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**Students' Perceptions towards the Impact of
Social Media on their Culture : Case of third year
Students of English at Tiaret University**

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Degree Linguistics

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Dedicaton

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Learners' perception towards the impact of social media on their own culture .

Abstract

The impacts of social media on our society and education institutions are undoubtedly overwhelming. Students in Algeria are becoming more and more addicted to social media and its applications for various reasons. This in return can impact their social and cultural values negatively. Therefore, the present study aims to assess the negative impact of social media on our youth's culture. The study uses a quantitative method using a questionnaire distributed to 20 third year EFL students at Ibn Khaldoun University of Tiaret. The findings reveal the following: Social media refines how young people think, interact, communicate, and view the world around them.

Key words: Social media, young generation, cultural values, negative impact , cultural detachment , psychological and mental health.

Table of contents

Dedication	I
Acknowledgement	II
Abstract	III
Table of contents	IV
List of figures	X
Intoducation	1
I. Chapter one : An Overview on Culture and Identity.	
1.1. Introduction	3
1.2. The Definitions of Culture	3
1.3. Language and Identity.....	4
1.4. Some Key Characteristics of Culture	5
1.4.1 Culture is manifested at different layers of depth	5
1.4.2 Culture affects behavior and interpretations of behavio.....	7
1.5. Language is Culture and Culture is Language.....	9
1.6 Cross cultural Differences	10
1.7 Language and Culture Teaching and Learning	11
1.8 Language and Age	12
1.8 .1 A formulation of the age pattern (Age-grading)	12
1.9 Internet and its Influence	13
1.10 Conclusion.....	14

II. ChapterTwo: Overview on Social Media

2.1	Introduction	16
2.2	The History of Online Social Networks	16
2.3	Social Networks.....	17
2.3.1	Groups and Social Networks	18
2.4	The Impact of Social Media on Youth.....	19
2.4.1	Depression	19
2.4.2	Anxiety	21
2.4.3	Catfishing	22
2.5	Conclusion	24

III. Chapter three : Methodological Design and Presentation of the Findings.

3.1	Introduction	25
3.2	Research design and sample population	25
3.2.1	Research Instruments and Data Collection Procedures.....	26
3.2.2	The Description of The Students' Questionnaire.....	27
3.2.3.	The Results	27
3.2.3.1.	The result of the students' questionnaire	27
3.2.3.1	Section one : Background of the study.....	28
3.2.3.2	Section two : Preferences and goals of social media applications use by students.....	29
3.2.3.3	Section Three : Students attitudes towards others culture and their own.....	31

3.2.3.4 Section four :	
Students apinion about media impacts.....	32
3.2.3.5 Section five :	
The attitudes and perceptions of students on social media impact of their social lifestyle and cultural values.....	34
3.4 Interpretation of the Main Findings.....	38
3.5 Conclusion.....	39
General Conclusion	40
Bibliography.....	41
Appendix.....	42

List of Figures

Figure2.1 History of the emergence of famous social network	16
Figure3.1 . Data Collection Procedure	26
Figure 3.3.1 The handed and returned questionnaire.....	27
Figure 3.3.2 Student’s Gender	28
Figure 3.3.3 Student ‘s Age	28
Figure 3.3.4 Social media account	29
Figure 3.3.5 Preffered kind of social media apps	29
Figure 3.3.6 Frequency use of social media	30
Figure 3.3.7 The purpose of using social media	30
Figure 3.3.8 The perception of western culture	31
Figure 3.3.9 Reference of student’s opinions	31
Figure 3.3.10 The perception of western culture comparing to ours	32
Figure 3.3.11 The influence of social media sites on behavior	32
Figure 3.3.12 The social lifestyle constructs that social media affects most	33
Figure 3.3.13 Social media is a good tool for today’s education learning	34
Figure 3.3.14 The use of social media is negatively affecting personal interaction ...	34
Figure 3.3.15 The use of social media promotes unethical posting videos and pictures influencing youth’s culture	35
Figure 3.3.16 The negative effects of social media on one’s behavior	36
Figure 3.3.17 The use of social media creates unnecessary information on student’s mind	36
Figure 3.3.18 Social media creates gap between the previous generation and the actual one	37
Figure 3.3.19 Social media affect negatively the values and behavior of young generation	37

General Introduction

Background of the Study

Social media is a new forum that brings people to exchange ideas, connect with, relate to, seek advice, offer and get guidance, and the like. That is to say, social media has removed communication barriers and created decentralized communication channel and opened the door for all to have a voice and participate in dramatic fashion.

However, although it has brought about many benefits, allowing us to easily connect with friends and family around the globe, allowing us to break down international borders and culture barriers, social media plays an important role in impacting our culture negatively. Numerous studies about the impact of social media, on young generation in particular, have shown its negative impact on their cultural value including the way they behave, they think and their lifestyle.

Statement of the Problem

Within the sphere of globalization, spaces are reduced. Social media has further reduced more. Accordingly, Algeria does not live in isolation. The Algerian people, the youth in particular are affected by all the changes brought about globalizations and social media. It is this changes that motivate us to conduct the present research. Taking the context of Tiaret speech community, the university particularly, it is observable that how much the physical appearance of young people does present their own culture and identity. Young generation dresses, eats, behaves, and might think differently. There is no problem of being different. Yet it is a problem when being different means imitating other's culture while abandon the own.

Starting from this particular point, the current research takes the Third year EFL students at the university of Tiaret as a case study in order to check the veracity of other claims about the negative impact of social media on youth culture.

Purpose of the Study and Research Questions

The aim of the present study is first to understand the relationship between culture and social media and to investigate its negative influence on youth way of thinking, way of

dressing , their overall cultural perspective and to what extent they are attached to their own identity .

In order to fulfill this aim, and investigate the problematic guiding the present research, two subsidiary research questions have been formulated:

- ✓ What are the negative impacts of social media on the young Algerians cultural values?
- ✓ To what extent do social media change the way young people think, dress and behave?

Hypotheses :

After highlighting our central problem, the researchers hypothesize that there is a strong impact of social media on young people, which can effectively influence in a negative way their cultural values and their social lifestyles.

Raising awareness among young students of their original cultural identity and to what extent it is primordial in their existence .

The Research Methodology:

The present research adopts a descriptive design. It describes the present situation of youth' s lifestyle in Tiaret community, and the relation that exist between the two research variables : Social media and young people cultural values. In order to test our hypothesis and to fit the aims of our study, we opted to used questionnaire distributed to35 students at Ibn Khalound University in Tiaret. However only 20 of them participated in the research.

The Research Frame

For the frame of the research, it is divided into three chapters: The first chapter is devoted to define and explain the main concepts related to culture and language; whereas, the second chapter is devoted to define and explain the main concepts related to social media. Finally, the third chapter describes the methodological design and presentation of the findings.

Chapter One: Language and Culture

1.1. Introduction

As it is known, culture is considered to be a very wide topic to explain. In this chapter, we attempt to provide very little, but related, information related to language and culture. This includes definition of culture from different scholars and perspectives as well as some key characteristics of culture. Additionally, we attempt to show the strong link between language and culture.

1.2. The Definitions of Culture

Culture is an extremely difficult term to define. In 1952, the American anthropologists, Kroeber and Kluckhohn, critically reviewed concepts and definitions of culture, and compiled a list of 164 different definitions. Apte (1994: 2001), written in the ten-volume Encyclopedia of Language and Linguistics, summarized the problem as follows: ‘Despite a century of efforts to define culture adequately, there was in the early 1990s no agreement among anthropologists regarding its nature.’

Culture is “that complex whole’. It means different things and embraces many things. Due to this complexity, according to Tyler (British anthropologist) 1870: 1; “cited by Avruch 1998: 6”, culture is ‘knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. Other suitable definition for our study is that:

‘ Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action (Kroeber & Kluckhohn 1952: 181; cited by Adler 1997: 14).’

The above definitions embrace both the visible and invisible characteristics of culture. That is to say, culture embraces all what a society achieves such as history, development, customs, traditions, artifacts, and it embraces individuals such as behavior, attitudes, and etc.

1.3. Language and Identity

Languages vary by country and region, and that the language we speak influences our realities. That is to say, people who speak the same language experience cultural differences because of their various intersecting cultural identities and personal experiences. This is because from birth we are socialized into our various cultural identities. In other words, we all represent a social identity. Any person in Algeria values group membership and cohesion over individualism. Therefore, as we are members of a collectivistic culture, we should care more about the family and community than the one self. This cultural value is usually transmitted through daily actions and through language use. Just as babies acquire knowledge of language practices at earlier age, they acquire cultural knowledge and values that are embedded in those language practices.

This means that the actual language we speak plays an important role in shaping our identity. Comparing languages, we can see differences in how we are able to talk about the world. In English, we have the words *grandfather* and *grandmother*, but no single word that distinguishes between a maternal grandfather and a paternal grandfather. But in Algeria, there is a specific word for each grandparent: paternal grandfather in some regions is called ‘Dadda’ or ‘Siddi’; whereas, the maternal grandfather is called ‘Djeddi’ or ‘Boyyi’. Paternal grandmothers are called ‘Manni’, ‘Mimma’ or ‘Nanna’; whereas maternal grandmothers are called ‘Ma’, ‘Yemma’, ‘Moaya’.

In this example, we can see that the words available to us, based on the language we speak, influence how we talk about the world due to differences. These cultural differences can lead to some interesting encounters, ranging from awkward to informative to disastrous. In terms of awkwardness, you have likely heard stories of companies that failed to exhibit communication competence in their naming and/or advertising of products in another language. For example, in Taiwan, Pepsi used the slogan “Come

Alive with Pepsi” only to later find out that when translated it meant, “Pepsi brings your ancestors back from the dead” according to Kwint essential translation agency (Kwint essential Limited, 2012). Similarly, American Motors introduced a new car called the Matador to the Puerto Rico market only to learn that *Matador* means “killer,” which was not very comforting to potential buyers (Kwint essential, 2012). At a more informative level, the words we use to give positive reinforcement are culturally relative.

In Algeria, parents commonly positively and negatively reinforce their child’s behavior by saying, “Sadji ” or “Sadjya ” . There is not an accurate equivalent for such a phrase in other European languages, so the usage in only these two rewarding words has been traced back to the puritan influence on beliefs about good and bad behavior.

In terms of disastrous consequences, one of the most publicized and deadliest cross-cultural business mistakes occurred in India in 1984. Union Carbide, an American company, controlled a plant used to make pesticides. The company underestimated the amount of cross-cultural training that would be needed to allow the local workers, many of whom were not familiar with the technology or language/jargon used in the instructions for plant operationsto do their jobs. This lack of competent communication led to a gas leak that immediately killed more than two thousand people and over time led to more than five hundred thousand injuries (*The Times of India*, June 20, 2010, accessed June 7, 2012)

In short, language expresses the values, beliefs and meanings which members of a given society share by virtue of their socialization into it.

1.3.1. Some Key Characteristics of Culture :

There are some keys that can be used to shape the culture in question .

