

**The Investment Orientation of Internet and Social Media Usage
-A Psycho-Social Analytical Perspective-**

**L'orientation d'investissement dans l'utilisation d'internet et des réseaux sociaux
-une perspective d'analyse psychosociale-**

Dr. korzet Fatiha

University of 8 May 1945 Guelma-Algeria

korzet.fatiha@univ-guelma.dz / fatikorzet@gmail.com

Pr. Zenkoufi Fouzia

University of 8 May 1945 Guelma-Algeria

*Social Development and Community Service **Laboratory**,

Echahid Hamma Lakhdar, University El Oued, Algeria.

zenkoufi.fouzia@univ-guelma.dz / fzenkoufi@yahoo.fr

Received: 10/08/2025; Accepted: 20/02/2026; Published: 09/04/2026

- Abstract

The emergence of the information network, or what is known as the Internet, has had a significant impact on the social lives of individuals in general, and on the nature of its use in particular, as well as the negative or positive consequences of this network. Therefore, in this article, we have attempted to focus on the negative aspects that result from the misuse of the Internet, including social media, which has contributed significantly to the emergence of unhealthy behaviors that manifest themselves in psychological alienation, addiction, and the breakdown of social relationships that have affected traditional units such as the family, school, etc.

The trend toward using the Internet has become an established technological inevitability in all fields, requiring its rational use in serving society and facilitating individuals' lives. However, despite this positive impact, the dangers of the Internet and its negative repercussions have introduced behaviors that are alien to the social environment and the culture of individuals, who have been influenced by Western customs and traditions that have caused them to lose their identity and authenticity.

Therefore, in this article, we will discuss a set of elements that illustrate the dual impact of the Internet and how to direct investment towards it.

Keywords: Investment orientation, Internet, Social media, Technological determinism.

- Résumé

L'apparition du réseau informatique, ou Internet, a eu un impact considérable sur la vie sociale des individus en général, notamment en termes d'utilisation, mais aussi en termes de conséquences négatives ou positives. C'est pourquoi nous avons tenté, dans cet article, de mettre l'accent sur les aspects négatifs découlant d'une mauvaise utilisation d'Internet, y compris des réseaux sociaux, qui ont largement contribué à l'émergence de comportements malsains se traduisant par une aliénation psychologique, une dépendance et une

désagrégation des relations sociales qui ont affecté les structures traditionnelles telles que la famille, l'école, etc.

Le recours à Internet est devenu une nécessité technologique incontournable dans tous les domaines, ce qui nécessite une utilisation rationnelle au service de la société et pour faciliter la vie des individus. Mais malgré cet impact positif, les dangers et les répercussions négatives d'Internet ont engendré des comportements étrangers à l'environnement social et à la culture des individus, qui ont été influencés par les coutumes et traditions occidentales, faisant perdre aux peuples leur identité et leur authenticité.

Dans cet article, nous abordons donc un ensemble d'éléments qui illustrent le double impact d'Internet et la manière dont il convient d'orienter les investissements dans ce domaine.

Mots clés: Orientation des investissements, Internet, Réseaux sociaux, Déterminisme technologique.

- Introduction

The pinnacle of technological developments was the emergence of the World Wide Web, a large-scale international network that includes private networks and computers across the globe. Overall, through this article, we have attempted to explain that the proper use of the Internet is a topic that deserves more effort and attention.

Despite the many positive aspects and benefits provided by this global network in terms of the vast amount of useful information in various fields and activities, and its contributions to connecting communities, organizations, and countries with each other, the danger lies in this uncontrolled flow of information, which has led to negative consequences and the emergence of misuse. People's personal lives have become vulnerable to violation and intrusion, and concepts such as individualism and independence have emerged and become more widespread in light of cultural diversity and pluralism. This has raised the question of the impact of the Internet on psychological, personal, and social life through the difference between what is real and what is virtual.

Thus, the virtual public sphere has become closely linked to the Internet, as it provides individuals with an opportunity to exchange ideas, information, hobbies, and shared interests, and to freely express opinions that they cannot voice or express in their real-life communities. This is what is known as virtual culture, a culture with its own values, customs, language, and behavior that distinguishes it from real-world culture.

