

The Role of Social Media in Spreading Intellectual Extremism Among Algerian Youth-A Field Study on a Sample of Youth from El Oued Province

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Abstract:

This study aims to learn about the role of social media networks in spreading intellectual extremism among Algerian youth. This is through knowing how Algerian youth use social networks, including Facebook. As well as knowing how to post Facebook for intellectual extremism by studying the manifestations of its publication, And know how much the Facebook network contributes to spreading and supporting intellectual extremism, Users of that scanning curriculum and e-questionnaire tool posted on Facebook pages and virtual groups.

The study concluded that social networks provide an opportunity for users to publish contents that threaten intellectual security without a watchdog. This is reflected in the threat to the moral values of Algerian youth, as well as sometimes posing topics that threaten the religious affiliation of Algerian youth, and rarely in topics that threaten Algerian youth's national affiliation.

key words: social media networks, Facebook, intellectual extremism, extremist ideas, young people.

Introduction:

The phenomenon of extremism is a social phenomenon that exists in all societies. Etc, it has spread widely in societies where we see that media and technology have helped it to expand among segments of society, Among this technology we find social networks that have come to be the means of communication between young people and their community, Networks have been able to attract and attract young Algerians, and because these networks have a strong influence on young Algerians through their behavior, values, language and belonging to their homeland. This is due to the power of these networks to influence young people. This study therefore raises the following question: What role do social networks play in spreading intellectual extremism among Algerian youth?

This question leads us to the following sub-questions:

1. What are the manifestations of intellectual extremism across social networks?
2. The extent to which social networks contribute to threatening the intellectual security of Algerian youth?
3. How much have social networks contributed to the spread of intellectual extremism among Algerian youth?

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Definition of concepts and terminology:

1-Social Media Networks

Terminology: "It is a system of electronic networks that allows the participant to create his or her own account, hence linking it through an electronic social system with other members with the same interests and hobbies, or bringing it together with friends of the university or secondary school."¹

Procedurally: It is a collection of online social networks that enables users to subscribe to and view and post their publications.

2-Facebook

Terminology: "It is the social networking site, that is to say, it allows ordinary and legal persons (such as companies) to stand out and enhance their standing through the website tools to communicate with other people within the scope of that site or by communicating with other communication, creating communication links with others."²

"It was founded in 2004, where personal pages can be published, originally designed for university students, faculty and staff, and then extended to all people."³

Procedurally: It is an online network in which young Algerians participate to use and learn about everything new, and publish it, where this network is influential in the values and behaviors of young Algerians.

3-Intellectual extremism:

Terminology: "It is a departure from the norms and values prevailing in society through a hard line of opinion, and it also goes beyond moderation and centrism, i.e. an individual takes a hard line in attitudes, opinions and ideologies."⁴

Procedurally, it is a deviation from the values, behaviors, beliefs, ideas and culture of Algerian youth on what exists in Algerian society.

4-Youth:

Terminology: "Young people are a role of age that human beings experience as they move between successive stages of life, as it moves from childhood to young people, and determining the duration of young people is rough, because the age of the human being overlaps with each other, but this stage is characterized by its physical, psychological, social and mental characteristics as distinct from other stages of human life."⁵

Procedurally: They are a group of individuals aged 18 to 30 years from Algeria using social networks, especially Facebook.

Study curriculum:

¹ Khader Fadallah Wa 'el Mubarak, Facebook impact on society, Khartoum, Sudan, 2010, p 06.

² Ghassan Khaled, Makdadi Youssef, Social Networking Revolution, vol. 1, Dar Al-Naqasas, Oman, 2013, p 34.

³ Moral Danes .dictionary of media and communication .new York.2009 .

⁴ Al-Awrtani Amer, the impact of social media on intellectual extremism from the point of view of female teachers and students in the capital's schools, Annals of Sun's Etiquette, 2019, p 180.

⁵ Arik Latifa, Nessib Atika, The Identity Crisis of Arab Youth with the Use of Various Social Networks, Al-Sarraj Magazine in Education and Community Issues, Edition 03, 2019,p 10.

