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Investigating the Impact of TikTok and Instagram Applications on

Individuals' Cultural Values and Self-Identification in Algeria: the

case of Algerian youngsters

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Abstract

The current study investigates the effects of the content of TikTok and Instagram applications on the cultural values and self-identifications of Algerian individuals. In this insight, on the one hand, we referred to the crucial role of the socialization institutions such as families and schools in transmitting and preserving the original cultural values and self-identification among youths because we observed that social media applications had substituted the original social institutions (families, schools and mosques). On the other hand, we mentioned the recent social change and local habits decline because of social media with its different applications, particularly TikTok and Instagram, since they are widely used by teenagers, moreover, how they could influence them unconsciously. These notions were illustrated by several theories, particularly Users' Gratification Theory, Dramaturgical Theory and Identity Theory. We adopted a netnographic research method using an online questionnaire and observation as the primary research instruments due to the targeted population's presence in two different platforms: two social media applications (TikTok and Instagram). Also, we designed a survey for each application to find suitable answers to the research questions because they differ in their content and influence. To collect appropriate data, we addressed 123 Algerian teenagers to answer the questionnaire of TikTok application and 161 Algerian teenagers for the Instagram application questionnaire, males and females. We designed some common questions to compare the results of both surveys and combine them at the end of the whole process in order to obtain general findings. The final results indicated that TikTok and Instagram applications have invaded Algerian teenagers' minds and disturbed the flow of the local and inherited cultural values. Thus, they have substituted the cultural values and influenced teenagers' self-identifications as an unavoidable result because they have shifted from the stage of media followers to media producers, content creators and influencers, which is a principal factor that contributes to losing the indigenous cultural values, traditional standards and affects the self-identifications of teenagers. They are present in two different spheres; hence, they remain vulnerable to these technological devices.

Keywords: Algerian teenagers, cultural values, Instagram, self-identification, social media, TikTok

ملخص

تهدف هذه الدراسة الى الكشف عن تاثير محتوى التطبيقين تيكتوك و انستغرام على القيم الثقافية والهويات الذاتية للمراهقين الجزائريين لأن هاتين المنصتين تؤدي إلى ممارسات وسلوكيات غير متكافئة عبر الإنترنت. و لهذا أشرنا في هذه الدراسة إلى الدور الهام لمؤسسات التنشئة الاجتماعية مثل الأسر والمدارس في نقل القيم الثقافية الأصلية والحفاظ عليها وتحديد الهوية الذاتية بين الشباب لأننا لاحظنا أن تطبيقات وسائل التواصل الاجتماعي قد حلت محل المؤسسات الاجتماعية الأصلية (الأسرة والمدارس والمساجد).و من ناحية أخرى ، ذكرنا التغيير الاجتماعي الأخير وتراجع عادات الجزائريين بسبب وسائل التواصل الاجتماعي مع تطبيقاتها المختلفة ، خاصة تيكتوك و انستغرام، حيث أنهما تستخدمان على نطاق واسع من قبل المراهقين ، و كيف يمكن أن تؤثرا عليهم بطريقة غير مباشرة. وقد تجلت هذه المفاهيم من خلال عدد من النظريات، خاصة نظرية الإشباعات و الاستخدامات، والنظرية المسرحية ونظرية الهوية. و عليه فقد استعملنا طريقة البحث الشبكي باستخدام الاستبيانات والمراقبة الالكرونية كأدوات بحث نظرا لوجود العينة المستهدفة في هذه المنصات قصد الحصول على معطيات علمية دقيقة. و لادراك هذا المبتغى قمنا باستطلاع لكل تطبيق لأنهما تختلفان في المحتوى والتأثير و لجمع البيانات المناسبة، راسلنا 123 مراهقا جزائريا للإجابة على استبيان تطبيق تيكتوك و 161 مراهقا جزائريا لاستبيان تطبيق انستغرام ، ذكورا وإناثا و قد طرحنا عليهم بعض الأسئلة المشتركة عن قصد لمقارنة نتائج كلا الاستطلاعين ودمجها في نهاية الدراسة من أجل الحصول على نتائج شاملة للتطبيقين. وأشارت النتائج النهائية إلى أن تيكتوك وإنستغرام قد غزتا عقول المراهقين الجزائريين واحدثتا خللا على مستوى الحفاظ و الحماية القيم الثقافية المحلية الموروثة. وهكذا، فقد جددت القيم الثقافية وأثرت على الانتماء الذاتي للمراهقين كنتيجة لا مفر منها لأنهم تحولوا من مرحلة متابعين إلى منتجي ومنشئي محتوى اعلامي رديء بل و مؤثرين أي تحولوا من حالة متلقين الى مراسلين؛ وهو عامل أساسي يساهم في فقدان القيم الثقافية الأصلية ويؤثر على تحديد هوية هذه الفئة الواسعة من المجتمع لأنهم موجودون في عالمين مختلفين(طبيعي و افتراضي) ، و بالتالي فان هذه الفئة المستهدفة باتت عرضة لمختلف التطبيقات و وسائل التواصل الاجتماعي خاصة انستغرام و تيكتوك .

الكلمات المفتاحية: تيكتوك, الانستغرام, القيم الثقافية, التعريف الذاتي, المراهقين الجزائريين, وسائل التواصل الاجتماعي

Résumé

Cette étude examine les effets du contenu des applications TikTok et Instagram sur les valeurs culturelles et l'auto-identification des adolescents algériens car ces plateformes conduisent à des pratiques et comportements inégaux en ligne. Dans cette perspective, d'une part, nous avons évoqué le rôle important des institutions de socialisation telles que les familles et les écoles dans la transmission et la préservation des valeurs culturelles originales et de l'auto-identification chez les jeunes, car nous avons constaté que les applications des réseaux sociaux avaient remplacé les institutions sociales originales (familles, écoles mosquées). D'autre part, nous avons mentionné les récents changements sociaux et la détérioration des habitudes natives à cause des réseaux sociaux avec leurs différentes applications, notamment TikTok et Instagram, car ils sont largement utilisés par les adolescents. Ces notions ont été illustrées par certaines théories, notamment la théorie de la gratification des utilisateurs, la théorie dramaturgique et la théorie de l'identité. Nous avons adopté une méthode de recherche netnographique utilisant des questionnaires et observations en ligne comme outils de recherche. Puisque l'étude comprend deux applications (TikTok et Instagram), l'observation en ligne et le questionnaire en ligne ont été choisis comme outils de recherche vue la présence de la population ciblée sur ces plateformes; nous avons conçu un sondage pour chacune d'elles à cause de leur contenu et impact différents. Pour collecter des données appropriées, nous avons adressé 123 adolescents algériens pour répondre au questionnaire de l'application TikTok et 161 adolescents algériens pour le questionnaire de l'Instagram, hommes et femmes. Nous leurs avons adressé des questions en commun pour comparer les résultats des deux questionnaires à la fin du processus dans le but d'obtenir des conclusions générales. Les résultats finaux indiquent que les applications TikTok et Instagram ont envahi l'esprit des adolescents algériens et perturbé le flux des valeurs culturelles locales et héritées (traditions, coutumes, mœurs, habitudes …). Ainsi, ils ont actualisé les valeurs culturelles et influencé l'auto-identification des adolescents comme une conséquence inévitable, puisqu'ils sont passés du stade de suiveurs des médias à celui de producteurs, de créateurs de contenu et d'influenceurs, autrement dit, de récepteurs aux émetteurs, ce qui est un facteur essentiel qui contribue à la perte des valeurs culturelles, des normes traditionnelles et affecte l'auto-identification des adolescents, qui sont présents dans deux sphères différentes (naturels et virtuels). Par conséquent, ils restent vulnérables à ces dispositifs technologiques.

Mots-clés: adolescents algériens, auto-identification, Instagram, réseaux sociaux, TikTok, valeurs culturelles

Declaration

With this declaration, based on the results of this research study, I declare that the research thesis entitled "*Investigating the Impact of TikTok and Instagram Applications on Individuals' Cultural Values and Self-Identification in Algeria*", under the supervision of Professor Hanane Sarnou, is an original research study. This PhD research work has never been done previously in the English departments. Besides, the central part of its findings regarding TikTok and cultural values has been published in the international journal of media and information literacy, indexed by Scopus. Another central part of the research findings on the Instagram app use and its impact on youngsters' self-identifications is still under review.

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After completing this research thesis, I would like to express my sincere gratitude and appreciation to my dear supervisor Professor, Hanane SARNOU, for always being by my side and sharing her time, knowledge and experience, and being patient in guiding me, as well as for her valuable feedback and advice.

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Dedication

In the name of God, I dedicate this humble work to:

- My dear parents, for their profound love, sacrifices, prayers and unconditional support; I hope that this achievement will complete the dream they had for me all those many years ago when they chose to give me the best education they could.

- My beloved sisters, Meriem and Yasmine, for their endless love, moral, spiritual and emotional care, have been extremely important,

- The angel of our family, my nephew Mohamed El-Hadi,

- My dear uncle Touhami for his support and motivation,

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General introduction

In the era of digital devices, almost no one's phone is free from owning an account on one of the social media platforms regarded as part of our daily lives due to the multiplicity and diversity of their services. Digital technologies have succeeded to a large extent in opening new opportunities for individuals to interact and communicate their ideas through virtual relations ending at the borders of screens. Henceforth, social media is gaining more and more importance in today's world and has established itself as one of the most preeminent communication tools.

As social media becomes rooted and indispensable in societies and cultures, it has become a glass that reflects universal ideas and cultures transmitted from one society to another. The rapid spread of social media has made it take significant roles within human societies by transforming new patterns, values, behaviours and identities to members of local communities through the communication and interaction of individuals in the virtual world.

Since new technologies are used without any interference, they carry western foreign values, behaviours, ideas, and customs that vary from the Arab thoughts and traditions. This fact confirms that the services of these sites constitute a threat to the values of Arab societies, especially among young people, which has raised fears of these repercussions on the original behaviours and values of these societies. Moreover, this is because of the abandonment of traditional values and the adoption of new ones, which are working to form new models and behaviours that threaten the value structure of societies, mainly traditional and conservative societies like Algeria. In the light of this change, the Algerian society is living in an open world which led to a mosaic of customs, values, traditions, and arts where young people become the dominant users of these platforms.

Therefore, there is a rebellious behaviour on the social system, values, culture, and identities that govern and regulate the behaviour of young users within the Algerian society. Henceforth, Algerian youths find themselves trapped between a social reality that does not suit their aspirations and foreign media entertainment, making them prefer to stay in a virtual world where they express themselves freely, which leads to a sudden loss of culture and traditions, producing new values. This phenomenon makes us wonder about Algerian youths' access to the virtual world and its different practices, particularly TikTok and Instagram in relation to cultural values and self-identification. Moreover, the impact of these practices on the value system of Algeria in general and individuals' cultural values and self-identifications specifically. To this end, Algerian society is characterized by sociological and cultural transformations that contain many aspects and each aspect can be a subject of study.In this regard, cultural values and self-identification change is an important topic because of its impact on all levels of the community, as this change affects all categories of the Algerian society with varying degrees. However, it is evident in youths' behaviours and attitudes because they are the first determinant of values. Youth people are the most affected by the ideas they receive in the stages of their identity formation from various institutions of socialization mainly family, schools, mosques, street and media contents.

On the other hand, the youth stage is considered as a transitional phase, a passage from childhood to adulthood. It is a developmental life step. For this reason, youths are well-known for some characteristics that distinguish them from other age groups, including their rejection of what is old, aspiration to social freedom, and other issues that constitute particular and interconnected cultural elements. They appreciate all that is offered and coming from other cultures, and at the same time acquire the society's original culture. If this latter is based on a set of ideas and attitudes that individuals acquire from the

community, then youths are expected to be the outcome of that culture and therefore, they have the responsibility to preserve the culture and the identity.

From this point, this investigation is carried out in order to study the behaviour of Algerian adolescents based on their frequent use of social networking sites, especially TikTok and Instagram applications, since they are in the stage of personality formation, providing their presence and searching for social acceptance, in addition to looking for change and renewal.

On the other side, these social media platforms have become valued elements in the lives of Algerian youths. They opened many doors to youths and allowed them to interact freely, unlike any other time in history. Thereby, this research investigates the causes of the abusive use of TikTok and Instagram in the lives of Algerian youths and their implications in their behaviour. It is therefore the aim of the study to establish the impact of these social media applications on young individuals' cultural values and self-identifications because they have dramatically alerted the way Algerian youths act. Though there were many broad studies about the effects of social media on local culture and/or identity; this study combines these social concepts as well as tries to investigate their sub-elements, cultural values and self-identification; therefore, through this study, we attempt to find answers to the following questions:

- How can online practices on TikTok and Instagram platforms affect Algerian teenagers' cultural values and self-identifications?

- To what extent are the virtual interactions on TikTok and Instagram platforms ~~able to~~ produce new cultural values and self-identifications that are odd with the social norms that regulate Algerian individuals' behaviours?

Based on the above questions, we hypothesize:

- Algerian teenagers are highly influenced by TikTok and Instagram; they imitate most of what they follow on these platforms; moreover, they are no more followers; they have become producers of their content; this affects their cultural values and self-identifications due to the differences between online and offline settings and practices.

- The virtual interactions on TikTok and Instagram, particularly videos, contradict the local social norms that govern and regulate the behaviours of Algerian individuals. Hence, they can deconstruct the social norms and produce foreign cultural values and self-identifications. Furthermore, the social ties will be decomposed.

To find answers to these questions and confirm or nullify the research hypotheses, we divided the study into five chapters. The first chapter is an overview about previous studies investigating social media and its effects on culture and cultural values. This chapter starts with the historical evolution of new technologies, Web1.0 and Web2.0, in order to provide an idea about the introduction of new media technologies. This part emphasizes the second generation or the Web2.0 because all the social networking sites emerged in this period. Then, the light was thrown on the socialization process that plays an essential role in instilling the social and cultural values in youngsters' minds; moreover, this process teaches youngsters the right social behaviours and practices.

After these crucial notions of the historical development of social media and socialization, the chapter introduced the notions of culture and cultural values, and two theories strengthened this chapter. It is strongly related to users' gratification theory that explains the use of social media by people to achieve satisfaction; the ultimate goal of the technological practises is accomplishing a certain level of gratification and enjoyment.

This theory illustrates the abusive use of TikTok and Instagram applications by Algerian teenagers without reference to social standards.

Additionally, the media dependency theory elucidates the addiction of Algerian teenagers to social media; it has become one of their usual activities.

The second chapter is about identity and self-identification, the dramaturgical theory and identity theory reinforced it. The first one discusses the idea of the presenter and audience in a theatre play as a metaphor to explain the interactions in social media behind the screens. In other words, the interactions that occur in the virtual world differ from the natural ones, which can influence social media handlers' psyche, produce new virtual identities, and affect their self-identifications. The latter argues that individuals' behaviours and identities are linked (Cable & Welbourne, 1994). This means that social media has influenced Algerian teenagers, which is evident in their online behaviours. Hence, their identities are affected. We referred to these theories in order to establish the link between the present study and prior ones. At the end of the chapter, we provided the relevance of the theories to the study.

The third chapter entitled research methodology, presents the most appropriate research tools were used to collect data; we have adopted a netnographic research because the study was conducted online using qualitative and quantitative research approaches, online observation and online questionnaire, for each application, as research instruments. Algerian youngsters aged between 13 and 24 years known to be TikTok and Instagram users were selected to be the participants in this study. They were chosen according to objective criteria that fit the objectives of this investigation.

The fourth chapter of the present enquiry undertakes the practical part where the data was gathered, analyzed and interpreted. It undertakes two online questionnaires, each one

contains five different sections related to respondents' bio-data, their use of social media (TikTok or Instagram apps), the effects of these applications on the cultural values and the self-identifications of their handlers and their impacts on the language since all these social notions are interrelated.

The last chapter undertakes the online observations of both applications (TikTok and Instagram) and discusses the quantitative findings of the fourth chapter. After that, we compared the findings obtained from both questionnaires because we designed some questions in common in order to be able to obtain final results for both applications. Then, we established the link between the theoretical part of the study and its practical one in the part of discussion of the findings in relation to the theories.

In the general conclusion, we revealed the research findings and the causes that motivated us to investigate this topic to find initial results via the investigation and combination of two distinct social factors, cultural values and self-identification, and two different media applications, TikTok and Instagram apps, which have a substantial impact on influencing the social inherited standards. This section tries to build a final result from these social concepts that unify the mentioned notions. Moreover, the language of interaction in these applications is also investigated because language, be it spoken, written or nonverbal, is the primary social phenomenon that permits the transmission of codes and messages among recent media handlers and the presentation of self-identification. Through a general conclusion section, we suggest and recommend some solutions for the best use of the social networking sites in general and TikTok and Instagram in particular because they are integrated as basic instruments in youths' usual activities. We also propose some topics for further academic investigations at the end of this study.

Chapter One: a General Overview of Social Networking Apps and Culture

1.1.Introduction

The increasing popularity of social media has become the hallmark of modern human societies, particularly among teenagers who find themselves addicted in front of imported technology that responds to their needs. This technological revolution was frightening because it changed the social structure of societies. This change affects all groups to varying degrees. However, it is evident in the adolescent category, in their behaviours and attitudes. Hence, the issue of modern technologies has become linked to the topic of cultural values because it has made the social system a Western model to unify cultures and remove borders and distances, the fact that will affect its users' identities. It represents a form of western social life that contradicts with the Eastern lifestyle. Therefore, the new technology has become the principal factor in threatening cultural values and social homogeneity that disturbs the cultural stability and its users' self-identification.

As a result, on the one hand, there is a rebellious behaviour on the social system, values, and culture that govern and regulate the teenager users' behaviour. On the other hand, there is an abandonment of social and cultural values and the adoption of new behaviours under the umbrella of freedom, progress and civilization. Consequently, the self-identification of social media manipulators is damaged.

Similar to other regions of the world, the use of social media has increased considerably in a few years in Algeria, as it faced the challenges of civilization in the field of digital technologies that change all social aspects. In the light of these challenges and the deviations taking place in Algeria, it is significant to contribute to the group discussion on the theme of "social media and cultural values", because the use of new technologies has to do with organizations and social-cultural values. Henceforth, this contribution examines

the effect of popular types of social media, TikTok and Instagram, on the cultural values, social ties and self-identifications of Algerian teenagers. These netizens have fully used these tools in all aspects of their existence; foreign content has dominated the screens of teens that are the most affected by media programs, and they receive and interact negatively with everything they see on screens, especially what meets their requirements. However, their behaviour must be restricted and controlled according to the ideas they receive while constructing their identity with the various socialization institutions, in particular the family and the school.

In this regard, we are currently studying how Algerian adolescents play a more active role in TikTok and Instagram applications, which have an impact on the flow of Algerian teenagers' cultural values and self-identification as well. To this end, this chapter is introduced by an overview of the historical evolution of the most used and downloaded social networking sites (Facebook, Youtube, Instagram, Snapchat and TikTok). Therefore, the following paragraphs are about how these platforms have evolved over years, and how they reached this huge number of participants. Then, it is divided into two main sections; the first one is about the cultural values and the second one it about self-identification. Throughout this chapter, terms of social media, digital technology, social networking sites, new technologies, cyberspace and new media are used interchangeably to refer to the entire phenomenon related to social and digital platforms.

2.1. The Historical Evolution of Social Media

The emergence and development of social networks is characterized by two basic stages, which are the first generation stage, also mentioned as Web1.0, and the second generation stage or Web2.0. However, most of social networking sites appeared during the second generation.

1.2.1 The First Stage

The first stage is also known as informational web, it refers to the first targeted information network provided by a small number of users, consisting mainly of fixed web pages and provides a small field of interaction. "Web1.0 provides very little interaction where consumers can exchange the information together, but it was not possible to interact with the website; the web was very passive in nature" (Ku.chhayaAKhanzode, Ravindra D. Sarode, 201)

This stage can be described as the foundational stage of networks. The most prominent networks that were formed in this stage were Six.Degree site that gave to its users the opportunity to integrate their friends. Then, it was followed by Classmates which is also another site appeared in 1995, and was intended to link colleagues. The most prominent focus of these sites was to keep contact with friends via short messages. Although they provided some services, they did not last because internet was not available to everyone (Simeon O; Edosomwan, 2011)

1.2.2 The Second Stage

This stage refers to a set of applications on the web like: blogs, sharing sites, and other virtual communities focusing to a large degree on interaction, integration and cooperation. In 2000, social media received a great boost with the witnessing of many social networking sites. This highly transferred the interaction of individuals who share common interests as well as sharing the content through applications (Simeon O. Edosomwan, 2011). This stage was mainly related to the development of internet network services and it is considered as a stage of completion of social networks.

During this stage, multi media technologies have changed the nature of the ways in which people communicate and socialize and the phenomenon of online social media has

been one of the most prominent changes in the past decades. The first site launched in this stage was Myspace followed by facebook. After that, other social networks appeared to continue in their development and diversity. This stage witnessed an increased number of users (Simeon O. Edosomwan, 2011).

A detailed comparison provided by Keshab Nath et al (2014) is demonstrated below in table one:

Web1.0	Web2.0
Read-only static web	Read-write interactive web
Company-oriented	Community-oriented
Low-portability (computing equipment)	Medium portability (mobile)
Professionally developed stand-alone applications	User-developed open applications

Table 01: Distinction between Web1.0 and Web2.0

The last twenty-five years have been the rapid transformation in the media which are predicated upon the use of digital technologies like internet. According to Neuman (2003) we are witnessing the evolution of a universal interconnected network of audio, video and electronic text communications that will shape the distinction between interpersonal and mass communication and between public and private communication (Neuman cited in Croteau and Hoynes, 2003, p.322). The convergence of new methods of communication with new technologies shifts the model of mass communication and radically reshapes the ways we interact and communicate with one another.

1.3. Social Media

The term social media refers to websites and applications used for social networking (Oxford dictionaries, 2012). Social media also denotes the platforms where all digital users with internet access can share content, express opinions about a topic, and where communication and interaction processes intensely take place without any time or place limitation (UgyrGunduz, 2017). It refers to the various forms of media content such as photos, videos, pictures, reviews information and tags that are created by users and publically available online in addition to communities of individuals sharing and communicating ideas, values and sense of unity using the digital networks and digital records (Ahlqvist, Back, Heinonen, and Halonen, 2010; Smith, Barash, Getoor and Lauw, 2008)

This means that social networking sites are used for socializing; they allow people to participate in conversations and online dialogues without being face-to-face with others. In this sense, many applications are used to share texts, photos and videos. They have attracted millions of users who have integrated these sites into their daily practices. Hence, they become immensely popular in a very short space of time, especially with youth people. To know more, the following paragraphs are about the recent and most used applications with their features.

1.3.1. Facebook

Facebook is a social networking site launched in 2004 and it is privately operated by Facebook. Inc. it was founded by Mark Zuckerberg and others, and was only initiated to Havard students. Later, the privilege was extended to high school students, then to everyone that is 13 years old or older (Boyd, 2007). It is considered as the largest and most famous social network site. One of the reasons of the popularity of this site is its

sustenance for many languages in addition to the ease of registration and use. It also supports most forms of digital data exchange, from texts, links, images, videos to stories. It can be said that almost every social media user has a Facebook account (Boyd, 2007).

1.3.2. Youtube

Youtube was founded in 2005, it is the world's most popular online video community, where people can discover, watch and share originally-created videos. It is the first video sharing platform. Users who want to share the video with viewers can create Youtube channels for free. Ordinary users can subscribe to these channels as a form of expressing their opinions and support. In 2015, Youtube launched a sub-application called *Youtube kids* to protect children from the inappropriate content (youtube, 2005).

1.3.3. Instagram

Instagram was founded in 2010 by Kevin Systrom and Mike Krieger. Instagram is a combined world of Insta and Telegram, it is a location-based social network mobile application for sharing photos and videos. This service allows users to apply a digital wide range of filters. The original name of the application was Burn which aimed to combine several characteristics of social media services. Its main aim was to focus exclusively on photos sharing (Ines Amaral, 2015). It started first with editing and sharing photos, and later on added the functions of sharing videos and photos messaging directly to other users. Originally, only photos can be posted, and then users were also able to share 15 seconds long videos with filters (Sook Huey Lim &RashadYazdanifard, 2014). In 2016, Instagram allowed users with stories features to share moment from their day, to disappear after 24 hours.

1.3.4. Snapchat

Snapchat is a communicative application, it is considered as one of the biggest applications that were launched recently because of the features it offers in sharing photos and short videos called Snaps. In addition to short stories which followed by other applications such as: Facebook, Instagram and Youtube. Also one of the features that attracted users is the provision of a large number of various filters that added a flavor to the application (Lukasz Piwek, Adam N Joinson, 201).

Snapchat has a unique quality which is the possibility to display photos and videos for a short period, and then they disappear forever. The process of sharing on Snapchat works as follow: the sender makes an image or video using the Snapchat smartphone application, then chooses how long the image or video will be viewed by the receiver. The unique feature of Snapchat is when the sender posts an image or video, it will automatically vanish from the sender's smartphone. The reviewer's time is limited to a specific duration chosen by the sender (from 1 second to 10 seconds) and if the reviewer makes a screenshot the sender will be notified.

1.3.5 TikTok

It is a mobile application and one of the sites that have achieved a large spread. TikTok was launched in September 2016. In 2018, the application gained popularity and became the most downloaded application in the world. Teenagers and young people are the primary users of the application. Its former name was Musical.ly. Via this application users can be famous by sharing short videos that have thousands of likes and hundreds of supportive comments, this is what distinguishes it from other applications that teenagers are obsessed with.

Zhang Yiming, the founder of TikTok application, his first intention was to design an application for short educational videos to be only in five minutes as a reaction against MOOCs that most learners consult, nonetheless they cannot continue the video till the end due to its length. However, the idea was not accepted by teachers, since it is a very stressful process and needs a lot of work because not all educational topics can be summarized in five minutes especially with the condition to be implemented with an attractive manner. After realizing this matter and intending to continue the same idea of creating a new application in order to achieve material profits, the idea has been changed from long distance education to combine between music, videos and body movement with filters in the form of a new application since most adolescents are influenced by social media content. Its main purpose was spending quality time with friends by sharing short videos. Hence, the birth of TikTok application that is a new media platform for creating and sharing videos (Mohamed Fadhel, 2018).

The main reason of the accomplishment of TikTok application is the successful targeting of a new segment of users who are adolescents who have retired from Facebook which has become a platform that most parents have. While adolescents want their own space in which they share their interests with those of similar age without a parental supervision. Henceforth, they migrated to TikTok, where they found themselves in a virtual space with almost no restrictions (Mohamed Fadhel, 2018).

The use of TikTok is spreading in a remarkable way where participants compete by publishing short videos with their own voices or accompanied by voices and songs they choose themselves as they select the appropriate montage method. Users can publish and create short videos by using a variety of filters with special effects of emoji and stickers at their disposal which encourages them to create various videos and all they need is passion and a smart phone. In spite of the increased number of users, there was no noise due to the

lack of parents' control and their unawareness of what their children make. This absence of community and family monitoring encouraged TikTok users (Moahemd Fadhel, 2018).

Yet, the application has a positive side that should not be neglected. It shows creativity and talents in dancing, singing, imitation and individuals' challenges. As well as there are those who use the application in a positive way such as: the promotion of some products that are suitable for consumption or those who use it to spread awareness of some negative societal phenomena or promote an initiative.

1.4.**Characteristics of Social Media**

These new media platforms enjoy five distinctive characteristics: digitalization, convergence, interactivity, hyper-textuality, and virtuality (Chen & Zhang, 2010; Flew, 2005; Lister, Dovery, Giddings, Grant, & Kelly, 2009). First, digitalization is the most prominent feature of new media. Digital media also makes it possible for a large amount of information to be retrieved, manipulated, and stored in a very limited space. Second, new media converges the forms and functions of information, media, and electronic communication. The convergence power of new media can be easily demonstrated by the emergence of the Internet in terms of its powerful functions embedded in computer information technologies and broadband communication networks. Third, the interactive function of new media, i.e., between users and the system regarding the use of information resources, provides users a great freedom in producing and reproducing the content and form of the information during the interaction. Additionally, the interactivity of new media makes the communication among different networks and the retrieving of information through different operational systems, both available and convenient. The freedom in controlling the information endows new media a great power in the process of human communication. Fourth, the hyper-textuality of new media brings forth a global network

center in which information can freely move around and spontaneously interconnect and intersect. This global network phenomenon has begun to reconstruct a new life experience for human beings, which in turn will lead the transformation of cultural patterns, interactional styles, and other aspects of human society (Castells, 2000). Finally, the cyberspace formed by new media allows people to generate virtual experience and reality. The invisible cyberspace not only induces a gap between reality and virtuality, but also affects the free alternation of one's gender, personality, appearance, and occupation. The formation of virtual community that crosses all the boundaries of human society definitely will challenge the way we perceive reality and have traditionally defined identity (Jones, 1995).

In other words, the developments in the field of technology of information and communication are regarded as a cultural invasion that affects individuals and nations, as they have created a fear and raised a lot of controversy about cultural, sociological and psychological risks resulting from the contents of this technology. In consequence, the local culture became vulnerable to disappearing.

This technological and scientific revolution has made the world sociable and has facilitated the movement of people, capital, goods, services as well as the movement of concepts, items and texts between cultures and civilizations. Moreoever, the technological revolution is the driver of the twenty first century, namely social, cultural and educational ones (Lawaheth.M.T Hussein, 2016). According to (Zaher, 1995, p.7) such revolution has made dramatic changes in the way people perceive their roles due to the conflict between the inherited values in the one hand and the outsider ones by social media on the other hand. The main aspects of this scientific revolution represented in social media harmed young people values, consequently the spread of common behaviours such as consuming culture, songs of young people, fashionable clothes and adjustment of behaviours.

Moreover, it has brought many problems at the individual and societal levels (Ahmmad, 2002, p. 155).

Social media as part of this technological revolution has affected younger people in particular and social values in general and they have helped in the occurrence of behaviour disorder. The new generation has wrongly used social networking sites in a sense that helps them escape and compensate what they have missed in their real lives, which in turn threaten both stability and cohesion of the society. Additionally, the addiction of young people on the excessive use of networks has led to the loss of the required skills needed to establish social relations within the real environment (Alawneh, 2018, p. 8).

In other words and in the context of this study, the use of social media carries with it the danger of strange customs, traditions and behaviours of Algerian youths in particular, in an attempt to imitate the Western lifestyle. This makes them an easy prey for social media and the global openness. Because adolescents think that all what comes from the West carries the characteristics of urbanization and globalization. This is a major reason for imitating Western behaviour, which leads to a real imbalance and changes in the ideas and behaviours of young people. However, in view to the age stage that young people are going through, this matter is natural, but the problem is the wrong imitation of some rejected behaviours in the Algerian society. This is the aim of our study that pursues to divide the positive imitation from the negative one which has become a danger for Algerian young generation. We also seek to guide Algerian young people in order to be instructed in a correct way instead of their imitation that contradicts with the morals and general behaviours of the Algerian society.

1.5.The Interaction in the Virtual World

Harton and Wohl (1956) have contributed in the notion of *Para-social interaction* which is one of the main concepts to explain manifestations of satisfying desires. It is intended to interact and respond between imaginary or real persons known as audiences. This interaction is especially evident in providing an entertaining content from pre-conditioning with a putative response of the audience members, and the interaction occurs through doing supposed responses (Harton&Wohl, 1956).

Through this idea, we also refer to another study conducted by Katz and Foulkers in 1962 by presenting a sequence of concepts to explain the media process in the light of the criticisms at level of popular culture in order to explain the concept of *"escapism"* .They mentioned that the *roles* of daily life in actual societies cause *pressures* or *motives* resulting from alienation or a sense of deprivation. As a result, it leads to a *highexposure* to media with its attractive *content* and *context* through *psychological processes* like private identification; hence, individuals can obtain *compensatory satisfaction* and perhaps leads to an unexpected *consequence* known as "*narcotization*".

It is clear through this idea that the basic concepts related to media use are: roles, motivation, high exposure, content, context, psychological processes, compensatory satisfaction and the consequences. To this end, this indication is extremely important from the point of view of our study because we seek to enlighten some similar assumptions.

First of all, the concept of "*role*" means that the use of media by people, in fact, is a reflection of their roles in society. Secondly, "*the motivation*" or the need of individuals is determined by biological, psychological and social factors; individuals are satisfied according to their circumstances through natural means such as motivation to social interaction that occurs naturally; nevertheless individuals currently resort to their

satisfaction through the exposure to social media with its various contents. Therefore, the circumstances of individuals create specific motivations; some of them are satisfied by high exposure to social media. Hence, the concept of high exposure is about the total time spent by people in using and consuming social media content. As for the fourth concept of *context*, it means the conditions in which social media is used as it varies according to the diversity of individuals. In the fifth level of this series, we have the concept of "*content*" which is indicated by how the content is close to the reality or far from it. And from this point, we try to know the causes of the extreme use of social media especially TikTok and Instagram by young people, whether their role pushes them to the exposure to social media content close to their reality, or the conditions of life and its difficulties make them select the content that keep them far from their reality. Then, comes "*the psychological processes*" that reflect the individuals' attachment to their media, their imaginations and their psychological perceptions in similar situations, places and roles which lead them to the experience in order to shift from those fantasies into the reality. Finally, we have the concept of *consequences* that result from the use of social media by individuals. This stage is the outcome of all the previous stages; it can be positive like the acquisition of a behaviours that helps individuals to integrate into the society and increase their knowledge, or it can be negative as it was referred by Katz and Foulkers (1962) "*narcotization*", which is considered as a situation in which individuals seek to satisfy their needs and escape from the reality (Katz &Foulkers, 1962).

Regarding our study, the consequences or results are among the main indicators through which we try to know the impact of TikTok and Instagram on individuals' behaviours, cultural values and self-identifications.

After trying to cover the most important ideas and concepts related to social media and the behaviour of young people through their excessive use of these media platforms and

their contents. In the following sections, we will deal with the influence of social media on cultural values and self-identification. In this context, the study revolves around the impact of social media platforms especially TikTok and Instagram on the values and behaviours of Algerian youth. We choose to study the impact because it is more objective and does not include any prior judgment because we want to know what young people think first in order attain to final conclusions based on exact data.

1.6. Social Media and Youths' Behaviours

Technology and innovative ideas conveyed behavioural patterns different from the Algerian cultural context, which led to changes at the level of youths' behaviours, thereby; their cultural values and self-identifications are also affected by this change. In the developed countries youths are producers and makers of these modern technologies; however, the Algerian youths remain its consumers, due to the lack of opportunities to test their skills, intellectual and creative abilities which increase their free time. Therefore, the internet with its various applications rests a refuge for young people in order to express their views with full freedom and establish social relations that they cannot make in the realistic environment. For this reason, this situation has become troublesome and has generated a kind of fear from the negative effects among young people, especially with regard to behaviour, cultural values and self-identification.

Modern media has become one of the most influential activities on societies in general and adolescents in particular, as it contributes to spreading new values and trends and works to change habits of people, i.e., when teenagers receive content that has been produced in a culture different from their own, they receive it with cultural traits, and this may be a factor of social change. On the other hand, media policy in terms of formulating its content depends on the so-called temptations, motives, desires and needs for the

targeted adolescents based on logic and passion or both through the persuasive methods manifested in a tendency to excellence and aim of demonstration in addition to the need to attract the others' attention and gain their likes and comments. Moreover, those targeted users of social media content think that this feature will attract the attention of others.

1.7. The Negative Outcomes of Social Media

There is no doubt that deviation with all its kinds existed at all times and places and before the emergence of any type of media. However, nowadays, social media is the one that contributes to spreading the deviation and marketing it. Social media, in its negative side, is the one that pushes teenagers to adopt deviation and get used to it, because it is presented to teenagers with an attractive and tempting image, as it raises the motives for its practice.

This modern media encouraged the spread of a negative content and this is not done through direct advertisements, rather, it is included, edited and inspired in a content that makes these deviations motivating for teenagers to try them.

On the other hand, young people interact with media in a sense that they select what is appropriate to their characteristics and neglect was is not. Because they realize that the values existing in social media sphere are not reflected on their personalities and social self based on the various socialization institutions, especially family and schools. Therefore, the values that Algerian youths have acquired since their childhood still exist because of the social environment, as they direct and monitor their behaviour. However, youngsters are also known by their rebellion and imitation of all what is new.

Based on the above mentioned characteristics of youths, they are vulnerable to unwanted behaviour and deviation than any other social group because they are the most dynamic category. This is what makes the attention directed to them because they represent

the majority of the society, and therefore they are subject of interest and study. To this end, this investigation emphasizes on the interaction of Algerian youths on Instagram and TikTok applications and the effects of this interaction on their behaviours cultural values, and self-identifications.