To this end, we will attempt to explain our topic through some brief theoretical approaches to the disintegration of traditional social units and provide a realistic picture of communication platforms and youth education, and how the information network has come to guide the lives of contemporary societies in terms of investment, while clarifying the dialectical picture of technological determinism and its dual impact.

1-The theoretical explanation for the disintegration of traditional social values

By this explanation, we mean clarifying the features of the deviations that have emerged due to radical changes in various fields and areas, resulting from deviant behavior,

whether traditional or technical. Therefore, many of these behavioral deviations that have shaken the value system within members of society and thus affected the heritage of their traditional units can be understood and interpreted in light of sociological theories of crime and deviance.

The global information network is a science with boundless horizons. It is no longer possible to view this networked world as a repository for information, or for managing, organizing, and retrieving it when needed, or merely as a means of communication or a tool for entertainment and amusement. Rather, it has become, in most cases, the producer and distributor of knowledge, the teacher, the educator, the media outlet, and the nurturer... It also performs other tasks that guide individual behavior and establish social values (Al-Dakous, 2005, p. 112).

We have come to read about or deal with new concepts and applications that were previously beyond the comprehension of the human mind, such as e-learning, distance learning, e-commerce, virtual universities, etc. This has resulted in what is known as technological inevitability, which has brought about a time of great and dangerous challenges for humanity, given the speed of events and astonishing technological developments.

In this context, Douglas and Waksler point out that the deviations committed by businessmen, professionals, and employers are based on greed, avarice, dissatisfaction, and discontent. Therefore, the motive for committing deviant acts is deception for financial gain and misrepresentation in order to trap the victim. (Abdullah, 1999, p. 58)

It should be noted that in 1957, Syker and Matza coined the term “subordinate values”, which are values that guide behavior and actions and include activities and beliefs, such as smart dealing and opportunism, in the sense of social change (these values override the values of honesty and integrity). Through the conflict between moral values and practical values, practical values dominate the individual's exposure to constant deception in daily life. This provides the basis for deviance in the economic sphere (Abdullah, 1999, p. 126).

Deviant behavior is learned through interaction, communication, and intimate relationships with others, where the learning process includes methods of commission and specific motivations and conflicts. An individual can identify with groups that adhere to laws and regulations, and then become deviant if they prefer groups that do not respect the law. This explains to us that normal and deviant behavior are expressions of general needs and values, meaning that technology has influenced inherited values through communication and interaction, and practical values have become dominant.

In 1989, John Hagan developed a structural theory in his book on structural criminology, combining conflict theory and social control theory to explain crime and deviant behavior. He argues that the more patriarchal the family, the wider the gender gap in crime and deviant behavior between males and females, depending on the amount of control exercised by parents over their children and the preference for males over females.

Social deviance reflects latent activities that carry excitement and happiness, and these fall under gender, where sons occupy the priority ladder and have a greater opportunity to achieve this. The form and pattern of control exercised over sons and daughters allows for greater freedom for sons, which explains why they engage in more dangerous behaviors and

actions than females due to an upbringing that allows males to do so in contrast to females (Ayed, 2008, p. 82).

From the above, it is clear that social change has an impact on crime, deviant behavior, and the erosion of traditional values within the family. In this context, technological theory sees social change as being caused by technology, meaning that technology is the reason for change in society, with its influence extending to have a major impact on social and psychological life.

The existence of technology is a result of individuals' needs to achieve their goals with the least possible effort and at the lowest possible cost. William Ogburn demonstrated this in his study of the impact of radio on social life, concluding that technology has led to widespread changes in customs, traditions, and social institutions (Al-Dakous, 2005, p. 44).

It is also worth noting that the cultural factor theory has focused on the fact that cultural elements interact with each other, leading to social change, and that the current era of the Internet and information technology plays a major and fundamental role in mobilizing cultural elements within societies, such as ideas, values, and ideologies. This is what led the pioneers of cultural diffusion theory to emphasize that cultural change is caused by the diffusion factor, whereby cultural traits spread from one region to another until they become widespread throughout the world. On this basis, the diffusion factor depends on the invention factor (Al-Dakous, 2005, p. 49).