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The curriculum is defined as "the set of procedures for studying the phenomenon or the problem of research to discover the facts associated with it. Thus, any scientific research requires the identification of the method or approach suited to the subject matter, which helps to gather information and data, disaggregate and analyze data."¹ Given the specificity of our topic, we will follow the survey methodology:

Mohammed Abdu al-Hamid also defines him as: "One form of gathering information on the situation, behavior, perception, feelings and attitudes of individuals is regarded as the main and standard form of gathering information when the study involves the whole community or the eye is as large and widespread as it is difficult to communicate alone."²

The study aims to learn about the role of social media networks in disseminating intellectual extremism among Algerian youth. This prompted us to use the survey curriculum as one of the methods that analyze and interpret scientific interpretation to survey the phenomenon of the dissemination of intellectual extremism through social networks, analyze the data of this intellectual extremism among Algerian youth and arrive at its results.

Study Tool:

Questionnaire: It is defined as "the list of questions carefully attended by the researcher in expressing the research topic under the plan for submission to the researcher, in order to obtain answers containing the information and data required, to clarify and define the phenomenon studied in its various aspects."³ Due to the nature of the topic, which requires a large proportion of researchers, the questionnaire was based on the questionnaire. To grow the research community and the difficulty of accessing it, the e-questionnaire was designed with 16 questions, emailed and posted on Facebook pages, to reach as many Facebook users as possible.

Society and sample study:

Research society: The study community is therefore the Algerian youth who use social networks, and because it is difficult for us to reach the search society as a whole for its magnitude, and researchers have developed the sample method taken from the overall or original research community.

Sample study: The study was applied to an occasional sample of young Algerians using Facebook, and the sample was estimated at 50 individuals and all responses were approved and accepted, due to the selection of the sample is the easy access to the vocabulary by distributing forms to those intercepted by the researcher en route of those using Facebook.

Analysis of Study Results:

Table 1: Shows the Extent to Which Social Media Contributes to Sowing Discord Among Algerian Youth

Answer	Repetition	Percentage
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¹ Misbah Amer, Methodology of Scientific Research in Political Science and Media, Office of University Publications, Algeria, 2008,p 51.

² Mohammed Abdel Hamid, Scientific Research in Media Studies, Al Alam Al Kitab, Cairo, 2004, p. 158.

³ Ben morsli Ahmed, Scientific Research Curricula in Media and Communication Sciences, i 2, University Publications Office, Algeria, 2005,p 220.

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Always	12	24
Sometimes	28	56
Rerely	10	20
Total	50	100.0

The table (01) shows that 56%, equivalent to 28 respondents, indicated "Sometimes". This is attributed to the prevalence of fake profiles on social media networks like Facebook, where users engage with virtual personas. Additionally, there are fake pages on Facebook that spread misleading news to sow discord. In the second position, "Always" accounts for 12%, equivalent to 24 respondents, while "Rarely" is found at 20%, equivalent to 10 respondents.

Table 02: Shows the Extent to Which Social Media Helps Deviate the Behavior of Algerian Youth

Answer	Repetition	Percentage
Always	13	26
Sometimes	34	68
Rerely	3	6
Total	50	100.0

Table (02) indicates that 68%, equivalent to 34 respondents, reported "Sometimes". This is attributed to the lack of control over what is published and discussed on social media networks, particularly Facebook. Anyone can create and disseminate content regardless of its positive or negative impact, which directly influences the audience upon consumption. In the second position, "Always" accounts for 13%, equivalent to 26 respondents, while "Rarely" is found at 6%, equivalent to 3 respondents

Table 03: Shows the Extent of Social Media Mockery of Religious Rituals

Answer	Repetition	Percentage
Always	29	58
Sometimes	21	42
Rerely	0	0
Total	50	100.0

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Table (03) shows that 58%, equivalent to 29 respondents, indicated "Always". This is attributed to the diversity of religious sects and rituals among Facebook users. Many social media users capture and share images and videos of religious rituals of non-Muslims, which are circulated on Facebook accompanied by mocking phrases. This is because such content completely contradicts Islamic teachings. In the second position, "Sometimes" accounts for 42%, equivalent to 21 respondents, while "Rarely" is negligible.

Table 04: Shows the Extent to Which Social Media Contributes to Spreading Hate Speech Among Algerian Youth

Answer	Repetition	Percentage
Always	24	48
Sometimes	15	30
Rerely	11	22
Total	50	100.0

Table (04) shows that 48%, equivalent to 24 respondents, reported "Always". This is attributed to several reasons, including the inadequate monitoring on social media networks and sometimes considering hate speech as freedom of expression. In the second position, "Sometimes" accounts for 15%, equivalent to 30 respondents, while "Rarely" is found at 22%, equivalent to 11 respondents.