1.3.2. Culture is manifested at different layers of depth

In analyzing the culture of a particular group or organization it is desirable to distinguish three fundamental levels at which culture manifests itself: (a) observable artifacts, (b) values, and (c) basic underlying assumptions.

First, when one enters an organization one observes and feels its *artifacts*. This category includes everything from the physical layout, the dress code, the manner in which people address each other, the smell and feel of the place, its emotional intensity, and other phenomena, to the more permanent archival manifestations such as company records, products, statements of philosophy, and annual reports.

This visible level of analysis is tricky because the data are easy to obtain but hard to interpret. We can describe “how” a group constructs its environment and “what” behavior patterns are visible among the members, but we often cannot understand the underlying logic – “why” a group behaves the way it does.

Second, to analyze why members behave the way they do, we often look for the *values* that govern behavior. Nevertheless, as values are hard to observe directly, it is often necessary to infer them by interviewing key members of the organization or to content analyze artifacts such as documents and charters. However, in identifying such values, we usually note that they represent accurately only the manifest or *supported* values of a culture. That is they focus on what people *say* is the reason for their behavior, what they ideally would like those reasons to be, and what are often their rationalizations for their behavior. Yet, the underlying reasons for their behavior remain concealed or unconscious.

Third, to really understand a culture and to ascertain more completely the group’s values and over behavior, it is imperative to delve into the *underlying assumptions*, which are typically unconscious but which actually determine how group members perceive, think and feel. Such assumptions are themselves learned responses that originated as espoused values. But as a value leads to a behavior, and as that behavior begins to solve the problem which prompted it in the first place, the value gradually is transformed into an underlying assumption about how things really are. As the assumption is increasingly taken for granted, it drops out of awareness. An example that illustrates this notion is when young people offer their seats in buses to older ones unconsciously as it is an espoused, strong and prestigious behavior among Algerians.

Taken-for-granted, assumptions are so powerful because they are undebatable and uncomfortable. We know we are dealing with an assumption when we encounter in our informants a refusal to discuss something, or when they consider us “insane” or “ignorant” for bringing something up. For example, the notion that businesses should be profitable, that schools should educate, or that medicine should prolong life, are assumptions, even though they are often considered “merely” values.

To put it another way, the domain of values can be divided into (1) ultimate, non-debatable, taken-for-granted values, for which the term “assumptions” is more appropriate; and debatable, overt, espoused values, for which the term “values” is more applicable. In stating that basic assumptions are unconscious does not really mean that this is a result of domination. On the contrary, it shows that certain motivational and cognitive processes are repeated and continue to work, they become unconscious values. They can be brought back to awareness only through a kind of focused inquiry, similar to that used by anthropologists. What is needed are the efforts of both an insider who makes the unconscious assumptions and an outsider who helps to uncover the assumptions by asking the right kinds of questions.

1.3.3. Culture and its impact on behavior .

Hofstede (1991: P8) Cultural dimensions makes the important point that although certain aspects of culture are physically visible, their meaning is invisible: ‘their cultural meaning... lies precisely and only in the way these practices are interpreted by the insiders.’ For example, a gesture such as the ‘ring gesture’(thumb and forefinger touching) may be interpreted as conveying agreement, approval or acceptance in the USA, the UK and Canada, but as an insult or obscene gesture in several Mediterranean countries. Similarly, choice of clothing can be interpreted differently by different groups of people, in terms of indications of wealth, ostentation, appropriateness, and so on. For instance:

1 -Whistling: Whistling would be very fine and accepted in other nations, but it would not in Algerian community speech. ‘A young man who would whistle for a taxi driver or a

bus driver may face some kind of refusal, unacceptance or referred to as being rude or impolite’.

2- Eye contact: Whether or not eye contact is made, who makes it and how long it lasts vary tremendously in meaning. In many Asian cultures, avoiding eye contact is seen as a sign of respect. However, those in Latin and North America consider eye contact important for conveying equality among individuals. In Ghana, if a young child looks an adult in the eye, it is considered an act of disobedience. Other research shows that in Canada, if a person makes an eye contact of 5 seconds is considered rude and a sort of harassment

3 -Cheek kissing : Arabs as well as Turkish would greet each other by kissing each other cheeks, whereas that could create a huge confusion and question the person’s sexual predisposition or perspectives among European and Americans .

4-Facial Expressions: Facial expression particularly varied in meaning. Staring to someone would be considered offensive and rude. In Algeria moms would stare at their children as a sign to make them leave the room or behave well.

5-Refusing food: Americans often refuse food to make it easier for their hosts, but in most Arab countries, it is incredibly rude to reject something especially when it comes to food.

6-Taxi picking seat choice: In Algeria, it is considered completely inappropriate for a woman or a girl to sit in the front seat next to the taxi driver; whereas, it is totally innocent and normal for a European or American woman.

7-Paralanguage: Paralanguage refers to factors of speech such as accent, pitch range, volume or articulation. In Britain, for example, people use volume to convey anger while in India they use it to command attention. Japanese women make a point of raising the pitch of their voices to differentiate themselves from men. In America, voice pitch between genders remains comparably the same. In Algeria women voice pitch should be way less lower and softer than men’s one.

The use of silence can also be considered a type of paralanguage. The Greeks use silence as a way to refuse things, while Egyptians use it to consent. Some cultures (such as those in Asia) are generally more comfortable with long bouts of silence than others. When international business professionals take the time to learn what is not being said, everyone benefits. Not only will their efforts decrease the likelihood of misunderstandings, they will improve their abilities to negotiate, solve problems effectively, create good working relationships and become better global citizens.

Culture can be differentiated from both universal human nature and unique individual personality. Generally speaking, culture is learned not inherited. It derives from one's social environment, not from one's genes. Culture should be distinguished from human nature on one side, and from an individual's personality on the other, although exactly where the orders lie between human nature and culture, and between culture and personality, is a matter of discussion among social scientists.

1.4. Language is Culture and Culture is Language

Language and culture have a complex, homologous relationship. Language is complexly intertwined with culture (they have evolved together, influencing one another in the process, and ultimately shaping what it means to be human). In this context, the American cultural anthropologist A.L. Kroeber (1938: Language is culture and culture is language) said, "culture, then, began when speech was present, and from then on, the enrichment of either means the further development of the other."

Therefore, if culture is a product of human interaction, cultural manifestations are acts of communication that are assumed by particular speech communities. According to (Ferruccio Rossi Landi 1973: P 83, Translation Mine) "the totality of the messages we exchange with one another while speaking a given language constitutes a speech community, that is, the whole society understood from the point of view of speaking." He further explains that all children learn their language from their societies, and during the process of learning a language also learn their culture and develop their cognitive abilities.

Language communicates through culture and culture also communicates through language: Michael Silverstein, a professor of anthropology, linguistics and psychology at the University of Chicago, proposed that the communicative force of culture works not only in representing aspects of reality, but also in connecting one context with another. That is, communication is not only the use of symbols that “stand for” beliefs, feelings, identities, or events; it is also a way of bringing beliefs, feelings, and identities into the present context.

According to the linguistic relativity principle, the way in which we think about the world is directly influenced by the language we use to talk about it. In the words of Edward Sapir (1929): P207 *The Status Of Linguistics As A Science*

‘The real world is, to a large extent, unconsciously built up on the language habits of the group. No two languages are ever so similar that they represent the same social reality. The worlds in which different societies live are distinct, not merely the same with a different label attached.’

Therefore, to speak is to assume a culture, and to know a culture is like knowing a language. Language and culture are homologous mental realities. Cultural products are representations and interpretations of the world that must be communicated in order to be lived.

To conclude with, language is a part of culture, and through it, we can express cultural beliefs and values, and that the specific usages of a given word are peculiar to a language and its relationship with culture.

1.5. Cross Cultural Differences

As noted earlier, language represents people identity, and therefore knowing about others is important. Yet the problem lies in what happens when cross-cultural interactions take place, i.e., when message producer and message receiver are from different cultures. Contact among cultures is increasing and intercultural communication is imperative for anyone who wants to get along with and understand those whose beliefs and backgrounds may be vastly different from their own.

In order to overcome any intercultural failure, teachers are demanded to critically develop pedagogical strategies to develop their learners' intercultural communication.

1.6. Language and Culture Teaching and Learning

To begin with, it should be noted that one cannot understand a culture without having direct access to its language because of their intimate connection. Educationally speaking, this means that learning a language is not only learning the alphabet, the meaning, the grammar rules and the arrangement of words, but it is also learning the behavior of the society and its cultural customs. Thus, language teaching should always contain some explicit reference to the culture, the whole from which the particular language is extracted.

The human communication process is complex, as many of our messages are transmitted through paralanguage. These auxiliary communication techniques are culture-specific, so communication with people from other societies or ethnic groups is fraught with the danger of misunderstanding, if the larger framework of culture is ignored.

In fact, language teaching means, inevitably, language and cultural teaching. Culture learning is actually a key factor in being able to use and master a foreign linguistic system. The Bellagio Declaration of the European Cultural Foundation and the International Council for Educational Development (IOSR Journal Of Humanities And Social Science) states "For effective international cooperation, knowledge of other countries and their cultures is as important as proficiency in their languages and such knowledge is dependent on foreign language teaching."

Learning a language is therefore learning the behavior of a given society and its cultural customs. Language is a product of the thought and behavior of a society. An individual language effectiveness in a foreign language is directly related to his/her understanding of the culture of that language and it is possible to consider teaching culture through learners' own languages, which can be used in a specific way to interpret the other culture.

Finally, we can conclude that immersion teaching accelerates the acquisition of cultural knowledge: the integration of language and culture learning by using the

language as medium for the continuing socialization of students is a process which is not intended to imitate and replicate the socialization of native-speaker teachers but rather to develop student's cultural competence from its existing stage, by changing it into intercultural competence.

1.7. Language and Age

The age pattern is typically sociolinguistic shape based on the age of a speaker. It describes a characteristic type of age-graded linguistic variation and describes changes in the speech behavior of individual speakers as they get older. General linguistic tendencies can be determined for different life stages: adolescence – younger adults (up to 50 years of age) , older adults (over 50 years of age) .

1.8 .1. A formulation of the age pattern (Age-grading) :

There is a relationship between the age of the speaker and the use of a particular linguistic variety in the form that:

- Adolescents will generally use more non -standard varieties than younger adults (= Non –prestige varieties , often specific ‘ anti-prestige’) form adolescence to adulthood the use of non-standard forms of speech will gradually decrease in favor of more standard forms of speech (Prestige varieties) until particular stage in late adulthood .
- The frequency of using standard forms of speech will again decrease within older adults and more non-standard forms (non-prestige varieties) will be used .

The age pattern shows regularity in language use: It is repeated with each new generation of speakers, through different kinds of domains;communication, educational curriculums , books , artistic work , song , movies and also through internet. This latter is recently considered as the most practical and effective means of communication used by millions of people around the world .