1.8. The Process of Socialization

Individuals pass from their birth through several stages that enable them to interact with the society in which they live. They are influenced by the prevailing values and standards where they acquire the experiences that modify their behaviour, and develop their personalities to perform their roles as effective individuals in the society through the socialization process. Socialization is the process of adapting individuals' standards, motives, attitudes and behaviours to the norms, values and customs of the society, thus making individuals play a desirable and an appropriate role in the society (Damon and Lerner, 2008).

Henceforth, socialization is also a task through which the social and cultural heritage is transferred from previous generations to present and future ones. However, it is not only a tool between the past, present as well as a transition to the future. Rather, it is a mean of social change including new values and standards. This process involves interactions of many social agents either formal such as school, government and media or informal like: family and community, whose functions are interdependent of one another by transmitting values, cultures and ways of life of the community. They also work on the interaction between the society and the individual, as this one is producing and consuming the culture of the society. This process is not temporary rather continuous, because the individual always finds himself in front of new situations, roles and groups that require new behaviours. To this end, the Social control also plays an important role in the process of

socialization; which means a set of rules for individuals to organize their actions and ideas according to specific customs and traditions that are in line with the social and cultural norms and values. Moreover, it develops with age and experience until the individual is able to evaluate things. If the process of raising young people achieves educational and formative criteria based on values and standards, youth can be a central human wealth in the nation's balance. By contrast, if there are deficiencies in the process of socialization, education and training, it will be reflected in the values of youth and their behaviour.

However, with the emergence of new technologies and virtual spheres which are contributing also in the socialization process but from a distinct angel, by bringing people from different social backgrounds and enabling them to interact regardless their location, space and time. Users develop new aspirations which led the society into a social transition that combines between the original values and a tendency to modernity. Adolescents are socializing in a virtual space and participating in multicultural values. Henceforth, the digital literacy possessed by youth has given them a power in their relations with adults as well as autonomy in their special world; they are authorities in the internet. (Tappscott, 1998). To this end, new technologies are considered as the most powerful institutions of the process of socialization, especially among youth, they are playing a major and effective role due to their influence and diversity. However, the negative exploitation of these technologies threatens the system of values and social controls in order to achieve other targeted goals. Technology has become a valuable tool, it has many positive aspects. Nevertheless, in the wrong hands it can be dangerous. In fact, it is misused by todays' youths, as it brought major changes in their lifestyle. This technology has resulted dangerous online behaviours. Thus, not only the exposition to unwanted content has been considered as a serious risk, but also the participation and facility of a daily user. Some

adolescents may identify strongly with this sort of applications as they may feel validated and encouraged to practice it (Wolak, et al, 2003).

This new form of media that allows people to participate in conversations and online dialogues without being face-to-face with others creates new social and cultural values. Moreover, the virtual environment becomes more important than the real one, because it allows its users to expand their relations, liberates them from the rules and controls imposed by family, schools, and the real environment. Furthermore, this virtual community consists of a group of friends who combine between electronic identities and their real owners and each community is distinguished by its own virtual culture. In the table below, we try to provide a distinction between the real sphere and the virtual one in accordance with the process of socialization:

Characteristics	The Natural Sphere	The Virtual Sphere
Existence	Permanent	Threatened with extinction
Place	Confined geographically	Not confined geographically
Perception	Through the senses	The exchange of ideas, opinions and perceptions
Type of communication	Face-to-face	Mediator
Type of relations	Real relations	Virtual relations
Type of existence	Local existence	Global and universal

Table 02: Natural Sphere vs. Virtual Sphere

To conclude, new media intervenes human environments and modify them to a certain extent. Its handlers are distinguished from other social groups (adults) by their digital

practices which are used as an active communication tool to create a digital society. New media not only provides a space in which people can freely express their opinions and establish relations, but may also challenge the society because of its characteristics that are significantly dissimilar to the real society. This shows that the values which young people acquire based on their digital use do not belong only to socialization institutions, but also supplemented with the means of digital communication and this results a situation of instability between inherited values and acquired ones.

1.8.1 The Mediatization Process

According to Krotz (2007), Schulz (2004) and Thompson (1995), mediatization is a two-fold process of high modernity in which the media emerges as an independent institution with a logic of its own that other social institutions have to accommodate to or media simultaneously becomes an integrated part of other institutions like politics, work, family, and religion as more and more of these institutional activities are performed through both interactive and mass media (Stig Hjarvard, 2008). The mediatisation process is about how media affects the society and culture. Furthermore, the theory focuses on the effect certain mediated messages had on individuals and institutions. According to Väliverronen (2001), mediatization has been used to refer to the successive growth in the influence of on contemporary society.

Therefore, the mediatization of society is the process whereby society is stand up to, or becomes dependent on the media and their logic. This process is characterized by a duality in that the media have become integrated into the operations of other social institutions, while they also have acquired the status of social institutions in their own right.

One general effect of mediatization is a virtualization of social institutions. Earlier, the institutions were more bound to specific places: politics took place in the parliament, city

hall and meeting halls; education took place in the schools and universities; and art was presented on the stage and in museums and galleries. As a consequence of the intervention of media, individuals can take part in and partake of many different social institutions, irrespective of their physical location (Stig Hjarvard, 2008).

Virtualization of social institutions goes hand in hand with a domestication of those institutions. Typically, the home and family are increasingly the point around which access to the new accessibility also changes the home and family, as family members may be physically present in the home, yet be mentally adjusted to other institutions entirely. The virtualization of institutions implies that the home loses some of its ability to regulate family members' behaviour, and it is left to the individual to decide in which institution he or she is taking part, and adjust his/her behaviour accordingly (Stig Harvard, 2008).

Additionally, institutional contexts are no longer defined by their locations, but are a matter of individual choice. Virtualization, however, is that most institutions still maintain the physical-geographical bases as an important framework. What is new is that these places and buildings now interplay with virtual places and spaces, and the reality and forms of interaction that take place in the virtual world will also have consequences for social settings in the physical locality.

In the latter half of the nineteenth century, media have removed social interaction from the local level and embedded it in a national context. In the last decade of the twentieth century it became increasingly possible for media to transcend national frontiers, and media supported the globalization process (Stig Hjarvard, 2008). Thus, Tomlinson (1999) speaks of the role of media in de-territorializing cultural experience and social interaction. With internet, satellite-TV and a growing global market for television series, film, music, advertising, etc., human experience is no longer bound to either the local or national

context, but takes place in a globalized context. By the same token, media make it possible to interact with others across political and cultural frontiers. As a consequence of the media's growing complexity and encompassing nature, society takes on a complex connectivity (Tomlinson, 1999): In the era of globalization the media not only provide channels of communication between nations and peoples, but also establish networks across all manner of geographical areas and actors. This development leads in turn to a greater cultural reflexivity. As influxes of media products and communication cross more and more frontiers, virtually no culture will be able to develop in isolation from others. Greater cultural reflexivity does not mean that influences from abroad (Stig Hjarvard, 2008). But greater cultural reflexivity has the consequence that cultural development no longer takes place in naive isolation from other cultures, but will develop with awareness that alternative courses are available.

The previous section was about the process of socialization as a leading concept in order to pave the way to further discussions where the subordinating concepts of culture and cultural values take place. Because we cannot deal with culture and cultural values without introducing the umbrella term "*society*" in which these processes take place.

It is evident that there is a relation between social media and its effects on cultural values and youths' behavioural change. Today, young generation grow up having a great contact with different kinds of social media. They are easily acquiring digital literacy, and they live in a digital world where adults are only naturalized citizens. Tapscott (1998) talked about growing up in a digital environment referring to the youth as Net Generation.

1.8.2. Values and Cultural Values

On the one hand, Values are a set of principles, instructions, and controversial controls that determine the behaviour of individuals and provide them with the right direction that leads to the performance of their duties and their roles in the community to which they belong. Additionally, values are the ground that protects individuals from committing any action contrary to conscience. Values vary from one society to another and from one person to another. In general, they are essential for every human being and for every society that seeks to develop its social structure and establish faithful generations (Schwartz, 1992). According to Schwartz (2011) values can be either individual or cultural, but both share different purposes and are derived from different sources. Individual values are more strongly rooted in personal needs. On the other hand, cultural values are related to social issues such as social interactions, social order or the distribution of social resources. Hence, cultural values are ideas that people believe and embrace; thus, making them good citizens adapted to each other, they are the standards and criteria used by people to organize and arrange their diverse desires and work to control the behaviour of individuals in their dealings with each other. Cultural values serve as a criterion for guiding speech, action, and behaviour of individuals in different situations, they work to organize, control and preserve the identity of the society because each community has a distinct cultural identity (Triandis, 1994). Hereafter, cultural values direct humans, they are the goals and objectives that members of a society are encouraged to view as worthy and serve to justify actions taken in the pursuit of these goals (Knafo et al, 2001, p. 179). Individuals use these guiding principles as a reference for evaluating their thoughts, feelings and behaviours (Schwratz, 2006; Triandi, 200).

Al-Zoyud refers to the increasing use of social networking platforms on social and cultural fabrics in general and values in particular (Al-Zoyud, 2011, p. 2). Values represent

the tools of social control and drivers of behaviour as well as the evaluator of balance and stability mechanisms within community. When the social system of values is affected by undesirable problems or changes due to specific factors and conditions, the system loses its ability to survive and its values system affiliated with internal infrastructure of the community and they are the result of physical and non-physical reasons which play a vital role in performing specifying social phenomena and other actions that indicate the deterioration of social values, change from positive to negative values that lead to the weakness and destruction of human communities (Hidjazi, 2003).

1.9. The Theory of Cultural Values Orientation

People's behaviour is, to some extent, conditioned by the cultural values they receive through the socialization process. In this regard, Schwartz introduced a theory of cultural values orientation in 1994; it is nearly similar to Hofstede's five cultural dimensions. Schwartz distinguishes between three dimensions of cultural values which can make societies aligned, and each dimension provides two opposing answers to a particular basic issue a society is confronted with when regulating human activities. However, in this study, we mention one dimension which is Egalitarianism and Hierarchy; it deals with the issue of establishing a stable social fabric within a society. It encompasses the necessary coordination among humans and the management of human interdependencies to enable the individual to be productive rather than destructive for the good of the society (S.H. Schwartz, 2008, 2011). Egalitarianism promotes the equality of human beings; social justice and mutual responsibility are central intensions. Human productivity is enforced through the internalized commitment to cooperate, concern and act voluntary for the welfare of all others (S.H. Schwartz, 2008; 2001). Whereas, hierarchy promotes the legitimization of status differences within a society and states that an equal distribution of power with a society is a natural and desirable condition. Roles are hierarchically

structured with a certain number of people being supervisor to ensure productive behaviours while others are comparatively subordinate.

In the following sections, we consider the different uses of "culture" as a leading concept and then we move to its subordinate concepts.

1.9.1. Culture

The concept of culture is among the widely used and the most complex concepts in sociology, it includes all elements that are acquired by people as members of society. In view to that, the oldest definition of culture and the most used for its historical value is the one of Edward Burnett Tylor (1871):*" culture is the whole complex that includes knowledge, belief, arts, law, ethics, customs and all other capabilities and things that are performed by a person as a member of society".* This definition is considered the closest to the description of the concept as it deals with it in a social level and facts that occur as a result of the interaction between individuals and the relations that they make. According to Claire Kramsch (1998 p.10) *"Culture can be defined as membership in a discourse community that shares a common social space and history, and common imaginings. Even when they have left that community, its members may retain, wherever they are, a common system of standards for perceiving believing, evaluating and acting. These standards are what is generally called their 'culture'"*). On the other hand and according to Guy (2000), *Culture is a common behaviour that is learned from the society in which one is born".* Moreover, Hofsted (2001) views that *"it reflects the common set of values that characterize a society in forms of family, education and a system of social organization. Culture often refers to shared practices in a community".*

Most definitions of culture refer to education and acquisition as a tool of transmitting values and a way to respond to challenges that people face in their interactions. Moreover, culture can be understood as representing the basic value system of the society. Accordingly, culture is all what the society contains of systems, meanings, symbols, customs, traditions, history, language, religion, behaviour and values woven by individuals as a result of their contact with others through the process of socialization. Yet, in the simple sense of culture, it refers to ways of life of members of society.

However, the implication of digital technologies in contemporary culture changes the conditions of culture to a more or less radical way in the sake of reaching cultural convergence (Alexandra Uzelac, 2008). Sefton Green (2003) argues that the diversity of ways in which young people are accessing and appropriating information is creating a youth culture through social media and redefining their identity and causing anxiety because of the unlimited access to information that social media affords young people (p. 2). In other words, social media offers the youth a platform to access a culture of a collective identity. Hence, the concept of culture became digital culture, because new technologies created a subculture that renewed the original culture of the most important group of society who are young people; this subculture influence different aspects of the traditional culture (Veltri & Elgarah, 2009).The diffusion of social media has different effects on individual cultures but ultimately promotes interconnectedness and understanding among global societies.

1.9.2. Digital culture

Computer culture, virtual culture, cyber culture, e-culture, internet culture or convergence culture are all synonyms of digital culture which is a new concept in the field of sociology. It means the ability of individuals to use digital applications due to their

importance. Furthermore, digital culture refers to practices and cultures emerging from digital technology. It is an expression of norms, values and expected ways of the ongoing things due to ever-increasing computerization and digitalization of society. Digital culture also is about the several ways people engage in digital media and technologies in their daily lives. Hence, it is a mixing between culture and computer. (Mahamado Tembrly, 2017). Similarly, Alexandra Uzelac (2008) assumed that digital culture is a new complex notion, involving different aspects of convergence of culture. It is described as a participatory culture where users do not only consume information, but also contribute in a variety of ways.

To sum up, the digital culture of young people lies in their ability to use the means of communication; by this, their ability to build virtual relations through social media, as they create new rituals such as: blocs that fit the nature of their new society and its digital goals. Thereby, digital culture is the result of new media and it is trying to attract many audiences especially youth and influence them. This type of culture is completely different from the original culture. It influences young people through the permanent practice of new technologies which allows them to have a digital space in which they interact in the light of a digital culture.

This is the fact that makes the digital literacy one of the dangers that may affect the society and its members. On the other side, culture is a key element for innovation and creativity. Accordingly, Guy (2000) found that, "*culture is considered to be the general expression of humanity and its creativity*". Hence, the cultural environment is of a great importance for countries to be innovative (Ferreira, 2010). Furthermore, culture is one of the most critical elements that allow people to develop and lunch new ideas (Fauscette, 2010), because the cultural conditions determine the way in which innovations are adopted

(Herbi and Dunphy, 1998). It means that cultures which value technological creativity are more successful at adopting innovations.

1.9.3. Subculture

Culture is either viewed as an overall concept or a sub-concept called subculture. The notion of subculture appeared first in the field of anthropology by Frédiric Trasher in 1927. It explains the existence of a culture that is distinct from the original culture and the other social groups. Subculture is also a pattern of behaviour that is characterized by special groups living in the larger society. The behaviour of this group may differ from the behaviour of the members of the whole society. (Loisir& Cult, 1966, p. 305). Thus, subculture is a culture formed within a single society with a particular group; it differs from the general culture of the society in which that subculture was produced. Nonetheless, it is not completely separated from the general culture. From this, we deduce that there are distinct cultures within the mother culture that are reflected in some cultural characteristics and behaviours different from the original culture. According to Mike Brake (1974) the presence of youth culture has helped to create several elements of a global nature and believes. It offers young people imaginary and magical solutions which lead to internal problem such as the contradictions of social structure.

We deduce that culture is acquired and transmitted by individuals and generation after generation, through social institutions, starting from family, to school, then the virtual community; which is considered as the original sphere where subculture is formed, especially among young people as individuals who want to confirm their distinction and presence within the community. To this end, youth have some characteristics, rituals and behaviours different from other age groups; subsequently, they have a subculture known as youth culture.

1.9.4. Youths' Culture

Youth culture is a behavioural attitude and practice (values, norms, and beliefs) that occurs mostly among the youth. This suggests that youth culture as evident is the behaviour of youth, including certain aspects, norms, values, languages and expected ways of doing things (Hofstede, Hofsetede & Minkov, 2010, p. 6), due to the strong relationship between youth and their experiences of digital technologies. The concept of youth is now obliged to be studied according to these new technologies, because their daily practices and rituals depend more on the means of digital communication. Nowadays, adolescents have a way of life and pattern of behaviour that distinguish them from other social groups and thus a mother culture dominated by a digital culture. Youth culture is the commonality of shared behaviour, values, customs, social pattern, norms, language and expected ways of life among adolescents. It serves as a medium of social patterns between youth, whose understanding of life is greatly influenced by particular practices within and beyond a geographical location. Arguably with the advent of social media, youth culture is learned more specifically and speedily beyond a confined geographical location due to young people's interaction with the global community through the available platforms of social networking sites (Branson & Martinez 2011, p. 83). Moreover, youth culture is the ideological perceptions and values. Its function is to reduce the degree of pressure resulting from the unequal and heterogeneous social relations between the youth segments and the adult community in the social context. This means that youth culture is a group of beliefs developed by young people as solutions that may result from social contradictions, or a distinct reaction through which they try to acquire another identity.

In an Algerian context, we notice that youth culture comes as a reaction against some strict social values; which has resulted a culture accepted only among youth. Thus, Algerian young people tend to change their culture to suit their aspirations in the light of

the technological development. The culture of Algerian youth is embodied in their social milieu due to the changes surrounding them such as: globalization and digital means that are reflected in a way or another in their behaviours. Lastly, youths' behaviour and subculture are to indicate that they want to keep pace with development, so that they are called contemporary youth as a manifestation of their cultural saturation. This leads to an unbalance and cultural differences within the Algerian society.

1.9.5. Cultural differences

Cultural differences influenced communication, behaviour and values. According to Rosen et al(2010) "*There are differences in the way that people who identify with different cultures, based on both national identity and gender, manage their communicative behaviours within social networking sites*". The effect of social networking sites on individuals' cultural values is apparent on users' communication and behavioural styles. Rosen et al (2010) describe how people focus on meeting new people from different cultures and being seen by them rather than maintaining their already existing relationships.

The study of cultural values allows for a deeper understanding of cultural differences and similarities. These differences can be understood through Hofsteds's five cultural dimensions: 1/ *power distance* 2/ *individualism, collectivism* 3/ *masculinity, femininity* 4/ *uncertainty, avoidance* 5/ *long-term and short- term orientation*. However, in this study, we put emphasis only on the dichotomy of individualism and collectivism dimensions of cultural values because they are the most common models used in the study of the relationship between culture and media. The Algerian culture is collectivistic, based on valuing the need of a group over the individual; thus, individualism is defined as a situation in which people are concerned with them and close families only. While collectivism is

defined as a situation in which people belong to larger in-groups or collectives who care for them and exchange loyalty and vice versa. Hence, collectivism refers to the degree to which individuals are integrated into groups (Hofsted & Bond, 1984).

Accepting and harmonizing cultural differences are a new and social challenge in Algeria, particularly with the existence of social media, the idea of cultural homogeneity is no longer valid and it has become a cause of social conflict between adults and adolescents. As a result, promoting cultural diversity has become a major policy in Algeria.

To conclude, the cultural influence leads to losing Algerian cultural values especially among adolescents. This change cannot occur without a contradiction that takes place in the Algerian society. The continuous influence of western modern culture leads Algerian teenagers to gradually move away from cultural values.

The following part reviews the literature on social media and acculturation in order to show the effects of social media platforms and applications on the acculturation process of youth, focusing on how the behaviour and characteristics of teenagers have changed with the emergence of social media mainly TikTok and Instagram. Moreover, this transformation has reshaped the cultural values in the context social media environment of Algerian teenagers and its influence on the local culture and their lives is discussed.

1.10. Acculturation

Within the rapid development of new technologies, the Algerian socio-cultural formation was subjected to an acculturation process since another culture was established through modern social media that influenced the social and cultural structure including its traditional roles and functions which resulted an obligatory change and the inclusion of

modern western cultures. Undoubtedly, this radical change resulted the instability of cultural values.

Acculturation has been regarded as a process in which both heritage and mainstream cultural identities are free to vary independently (Berry, 1997). Additionally, acculturation focuses more on the on-going changes occurring during the contact with other cultures, including values, norms and behaviours (Berry, 2006). Simply, it refers to the changes that arise when individuals from one group contact others from different cultural backgrounds with consequent changes in the original culture patterns (Sam, 2006). These definitions show that the scope of acculturation process encompasses changes in group level and involves a shift in the social structure. This transformation affects individuals' experiences as group members who may undergo changes in their identities, values, attitudes and behaviours.

In cross cultural adaptation studies, acculturation is the area that has been widely researched in the field (Torres and Rollock, 2004; Sam and Oppedal, 2011). While cultural adaptation is considered as a long-term ways in which people rearrange their lives and settle down to a more-or-less satisfactory existence (Berry, 2006, p. 52). The most frequent definition of acculturation is the one proposed by Redfield, Linton and Herskovits (1936) in which they declare that acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous contact with subsequent changes in the original cultures of either or both groups (p. 149). Individuals' acculturation patterns are closely related to the societal level acculturation climate such as diversity, policies, and social support (Berry, 1997). Thus, understanding the social context in which the interplay between individual acculturation occurs is essential for understanding the broad idea of acculturation.

1.11. Language and Culture

We cannot conduct a research about culture and cultural values without referring to language since culture and cultural values cannot be transmitted unless language is used as the basic social need which permits the circulation of culture; that is why the connection between language and culture is deeply rooted. Language is first and foremost the basic mean of human interaction, it transmits social messages. Hence, it is typically a social product, and for this reason, it is strongly combined with culture and its diffusion among generations that belong to the same speech community. Moreover, Language researchers and linguists have agreed that language and culture are related and affect each other in so many ways because language provides people with the supporting tools to express and communicate thoughts daily, and values and customs of culture construct the way we think and behave (Kadri Krasniqi, 2019). That is why language and culture have a very complex and homogenous relationship that makes them inseparable. Language is complexly interwoven with culture; they have evolved together and have influenced one another in a long and endless process of human development. The result of this associated complexity, evolution, and influence is that language and culture protect each other in such a way that is impossible to isolate them (Kadri Krasniqi, 2019). Brown (1994, p. 165) describes the two as follows: a language is part of culture and culture is part of the language, the two are intertwined so that we cannot separate the two without losing the significance of either language or culture. To this end, language does not end at the sense or usage of words linked to culture; words themselves represent history, beliefs and culture which is partly acquired and mostly inherited and learned to be used appropriately. Language is used to convey culture and preserve cultural ties.

In this regard, Kramsh (1993) pointed out three ways in which culture and language are related. To begin with, through verbal communication members of a society convey the

cultural actuality. The correct arrangement of words not only expresses ideas but also reflect manners and attitudes. Next, language embodies cultural reality; people provide significance to their daily life experiments through language. Finally, culture symbolizes cultural reality (members of a community view their local language as a symbol of their cultural identity when (language) is used in contexts of communication, it is bound up with culture (and) speakers identify themselves and others through their use of language; they view their language as symbol of their social identity (Kramsh, 1993, p. 03).

Moreover, Kramsh (1962) revealed the main functions of language in three aspects: language is the primary vehicle of communication. First, language reflects both the personality of the individual and the culture of his history. Second, it helps shaping both personality and culture. Third, language makes possible the growth and the transmission of culture, the continuity of societies and the effective functioning and control of social groups.

To conclude, language and culture cannot be separated. Language is vital to understanding our unique cultural perspectives. It is an instrument that is used to explore and experience our cultures and the perspectives that are embedded in our culture.

1.12. **Teenagers and Cross Cultural Milieu**

Human development involves interactions between organisms and the world around them, such as families, school and media (Lerner, 2002), and culture is one of the significant environmental settings that comprises the developmental context.

In numerous acculturation investigations, the meaning of acculturation has been limited to a secondary culture learning, which is to acquire specific cultural attitudes, behaviours and knowledge through the experience (Masgoret and Ward, 2006). However, the developmental perspective of acculturation considers that adaptation to new culture also

evolves through a maturation process (Sam and Oppedal, 2002). Thus, it is important to understand these two coinciding but distinguishing phenomena of acculturation, learning and development, in order to better explain the acculturation processes of adolescents.

Acculturation of adolescents is better understood by considering the period specific experiences and challenges. Arnett (2000) defines young adulthood from the late teens to the twenties, as a new conception of developmental period, which is characterized by profound changes and exploration of possible life directions.

In the identity formation process, young adults in cross-cultural conditions are challenged to manage and synthesize multiple cultural identities. While, cultural identity refers to one's identification with a certain cultural group; cultural competence on the other hand refers to one's ability to successfully perform in a given cultural setting. La Fromboise, Coleman and Gertion (1993) define the requirements of cultural competence as follows: possession of a strong personal identity, knowledge and facility with beliefs and values of a given culture, sensitivity to the effective processes of the culture, language, skills of the cultural groups, performance of socially and culturally appropriate behaviour, active maintenance of social relationships with the group members and negotiation of the institutional structures of the culture.

1.13. Acculturation Process to New Media

The ways people use the internet have psychological, social and cultural meanings because the internet has worked as a crucial medium that helps individuals learn new cultural traits and maintain their own heritage culture. Furthermore, new media plays the role of a major institution to define values and rules to identify diverse groups of people, to establish a sense of order and direction, to educate the societies parameters and to provide an arena to exchange ideas (Silverblatt, 2004).

Albert Bandura argues that mass media works as a symbolic environment in transferring values, new ideas, behavioural patterns and social practices and fostering globally shared consciousness. Because media takes a major part in people everyday lives, their social reality and public consciousness are likely to be constructed through mass media. (Bandora, 2001).Gerbners' cultivation theory (1998) also proposes that people's perceptions of what the everyday world is like are influenced and "cultivated" by what they see and hear from mass media. However, the problem of media-constructed social reality is that unlike traditional socialization agents; the values and norms transferred by media may not necessarily serve public benefits. Media organizations are privately owned and operated by the purpose of earning profits not by social responsibilities (Silverblatt, 2004).

The previous section was about acculturation, the following paragraph is about the pluralism model of acculturation in order to reinforce information of the current study in the context of acculturation of Algerian teenagers and further discuss how online social media functions as a new acculturation context, focusing on how the behaviour and characteristics of teenagers have changed with the emergence of TikTok and instagram applications and how it reshaped the cultural values, moreover, teenagers' environment on TikTok and its impact on their lives is discussed.

The effects of TikTok and Instagram are debated by applying the pluralism model of acculturation also called the mosaic perspective which seeks to include diverse ethnic groups as integral parts through some degree of structural and assimilation but with less cultural and behavioural assimilation (Berry, 1980). It emphasizes the importance of cultural diversity in a society. According to this model, social media users are expected to adopt other nations' public values, but at the same time are encouraged to maintain their cultural heritage (Mooise, Perreault, and Sanecal, 1997). Media studies adopting the

pluralism model found that the use of media is related to users' acceptance of western culture. Thus, online social media has the potential to facilitate the pluralism model of acculturation of Algerian youth by enabling them to maintain Algerian culture while simultaneously expanding their exposure to Western culture and cultural values.

1.14. Technology Diffusion and Adoption

Diffusion is a macro process concerned with the spread of a new technology from its new source to the consumer. It is the process that includes presentation of new cultural element of the society, acceptance of this element by the society and its integration into the existing culture (Dearing, 2009). By contrast, adoption is a micro process that focuses on the stages through which an individual passes when deciding to accept or reject a new technology (Schiffman & Kanuk, 2010). According to Trewhitt & Briscoe (2011) the adoption of a new technology depends on many factors such as the type of a new technology, the context or the culture with its norms and values in which technology is introduced and the individuals' decisions within that culture. According to Strite and Karahana (2008), differences in cultures may explain differences in perceptions of the adoption and diffusion of information technologies. Furthermore, Collis (1999) stated that culture is a crucial factor that influences how humans accept, use and react to the internet.

1.15. Technology Acceptance Model

Several studies have emerged in the recent years to illustrate the relation between social networks and cultural factors (DelGlado 1996; Trompenaars and Hamde,-Turner 1997; Tse et al. 2004; Barton 2010). These studies show that social networks play a significant role in affecting social factors. Most information systems have been developed by the western world and are actually based on western cultures (Hill et al. 1998; Lynchetal et al, 2002).

The use of technology has influenced increasing numbers of aspects of people's social and work lives because technology is characterized by the rapidity that has spread around the world and it is increasing its presence in the lives of populations (Cortada, 2008). The impacts of this rapidity and the extent of pervasiveness have driven much of the research into technology diffusion and acceptance, this in turn has influenced the development of a variety of theoretical frameworks and models that investigate technology acceptance including the works of Pavlou, ; Hess et al, 2011 ; Cornel et al. Davis (1986, 1989) formulated the Technology Acceptance Model (TAM) that had been developed by Fishbein and Ajzen in 1975 from previous research on the theory of attitude, which led them to study the attitude and behaviour through the observation and analysis of subjects' attitudes, declared intended behaviour and cultural behaviour (Sheppard et al, 1988). The separation of behavioural intention from actual behaviour further enabled them to offer explanation of limiting factors on attitudinal influence and thus to build a model for the prediction of behavioural intention (Ajzen and Fisnbein, 1980).

The approach adopted by Davis (1986, 1989) on the basis of Theory of Reasoning Approach (TRA) posits that actual behaviour is associated with the intentions underlying a person's behaviour, as he/she elaborates this into subsequent versions by Davis, 1989; Venkatsh et al, 2003; Venkatsh and Bala, 2008
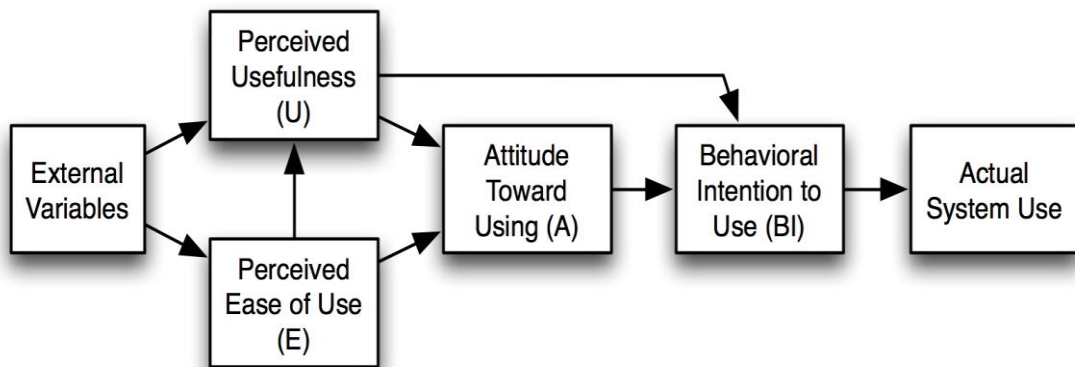
Graph 01: Technology Acceptance Model (TAM)

This diagram illustrates the impact of cultural factors on technology acceptance across western and eastern cultures. It shows the complexities involved in human motivation, especially where intended behaviour often gives way of the actual behaviour.

The motivational factors of Perceived Usefulness (PU) and Perceived ease of use (PEOU) are the primary factors of users' acceptance of information system (Teo et al, 2008). Perceived Usefulness refers to people's belief that technology will help them increase their performance; if they belief that the new technology is useful, they will have a positive attitude towards it and this in turn will lead to the successful adoption of a new technology (Teo et al, 2008).

1.16. Technology Acceptance Model with Cultural Factors

This model consists of the TAM factors identified by Davis (1989) together with behavioural Perceived Usefulness (PU), Perceived Ease of Use (PEOU); behavioural intentions and attitudes relating to accepting and using a new technology. The model also integrates two main factors: social factors and cultural factors owing to the varied influence employed by culture on human behaviour. The cultural neutrality has been

identified as a blind spot in previous TAM because culture has been demonstrated to exert a major influence on acceptance. It takes the existing knowledge of developed western nations and relates it to other cultures based on cultural beliefs and values (Hofsted, 1980) because people use technology within a cultural and social context and this influences how humans behave towards technology. Frequently host factors differ from across cultures and these factors include social taboos, ethical and traditional values. Therefore, technology users across the globe have different perceptions, styles of thinking, cognitive and cultural values and assumptions. Moreover, users need to be qualified and well trained to use technology because the lack of training and skills will lead to negative outcomes that will in turn give raise to negative attitudes (Hofsted, 1980).

To sum up, people are influenced by others within their societies and communities when considering the use of social networking sites and this also shapes their attitudes towards the usage of social media.

The following section clarifies the theories of online social media and further discusses how online social media functions as a factor that influences local cultures, focusing on how the behaviour and characteristics of teenagers have changed with the emergence of social media mainly TikTok and Instagram because this transformation has reshaped Algerian individuals' cultural values. Moreover, the media environment of Algerian teenagers and its influence on the local culture and their lives are discussed. However, the issue of the effect of social media on cultural values of young people is more complex to be explained using only one theory. Therefore, we must highlight two theories so that we can study the topic well, in addition to providing integrated and general ideas about it.

Theories of communication originate from the field of: cybernetics, linguistics, media science, sociology, humanities and psychology (Cobley, 2008). Theorizing about information and communication is multi-disciplinary, and considering its multi-disciplinary nature, communication has different applications especially in humanities and sociology because all branches of humanities and sociology are linked to communication theories (JafarMehrad & PegahTajer, 2016). Accordingly, in the current study, social media impact on cultural values comes under two media communication theories:

1.17. Uses Gratification Theory

Uses gratification theory emerged based on the principle of selective exposure, and it is a common concept in communication sciences. The selective exposure is a tendency of a person to optionally expose him/herself to a source of information consistent with his/her propensities, desires and thinking avoiding consciously or unconsciously other media platforms that do not correspond to needs.

The theory dates back to 1940s as it was developed in 1960s and 1970s by Katz and Blumler, exactly, in 1974. Uses gratification theory or need seeking is rooted in traditional mass communication research on how a specific media is required and selected to provide users' needs (Katz, Blumler and Gurevittch, 1974 in Chiang, 2013). Blumler and Katz (1974) changed the direction of the theory from traditional approaches evaluating what media does to individuals? To a newer approach assessing what individuals do to media? The studies of Blumler and Katz are considered as an evolution in mass communication research, and they can be named as the founders of Uses Gratification Theory (Palmgreen, Wenner, and Rosengren, 1985; Drumheller, Babb, and De Armond, 2015).

Uses gratification theory focuses on social interactions. It states that the media's most important role is to fulfill the needs and motivations of the audience. Therefore, the more

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these needs are met, the more satisfaction is yielded (Windhal, Signitzer and Olson, 2008). The theory of gratification is based on two main questions:

1/ why are people attracted to a media content?

2/ what kind of satisfaction does the media provide for people?

The theory concentrates on how users seek media and to what extent its users are satisfied with this type of media, content, and method of use (Amiri, Noori, Bastian, 2012).

Katz et, al (1973) and Katz et, al (1974) benefitted from their description and outlined the main elements of uses gratification theory with the help of Rosengren's (1974) conceptual framework. Graph (1) shows the simplified uses and gratification model (Rosen, 1974).

Graph 02: Simplified Uses and Gratification Model Based on Rosengreen's

Conceptual Framework

Numerous studies have indicated that uses gratification theory is suitable to investigate the interaction between new media and traditional ones. However, it comes as an alternative to other theories of the limited influence of media; it calls for the effectiveness and activity of the audience who can choose the tool, content and time that are appropriate

to his/her desires and motivations. Additionally, it is an approach to understanding why and how people actively seek out specific media to satisfy needs. The theory seeks to achieve precise goals, for most is to know how and why users deliberately choose a particular type of media or content that satisfies given needs and allow them to enhance knowledge, relaxation and social interaction rather than another. It assumes that audiences are not passive consumers rather they have power over other media consumptions and adopt an active role in interpreting and integrating media into their own lives (Katz &Bulmler, 1974; JafarMehrad & PegahTajer, 2016).

- Katz and Polmeler (1974) in their classic book summarized the principles in which the theory is based on the needs and expectations that result from media tools or other sources that lead to different types of exposure to these tools to satisfy those needs, and can lead to other unexpected results. Media adoption requires the attention of researchers to know the effect of the medium on people in general and a group in particular.

- Unlike other theoretical perspectives, gratification theory holds audiences responsible for choosing media to meet their desires and needs to achieve gratification:

- People have enough self-awareness of their media use, interests and motives to be able to provide researchers with an accurate picture of that use.

- The audience is active, and its media use is goal-oriented, and that media does not use the public, the public uses it.

- The initiative is linking need gratification to a specific medium choice rests with the audience member.