Table 05: Shows the Extent to Which Social Media Contributes to Spreading Violence Among Algerian Youth

Answer	Repetition	Percentage
Always	1	2
Sometimes	37	74
Rerely	12	24
Total	50	100.0

Table (05) shows that 74%, equivalent to 37 respondents, indicated "Sometimes". This is attributed to the content and posts on social media networks, particularly Facebook, which often contain incitement and provocation among youth. In the second position, "Sometimes" accounts for 24%, equivalent to 12 respondents, while "Always" is found at a minimal percentage of 2%, equivalent to one respondent.

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Table 06: Shows the Extent to Which Social Media Helps in Promoting Intolerance and Attempting to Force Opinions Among Algerian Youth

Answer	Repetition	Percentage
Always	9	18
Sometimes	31	62
Rerely	10	20
Total	50	100.0

Table (06) shows that 62%, equivalent to 31 respondents, indicated "Sometimes". In the second position, "Rarely" accounts for 20%, equivalent to 10 respondents, while "Always" is found at 18%, equivalent to 9 respondents.

Table 07: Shows the Extent to Which Social Media Contributes to Adopting Erroneous and Extremist Ideas

Answer	Repetition	Percentage
Always	8	16
Sometimes	28	56
Rerely	14	28
Total	50	100.0

Table (07) shows that 56%, equivalent to 28 respondents, reported "Sometimes". This is attributed to the strong influence of social media networks, where misleading ideas and news are widely circulated, greatly impacting youth users of Facebook who tend to believe and adopt them. In the second position, "Rarely" accounts for 28%, equivalent to 14 respondents, while "Always" is found at 16%, equivalent to 8 respondents.

Table 08: Shows the Extent to Which Social Media Contributes to Spreading Misinformation About State Policies

Answer	Repetition	Percentage
Always	35	7
Sometimes	14	28
Rerely	1	2
Total	50	100.0

Table (08) shows that 70%, equivalent to 35 respondents, reported "Always". In the second position, "Sometimes" accounts for 28%, equivalent to 14 respondents, while "Rarely" is found at 2%, equivalent to one respondent.

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Table 09: Shows the Extent to Which Social Media Helps in Distorting Personal Information About Important Figures

Answer	Repetition	Percentage
Always	32	64
Sometimes	14	28
Rerely	4	28
Total	50	100.0

Table (09) shows that 64%, equivalent to 32 respondents, reported "Always". This is a method commonly adopted by most fake pages, as they lack accurate information and data. Their sole purpose is to attract the largest possible audience to their content and pages. On one hand, this can be purely for promotional purposes, while on the other hand, it can be intentionally defamatory towards important figures during electoral campaigns. In the second position, "Sometimes" accounts for 28%, equivalent to 14 respondents, while "Rarely" is found at 8%, equivalent to 4 respondents.

Table 10: Shows the Extent to Which Social Media Can Shape Public Opinion on a Specific Issue Regardless of Its Accuracy

Answer	Repetition	Percentage
Always	22	44
Sometimes	28	56
Rerely	0	0
Total	50	100.0

Table (10) shows that 56%, equivalent to 28 respondents, reported "Sometimes". In the second position, "Always" accounts for 44%, equivalent to 22 respondents, while "Rarely" is negligible.

Table 11: Shows the Extent to Which Social Media Provides Information on Training for Terrorist Activities

Answer	Repetition	Percentage
Always	0	0
Sometimes	0	0
Rerely	50	100

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Total	50	100.0
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Table (11) shows that "Rarely" accounts for 100%, equivalent to 50 respondents. This is due to social media networks avoiding such topics because of high regulatory authorities and fear of global security scrutiny. "Always" and "Sometimes" have negligible percentages.

Table 12: Shows the Extent to Which Social Media Presents Content That Threatens the Religious Identity of Algerian Youth

Answer	Repetition	Percentage
Always	8	16
Sometimes	30	60
Rerely	12	24
Total	50	100.0

Table (12) shows that 60%, equivalent to 30 respondents, reported "Sometimes". This is attributed to the presence of a single religion in Algeria, which is Islam. Therefore, there is no pressure on Algerian youth from either the state or society. In the second position, "Rarely" accounts for 24%, equivalent to 12 respondents, while "Always" is found at 16%, equivalent to 8 respondents.

