313). You might add other vices to the hypocrite such as changing during situations, contradiction between the appearance and essence, the sweet talk, and the ability to play the role of the admirer, the caring, or the supporter. (Saleh, 2018)

5 Digital Hypocrisy

It is called the virtual hypocrisy, and it is one type of social hypocrisy performed through digital media. It corresponds its content and differs with it in manner. It includes all social hypocrisy types (functional hypocrisy, belief hypocrisy, behavioural hypocrisy,...)

5.1 Virtual Hypocrisy Indicators

Indicators and manifestation of online hypocrisy differ from those of direct social hypocrisy; however, they meet on the purpose. We attempt herein to summarise some in the following points:

- abundance of friends and lack of interaction
- real-life acquaintance with few friends

- pretending richness in spite of poverty and need
- redundant praise and complement or defamation for no strong reason.

As you might find a university doctor, an intellectual person, a scholar, or a manager posting an idea, and although it contradicts the ideology or approach of some, they would shower him and his ideas with likes and supporting comments. You also find somebody posting his photo with an offensive appearance that refers to moral decadence, but there are about thousands of likes and comments of complement and praise.

- role-play of characters and adoption of positions and sayings that contradict with reality. On social media, it appears through the impersonation of some characters by means of multiple accounts of the same person when the user creates more than one account for himself.

- pseudonyms for the account

- showing-off non-existent traits in the user and sending messages that does not reach their addressees. For example, the user glorifies his mother and posts love letters and congratulations on her birthdays while she does not even use social media. We, accordingly, are being hypocrites towards our mothers and create digital mothers for ourselves that we do not expect any reaction from. We only seek the admiration of other users through the number of likes and comments.

5.2 Reasons Behind the Spread of Social Hypocrisy Through Digital Media

Most of the Arab and Maghreb studies deal with the causes of this behaviour from its doctrinal aspect regarding the heavy religious and moral weight of the notion of lying or hypocrisy. According to this perspective, the existence or the individual's tendency towards the lying or hypocrisy behaviour goes back to the weakness of faith. However, this latter has many reasons among which are psychological, social, economic, and political. We limit ourselves herein to the psychological and social aspects of this behaviour in its different dimensions (political hypocrisy, sexual hypocrisy, emotional hypocrisy, ...), and we can summarise these reasons into the following:

- weakness of the religious and ethical deterrent
- dominance of benefits in the social relations
- Absence of self-confidence and trust in the society is one of the main reasons leading to the lying and hypocrisy behaviour. This type of behaviour manifests in two pictures. One is followed by an opportunist tendency, and another is followed by the approval and acceptance tendency. As an example of that, the person who says yes in situations where he is supposed to say no might have paved the way to the lying and hypocrisy behaviour for himself. This might lead him to a kind of contradiction and duality in his feelings and ideas, thus, becoming schizophrenic.
- one's feeling of fear of losing certain things or fearing someone who is superior to him according to the power hierarchy in the social milieu one lives in. He feels greatness in others and accepts that hypocrisy towards them is a social obligation.
- the desire and ambition of the individual to have the maximum of personal qualifications and abilities. This pushes him to polish his character and his social status at the expense of another character with higher power and authority in order to obtain successful relations and catch people's hearts or to gain their admiration and respect. This leads him

to believe that he has the right to conduct the lying and hypocrisy behaviour as long as the other party approves it(<https://anwalpress.com> ,2017).

- the desire of self-esteem from the other party.
- the overlap of concepts in the mind of the user and one's conviction that the matter lies under the compliment trait.
- the mental image the users have on digital media. They regard the virtual world as fake, does not count, unreal, and must not be taken into consideration, and that there must be put always considerations towards what the person sees in reality because this world does not represent real relationships at all and all the talk in it must not be taken seriously.
- the formation of the virtual identities which allows the individual to discreet his personal identity with the conviction of the user that Facebook is a virtual space and not a real place and that every virtual thing is of no impact.
- exciting bases (stimulators). It is the richness of internet or digital media with the applications that helps spreading hypocrisy in an enormous manner without feeling its sanctity like photos, impersonation through creating more than one account, and the heart like. The latter does not take more than a quick touch that the user is indifferent with because he believes that the like notification does not cost him anything except leaving a good feeling in the heart of the user to whom the post belongs .
- the spread of social hypocrisy phenomenon in society. Communication networks are the reflection of the lived reality because the social environment is built on hypocrisy and lying in its relations today. Political promises in the election campaigns are political hypocrisy. The defective goods displayed by merchants as high-quality goods are a commercial hypocrisy. The behaviourspractised by some administrators to gain the trust of their superiors at the expense of their colleagues are administrative hypocrisy. The embellished relationships in which the individual tries to look in a way that influences the orientations of people towards him are moral hypocrisy, especially among digital communication network users leading to the dilution of values among individuals. The electronic hypocrisy, thus, becomes, in the mind of the user, a coping mechanism with the social reality through political hypocrisy, commercial hypocrisy, organisationalhypocrisy, ... He considers it as of a lesser weight than the real one
- the spread of some negative values in the society that have a direct relation with social hypocrisy like bribery and nepotism which destroys the qualification and honesty as being two important standards in the professional and social life provoking the feeling of injustice.
- lack of knowledge and awareness.
- The absence of self-confidence, repression, and internal pressure lived by the person all appear in the form of projections on social media.
- digital communication hid the real feelings among people.
- concealing the real self and living in other feelings that revolves around hypocrisy and role-playing in addition to the fact that there are people who prefer to keep relationships in their lives regardless of their feelings towards those people.

5.3 Repercussions of Digital Hypocrisy

- dissolving the relations between individuals in the society
- Hypocrisy is considered an illness that infect the society in its relationships. An ill society cannot be counted on in the process of growth, for morals are the unofficial guarantees that the individuals present to each other so they can be able to start growing their societies.

- ease of reaching people, especially the superiors, which nurtures the administrative hypocrisy.
- taking guilt and error lightly. Digital hypocrisy became one type of social intelligence. However, hypocrisy remain hypocrisy even its tools change, and its punishment is constant in all the social control tools. Therefore, the guilt never drops, and its impacts will remain even If it is practised remotely.
- the creation of a virtual character with perfectionist tendencies that shows itself in a picture far from the real one. The individual presents himself in all the characteristics he desires, be it physical like clothing and general appearance, where he posted pictures of elegant, attractive, and modern looking personalities, or abstract like posting prayers, wisdom, and famous quotes, and the more is the digital interaction, the more the individual cling to this personality escaping his own real one .

Conclusion

Hypocrisy in general, and digital hypocrisy in particular, is considered one of the social deviances, and it is a result of negative modernity. It works on spreading a kind of social corruption that upsets the balance of society and gnaws at it and increases evil and affliction. Digital media also became a fertile soil for the growth and increase of this phenomenon, especially amidst the spread of virtual characters. Through digital communication, the individual can very well hide his real character as he can build any character he desires, a virtual character that does not connect to reality in any way. Through it, the individual seeks to achieve a certain interest, be it a material or an abstract one. It is not a matter of luxury or fleeting behaviour. In fact, it carries a danger that might lead the society to reach the phase of moral chaos and value disorder. Therefore, it requires combined efforts to address the danger of the spread of this phenomenon. It also requires fostering the family and social safety to guarantee a sane social upbringing that entrench the positive constructive values and fight the negative ones.

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