In conclusion, we can say that the internet has contributed significantly to the spread of Western cultural traits in Arab societies and to the change and criticism of many of the values, customs, and ideas that form the concept of traditional units that we have inherited from our ancestors and parents. Thus, the spread of these Western cultural traits, coupled with attempts to preserve our values and customs, has created a kind of contradiction among Arab youth in particular, causing them to live between the contradiction of customs and traditions and their attempts to imitate Western culture and behaviors.

2-Social media and behavioral education for young people

The Internet is one of the most prominent technologies in the field of international information networks in the world, which has created a new trend in the volume of information provided to humans at the lowest cost, in the shortest time, and with the greatest achievement. There is a common agreement on the specific definition of the Internet, in that it represents a giant knowledge network that enables its users to obtain knowledge and information on any topic they need, comprising millions of computers that exchange information with each other (Sari, 2005, p. 107).

Based on the conventional meaning of the Internet, which is a combination of the words "International Network," it has become the main network that brings together all other networks, regardless of their type or purpose, into scattered and interconnected networks around the world, connecting people from different parts of the world to a new social life.

Social life, given this reality, is a digital life on the Internet, which requires sociology to expand its research to include the electronic community, giving rise to what is known as

the Sociology of the Internet, and sometimes Network Sociology, which focuses on the widespread and rapidly increasing use of computer networks and the impact of this use on human society. There has also been much talk about Web Sociology, a field of research that combines sociology and the World Wide Web, considering that the web is a social phenomenon or social reality (Rahoma, 2008, p. 141).

In general, there has been an increase in terminology as an attempt to broaden sociology to include research on the electronic community. In this context, we focus on the social impact of the Internet as one of the main concerns in the social sciences. Social media sites are among the newest and most popular products of communications technology, where they have become fundamentally important institutions that play a key role in educating young people and instilling in them proper habits and behaviors, as well as being an important tool for social change

To this end, social and educational institutions have focused on developing educational programs and activities aimed at instilling and cultivating important aspects and values for the development of the learner's personality. The educational process is not merely about teaching students, but rather a useful process for building the learner's personality in all aspects, instilling social responsibility and achieving self-actualization to take on life's responsibilities, and finding a balanced integration of all aspects of the personality.

The Internet has begun to open up new horizons for us to discover the social world, but at the same time it poses a threat to delegating social relationships and values and destroying human communities. This is what we referred to in our article on the duality of the social impact of the Internet between technological inevitability and the loss of the role of traditional units. In this context, psychologists and sociologists have expressed diverse opinions about the impact of the Internet on social life.

Some believe that we are now dealing with new types of relationships, namely electronic relationships, and the significant impact they have on human interaction and the level of social relationships. The Internet has enriched non-spatial or spatially distant social relationships and stored a huge amount of commercial and economic transactions and exchanges (Anthony, 2005, p. 77).

The other view is that the Internet has increased fragmentation and isolation in the fabric of social life, invading individuals' lives and reducing opportunities for communication and interaction within the family. These effects are most pronounced in children under the age of ten, as it has been found that the Internet can lead to social isolation and a lack of interaction with other family members or peers, thereby preventing children from developing the skills necessary to interact with others.

On the other hand, the Internet has opened up a realm of communication that was not available to young people in the past, especially in the form of chat rooms. This has led to the formation of relationships with individuals outside the original community and, in some cases, has led to job opportunities or even marriage for young people (Ibrahim, 2002, p. 36). In general, the Internet has become a primary source of information and knowledge, in addition to its use in shaping individuals' attitudes and values.

What we conclude is that the existence of the Internet has caused traditional social units responsible for human development to lose much of their functions, roles, and importance, so that we no longer talk about the authority of the family, school, or others. The significant impact of the Internet on social relationships, particularly family relationships and the authority of the school, may lead children and young people to stray from our values, traditions, and customs, giving rise to new and innovative forms of crime.

The long hours a person spends on the internet can cause several social problems based on contradictions. Interaction and time spent with family members has begun to decline, while at the same time, there is online communication between family members who are far away.

3-The investment trend in Internet use (from a psychological and social perspective)

It is considered one of the most important levels of social communication, as it embodies the pinnacle of progress or development in communication methods, having become a fundamental technological revolution in the field of social communication, thanks to the changes it has brought about in the structure of social relationships and forms of interaction and communication.