1.8. Internet and its Influence and contribution regarding communication

As it is well acknowledged today, hundreds of millions of people are, each minute, creating and consuming an untold amount of digital content in an online world that is not truly bound by terrestrial laws. Never before in history have so many people, from so many places, had so much power at their finger tips. In addition, while this is hardly the first technology revolution in our history, it is the first that will make it possible for almost everybody to own, develop and disseminate real-time content without having to rely on intermediaries. People do not waste our time passively watching TV as we did in the 1950s, '60s, and '70s, they are connected to millions of other people with high-speed Internet, enable us to produce and distribute creative and original content collaboratively. Mass media and social networks, two important components of modern societies, are now quite different from any of their previous forms, and are more inter connected that never before. In the past, news was created by news reporters, currected by editors, and distributed by media conglomerates.

Today, news is created by average citizens and distributed via free public channels like Twitter and YouTube. By the same token, the way social networks are formed today is totally different. With the new social media platforms, forming a group and gathering new members may just take hours—something that used to take days, months or years in the past. The combination of social networks and interactive mass media created social media, which changed almost everything—from new births and funerals, to divorces and to new friendship developments. Our lives now start and end with social media. Studies show that 49 % of Algerians have a social networking presence according to Internet World Stats recent report of 2019 .

Social media also takes its toll on romantic relationships. The most interesting of all, despite the notion that social media relationships are just reflections of pre-existing real-life relationships, many people report unfriending their friends on Facebook because of what they do online (e.g. posting a depressing comment). Additionally, a significant portion of young people care more about updating their social media status in social gatherings instead of enjoying face-to-face interactions.

Besides social media's impact on individuals, one should never overlook its effects on social transformations and movements. For instance, the peaceful manifestations that had taken place in most cities in Algeria and that were against the fifth mandate of the presidential election, which started last 22nd February, is now considered a social media-driven political movement according to TSA (Tour Sur L Algérie) article published the 8 March 2019. Although the idea of social media can cause or create evolutions is rejected, as many uprisings changed societies before the social media era, social media played a critical role in the context of the events because :

- Political debates that took place before the events were driven by social media.
- An increase in social media conversations preceded an increased level of on-street activities
- With the help of social media, protesters achieved international support.

One can expect that social media will still be one of activists' preferred weapons in the twenty-first century, since social media cannot be censored, can help people organize in a short time, and has strong, immediate effects.

1.9. Conclusion

In any particular community, the existence of the culture is always supported by the human specific means of communication, i.e. language. Language is not just semantics, language goes beyond than what the uttered utterances or the scripted papers can hold. Language does not end at the sense or the usage of words linked to a culture. Words themselves represent history, beliefs, and permanently the culture of their origin which is partly acquired and mostly inherited and also learned to be used appropriately in relevant contexts.

The connection between language and culture is inveterate and profoundly rooted. The total intertwining of this maintained interconnection initiates at one's birth. Language is used to convey culture and preserve cultural ties.

This chapter has provided some theoretical background related to language and culture. First we have dealt with the different definitions of culture and its characteristics as well as the idea of language culture relationship and language culture teaching and learning.

And we have also given some information about language and age through different generations, as we have included a hint about internet and its major influence on people, particularly on culture.

Chapter Two: The Impact Of Social Media

2.1. Introduction

The current chapter aims at covering the most related concepts to social media. It is divided into two sections: The first generation about the use of social media. This section provides historical background of the social networking as well as the raking use of the famous applications. This is followed by definition of social media. The second section presents some psychological effects of social media. The aim of such is to convey a message of awareness amongst the young

2.2. The History of Online Social Networks

The history of online social networks goes back to 1978, when computer scientists Murray Tur off and S. Roxanne Hiltz established the Electronic Information Exchange System at the New Jersey Institute of Technology for the U.S, Office of Civilian Defense. The system allowed users to email each other, see the bulletin board, and utilize the list server. About twenty years later, in 1997, sixdegrees.com (the name refers to Milgram's famous mall-world study revealing that two and only selected American citizens can be connected to each other by six nodes) became the first widely known website to allow its users to establish an online social network. This was followed by the online business network of Ryze.com (2001) and then Friendster.com (2003), an online social networking service that enjoyed popularity all around the world. The following timeline nicely illustrates the development of online social networks in the Western world.

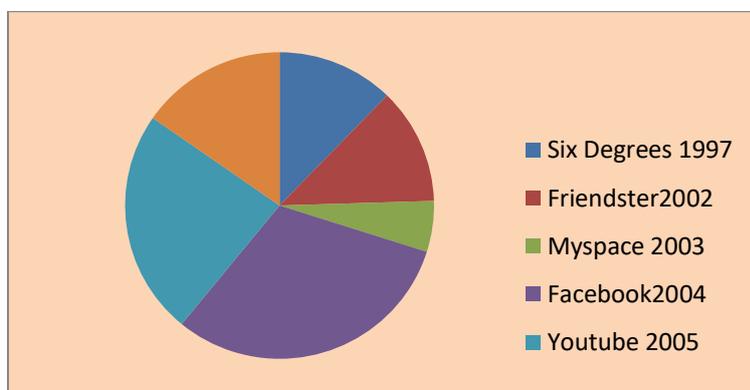


Figure 2.1: History of the emergence of famous social network

Major online social networks a simple definition of online social networks is, “web-based services that allow individuals to construct a public or semi-public profile within a bounded system, articulate a list of other users with whom they share a connection, view and traverse their list of connections and those made by others within the system” (Boyd, D., & Ellison, N. (2008). Social Network Sites Definition, History, and Scholarship. *Journal of Computer-Mediated Communication*, 13, 210-230), with the inclusion of Google+, Tumblr, and Pinterest, it becomes increasingly hard to define social network sites.

2.3. Social Networks

Social media is most recent form of media and having many features and characteristics. It have many facilities on same channel like as communicating ,texting, images sharing , audio and video sharing , fast publishing, linking with all over world, direct connecting. It is also cheapest fast access to the world so it is very important for all age of peoples. Its use is increasing day by day with high rate in all over the world. Majority of youth is shifting speedily from electronic media like as television viewers and radio listeners to the social media among all age of group.

Youth rate is very much to shifting into social media so its influences are much on youth. This craze of social media has led to a host of question regarding its impact on society, while it is agreed that the social media affects people’s living styles and it is an ongoing process to identify the nature of these influence in every society and country specially on youth, this study also focused the influences of social media on youth and their life style, trends, educational and political awareness, physical activities, social life, their learning and so on.

A social media is defined as “a set of people (or organizations or other social entities) connected by a set of social relationships, such as friendship, co-working or information exchange.” (Adam Acar 2014 Culture and social media .An elementary textbook p10). A broader definition would be, “a social structure made up of individuals (or organizations) called ‘nodes,’ which are tied (connected) by one or more specific types of interdependency, such as friendship, kinship, common interest, financial exchange, dislike, sexual relationships, or relationships of beliefs, knowledge

or prestige.” (Social network definition . Wikipedia .page 1) 10 Each node represents a member of a social network. Connections between the nodes are called ties. If two nodes are strongly related or frequently contact with each other the tie between them is considered to be “strong” whereas loose connections are usually referred as “weak” ties.

Shrestha lucky (BBC News research 2013) described that social media is means of connections among people in which they create, share, and exchange information and ideas in virtual communities and networks .Alison Doyle an American Psychologist: She define Social media as, it is various online technology tools that enable people to communicate easily and people use social media to share information , text, audio, video, images, podcasts, and other multimedia communication.

2.3.1. Groups and Social Networks

The terms social networks and groups may be used interchangeably, but there is a major difference between them: a group is a circle of people who have come together for a common goal, while a network is the map of ties displaying how those members are connected. The most important elements of groups are interaction and inter group communication, as explained below:

To count as a group, a social entity must have regular member interaction. Most commonly, this means either speaking, signing, or typing to one another, though some groups’ most important interactions are physical or nonverbal, as in the case of a play group, jazz band, or work crew. If communication does not occur with any regularity in a group, there may exist a social gathering or relationship network of some kind, but not a group. After all, the very idea of grouping entails an ongoing pattern of communication among the group’s members. We naturally join groups because of our needs of survival, social belonging, and social reference. Studies show that groups in general make better decisions than individuals. Perhaps because of this we are usually more influenced by people with whom we share a group.

2.4. The Impact of Social Media on Youth:

Social media having various impacts on youth's life in both ends some time impacts are in the favor of youth's social life and sometimes these impacts are negative to its user. Social Media might be sometimes seemed like just a new set of cool tools for involving young people. Sometimes you may use it this way and that is ok there are some pretty cool new tools around but the emergence of social media potentially has a bigger impact than that. It impacts upon young people who are growing up in an age where media is not about broadcast content from the TV, but is about interactivity, multimedia and multi-tasking. And it impacts upon organizations who need to remain relevant to a new generation, and who find their own work and structures being changed by changing communication tools and patterns of communications such as Facebook, Instagram , Twitter , Skype , Youtube and many others .

In this section, I will cover several supporting ideas showing how social media, specifically, Facebook can lead to psychological problems. It is clear that social media has negative personal impacts, enabling young people to over analyze and criticize themselves as well as their problems.

2.4.1. Depression

The American Academy of Pediatrics (AAP) had proposed a new phenomenon called 'Facebook depression' in 2011 ,which is defined as depression that develops when individuals spend excessive amounts of time on social media sites, such as Facebook, and then begin to exhibit classic symptoms of depression. Seeking acceptance and staying connected with peers is an important element of social life. However, the intensity of the online world, which requires constant engagement, creates a factor of self-awareness that may trigger depression in some people. As with offline depression, people who suffer from Facebook depression are at risk for social isolation and sometimes turn to risky Internet sites and blogs for 'help' that may promote substance abuse, unsafe sexual practices, aggressive and self-destructive behaviors. Depression is one of the serious consequences of excessive social media usage. For clarity, Facebook depression is not just limited to Facebook, but also refers

to the impact of other social networking sites causing psychological problems. Because Facebook is currently the largest and most widely used social medium, the phenomenon of social media caused depression has taken its name.

One study proving the link between depression and social media, conducted by Professor Dr. Joanne Davila, a Professor of Psychology and the Director of Clinical Training in the Department of Psychology at Stony Brook University. her colleague, Lisa Starr, Director, Office of Internships and Student Affairs (ISA) discovered that, in a sample group of teenage girls, excessive Facebook usage caused the sample group to bear a higher risk for depression and anxiety. A year later, the researchers re-evaluated the group for any signs of depression or anxiety. The study findings proved that users who frequently discussed their problems with friends, through social media, experienced higher levels of anxiety than those who did not. According to Dr. Davilla, said in the report published in *The Journal of Adolescence*, "Texting, instant messaging and social networking make it very easy for adolescents to become even more anxious, which can lead to depression." Clearly social media is inadvertently leaving youth susceptible to become overly self-conscious, anxious and ultimately depressed.