- The desire media means to satisfy needs and aspirations that belong to the audience him/herself and those desires differ from one individual to another.

- The dominant community values are recognized based on the content watched by the audience rather than what the media provide (Katz and Bulmler, 1974).

According to Katz & Bulmler (1974) uses gratification theory comprises two main types of motivation that lead the public to use media:

a-Utilitarian motives: to gain experience and knowledge in various domains of life.

b-Ritual motives: consists of breaking the boredom and avoiding the reality of life and its problems, in addition to any recreational reasons. The most prominent example is the internet in general and TikTok and Instagram applications in particular because they are among the most dominant and powerful tools in the society, as their effects have extended to social dimensions.

The theory saw a shift in media research from seeing people as ineffective components to effective ones so that they can select the tools and contents that they prefer.

The focal assumption of uses gratification theory is that users are actively seeking content that gives them the highest level of satisfaction (Windhalet, al 2008). In general, the audiences' degree of gratification depends on their needs and desires. The more the person feels that the real content fulfils his/her needs, the more possible the selection of that content is (Jafar Mehrad &Pegah Tajer, 2016).

1.18. Uses Gratification Theory in the 21 Century

Uses gratification theory has been traditionally used for assessing how and why people use mass communication media: Radio, Television and Newspaper. While, some mass communication researchers claim that this theory is not as strong as other social science theories. Ruggiero (2000) opposes his point of view and states that any theorization in communication science is dependent on the uses and gratification theory. Furthermore,

with the emergence of communication technology, the theory has become increasingly important because new technologies provide users with various forms of media and therefore studying the needs, motifs and satisfaction of users is of an extreme importance (Ruggiero, 2000), moreover, considering the importance of the uses and gratification theory and its increasing use in the 21 century, it is important that researchers in this field use a holistic methodology and assess quantitative and interpersonal aspects of this approach more than before in order to assess communicative behaviours in the 21 century more accurately (Ruggieor, 2000 & Jafar Mehrat & Pegah Tajer, 2016).

To conclude, the theory is one of the most influential theories of communication and media technologies because it focuses on the user's motifs, needs and behaviours. In this study, we used the theory of need seeking in terms of the exposure of young people to social media content. Nonetheless, gratification theory explains media usage only in terms of positive impact of media. Yet, La Rose et al, created measures for self-efficacy and self-criticism and related the theory to social and behavioural factors that may lead to serious negative outcomes of online behaviour; moreover, yields them to turn away from their values and the emergence of unethical and abnormal behaviours. This is further debated in another theory called Media dependency theory.

1.19. Media Dependency Theory

Unlike uses gratification theory is premised on consumers' control over accessing media content according to their goals and needs. Media dependency theory focuses on consumers' dependency on internet resources to satisfy goals, such a dependency on internet leads over time to the development of a consumer-internet dependency relationship, which, in turn, may likely affect the nature and extent of consumers' online activities and behaviours (Padmini Phatwardhan, 2003).

Media dependency theory is a systematic approach to the study of the effects of mass media and the interactions between media, audiences and the social system. It was introduced by the communication American researchers Sandra Ball- Rokeach and Melvin DeFleur in 1976. The main focus of the theory is the relationship between media and audiences. It is the first theory that considers audiences as active part of the communication process, because people depend on media to collect the information they need. The degree of dependence is related to the capacity of the medium to satisfy the needs of an individual who will become more dependent on the medium if it meets a large number of his/her requirements. As an active component of the communication process, audiences select their preferred media based on individual needs and other external factors such as culture, values and social conditions. It means that if there is an alternative, the individual will be less dependent on media (Ball-Rokeach 1985, 1998; Ball-Rokeach&Defleur 1976; Defleur& Ball-Rokeach 1982, 1989)
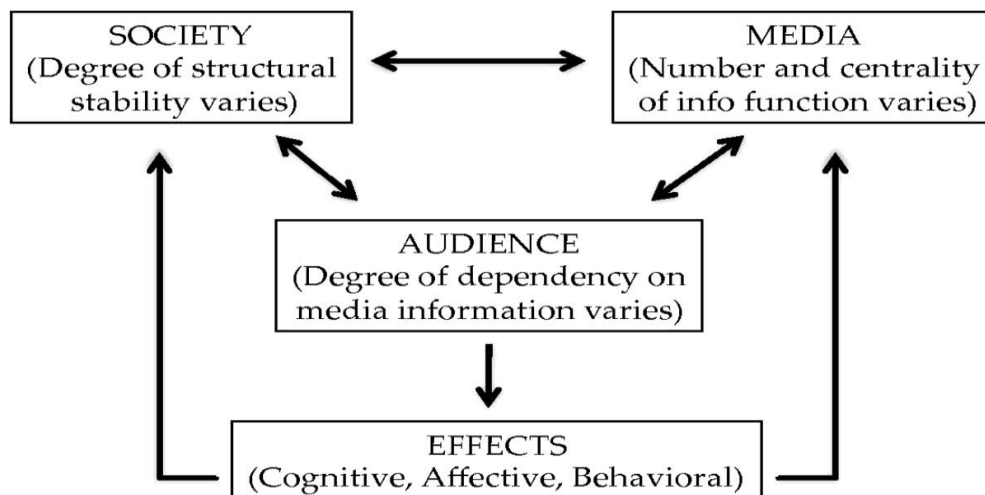
Graph 03: Media Dependency Model by Ball- Rokeach and Defleur(1976)

The diagram elucidates that the use of media depends on the society and audiences as members belonging to that society. This use in turn will have cognitive, effective and

behavioural effects. Henceforth, the media, the society and the audiences are all interrelated elements playing important roles in using media.

Media dependency theory suggests that in todays' society, individuals have to rely on media information resources in order to accomplish various goals. Information resources include all media products (Loges & Ball-Rokeach, 1993).

The theory depends on the perceived helpfulness of the media in meeting goals. The goal scope (dimensions) of these relations cover a wide range of individual goals: understanding (social and self), orientation (interaction and action), and play (social and solitary) that may be met through media resources (Loges, 1994). Accordingly, understanding goals deals with people's needs to understand the world and themselves; orientation goals focus on the need to behave effectively in interactions with others as well as in personal behavioural decisions; and play goals deal with the need for entertainment and escapism (Morton & Duck, 2000).

From this, we understand that it is difficult to understand media unless it is linked with the society. The theory focused on the relationship between media and the public with social characteristics of interdependence. Because public relies on media as a system in order to understand and perceive the society where they live. Hence, the dependence on media to understand the social reality is increased.

The idea of the theory is based on the fact that the use of media cannot be isolated from the society. Also, the ability of media to influence the public is augmented, because the public depend on media in order to understand the society and to keep pace with its development. This was on one hand, on the other hand, people rely on media as a source to achieve their goals such as entertainment, leisure, comfort, understanding, education, and

analysis . Henceforth, we say that social media is an urgent necessity that was produced by media and communication technology on our reality today.

1.20. Significance of the Theories in relation to the Study

The theories describe the framework under which media is sustained and functions. They search for the outcomes of social media on audiences' perceptions and opinions. Besides, they seek to determine the correlation between users' daily usage of internet and interactive media as well to bring out the effects. They try to explain how individuals have developed and what they have changed. These theories provide a way to see why this has happened and the changes in individuals' attitudes. Moreover, uses gratification and media dependency theories clarify that individuals behave in their everyday lives depending on what they receive from media. They elucidate that the integration and adaptation of a new system of technology affects to a great extent the society and its members as well. To sum up, user gratification theory and media dependency theory enlighten that there is a simple cause and effect between the introduction of new technology and the changes in societies in general and individuals in particular the way of thinking, feeling, acting, believing and behaving.

1.21.Conclusion

Before, new technologies were a process of communication and interaction between individuals. Yet, the most notable transformation during the last decade is the features of new media that meet all human needs. Hereafter, its use has become a special urgent especially with the implication of attractive methods that achieve psychological and mental pleasures, in addition to the service of humans regardless of their gender, skin color, location; transcending all limits and norms. Thereby, it carries hidden goals for a particular social group and directed to change the prevailing social patterns like norms, values,

behaviors and identity. For this reason, modern media becomes a tool to transfer cultures and identities with their symbols and modern meanings to all parts of the earth. To this end, the biggest challenge of new media studies will be needed to shift from thinking of ICTs as a new science with a micro level, to deal with them in a macro level and their impact on the society in which both individuals' experiences and the whole society are brought together and what made it new is the processes of cultural values and self-identification because in order to study properly new media we must expand our theoretical repertoire (Alexandra Uzelac, 2008). From here, we deduce that new technologies' changes occurred at the level of social relations, but also extended to work on the development of the cultural system and the identity of youths as a sensitive group age and at the same time the beating heart and the future of any society.

Therefore, this chapter undertook the historical evolution of social media in combination to the social institutions; the latter play an important role in the preservation of values and culture as determiners of the society standards and norms. Nevertheless, social media has substituted the social institutions because they are characterized by a complete freedom; therefore, it provides its users a high level of enjoyment. To this end, the social norms are completely neglected. In this context, users' gratification theory and media dependency theory have been mentioned as the best theories that illustrate the dependency of teenagers on social media in the sake of achieving satisfaction or gratification without giving much more importance to the standards that govern the society and preserve and strengthen the values and the culture that identify the society instead of building it on a western model.

Chapter Two: Identity and Self-Identification

2.1. Introduction

There is a strong relation between cultural values and self-identification, and both concepts converge because they express a set of features and tendency to link the person with the social environment where s/he belongs, besides, to distinguish him/her from other groups and societies. This means that each culture differs from other cultures in terms of personalities' nature, the way of understanding and methods of communication especially language and the various forms of communication, behaviour and lifestyle, in addition to values, standards and social relations.

Social media and culture have impact on values of people, those values have impact on attitudes and behaviours of individuals; thus, they have an impact on various human activities(Alas and Tulik,2007).To this end, the second chapter addresses the importance of self-identification and its impacts on individuals and the society especially the changes that the community is witnessing as a result of the global openness and the excessive use of social networking sites particularly TikTok and Instagram in relation to the consequences of this progress including those of individuals' self-identifications. We focus on how individuals interact within the virtual community and the effects of this interaction in the real life. This is by defining the virtual community and revealing some features of the virtual identity. We will also try to answer this question: does the virtual interaction produce a new identity?

Modern media carried with it the transmission of ideas, construction of knowledge and influence of its users, relying on some methods and techniques studied and based on accurate foundations, particularly the segment receiving the applications, because

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individuals differ in the extent of the influence, as they differ in their attitudes, ways of thinking, as well as their reactions.

As it is mentioned before, this new type of media with its various applications are targeted to adolescents, as they acquire a lot of values and behaviours either positive or negative because they are in the stage of developing their personalities, in addition to other factors such as social conditions and curiosity. Hence, social media creates for young people a desire to change them with a subsequent loss of personality. Thus, they escape to the world of dreams where they can find a suitable place for themselves.

On another hand, the adolescence stage is associated with identity construction of individuals; according to Erikson's psychological theory (1968) adolescents face the challenge of identity versus confusion, they try at this stage to achieve their identity and their role in the society. However, if they do not reach this goal, they adopt negative attitudes and identity that does not conform to the standards of the original society. Therefore, challenges facing young people and adolescents lead them to ask themselves: who I' am? Additionally, the psychological problems experienced by young people lead them to often revolve around these problems as they will be ensure of their future identity as adults. As a consequence of this failure, they find themselves in a state of disturbance or depression of identity. Contrariwise, adolescents who are successful in this stage discover their true identities as future adults (Erikson, 1968).

Identity in its broader definition is a representation of how people view themselves and how others might see them. In the context of this study, it is noticeable that Algerian young people use various modern media trends such as TikTok and Instagram which sometimes make them unable to resist and criticize within this media flow; moreover, looking for strategies and mechanisms to deal with this vast amount of media programs. In other

words, when people express themselves verbally or nonverbally in the virtual spaces, they are expressing and reflecting their identities; hence, adolescents may succeed or fail in employing and manipulating these strategies; which affect them negatively and disturb their identity formation in all its dimensions. To this end, the main problem that Algerian individuals face is their close relation with their values and what they have acquired in their childhood with their families and learning environment in addition to what they found in the virtual space and influenced them. Accordingly, they have two distinct identities one real and other virtual. This arrangement between what is real and what is virtual has created virtual complex identities and societies that reflect users' acts.

2.2. Self–Identification

Basically, identification means uniqueness and is one of the general essential characteristics of culture. It is not a ready and final system; rather it remains open to the future. Identification is one of the most important characteristics of any society as it embodies the aspirations of the society and highlights the indicators of development in the behaviour of individuals and their accomplishments in various fields. Moreover, it involves the principles and values that direct people to achieve certain goals because of its importance in shaping individual and societal identities (Joshua Dickson Ogidi, 2015).

Since identification is one of the most important areas of research and interests, in this chapter we discuss the self-identification of Algerian youths based on their use of TikTok and Instagram applications due to the great response to these applications by youths' part because they provide means of self-expression and create a space in which users feel free to express themselves online as well as offering them chances to work on certain issues they might be dealing with in their daily lives. Consequently, they have become one of the

manifestations of change as a result of their effective role in forming a special identity to their users.

Furthermore, youngsters are the most used category of these modern technologies due to the easy access to the digital world, additionally, they are unable to fully adapt to the real life due to the existing values, norms and customs that prevent their freedom, in addition to controlling their behaviour. Subsequently, they brought up and acquire new strange values, concepts and thoughts that are not accepted in their social reality. This is due to their interaction with the virtual sites which has become more essential than their interactions with their living reality. In this regard, the digital presence has become more important than the real one and users enjoy pictures and videos more than the time itself. Besides, the virtual success has become the real success, that is why users rush to collect likes and shares to feel the joy of a fake success, and if it does not happen, their confidence and psyche will be seriously damaged. To this end, social media is considered as an integral space and place for youths' self-identification formation. On the other hand, McKinnon and Heise (2011, p. 466) argued that young people confirm themselves cognitively and effectively in creating, selecting and enacting identities in a particular social institutional context. This implies that young people readily give sensitive information about themselves when demanding by a social institution, and not for their own evolution. This sensitive information can either be static or dynamic and it forms the identification of young people (Joshua Dickson Ogidi, 2015).

Self-identity of youngsters is both discovered and developed. First, the discovery of self-identity entails an understanding of humanity as God created human beings for a specific purpose and mission. Second, the development of self-identity has historically been derived from one's own intimate community and interactions of the self within that

community (Backingham, 2008). Backingham(2008) further showed that identity has a dual nature; I am the product of a unique personal biography. Yet, who I am varies according to who I am with, and the social situation in which I find myself (Backingham, 2008, p.01).Besides, the developed identity requires that young people go through different phases in their lives that shape their self-identity formation. These different phases are influenced by different social institutions such as social media, as a source of information distribution that influences young people's self-identification by creating a digital continent where all sorts of unrestricted information is disseminated. This digital continent is used for whatever purpose (Joshua Dickson Ogidi, 2015).

While reasoning that social media on the internet influences self-identification, the internet provides a space in which identity is being worked out; the identity of internet handlers is influenced by social media platforms (Joshua DicksonOgidi, 2015).Moreover, the exposure to different cultures and societies throughout the world has influenced how many people establish, maintain and revise their self-identity as they come in contact with different beliefs systems, values, social norms and ways of thinking and feeling. To this end, throughout this chapter, we seek first to understand how the concept of self is constructed and how identification is presented. But it is essential to understand before both notions of self and identification and how they are used interchangeably. Although the identification and the self have been combined in discourse, but in this chapter, they are used to be separated, and then related.

According to Campbell, Assenand and Dipaula (2000), the self is a complex set of beliefs about one's attributes as well as memories and reflections of episodes that confirm such beliefs. These attributes and memories form a schema of oneself or a mental structure that contain various bits of information and define who a person is and guides how he/she

communicates with others (Trenholm & Jensen, 2013). In other words, selfis being independent from others' impressions and emotional expressions. Betz et all (2012) explain self as having a sense of autonomy in whatever you do: this autonomy could be understood as the autonomy to believe whatever a person chooses, the autonomy to disseminate an information to whoever cares to access it, the autonomy to write whatever a person chooses to write on social media platforms, and the autonomy to be a source of information on a local or global space (p, 584).

George Herbert Mead wrote (Mind, Self and Society, 1962), he explores the self in relation to society. He differentiated first between "I" and "me" in oneself, then, the combination of the two. The "me" represents the self as learned through interactions with others. The insights gained through these interactions become internalized and become the "me". However, the "I" is the attitude of the individual in response to the society or the community. The "I" is a kind to Freud's ego, the aspect that is more self-serving. The "I" and "me" are integrated into an individual who understands him/herself as he/she interacts with the society. Mead explains that the "me" sometimes has to reign in the "I" to keep it in line with the community norms and standards (Shawn Wahl & Juliann Scholl, 2014).

The synthesis of "I" and "me" is a function of communication which in turn helps develop one's self-concept. This process can be viewed as "self-shaped-by-society-shaped-by-self" (Tanno & Gonzàlez, 1998). On the other hand, Hecht, 1993; Hecht, Warren, Jung & Krieger, 2005 discuss three levels of self-representation. First, the individual level of self-representation reflects the personal self that includes the self-concept e.g; funny, young, analytical…) Second, the interpersonal level is the relational self that derives from the relationships or connections with others for example wife in a marriage. Third, the group level which represents the collective self which is reflected in group memberships

like the faith community (Shawn Wahl & Juliann Scholl, 2014). Understanding these three levels of self can serve functions such as identity that can give us a sense of belonging or even guide us to individuals and groups with whom we might feel community (Shawn Wahl & Juliann Scholl, 2014).

Hoeft (2005, p. 905) explained that self is a term of identification as an inner aspect of a person, and is opposed to that which is non-self. Plato one of the greatest philosophers understood self as the ground of personal being, which is accessible through remembrance and memory and communicated through words and actions (in Betz et al, 2012, p. 584). On the other hand, self can be used as a prefix or suffix or independent word. Peter (200, p. 489) clarifies that self as a prefix personifies a variety of adverbial relations and is often hyphenated. Hence, in this study self is used as a prefix to the word identification.

On the other side, identification has become a popular subject of interdisciplinary studies and discussions among scholars of popular and social science over the last decades (Frosh & Baraitser, 2009; Kroger, 1993). The meaning of identification is broad and varies depending on its usage and the field of the study. On the one hand, identification is a complication of experiences as influenced by social, political and cultural factors that frame and make those experiences. In other words, identification is the answer to the question *"Who am I?"* with an added recognition that *"who"* is emerging from the culture to which we belong (Warren & Fasset, 2014). Additionally, it is a process of discovery and learning about our possible selves (Waterman, 1999, p. 591-621). Accordingly, Jenkins (1996, p. 4) argued that identification is a difficult word to define. He defined it as the process in which a person associates him/herself with something or someone else like a hero, a group or a friend. This means that identification is a process that progresses. This is

why Erikson claimed that it is not easy to find an exact definition to the word "*identity*" due to its complexity. Erikson (1968) defined identity as follow:

> *"The wholeness to be achieved at this stage I have called a sense of inner identity. The young person in order to explain wholeness must feel a progressive continuity between which he has become to be during the long years of childhood and that which he promises to become in the anticipated future; between that which he conceives himself to be and that which see in him and to expect of him. Individually speaking, identity includes, but is more than, the sum of all the successive identifications of those earlier years when the child wanted to be, and often was forced to become, like the people he depended on. Identity is a unique product, which now meets a crisis to be solved only in new identifications with age mates and with leader figures outside the family"*(p, 87).

According to this definition, identity means a process by which young people form an identification of themselves through different phases of their lives (from childhood to adulthood). This process of identification allows people to see themselves and how they want to be identified by others. These identification processes are influenced by different institutions. Waterman (1993.p, 148) listed the institutions that influence young people's identity as parents, teachers, friends, peers and those expectations conveyed in the media (Joshua DocksonOgidi, 2015).

Henceforth, Identification is the social and cultural expressions of the process of belonging and giving a person himself. Who we are is a process of our repeated patterns and human actions; moreover, identification is the awareness of the cultural and social self,

as it is not fixed, rather it is acquired and modified constantly and transformed according to the transformation of the reality, moreover, it is a characteristic that distinguishes one person from the other. Identification is a subject full of events and experiences. It is constantly changing and gaining new features and canceling others. This means that identification is dynamic. To conclude, self is defined and operationalized as one's sense of being and the construction of how one comes to consciously understand this sense of being; while, identification is the actualization of this self (PauleGardon Brown, 2016).

Identity has two different types that are distinct but closely related. Social identity refers to the characteristics that are attributed to an individual by others. Social identity include: students, mother homeless, doctor… many individuals have social identities comprising more than one attribute. Multiple social identities reflect many dimensions of people's lives. Social identity involves therefore a collective dimension. It means that individuals are the same as others (Gidden, 2005, Flourish Itulua-Abumere, 2013). Self-identification on the other hand, set people as distinct individuals. Self-identification refers to the process of self-development through which we formulate a unique sense of ourselves and our relationships to the world around us. It is said to be a set of values, ideas, philosophy and belief about one's self (Leflot et al, 2010). Self-identification is made up of one's self-schemas. Furthermore, self-identifications work together with self-esteem, self-knowledge and social-self to make up the self. The notion of self-identification is the individuals' constant negotiation with the outside world that helps to create and shape his/her sense of self. The process of interaction between self and society helps to link an individual's personal and public worlds (Flourish Itulua-Abumere, 2013).

Henceforth, self-identification is the distinguisher of one person from others and the uniqueness of one person among other persons. Self-identification is the qualities that

make a person different from other people, while consciously recognizing the uniqueness of those self-qualities. The formation of self-identification is an understanding of qualities that make up a person. It is the individuality of the person which is influenced by different social institutions (Joshua. Dickson Ogidi, 2015).

2.3. The Construction of Self-Identification

Marcia (1993) notes that "occurring during late adolescence, the consolidation of identity marks the late of childhood and the beginning of adulthood. Identity formation involves a synthesis of childhood skills, beliefs and identifications into a more or less coherent, unique whole that provides the young adult with both a sense of continuity with the past and a direction for the future" (p, 3). One of the important explorations of adulthood is identity formation which is a life-long process that "neither begins nor ends with adolescence" (Eriskon, 1959, p. 13). Hence, having identity synthesis is critical to having a coherent and unified representation of who one is, and thus, identity confusion causes the lack of certainty about who one is or about the purpose of his life (Erikson, 1959).

Hereafter, self-identification formation begins when people struggle to identify who they are and ends in how they want to be identified. Identification entails when struggles and uncertainties end (Erikson, 1968, p. 211). People when they are teenagers try to discover and develop their identity in three spheres namely biological, psychological and societal (Erikson, 1968). Accordingly, Kroger (1993, p. 3) said that young people only understand their identity formation through the first phase namely biological, but identification happens after a teenage phase through other two phases psychological and societal. Pratt (2003, p. 168) argues that the formation of self-identification is a process of developing identity. Jacober (2014, p. 106) notes that self-identification formation is a

process in which young people develop their identities based on family and community influence, in addition to the platforms of social media which afford young people a global public space to force their identity fashionably in relation to how young people and their affinity groups have fashioned their own identity, either by reading their stories online or accessing information about their worldview and disposition to world life.

On the other side, Livingstone and Bober (2003) mentioned that adolescents often use internet to interact with strangers and play multiple identities during this interaction. In the same context, the study revealed that the main motive of using internet by adolescents is identity where they represent and experiment with several identities according to the other part (the receiver).

2.4. Communication Theory of Identity

Individuals may hold multiple identities due to the flexibility of digital communities; hence, communication is witnessing a shift from a local domain of social interaction to a global and virtual domain of interaction. As a result of this shift in the digital and online environments, people "are able to perform multiple identities, such as blogger, photographer, gamer or designer, and to document and display their lives through various modalities" (Darvin, 2016, p. 529). Therefore, the multiple forms people can use to communicate with plenty of audiences very fast and widespread has changed our perception of self and others. Through online platforms, individuals can start a public discussion and be part of a public discussion, and in either case, the digital media mediates the effects of personal choice and communicative act (Spengler, 2015; Spilioti, 2015). This involvement imposes bringing new identities to these settings (Darvin, 2016). In sum, the digital world has paved the way for having multiple identities in various semiotic forms and for different purposes through the multimodal environments. The result of these

readjustments is more flexibility and complexity of identity as a multifaceted variable (Masoud Mahmoodi-Shahrebabaki, 2018).

To this end, the communication theory of identity is based on three assumptions about how identities are communicated and created. First, people have multiple identities that overlap and even contradict with one another. The second assumption pertains to the changeability of identities because of the production of identities through communications; hence, they can always change depending on the situation and the listener. Third, the notion of emerged identities through communication, it means that just one conversation might force someone to move from one identity to another. In addition, there is a distinction between an affirmed identity and ascribed identity. The first one is the one we claim for ourselves; the latter is the one assigned by others. Moreover, identities manifest four frames that overlap and emerge within the same interaction or situation (Hecht, 1993). Initially, the personal frame is an identity construction based on how one views him/herself (funny). Secondly, the enactment frame reflects the rational communicative behaviour symbolic of one's identity (assertive VS introverted). Third, the rational frame represents the identity constructed through interactions with others (sister, classmate). Lastly, the communal frame is reflected in identity shared with members of the group to which one belongs. (Hecht, 1993; Hecht; Collier; T Ribeau, 1993). The communicative theory of identity argues that identities are fluid and negotiated contextually through interactions (Shawn Wahl and Juliann Scholl, 2014).

2.5. The Relation between Language and Identity

Based on the communication theory of identity, we should refer to the profound relationship between language and identity because identities cannot be represented without a language. According to Norton (2013) identity is established in and through

language. We use language to articulate our ideas and to represent ourselves and our social relations (Ron Darvin, 2015). Furthermore, language is the social factor that constructs our sense of ourselves and our subjectivity (Weedon, 1987, p. 21).

However, with the emergence of the digital revolution language has been transformed by adding new vocabularies, genres and styles and by reshaping literacy practices. By developing a mode of communication where writing precedes speaking, instant messages and texting have facilitated the production of new words and styles that associate the interactive nature of speech with the documental capacity of writing (Waeschawer & Matuchniak, 2010). The constant evolution of new media has also encouraged the growth of multimodal affordances, enabling people to assemble texts that integrate language with visual, aural, gestural and spatial modes and when language is transformed, identity is transformed too.

2.6. Identity Theory

According to identity theory, the self is consisting of role identities and these are switched according to silence of that role identity in relation to the context (McFarland & Pals, 2005). Additionally, people understand themselves and their environment through knowledge of the roles that they and people around them assume in a society (Cable & Welbourne, 1994). They also argued that individuals' behaviours and their identities are linked. In identity theory, the identity is born through the process of identification. Furthermore, Stets & Burke (2000) stated that the core of identity is the categorization of self as an occupant of a role, and in incorporating into the self, the meaning and the expectations associated with the role and its performance (Stets & Burke, 2000).

Due to the fact that social media emerged as a strong competitor of various social institutions because it possesses very high capabilities in influencing, persuading and directing; it brought about major changes at the level of individuals' identities and behaviours that led to the formation of digital identities and the birth of new values in the light of the acceleration to the world changes today in various aspects of cultural and social life. Hereafter, the issue of identity has become a subject of inquiry by a number of researchers. Especially with the global networks that are getting more and more effective every day, which has suggested it to be one of the most needing terms of understanding and excitement.

To this end, both concepts of self and identification are defined from another perspective related to social media usage. First of all, Self is defined as showing how self on social media influences users (other selves). Self is having one's own interests, advantages, or pleasure. This means that in the context of social media, users disseminate and post information that is pleasurable to other users, even if it constitutes a problem for other users (Crowther, 1992, p.822). Second, identification is people's awareness of their potential and qualities within their social media setting. This awareness is disseminated on social networks to express users' self-identification (Qualman, 2011, p. 51). In the same context, what people present on social media either a profile picture or data about themselves may be inconsistent with their real selves. It connotes creating an image or disseminating information about one's self that is not true but is meant to impress other network users (Boyd & Ellison, 2008, p. 220). Hence, social media allows individuals to construct public and private identities and spirituality that inform moral choices (Boyd & Ellison, 2007; Qualman, 2011). Because social media users spread information that portrays their potential and convictions of what they want other users to know and how they want other users to see and identify them. To sum up, these studies show that self and

identification are two different words, however, they are interconnected and studies confirmed that individuals have one self, but they have multiple identifications according to the context and the persons are interacting with.

This communication on the internet has become an enormous part of our everyday life and as a result, a new level of identity can be easily controlled and modified which is online identity or online identification (Ozan Can, 2018). Psychologists argue that online identification is valuable for the development of a sense of who one is, who one can be and how one fits into different context (AlexsKrotosk, 2012).

On the internet, people are able to communicate with each other without being physically in the same space and even completely anonym. McKnna (2007) suggests that in such conditions people are able to share aspects of their inner true self that might be more difficult to express in the real world. One can therefore create a different self-presentation online and similarly be perceived differently by online acquaintances. This is due to both differences in the way we present ourselves, also differences in communication modalities. Dalton and Grosy (2013) define digital or online identification as *"the composite of images that individuals present, share and promote for themselves in the digital domain"* (p.1). It uniquely rises to *"one's digital reputation and self-presentation to others"* (Junco, 2014).

2.7. Online identification: anonymity, pseudo anonymity, and true identity

Junco (2014) introduced the concept of *"digital identification"* in ways that individuals choose to present their identity in social and digital context; unlike what is possible in the real world; users can choose to reveal themselves or not to varying degrees and can have one or multiple online identities. Most of the relationships and partnerships

that exist in the virtual societies are anonymous. So, individuals engaging in these interactions are hidden behind virtual names, photos and filters. According to Schau&Gilly (2003) every time we choose a nickname for an online service, we are doing an act of self-presentation. In visual environment, we have to create a visual icon to present ourselves and this can be seen as a kind of self-portrait. In fact, the online tools give users the possibility to choose and present themselves instead of acceding to the mass mediated generalizations (Walker, 2005). Boyd (2007) stated that a social networking profile can be seen as a form of a digital body where individuals write themselves into being. In other words, our actions on social media are shaped by who we think will see them. Seemingly, (Donath& Boyd, 2004) claim that the networks of connections are displayed as an integral part of individual's self-presentations and that an extended network may validate identity information that is presented in a person's profile.

Social networking sites make it necessary for individuals to make sense of what they constitute of self-identity and it can be expected that this process will strengthen the need for young people to develop a coherent sense of self to be able to take part in a digital culture (Robards & Bennet, 2011, p. 312, 313).

Junco (2014) describes three levels of online identity expression including: anonymity, pseudo anonymity, and true identity. Each of these levels represents increasing degrees of revealing oneself and the extent to which they can be tied to an individual in a physical world (Junco, 2014).

Anonymity: is the complete absence or inability to tie a profile, posting or action back to a physical-world person. Online anonymity is now regarded as a fundamental factor in the protection of private information and in reducing the danger of hacking <u>and malware</u> (McLeod, 2011)

Pseudo anonymity: includes the adoption of a persona or partial revealing of one's physical itself.

True identity: lacks any attempt at obscuring that the online profile, post or action is tied to a specific physical-world individual.

The emergence of these technical issues forces users to consider online spaces as contexts in which levels of anonymity, pseudo anonymity and true identity are made with technical and social dimensions, as they are a factor in the construction of the true identity, simultaneously, they uphold online privacy.

Accordingly, the virtual identification is created by the user who acts as a link between the natural person and the virtual one. From here, we conclude that the virtual identification is the features and specifications that social media users give to other users, so that the relation of interaction consists of three parts: the virtual identification, the normal person and the other users.

In the digital world, the user is presented with the possibility to constructing multiple identifications that may or may not be commensurate with each other. These technologies shape on reality or more specifically change or expand what Haskins' 1957 referred to as our "physical environment". They are also changing developmental processes and levels. Social and digital technologies allow individuals to create different online persona and digital identifications. One individual might have multiple persona or identifications: some anonymous, some pseudo anonymous and some explicitly tied to their true-physical world selves. Individuals can switch between these persona and different social and digital spaces rapidly through smartphone or other technologies that let them move between one network or application and another within minutes. Online persona is seemingly more fluid than

what was possible when the physical world was the only space possible (Paul Gordon Brown, 2016).

In this context, it is important to refer to the notion of pseudo environment introduced by Lippman (1992). It enacts on that of echo-chamber, where truth is not only simulated but reflected, aggregated, polarized and ultimately disaggregated, through without conserving the orienting force of Lippmann's stereotype.

A cheo-chamber is a media created space, where exchanged ideas are reciprocally confirmed. The individuals who enter this space do nothing but echo each other, relating truths to each other that confirm their respective expectations (Lippman, 1992).

According to Lippman, the society witnessed a manufacture of consent which affects the software by means of an immense power to produce scenarios within which individuals act. The hyper-modern decline of public speaking has been produced by more in the stuffy "air" of this synoption form of library (where one is watched and controlled by the many "influencer") than the panoptic structures (where one watches and controls many, "follower" (Walter Lippman, 1992).

2.8. Digitized Selfhood

The notion of digitized selfhood becomes important; it denotes the extent to which individuals see in their digital world themselves as part of, or separate from, their physical world selves. The term digitized is used instead of digital to express that this occurs in a continuum. Digitization is the extent to which individuals see themselves as living their lives in digital spaces. Individuals may use technology to varying degrees, but they also integrate it into their lives to different extents. Those with more intimate relationships with technology tended to conceptualize their physical-world only contexts. Digitized selfhood,

as opposed to digital identity, is a deeper notion about how individuals conceive of themselves online and offline and the relation between their various identities. This is in contrast to a view of digital identity reputation, presentation and how one is viewed by others (Paul Gordon Brown, 2016).

2.9. The Dramaturgical Theory

The second chapter of this study is about self-identification and self-presentation of social interaction on Instagram and TikTok platforms based on Goffman's dramaturgical model because the cyberspace has become an alternative world where young people create and administer their online identity depending on certain elements such as visual, audiovisual and texts.

Goffman, in his book *The presentation of self in everyday life* published in 1959, focused on the importance of understanding individuals both presenter and audience within social interactions. Dramaturgy is a social perspective commonly used in social interactions of the daily life. Goffman emphasized on the importance of everyday social interactions and presentations to a theater play as a metaphor to determine the way a person presents himself to others based on cultural values, norms, and beliefs. Like in social interaction, there are actors and audiences; a stage and a back stage. Goffman called this situation *"a social establishment"* which is any place surrounded by fixed barriers to perception in which a particular type of activity regularly takes place. Within a social establishment, we perform a role; however, these performances can lead sometimes to disturbances. According to Goffman, it is through the performance of this role, we come to build our sense of self. Hence, the self is a product of resulting from the performances done in social situations (JoselSlerka, 2019).

The theory of Goffman of self-presentation and social interaction was followed by many studies of social networks. As it has become the basis for a wider understanding of user behaviour and motivation known as impression management which is the process of managing setting, words, nonverbal communication in an effort to create a particular image of individuals and situations, depending on goals, motivations and audiences as well. Goffman 1974 wrote also about frames which are models we rely on to make sense of experience. Goffman theorize that we rely on frames to define situations for ourselves and others (Wood, J. T, 2004).

According to Goffman personal interaction is based on performance and relationship between actor and audience (1959, p.32).Goffman stated that when individuals interact with each other, they are attempting to guide and create a certain image in which other persons see them and gain knowledge about them (1959, p. 44). The actors in the interaction are able to choose their own stage and costume for specific audiences (1959, p.39). Within these interactions, roles of actors and audiences are interchangeable because they are performing their roles accordingly.

Using this model in relation to Goffman dramaturgical theory, we focus on how people present themselves and their activities to others and how this content is interpreted and analyzed by audiences. This model also describes how people shape others' impressions, as well as how people influence others to adopt certain situations.

In Goffman's model (1959), performances by specific individuals (actors) take stage invariably on a stage comprising two main regions: the front stage and the back stage. The front stage is where the individual plays a certain role (defined by appearance, the stage, and the manner of performance) for the audience and strives to provoke a certain impression. The back region is where the individual have a private space where they can

stop performing themselves and be their true self; hence they may behave and speak naturally (Goffman, 1959, p.129). These regions may also be found and applicable to the online environment where the stage on Instagram and TikTok is presented by the user interface, which is usually users' profile, profile picture, the content shared and the manner in which the user communicates (front stage). In this way, the user presents him/ herself in a certain role and give an impression to the audiences (impression management). And the back stage, where users are their true selves and sometimes even contradicting their delivered performances of just a moment before when returning behind the scenes and shakes off his/her role , relaxes and potentially prepares for the next performance (Josel Slerka, 2019).