Table 13: Shows the Extent to Which Social Media Presents Content That Threatens the National Identity of Algerian Youth

Answer	Repetition	Percentage
Always	6	12
Sometimes	20	40
Rerely	24	48
Total	50	100.0

Table (13) shows that 48%, equivalent to 24 respondents, reported "Rarely". This is attributed to the political stability experienced by Algeria, despite some vulnerabilities between Arabs and tribes caused by electronic flies, which is their only concern for conflict and differentiation among Algerians. However, most of the time, Facebook users try to overcome these problems to

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preserve the security and safety of the state, as Algerian youth usually and always place posts that praise their belonging to their country.

Table 14: Shows the Extent to Which Social Media Threatens the Moral Values of Algerian Youth

Answer	Repetition	Percentage
Always	41	82
Sometimes	9	18
Rerely	0	0
Total	50	100.0

Table (14) shows that 82%, equivalent to 41 respondents, reported "Always". This is attributed to the global nature of these networks and the foreign values they carry, which are alien to Algerian society. Algerian youth are influenced by these foreign values as soon as they accumulate exposure to them. In the second position, "Sometimes" accounts for 18%, equivalent to 9 respondents, while "Rarely" is negligible.

Table 15: Shows the Extent to Which Social Media Facilitates Academic Theft of Others' Intellectual Property

Answer	Repetition	Percentage
Always	38	76
Sometimes	10	20
Rerely	2	4
Total	50	100.0

Table (15) shows that 78%, equivalent to 38 respondents, reported "Always". In the second position, "Sometimes" accounts for 20%, equivalent to 10 respondents, while "Rarely" is found at 4%, equivalent to 2 respondents.

Table 16: Shows the Extent to Which Social Media Allows the Unregulated Spread of Content Threatening Intellectual Security

Answer	Repetition	Percentage
Always	46	92
Sometimes	4	8

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Rerely	0	0
Total	50	100.0

Table (16) shows that 92%, equivalent to 46 respondents, reported "Always". This is attributed to the lack of regulation on social networks, hence the necessity to create self-regulation and critical thinking for the intellectual security of Algerian youth. In the second position, "Sometimes" accounts for 8%, equivalent to 4 respondents, while "Rarely" is negligible.

Results of the study:

After studying the role of social media networks in spreading intellectual extremism among Algerian youth, the results of the study are as follows:

- The results of the study showed that social networks sometimes contribute to sowing discord among Algerian youth.
- The results of the study showed that social networks sometimes help to skew the behavior of Algerian youth.
- The results of the study showed that researchers flout the religious rituals of non-Muslims on social networks because they carry rituals that are contrary to the Islamic religion.
- The results of the study showed that social media networks contribute to the dissemination of hate speech among Algerian youth
- The results of the study showed that social networks contribute to the spread of violence among Algerian youth.
- The results of the study showed that sometimes social networks help to intolerance of opinion and attempt to force a position among Algerian youth.
- The results of the study showed that sometimes social networks make you adopt misconceptions and hardcore.
- The results of the study confirmed that social networks contribute to spreading misinformation about state policy.
- The results of the study showed that social media networks help distort important personal information in society.
- The results of the study showed that sometimes social networks can form a public opinion towards a particular issue regardless of its validity.
- The results of the study showed that social media networks rarely provide and share information about training in terrorist operations.
- The results of the study showed that social networks sometimes raise topics that threaten Algerian youth's religious affiliation.
- The results of the study showed that social networks rarely raise topics that threaten Algerian youth's national affiliation.
- The results of the study confirmed that social networks threaten the moral values of Algerian youth.
- The results of the study showed that social media networks facilitate scientific thefts of others' intellectual property.

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- The results of the study confirmed that social networks provide an opportunity for users to publish content that threatens intellectual security without a watchdog.

Conclusion

At the conclusion of this study, we tried to find out what role social networks play in spreading the behavior of intellectual extremism among young Algerians. It has been found that extremist groups are promoting extremist ideas via social media sites to falsify religion, disseminate misinformation, misconceptions or distort the image of state policy. In particular, with the rate at which these sites are used by young people, this leads us to undertake further studies based on the analysis of the information content of electronic groups and ways of combating them to reduce this phenomenon.

Recommendations:

- There must be strict control over everything that is published and directed at Algerian youth through electronic media, social networks and even local media.

- The role of control authority on social media networks should be intensified.

- A call to sensitize Algerian youth to maintain their intellectual security and create self-censorship as well as critical mindset.

- Conducting awareness-raising courses for Algerian youth in the optimal use of social networks and moving away from everything that leads to their intellectual extremes.

- Doing presentations in order to explain what intellectual security is and to present the manifestations of intellectual extremism, how it happens and its risks.

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