Social media is becoming the go to medium for these repeated discussions, allowing for the constant rehashing of the discussions over these girls' "problems", causing them to become obsessed over the "problem" and preventing them from moving on in life. For the most part, these "problems" are usually minor issue, such as being self-conscious of appearance; worrying about peer acceptance or wondering if a love is reciprocated. In the past, girls would write in journals or confide on the phone to their peers to deal with "problems", in their lives. But now social media is now the primary channel for young people to vent current problems in their lives. Thus when a person posts a problem online it is likely to receive both positive and negative comments, causing an obsession to develop on this "problem post". Once something is shared online, it can never be taken back; even if the post is deleted, it can still be found somewhere else on the web, or taken as a screenshot on another device, leading the sender to further into depression and anxiety.

2.4.2. Anxiety

In addition to being a source of depression and anxiety, social media is also a common source of stress to its users. Obviously, social media causes depression anxiety, but how? How social media causes depression anxiety, occurs in two ways. Chronic stress causes depression anxiety. Being constantly alert for new social media messages, to your instinctive fight or flight limbic system, is the same as being on continuous alert for predators, which causes a release of the stress hormone cortisol.

The second way social media causes depression anxiety is from the stress produced from constantly trying to project an unrealistic and unachievable perception of perfection within your social network. The social anxiety of stress is associated with trying to project a perfect self at all times. The constant stress from constantly trying to project an image of perfection, a perfect career, perfect marriage, etc. leads to the constant release of the stress hormone cortisol, and just like social media usage, leads to depression anxiety. The constant release of the stress hormone cortisol, from heavy social media usage, over time causes damage to your gastrointestinal tract(gut), which opens the door to an immuno-inflammatory response in the body and brain, leading to depression anxiety.

Another side effect of social media leading to depression is the experience of false intimacy. Primarily because social media promotes putting up a facade that highlights all the fun, excitement and success we seem to enjoy but tells very little about where we are struggling in our day to day life on a deeper level. So to fit in, in our profiles we try to portray perfectly happy and trendy facades because that is what we see others doing. As a result, our profiles reflect how we want to be perceived, rather than showing an honest picture of who we truly are.

Thus many would rather embrace this “happy” safe illusion of virtual connection rather than share and develop real life relationships. Several studies have shown that these superficial connections can end up causing long-term emotional and psychological problems. Social networking sites like Facebook and Twitter allow you to find and connect with just about anyone, from old high school friends to coworkers and neighbors. "It can be exhilarating, at least first, to connect with long-lost friends,"

says network science expert Steven Strogatz, PhD, a professor of applied mathematics at Cornell.(Marsico 2010) . But the downside, he worries, is the growing confusion between our weak ties (people who might be useful in referring us to a good dentist or helping us find a job) and our strong ties (those we are very close to). "The distinction between genuine friends and acquaintances is becoming blurred. Users are spending more time maintaining relationships with people they don't really care about."

Here is another example showcasing the damage of the false sense of intimacy created by social media. One gym selfie a friend of mine posted was not received very well on Facebook. It started out fine with twenty or so likes, and friendly, encouraging, congratulatory remarks about her getting into shape. But then someone commented negatively on the photo, jeering about her current weight. Other spiteful comments followed, first by Facebook "friends" she had that I knew about, but then strangers started to insult her appearance as well calling her with ethnics lurs. Eventually she was forced to take the photo down, because the comments were becoming too obscene and could not be ignored any longer.

2.4.3. Catfishing

When people focus so much time on social media networks that real life relationships begin to suffer. In doing this our more important relationships with our loved ones and close family members suffer because more of our time and effort is put into the illusion of social media. MTV's show, Catfish based off a documentary film, is a good example showcasing the illusion of social media connections. The term Catfish describes people who create fake social networking profiles, and "catfishing" is the process of befriending strangers online while using a fake or stolen identity. It is a deceptive act and it has ruined marriages, relationships and the emotional well being of many people.

In one of the episodes on Catfish, the narrator of the current television show, NevSchulman, went to meet his online love in person only to be shocked by the deception he discovered. The woman whose picture he had seen on social media was that of an entirely different person. In NevSchulman's mind if she could lie about something so basic as her appearance her whole character as a whole was called into

question. After conversing with her he found that many other of her personal details of her life were false as well. He was heartbroken to find he had really fallen for no more than a perfectly, constructed mirage. While it may initially sound trivial, if not superficial, the personal implications of such an occurrence are truly profound.

In “Psychology Today 2012”, Dr .Auzeen Saedi (said in her book. The social media workbook for teens) “the near anonymity of online interactions made many impossible things in the real world, possible in the virtual one.”

The mind has a powerful way of weaving intricate narratives about reality when in love. Study findings indicate when shown pictures of their beloved, individuals have better pain tolerance. Hence, one can start to understand the strong attachment that can form from thousands of miles away through the exchange of repeated sentiments and promises of lifelong love with no more than a photo in hand.

An additional insight of catfish, noted by Pauline Wiessner, PhD, at University of Utah anthropologist who studies social networks, said in CNN report , the 9th November 2009 “Anonymity also allows darker impulses to flourish” . In one tragic case, 13-year-old Megan Meier hanged herself after being cyber bullied on Social media by Josh Evans—not a real boy, it turned out, but a false profile created by her adult neighbor. In the end many of us are looking for relationships, and believe we may find it in the most unlikely of places, such as social media, will leave us disappointed. Thus in this pursuit, staying vigilant and grounded in reality is paramount.

The personal costs of excessive social media usage are high, leaving one open to anxiety, depression, stress and false connections. Due to the intensity of the online world, which requires constant engagement, users experience factor of self-awareness that usually triggers depression.

In addition social media promotes the projection of a perfect self, which leads to depression anxiety. Social media promotes superficial connections that can end up causing long-term emotional and psychological problems. Social media also fosters false intimacy both intentionally false and unintentionally false, as seen in the selfie

photo and catfish examples. Without acknowledging these negative personal impacts of social media, the harms, both psychological and emotional will continue to grow.

2.4.4. Criminal Activities

Besides the emotional problems described in the previous section, the second major idea covered in this article is the enabling of criminal activities through the use of social media. With the increased use of social media, malicious and irresponsible people benefit themselves of the freedom of social media platforms to lie, scam, attack, and hurt others in a number of ways.

Many criminals have taken advantage of social media to hide their identity and commit several crimes such as cyber bullying, cyber terrorism, human trafficking, drug dealing, and since most users of social media applications are young people , especially college and university students , the impact on their behavior , performance , scientific achievement and knowledge collecting and self development has known a drastic change in the few recent years due to the misuse of social media sites .

2.5. Conclusion

Internet and social media are very powerful tools that can influence and shape human behavior. The social media has played a significant role in recent outbreaks of social protest and resistance. The Arab Spring, the Algerian popular movement for instance was heavily dependent on the resources provided by the social media. In a networked world the social media possesses the potential to promote public participation, engagement and the process of democratizing public life. They are powerful instruments for mobilization of people is not in doubt. However, social media sites do have some negative influence on people, especially the youth ones as they are still constructing and shaping their own cultural identities .

In this chapter we have dealt with the appearance of social media, and its contribution to the development of the society as well as its negative impact on its users.

This effect can cause severe problems that might damage both mental and psychological health of people and this will reshape their identities , practices , beliefs , tendencies and views of life , a whole set that constructs one 's culture .

Chapter Three : Methodological Design and Presentation of the Findings.

3.1. Introduction

After highlighting the theoretical background of this research, this chapter deals with the practical part. Thus, the present chapter attempts to present the data collected from the research instrument: young students behavior ' survey followed by a detailed analysis and interpretation of the results. This study aims at investigating the impact of using social media on students of Ibn Khaldoun University's motivation. More exactly, this study attempts to find out the relationship that exists between the two research variables: Social Media use and the cultural change.

This chapter is divided into two sections. The first section is entitled description of the study, we will present our methodology, the instruments adopted for data collection. Then, we will explain the procedure for data collection. The section entitled data analysis, it deals with findings and the interpretation of the results.

3.2. Research design and sample population

The choice of the method has determined by the nature of the study. This work adopts the descriptive design and case study method, because it describes the present situation of social media use. Thus, student's culture and the relation that exists between the two research variables: Social Media use and its impact on young people's cultural values ; Lifestyle, behavior.

This study is based on two research variables: The first variable is the independent variable (1) which is the social media use. The second is the dependent variable (2) which is youth's cultural values. The aim of this investigation is to explore the relationship that links between the two variables. In other words, we attempt to examine whether social media use has a strong impact at changing the way students think, use a language, behave and manage their own lives.

The population of the present study was the students of Ibn Khaldoun university, department of language, English section. Tiaret. Because of the short period of time and the difficulty of covering all students of English section, we selected only one group of twenty to participate in this research.

3.2.1. Research Instruments and Data Collection Procedures

The present chapter aims to collect data about the impact of using social media on students cultural values. To achieve the aim of this study, we provided students with questions in form of a questionnaire in order to confirm our hypothesis, we collected data from, the department of languages. English section. The figure below summarizes the data collection procedure