2.10. Relevance of the Theory

Based on this theory, the second chapter of the present research aims to link between individuals' interactions in their everyday situations and their online ones in which they create certain images for others to attain knowledge about them by selecting online posts. They have the ability to select and post their interests, hobbies, and activities they engage in to allow audiences understand them. However, some of them present themselves in an appropriate, acceptable, beautiful, and attractive way that differs from their own and innate potential. Thus, they give fake and wrong images and identities in order to impress other users.

2.11. The Relation between Culture, Identity and Language

Values play a significant role in understanding human behaviour, since they have an fundamental part of the production of human experiences due to their influence on the aspirations of individuals, the achievement of their choices. Moreover, values are the concepts that affect individuals' choices for certain patterns of behaviours and are

influenced by the variables surrounding them whether technological, social or economic. In other words, they are regarded as cognitive, emotional and behavioural convictions. To this end, values are important in the psychological therapy and arrangements of individuals' behaviours because they permit understand the personality. In the current investigation, the emphasis is on the adoptions of negative values that have influenced the indigenous individuals' cultural values and self-identities due to their virtual contact with different cultures. This virtual cultural contact leads to adding new values that may change the value system. As a result of this change, individuals who interact in this virtual communities and are in contact with different cultures are living in a state of anxiety, tension and conflict because they are devaluing certain values which have been often considered as a social criterion that distinguish them from others. Yet, the emergence of new technologies has turned the scales, crossed boundaries and caused an inconsistency between values and led to personal disturbances and social incompatibility which has an impact in turn on the identities of people and their social affiliation (Amina Ibrahim Shalabi; HoudaAbd El-latif Ahmad, 2015).

After referring to the relation between cultural values and self-identities in the era of digital devices and their close relationships, we see that it is mandatory to highlight the intimate relationship between culture, identity and language as social factors that cannot be identified without relating one to another because language is the principle tool whereby we conduct our social lives (Kramsch, 1993, p. 3). It reflects our identity to others and delivers our culture. Whereas, culture is not inherited genetically and cannot exist in its own; it is always shared by society members and language is the only medium of this sharing process (Hall, 1976, p3 16; Sultan Hammad Alshammari, 2018). And identity is people's concept of who they are? Of what sort of people they are? And how they relate to others?"(Hogg & Abrams, 1988, p. 2).In other word, both key concepts of the current

investigation cannot occur without the use of language that permits the transmission of culture and cultural values and the representation of identity and self-identification either at the individual level or the social one because in this chapter we have tried to refer to culture and identity as social and individual phenomena.

In the diverse social media platforms, written words, signs, symbols, images, songs, and sounds are used to represent the thoughts and desires to others. Hence, they are generating meaning via the language used typically in these sites. To this end, language is not restricted to oral or written practices but it exists in different modes (Hang Zou, 2012). These varieties of language are closely connected with culture and identity. Hall (1997) emphasized the interconnectedness between language, culture and identity. First, he stated that language is a signifying practice. It is symbolic practice which gives meaning or expression to the idea of belonging to a national culture. Additionally, the shared culture can have effect on language such as le renewal of language. Second, he mentioned that language represent and reconstruct identity. In Hall's view point, meaning is what gives us a sense of our identity, of who we are and with whom we belong. So that even the nonlinguistic language like body language says something (personal identity) and the community to which we belong (cultural identity). Hall also stated that meaning is generated via many forms of communication including mass media and advanced technology (Hang Zou, 2012). Hence, language is not passive, but actually helps shape the society, language, culture and identity. These interrelated social factors shape the world and how we see ourselves, how we interact with others and how we conform to social norms and rules (Hang Zou, 2012). In brief, language constructs social identity for us and gives meaning to belonging to a culture or maintains identity with group people.

2.12. Conclusion

Some scholars investigated the self-identification from a psychological perspective related to physiological processes. However, other scientists see that it is social phenomenon that works within the community.

According to Mashek et all (2006), the identification is a behavioural indicators that enable a person to integrate into the community to which he/she belongs and make him in the case of a general behavioural inquiry to defend it and to adhere to values and beliefs as a major determinant of social identity. This is based on the socio-cultural context in terms of origin and composition through a process of socialization that flows into society through individual personalities and roles.

In this chapter, we tried to deal with the key concept from psychological and sociological sides, with a particular emphasis on the sociological perspective. It began with the term of identity as a leading key concept of the study, then shed light on its subordinating concepts "self" and "identification", as separated notions then combined. The self-identification was discussed in relation to the virtual environment that is regarded as Algerian teenagers' refuge; they are highly involved in it and mostly living there despite the screens' boundaries. Nevertheless, the virtual world, mainly TikTok and Insagram apps give to teenagers opportunities and chances that they can never realize in their living world. To this end, they depend on these applications and imitate others in order to impress their followers and gain likes and comments that increase their fame chances. This process influences their identities and self-identifications; the latter is defined as individuals' uniqueness. Nevertheless, it cannot be controlled because teenagers are present in two different environments the natural and the virtual and each one has specific characteristics, including culture, values, and social norms that distinguish it from the other.

In brief, the performance of the virtual identification in the virtual settings is a difficult process, mainly for those who have shifted from the step of media followers to media creators because they consider themselves as influencers (the notion of presenter and audience in Goffmans' theory) and they have an impact either positive or negative on others. They are struggling with themselves due to the imbalances between both different worlds.

Chapter Three: Research Methodology

3.1.Introduction

Cultural values and self-identification are two important social determinants that guide and correct individuals' behaviour. The process of forming values and identity is considered as one of the most complex processes undertaken by social upbringing institutions because of their association with cultural accumulations of customs and traditions as they determine the relationship between individuals and groups and the nature of their behaviour within the society emphasizing on the duality of what is right and what is wrong. To this end, the present study attempts to provide a detailed description of Algerian teenagers' TikTok and Instagram abusive use and patterns. It studies the behaviour of Algerian youngsters who are joining these platforms in order to look for change and renewal and trying to provide their social presence through their virtual existence on TikTok and Instagram applications by sharing videos and stories; it emphasizes the issues surrounding users and the inequalities between cultural values that will affect their self-identifications and perhaps they will face challenges in their real lives due to the imbalances between both spheres (real and virtual).

Despite the important role that traditional social institutions play like families and schools in the process of raising and preserving social ties, other competing factors like social media have interfered with them, their role is no longer limited to transferring information, but also to transfer new cultural values which in turn influence the identities and behaviours as a result of the cultural contact that is taking place in the distinct social media platforms. Hereafter, in the present study, two social media applications have been selected purposefully, TikTok and Instagram, because they are the most recent virtual platforms that have attracted millions of users worldwide.

Second, TikTok and Instagram have attracted less attention from social academics and researchers, and we suggest that this is due to the absence of adults in these two virtual spheres, mainly TikTok; however, Instagram is somehow similar to Facebook, which has attracted the attention of many researchers especially its impact on language use, influencing social relations and causing isolations mainly among youngsters.

Third, the effects of TikTok and Instagram are apparent on their users' cultural values and self-identification, particularly in relation to the conservative and original cultural values which contribute to the formation of Algerian individuals' self-identifications as members belonging to a classical society. We observed that "cultural values" is preceded by "individuals'" and "identities" is preceded by "self", we deduce that the primary aim is to investigate the effects of TikTok and Instagram on the individual level first, and then on the social level through generalizing the obtained findings at the end of the research because the society is a group of individuals that affect and influence each other. Later, this process will impact other social factors such as language, cultural values and self-identification. However, we have selected only cultural values and self-identification because language is included implicitly as the prominent social factor and instrument that cannot be neglected. After all, it permits the transmission of cultural values and the presentation of self-identification.

3.2. Choice of the topic

We have chosen the topic of " Investigating the Impact of TikTok and Instagram Applications on Algerian Individuals' Cultural Values and Self-identification" to study a new issue that has not been studied, analyzed, and interpreted yet and add a new touch to human knowledge in linguistics, sociology, and new technologies and their relation with the value system and self-identification. This research study explores the relationship between the influence of using TikTok and Instagram by Algerian teenagers and the

changes that occur at the social system level, specifically cultural values and self-identification. Moreover, the importance of this study is that it did not take up the broader field of media studies, and this is among the main reasons we have seen that it is worth investigating. Henceforth, the topic is original and a new contribution to social sciences.

3.3. Statement of the problem

New technologies with their divergent applications are widely used by different categories of people, more specifically by teenagers, without any interference. However, they carry Western foreign values, behaviours, ideas, customs and identities that vary from the Algerian thoughts and traditions.

Algerian young users in front of this media influx lose the ability to manage and control social networking sites; they seek to liberate themselves from all kinds of social restrictions to satisfy their needs by joining social media with its various applications. Thereby, their digital presence is more important than their real social presence. It affects the sociological structure, including cultural values and self-identification of individuals because they are in the position of the receivers and imitators; foreigners extremely influence their shared digital content.

This fact has created a fear of these implications on the original Algerian behaviours, values, and identities due to what is noticeable from the abandonment of traditional cultural values and original self-identification far from media use, and the adoption of new ones that work to form new patterns and behaviours that threaten the sociological structure. Based on this idea, we could investigate the current cultural values and self-identification in relation to TikTok and Instagram applications by Algerian teenagers. We have asked two leading questions and then identified hypotheses that can be possible for the study's problem, but both hypotheses are not the real solutions and are still tested and experimented through the research stages.

3.3.1. Research questions

• **Q1:** How can the online practices on TikTok, and Instagram apps affect Algerian teenagers' cultural values and self-identification?

• **Q2:** To what extent are the virtual interactions on TikTok and Instagram apps able to produce new cultural values and self-identification that are odd with the social norms that regulate Algerian individuals' behaviours?

3.3.2. Research hypotheses

• **H1:** Algerian teenagers are highly influenced by TikTok and Instagram; they imitate most of what they follow on these platforms; moreover, they are no more followers, they have become producers of their content, this affects their cultural values and self-identifications due to the differences between online and offline settings and activities.

• **H2:** the virtual interactions on TikTok and Instagram, particularly videos, contradict the local social norms that govern and regulate the behaviours of Algerian individuals. Hence, they can potentially deconstruct the social norms and produce foreign cultural values and self-identifications; furthermore, the social ties will be decomposed.

3.4. Research context

In order to cover the context of undertaking the present study, we should refer to place and time.

a- Place

The study was carried out in two distinct environments, virtual and real or normal because it investigates the impact of social media, precisely, TikTok and Instagram applications on the natural environment and its social phenomenon: cultural values and self-identification of Algerian teenagers. Hence, in conducting this enquiry, we have moved from virtual settings (TikTok and Instagram) to a real setting (Algeria and its cultural values and self-identification).

b- Time

The online observation introduced this investigation as the first motivation that has yielded us to conduct the study. On the whole, the period of conducting the enquiry was in three years; however, it was divided into separated and organized periods; we started the online observation precisely in December 2018 when the TikTok application was launched and started to be used by Algerian teenagers. Later on, in January 2019, we have added the Instagram application because we have noticed that it was renewed as it is a virtual sphere that gives many opportunities to teenagers to share their stories, aspirations, and hobbies and allow them to be famous from their homes. Simultaneously, we reviewed the literature.

In January 2021, we have started the data collection analyses, interpretation and discussion. At the end of the whole process, we could make general conclusions by shedding light on the different points and resemblances between both applications.

3.5.Research sample

Most researchers face the difficulty of the enormity of the research, to the point where it is difficult to study all the constituent units due to the connection between the achievement of the study and a specific period that must be respected. For this reason, they must select a sample to represent the community being studied. The sample is the linkage between the study and the real ground. It is the study population from which the data is collected because it has the characteristics of the community itself. Hence, they are considered a representative statistical unit of the study's community, and the results are then generalized to the whole community.

This step was one of the basic steps in conducting this study because all the results that will be obtained depend on this important phase, and the achievement of the study would not be done without the contribution of the sample or the population selected. For this reason, our choice was according to objective and scientific criteria.

We purposefully selected a representative research sample of 123 participants for TikTok and 161 for the Instagram app, based on the characteristics of youths who serve the study's objectives. To this end, Algerian teenagers aged between 13 and 24 years and known to be TikTok and Instagram users were selected to obtain accurate and appropriate results. The selected participants are familiar with TikTok and Instagram apps; they use the applications more and integrate them into their daily lives. In addition, they have shifted from media audiences to media producers.

On the other hand, adolescence is a transition from childhood to adulthood. Physical, emotional and social changes characterize it. It is the specific period of life when individuals try to improve and identify themselves and provide their social presence. Psychologists and sociologists did not agree on the exact age of the teenage period; some of them view that it starts from 12 years and ends at 18 years, others see that it is between 12 and 21 years, and others perceive that it is between 11 and 24 years; it lasts between 6 and 12 years. However, they agree on devising the teenage into three steps, early adolescence, middle adolescence and late adolescence.

In the present investigation, we have addressed teenagers from the three adolescent steps; youngsters aged between 13 and 24 years. We relied on the intentional sample, which is defined as the samples in which the researcher deliberately selects individuals due to the availability of some characteristics without others. Hence the necessary data can be provided only by this particular population. Therefore, this selection was purposeful because they will enrich their cognition and maturity results. After all, when they move from one stage to another, they become mature and conscious. Hence, they become more analytical and aware of their social media engagements. In other words, when teenagers get older, they use social media for specific beneficial purposes; moreover, they may even regret their previous behaviours and online practices. Thereby, we investigate whether

Algerian teenagers who have more than 20 years (late adulthood) share the same opinions and perceptions as those who are still in the first and second stage of teenage age?

On the other hand, since the study undertakes two social media platforms, participants were divided into two groups; TikTok users and Instagram users, because not all TikTok handlers have Instagram and vice versa. For this reason, we have contacted some social media influencers who have many followers, and we have kindly requested them to help us in the achievement of this investigation by posting the questionnaires online in their profiles and asking their followers to answer the questions. However, this step was among the most difficult steps in conducting this research and was regarded as a basic barrier because of the procrastination or evasion of respondents. Despite this barrier, we did our best to get closer to our respondents. Additionally, we used the snowball or rope technique; we have distributed the questionnaire, and we have asked respondents who were selected to help us and distribute the questionnaire to cover a wide range of participants.

3.6. The methodology

The methodology is a set of clear and precise scientific steps that the researcher takes in discussing and creating a phenomenon. A methodology provides a piece of research with its philosophy, the value and the assumptions that drive the rationale for the investigation, and the standards that will be utilized for the interpretation of information and the drawing of conclusions (Baily, 1994). It is a process through which researchers point out the methods used to address their specific questions (Crotty, 1998). The methodology will take an overview which considers the ethics potential risks and problems, and the limitation of any approach (Dawson, 2002) and can be regarded as the discipline of applying and understanding appropriate methods and processes for specific pieces of research (Kaplan, 1973). It is a science of how a research project can be undertaken and describes the stages that researchers go through when they decide upon the

best means of addressing their research problem and the logic behind their reasoning (Kothari, 2014; Rajasekar et al., 2013).

3.6.1. Research methodology

Scientific research is a broad field with different objectives and aims. It tries basically to fill the cognitive curiosity and demystify some issues, and this is done according to a specific framework in order to reach the final results that the researcher hopes to achieve at the end of the study through the implementation of the suitable research methodology which is defined as all the procedures which researchers go about in their work of describing, explaining and predicting phenomena in order to implement the scientific mission (Rajasekar, 2013, p. 5).

Educational researchers conduct systematic investigations in order to arrive at dependable solutions to problems through planned collection, analysis and interpretation of data (Picciano, 2004). The nature of the current study requires the implementation of the combination between the netnographic research method and the mixed method because we are trying to answer some questions about the use of two social media applications which are TikTok and Instagram, and their effects on the social system; precisely on individuals' cultural values and self-identification. Additionally, we have addressed our participants online, relying on online observation and online questionnaires. For this reason, the investigation is purely netnographic and mixed (the implementation of qualitative and quantitative approaches).

3.7. Netnographic research method

Netnography is regarded as the most preeminent online research to access community members' knowledge online, which helps to provide in-depth insights about consumers (Robert VKozinet, 2015). According to Kozinet (2010, p. 12), online communities form or manifest cultures, the learned beliefs, values, and customs that serve to order, guide and

direct the behaviour of a particular society or group. Hence, netnography refers to the number of related online methods that adapt to studying communities and cultures created through computer-mediated social interaction (Gary M. Bowler Jr, 2010).

Kozinet describes netnography as primarily concerned with online communication as a source of data to understand a cultural phenomenon (1997, 2002, 2010, 2015). It adapts common participant-observation ethnographic procedures to an online context where social interaction takes place, like ethnography, netnography in natural, immersive, descriptive, multi-method and adaptable (Kozinet, 2010).

Through immersive cultural participation and observation, netnography offers researchers the opportunity to focus on new areas of social life (Nind et al., 2012) and explore how communities and cultures are produced through computer-mediated communication (Kozinet, 1998). It is a means of searching online communities in the same manner that anthropologists seek to understand the cultures, norms and practices of face-to-face communities by observing or participating in communication on publically available online forums (Nelson &Otnes, 2005; Sandlin, 2007; Stephanie T. Jong, 2016).

Traditionally, the area of interest of anthropologists and sociologists was culture and community. However, with the emergence of digital technologies, the focus has shifted to netnography that emphasizes on constructs of online community and online culture (Kozinet, 1997, 1998, 2010, 2020) because these new technologies have created virtual communities that are defined by Hiltz and Turoff (1978) as social aggregations which emerge from the net when enough people carry on public discussions long enough, with sufficient human feeling to form webs of personal relationships in cyberspace. To this end, researchers have been interested in the effect of technological mediation on communications and its effect on social relations in various ways.

Furthermore, netnographic researchers are not dealing purely with words but with images, drawings, photography, sound files, edited audio-visual presentations, website creations and other digital artefacts. Netnography provides participative guidelines, including advocacy of the research web page, the inclusion of interviews, and in-person participative fieldwork to migrate to the refined perceptivity of ethnography to online media. With methodological consistency, care and humanity, netnography becomes a dance of possibilities for human understanding of social, technological interactions. It requires interpretations of human communication under realistic contexts, sites, and narrative interaction conditions when new technologies shape those human communications. To this end, netnography is cultural research, research-driven towards human understanding, arguing that studying how human beings socialize "within a material world of cultural artefacts that include the order, agency, and relationships between things themselves and not just their relationships to persons (Kozinet, 2012, p. 24-25).

On the other hand, culture adapts quickly to technologies and becomes techno-culture because it is always, as mentioned in the first chapter, in liquid notion, transforming and transformative. We choose technologies, adapt them, and shape them with our ideas and actions, just as technologies alter our practices, behaviours, lifestyles, and ways of being. Technology does not determine human behaviour, but those technologies and human beings are co-determined (Kozinet, 2015). Technologies of every type shape our places, institutions, and social identities. Simultaneously, technologies are endlessly shaped to our needs.

When studying online interaction, we surely wish to identify clear cultural categories such as nationalities, ethnicities and identities, starting with the nuances of destabilized online culture and community. For many people, online sociality is a part of their overall

social behaviour, even their everyday social behaviour. The latest technologies, it seems, have become natural, even "human nature". Hence, netnography aims to develop a more subtle, sophisticated foundation to guide netnographic practice.

According to Kozinet (2015), through social media, we can learn about new phenomena, words, terms, techniques, products, answers, and ideas. We will encounter genuine concerns, genuine needs, and genuine people. The social groups have a "real" existence for their participants and thus have consequential effects on many aspects of behaviour (Kozinet, 1998, p. 366). Online social experiences have real consequences for social image and social identity. They can "amplify" causation in social connection.

To sum up, netnography is a specific set of related data collection, analysis, ethical and representational research practices where a significant amount of the data is collected through a very humanist participant-observational research stance (Kozinet, 2015, p. 79). Netnography is a brand you can trust and remains pragmatic. In netnographic study, there are no restrictions about what type of online information can be used as data (Kozinet, 2002, 2009). The amount and type of data vary and largely depend on the phenomenon of interest (Kozinet, 2002, 2009). Besides, netnography is a brand you can trust and remains pragmatic. In netnographic studies, there are no restrictions about what type of online information can be used as data (Kozinet, 2002, 2009). The following diagram describes how netnographic research is undertaken.
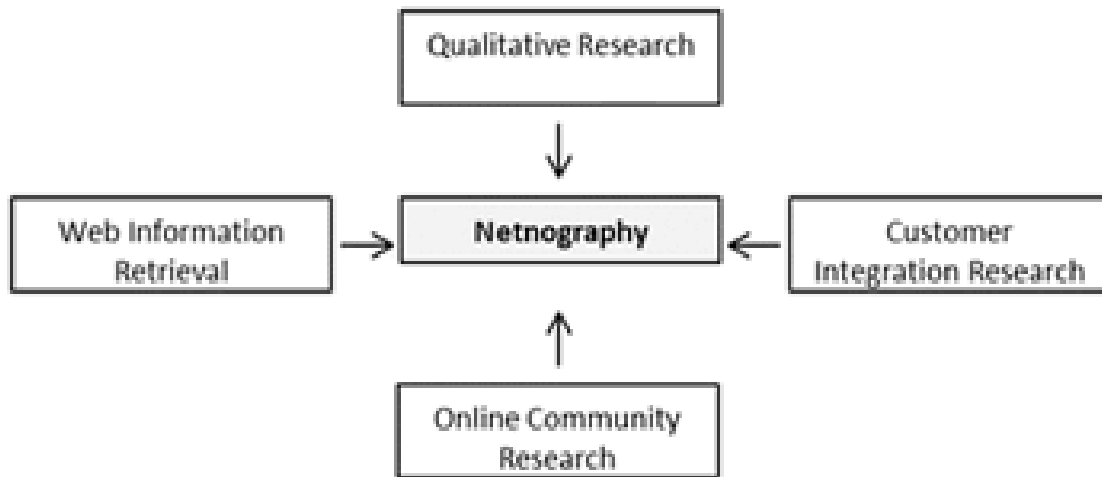
Graph 04: The Netnographic Research Design

The subsequent schema demonstrates the different steps that were followed during this scientific mission, particularly the netnographic phase, from the selection of the applications and the topic, to the online observation and the distribution of questionnaires online until the interpretation of the results obtained.

First phase	• Selection of the social networking sites and the topic investigation. • Decide how to study cultures, communities, and identities within the online space. • Consider how to handle the project ethically.
Second phase	• Initiating the online observation and taking notes. • Setting up research questions and research hypotheses. • Rewiew the literature. • Distribution of the questionnaire online.
Third phase	• Data analyses, interpretation of the findings • Results' discussion • Making general conclusions

Graph 05: the Steps of Conducting the Study

We have implemented quantitative and qualitative instruments to provide a complete understanding of the research problem. Additionally, there are three common approaches to research: quantitative, qualitative and mixed methods. The researchers anticipate the type of data needed to respond to the research questions, either numerical, textual, or numerical and textual data needed (Carrie Williams, 2007).

The researchers select one of the three approaches mentioned above to conduct the research based on this assessment. Researchers typically select the quantitative approach to respond to research questions requiring numerical data. The qualitative approach for research questions requires textual data, and a mixed approach for research questions requires both numerical and textual data (Carrie Williams, 2007).

First of all, quantitative research involves formal objective information gathering about the world through measurement tools such as validated questionnaires to quantify the phenomenon being studied statistically. It can also be used to describe and test relationships between various factors to examine cause-and-effect relationships (Punch & Punch, 2005; Carrie Williams, 2007).

There are three comprehensive classifications of quantitative research: descriptive, experimental, and causal-comparative (Leedy&Ormord, 2001). The descriptive research approach is a basic research method that examines the situation in its current state. Descriptive research involves the identification of attributes of a particular phenomenon based on an observational basis or the exploration of the correlation between two or more phenomena (Carrie Williams, 2007).

On the other hand, in the experimental research, the researchers investigate the treatment of an intervention into the study group and then measure the treatment outcomes (Leedy & Ormord, 2001).

In causal-comparative research, the researchers examine how the independent variables are affected and involve cause and effect relationships between variables. It focuses on two or more categories with the independent variables compared to the dependent variables (Vogt, 1999). The causal-comparative design allows the researcher to examine the interaction between independent variables and their influence or dependent variables.

In brief, the quantitative approach generally involves numerical data that can be subjected to statistical analysis. The current investigation adopts both descriptive research and causal-comparative approaches. On the one side, we have implemented the descriptive research approach through online observation since we have noticed and described the content of TikTok and Instagram applications. On the other side, the causal-comparative

approach has involved the relation of cause and outcome between Instagram and TikTok and their influence on individuals' cultural values and self-identification.

Second, qualitative research is a holistic approach that involves discovery. Qualitative research is also described as a clarifying model that occurs in a natural setting and enables the researcher to develop detail from high involvement in the actual experience (Cresswell, 1994). One identifier of the qualitative research is the social phenomenon being investigated from the participants' viewpoint (Carrie Williams, 2007).

Qualitative research seeks to explore human experiences in order to understand the reason behind the behaviour and meanings embedded in those experiences (Holland and Rees, 2015). The qualitative method involves listening to participants' voices and subjecting the data to analytical induction (observation).

Finally, this associated combination of qualitative and quantitative research approaches denotes the integration of the mixed method, which may be defined as research in which the investigator collects and analyses data, integrates the findings and draw inferences using both qualitative and quantitative techniques in a single study (Tashakkori& Creswell, 2007, p.04).

According to Newman & Benz (1998), qualitative and quantitative approaches should not be considered rigid and distinct categories or dichotomies. Instead, they represent different ends on the continuum. However, mixed methods reside in the middle of this continuum because it incorporates elements of both qualitative and quantitative approaches (Creswell & Clark, 2010). Creswell & Plano Clark (2007) point out, "we are social, behavioral and human sciences researchers first, and division between qualitative and quantitative research only served to narrow the approaches and the opportunities of collaboration". The purpose of mixing approaches is to gain a complete understanding of the research problem (Creswell & Plano Clark, 2007).

3.7.1.   Convergent parallel mixed method

Is a form of mixed method design in which the researcher converges or merges qualitative and quantitative data in order to provide a comprehensive analysis of the research problem. In this design, the investigator typically collects both forms of data at roughly the same time and then integrates the information in the interpretation of the overall results (Creswell & Clark, 2010).

3.7.2. Exploratory sequential mixed method

The researcher first begins with a qualitative research phase and explores participants' views. The data are then generalized, and the information is used to build into a second quantitative phase. The qualitative phase may be used to build an instrument that best fits the sample under study to identify appropriate instruments to use the follow-up quantitative study. Particular challenges in this design include focusing on the appropriate qualitative findings to use and the sample selection for both phases of research (Creswell & Clark, 2010).

The next graph demonstrates the stages of employing the mixed method in this research, which was introduced first by the observation and provided the researchers with qualitative and textual discussions. Then, it has yielded quantitative data through the questionnaire. Finally, the data gathered from these two steps were interpreted, discussed and generalized on the whole community.
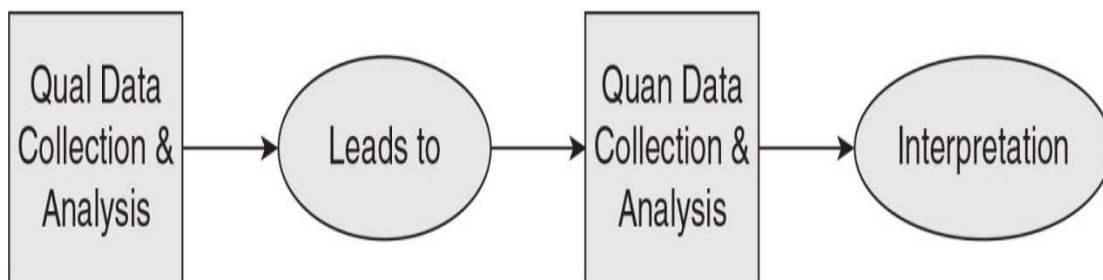
Graph 06: The Exploratory Mixed Method Design (Creswell & Clark, 2007)

3.8.Research Instruments

Owing to the connection between achieving accurate, objective and reliable results and the limited period in conducting this research that must be respected; two appropriate instruments were implemented to collect data from the research sample online observation of both TikTok and Instagram applications and two online questionnaires each one is designed separately for a particular application with particular objectives and results to achieve.

The tools differ according to the nature of the study problem and objective. Additionally, we have separated between both applications and employed two questionnaires in the same study because each application's content is distinct from the other. Second, the type of interaction and language are divergent too.

Finally, not all TikTok users have Instagram and vice versa. It means that we will address users of each application apart. We have implemented online questionnaires because they are less time consuming and easy in the data analysis process; thereby, we gain time. Each of the tools selected must complement each other so that the information generated is pertinent to the subject of the study and follow a logical progression (Jonker & Pennink, 2010).

To conduct this study, we used an online observation and online questionnaire tools to cover almost all regions of the country and enrich the subject in terms of linguistic and cultural differences between Algerian youths, knowing that the Algerian sociolinguistic situation is very complicated. These tools were used intentionally to be close to our participants and gather as much relevant information as possible to ensure the accuracy and objectivity of the results obtained.

3.8.1. Online Observation

Online observation is one of the data collection tools used in practical researches to collect data that cannot be obtained through a questionnaire or interview. In the observation, the researcher notices the behaviour of the respondents. It is also an auxiliary and supplementary tool for the questionnaire adopted in our study. In this study, the online observation was implemented as an organized tool for achieving qualitative objectives related to the theoretical framework.

To go deeply through this context, we used online observation as the primary data to observe how Algerian teenagers use TikTok and Instagram applications. Online observation includes listening and interpreting what people are saying or otherwise conveying (Rappaport, 2010). It can be defined as finding out what is expressed online (Divol, Edlman, &Sarrazin, 2012). The online observation was an extrinsic motivation for conducting this study. It was a tool used by researchers as individuals belonging to the same community and using TikTok and Instagram applications; thus, they have noticed the imbalance between what is shared online and the social standards. To this end, online observation was the first research instrument to find out the truth.

There are two ways of observation, either being a participant or nonparticipant observer. In the first one, the participant observes "from the inside"; in other words, the researcher is an integral part of the observed environment. In the latter, the researcher observes "from the outside"; the researcher does not interact with those being observed. In the current study, the researchers observed members belonging to the same society and have perceived the same phenomena (TikTok and Instagram) but without participating in sharing their content on these applications. It means the observation took place from the outside.

To conclude, in this investigation and through the online observation, we tried to cover and focus on the behaviour of Algerian youngsters regarding their access to the virtual world and the extensive use of TikTok and Instagram either through verbal or nonverbal communication in the sake of conveying codes and messages to those of similar age. This process of conveying codes contributes to changing their original cultural values and influences their self-identification because they are physically present in a real environment and spiritually in a virtual sphere where they have built other imaginary relations and friendships.

3.8.2. The online questionnaire

The questionnaire is a predefined series of questions used to collect data from individuals (population), called sample. It was used as the basic instrument for this research to obtain quantitative treatment; it is regarded as a bridge between the respondents and the researchers by asking the same questions in the same way to participants who represent the research sample to gather different answers with different opinions and perceptions.

After all, it is a common tool in terms of use, especially for social sciences, because it is the methodological instrument through which it is possible to identify the respondents' information, opinions, and ideas on the subject studied. It gives answers that can be presented, analyzed, discussed, and explained to answer the research questions, thereby confirming or invalidating the hypotheses. Finding new facts or checking new information that was not supported by facts and proofs was our main aim.

The present study employs online rather than traditional or printed questionnaires because the online questionnaire is less time-consuming as it allows the accessibility of a large number of participants and from different regions. Additionally, an online questionnaire was a suitable instrument due to the constraint of Covid-19 and the

confinement measure. Hence, it would be impossible to distribute printed questionnaires to people from different Algerian regions.

3.8.2.1.TikTok questionnaire

Through this questionnaire, we have addressed TikTok users to gain knowledge that serves the aim of our study. It contains 23open-ended, close-ended and multiple-choice questions, as it was divided into five sections, the first section was about participants' bio-data, the second one was related to TikTok use by Algerian teenagers, the third section investigates the effects of TikTok application on the cultural values, the forth one undertakes TikTok application and its impact on individuals' self-identification. The last section includes the language of interaction in TikTok application due to its important role in the diffusion of cultural values and the representation of self-identification. Each section has a particular objective to achieve.

The main objective of this questionnaire was to study TikTok users' attitudes and behaviours in this platform that are not compatible with the original Algerian cultural values and self-identification of teenagers.

3.8.2.2.Instagram questionnaire

The Instagram questionnaire contained 21 questions and was divided into five sections. Each question and each section have a goal to accomplish. The first section was related to respondents' socio-demographic data; the second one was about the use of Instagram by Algerian youngsters. The third part of the questionnaire searches for the effects of the Instagram application on Algerian teenagers' cultural values; whether the traditional values are still maintained or replaced by others. The fourth section explores the impact of Instagram on its users' self-identification. The final section dealt with the different types of language used to interact with others on Instagram because the Algerian sociolinguistic situation is complicated and the use of stickers and emojis that are used as a kind of

abbreviation or as an alternative to written words. The main purpose was to explore Instagram Algerian users' opinions and attitudes about the impact of the application on cultural values and self-identification.

To conclude, both questionnaires of TikTok and Instagram applications have addressed different participants and contain diverse questions because each application has its characteristics. Additionally, we have provided a section to each key term of this investigation in order to organize our study. However, the division of questionnaires' units is the same because at the end of the whole process and after analyzing the data, we have compared between the applications in order to build general conclusions based on accurate, reliable and objective findings.

3.9.Organization of the Study

The present study sheds light on social changes that have emerged due to the prevalent use of social media, exactly in recent years with TikTok and Instagram applications, so that people's lives are no more private. Every step is shared online and accessible to everyone to see via sharing videos and stories, and this is a new social phenomenon that must be investigated in order to know the objective behind this virtual modification; we mean by a virtual modification that earlier social media was an integral part of its user's daily life and has entered their homes. However, the actual social media practices have revealed all that was private. To this end, it has influenced individuals' cultural values and self-identifications; moreover, they may have schizophrenia or double personality because they are shifting from the virtual sphere to the real sphere; hence, individuals do not know where they exist and to which environment they belong?

To investigate this social problem, we began our investigation by examining previous sources and studies related to our research to find out what previous researchers and scholars have found. The overview chapter on social media and culture was about cultural

values. It starts with culture as a leading concept and then cultural values to social media use, which was introduced by the historical development of social media from the earlier applications to the latest ones. This section supports two theories; the use of gratification theory and the media dependency theory. At the end of this chapter, we have provided the relevance of each theory in relation to the given study. However, we have focused on the second generation and the recent applications. The second chapter was about self-identification combined with social media; it is initiated by defining the self and identification as separated terms, then as a combined social factor. The dramaturgical theory reinforces this section. At the end of the chapter, we have tried to link the key concepts of the investigation with language since it is the prominent social factor that allows the transmission of culture and cultural values and the representation of identity and identification. The third chapter, research methodology, is about all the steps and procedures followed during this investigation. Since we are dealing with two social phenomena and two social media applications, we have seen that the convenient method to be adopted is the netnographic research method; however, we should also refer to the mixed-methods research because we are implementing two research approaches, qualitative and quantitative, with two research tools online observation and two online questionnaires; one for TikTok application and the other one for Instagram. We will use two questionnaires because both platforms are different in interaction and users. Through these tools, we addressed Algerian teenagers, males, and females.

After selecting the research method, instruments, and participants, we have passed to the practical part, the data analyses and discussion. The fourth chapter is highly significant because it presents the relevant data we could collect for our study.

At the end of the whole process of the practical part, the last chapter was about discussing the results we obtained throughout the research journey regarding the use of

both applications by Algerian teenagers, TikTok and Instagram. Finally, in the general conclusion, we recapitulated all that was analysed and discussed in the practical parts of the research study to confirm or nullify the suggested hypotheses mentioned at the beginning of the study, and based on the findings, we have provided some suggestions and recommendations for further studies because this enquiry opens other doors to be investigated since the research process is endless, mainly in social sciences and new technologies.

3.10. Data collection procedures

Data collection is one of the most important stages in conducting research. It is the process of gathering and measuring the information on variables of interest in an established and systematic method that enables the researcher to answer the research questions, test the hypotheses and evaluate the outcomes. The goal of data collection procedures is to capture quality evidence that translates to rich data analyses and allows the building of convincing and credible answers to the questions posed.

The starting point of this study was the online observation, where we tried to relate the content of the applications, the language of the interaction, the social norms and the restrictions of Algeria as a society classic and conservative. Next, we designed the surveys as primary tools that provided quantitative data, opinions, and perceptions of various TikTok and Instagram users. Then, we analysed, interpreted and discussed the data obtained to arrive at a general conclusion for this study.