The Internet is considered a unique and distinctive means of communication in the history of social communication. Emmanuel Castells likened it to the power of change brought about by the alphabet, which is considered one of the most important inventions of mankind. Thus, the Internet communication revolution joins the ranks of the great revolutions in human history, such as the scientific, industrial, genetic, and information revolutions.

The Internet has also connected different parts of the world and paved the way for communities to come together, get to know each other, and exchange opinions, ideas, and desires. Every Internet user has benefited from the various media available on the Internet, making it the best means of communication between individuals and groups.

It can be said that the initial attempts to understand the changes and effects that new means of communication have brought about in the lives of individuals and groups and in their methods of communication and interaction began in the early 1950 with Harold Innis, Marshall McLuhan, and M. M, as well as attempts by Habermas, one of the most famous sociologists who contributed to analyzing the role of communication in modern societies. Habermas emphasized that the public sphere constitutes a space in our social life where citizens express their opinions freely and interact through dialogue and critical discussion on common social concerns (Islam, 2009, pp. 62,63).

There have been numerous research attempts in this field, which have provided many analyses and explanations of the major achievements of the Internet. We need only mention the profound work of Manuel Castells, who developed a coherent social media theory analyzing the social, political, cultural, and economic dimensions created by these media in contemporary societies in his monumental work *The Information Age: Economy, Society and Culture*. This three-volume work is devoted to understanding the information society or the new network society in its various dimensions, explaining the role played by the Internet in humanity's entry into a new and unprecedented era, the information age (Sari, 2015, p. 84).

In general, the effects of the Internet have been the subject of a number of efforts to clarify its most important advantages and disadvantages. These have been classified into two categories: the first concerns the positive aspects at the individual and community levels, and the second concerns the negative aspects of this means of communication. There is agreement on some of the distinctive characteristics of the Internet as a means of communication preferred by its users over other means, the most important of which are flexibility of use and ease of access to any site without time or place restrictions.

Internet communication also expands an individual's social network with others regardless of their political, economic, social, and ethnic backgrounds. The Internet also allows individuals to present themselves to others with great freedom and without restrictions, especially when it comes to displaying certain undesirable traits and characteristics that would embarrass them and make them fear rejection by others in face-to-face interactions.

The anonymity of online communication and the often ambiguous nature of the communicative situation encourage individuals to send and receive messages and take on different roles that they might not adopt in face-to-face communication, thereby strengthening the depth of human relationships (Haji.2005. pp. 43,44).

Based on the above, the Internet has contributed to individuals investing their free time in developing their talents and refining their personalities, getting to know young people of different nationalities, cultures, and political and socio-cultural backgrounds, as well as participating in many intellectual, social, and political activities, charitable work, joining clubs, and learning about many economic activities.

The Internet is a means of communication, and its use depends on the person using it. For this reason, the Internet, like any modern or ancient invention, has both negative and positive effects. The negative effects contribute significantly to the development and growth of cybercrime, and a person's relocation and isolation from family members or family breakdown and other negative effects increase the crime rate. The family guides an individual's behavior as an important stage in the formation of their personality.

The breakdown of the family as a result of isolation between children and parents, which has been contributed to by the internet, can lead to incitement and guidance of the individual to commit crimes. They sit alone in their rooms, away from the eyes of their families, in constant isolation, which makes them curious and eager to explore websites that, the more they visit, the more curious they become, contributing to their entry into cybercrime and, consequently, isolation and distancing from their families and healthy role models.

The information and communication revolution and the spread of the Internet in homes, institutions, and clubs is a phenomenon that deserves attention and study to understand its social and economic effects. The use of the Internet by many individuals, especially adolescents and young people, has become a phenomenon that the average person sees reflected in everyone they interact with from these groups. Internet use has become a substitute for social interaction, and individuals now spend long hours exploring various websites, which signifies a change in the social value system of individuals (Adnan, 2002, p. 67).

This use reinforces individual values rather than social values and the values of collective work, which is a fundamental and important element of our culture. In contrast, individual use of computers and the Internet can reinforce adolescents' and young people's desire and tendency toward loneliness and isolation, reducing opportunities for social interaction and healthy emotional development, which are no less important than cognitive development, curiosity, and discovery.

Some preliminary studies also indicate that Internet use exposes children and adolescents to fictional and unrealistic material and information, which hinders their thinking and adaptation and fosters some irrational ideas, especially those related to personal relationships, lifestyles, and customs and traditions prevalent in societies.