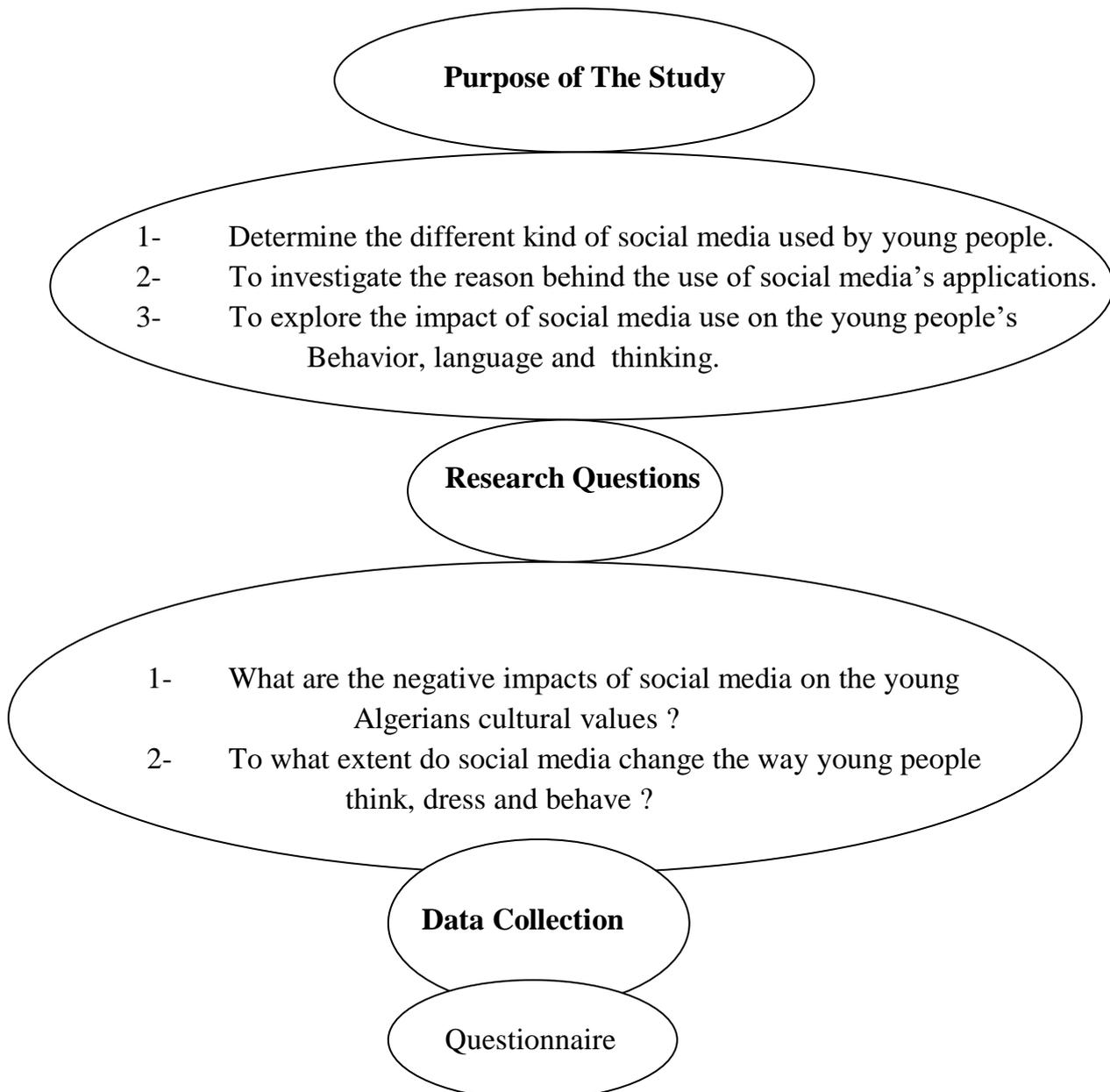


Figure3.1 . Data Collection Procedure

3.2.2. Description of The Students' Questionnaire

Questionnaires permitted us to get quickly lots of information from our students in a non- threatening way as they answered anonymously. They were administered to the sample of our study. They are 35 in number but only 20 questionnaires were answered. We administered them on Tuesday, May 15th, 2019 and we gathered them on Monday, May 20thth ,2019. It consists of 19 questions which were divided into three sections.

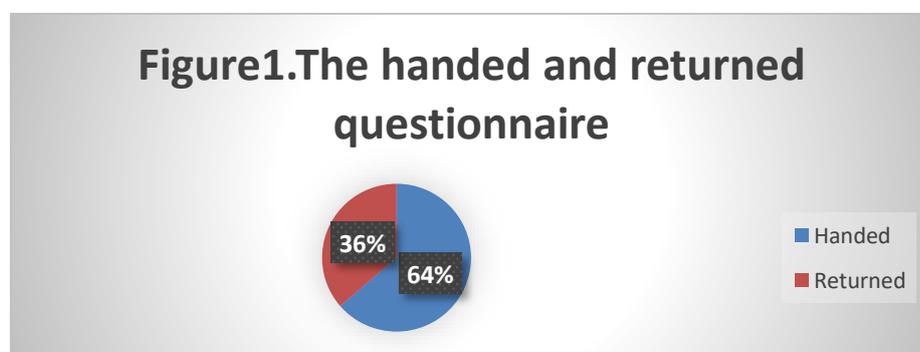
The First Section: This part was devoted to the students' general information (gender -age), And their origin in order to relate it to their cultural values.

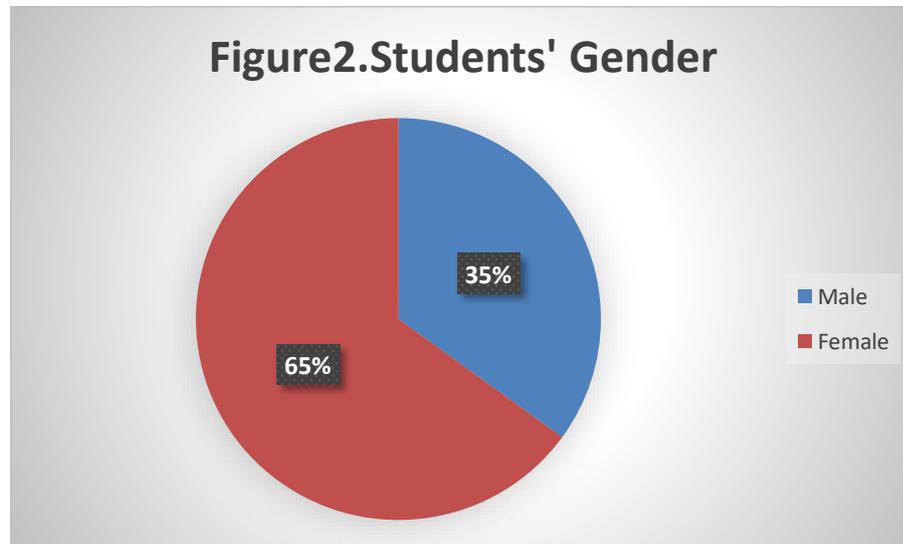
The Second Section: This section was devoted for exploring the students' attitudes towards the social media use .It is composed of 09 questions. It deals with the students' internet use , how often they connect to different social media application , what are the difficulties that they encounter when using facebook , Instagram, Twitter , and Youtube and whether they like or not expressing themselves orally during in these kind of social media's applications .

The Third Section: This part is devoted to investigate the students' attitudes towards social media. It is composed of 07 questions. It aims at finding the influence of social media on the youth's way of thinking, behaving. And how they express them selves orally.

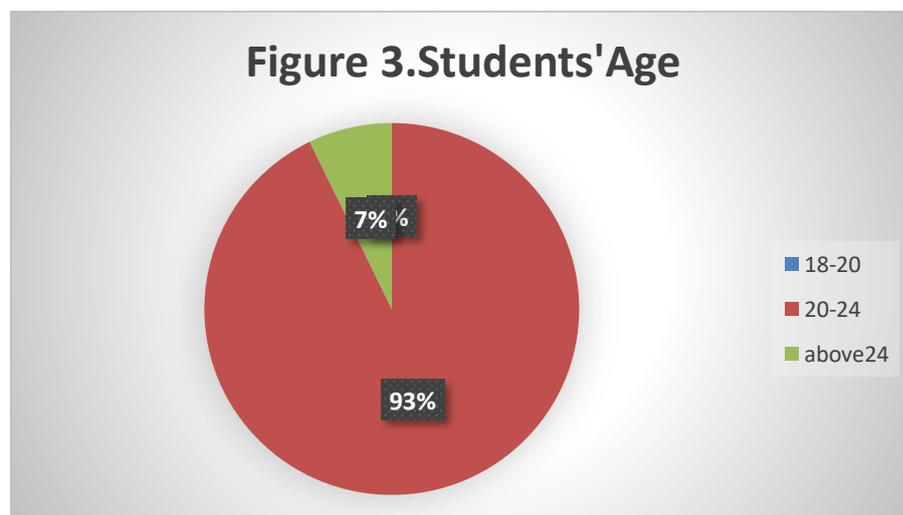
3.3. The Results

First of all,the questionnaire was handed to 35 students of the 3rd year in English section , Ibn Khadoun University (Tiaret). However, only 20 of them were answered and returned back.



Section one : Background Information.**Question 1 : Gender .**

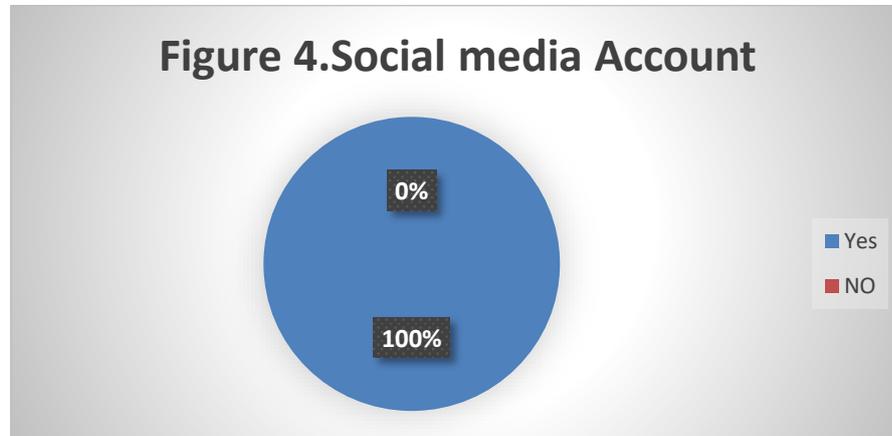
The figure above shows that the majority of our students are females. They are 13 in number and they represent 65%. However, the males are 07 in number and they only represent 35%.

Question 2 : Age .

The figure above shows that there are two age ranges: There are the ones who are 20 to 24 years old and they represent a rate of 93 %. The second category is students whose their age is above 24 years old and they represent the rate of 7%. However, none of the students who participated in answering the questionnaire were at the age of 18 to 20.

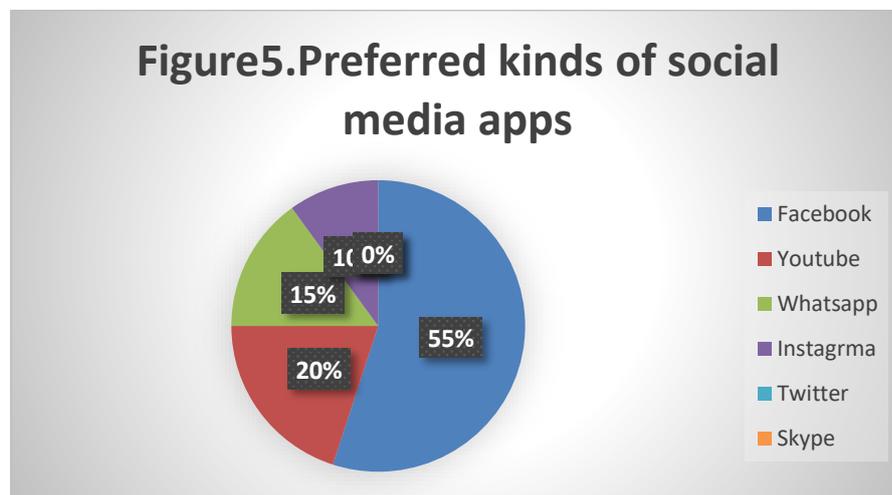
Section two: Preferences and goals of social media applications use by students.

Question 3: Do you have any kinds of social media account ?