3.11. Conclusion

The current study treats the behavior of Algerian teenagers and the content they share on TikTok and Instagram platforms that are emerging as formidable network spaces among their users. The digital presence becomes more important than the real one and users enjoy

pictures and videos more than the time itself. Hereafter, throughout this study, we try to investigate Algerian teenagers' TikTok and Instagram users and their online involvement, paying attention to the behaviors and habits indulged which lead to a shift occurring at the level of cultural values and self-identifications.

We attempt to investigate the wide use of the recent new media applications (TikTok and Instagram) by Algerian teenagers males and females and their impact on social factors (cultural values and self-identifications). To do that, we raised two research questions and two research hypotheses. Due to the topic nature, we implemented a netnographic research method because the study was conducted online and addressed internet users (netizens). We referred also to the mixed method research owing to the use of qualitative and quantitative research tools. In this chapter, light was thrown on the research method in general and explained the procedures of conducting the present inquiry.

Chapter Four: Data Analyses

4.1. Introduction

After selecting the appropriate research methodology for this study that examines the effects of TikTok and Instagram applications on Algerian teenagers' cultural values and self-identifications, this chapter undertakes a detailed presentation of the results obtained using the relevant quantitative research instrument; that is the online questionnaire. The first stage of this chapter presents in-depth analyses and interpretation of the TikTok survey then the Instagram survey, separately. We deliberately designed the same sections and some common questions in both questionnaires in order to compare both applications regarding teenagers' use and social impact. At the end of the whole process, we will draw a general and combined conclusion. Also, we will bridge the gap between cultural values and self-identification as social factors and the development of language through the appearance of the recent technologies, mainly TikTok and Instagram.

4.2. Data Analyses and Findings

The following sections demonstrate and interpret the results of the online questionnaires which are divided into five different sections, each one has a particular goal to achieve in order to generalize the results obtained on the whole population.

4.2.1.Questionnaire of TikTok Application

To carry out this research and due to the nature of the subject, we selected the online questionnaire as a tool to cover a relatively wide range and to collect the possible number of data about a wide and varied sample in terms of age, gender, educational level, and geographical areas. Given the educational level of respondents, we adopted an auto-administrated questionnaire, which comprises 23 questions divided into three major

categories: close-ended questions, open-ended questions, and multiple-choice questions. However, the majority were close-ended questions and multiple-choice questions due to the limited English level of most respondents. The questionnaire contains five sections organized as follows:

- The Socio-Demographic Data of Respondents

- The Frequency of the Tiktok Application Use by Algerian Teenagers

- The Effects of TikTok Application on Individuals' Cultural Values

- The Effects of the Tiktok App on Teenagers ' Self-Identification

- The Language Used in the Tiktok Application

Below are the questions we have asked our participants about the use of the TikTok application by Algerian teenagers and their attitudes to discuss and analyze the present study results.

Section one: the Socio-Demographic Data of Respondents

This section is highly significant because it provides prior knowledge and the needed information and objective indications about the selected sample that fits the study's objective and will serve to find general conclusions to the present investigation.

1-Age

Age	From 13 to 16 years	From 16 to 20	From 20 to 24	Total
The Tiktok App Use by Teenagers	6	88	29	123
Percentage	5%	71,7%	23,3%	100%

Table 03: the TikTok App Use according to Participants' Age

Table three displays that Algerian teenagers aged between 16 years and 20 years stand for 71,5%, they use the TikTok application more than other age groups. However,

teenagers aged between 13 and 16 years count for 5%, and 23,5 % of informants are aged between 20 and 24 years.

2- Gender

Gender	Male	Female	Total
The Tiktok App Use by Teenagers	21	102	123
Percentage	17,4%	82,6%	100%

Table 04: The TikTok App Use According to Participants' Gender

Table four shows that Algerian female teenagers use TikTok application more than males; females represent 82,6%; however, males represent only 17,4%.

3/Educational level

Educational level	Middle school	Secondary school	University	Total
TikTok Users	9	75	39	123
Percentage	7,23%	61%	31,77%	100%

Table 05: The TikTok App Use According to Participants' Educational Level

This table brings information about participants' educational level; it is significant because learners are in direct contact with their mates and they influence each other to use the application to follow or to share videos. Besides, it is linked to the first question of respondents' age. It reveals that the highest proportion of participants is high school pupils. They count for 61 % because the percentage of influence among adolescents is increased at this particular age. This fraction is followed by university students (31,7 %) and the remaining 7,23 % are middle school pupils.

4/Where are you from?

Location	North	South	East	West	Total
The Tiktok App Use by Teenagers	32	4	55	32	123
Percentage	26,2%	3,3%	44,3%	26,2%	100%

Table 06: The North and West Participants' Use of the TikTok App

In this study, it is crucial to include participants' location in order to investigate which region uses the application more and which one is more traditional and preservative, mainly in terms of conserving the inherited cultural values. Most TikTok users are from the East with 43,3%. It is followed by the same percentage of use in the North and the West (26,7%). Conversely, a meager fraction of participants are from the South (3,3%).

Section two: The Frequency of the TikTok App Use by Algerian Teenagers

Youths use new interactive technologies to maintain social contact outside day-to-day face-to-face conversations (Bryant, 2006). TikTok application is one of these interactive technologies which has attracted adolescents' attention since its introduction because it is targeted to youths with its unique design, shape and content that seek to respond to their age needs since it is a recreational app. Therefore, this section tries to gather some basic information about the frequency use of the application by Algerian teenagers, whether is it highly used or not. It contains eight close and open-ended questions.

1/Do you have the TikTok application on your mobile phone?

Download TikTok to mobile phone	Yes	No	Total
The TikTok App Use	73	50	123
Percentage	59,5%	40,5%	100%

Table 07: Download the TikTok App to Mobile Phones
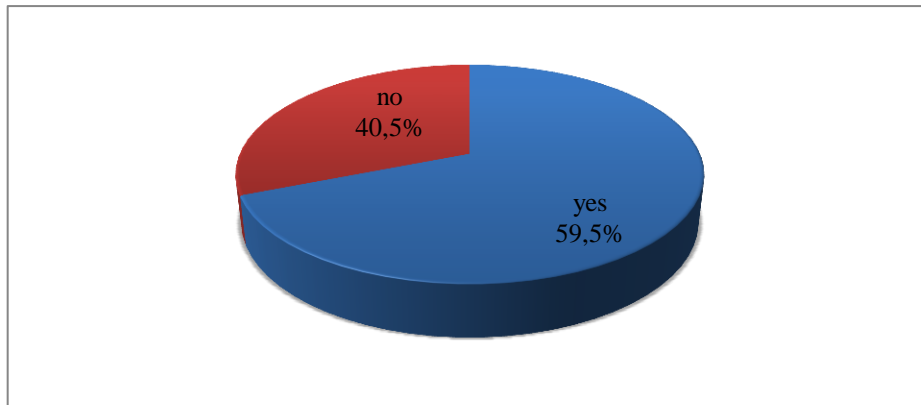
Figure 01: Download the TikTok App to Mobile Phones

Figure one demonstrates that the majority of participants (59,5%), with a number of 73 informants, have downloaded the TikTok application on their smartphones. However, 40,5%, 50 participants of them do not have the application, but this does not mean that they do not know it because they can follow it on other social media platforms as such: Youtube, Facebook, and Instagram, sometimes through individual videos and other times through a selection of the best TikTok videos presented as a kind of competition between its users. Hence, the TikTok application does exist on all digital media platforms.

2/ How much are you currently involved in TikTok?

TikTok Users' level of Involvement	Considerably Involved (CE)	Extremely Involved (EI)	Less Involved (LI)	Total
Frequency	90	22	11	123
Percentage	73%	9 %	18 %	100 %

Table 08: The Frequency of TikTok Users' Involvement
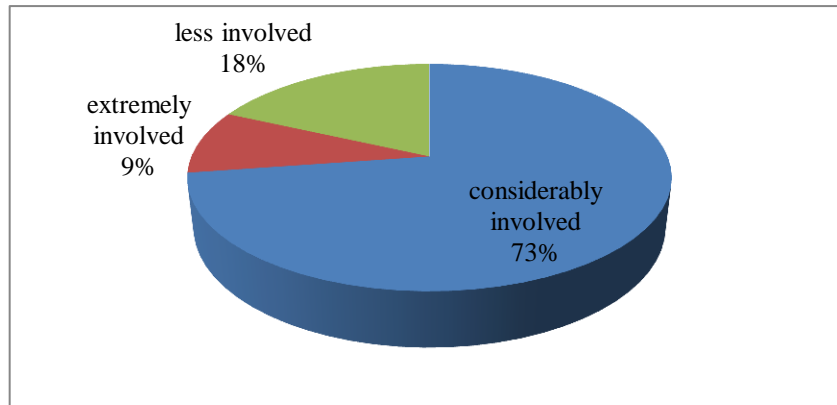
Figure 02: The Frequency of TikTok Users' Involvement

Figure two displays that the most considerable fraction of participants in this research, 73%, are considerably involved in the TikTok application, only 9 % of participants are extremely involved in TikTok, and 18% are less involved means they consult their accounts only in their free time. This result means that most TikTok handlers are not highly influenced by the application and are involved in it.

3/ Do you feel satisfied after using TikTok?

The TitkTok App Use Satisfaction	Yes	No	Total
Algerian Teenagers Users	52	71	123
Percentage	42%	58%	100%

Table 09: TikTok Algerian Users' Satisfaction
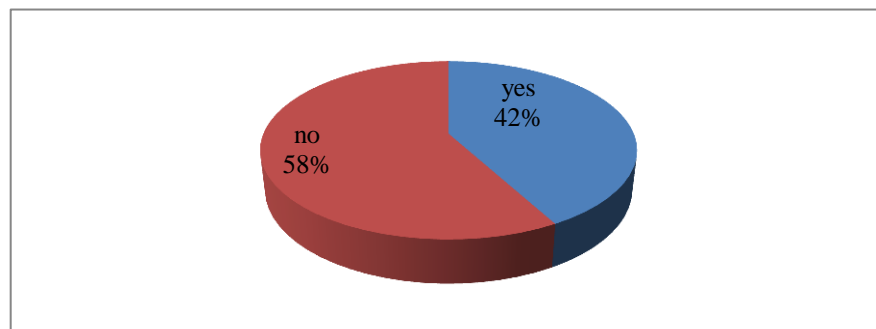
Figure 03: TikTok Algerian Users' Satisfaction

This figure displays that 42% of participants in this research feel satisfied after using the TikTok application because its content is funny and enjoyable; however, 58% have shown the opposite.

4/ How do you use TikTok?

The TikToK App Use Purpose	Just Follow videos	follow and share videos	Total
Participants	100	23	123
Percentage	81%	19%	100%

Table 10: The TikToK App Use Purpose
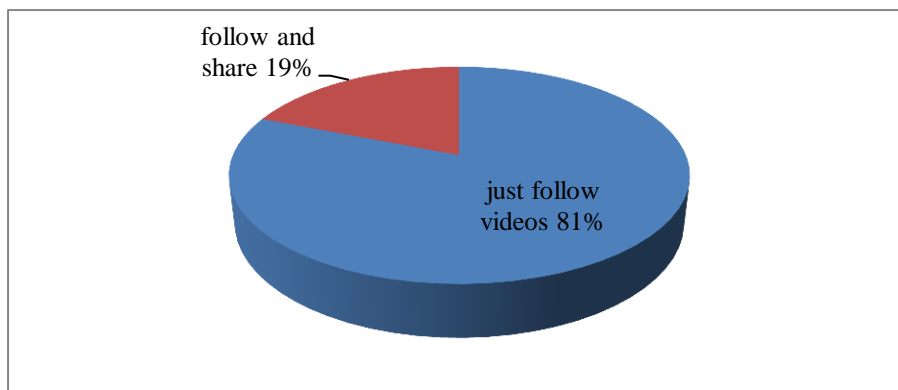
Figure 04: The TikToK App Use Purpose

In the same process of investigating the use of the TikTok application by Algerian youths, question four is about the purpose of using the TikTok application, either following videos or following and sharing videos. This question aims to know if Algerian Teenagers are active users and contribute to creating their own content on the TikTok platform or passive users. Hence, figure four demonstrates that using the most considerable fraction of TikTok handlers depends only on the following videos, precisely 81%. On the other hand, 19% follow and share videos. Therefore, we deduce that the application does not highly influence Algerian TikTok users because most are passive users.

5/ Do you keep your videos private, or do you share them online?

Sharing Videos	Online	Private	Total
Frequency	36	87	123
Percentage	29%	71%	100%

Table 11: The Frequency of Sharing Videos Online
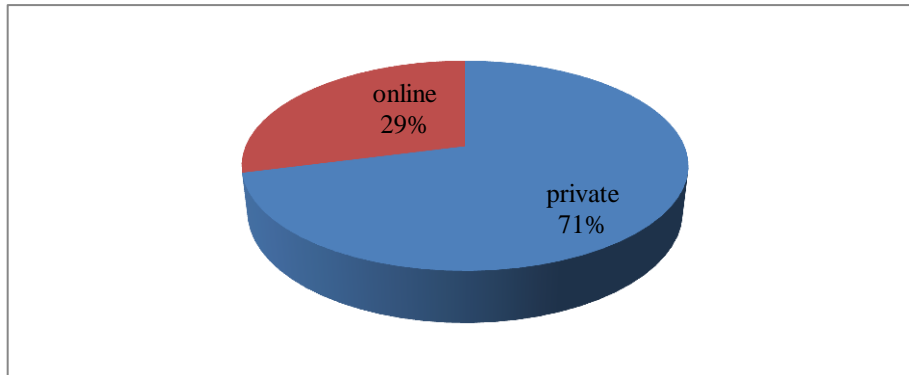
Figure 05: The Frequency of Sharing Videos Online

In response to whether Algerian teenagers share their videos online or they keep them private, results demonstrated that the majority of Algerian teenagers (71%) keep their videos private. By contrast, the remaining participants (29%) post their videos online. We comprehend that preserving the cultural values among Algerian teenagers is higher.

6/ If you share them online, do you hesitate before sharing them?

Algerian Users Hesitation	Yes	No	Total
Frequency	73	50	123
Percentage	59%	41%	100%

Table 12: Algerian Users Hesitation before Sharing the Video Online
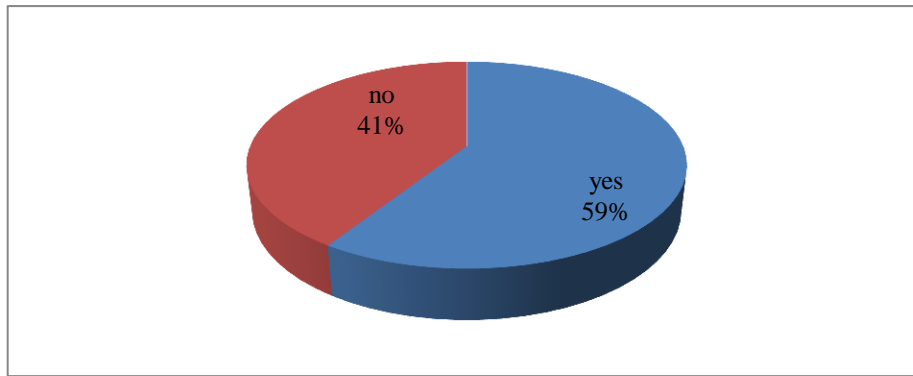
Figure 06: The Algerian Users Hesitation before Sharing the Video Online

The Algerian society is less tolerant towards sharing dancing videos. In this context, we asked our participants if they hesitated before sharing their personal dancing videos; the pie chart above makes it evident that 59% of participants hesitate before sharing their videos online, this is due to the conservative nature of the society, so Algerian teenagers think first at the society's reaction. However, 41% do not consider people's prejudgments and share their videos online without any doubt.

7/ Do you appreciate the content shared on TikTok by Algerian teenagers?

Appreciation towards the Content Shared in TikTok	**Yes**	**No**	**Neutral**	**Total**
Participants	39	26	58	123
Percentage	32%	21%	47%	100%

Table 13: The Algerian Users' Appreciation towards the Content Shared in TikTok
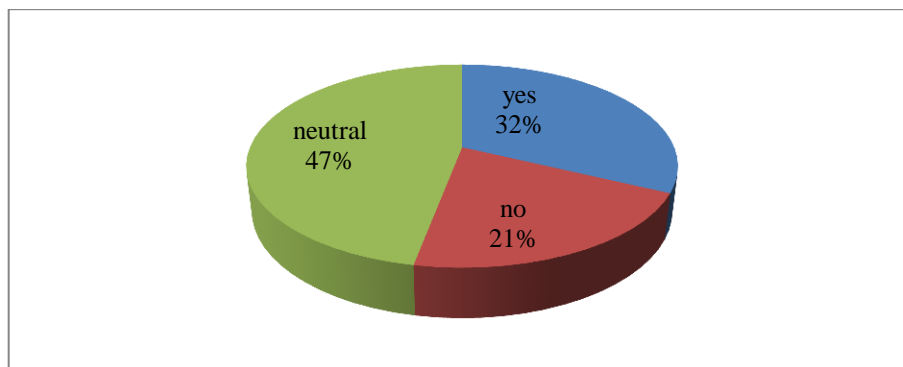
Figure 07: The Algerian Users' Appreciation towards the Content Shared in TikTok

We have asked our participants whether they feel satisfied after using the TikTok application or not. In relation to this question, we have asked them if they appreciate the content of Algerian teenagers circulating in the application. In response to this question, 32% were satisfied, 47% were neither satisfied nor dissatisfied, and 21% were not pleased with all.

8/ What is the main reason that leads you to use TikTok?

Reasons for using TikTok	Academic and Social Pressures	Affected by its Content	Recreational tool	Total
Participants	9	21	93	123
Percentage	7%	17%	76%	100%

Table 14: Algerian Users' Reasons for Using TikTok
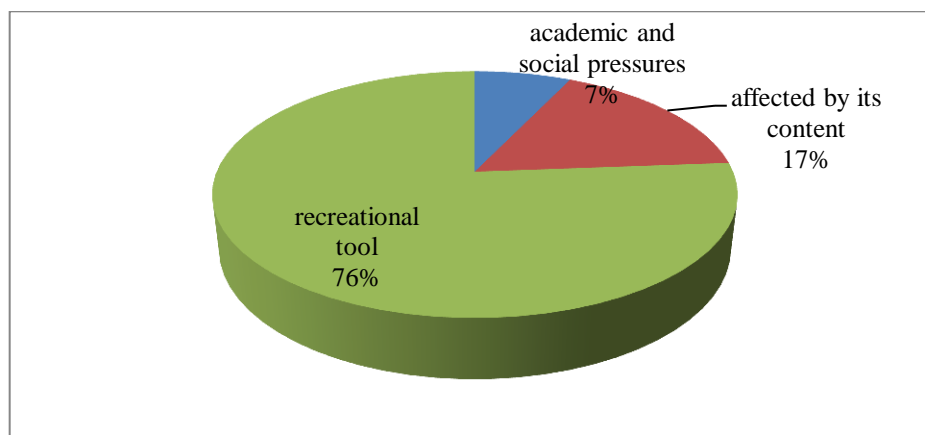
Figure 08: Algerian Users' Reasons for Using TikTok

Figure-eight gives information about Algerian teenagers' main reasons for using the TikTok application. Overall, most Algerian teenagers use the TikTok application because they find it a recreational tool, precisely 76%. On the other hand, only a minority (7%) uses it to escape social and academic pressures. Additionally, this minority has found TikTok a source of gratification to escape from social complications, such as divorce, unemployment, and school failure. However, it has negatively led to using the application without considering that it has supplementary undesirable social consequences. Most of

them interrupt the flow of the local cultural values since everyone quickly reaches TikTok because they cannot express their ideas via writing entirely. Additionally, they are no more caring about the quality of their posts as they care about sharing meaningless and funny content without prior thinking or any goal; they are spreading mediocrity with nonverbal language. 17% of Algerian teenagers are affected by their existed posts and content.

Section three: the Effects of TikTok Application on Individuals' Cultural Values

According to Livingstone and Bober (2006), social media is the major reason behind the generation gap in many ways, such as lack of awareness and recognition of domestic rules. Therefore, people forget their rituals and traditions because of the abusive use of social media; it has augmented considerably in Algeria and has changed all social aspects. In light of these changes taking place in Algeria, it is significant to continue the path of previous research in social media studies. Modern technologies have contributed to the fusion of languages and cultures despite their diversity. Therefore, social media has become linked to many social factors, particularly the preservation of inherited cultural values. The current section aims to study the preservation of the local cultural values in the era of digital devices, mainly the TikTok application that encourages teenagers to create their own content via sharing their personal videos online without referring to the classical nature of the Algerian society and its standards.

9/ In your opinion, does the content shared in the TikTok application have positive or negative effects on Algerian teenagers' cultural values?

Tiktok Effects on Algerian Teenagers' Cultural Values	Positive	Negative	Total
Participants	35	88	123
Percentage	28,45%	71,54%	100%

Table 15: TikTok Effects on Algerian Teenagers' Cultural Values
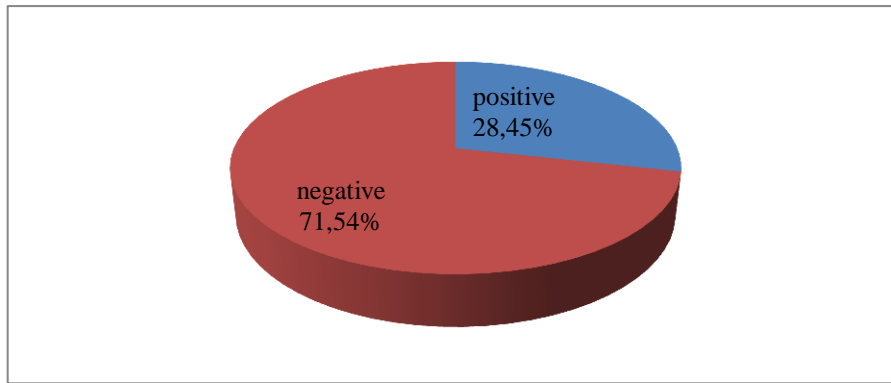
Figure 09: TikTok Effects on Algerian Teenagers' Cultural Values

Obviously, the content of the TikTok application contradicts the Algerian cultural values and social standards, especially sharing dancing videos online. Hence, this question is related to the undesirable effects of the TikTok application and its content on Algerian teenagers. The figure above discloses that most participants (71,54%) see that the application has negative effects on cultural values because it is the Western product that reflects a Western lifestyle that opposes the Algerian cultural values. This result shows that the most significant proportion of Algerian youths is analytical. On the other hand, 28,45% of participants view that it positively impacts the local cultural values because some TikTok users advertise the Algerian traditions by sharing traditional clothes, foods, and history.

10/ Do you see that TikTok helps you maintain your original cultural values?

Original Cultural Values Maintenance	Agree	Disagree	Neutral	Total
Participants	99	12	12	123
Percentage	80%	10%	10%	100%

Table 16: Algerian Teenagers' Original Cultural Values Maintenance in TikTok
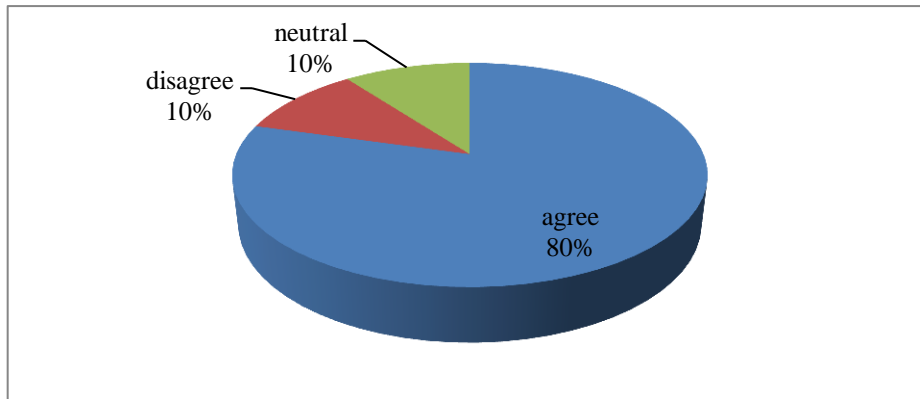
Figure 10: Algerian Teenagers' Original Cultural Values Maintenance in TikTok

Figure ten demonstrates that the large proportion of participants in this research (80%) see TikTok helps them maintain and preserve their cultural values because the results mentioned above demonstrate that the application does not highly influence TikTok handlers. Nonetheless, 10% see that it is not a technological device that preserves the original cultural values and may lead to the adoption of foreign values. The remaining participants (10%) have shown their neutral point of view.

11/ How do you manage the cultural diversity issue in TikTok?

This question is about whether Algerian youths can handle the cultural diversity exposed on the TikTok platform or not and what they think about it? Is this point essential for them to, or the do not care about it? We have selected some responses presented as follows:

In my opinion, Cultural diversity is a good thing. We only have to choose its best side.

I do not even use TikTok,

It is a waste of time. Moreover, it contradicts our principles and religion.

I follow valuable things, for example, self-development.

I manage cultural diversity by accepting other cultures.

I follow content about other cultures to understand them, but I follow content about my culture to help it spread out by accepting the different cultures without being judgmental.

I do not know.

I maintain my own culture, but at the same time, I appreciate having ideas about other cultures.

It is not important for me.

I try to adapt and respect all cultures.

We need to have a strong personality in order to manage it well.

Maybe accepting the cultural diversity issue would be better.

I tend to follow videos having similarities with my culture by accepting all the differences and similarities.

I appreciate following people from other cultures to know more about them.

These responses show that most participants in this research did not link what they followed on the TikTok application and the preservation of the cultural values. We deduce that they are less analytical; they just follow videos without paying attention to the details that may lead to adverse outcomes.

12/ Do you see that the process of sharing videos online contributes unconsciously to changing the original cultural values of Algerian teenagers?

Original Cultural Values Change	Agree	Disagree	Neutral	Total
Participants	49	18	56	123
Percentage	40%	15%	45%	100%

Table 17: Algerian Teenagers' Original Cultural Values Change in TikTok
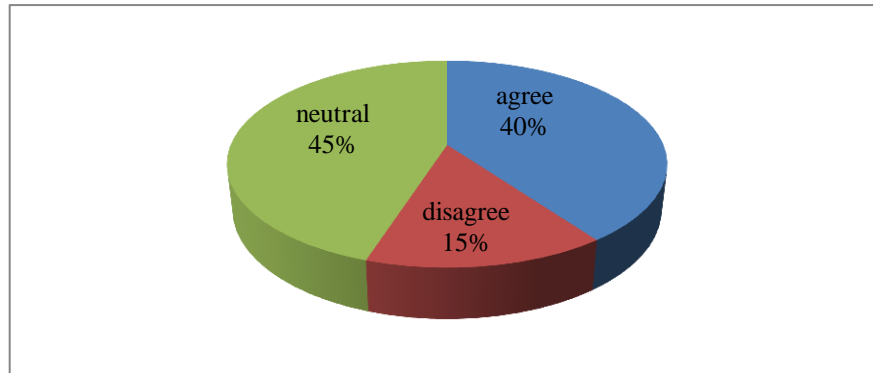
Figure 11: Algerian Teenagers' Original Cultural Values Change in TikTok

Figure eleven demonstrates that 40% of the members participating in this research believe that they are affected by foreign cultural values since they are following and addicted to foreign content that holds external cultural values. 45% did not express their approval or disagreement (neutral). Finally, the lowest percentage (15%) viewed that the application did not affect their cultural values because they still preserve them, which means that they use the application fittingly.

Section four: the Effects of the TikTok App on Teenagers' Self-Identification

13/Does your identity in the TikTok platform reflect your natural true identity?

TikTok influences Algerian teenagers' natural Identity	Yes	No	Total
Participants	41	82	123
Percentage	34%	66%	100%

Table 18: The Impact of Tiktok on Algerian Teenagers' Natural Identity
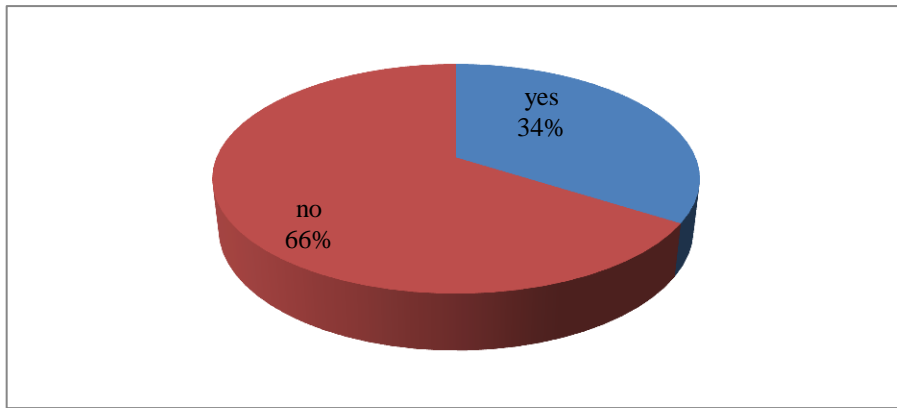
Figure 12: The Impact of Tiktok on Algerian Teenagers' Natural Identity

Figure 12 demonstrates that 34% of Algerian teenagers have the same identity in both settings (physical & virtual environments). However, 66% have confessed that there is a difference between both identities (natural and fake identities that come from imitation). Therefore, there is a contradiction. It is due to two leading causes: they imitate other people or they are introvert because introverts express themselves freely in TikTok because they perform their abilities and desires behind the screen.

14/ Are you an introvert or extrovert person?

Category	Participants	Percentage
Introvert	57	46%
Extrovert	66	54 %
Total	123	100%

Table 19: The TikTok Participants Category
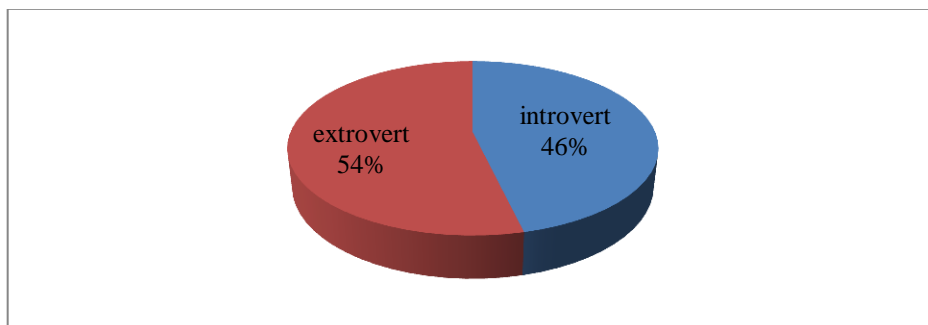
Figure 13: The TikTok Participants Category

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People are divided into two main natures: introvert or extrovert in social relations and interactions. However, virtual settings, mainly in the TikTok application, require users to share bold and audacious videos and feel independent from all the social restrictions regardless of their nature or personality because they address foreign people and deal with strange relations. In this regard and through this particular question, we seek to investigate whether TikTok participants are introverted or extroverted individuals because when social media introduce themselves to their followers, most of them say they are introverted persons by nature. However, they are more active in the virtual sphere. They try to compensate for this lack in social media because they are free to behave as they like. Figure 13 demonstrates that 54% of participants in this research are extroverts, and 46% are introverts. We deduce that they are not reflecting or representing their true identities.

15/What do you prefer the ordinary environment with its natural relations or the virtual environment with its online practices?

Environment	Virtual environment	Natural Environment	Total
Participants	23	100	123
Percentage	19%	81%	100%

Table 20: Natural Environment vs. Virtual Environment
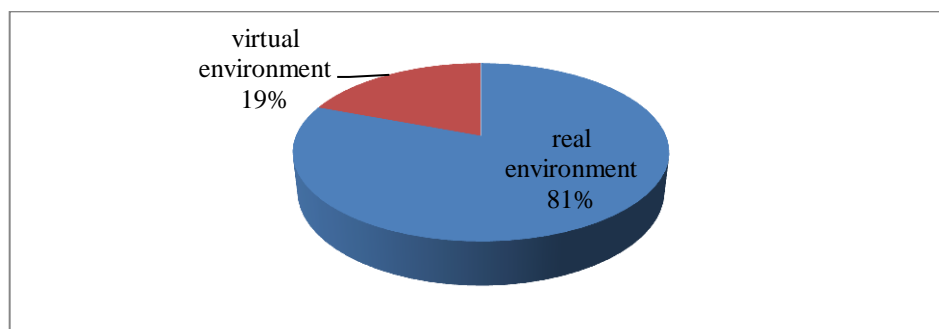
Figure 14: Natural Environment vs. Virtual Environment

In response to the question of the comparison between the natural sphere versus the virtual sphere, because each one has its own characteristics, findings expose that most Algerian teenagers, precisely 81% have a preference for the physical environment or the existing society to which they belong in spite the complete freedom they have in the virtual world with its diverse practices. Conversely, 19% prefer to stay in the virtual world that fulfils their dreams and helps them achieve some desires that end when swishing off their digital devices. Through these results, we comprehend that most Algerian teenagers are mature enough to exceed the step of dazzle or astonishment in this second foreign world because they get used to it and know that it is temporary and imaginary.

16/Where do you spend more time, in the natural world or the virtual world?

Algerian Teenagers' Leisure Time	Virtual world	Natural world	Total
Frequency	48	75	123
Percentage	39%	61%	100%

Table 21:   Algerian Teenagers' Leisure Time   in Virtual and Natural
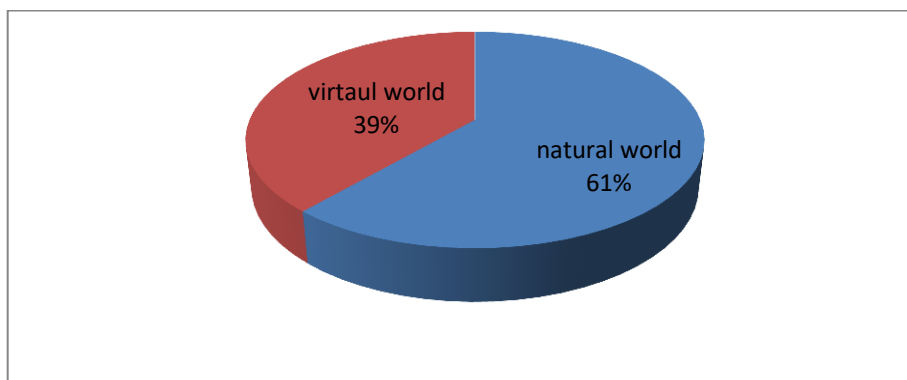
Environments

Figure 15: Algerian Teenagers' Leisure Time   in Virtual and Natural Environments

In comparing both environments and how Algerian teenagers identify themselves, answers show that 61% of Algerian teenagers spend their leisure time in the natural

environment with their families and friends. However, 39% devote more time to the virtual environment moving from one social media platform to another, depriving them of current opportunities.

17/do you see that your self-identification is influenced by the time you spend with the TikTok application?

Tiktok Influence on Users ' Self-Identification	Yes	No	Total
Frequency	57	66	123
Percentage	46%	54%	100%

Table 22: Influence of Tiktok on Algerian Teenagers' Self-Identification
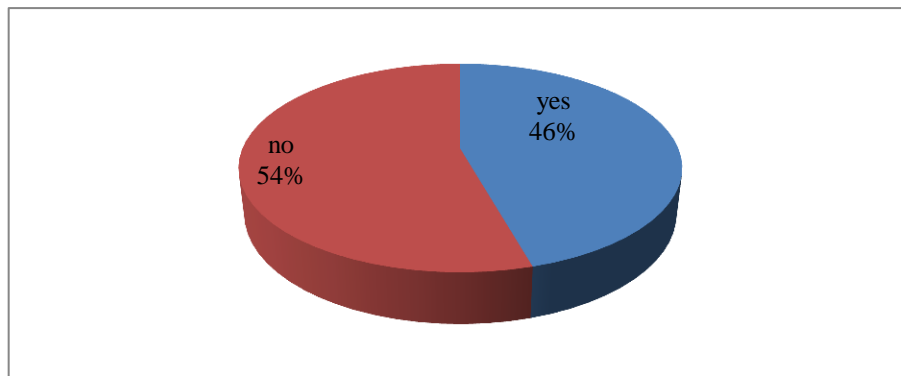
Figure 16: Influence of Tiktok on Algerian Teenagers' Self-Identification

The previous questions of the fourth section were an introduction to this target question related to the influence of the TikTok application on Algerian teenagers' self-identification. It demonstrates that 46% have proved that the TikTok application impacts their self-identification due to the time spent, content, and involvement. However, 54% mentioned that their TikTok interactions do not affect their self-identification.