Our current era is one of fear of the disappearance of real life and social interaction, as our transition to virtual communities has led to constant technological control over humans. Therefore, we must pay more attention to the phenomenon of individuals' heavy addiction to mobile devices in social gatherings and events.

However, despite all of the above, some believe that the internet has become a social necessity and that human nature has embraced the phenomenon of information in its global network, which has created a duality in the social impact of the internet. This is because humans remain in dire need of communication, dialogue, and social interaction, as they also live in a constant state of social need for dialogue and collective communication (Dababna, 2015, p. 199).

4-The dialectic of technological inevitability in the dual impact of the Internet

One of the most significant effects of the Internet, with its diverse methods, is the undermining of Islamic beliefs in the hearts and minds of many young people through incorrect opinions and ideas aimed at creating problems, distorting the minds of young people, and attempting to uproot the foundations of Islamic beliefs and Sharia law.

By following websites, forums, and chat rooms, children are exposed to behaviors and lifestyles that are completely different from what they are accustomed to and have grown up with in Islamic society. This has negative effects on the children of Islamic society, inciting aggressive behavior, mixing between the sexes, and accustoming viewers to not lowering their gaze. This is reflected morally and behaviorally in social customs and relationships. In addition to the health effects of negative computer use, such as back problems and poor eyesight, there are sometimes problems related to speech, feelings of laziness, obesity, and lethargy.

On the other hand, social networks are huge websites that bring together thousands and millions of people, where they can make friends, share their photos and files, form associations and parties, organize online campaigns, etc. etc. In other words, this technology is a technical revolution that has caused a stir by providing a free space for expression on various issues.

Thanks to the Internet, communication spaces have been created that serve as virtual places where people can talk in chat rooms without any time or place restrictions. That is why the Internet has been described as a free virtual space that belongs to no one. Virtual

communities are not defined by geography, but by the human interests that bring people together. This is where the concept of isolation associated with these virtual communities comes in, due to their openness to the world and communication with others. This paradox is summed up in the title of Sherry Turkle's book, *Alone Together: Why We Expect More from Technology and Less from Each Other* (Belkheiri, 2014, p. 83).

From here, the image of a family living in one house has disappeared, while each member is immersed in their own virtual world. This has become a worrying reality that needs more attention and concern. Therefore, social change must be viewed with a vision of inevitable transformation in three paths, the first of which is known as technical inevitability and the second as social inevitability.

Accordingly, an inevitable concept emerged, embodied in virtual identity in the form of a new appearance of identity, represented by the avatar used on the user's private page or profile, as well as the omission of real names in the second life or virtual world and other data (Fadila, Tomy & Nabila, 2015, p. 247).

Researcher Ali Muhammad Rahoma uses the term "digital culture" in all its possible manifestations in an electronic environment that combines text, sound, image, movement, and color, transcending time and space in the amazing movement of cyberspace. This space has provided humans with a large, broad framework that contains many sub-frameworks. There is the personal framework of the individual, the framework of the group or virtual community to which they belong, the natural cultural framework from which the virtual individual originates, and the broader new cosmic framework with all its digital representational possibilities and energies (Bayouf, 2008, p. 137).

In the same context, Al-Sadiq Rabah emphasizes that virtual identity is linked to the Internet generation, which tends to interact and socialize and build its digital identity, taking advantage of the mechanisms provided by cyberspace. This generation differs from previous generations in terms of the technology, technical skills, and social competencies it possesses (Al-Sadiq, 2012, p. 89).

Therefore, virtual identity is mainly associated with the younger generation, which is considered the most interactive social group with modern communication media in producing meanings, symbols, values, and social connections, "where digital youth deliberately choose what they want to represent themselves with, that is, they pretend to like certain things in conversation and in defining themselves, their opinions, their ideas, and so on. It is not necessary for them to be as they are in reality, but this does not negate the fact that many of them try to be honest in all of this. However, what most virtual representatives have in common is that they represent what they want others to see in them (Rahoma, 2008, p. 146).