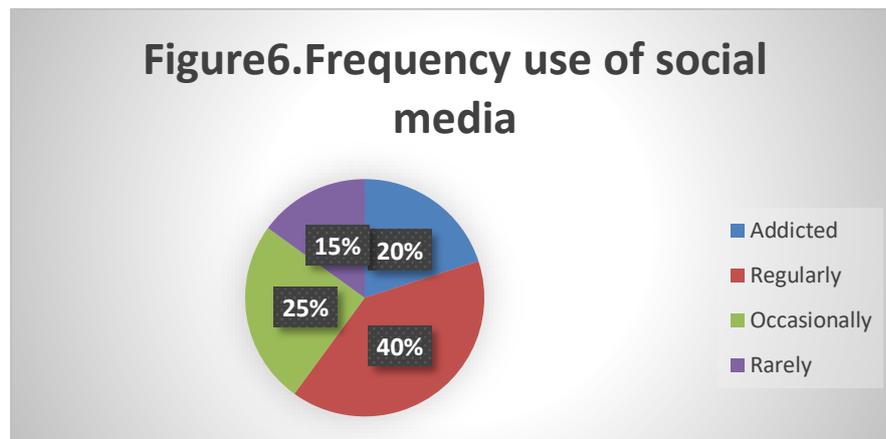
The Figure above represents that all the participants have got at least one social media account in different applications' sites as it appears in blue color.

Question 4: Which of the following is your preferred kinds of social media application ?



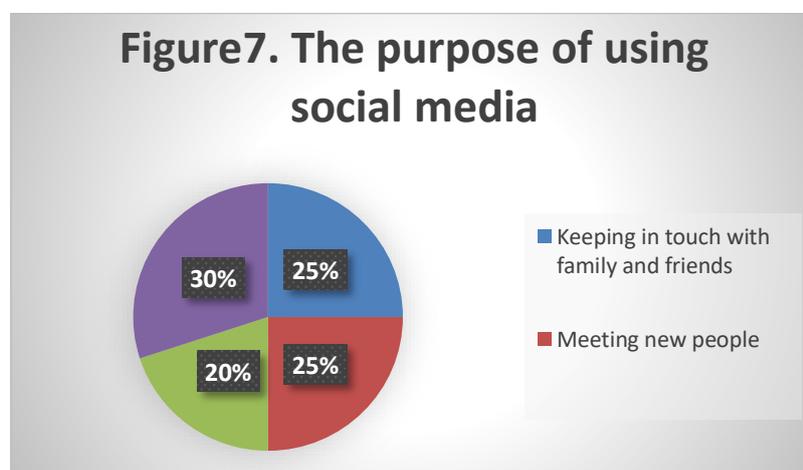
The findings indicate that 11 (55%) of the students preferred using Facebook, 04 of them (20%) use Youtube, while 03 (15%) prefer WhatsApp. For Instagram only two confirmed using it. However, Twitter and Skype are not as popular as the other applications. According to study by Jha et al. (2016), Facebook is the most used application and it is used across different professions to connect friends and colleagues.

Question 5 : How much do you use it / them ?



The results in the figure above show that 8(40%) of our students use one of the applications regularly. They said that they like to be in touch with the news. We also find that nearly the half of these students, 6 (25%) prefer using them occasionally. However, 4 of the participants confirmed to be addicted. Finally, 3 (15%) among these students are considered to be the less addicted and they declared that they rarely use the social networking sites.

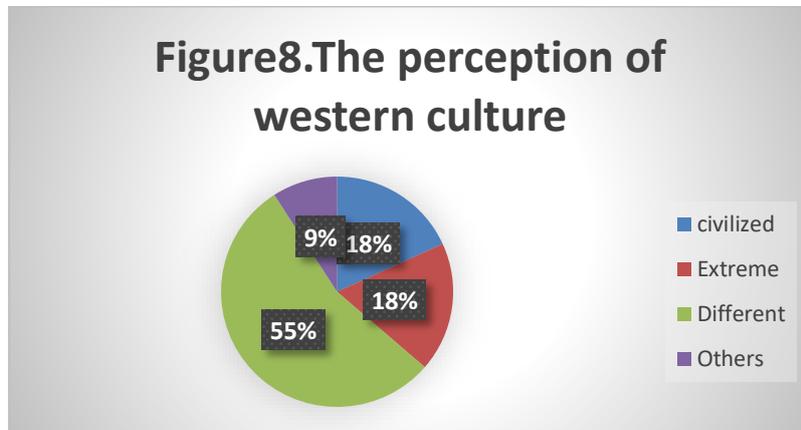
Question 6 : what are the purposes of using the social media sites ?



In accordance to figure 7 , the findings indicates that 6 (30%) use one or more of the social media sites in order to earn foreign languages and to discover new cultures others than theirs. An equivalent number of 5 in a percentage of (25%) each have declared that their purpose of using social media sites is for the reason of keeping in touch with families and friends , the other 5 is for meeting new people and to be opened to the world. However the last category in a rate of (20%) use socila networking sites only for fun and entertainment.

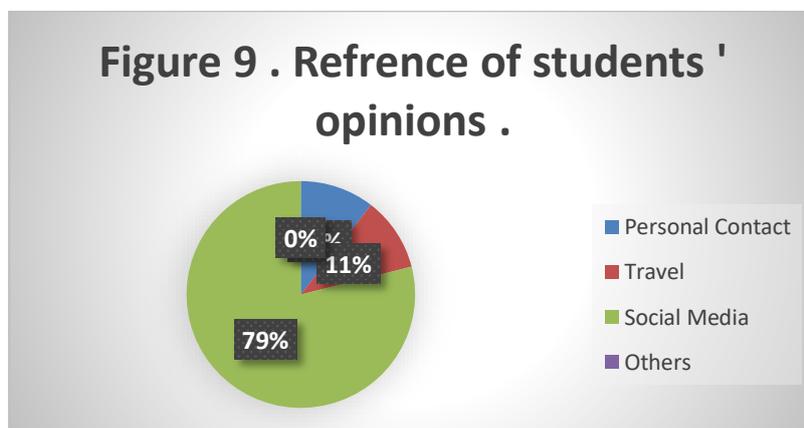
Section Three : Students attitudes towards others culture and their own.

Question 7 : How do you perceive the western culture ?



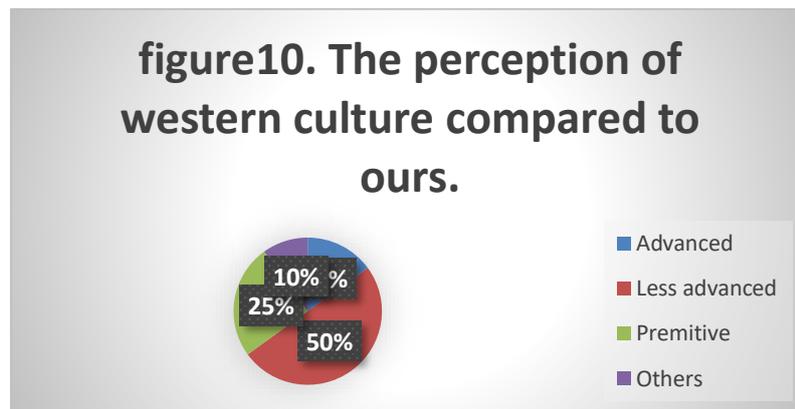
The results obtained in the figure above show clearly that the majority of our participant 12 (55%) consider that the western culture is different comparing to the Algerians' one. We an equal number of 4 (18%) of them who have been thinking that western culture is Extreme and civilized. However, undecided student results were not considered in the analysis because their opinions cannot be matched to any category.

Question 8 : How do you know ?



In relation to figure 09, figure 10 shows that participants are more sure about their answers concerning the perception of the western culture through social media since the majority of the students 16 (79%) have clarified this in the question above ,while only 3 (11%) have chosen to confirm their answer because they travel. Finally 2 of the students in a rate of (10%) have used personal contact.

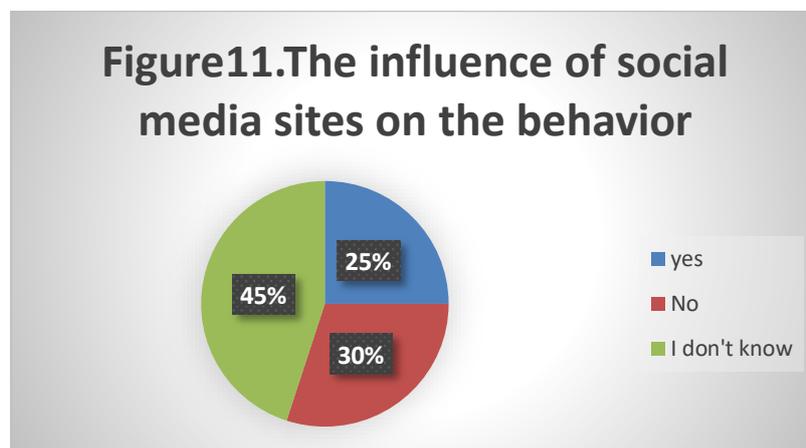
Question 9 : How do you perceive your culture compared to the westernone ?



The Findings in the figure10 represents that (50%) of the students consider the Algerian culture less advanced than the western one , in addition to this , other views shows that (25%) in a number of 5 participants see their culture even primitive. 3 of them think that the western culture is more advanced than the one we have . Finally 2 in a percentage of (10%) preffer to say other think about the matter , so they added that our culture is more like to be better then the western one since Algeria is blessed with religion .

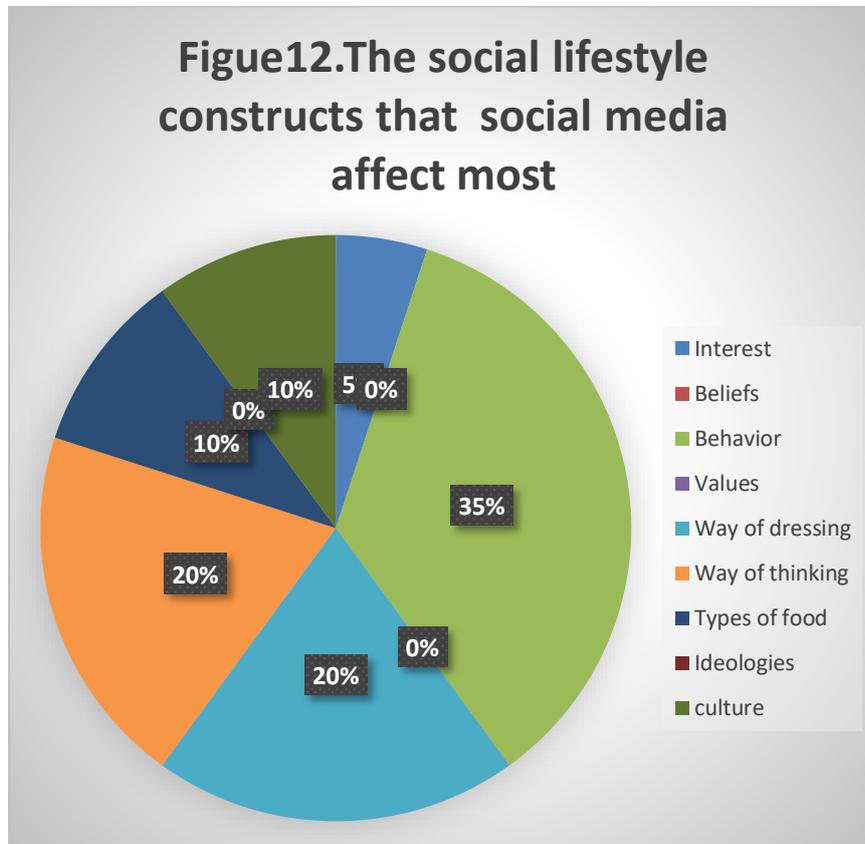
Section Four: students opinions about media impacts

Question 10 : Do you think networking sites have influenced your behavior ?