Section five: the Language Used in the TikTok Application

The nature of the present study is social; therefore, it is mandatory to bridge it with language, which is a social factor too, either verbal or nonverbal, and for this reason, it is strongly, combined with culture and its transmission among generations that belong to the

same speech community. As a recent social media platform that has brought new patterns, the TikTok app relies more on gestures and facial expressions, performed online and used as an alternate language that almost anyone can understand regardless of mother tongue or social affiliation. The nonverbal language used in TikTok may potentially influence the diffusion of cultural values and social ties like the self-identification of Algerian teenagers. To this end, in this section, light is thrown on the extensive use of the special type of nonverbal communication and its implications on Algerian teenagers' cultural values and self-identification.

18/ Do you understand the nonverbal language of most TikTok videos from the first time you watch the video?

Understanding of TikTok Videos	Yes	No	Somehow	Total
Participants	32	32	59	123
Percentage	26%	26%	48%	100%

Table 23: Algerian Teenagers'Understanding of TikTok Videos
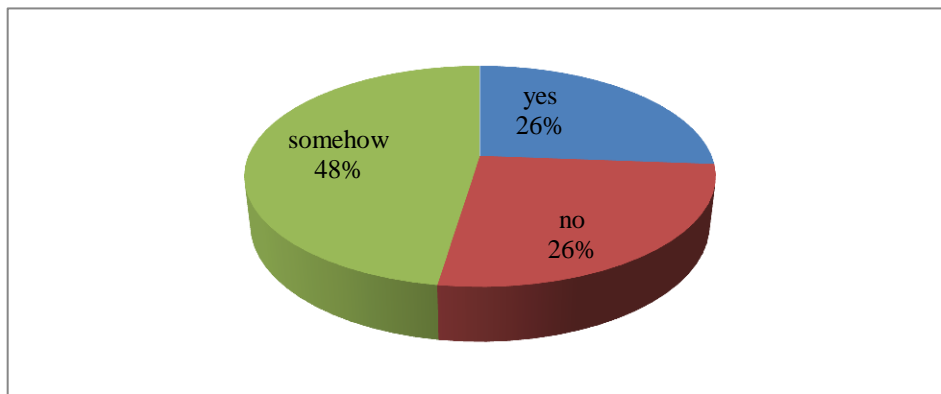
Figure 17: Algerian Teenagers' Understanding of TikTok Videos

Figure 18 demonstrates that 26% of our informants understand the nonverbal language of videos used in the TikTok application. Although, however, 26% of them cannot decode the nonverbal signs, and 48% understand it to a certain extent, it means that they make

efforts to get the intended meaning because it is a new language used in social media and the process of acquiring, discovering and understanding it takes time.

19/ What do you prefer, the social networking apps that rely on the written or nonverbal form of communication?

Algerian Users' Reliance on Social Networking Apps	Non-verbal form of Communication	Written form of Communication	Total
Participants	47	76	123
Percentage	38%	62%	100%

Table 24: Algerian Teenagers' Reliance on Social Networking Apps
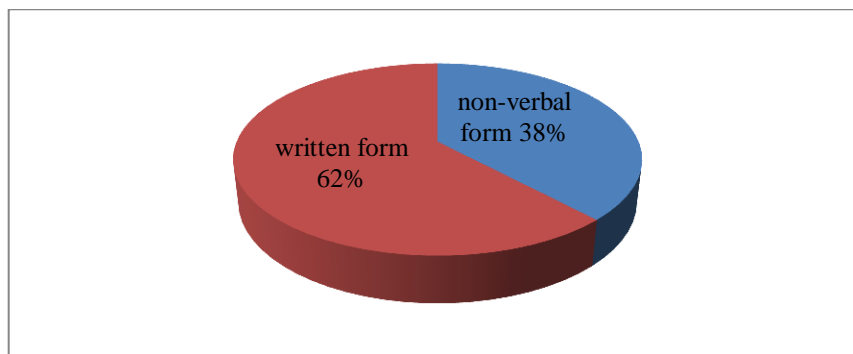
Figure 18: Algerian Teenagers' Reliance on Social Networking Apps

TikTok's widespread app is different from other social networking apps because users create their content with non-verbal language, facial expressions, gestures, signs, and imitations, which are universal and bring together followers from different linguistic backgrounds. As a result, they express their ideas and emotions better than the other social networking apps such as Facebook, Instagram, Viber, Whatsapp, which rely more on written form of communication or sharing ready written messages with limited recipients. Therefore, we seek to investigate which form of communication Algerian teenagers prefer. Figure 19 demonstrates that 62% still prefer the written form of communication because it is expressive. On the other hand, 38% like non-verbal communication.

20/ is the nonverbal communication used in the TikTok application a powerful or weak tool in transmitting the cultural values among Algerian teenagers?

TikTok Nonverbal Communication as a Tool in transmitting the cultural values	Weak tool	Powerful tool	Total
Participants	68	55	123
Percentage	55%	45%	100%

Table 25: The Cultural Values Transmission through Tiktok Nonverbal Communication
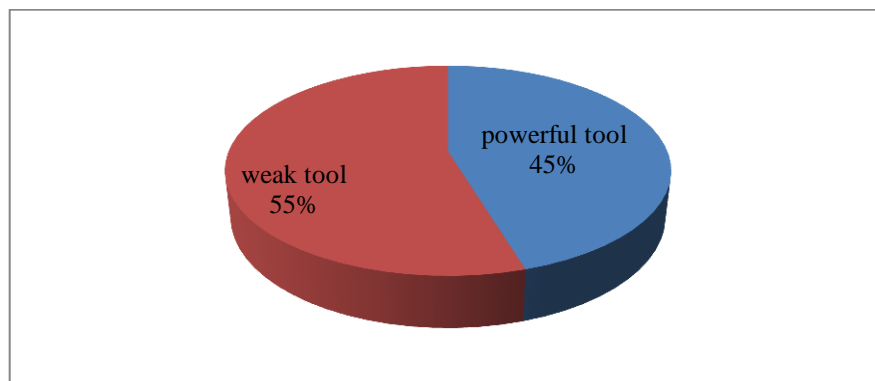
Figure 19: The Cultural Values Transmission through Tiktok Nonverbal Communication

This figure is about whether the nonverbal language is a powerful type of communication in spreading the cultural values among Algerian teenagers or a weak one? It represents that the highest segment, accurately about 55%, see that it is deficient in transmitting the local cultural values to teenagers because they know that they are far away from the appropriate attitudes and behaviours in the society. However, 45% of participants see the opposite due to the time they spend on the app integrating it into their daily activities; this means that they become aware of this new type of communication and have no difficulty transmitting or receiving cultural values verbally or not.

21/When you share a video on the TikTok app; do you feel that you can express your feelings and thoughts?

Expressing feelings and thoughts on the Tiktok App	Yes	No	Total
TikTok Users	47	76	123
Percentage	38%	62%	100%

Table 26: Algerian Teenagers' Ability of Expressing Feelings & Thoughts on the TikTok App
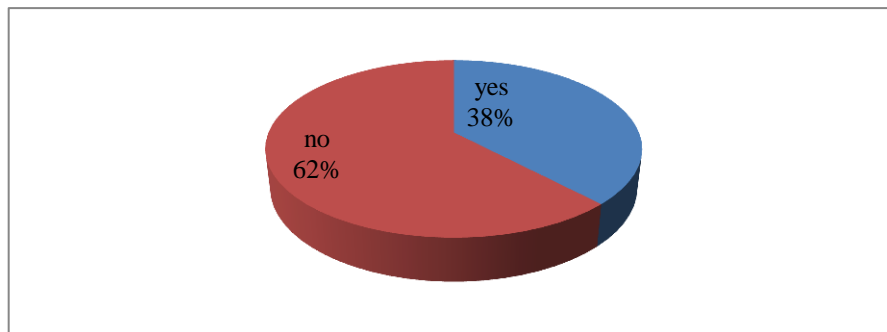
Figure 20: Algerian Teenagers' Ability of Expressing Feelings & Thoughts on the TikTok App

Figure 21 displays that 38% of participants can express their feelings and thoughts via sharing TikTok videos with gestures and facial expressions. Nonetheless, the most considerable fraction of contributors in this research (62%) affirms that TikTok videos are not a good tool for expressing individuals' feelings thoughts; they use the application without any communicational purpose.

22/ Do you see that facial expressions and body movements are processes of messaging other users?

Users' Transmission of Messages Via Tiktok Videos	Yes	No	Total
Frequency	64	59	123
Percentage	52%	48%	100%

Table 27: The Frequency of the Transmission of Messages via TikTok Videos
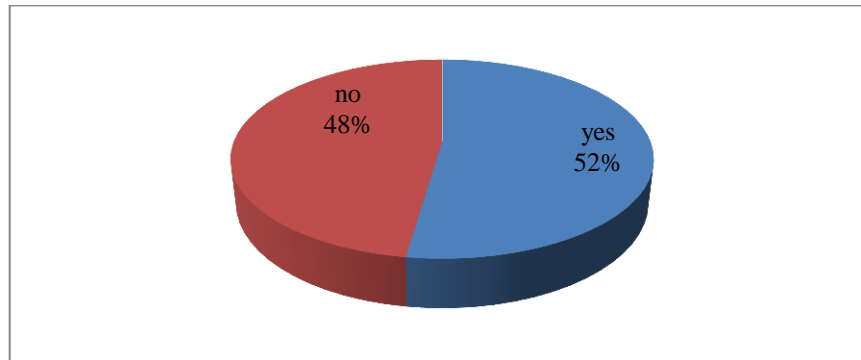
Figure 21: The Transmission of Messages via TikTok Videos

Figure 22 displays that 38% of participants could transmit their messages to other users when sharing TikTok videos with gestures and facial expressions. Nonetheless, a significant fraction (62%) affirms that they are not transmitting messages; they are using the application without any communicational purpose.

23/ According to you, is the type of communication (gestures, facial expressions, and body movements) used in the TikTok application a kind of self- demonstration and validation or to keep pace with language development?

The type of communication	Keep pace with language development	self-demonstration and validation	Total
Frequency	46	77	123
Percentage	37%	63%	100%

Table 28: The Objective of Using the Nonverbal Language
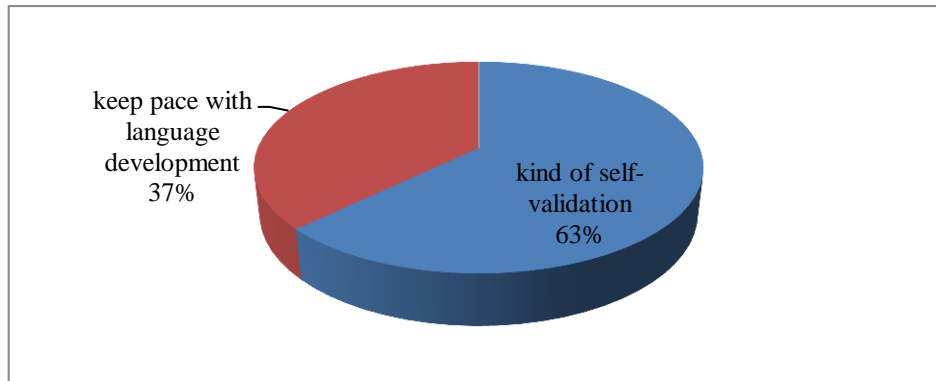
Figure 22: The Objective of Using the Nonverbal Language

TikTok application is different from the other apps because its users their content with nonverbal language, facial expressions, gestures, signs and imitations which are universal and bring together followers from different linguistic backgrounds. Therefore, figure 23 demonstrates that 37% see the nonverbal language a kind of self-demonstration and self-validation, whereas 63% use it in order to keep pace with language development.

4.2.2. Instagram Users Questionnaire

Algerian teenagers aged between 13 and 24 have been chosen on purpose to collect accurate information and obtain results that are compatible with the nature and goals of our inquiry. We were purposefully assigned to respondents who incorporated Instagram, shedding light on participants who were using the application more strongly and integrated it into their daily lives. They have gone beyond the stage of media audiences or followers to consciously enter a stage of media participants, creators, and producers of their content; they were 161 participants.

Section one: Socio-Demographic Data of Respondents

The purpose of this section is to have a general idea about our respondents' age, gender, educational level, and location. Through this initial information, we ensure that people participating in this research have the required conditions to complete the process

of answering the remaining questions that will provide the final findings. Hence, this section ensures the informants' suitability.

1/ Age:

Age	From 13 to 16 years	From 16 to 20 years	From 20 to 24 years	Total
Percentage	02%	20%	78%	100%

Table 29: The Instagram App Use according to Participants' Age

This table shows a high percentage of 78% of the total number of respondents aged between 20 and 24 years who use the Instagram application. 20% of them are aged between 16 and 20 years, and only 02% have between 13 and 16 years old.

2/ Gender

Gender	Male	Female	Total
Percentage	20,3%	79,7%	100%

Table 30: The Instagram App Use According to Participants' Gender

Table two reveals that Algerian female teenagers use the Instagram application more than males; females represent 79,7%, whereas males denote only 20,6%. It means that most Instagram users are females due to two main reasons; first of all, the percentage of females is higher than the one of males in the Algerian society. Second, Instagram as a virtual community gives females complete freedom as opposed to the restrictions of the entire society.

3/ Educational level

Educational level	Middle school	Secondary school	University	Total
Percentage	5,5%	5,1%	90,4%	100%

Table 31: The Instagram App Use According to Participants' Educational Level

This table demonstrates that the majority of participants are university students, they symbolize 90,4% from the entire sample. However, middle school and secondary school pupils stand for minorities, 5,5% and 5,1% respectively. This question is related to the first question of age because whenever individuals get older, they become familiar with the digital devices, as they encourage each other to use it. The findings of this question are logical; university students represent the large proportion of Instagram users because they possess their own smart phones. Therefore, their importance to use social media with its various applications increases as it becomes a part of their daily activities. By contrast, most middle and secondary school pupils, especially middle school don't have smart phones due to their young age.

4/ Where are you from?

Location	North	South	East	West	Total
Percentage	34%	6,3%	37%	22,7%	100%

Table 32: The North and West Participants' Use of the Instagram App

Regarding the location of participants, the results indicated that the most considerable fraction comes from the East with a percentage of 37%, followed by 34% from the northern part and 22,7% belonging to the western part. However, only 6,3% are from the South. We have observed that most contributors to this research study are either from the

East or the North, followed by the West. Whereas, people living in the South stand for a minority, which is due to one main reason: the problem of internet influx.

Section two: the Use of Instagram by Algerian Teenagers

This section is the continuance of the first stage of this questionnaire; it is an introduction that discloses crucial information about the use of the Instagram application by Algerian teenagers in order to know the frequency of using the application, which is one of the main concerns of the study.

1/ Do you use the Instagram application?

Algerian Teenagers' Use of Instagram App	Yes	No	Total
Number	149	12	161
Percentage	93%	7%	100%

Table 33: The Use of Instagram Application by Algerian Teenagers
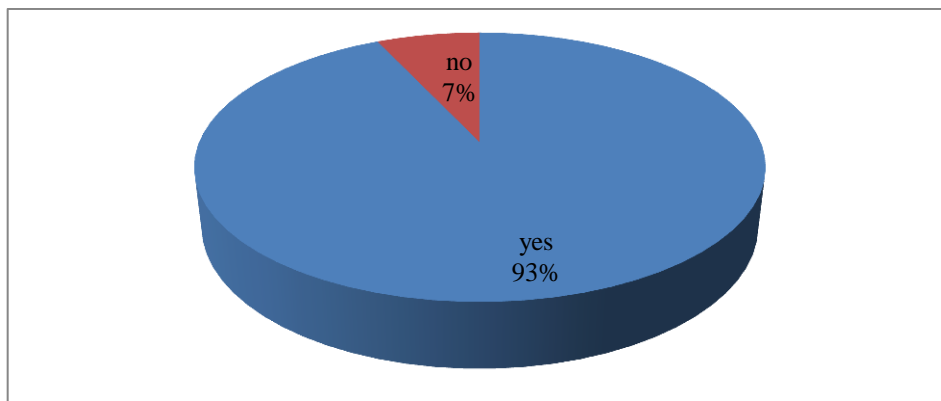
Figure 23: The Use of Instagram Application by Algerian Teenagers

As the question of having an Instagram application was asked to 161 respondents, the findings show that the responses of the large proportion were positive, exactly about 93%; it is widely used by Algerian youths. By contrast, only 7% do not use the application.

2/ If yes, how much are you currently involved in it?

The Level of Involvement in Instagram App	Considerably Involved (CI)	Extremely Involved (EI)	Less Involved (LI)	Total
Frequency	34	109	18	161
Percentage	21%	68%	11%	100%

Table 34: The Level of Algerian teenagers' Involvement in Instagram Application
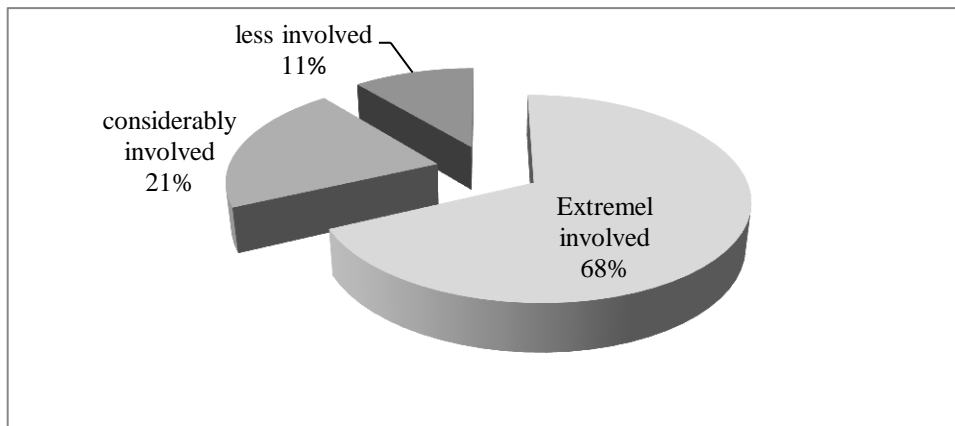
Figure 24: The Level of Algerian teenagers' Involvement in Instagram Application

Figure 25 reveals that participants 93% said that they have an Instagram application. However, the largest fraction of the users (68%) is extremely involved because they share their daily activities with their followers. On the other hand, 21% are considerably involved, and 11% are less involved.

3/ Do you share your personal life on Instagram?

Sharing the Personal Issues on Instagram	Yes	No	Total
Frequency	55	106	161
Percentage	34%	66%	100%

Table 35: Algerian Teenagers' Broadcasting of Personal Life on Instagram
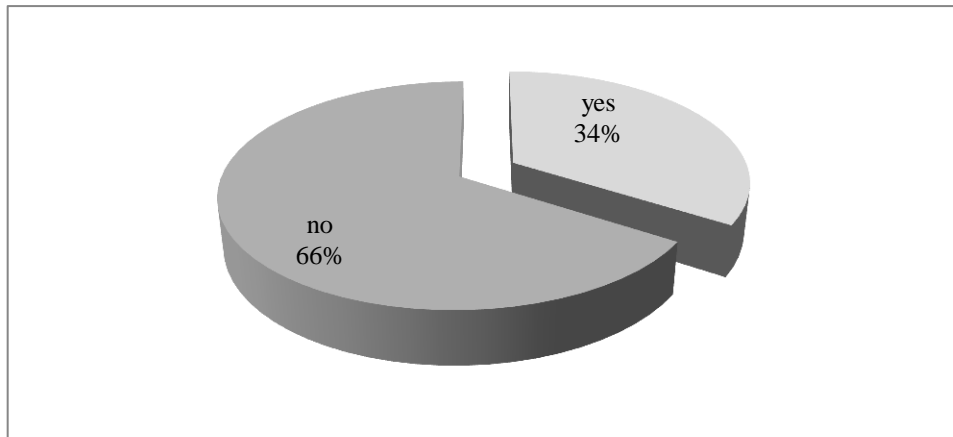
Figure 25: Algerian Teenagers' Broadcasting of Personal Life on Instagram

Instagram is a social networking platform where people can share their details with other virtual users to build virtual relations. In this regard, we refer to sharing coordinates, for example, the educational level, the academic institution, the full name, the birthday, the profession, and the list of followers, as well as sharing stories to be viewed by other followers or by everyone if the profile is public and hence, giving people the opportunity to know them. Based on the graph shown above, it is clear that 66% of respondents do not share their personal lives and issues on social media, precisely the Instagram platform. They prefer to keep their lives private. However, the remaining percentage, 34%, of participants does not find problems in sharing their coordinates publically as a kind of self-demonstration.

4/ Do you share your photos on Instagram?

Sharing Photos by Algerian Teenagers	Yes	No	Total
Frequency	68	93	161
Percentage	42%	58%	100%

Table 36: The Process of Sharing Personal Photos on Instagram by Algerian
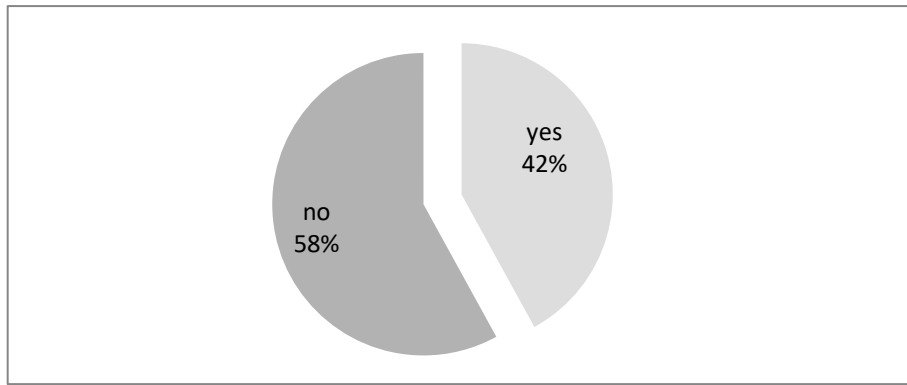
Teenagers

Figure 26: The Process of Sharing Personal Photos on Instagram by Algerian

Teenagers

Sharing personal information is different from sharing personal photos. For this reason, we have asked our participants whether they share their photos and their answers were nearly similar to the initial question; 58% do not post their own photos online, and 42% agree on it. This result is linked to the answers of gender that reveal that most respondents of the study are females. Hence, due to the classical nature of society, most Instagram users are not allowed to share their personal photos and appear on Instagram. They look for complete freedom in the different virtual spheres. That is why they hide behind other fake photos.

5/ How many followers do you have on Instagram?

The Number of Followers on Instagram App	10 to 40 followers	40 to 80 followers	More than 80 followers	Total
Number	35	40	86	161
Percentage	21,4%	25%	53,6%	100%

Table 37: Algerian Teenagers' number of Followers on Instagram App
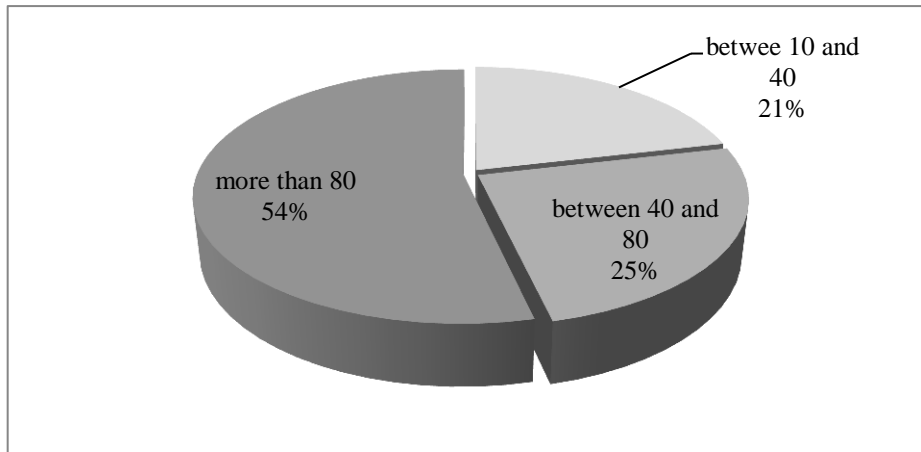
Figure 27: Algerian Teenagers' number of Followers on Instagram App

This question is related to the virtual relations that Instagram users build with other people through the option of "follow," which allows them to keep an eye on the profiles and personal lives of others and interact and communicate with each other. The pie chart above indicates that the most considerable fraction of participants (53,7%) show more than 80 followers, while 25% revealed that they have between 40 and 80 followers. Finally, 21,3% have less than 40 followers. From these responses, we deduce that the majority of Instagram users build random relations because if the number of followers gets larger, it means that they are in contact with strangers, and maybe that is why they do not share their personal information and photos because they cannot trust all their followers since they do not know them.

6/ Do you know all of them, some of them, or do you not know them?

Algerian Teenagers' Acquaintance with their Followers	You don't know them	All of them	Some of them	Total
Number	11	42	108	161
Percentage	7%	26%	67%	100%

Table 38: Algerian Teenagers' Familiarity with their Followers
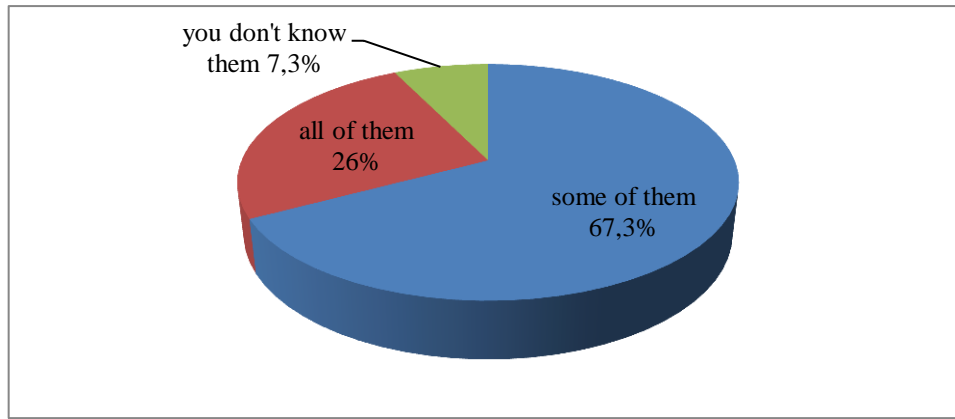
Figure 28: Algerian Teenagers' Familiarity with their Followers

As the previous question was about the number of followers, this question is about whether they know people they follow or not. The findings demonstrate that a considerable proportion of respondents know some of their followers, exactly 67,3%. However, 25,5% are acquainted with all their followers, which means they are in contact only with their relatives. Finally, 7,3% do not know the people they interact with.

7/ Do you prefer the face to face communications and interactions or those that occur in the virtual space, particularly in the Instagram platform?

Types of Communication	Virtual communication	Face to face communication	Total
Frequency	27	134	161
Percentage	17%	83%	100%

Table 39: Comparison between Face-to-face and Virtual Communication
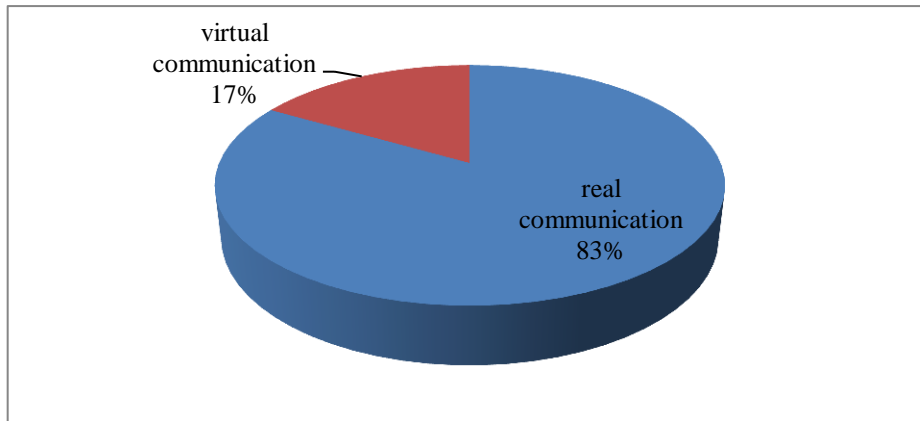
Figure 29: Comparison between Face-to-face and Virtual Communication

Through this question, we seek to compare two types of communication, face-to-face communication and the one that occurs in the virtual spheres. The figure above demonstrates that 83,3% of the population prefer natural or face-to-face communication. However, people who prefer virtual communication and interaction account for 16,7%.

Section three: the Impact of Instagram on its Users' Cultural Values

Elola and Oskoz (2008) stated that social media affects developing and understanding cultural relations, which results in the fusion of diverse cultures and building them on a unified model. Therefore, it is evident that there is a relation between social media and its effects on cultural values and youths' behavioural change because teenagers depend more on the different kinds of social media; they live in a digital world. Furthermore, the frequent involvement in the Instagram platform and interaction with people from different nations and cultures impact Algerian Instagram users' cultural values that are regarded as standards that guide humans' behaviours. To this end, this section reveals the influence of Instagram's application on the cultural values of Algerian youths.

8/ Do you see that your interaction on Instagram has reduced social rituals such as family visits and exchanging congratulations on occasions?

The Impact of Instagram on the Social Rituals	Yes	No	Total
Frequency	89	72	161
Percentage	55%	45%	100%

Table 40: The Effects of Instagram App on the Algerian Social Rituals
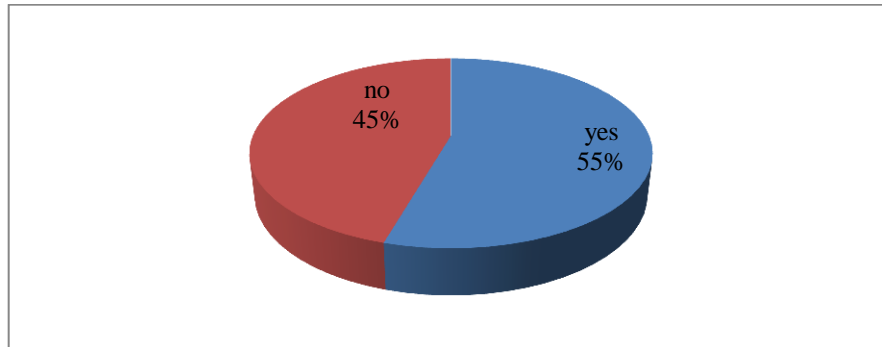
Figure 30: The Effects of Instagram App on the Algerian Social Rituals

Social media, with its various platforms which allow the communication between users either through messages, voice calls, videos calls, or recording messages, have contributed to reducing social rituals and habits such as family visits and exchanging congratulations on occasions like Aid Elfitr or Aid Eladha; it is evident in the figure mentioned above which demonstrates that 55% of people depend on social networking sites in general and Instagram platform mainly to exchange congratulation during occasions. Nonetheless, 45% of participants see that Instagram is not a good tool of interaction, especially with their relatives, mainly on occasions that unify all family members.

9/ What kind of content do you follow and share on Instagram?

Type of Instagram Content	Social	Cultural	Funny	Religious	Sport	News	Total
Number	56	45	35	6	6	13	161
Percentage	34%	28%	22%	4%	4%	8%	100%

Table 41: The Type of Content Followed and Shared on Instagram App
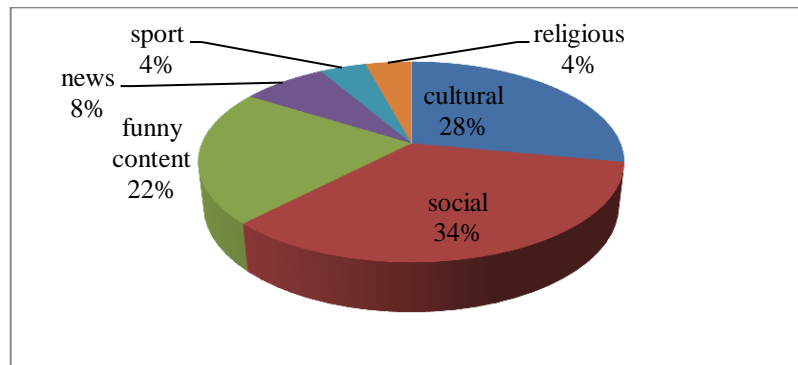
Figure 31: The Type of Content Followed and Shared on Instagram App

As we mentioned before, among the aims of this study is to know the objectives of using social media by Algerian teenagers as well as their excessive use; this question aims to expose Algerian teenagers' tendencies and significance of using the Instagram app, to be accurate, what kind of content do they follow? 34% follow social content in general, 28% tend towards the cultural content, and 22% like the funny content. Some minorities follow the news, sport, and religion. They represent 8%, 4%, and 4%, respectively. Therefore, Instagram is typically for social purposes in general that serve individual purposes like advertising programs or products.

10/ Do you feel that the content you follow on Instagram influences your cultural values?

The Effects of Instagram on Cultural Values	Agree	Disagree	Neutral	Total
Frequency	92	32	37	161
Percentage	57%	20%	23%	100%

Table 42: The Impact of Instagram Content on the Local Cultural Values
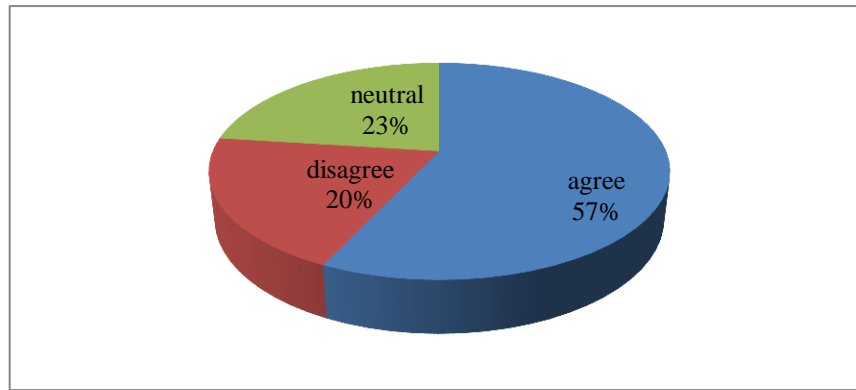
Figure 32: The Impact of Instagram Content on the Local Cultural Values

Based on the figure shown above, it is clear that the majority of respondents agree with this statement and has confirmed that there is an influence on the cultural values through the content of Instagram, precisely about 57%, and this influence is evident since the application unifies people all over the world. As a result, there is a process of advertising the local values and receiving strange values. By contrast, the disagreement point of view stands for 20% as they confirm the maintenance of the local cultural values despite the direct contact with people from different nations and cultures. Finally, 23% of the population has stayed in the middle.

11/ In your opinion, Instagram contributes to producing undesirable relations in the Algerian society?

Instagram's Production of Undesirable Relations	Yes	No	Total
Frequency	124	37	161
Percentage	77%	23%	100%

Table 43: The Production of Undesirable Relations through Instagram Application
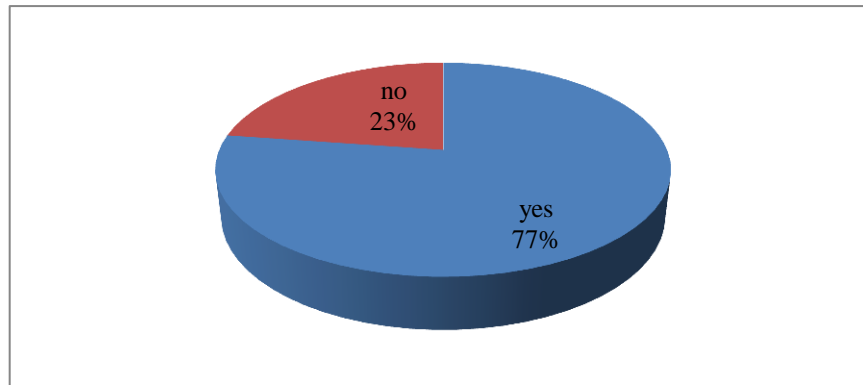
Figure 33: The Production of Undesirable Relations through Instagram Application

Figure 34 shows that 77% users see that Instagram is a media app that has contributed to creating unwanted relations because they are I contact with people they don't know, however, 23% have demonstrated the opposite.

12/ Through your interaction via Instagram, do you maintain your culture and affiliation to your country and traditions, or your desire to migrate and belong to a different area has increased?

