Exploring the Impact of Social Media on the Algerian Family System:

A Case Study in Jijel City

Adel CHIHEB[1,*], Nadjet Fennour[2]
[1] University of Jijel 18000, (Algeria), chiheb-adel@univ-jijel.dz
[2] University of Oum El Bouaghi, (Algeria), fennour.nadjet@univ-oeb.dz

Abstract: This study investigates the influence of social media on the Algerian family system, focusing on Jijel City. Using a qualitative approach and case study method, the researchers explore how social media affects traditions, digital interactions, and the gradual replacement of face-to-face interactions with the family. The study focuses on social media usage patterns, communication between family members, and the impact on daily customs and traditions. The study's significance lies in identifying the socio-cultural and relational changes in Algerian society due to the increasing use of social media. The results show that social media has various effects on the socio-cultural and relational nature of the Jijelian family structure.

Keywords: *Family System; Family Relationships; Socialization; Social Media; Social Structures.*

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[*]Corresponding Author

1. INTRODUCTION: During the last decade of the last century, humanity witnessed rapid developments in the field of communication and information technology, which made the world a small village, as the human necessity became urgent to communicate using the various available information and communication technologies. The latter has known a tremendous development in the patterns and means of communication for humanity in an accelerated manner in line with the development of living patterns and human needs, taking advantage of this development in its service in various aspects of life to benefit it. However, it has changed many concepts that were prevalent in the pre-emergence stage.

The technological revolution in the means of communication brought about a fundamental change in the pattern and structure of relationships within the family and produced many new interactions that were not known before. It increased the gap between the actors in the family (parents and children) and made the individual isolated at the level of the interactive environment. In fact, transferring it to a hypothetical interactive level with which the well-known mechanisms and mechanisms of family interaction are entirely different, such as parents losing the skills of dialogue and communication with children within the family, which represents the essence of the socialization process.

2. The Research Problem: The impact of social media appears through the size of those involved in it, as there are many people involved around the world, which expresses the size of the spread and use of these social media on the Internet, which in turn highlights the status of these means in the societal lives of individuals in various fields of life. No longer confined to a specific group of people in society, everyone now utilizes it, and its influence extends to encompass the family, considered the basic unit of society, due to the functions that satisfy the needs of its members and the pillar on which the structure has been built from the beginning of history until today. This method has brought about radical changes in the structure and nature of the family. Social media has entered the family atmosphere of the Algerian family in its various geographical areas, as these means have become available to everyone.

However, there was a significant change in the Algerian family due to social media use. Initially linked to some of the functions entrusted to the family, which are among its essential advantages, the following central question is raised in light of the general context mentioned:

How does social media affect the socio-cultural elements that make up the family system in Jijel?

It included a set of sub-questions, which could contribute to providing partial answers to it, as follows:

1- What are the habits and patterns of using social media among members of the Jijelian family?

2- How does the use of social media affect the nature of forms of family communication between members of the Jijelian family?

3- How does the use of social media affect the nature of the daily and occasional customs and traditions practiced by the Jijelian family?

3. Study Objectives and Importance: The objectives of the study are:

-Identify the habits and patterns of using social media among family members.

-Exposing how the use of social media affects the nature of the family system.

-The reality of cultural shifts in the family structure resulting from the use of social media.

-Exposing the nature of forms of communication and family relations between family members in light of the increasing use of social media in society.

The importance of the study lies in identifying the nature and forms of socio-cultural and relational changes and transformations that constitute the family system in Algerian society in light of the increasing use of social media.

4. Literature Review: In reviewing the literature related to the subject of the study, the researchers relied on a group of studies directly related to the study variables (independent and dependent variable):

4.1. The study entitled "***The Repercussions of Social Networks on Family Social Relations***" centered around a basic question: To what extent does the use of social networks affect the determination of the nature of relationships within the family system? The study used the descriptive approach and the questionnaire. The study was satisfied with a sample consisting of (80) married women whose family members use social networks from the town of Zuqum-Al-Wadi - Algeria, and due to the objectives of the study, the snowball sample, or what is called the cumulative sample, was used, and that was in the period (from March 01 2019 to May 01, 2019). The statistical methods used were limited to the percentage.

The practical results of this study revealed that there is a reflection of the excessive use of social networks on the duties of the individual within the family system. Excessive use of the social network is reflected in the language of interaction within the family system. It leads to the isolation of spouses from each other despite their formal presence in one house, which may lead them to engage in a virtual world that causes them psychological disorders and may enter into illegal relationships. (Manar, 2011).

4.2. According to the study entitled "***The impact of social media on social and family relations among students of the Saudi Electronic University in Riyadh***". The problem of the study was identified in the following central question: What is the role of social media on social and family relations among students of the Saudi Electronic University in Riyadh? The descriptive survey and the final sample size were (315) male and female students from the Saudi Electronic University, of whom (153) were males and (162) were females. In order to achieve the objectives of the study, the researcher used many descriptive and inferential statistical methods using the (SPSS) program and reached the following results: WhatsApp, followed by Instagram, Twitter, and finally Facebook. The results also showed that the use of social media hinders students' work. The results also indicated that there is a discrepancy in the extent of support for each of the fathers, mothers, and siblings in the use of social media, as the results of the study showed. The motives for using social media among electronic university students came to a large degree, and the results of the study showed that social media had a significant impact on social life. In contrast, its impact on family relations was low. (Dhiab, 2020)

4.3. According to the study entitled "***The Impact of Social Networking Sites on Cultural Identity, A Study of Uses and Gratifications***", focused on presenting the following forms:

What is the extent of the impact of social networking sites on the cultural identity of the students of Taheri Muhammad Bishar University?