According to the results as presented in the figure below,the majority of the students who participated in this research are not aware if there has been any kind of influence of social media on their behavior ,in which 9 out of 20 ticked on the I DON'T KNOW box.However ,(30 %)denied that there is an impact though it's not clear if the questions means positive or negative 5 (25%) of the students have chosen to say yes to any kind of influence .

Question 11 : In which of the following social media lifestyle constructs do social media affect you the most ?

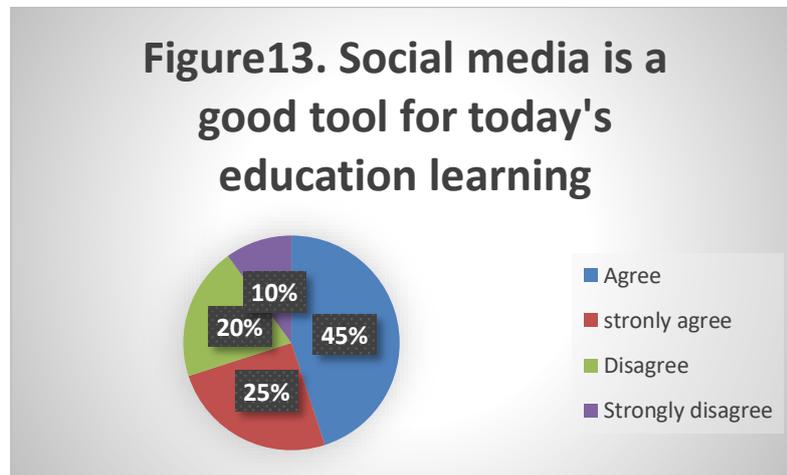


There are different social lifestyle constructs that SM can impact on. Figure 12 presents those constructs. According to Al-Sharq et al. (2015), there is an on-going debate on whether SM impacts social lifestyle, well-being and on the users behaviour. While Mingle and Adams (2015) states that SM changes student behaviour.

Figure 12 presents findings which indicates 07 (35%) of the participants suggests that social media impacts their Behaviour, way of dressing 04 (20%), Behavioural way of thinking 04 (22%), Types of food (10%), Types of food (05%) and many more. The findings shows that the presence of SM impacts students behaviour which can lead to change in social behaviour, social position, interest, thought, belief, culture, social lifestyle (way of thinking , dressing and even what to eat). All these constructs are social lifestyle components of an individual. Then the findings suggests that social media has direct impact on them all.

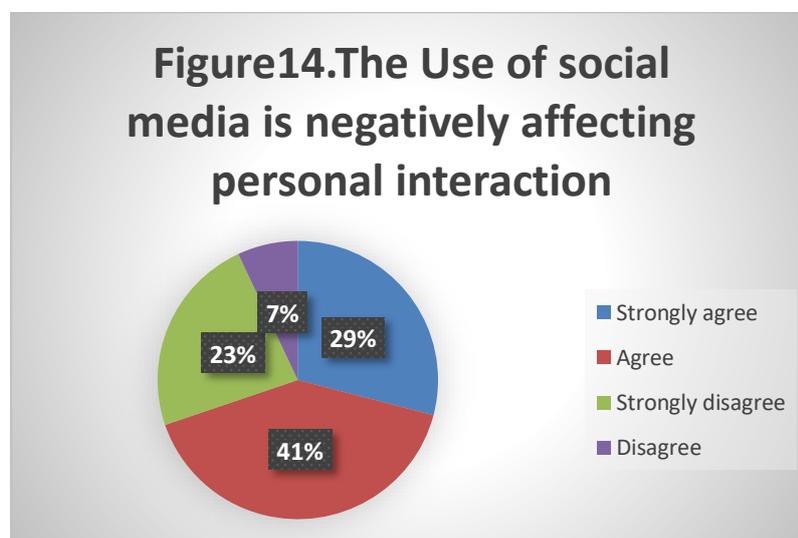
Section Five: The attitudes and perceptions of students on social media impact of their social lifestyle and cultural values.

Question 12 : Is social media a good tool for today's education learning process ?



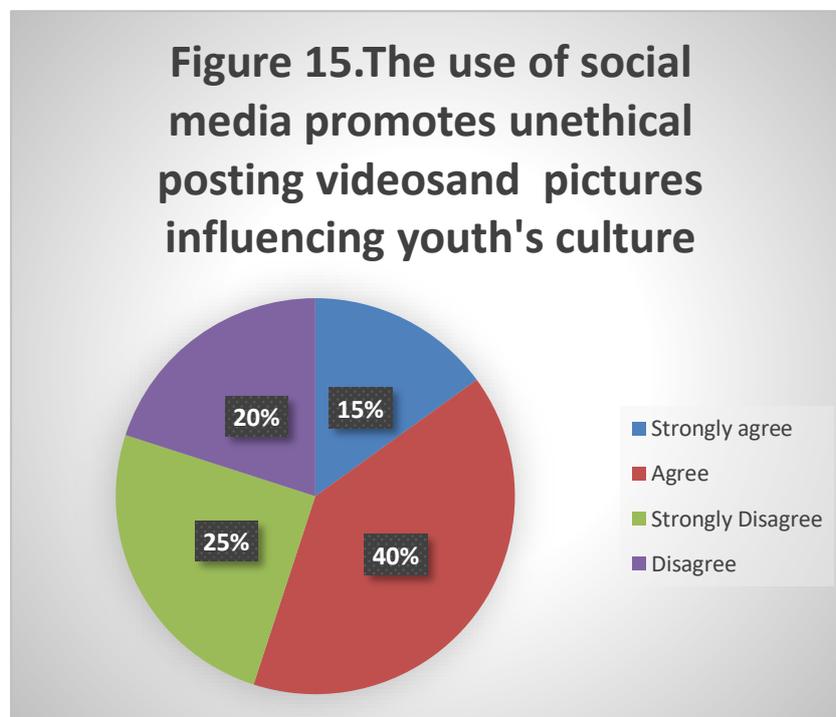
The findings reported that 15 (70%) of the participants agreed strongly that SM promotes good 21st century education teaching and learning. The finding was backed by Chen et al. (2016), they agreed that social media can contribute very well on education in the way of promoting collaborative learning among students, however when applied correctly. The finding is an indication that SM is a welcomed development and initiative on the 21st century education environment.

Question 13 : Does the use of social media is negatively affecting personal interaction(Lifestyle) ?



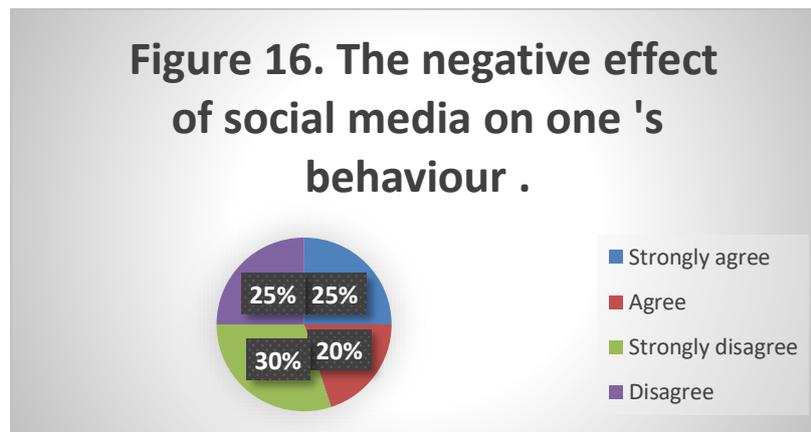
The second question meant to find whether SM negatively affect personal interaction (social lifestyle) of female students. According to Shabir et al. (2014), they affirm that sometime, youths are negatively affected by SM. In accordance with this study in figure 14, 12 (70%) of the participants alluded strongly that social media negatively affect their social lifestyle and interactions in the society. The findings proves that majority of the responses agreed that social media have negative impact on social lifestyle interactions. The impact might have resulted from their perceptions which controls attitudes (positive or negative).

Question 14 : Does the use of social media promote immoral and unethical posting videos , pictures influencing youth’s cultural values ?



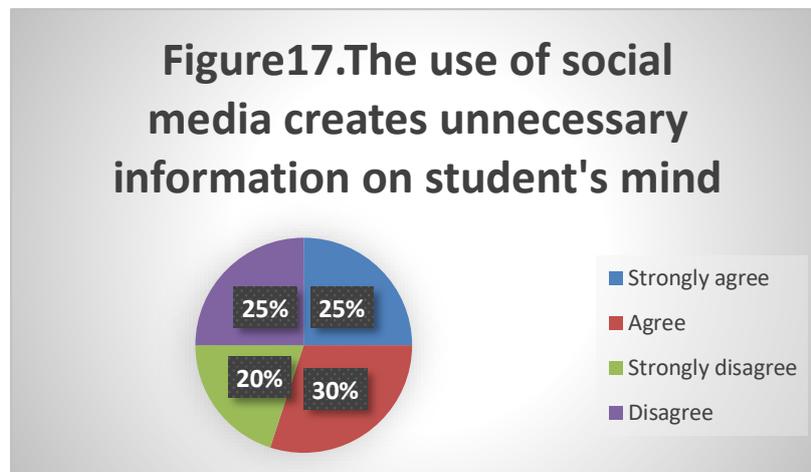
The study further presented with 11 (55%) of the students suggesting that SM promotes immoral and unethical posting of videos, pictures, images among students. While 09 (45%) disbelieved that social media encourages unethical posting of videos, pictures, comments, and many more by female students. The findings suggests that overall, unwisely usage of SM promotes unethical posting of private-personal contents online which most times backfires on the content-creator or account owner. It also shows that SM promotes unethical posting of contents online.

Question 15: Does the use of social media affect negatively my behaviour?