Maintenance of Culture and Affiliation to the Country	You maintain your culture and affiliation to your country	Your desire to migrate increases	Total
Frequency	100	61	161
Percentage	62%	38%	100%

Table 44: The Impact of Instagram on the Preservation of the Cultural Affiliation
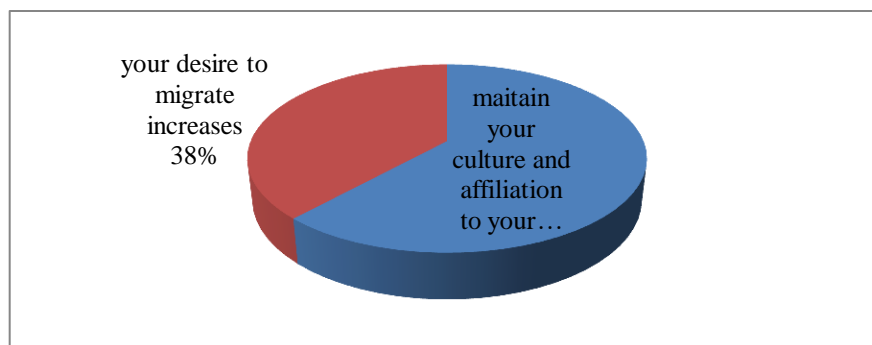
Figure 34: The Impact of Instagram on the Preservation of the Cultural Affiliation

On what concerns the preservation of the cultural affiliation, we can see from the pie chart that the highest percentage of contributors in the research, exactly about 61,8%, still maintain their culture and affiliation to their country maybe because they have a stable situation that's why they use the application as a recreational tool and simultaneously follow the news and what is happening all over the world. On the other hand, 37,2% of their desire to migrate to another country has increased. The only interpretation of this result is that they are highly influenced by the application and its content, especially the evident differences between our culture and the other cultures, mainly the Western ones.

Section four: The Effects of Instagram on its Users' Self-Identification

According to Deacy and Arweek (2009), social media as a sub-element of the internet influences people's self-identification because the internet provides a space in which identity is being worked out. Therefore, the identity of a great populace is influenced on the internet through social media platforms. To this end, we designed the following questions to investigate the impact of Instagram as a social media platform on Algerian teenagers' self-identification.

13/ What do you prefer, the virtual, the natural interaction, or both?

Types of Interaction	Virtual interaction	Natural interaction	Both types of interaction	Total
Frequency	24	77	60	161
Percentage	15%	48%	37%	100%

Table 45: Virtual vs. Natural Interactions
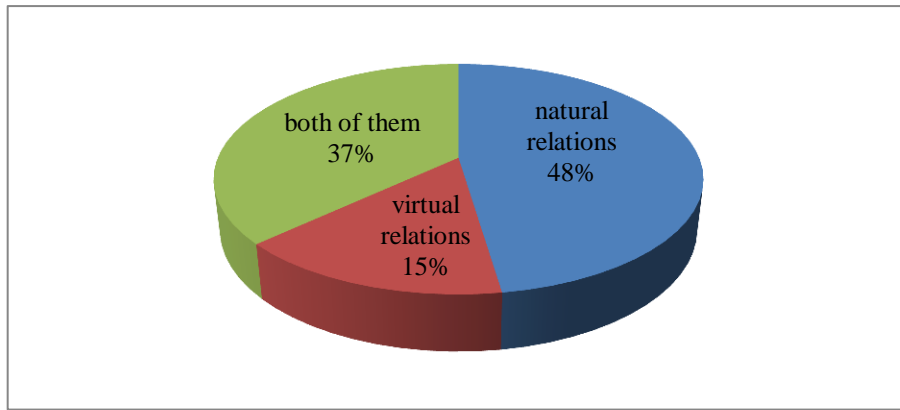
Figure 35: Virtual vs. Natural Interactions

Figure 36 demonstrates that most Algerian teenagers tend the natural relations. They count for 48%, and only 15% like virtual relations better because they can perform multiple identities with various users. However, 37% prefer both types of interactions, virtual and natural, respecting the characteristics of each interaction and setting.

14/ Why do you interact on Instagram?

Reasons of Instagram Interactions	Affected by its content	Escape from the reality	To know other people	Total
Frequency	48	30	83	161
Percentage	30%	18,7%	51,3%	100%

Table 46: The Reasons of Algerian Teenagers' Instagram Interactions
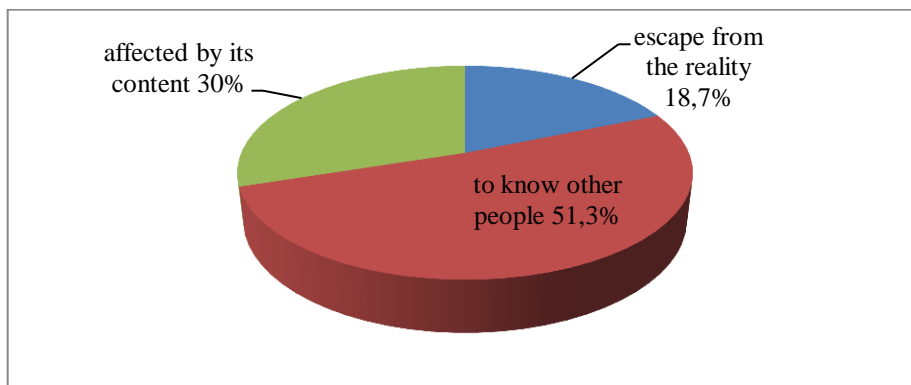
Figure 36: The Reasons of Algerian Teenagers' Instagram Interactions

In response to this question, results presented in figure 37 denote that the primary purpose of the majority of participants of using the Instagram application is in order to know other people exactly about 51,3%, on the other hand, 30% are affected by its existing content and only 18,7% in order to escape from reality.

15/ Where do you feel more comfortable in virtual or natural worlds?

Algerian Teenagers' comfort	Virtual world	Natural world	Total
Frequency	53	108	161
Percentage	33%	67%	100%

Table 47: The Comparison between the Virtual and Natural Worlds
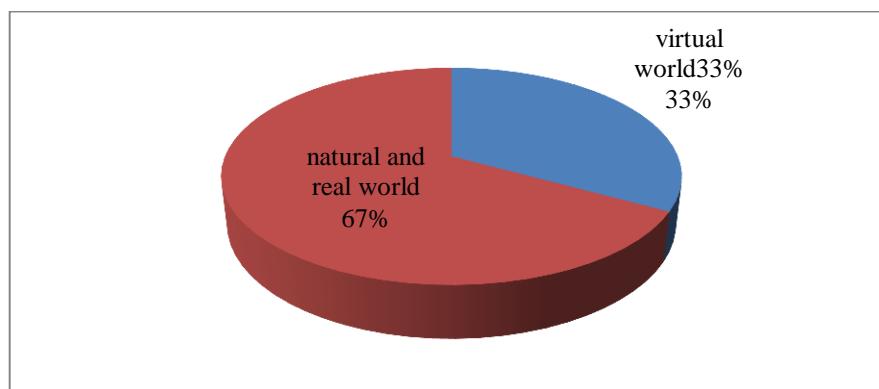
Figure 37: The Comparison between the Virtual and Natural Worlds

We have asked our participants about which type of communication they prefer; most of them prefer natural communication. This question is related to the previous question; we tend to compare between the natural setting and virtual one with their different criteria, and hence, we seek to know to which environment do Algerian teenagers feel free and prefer to belong. The findings show that most participants (67%) wanted the natural world.

However, 33% like the virtual world because it gives them opportunities they did not find

in the natural sphere.

16/ In your opinion, is Instagram a reflection of your true identity or contradicts it?

Algeria Teenager's Istagram Identity	Reflection of the true identity	Contradicts it	Total
Frequency	93	68	161
Percentage	57,8%	42,2%	100%

Table 48: Instagram Identity vs. the True Identity
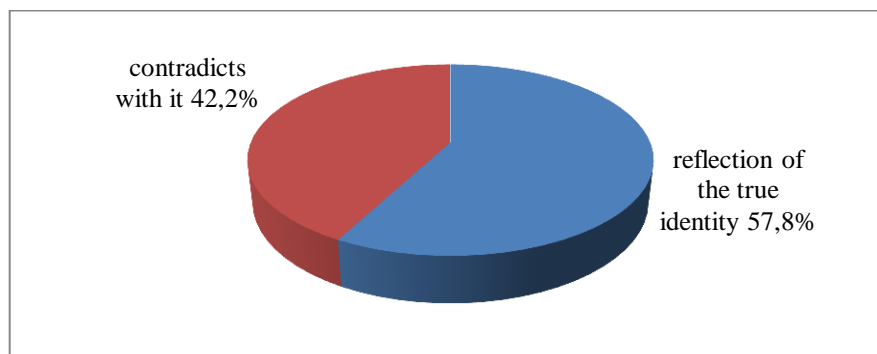
Figure 38: Instagram Identity vs. the True Identity

As for the question of Instagram users' identity, whether the identity presented on

Instagram is a reflection of the true identity or it opposes it, most Instagram profiles of

Algerian teenagers (57,8%) are a reflection of their true identity and give an excellent first

impression to other people. Nevertheless, 42,2% do not show their real identity. The

significance of this answer is that those people know that there is dissimilarity between

both identities. Hence, there are two possibilities: they do not show their real identity on

purpose and prefer to keep a distance between the virtual and the natural world. Hence,

their virtual interactions are not serious, or they are influenced by other personalities and

imitate them.

Identity and self-identifications are linked to the psychological dimensions which are

difficult to separate from the social dimensions because the behaviour and personality of

the individual cannot be detached from the psychological income and the social adjustment. Therefore, we designed the following question:

17/ Do you think that Instagram contributes to increasing the phenomenon of double personality or schizophrenia?

The Psychological Effects of Instagram	Yes	No	Total
Frequency	98	63	161
Percentage	61%	39%	100%

Table 49: The Effects of Instagram on its Users' Psychological Side
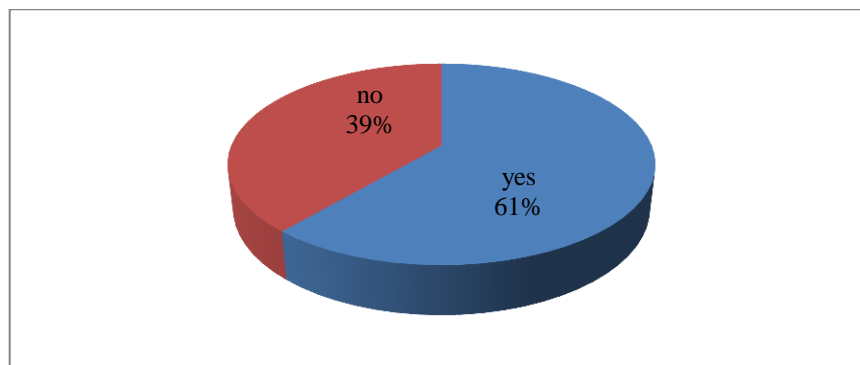
Figure 39: The Effects of Instagram on its Users' Psychological Side

Because our investigation is about Algerian individuals' identities on Instagram, we have asked our participants about the phenomenon of double personalities or schizophrenia. The most significant percentage, exactly 61%, demonstrates that Instagram is a social media platform that increases this social phenomenon since we have previously observed a contradiction between the real and virtual identity. On the other side, 39% perceive that Instagram does not produce schizophrenia or double personality and show that they have a stable personality either on Instagram or the natural sphere.

Section five: The Language Used in the Instagram Application

Technologies have been adopted by teens relatively quickly because texts are more convenient, less expensive, and faster than traditional technologies (Bryant, 2006). To this

end, it is imperative to include the language of interaction in social media as an essential part of this questionnaire because there is no actual or virtual presence without the language representing the ideas and personalities of the other side. Based on this, we have asked Algerian teenagers about the language they depend on when they communicate on Instagram and interact with others paying attention to the Algerian sociolinguistic situation characterized by its complexity due to historical and colonial reasons.

18/ Which language do you prefer to communicate and interact with it?

The Language used On Instagram	English	French	Arabic	Dialect	Total
Frequency	58	34	40	29	161
Percentage	36%	21%	25%	18%	100%

Table 50: Algerian Teenagers' Language Interaction on Instagram
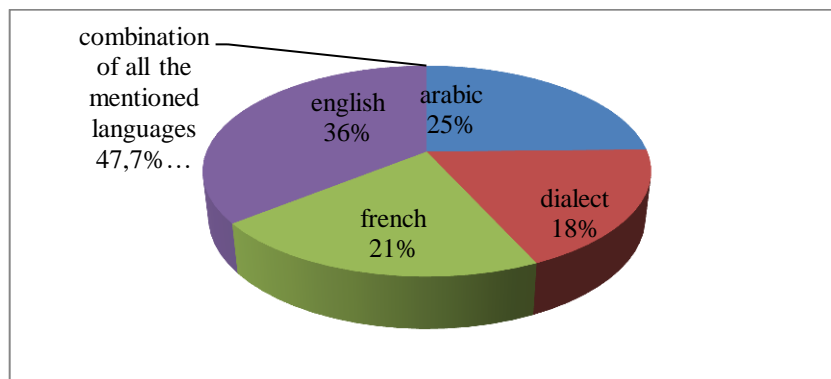
Figure 40: Algerian Teenagers' Language of Interaction on Instagram

Figure 41 denotes that the dominant language of interaction in English is 36%, maybe because English is the first international language and it is gaining more attention nowadays, especially from youth's part. This percentage is followed by 25% for Arabic language, by Arabic, we mean modern standardized Arabic (MSA) or classical Arabic, 21% for French though the Algerian society is a francophone society rather than an

Anglophone one, through this result, we deduce that there is a shift from French to English from teenagers part. Finally, 18% of the informants use the dialect or Algerian Arabic as a language of communication. We can understand from these findings that Algerian teenagers engage informal conversations and interactions through the Instagram platform and perhaps with foreigners since formal languages have a higher percentage.

19/ Do you use stickers and emojis?

Stickers and Emojis Use	Yes	No	Total
Frequency	145	16	161
Percentage	90%	10%	100%

Table 51: The Use of Stickers and Emojis by Algerian Teenagers' Instagram Handlers
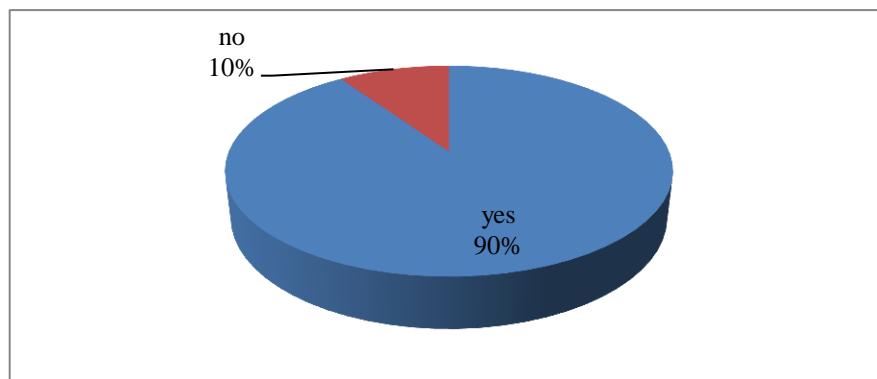
Figure 41: The Use of Stickers and Emojis by Algerian Teenagers' Instagram Handlers

The figure above illuminates the use of emoji and stickers during the different interactions of Instagram as a prominent part of the conversation. 90% of Algerian teenagers rely more on stickers and emojis because sometimes a whole idea can be expressed and well understood by the receiver through emoji or stickers. Hence, they

became a facilitator in writing messages and posts. Nonetheless, 10% do not use emojis and stickers and prefer to express their thoughts through words.

20/ Do you see that stickers and emojis are sufficient to express your feelings and communicate your thoughts to others?

Expressing Ideas through Emojis and Stickers	Yes	No	Somehow	Total
Frequency	45	34	82	161
Percentage	28%	21%	51%	100%

Table 52: The Expression of Ideas through Stickers and Emojis
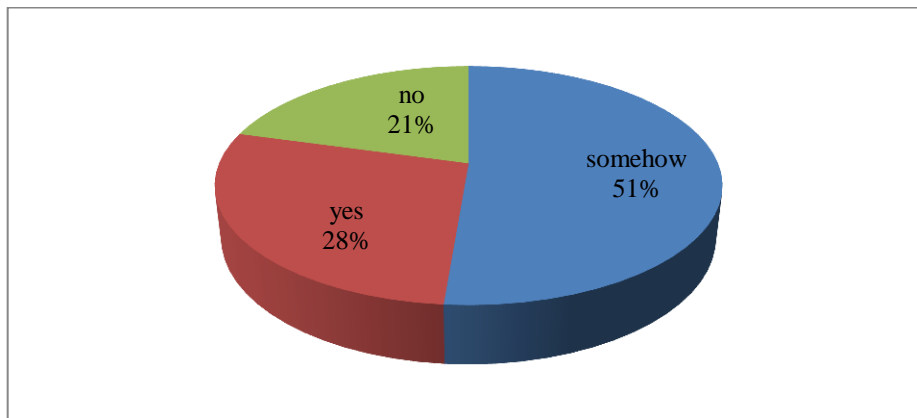
Figure 42: The Expression of Ideas through Stickers and Emojis

The process of messaging other users and followers can be summarized using only stickers and emojis. However, sometimes the receiver cannot get the intended idea, precisely 51%; 28% understand easily, and 21% do not comprehend messages that contain only emojis or stickers. To this end, emojis and stickers are ambiguous, and they cannot replace total words; they are just a tool that supports words.

21/ Why do you prefer to use the new words that you learn from your interactions in the virtual space?

The Use of New Words in the Virtual Space	Show the difference	To keep pace with language development	Self-demonstration	Total
Frequency	18	121	22	161
Percentage	11,2%	75,2%	13,6%	100%

Table 53: The Reasons of Using New Words in the Virtual World
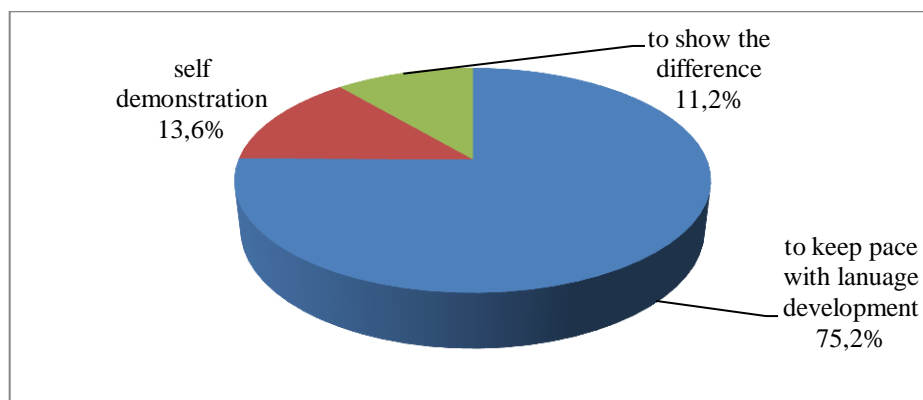
Figure 43: The Reasons of Using New Words in the Virtual World

Figure 44 reveals that 75% of Algeria teenagers use new words in order to follow the language development especially in this new virtual sphere that has a new language and requires its members to use it in order to make speech comprehensible. Hence, it is a kind of speech accommodation. On the other hand, 13,6% of their purpose of using new words is for self-demonstration and 11,2% to show the difference.

4.3.Conclusion

This chapter undertook detailed presentations and interpretations of the data gathered from Algerian teenagers known to be TikTok and Instagram users, aged between 13 and 24

years. In this regard, the surveys contain five interrelated sections; starting from the socio-demographic data of respondents and the use of TikTok/ Instagram by Algerian teenagers whether they are just followers or they contribute to creating media content. These sections introduced the topic and enriched the research in terms of providing general important information that yield to findings relevant results. The third section is about the impact of TikTok/ Instagram apps on Algerian teenagers' cultural values due to the imbalances between what is shared online and the required social behaviours that must respect the social standards. The influence TikTok/ Instagram application on their users self-identifications and identities is demonstrated in the fourth section in reference to social and psychological perspectives because they cannot be separated. In the last section, the language of interaction is investigated because it has an impact on the transmission and preservation of cultural values among Algerian teenagers and the performance of the identity and self-identification.

Overall, the results exhibit that TikTok and Instagram applications have influenced Algerian teenagers' cultural values and self-identifications to a certain extent; yet, there are some participants who sowed their moral use of the applications because they are in the stage of late teenage. Hence, they are mature and able to select the media content that suits their needs and desires; they still maintain their cultural values and self-identifications.

Chapter Five: Results and Discussions

5.1. Introduction

After presenting the data obtained from the online survey, this chapter discusses the results obtained, starting from the online observation of both applications. Then, it relates the findings of both applications because both are under the umbrella of social media and the results can be generalized, especially with the new update of the Instagram application, which contains videos of the TikTok app. In other words, the applications are no more separated; TikTok has been integrated into Instagram and all other platforms. In the following sections, we will discuss the findings of the various research tools used throughout the research journey: online observation and the research questionnaires of both Instagram and TikTok apps.

5.2. Users Interactions Online Observation

To go deeply through this context, we used online observation as the primary data to observe how Algerian teenagers use TikTok and Instagram applications. Online observation includes listening and interpreting what people are saying or otherwise conveying (Rappaport, 2010). It can be defined as finding out what is expressed online (Divol, Edlman, &Sarrazin, 2012). The online observation was the first motivation for conducting this study. Researchers used it as a tool as individuals belonging to the same community and have noticed the same phenomenon (the widely spread of TikTok and Instagram applications).

We purposefully selected TikTok and Instagram applications because they are widely used among teenagers. These platforms are regarded as Algerian teenagers' shelters because they have found complete freedom without parental supervision or social restriction, mainly in the TikTok app whose videos are also available on the Instagram

platform; there is a kind of fusion between their applications. In other words, TikTok videos are found in all the virtual spheres. Hence, we made general remarks based on what we have perceived from the researchers' perspectives; we relied on direct observation without personal interaction with the objects. However, the online questionnaire results were more profound because they deal with opinions and perceptions of Algerian teenagers as active TikTok and Instagram users through the various targeted questions that serve the objectives of the study.

5.2.1. TikTok Algerian Teenagers Online Interactions

In this investigation, we tried to cover and focus on the inappropriate behaviour of Algerian youngsters regarding their access to the virtual world and the extensive ridiculous use of TikTok through nonverbal communication for the sake of conveying codes and messages to those of similar age. Henceforth, to go deeply through this study, we employed an online observation to examine the nonverbal interaction, the behaviour of Algerian youths, and the content shared among them on the TikTok platform to collect data about the current topic.

To begin with, the TikTok application is designed for teens to create short videos containing nonverbal communication, symbols and signs with ambiguous meanings. Throughout our experience, we observed teenagers interacting in TikTok using gestures and facial expressions, thinking that it is a powerful tool of communication worldwide. TikTok has been one of the sites spread widely among Algerian adolescents since its introduction. They posted videos on different songs supported by nonverbal communication and signs that do not belong to their home culture and are prohibited. TikTok application and its content circulating among young people are among the main factors influencing the value system of Algerian teenagers.

Amid this media influx and the TikTok application, Algerian teenagers are no longer satisfied with receiving multimedia content; they have become enthusiastic about this media experience and have become content creators. Hence, the particular use of the TikTok application can update cultural values.

Furthermore, we noticed that the content shared between Algerian teenagers contains immoral behaviours by marginalizing cultural values; one of its symbols is attitudes and behaviour. We have noticed that teens do not interact and only exchange content via the TikTok app, but they engage in inappropriate online behaviours because the app itself works to lose their consciousness; they have become addicted. Also, the TikTok application contains empty and useless content because it involves misbehaviours that do not correspond to the values of the community. It also leads them to lose their self-identification because, at this sensitive age, they are supposed to make decisions that serve and guide their future; however, they are busy with meaningless options.

Unfortunately, Algerian teenagers are missing the significant social factors because there is no ultimate freedom whenever this later is considered. Therefore, they feel that they are controlled; this control positively impacts Algerian adolescents as members of a traditional and preservative society. During the lockdown because of the Covid-19, we observed a remarkable shift from the destructive content of TikTok to positive content, such as the appearance of some profiles that treat some social phenomena and criticize the unhelpful and random content. This shift has contributed to the improvement of TikTok application content. Besides, the famous beneficial influencers have joined this virtual platform to share short summarized videos instead of long ones.

To sum up, we observed that the interaction in TikTok is no more private; it is shared online and accessible for everyone to see. It is not the case with other social media apps; it

has summarized all that the previous applications brought. Hence, it has become a significant factor that negatively influences the delivery of original classical cultural values among Algerian teenagers.

5.2.2. Instagram Algerian Teenagers Online Interactions

Observation is defined as a systematic description of events, behaviours, and artefacts (Marshall &Rossman, 1989, p. 79). In this context, we have undertaken the online observation of the Instagram application through a personal account, and we were in the setting under study as an observer. We have started following, randomly, Algerian teenagers' accounts, males and females from different ages and regions, as well as we have followed several pages, profiles, videos, comments, and the content in order to cover almost everything in detail.

Based on the observation, which lasted more than three months, we have observed that Instagram has eradicated the geographical and spatial barriers since it provides its users with different types of interaction through reading status and audio and visual communication. Hence, it gives its users the opportunity of connections and friendship through giving opinions, analysing, criticizing, exchange ideas, files, images and videos. Besides, there are plenty of pages, and each page has its own content that serves the intended objectives and interests of its users. We have also observed that Instagram has become a platform for advertisement. Moreover, it is characterized by suggesting profiles, and pages to follow. Hence, Instagram is a virtual environment categorized by the charity of ideas and desires despite age, gender, or educational level differences. There is even the possibility of interaction and communication with friends through sharing stories option and informing them about the work that he/she is currently doing so that they remain in constant contact through this virtual site. Instagram users can also share direct videos with their followers to interact directly and exclusively. The person organizing the online

meeting appears to the followers, reads and responds to their comments. Hence, a virtual

meeting and interaction with different followers and users occur. They talk about different

topics; sometimes, the interaction is planned before and has some social or individual goals

to achieve; other times, it contains random discussions. On the whole, Instagram has the

same features as Facebook.

However, Instagram has also a negative side that cannot be neglected. It shows the

Algerian social classes imbalances; it leads users to waste their time, isolate them from

their existing society, lead them to live in a virtual community, and weakens their skills.

Moreover, Instagram has become an addiction that takes its users from reality to a world

full of imagination.

Consequently, it leads to the loss of social communication. It has profound impacts on

the self-identification of its users. Many users do not expose their true identity; instead,

they impersonate a character they may admire to deal with several people. It also affects

the home's cultural values because users engage in a virtual borrowing society that

contradicts the original society's customs, traditions, and ideas. It negatively affects

individuals and society as well. In general, Instagram contributes to achieving imaginary

harmony and interconnectedness.

5.2.3. TikTok Algerian Teenagers Online Interactions Vs. Instagram Algerian

Teenagers' Online Interactions

Through the online observations of both applications, we tried to bring general remarks

about the content of both applications of users and the content shared. We observed that

TikTok is no more separated from Instagram. It has been integrated into it.

On the one hand, the TikTok app was dedicated only to dancing and funny videos,

which were the primary purpose of having a TikTok account by teenagers. In other words,

the TikTok application imposed on its users to follow only its destructive content. Therefore, its users did not follow good, beneficial content and imitated it. In this insight, it is significant to mention that social values have two main phenomena "taboo and religion"; the former is the behaviour believed to be supernaturally forbidden. The latter means ways of addressing people reflect religion's influence on a particular society. Therefore, TikTok has become taboo and a prohibited social media app due to the unequal online practices of its handlers, who have completely neglected the social values. Consequently, conscious people disseminated videos in other social media applications to spread awareness among teenagers and eradicate this ridiculous content far away from the Algerian social principles.

Yet, the widespread of Covid-19 and the confinement measure have brought significant improvements because intellectual people were free; they joined this platform and started sharing their constructive content and creative ideas such as: sharing recipes, learning videos, advertising products, prevention from covid-19, and videos that treat different social phenomena.

In this regard, it is crucial to talk about some TikTok accounts that broadcast a worth content and deserve to be followed, they contributed to improving the quality of Algerian content in social media and well represented the society:

- Yam_na who is an influencer and content creator whose main videos are at El-Kasba in order to preserve the Algerian culture and traditions.

- Mohamed_Ahmed_Khrifi an Algerian journalist who devoted some television missions to social media influencers who are trying to revolutionize the Algerian social media content in spite its inadequacy.

- Hanane_Diva_Queen a doctor who shares rich content and motivational videos.

Instagram is a platform that unifies beneficial influencers like doctors, teachers, and journalists who share their professional experiences and ideas; therefore, the application's primary purpose is favourable, beneficial, and sometimes educational, except the stories option that allows its users to share their routines.

On the whole, Instagram is more beneficial than the TikTok app. However, both applications have constructive and deconstructive contents, depending on their use.

5.3. TikTok and Instagram Algerian Users Online Questionnaires Discussions

After interpreting and analyzing both online questionnaires of both applications, in the following section some data are selected to be compared and analyzed in order to combine the results obtained of the different questionnaires' sections.

5.3.1. TikTok Algerian Users Online Questionnaire

Over this questionnaire, we attempted to investigate the influence of the latest social media application "TikTok" and its effects on Algerian teenagers' cultural values and self-identification, knowing that youths represent the majority of the society and the most used segment of social media. They are present in two distinct spheres; these presences have even an impact on their language. Therefore, we also tried to establish the link between cultural values, self-identification and language development in TikTok, which is regarded as one of the leading causes of social change because it encourages users to share their videos online. Thereby, they are influenced by its content, which creates new patterns and behaviours that reflect what came from another culture. As a result, this change has created a debate about local cultural values and self-identification. Through the questionnaire used to collect the most amount of information from TikTok users, we reached a set of results summarized along these lines:

Initially, TikTok has been regarded as a broad virtual field that has invaded the minds of teenagers; particularly, 59,5% has downloaded the application. The most significant proportion of its users are aged between 16 and 20 years; they represent 71,7%. The majority of them are females, with a percentage of 82,6%. Most TikTok users are considerably involved in the application, with 73% thinking that it is an enjoyable tool. However, 81% follow videos; they do not share their videos online. Therefore, 42% appreciate and admire its content because it is different from the other applications in terms of interaction.

Conversely, 58% do not feel satisfied after using the application because it has provided different visions and virtual rituals far from the restricted guidelines of heritage and cultural determinants. In this regard, 41% of Algerian teenagers do not hesitate before sharing their videos online. They have posted videos on different songs supported by nonverbal communication and signs that do not belong to their home culture and are prohibited. To this end, the most significant fraction of Algerian adolescents (76%) use the application as a recreational tool. They did not link it with the social factors.

Second, the primary aim of the survey was to deal with the effects of TikTok on the cultural values of Algerian youngsters. In this section, we deduced that TikTok users are unaware of what is meant by cultural values and social ties because there is an apparent contradiction between the answers of question 10 and question 12. The responses to question 10 demonstrate that 71% see that the application influences negatively Algerian teenagers' cultural values because they are influenced by foreign media content. On the other hand, question number 12 represents that 80% have agreed that the TikTok application helps them maintain their cultural values because they belong to a traditional society. Based on these divergent responses, we deduce that the concept of cultural values, as a fundamental social factor, is not clear for most Algerian teenagers. For this reason, we

relate these responses to the online observation. Therefore, the response of question 10 is considered because it is close enough to what is evident and observable in the content of the application shared online.

Third, the section on the impact of TikTok application on Algerian teenagers' self-identification begins with identity in general. It reveals that 66% of Algerian teenagers have two distinct identities. In other words, their real identities differ from their virtual identities; 54% are extroverts, and 46% are introverted persons, but in social media, they are extroverts. These differences in their identities can result from the time they spend in the virtual sphere. However, 81% devote more time to the natural environment. To his end, 54% have demonstrated that their self-identification is not influenced by their time on social media.

On what concerns the language of interaction, nonverbal communication was created by TikTok users to accommodate and make speech comprehensible in short instants, thinking that communication is no longer difficult as it was. TikTok handlers around the world have created a language in common to be able to launch their ideas, thoughts, and even talents in an informal way that facilitates the communication process with a broad and large population.

As opposed to the other social media platforms, the virtual interaction was via writing messages and status on their profiles or commenting. Their writings must be well structured and arranged so that the receivers can understand the delivered ideas; this writing process takes time. Otherwise, they record with limited audiences. Hence, the communication was neither easy nor accessible; in other words, the language was an obstacle for most social media users, particularly in writing, because it is more formal. Despite these communication barriers, cultural values have been maintained. However, with the emergence of TikTok, non-verbal interaction has given way to misunderstandings

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because it contains signs and gestures that conflict with local cultural values and disrupt the transmission of fair and appropriate values. In the same vein, 48% of TikTok users do not understand non-verbal language, and 62% tend to use written language. Additionally, 55% see that non-verbal interaction is a weak communication tool. After all, they do not only interact inappropriately. Rather they overreach limits by showing inappropriate behaviors. In the same line of thought, the non-verbal language led to adolescents' weak transmission of values and morals. They have neither reached intelligibility using this new variety as a principal tool for communication in this virtual platform nor preserved their original cultural values.

In a nutshell, in the midst of this media influx and TikTok application, Algerian adolescents are no longer satisfied with receiving media content, but they have become passionate about this media experience. Hence, they become creators of that content. Consequently, young Algerian people tend to be isolated and pursue entertaining content; this is evident in their influence by the existing morals, which result from a poor transmission of values between generations.

In brief, the TikTok application and its content circulating among young people have introduced patterns of vision and virtual rituals far from the legacies and cultural determinants, in addition to the distraction of young people from drawing and achieving other more essential goals. It leads to damaging outcomes because youths escape from the living reality to a symbolic reality where it is impossible to accomplish their intentional goals. These are among the main reasons influencing the value system of Algerian teenagers, which led to overwhelming and unsatisfactory social results, among them the interruption of the delivery of cultural values between Algerian youngsters.

5.3.2 Instagram Algerian Teenagers Online Questionnaire

Based on the informants' responses in this research illustrated in the graphs above, we can draw the final results related to Instagram use by Algerian teenagers. Initially, in relation to the first section, Algerian teenagers aged between 20 and 24 years, exactly about 78% and thus university students who count for 90,4% use Instagram more than any other age group. Additionally, females use the application more than males. Concerning the location of participants, most of them are from the East and the North with a percentage of 37% and 34% respectively, followed by the West (22,7%) and finally the South with the lowest percentage of 6,3%.

Next, the second section results that have to do with the use of Instagram by Algerian teenagers disclose that 93% of the population has an Instagram application on their mobiles. However, only 7% do not have the application because it is similar to Facebook. In the same regard, 68% are highly involved, 21% are considerably involved, and 11% are less involved. These percentages reveal that logging in to the Instagram application is one of the daily activities of Algerian teenagers since most of them are extremely involved.

As for the third section, regarding sharing personal information and photos on Instagram, findings show that the majority prefer to keep their information private and avoid posting their photos. Hence, they post fake profile photos. Besides, 53,7% have more than 80 followers on Instagram, and 67,3% know only some of their followers. Therefore, they are dealing with people they do not know because it is one of the main characteristics of social media; Instagram allows interaction and communication between its users regardless the geographical area, gender, age or ethnic group. However, most Algerian teenagers prefer natural communications (83,3%).

The significant result of this virtual interaction, particularly the Instagram application, has contributed to decreasing the social rituals (55%), influenced the cultural values (57%)

and produced undesirable relations (77%). However, 62% are not highly influenced by the content shared on the Instagram application and still maintain their culture, cultural values and affiliation to their country.

The last section of the Instagram questionnaire is the fourth section about the impact of the Instagram application on Algerian teenagers' self-identification. The nature of the application allows its users to interact via messages, sharing photos and posts, or sharing online videos with the ability to use filters.   Results demonstrate that most Instagram handlers (48%) like more natural relations and prefer the natural world (67%). On the other hand, according to 51,3%, Instagram is an instrument that allows them to know other people. Additionally, 57,8% of their real and virtual identities are the same, and 42,2% have declared that there is a contradiction between both identities, which has amplified the phenomenon of double personality or schizophrenia with 61% among Algerian teenagers.

Finally, which language do Instagram users rely on concerning the language of interaction? Findings reveal that English is on the top with a rate of 36% due to its international importance. Additionally, it is a result of social media because all the applications are Western products that boost English use. For this reason, todays' Algerian generation is Anglophone rather than francophone. 90% of them illustrate their ideas with emojis and stickers, thinking that they reinforce their interactions to make their virtual speeches comprehensive and facilitate the audiences' comprehension.

Moreover, it is noticeable that social media, in general, has brought new words and expressions used only in the virtual sphere; this language development process is endless because users are usually in touch with others from different regions and cultures. Hence, new words have been added, and old fashioned words have been replaced. Therefore, we

have asked our participants about the objective of using new words; 75,2% have mentioned that the use of new words is to follow language development, especially among youths.