Virtual identity is divided into three symbolic elements that reflect its manifestations in the networked society and highlight its features and changes. These elements are:

- Declarative identity: This is highlighted through the information entered by the account holder, such as name, date of birth, and photo.
- Active identity (*Identité agissante*): This is highlighted through periodic reports on the page about the user's activities, for example: y and x became friends, joined a new group.

- Calculated identity (Identité calculée): This emerges through numerical variables calculated by the system (Le Système) and displayed on the page, showing the number of friends, number of groups, and important dates. These three dimensions allow for quantitative analysis of changes in identity features and the context of their orientations in the digital space (Bibimoun, 2016, pp. 72,73).

It appears difficult to determine the characteristics of individuals who choose virtual identities to communicate with each other. The difficulty lies in the fact that it remains virtual and subject to the individual's psychological state, as follows:

- Virtual identity allows individuals to choose their environment and even create an environment that suits their mood and interests, free from the usual family pressures, orders, prohibitions, and coercion.

- Virtual identity requires the virtual personality to deal with computer chat programs and web applications and keep up with their developments. This requires the individual to master the skill of presenting themselves to the people they interact with, because they can only perceive them through the data they provide to them as representing their identity.

Virtual identity gives a person the strong will to express themselves. Everyone who browses a website is looking for something that satisfies a desire, whether that desire is to explore, acquire something, make friends, share a thought they have written, or gain knowledge. In this search process, they carry an image of themselves that they show to the other person who is supposed to be on the other end of the line connecting the searcher and the subject being searched for (Balouti, 2014-2015, p. 93).

Thus, virtual identity is embodied in the set of characteristics, symbols, and data that young people use to present themselves to others in virtual communities and interact with them through them (Masouda, p. 470). Here, social determinism emerges in contrast to technological determinism, on the basis that social forces of various kinds control the development of technology and influence its development and direction.

Leslie White, an American scholar, is well known for this approach. He explained that the social fabric is a culture that advances at the pace of technology, where human societies are culturally shaped by technological materiality and socially shaped by social development, in the sense of the dialectic between society and technology (Belkheiri, 2014, p. 96).

In this context, means of communication have become an essential element in society, but viewing them as the basis of social change places them in the realm of inevitability, which contemporary sociology rejects. Then, at the beginning of the third millennium, a third path emerged: the concept of informational determinism, which imposed on humans the difficulty of living without the communication tools that connect them to society.

In summary, we can say that culture has lost control over the technical field and has become a voluntary tool for the requirements imposed by this technology. The shock of technology in our lives today has been translated into profound trends that have transported us from one era to another. Before writing, people relied on their memory, and before the telephone, many enjoyed writing and receiving letters. This simple joy cannot be found in a mailbox, where you recognize the handwriting of a friend or relative.

Before television, people felt a sense of belonging to a particular group or family, but today, communication and media have become central to our homes and tend to isolate us from one another. Paradoxically, we have become disconnected from our families, neighbors, and original groups, or, more accurately, we have lost the role of traditional units in building a healthy and balanced personality for the individual.

- Conclusion

The Internet has had psychological effects that are particularly evident in diseases previously unknown to societies, such as Internet addiction. This technology has had an impact on social relationships in various ways, including work, thinking, entertainment, and behavior. With the convergence of computers and communications, we are now faced with what is known as the ethics of the electronic age.

The Internet has a clear and explicit impact on individuals, groups, and society, as we have moved from the real communities we are familiar with to virtual communities with a new culture of building bridges of rapprochement, acquaintance, and exchange of opinions, ideas, and desires. On the other hand, this modern technological development in the world of social communication via the Internet has resulted in a number of social and psychological problems, foremost among which are psychological alienation, addiction, and the breakdown of social relationships.

Finally, the dominance of information culture has led to increased awareness of information technology and its importance and role in people's daily lives. These are essential characteristics of contemporary society, or what is known as the information society, which places particular importance on knowledge, focuses on the creative abilities of individuals, and provides an environment conducive to freedom of thought and creativity.

It also promotes awareness, culture, and modern values in everyday life, particularly the values of equality, justice, democracy, solidarity, mutual tolerance, human dignity, environmental protection, and respect for diversity and difference. This can only be achieved within the framework of preserving the values of traditional units of a single society.