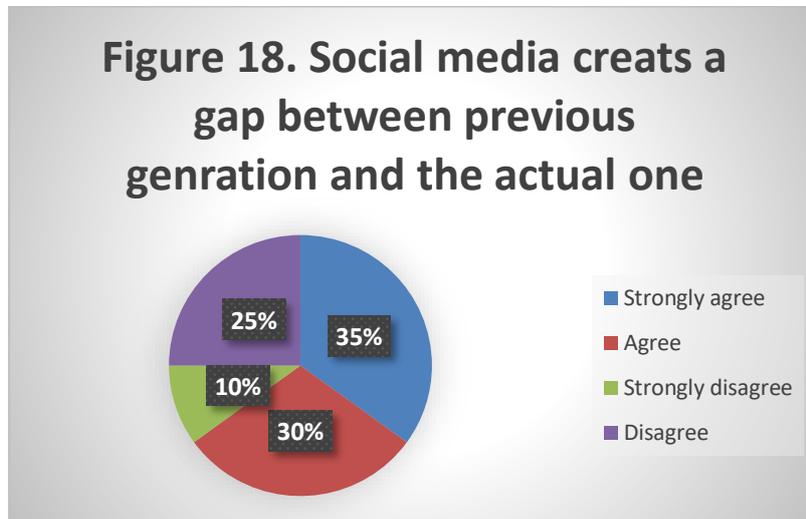
According to question four , the finding in the figure above presents that the majority of the participants (55%)strongly disagree with the statement which deals with the influenc of social media on behavior .On the other hand (45%) i.e 09 of the students strongly agree and have clarified that social media has got a huge impact on changing one's behavior.

Question 16 : Does the use of social media creates unnecessary informtion on student's mind ?



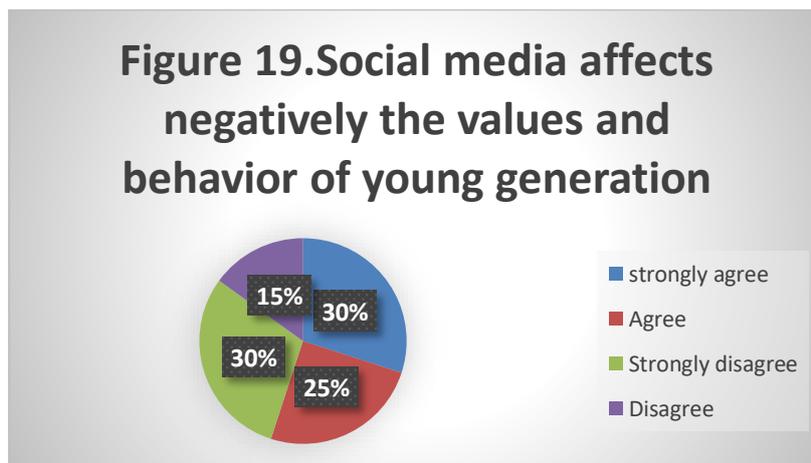
The massive usage of SM has engineered positive and negative information and creating confusion as well. To ascertain whether SM usage has created unnecessary image, information (content) sharing and confusion (positive and negative) on the mind of the students, then, this question was asked. The finding proves that 11 (55%) of the students agree strongly that social media has created unnecessary and confusion on the minds of the students. The findings showcased that social media creates information or contents overloads among students which leads to confusion on what to believe and what not to believe.

Question 17 : Does Social media create a gap between the previous generation and the actual one ?



A lot of things have been changed over time even the way of thinking, dressing and eating .Figure 17 shows that through the answer of the question « Does social media create a gap between the previous generation and the actual one ».The majority of the participants 13 and a percentage of (65%) have strongly agreed on the statement which provides that it exists a gap between the grandparents and even parents and the youth, and only (35%) disagree on the statement.

Question 18: Does social media affect negatively the values and behavior of young generation ?



In Figure 19, we can find that the results represents (55 %) i.e 11 of the students who participated in order to answer the questions have agreed with the fact that social media affects the values and behavior of the young generation, whereas the rest of them 9 (45%) strongly disagree with the statement .

3.4. Interpretation of the Main Findings

Although youth is a construct of fundamental educative platform , previous and actual experiences, religious doctrines, cultural values and beliefs , it is greatly influenced by social media . In other words , youth can arguably be termed as an evolution of social media culture hence it contributes in the shaping of the youth personalities that determine their mental and behavioral attitudes .

The invention of social media has brought about alterations in ideology. The virtual world presented by this media sells the idea to youths that they must partake in it It has done this by providing services like communication and entertainment, in which young people crave and enjoy. Overtime, youths have adopted this practice into their culture and lifestyle .

The study was able to discover the real negative influence of youth perception, interpretation and practice of culture . It shows that most young students tend to believe that their culture is way less advanced and less important or sometimes it does not reach their standards and anticipations , as a consequence other cultural attitudes should be adopted according to them .This new adoption of the other countries experiences and arts has negatively affected today youth in different ways , among them , the way of thinking which is totally different from that one of their parents and grand parents due to the generation gap created by the lack of communication .

Another negative impact is illustrated in the way of dressing. More young people adopt other countries dress codes to a certain point under the pretext that other countries culture are better than ours and thus most if all of their cultural values should be adopted no matter what are the consequences .

This fact is somehow leading today's generation towards a different and an edgy angle that will , in the future , change radically their cultural dimensions and may cause a sort of a detachment and disengagement of one 's background which shapes one's identity .

Though each group of human beings have agreed upon certain rules that determine their lifestyle and eventually their cultural beliefs. Culture is still stereotyped as good and bad , high and low , rich and poor , innovative and underachieving , accepted and unaccepted , smart and primitive .

3.5. Conclusion

In this chapter, we have analyzed and discussed the results of the study , that is about the negative impact of social media on students' cultural values , tendencies and trends. We came to a conclusion that the overall impact of social media is somehow different from one person to another , but the most clear and visible effects are that almost everyone using social media sites has been influenced in a way or another , even if through the research we have noticed that some of the participants do not really admit the fact that they have been affected by the use of social media.

General conclusion

In this work two major elements have been issued: Culture and social media, the relationship between them is intertwined, as each one influences the other. These two later elements affect the shaping the youth 's cultural identity .

Both of them had a strong link with language, identity, age and the internet .All of them are connected in a way that each one is affected by the other one .

This analysis has explored the way social media influences and impacts youth culture and ideology. It has enhanced communication among youths and provided a more convenient avenue for interaction. Nevertheless, social media has arguably made youths more disconnected from their own culture and eventually getting detached from their identities.

The invention of social media has brought about alterations in ideology. The virtual world presented by this media sells the idea to youths that they must partake in it. It has done this by providing services like communication and entertainment, in which young people crave and enjoy. Overtime, youths have adopted this practice into their culture and lifestyle. It had influenced the youth in many different ways, that are both positive, negative and neutral .It provides an avenue for youth to interact, but within a frame work that influence perceptions and attitudes, which ultimately structure youth practices via popular culture. It could be argued that, they create a change in the perception of ideology.

Through means like blogging, youths have been influenced in terms of ideology and culture. as a result, youths are arguably deprived of preserving their own culture .

And this will somehow affect the overall stability and the cultural heritage of the society as young people are somehow mimicking their idols, famous people or even ordinary people who have different cultural background, just for the sake of being up de date or following the actual tendencies.

A major problem with the use of social media by youth is how to preserve one 's culture and how to value it as many youth see their own one as inferior or less advanced to others ,whereas no such descriptions should be used to describe one's cultural background .

Every nation, every group and tribe share some principles on which they had agreed upon in a previous era, stereotyping cultures should not be an option as all cultures exist in parallel to serve humanity.

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Questionnaire

Survey about the negative impact of social media on youth's culture.

This questionnaire is designed as a part of my master degree dissertation entitled 'Students' Perceptions towards the Impact of Social Media on their Culture amongst Third year students in section of English at Ibn Khaldoun University .

Case of study , students of English in Ibn Khaldoun University .

I request you kindly to answer these questions below and provide me with the benefits or your personal views.

I assure you that the data that you shared will be used in an absolute anonymity and confidentiality for the purpose of this research.

N.B : Please ! Tick the right box(es) that fit (s) your point of view.

Section One : Personal Information.

- 1- **Gender** : Male Female
- 2- **Age** : 18-20 20-24 Above 24

Section Two :

Preferences and goals of social media applications by students.

- 1- Do you have any kind of social media account?

Yes No

- 2- Which of the following is your preferred kind of social media application :

Facebook Instagram Youtube Twitter Skype

Whatsapp

- 3- How much do you use it/ Them ?

Addicted Regularly Occasionally Rarely

4- What are the purposes of using social media sites ?

- Keeping in touch with family and friends
- Meeting new people
- Just for fun and entertainment
- To learn more languages and discover other cultures

5- How do you perceive the western culture ?

Civilized Extreme Different **Others**.....

6- How do you know ?

Personal Contact Travel Social media
Others,.....

7- How do you perceive your culture compared to the western's one ?

Advanced Less advanced Primitive
Others,.....

8- Do you think social networking usage has influenced your behavior ?

Yes No I don't know

9- In which of the following social media lifestyle constructs do social media affect you the most?

Interest Beliefs Behavior
Values way of thinking way of dressing
types of food ideologies

Section Three : The attitudes and perceptions of social media impact on students social lifestyle and cultural values.

Use a tick to express how much do you agree or disagree with the following

Statement/ Questions	Strongly agree	Agree	Strongly disagree	Disagree
1- Social media is a good tool for today's education learning process.				
2- The use of social media is negatively effecting personal interaction(Lifestyle)				
3- The use of social media promotes immoral and unethical posting videos , pictures influencing youth's cultural values				
4- The use of social media affects negatively my behavior.				
5- The use of social media creates unnecessary information and confusion on student's mind.				
6- Social media creates a gap between the previous generation and the actual one.				
7- Social media affects negatively the values and behavior of young generation.				

Thank you for your cooperation.

Summary

Our era is the most prominent one in terms of scientific progress. The emergence of social networks generate this level of rapid development. Social media is today Facebook, Whatsapp, Twitter, Instagram, Skype, Youtube.

Faster communication systems in our everyday lives and increasingly important because it places where all aspects of life without any restrictions, and enable us to discover the habits, traditions and cultures of other peoples.

This may affect the young student psychological cultures where lay in building cultural acquis and beliefs which lead to identity are positive or negative. Through this study we discover the negative aspects arising out of the use of networks.

And social media, which can result in a negative impact on indigenous identity or forget forgotten man and enters the Vortex shift and partial or total detachment. This may affect the community negatively.

ملخص

تعد وسائل .يعتبر عصرنا من أبرز العصور من ناحية التقدم العلمي. ظهور الشبكات الاجتماعية يولد هذا المستوى من التطور السريع أسرع أنظمة إتصال من Facebook, Whatsapp ,Twitter, Instagrma,Skype , Youtube الإتصال الإجتماعي اليوم في حياتنا اليومية و تزداد أهميتها لأنها أماكن تعرض فيها كل جوانب الحياة بدون أي قيود، وتمكننا من إكتشاف عادات ،تقاليد و ثقافات شعوب أخرى.

قد تؤثر هذه الثقافات في نفسية الطالب الشاب حيث تكمن في بناء إعتقادات ومكتسبات ثقافية مما تؤدي إلى بناء الهوية بشكل إيجابي أو ووسائل التواصل الإجتماعي، والتي قد تؤدي وبشكل سلبي. من خلال هذه الدراسة نكتشف الجوانب السلبية جراء إستعمال الشبكات سلبي على نسيان أو تناسي الهوية الأصلية للطالب ودخوله في دوامة التحول و إنفصاله الجزئي أو الكلي . وهذا ما قد يؤثر على المجتمع بشكل سلبي