5.3.3 TikTok Algerian Teenagers Online Questionnaire Vs. Instagram Algerian Teenagers Online Questionnaire

When we designed the survey, we purposefully did some questions in common between both applications, at least one or two questions from each section, to compare the two widely used applications by Algerian youths, TikTok and Instagram. We combine both results in one conclusion for the sake of finding an answer to the research questions, confirming or nullifying the research hypotheses, and drawing a general conclusion to the current study.

Age	TikTok	Instagram
13 to 16 years	5%	02%
16 to 20 years	71,5%	20%
20 to 24 years	23,5%	78%

Table 54: TikTok and Instagram Algerian Users' Age

From this table, we deduce that teenagers aged between 13 and 16 years use social media less than any other teenage age, and this is due to some reasons the most of which is the supervision of adults, which prevents them from entering this virtual world due to their lack of experience and knowledge. Besides, TikTok is used more by teenagers aged between 16 and 20 years with a percentage of 71,5%, whereas Instagram is more used by those aged between 20 and 24 years. Perhaps teenagers, when they will have more than 20 years, will shift from TikTok to Instagram because they will be mature enough and they will be more experienced.

Gender	TikTok	Instagram
Male	17,5%	20,3%
Female	82,5%	79,7%

Table 55: TikTok and Instagram Users' Gender

Table 12 illustrates that most TikTok and Instagram users are females; they use social media more than males.

Educational level	TikTok	Instagram
Middle school	7,23%	5,5%
Secondary school	61%	5,1%
University	31,77%	90,4%

Table 56: TikTok and Instagram users' educational level

Comparing between the educational level of TikTok and Instagram users which is closely related to age, table 56 demonstrates that the majority of most TikTok users are secondary school pupils, while, most Instagram users are university students. We deduce that middle school pupils aged between 13 and 16 years are not exceedingly involved in social media.

Location	TikTok	Instagram
North	26,7%	34%
South	3,3%	6,3%
East	43,3%	37%
West	26,7%	22,7%

Table 57: TikTok and Instagram user's location

From this table and the preceding results related to this question, people living in the South are less involved in social media; perhaps they are classical and preservative. However, the other results of the remaining regions are, to a certain extent, close.

Do you have the application?	TikTok	Instagram
Yes	69%	93%
No	31%	07%

Table 58: Frequent Use of Algerian Teenagers of TikTok and Instagram Apps

Table 58 shows Algerian users' most frequent use of TikTok and Instagram apps. It reveals that Instagram is used more than TikTok, precisely 93% and 69%, respectively, because Instagram is more beneficial than TikTok.

How much are currently Involved	TikTok	Instagram
Considerably involved	73%	21%
Extremely involved	9%	68%
Less involved	18%	11%

Table 59: TikTok and Instagram Users' Level of Involvement

The table above demonstrates that most TikTok users are considerably involved, with an average of 73%. On the other hand, most Instagram users are extremely involved, with 68%. In other words, the average of using both applications by Algerian teenagers is nearly similar; however, the only difference is in the age group of adolescents which we referred to above.

What do you prefer?	TikTok	Instagram
Physical environment	81%	33%
Virtual environment	19%	67%

Table 60: TikTok and Instagram Users' Favorite Environment

The introduction of social media with its various platforms has gained the attention of people, mainly adolescents for the reason that it suits their age dreams and desires. Hence, they spend long moments in the virtual spheres with fake friends and relations. Therefore, we have asked the informants about their preferences, do they appreciate the virtual world or the physical world. The results show that there are two categories, and each application provides its users with a kind of content that differs from the other. TikTok handlers prefer the physical environment (81%). However, Instagram users appreciate the virtual environment more (67%).

Instagram Effects on Algerian teenagers' cultural values (negatively)	Agree	Disagree	Neutral
	57%	23%	20%
TikTok Effects on the Algerian teenagers' cultural values	Positive effects	Negative effects	
	29%	72%	

Table 61: TikTok Effects Vs. Instagram Effects on the Cultural Values of Algerian Teenagers

TikTok and Instagram applications affect the cultural values of Algerian teenagers, but these effects diverge. To this end, Table 61 demonstrates this difference; 57% of Algerian teenagers have agreed that Instagram negatively impacts the cultural values; similarly, 72% of Algerian TikTok users have confirmed that the application has adverse effects. Therefore, both TikTok and Instagram are the most downloaded applications that have successfully attracted Algerian teenagers' attention. They have significantly

contributed to negatively influencing the local cultural values because they are foreign products that have brought foreign values and standards.

Algerian teenagers' real and virtual Identities on TikTok and Instagram	TikTok	Instagram
Similarities	54%	57,8%
Differences	46%	42,2%

Table 62: TikTok Vs. Instagram Effects on Algerian Teenagers' Identities

After identifying the impacts of TikTok and Instagram on Algerian teenagers' cultural values, they have other effects on the self-identities of youngsters. The results of table 62 of both applications are close enough. They expose that 54% of TikTok users maintain the same identity. 57% of Instagram handlers have approved a similarity between both identities; the real and the virtual. While, more than 40% of both users have confirmed that their real identities differ from their virtual ones, which is the fact that contributes to increasing the phenomena of double personality among Algerian teenagers. These results of Tables 61 and 62 confirm that TikTok and Instagram applications have impacted Algerian teenagers' original cultural values and self-identities.

The use of new words and expressions is:	TikTok	Instagram
To keep pace with language development	37%	75,2%
A kind of self-demonstration and self-validation	63%	13,6%
To show the difference	00%	11,2%

Table 63: TikTok & Instagram Users' Different Objectives Behind Using new Words

The use of social media, in general, brings some words and expressions as a result of the interculturality, social media users borrow new words like tag, xD, XoXo, karma

bullying...; this use shows the diachronic or the evolution process of language, some words are even used in the physical world, and others are related only to the virtual world. For this reason, we asked Algerian teenagers about this utilization. The results demonstrated that the primary use of new words refers to the historical evolution of language in social media with a fraction of 75,2% among Instagram users and 63% as a kind of self-demonstration and self-validation among TikTok handlers.

5.4.Final Results of both Applications (TikTok and Instagram)

TikTok and Instagram, as broad virtual fields, have invaded the minds of young Algerian people and provided different models of vision and virtual rituals far from the heritage and cultural determinants. Through both questionnaires and the comparison between both results, we attempted to make a general conclusion that combines the results obtained.

In this research study, teenagers aged between 16 and 24 years are the most used segment of TikTok and Instagram apps, especially females who have integrated the applications into their routines. Those users are considerably involved in the applications due to their varying comic content, which fulfills all their age needs and desires, particularly enjoyment because they could not achieve satisfaction in their real lives. Therefore, they are looking for it behind their phone screens.

Despite this considerable involvement in these two virtual spheres, Algerian TikTok and Instagram handlers keep their interactions private and anonymous due to two leading causes (1) they are searching for absolute freedom. (2) They are aware of the differences and inconsistency between both environments, which will lead to inevitable personal imbalances because they are staying in the middle, between existing unchangeable reality and a perfect virtual world. The significant consequences of this contradiction are

decreasing the social rituals, influencing the flow of the local cultural values, producing undesirable relations, and increasing the phenomenon of double personality or schizophrenia. This constant virtual contact from teenagers has even influenced language to a great extent. It has contributed to the shift from French as the first foreign language to English. Therefore, the dependency on French has decreased. English is used even in real life, where many English words, mainly related to fashion, are widely used instead of French.

5.5. Relevance of the Surveys about the Theories of the Study

The current study raised some theories in the first and second theoretical chapters owing to the strong relationship between each theory and the research topic and its several vital terms and parts.

First of all, we have referred to the Users' gratification theory which assumes that audiences choose the media instrument, the content, and the time that fit their desires to fulfill their needs and achieve gratification. Users' gratification theory tries to find an answer to one major question: how a specific media is required and selected to provide users' needs? To this end, we have asked our participants about the main causes of using TikTok and Instagram applications as media tools through these questions:

- Do you feel satisfied after using the TikTok application?

The findings indicated that 42% achieved satisfaction after using the TikTok application as an enjoyable social media platform, and the outstanding 58% showed the opposite. These two results are slightly close.

- What is the main reason that leads to using TikTok?

This question showed that 76% use TikTok as an amusing tool which is regarded as a gratification objective.

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- The interaction on the Instagram platform is to escape from reality, to know other people from different nations affected by its content?

The findings of this question demonstrated that 51,3% of Instagram users' primary objective is to know other people from different nations and cultures; it means they accept the cultural differences and approve to influence and be influenced by others.

- Are you satisfied with the content shared on the TikTok application?

The answers to this question revealed that the majority, exactly 47% had a neutral answer, while 32% felt satisfied and 21% no. In other words, most TikTok users are gratified with its content.

Additionally, according to users' gratification theory, audiences are not passive; they actively interpret and integrate the media content into their own lives. Therefore, we designed these questions:

- Do you share your personal information and photos on Instagram?

According to the results obtained, 42% share their personal information and photos, and 58% do not share them. The results stay in the middle; they are near to a certain extent.

- How do you use the TikTok application? Just follow videos, follow and share videos?

These results indicated that only 19% are active TikTok users and participate in creating their content, while most of its handlers keep their videos private; they are passive users of the application.

- If you share your videos, do you keep them private or share them online?

In the same vein, only 29% share their videos online, and 71% keep them private.

The results of above mentioned questions are not closely related to the users' gratification theory principles, thought TikTok and Instagram handlers' main objective is

achieving satisfaction. This means that Algerian teenagers use the applications but anonymously; the majority keep their videos and virtual interaction private and don't share their personal information. To this end, the results of the current study validate the first part of the users' gratification theory which states that media handlers select a specific content for the sake of enjoyment. However, this selection doesn't necessarily require its users to be active; even passive handlers or just followers attain satisfaction. The evidence for this is the findings demonstrated above.

Second, in this study, the light was also thrown on media dependency theory that focuses more on users' dependency on the internet to satisfy goals. With internet users' regular practice, there will be a relation between the consumer and the internet; this relation extends to consumers' online actions and behaviors (sharing personal photos, videos, information…). The following questions best illustrate this:

- How much are you currently involved in TikTok?

73% of TikTok users and 68% of Instagram users are considerably and extremely involved in the applications, respectively. They have integrated these apps as regular activities of their routines.

- Do you share your personal photos and information online?

34% share their personal photos, and 66% do not; it indicates a contradiction between their real lives and virtual lives.

The main idea of media dependency theory is that media cannot be isolated from society. People rely on media to achieve their goals, such as entertainment, leisure, comfort, understanding, education, and analyses. Therefore, we queried them:

- What type of content do you follow and share?

The answers demonstrated that most of the content shared on social media is social (34%), and 28% is cultural. It treats existing social problems, sometimes in a funny way.

The results of the questions that have a relation with media dependency theory converge to a certain extent even though only 34% share their photos, the majority of TikTok and Instagram users depend more on these applications and are highly or considerably involved because they treat social and cultural phenomena which are basically individual needs. Therefore, the dependency on the internet in general or social media in particular is not only through the involvement or the contribution to the creation of a certain content either positive or negative, it can be only via following a targeted content which will be a habit or a usual activity, hence, it becomes an addiction or a dependency.

Third, we referred to the communication theory of identity, which demonstrates that people can perform multiple identities and document and display their lives through various modalities (Darvin, 2016, p. 529) because the digital spaces have paved the way to act various identities. Therefore, we asked our informants if they are introverts or extroverts because most social media users are extroverts behind the screens. Additionally, the communication theory of identity established two assumptions: people have multiple identities that overlap and even contradict one another, or one communication or a conversation might force someone to move from one identity to another. Henceforth, it was suitable to ask this question:

- Instagram is a reflection of your true identity, or it contradicts it?

The findings revealed that 42,2% have two distinct identities, one real(physical) and virtual.

It means there are unbalances between the virtual identities and the physical ones; the former has dominated the latter because it is characterized by a kind of perfection or imagination. In other words, all what is virtual is attractive though it is not real. Henceforth, there is a contradiction between the online identities and the physical ones and

people behave differently depending on the setting. For example, autistic kids watch cartoons excessively; therefore, they cannot interact with the physical world because they deduce that they are not living in the same world they built in their minds and imaginations, therefore, they cannot socialize; they are isolated. Even adolescents face the same problem because they depend more on an imaginary virtual setting that conquered their minds and influenced their identities. Henceforth, they prefer to be isolated from the physical world.

Fourth, the second chapter of this investigation undertakes the dramaturgical theory of Goffman which focuses on the importance of understanding individuals, both presenter, and audience, within interactions. Goffman emphasized the significance of the everyday interactions between people.

According to Goffman, personal interaction is based on performance and the actor and the audience (1959, p. 32). He stated that when individuals interact with each other, they are trying to guide and create the image of how other persons see them and gain knowledge about them (Goffman, 1959, p. 44). The actors in the interaction can choose their own stage for specific spectators (1959, p. 39). In these interactions, actors' and audiences' roles are interchangeable because they perform their roles accordingly.

Goffman also emphasized the idea of "back stage," in which individuals have a private space to stop acting themselves and be their authentic self (Goffman, 1959, p. 129). Based on this theory, the present research aimed to link individuals' interactions in their everyday situations and their online ones in which they create specific images for others to build their reputation by selecting online posts. They can select and post their interests, hobbies, and activities they engage in to allow audiences to understand them. However, some of them present themselves in an appropriate, acceptable, beautiful, and attractive way that

differs from their own and innate potential. To know more about this and establish a link between the current study and the theory, we have asked the following questions:

- Do you think that Instagram contributes to increasing the phenomenon of double personality or schizophrenia?

61% see that Instagram contributes to increasing the phenomenon of double personality or schizophrenia; its users can play multiple identities with their followers.

The aim of the last section, the discussion of the findings of the theories, was to link between the theoretical part of the study and its practical one, as well as to show the interrelatedness between the theories of the study and the questionnaires because this later was designed in accordance with the theories.

In brief, after analyzing and interpreting the surveys' results showed above, we conclude that the theories we brought up in the first and second chapters, mainly uses gratification theory, media dependency theory, identity theory, and dramaturgical theory, are close enough to the study and the questionnaires.

5.6 Discussion of the Findings in Relation to Previous Eastern Studies

The twenty-first century witnessed a revolutionary change in communication technology which heavily influenced our societies and cultures. Lippmann's work (1922) was among the earliest endeavours that brought to light the impact of media on society; this was when the newspaper was the only channel of mass communication. Alongside the technological shift which has yielded structural socio-cultural transformations, many academic researchers have been advanced to examine such a complex and multi-layered transformation. Hjarvard (2003) mentioned that "mediatisation has emerged as a new research agenda to reconsider old, yet fundamental, questions concerning the role and

influence of the media in culture and society. In particular, the concept of mediatisation has proved useful in understanding how the media spread to, become intertwined with, and influence other fields of social institutions".

To this end, there are various factors that have prompted social researchers to consider the implications of these technologies on societies and individuals, particularly Eastern countries, because technology is a Western product that advertises the Western lifestyle and culture. The main reason for using social media was the willingness of users to communicate, maintain and cultivate a range of social relationships, from close friendships to casual acquaintances. Therefore, the increasing dependency on technology for basic communication also highlights the importance of analysing how social media affects daily processes. Thus, along the following lines, the findings of some Eastern media studies will be mentioned in order to compare them to the actual study:

➢ First, Nermine Hanafi (2003) conducted a study about "Analysing the Impact of the Use of Internet Media (personal computers) on Social Interaction and Communication Patterns in the Egyptian Family" it aims to investigate if such use increases the isolation of individuals from social reality. The results proved that the Internet reduces the communication and interaction between family members, which hinders the process of transmitting inherited values. Moreover, the Internet causes social isolation and influences the skill of building and managing social relations.

➢ Second, Rim Aboud (2004) investigated "Motives for the Use of Arab Women's Websites by Female University Students in Bahrain". It aimed to identify university Female students' habits, patterns, and motivations of watching Arab women websites, identifying the Women's satisfactions that are fulfilled by using these sites and the most contents favoured by Female university students and investigating their attitudes towards the Arab women websites. The researcher found that the motives

for the use of websites by female university students were: Entertainment, following the latest fashion like jewellery, learning new skills, and it helps to solve the problems they face. Besides, the Internet supports Western values and negatively influences social relations and religious beliefs.

➢ In the same vein, Hassiba Guidoum (2001) conducted a study about the Internet and its Use in Algeria. Its results revealed that the Internet is used to strengthen friendly relations, which is a social need that lies in exchanging opinions with people from all over the world to reinforce the feeling of belonging to a particular group that shares the same concerns. Additionally, the Internet gives users the freedom to hide their names and personal information, which is an implicit psychological satisfaction.

➢ Mohamed EL-Amine Fourar (2010) investigated "Facebook and Arab Youths". The findings exposed that the goal behind the use of Facebook is achieving entertainment and expressing opinions and beliefs. The study proved that the Facebook app might conflict with the culture, values, customs and principles prevailing in the Arab countries; it has become an addiction. Moreover, Facebook became an excellent alternative to the reality they live in.

From the aforementioned, the results can be generalized because the effects of mediatisation with its different applications are similar due to the inequality between East and West and the dominance of the Western world over the Eastern world, which remains a negative future for all. The types of Western products influence users' cultures, values, and even identities. After all, they are looking for satisfaction, especially in the virtual setting. The latter has inevitable negative consequences for its users that can be summarized as follows:

- Today's generation gives so much importance to social media that it has become their priority. They love being on social media sites and forget about all the things that should come first for them, like family and education.

- In social media platforms, they can only see the virtual side of the person and what they want to show to others because many people try to portray themselves to others, which they are not at all.

- There are some young people who are very easy to get influenced. They may feel the need to change their physical appearance and compare themselves to every person they see on social media.

In this regard, the influence of social media had hidden individual effects. However, with the widespread of TikTok and Instagram apps that are regarded as leading virtual platforms, people in general and Algerian users, in particular, are no more passive receivers or private imitators. They become influencers and content creators though the majority shares invaluable and ridiculous content. Therefore, Algerian teenagers are joining these platforms and migrating to this virtual unstandardized world, and they are unintentionally influencing their original cultural values and self-identification because they are immature.

5.7 Conclusion

The last chapter of the current research presented the data analyses section and discussed the final findings via the online observation and online questionnaire as research instruments. This rapid spread of TikTok and Instagram apps has made it take significant roles within the Algerian society by conveying new patterns, values, behaviours, and identities to Algerian adolescents through communication and interaction in this virtual world. In this regard, we highlighted youngsters' cultural values and self-identifications,

whether they are maintained or substituted by others. We also shed light on the surrounding issues that lead TikTok and Instagram users to create their online content.

As a final point, television screens were the primary source of information diffusion and entertainment in the past. Nowadays, the scales have been rotated in the favour of TikTok and Instagram applications that attract millions of followers just because they do not recognize the public morals or traditional societal behaviours through the dissemination of useless content which does not adhere to the professional ethics of being an influencer or a model to be followed. It is a severe threat to future generations that puts us in front of a real social problem because television which was the beneficial media tool, now, is playing a role in decreasing the quality of social media content of Algerian teenagers by inviting them to some programs and allowing them to spread their triviality. Therefore, we have to administer the effects of social media, mainly TikTok and Instagram, and deal with them firmly instead of waiting for what they will do to the minds of our young generations.

Suggestions and Recommendations

On the basis of the online observation and the data obtained, we raise some suggestions for further studies are:

Due to some constraints, we could not investigate parents' opinions towards the wide use of technology, in general, by their children. In other words, to conduct the study from another perspective and with a different sample to obtain other data with different points of view because parents surrounded their children with digital devices believe that they improve their intelligence thanks to these instruments from a very young age.

Hence, they are addicted to social media with their apps and games. On the other side, parents did not play their educational roles appropriately, principally, the awareness of their children to best implement new technologies. Moreover, parents have unconsciously neglected the transmission of traditional norms, values and culture that standardize individuals' attitudes and behaviours. Thereby, parents and adults are the first responsible for declining inherited values. For this reason, we recommend the availability of parents through online environments to control their children.

Second, we witnessed that culture and identity have attracted sociologists' attention because they are fundamental social concepts; yet, cultural values and self-identification as key sub-concepts have not been profoundly investigated despite their importance. Henceforth, it is highly significant to examine each social notion apart, cultural values and self-identification in the Algerian context since the country has many values and traditions from North to South and from East to West. 'East; despite the heterogeneity between the different Algerian regions, specific common values must be preserved in this technological era which has revolutionized the cultural values inherited to a numerical value and affected the identifications of individuals as an inevitable outcome. To this end, both concepts are

extensive and must be studied at both individual and social levels, especially in the era of social media.

Third, during the observation period, we perceived that Algerian teenagers have shifted from Facebook and Instagram to TikTok because Facebook and Instagram are virtual spheres that combine all the age groups. Teenagers receive friend requests from their parents and family members; they feel restricted and upset while they prefer to interact spontaneously and without any obstruction or control in the virtual world. Therefore, it is essential to study the effects of Algerian teenagers' virtual migration from Facebook and Instagram to TikTok and their perceptions and opinions.

Due to historical factors, French was the prestigious language used in Algeria; its mastery denotes that the person is instructed and cultivated. However, the emergence of social media has decreased the use of French.

English is the most used by Algerian teenagers though the official first foreign language is French. To this end, English has become an impressive language widely used in virtual settings owing to the construction of international ties and contacts between teenagers. For this reason, we have seen that it is mandatory to deal with this virtual linguistic adjustment. We have suggested the following topic "Investigating the shift from French to English as a prestigious language in social media: the case of Algeria as a francophone society".

Then, Instagram has become a window through which people overlook peoples' worlds through pictures and videos and narrate the facts of their daily lives with details. In other words, Instagram, as a part of the technological revolution with its different applications, has brought up foreign patterns and behaviours. Algerian social media handlers are active participants. They share their everyday practices with their virtual followers through live or

stories options. Hence, their lives are no longer private though privacy was highly valued, especially regarding family confidences. However, they imitate all they follow; there is a kind of virtual contamination or competition in the foreign virtual spheres. Henceforth, we recommend scrutinizing "the violation of Algerians' private life for financial gains: the case of Instagram application."

All Algerian social network managers have become curious in light of the previous subject. They are eager to learn more about others. In addition, they are in constant comparison since there is a noticeable difference in social class between social media influencers and their followers. Therefore, they have created/ opened similar Youtube channels and Instagram profiles frequently, about makeup, motivating videos about day-to-day routines, how to deal with certain situations, treating some common problems, and using some products just for financial purposes. The fact has increased the level of mediocrity and the duplication of the content. However, the valuable content is monopolized. It is not widely shared simply because the harmful content has dominated the screens while there is no influence over the positive one; it does not receive the value it deserves because the harmful content provokes some users to comment in order to remind the content creator that its content is useless and fight it. However, they contribute unconsciously to share it because social media algorithm does not differentiate between a positive or negative comment. The best solution to fight this type of content is to click on not interested, signal or bloc.

On the one hand, we recommend studying the reasons behind the favourable social media content monopoly. In the same vein, we have observed that the content of social media is inadequate, mainly TikTok application, it has no predefined services; it contains poor and funny content, which may lead to delinquency. This observable fact makes us

wonder if this content reflects Algerian teenagers' cognitive capacities. Consequently, we propose this topic: investigating the causes of triviality in social media.

In the same vein, most Algerian teenagers suffer from unemployment which has become a social problem that hinders Algerian youths' lives. As a result, university graduates have created virtual profiles and pages typically for professional purposes. The fact may lead Algerian teenagers to abandon the university. Therefore, we recommend studying the reality of online jobs in Algeria due to unemployment (the case of Algerian graduates).

In relation to opening channels and profiles either in TikTok, Instagram or Youtube for financial objectives, the owners of these channels use comments as an ultimate solution to advertise their profiles and gain as many followers as they can to reach their intentional goals. To this end, they use comments in the others' pages and profiles using attractive language to soften their speech. For this reason, we suggest studying euphemism in social media platforms.

Besides, the question of participants' academic level revealed that most of our informants are either high school or university students. They use the applications to escape from social and academic pressures as humorous instruments because schools, where most Algerian teenagers spend their time, lack entertaining programs. This fact is considered a factor that has led to the widespread of TikTok and Instagram apps. Hence, some recreational activities (music, sport, drawing) must be programmed at high schools to meet students' needs. The educational institutions have become required to preserve cultural values exposed to deterioration and extinction and work to consolidate and affirm the cultural values of the Algerian society because education plays a vital role in shaping, promoting, and preserving the cultural identity and values. For this purpose, education is among the most important pillars that ultimately protect cultural values and national

identity through the content of social media platforms. Therefore, the lack of recreational activities in Algerian schools is an important topic that deserves academic study.

To conclude, TikTok and Instagram applications have taken the lead and influenced societies' standards and values, which led to a decline in the role of traditional socialization institutions in the back row. Thus, individuals' attachment to the original values decreased due to the absence of interaction between generations. In the light of this change, Algeria has become apprehensive about these new strangers because they carry cultural values that contradict the local ones and influence teenagers' self-identifications. To this end, the process of controlling adolescents puts the government and parents in significant challenges for the sake of the community and, more importantly, children since they are the targeted age group via the intensity and quality of programs offered and directed to them. For this reason, we recommend using TikTok and Instagram applications to benefit the community and consolidate beautiful values that can be circulated and positively affected by it since the speed of publication characterizes them. Additionally, these applications can be a powerful tool for social connectivity or a station for change towards the best while preserving habits, values and identities.

General Conclusion

Generally speaking, Algeria is characterized by traditional features that are still present despite modernity and the evolution of new technologies; cultural values are among these standard features that must be maintained because they guide and direct humans' behaviours and they shape how we perceive to a certain extent. To this end, cultural values help individuals identify them according to their social belonging.

Nevertheless, social media with its different types are undoubtedly the driver of the twenty first century; they reached a large spread among Algerian teenagers since the moment of their introduction; they are predominantly integrated for communication, information and entertainment. However, their enjoyable content brings strange behaviours and patterns, mainly for Algeria because it is a traditional society, thus, social media has renewed the Algerian lifestyle because this setting is free of social restrictions.

Consequently, social media interrupts the continuity of the roles of individuals in preserving the existing traditional cultural values and self-identification of individuals. For that reason, the current investigation related these indispensable social notions, cultural values, and self-identification with TikTok and Instagram applications because they can share unique content through the successful targeting of a particular segment of adolescents. They want their own space to share their interests with those of similar age with almost no limits. These applications have resulted in the migration process of individuals to a virtual space that provides for their needs. Thus, TikTok and Instagram have a profound social impact; they remain a critical factor in influencing the value system of Algeria because they lead to a mixable of cultures and values. They influence Algeria's value system because they contribute to the transformation of the existing culture into a virtual one and affect its handlers' self-identifications due to their presence in two distinct

spheres. This fact yields to a contradiction in their identity formation process and even schizophrenia. Accordingly, research on social media and youths has become imperative.

In this research study, we attempted to examine one of the main phenomena in Algeria, the ethical degradation caused by the latest applications (TikTok and Instagram) that have made social change with an emphasis on cultural values and self-identification of Algerian adolescents, those who represent the majority of society and the most used part of TikTok and Instagram apps. Besides, we highlighted the flaws and behaviours imported from the TikTok and Instagram apps. The latter cause young people to lose their traditional values, norms and definitions and create new models and behaviours that reflect another culture.

To illustrate more, we could find answers to two main research questions we asked about how online practices on the TikTok and Instagram platforms affect the cultural values and self-identification of Algerian adolescents, and how virtual interactions on TikTok Instagram and Instagram platforms produce new cultural values and self-definitions that govern the behaviour of Algerian individuals. We confirmed that TikTok and Instagram influence the local inherited cultural values as a social factor and self-identification as an individual factor. In other words, TikTok and Instagram highly influence Algerian teenagers; they imitate most of their followers on these platforms. Moreover, they are no more followers. They have become producers of their content, which affects their cultural values and self-identification due to the difference between online and offline practices. Also, we saw that the virtual interactions on TikTok and Instagram, particularly videos, contradict the local social norms that govern and regulate the behaviours of Algerian individuals. Hereafter, they can deconstruct the social norms and produce foreign cultural values and self-identification. Furthermore, the social ties will be decomposed.

As for the final results, they exposed that females aged between 16 and 24 years are the population that is considerably involved in TikTok and Instagram applications because of their attractive and enjoyable content. However, some users prefer to keep their virtual interactions private due to the imbalances between the real and virtual settings. The significant consequences of this inconsistency among Algerian teenagers are: decreasing the social rituals, interrupting the flow of the local cultural values and deconstructing the self-identification. Moreover, teenagers have shifted from French as a prestigious language to English because it is the language of technology and development. Nevertheless, despite the strong influence of these applications, which tend to update the cultural values of Algeria and lead users to lose their self-identification, for some contributors in this study, the traditional values remain strong because Algeria is less tolerant towards these inadequate online practices.

Furthermore, the research limitations that we faced during this research journey were the lack of documentations related to self-identification, particularly. We didn't find in-depth studies that cover this crucial social topic, mainly in relation to social media because netizens (internet users) belong to the cyber world where multiple identities are performed, hence, the self-identifications are influenced. To this end, researchers have to shed light on this two-fold topic because it has social and psychological dimensions.

To conclude, research on TikTok and Instagram platforms presents exciting opportunities to examine how these platforms can influence the cultural values of a whole society and the self-identifications of their users. TikTok and Instagram in Algeria tend to have a more comprehensive social network with their practices reflecting the behaviour of users. They can modernize the cultural values and self-identification in Algeria because they empower their users to create their content.

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Appendices

Appendix A (TikTok questionnaire)

   Dear respondents,

You are kindly requested to fill the present questionnaire that serves as a data-gathering tool in order to collect the information needed in our research entitled "The Effects of TikTok and Instagram on individuals' cultural values and self-identification". To reach our goal we would be pleased to help us get the appropriate responses to our suggested questions. Your answers will be kept strictly confidential and the given information will be used for academic purposes. Your contribution is highly appreciated.

Section one: the Socio-Demographic Data of Respondents

1/Age: From 13 to 16 years ☐

            From 16 to 20 years ☐

            From 20 to 24 years ☐

2/Gender: ☐

     Male

     Female ☐

3/Educational level

     Middle school ☐

     High school ☐

     University ☐

4/Where are you from? North ☐   South ☐   East ☐   West ☐

Section two: The Frequency of the TikTok App Use by Algerian Teenagers

1/Do you have the TikTok application on your mobile phone?

Yes ☐   No ☐

2/ How much are you currently involved in TikTok?

Considerably involved ☐

Extremely involved ☐

Less involved ☐

3/ Do you feel satisfied after using TikTok?

Yes ☐   No ☐

4/ How do you use TikTok?

   Just follow videos ☐   follow and share videos ☐

5/ Do you keep your videos private, or do you share them online?

Private ☐   online ☐

6/ If you share them online, do you hesitate before sharing them?

Yes ☐   no ☐

7/ Do you appreciate the content shared on TikTok by Algerian teenagers?

Being famous ☐   just an enjoyable tool / entertainment ☐

8/ What is the main reason that leads you to use TikTok?

yes ☐   No ☐

Section three: the Effects of TikTok Application on Individuals' Cultural Values

9/ In your opinion, the content shared in the TikTok application have positive or negative effects on Algerian teenagers' cultural values?

Academic and sociological pressures ☐   affected by the existing content ☐

10/ Do you see that TikTok helps you maintain your original cultural values?

Yes ☐   No ☐

11/ How do you manage the cultural diversity issue in TikTok?

………………………………………………………………………………………

12/ Do you see that the process of sharing videos online contributes unconsciously to changing the original cultural values of Algerian teenagers?

Agree ☐   Disagree ☐ Neutral ☐

Section four: the Effects of the TikTok App on Teenagers' Self-Identification

13/Does your identity in the TikTok platform reflect your natural true identity?

Yes ☐   No ☐

14/ Are you an introvert or extrovert person?

Introvert ☐   extrovert ☐

15/What do you prefer the ordinary environment with its natural relations or the virtual environment with its online practices?

Virtual environment ☐ Natural environment ☐

16/Where do you spend more time, in the natural world or the virtual world?

Natural world ☐   Virtual world ☐

17/do you see that your self-identification is influenced by the time you spend with the TikTok application?

Yes ☐   No ☐

Section five: the Language Used in the TikTok Application

18/ Do you understand the nonverbal language of most TikTok videos from the first time you watch the video?

Yes ☐   No ☐   Somehow ☐

19/ What do you prefer, the social networking apps that rely on the written or nonverbal form of communication?

Non-verbal form of communication ☐   Written form of communication ☐

20/ is the nonverbal communication used in the TikTok application a powerful or weak tool in transmitting the cultural values among Algerian teenagers?

Weak tool of communication ☐   powerful tool of communication ☐

21/When you share a video on the TikTok app; do you feel that you can express your feelings and thoughts?

Yes ☐   No ☐

22/ Do you see that facial expressions and body movements are processes of messaging other users?

Yes ☐   No ☐

23/ According to you, is the type of communication (gestures, facial expressions, and body movements) used in the TikTok application a kind of self- demonstration and validation or to keep pace with language development ☐

Keep pace with language development ☐

Self-demonstration ad validation

Thank you for your contribution

Self-demonstration ad validation

Appendix B

Questionnaire of Instagram application)

Dear respondents,

You are kindly requested to fill the present questionnaire that serves as a data-gathering tool in order to collect the information needed in our research entitled " The Effects of Instagram on individuals' cultural values and self-identification". To reach our goal we would be pleased to help us get the appropriate responses to our suggested questions. Your answers will be kept strictly confidential and the given information will be used for academic purposes. Your contribution is highly appreciated.

Section one: Section one: Socio-Demographic Data of Respondents

Age:

From 13 to 16 years ☐

From 16 to 20 years ☐

From 20 to 24 years ☐

Gender:

Male ☐

Female ☐

Educational level:

Middle school ☐

High school ☐

University ☐

Where are you from?

north ☐   south ☐   west ☐   east ☐

Section two: The Use of Instagram by Algerian Teenagers

1/ Do you use the Instagram application?

Yes ☐   No ☐

2/ If yes, how much are you currently involved in it?

Extremely involved

Considerably involve   ☐

Less involved   ☐

3/ Do you share your personal life on Instagram?

Yes ☐   No ☐

4/ Do you share your photos on Instagram?

Yes ☐   No ☐

5/ How many followers do you have on Instagram?

Between 10 and 40 follower   ☐

Between 40 and 80 follower   ☐

More than 80 follower   ☐

6/ Do you know all of them, some of them, or do you not know them?

all of them ☐   some of them ☐   you don't know them ☐

7/ Do you prefer the face to face communications and interactions or those that occur in the virtual space, particularly in the Instagram platform?

Face-to-face interactions ☐   Virtual interactions ☐

Section three: the Impact of Instagram on its Users' Cultural Values

8/ Do you see that your interaction on Instagram has reduced social rituals such as family visits and exchanging congratulations on occasions?

Yes ☐   No ☐

9/ What kind of content do you follow and share on Instagram?

Funny ☐   music   cultural ☐   meaningful content ☐

10/ Do you feel that the content you follow on Instagram influences your cultural values?

Yes ☐   no ☐

11/ In your opinion, Instagram contributes to producing undesirable relations in the Algerian society?

Yes ☐   No ☐

12/ Through your interaction via Instagram, do you maintain your culture and affiliation to your country and traditions, or your desire to migrate and belong to a different area has increased?

   a-you maintain your culture and affiliation to your country and traditions ☐

   b-your desire to migrate and belong to a different area has increased ☐

Section four: The Effects of Instagram on its Users' Self-Identification

13/ What do you prefer, the virtual, the natural interaction, or both?

   a-natural and direct social relations ☐

   b-virtual relations. ☐

   c-both of them. ☐

14/ Why do you interact on Instagram?

a-to escape from the reality. ☐

   b- to know other people from different nations and cultures. ☐

   c-affected by its existing content. ☐

15/ Where do you feel more comfortable in virtual or natural worlds?

Virtual world ☐   Natural world ☐

16/ In your opinion, is Instagram a reflection of your true identity or contradicts it?

Yes ☐   no ☐

17/ Do you think that Instagram contributes to increasing the phenomenon of double personality or schizophrenia?

☐

Yes   No ☐

Section five: The Language Used in the Instagram Application

18/ Which language do you prefer to communicate and interact with it?

Arabic ☐   Algerian Arabic ☐   French   ☐   English ☐   Amazigh ☐

19/ Do you use stickers and emojis?

Yes ☐   No ☐

20/ Do you see that stickers and emojis are sufficient to express your feelings and communicate your thoughts to others?

Yes ☐   No ☐

21/ Why do you prefer to use the new words that you learn from your interactions in the virtual space?

Show the difference ☐   to keep pace with language development ☐ self-demonstration ☐

Thank you for your contribution