- List of references

- Adnan Al-Atoum. (2002). *The Impact of Internet Use on Social relationships*. Amman, Jordan: Jordan News Agency.
- Ibrahim, Othman. (2002). **The Impact of Internet Use on Social Relations**. Amman, Jordan: Jordan News Agency.
- Islam, Hijazi. (2009). **Virtual Culture and Transformations in the Political Public Sphere: The Facebook Phenomenon in Egypt as a Case Study**. Cairo, Egypt: International Center for Future and Strategic Studies.
- Anthony, Giddens. (2005). **Sociology with Arabic Inputs**. Beirut, Lebanon: 4th edition, translated by Fadia Al-Sabbagh with the assistance of Karen Bardsal, Arab Organization for Translation.
- Belkheiri, Radwan. (2014). **An Introduction to New Media: Concepts, Means, and Applications**. Algiers: Jasoor Publishing and Distribution.

- Belouti, Rayhana. (2014-2015). **Motivations for Using Virtual Identity on Social Networks and Their Impact on the Individual: An Exploratory Study of a Sample of Facebook Users as an Example.** Batna, Algeria: (Thesis submitted for a Master's degree in Media and Communication Sciences, specializing in Media and Society, Faculty of Humanities and Social Sciences, University of El Hadj Lakhdar).
- Bibimoun, Kalthoum. (2016). **Cultural contexts guiding digital identity in light of the challenges of network society, from virtual circulation to real-world practice.** Beirut: Additions to the Arab Journal of Sociology, published by the Arab Sociological Association in collaboration with the Center for Arab Unity Studies (Issues 33-34, Winter-Spring).
- Dababneh, Sharif. (2015). **Internet crimes in society from a social perspective.** Amman, Jordan: Dar Al-Hamed Publishing and Distribution.
- Al-Dakous, Muhammad. (2005). **Social change between theory and practice.** Amman, Jordan: 2nd edition, Majdalawi Publishing and Distribution.
- Rabah, Al-Sadiq. (2012). **The Digital Identity of Youth: Between Social Representations and Self-Representation.** Beirut: Additions to the Arab Journal of Sociology published by the Arab Sociological Association, in collaboration with the Center for Arab Unity Studies, (Issue 19).
- Rahouma, Ali Muhammad. (2008). **Automated Sociology: An Approach to Arab Sociology and Computer Communication.** Kuwait: World of Knowledge, a monthly cultural book series published by the National Council for Culture, Arts and Literature, No. 347.
- Sari, Helmi (2015). **Les réseaux sociaux.** Amman, Jordanie : Dar Konooz al-Ma'rifa, édition et distribution.
- Sari, Helmi (2005). **La culture Internet : étude sur les réseaux sociaux.** Amman, Jordanie : Dar al-Majdalawi, édition et distribution.
- Ayed, Al-Wurakat (2008). **Théories de la criminologie.** Amman, Jordanie : 2e édition, Dar Al-Shorouk pour l'édition et la distribution.
- Abdallah, Al-Khalifa (1999). **Construction sociale et crimes émergents : Recherches du colloque sur les phénomènes criminels émergents et les moyens de les combattre,** Tunis Académie Naif pour les sciences de la sécurité.
- Fadila, Tomy & Nabila, Boukhbiza. (2015). Les identités face à la culture déstructurée de la société en réseau, les comptes Facebook des utilisateurs comme modèle, étude exploratoire. Algérie: **Revue des sciences humaines et sociales**, Université Qasdi Merbah de Ouargla, (numéro 21), décembre.
- Masouda, Bayousf. (D.S.). L'identité virtuelle: caractéristiques et dimensions, étude exploratoire sur un échantillon de participants à des communautés virtuelles. Algérie : **Revue des sciences humaines et sociales**, 2008, numéro spécial du Forum international sur l'identité et les domaines sociaux dans le contexte des transformations socioculturelles de la société algérienne.

CORPS & PSYCHISME

P-ISSN: 2496-4476 E-ISSN: 2273-157

Volume 13/ Issue 1/ 2026

Haji.s. (2005). **Construire des communautés en ligne performantes**, dans Hart.t Green filed.j, Johnston (éd.), *Stratégies Internet à but non lucratif, meilleures pratiques*. - [http://petra.gov.jo/ Advance Search.aspx ?Lng=2](http://petra.gov.jo/AdvanceSearch.aspx?Lng=2)