It relied on the descriptive analytical method to study many variables at the same time, such as general characteristics and social and psychological motives to accept them, especially cultural information that may directly affect the acquired cultural identity, and to measure the stability or change of some criteria such as religion, language, and adherence to the shared history.

Observation and questionnaires were used as the primary tool for collecting information about the respondents in an in-depth and accurate manner. A deliberate sample, comprising 103 research items, represented students and professors of Sociology of Communication. The study yielded the following results:

- Facebook uses influenced language and gave rise to new forms of it.

- Writings on Facebook hinge on brevity, employing pictures as a substitute for writing to enhance expressiveness or symbols.

- The Algerian individual refrains from expressing the gains of their national history, either by omitting mention of their country or neglecting the use of the national flag (Iman, 2018).

5. Study Concepts: This study is based on a set of basic concepts represented in:

5.1. Social Media: The idea of defining social media is seen as very broad, and no one can agree on its definition, but some of it can be summarized as follows:

Media refers to a collection of internet-based applications that leverage the ideological and technological principles of Web 2.0, enabling the generation and sharing of user-created content. (Kaplan, 2010, p. 61)

Social media refers to interactive technologies that facilitate the creation and exchange of information, ideas, interests, and various expressions within virtual communities and networks (Obar, 2015). Defining social media faces challenges due to the diverse array of standalone and integrated services available today (Tuten, 2020, p. 4). However, some standard features characterize social media, as outlined by Obar (2015):

- Social media comprises interactive web 2.0 applications based on the Internet.

- User-generated content, including text posts, comments, digital images or videos, and data from online interactions, serves as the lifeblood of social media.

- Service-specific profiles for websites or applications are designed and maintained by the social media organization, with users creating them.

- Social media actively contributes to the formation of online social networks by connecting a user's profile to those of other individuals or groups.

The social media in this study refers to all forms of electronic communication on the web of social networks and microblogs such as Facebook, Instagram, and YouTube. Created by Jijelian family members in order to share information, ideas, personal messages, and various contents such as videos and photos, and exchange opinions about them among themselves.

5.2. System: It is a set of interacting or interdependent elements that work according to a set of rules to form a unified whole (Merriam-Webster, n.d.).

A system can also be defined as a set of related elements that interact dynamically with each other in a defined environment and have identifiable properties (Sfhelp, 2022).

The system is described with its limitations, structure, and purpose. The system also has many common properties, including both structural and functional properties, each of which is responsible for a specific function. At the same time, each component depends on the health and performance of the other parts. In other words, if one part is suffering, the rest of the system is at risk.

5.3. The Family System: In the first place, a family is defined as a complex structure consisting of an interdependent group of individuals who have a shared sense of history, experience a certain degree of emotional bonding, and develop strategies to meet the needs of individual family members and the group as a whole. It also represents the set of similar characteristics shared by families, as they tend to be orderly in their relational dealings, share a living space for long periods,

and share a mixture of personal perceptions that develop through the exchange of meaning and symbols over time. (Holmstrom, 2005)

The family is defined as a system based on the premise that the family is structurally complex, composed of multiple sub-systems, has everyday purposes and tasks that must be fulfilled, and has unique strategies for carrying out these tasks.

On this basis, the family is defined as a system through two central dimensions: its structure and functions. Structure includes both family formation and organization. Composition refers to family membership or simply to the people who make up the family. At the same time, the family structural organization refers to a unique set of rules that govern the patterns of interaction that exist within the family system.

While tasks primarily include the " work " of the family - its familiar and primary responsibilities. In this, all families have tasks to perform for both family members and society (Gregorio, 2022).

The main elements of a family system are its members with their beliefs, roles, rules, origins, restrictions, goals, boundaries, sub-systems (e.g., siblings), the environment - a more extensive system of systems, or the primary system. Understanding these elements and how they interact can help people assess how well any family (care) is "performing" and what could improve this.

It can be defined as "a group of people who make up the same family. Interdependence, shared history, emotional bonds, and concern for individual and mutual needs characterize it. The family system serves this particular purpose regardless of what form the family takes (extended or nuclear)."

In short, the social definition of a family system is a social institution linked together by kinship, blood ties, and marriage, and it can also include adoptive children. The family system includes interaction patterns, roles, values, and norms that exist within the family (Watson, 2012).

The family system in this study refers to all forms of cultural and social practices and customs standards to members of the same Jijelian family, whether it is nuclear or extended in the countryside or the city.

6. Study Theoretical Framework: To study the impact of the use of social media on the family system, the researchers employed both the uses and gratifications theory and the symbolic interaction theory for their ability to explain the results of the current study.

6.1. The Uses and Gratifications Theory: It is an approach to understanding why and how people seek social media to meet specific needs, and it is an audience-based approach to understanding the various means of communication. It is differentiated from other theories of the influence of media and communication, which are based on the question, "What does the media do for people?" UGT To the question "What do people do with the media?" (Severin, 1997).

UGT theory also focuses on communication within the scope of social media, and the driving question for this theory is: Why do people use media, and what is it used for? Thus, it discusses how users choose social media that will meet their specific needs, such as allowing them to enhance their knowledge and acquisitions, renew companionship and social interactions, etc. (McQuail, 2010). The UGT explains the impact of media on the family by exploring how and why family members use media to communicate well and some of the effects of media use and choice. For example, a family may use social media to communicate with relatives who live far away or to share family photos and updates. Social media may also provide parents access to health information and social support, which may have positive effects on family well-being (Olpin, 2023).

The UGT also explains the impact of media on the family by examining the drivers of media consumption and the consequences associated with media use. For example, a family may use social

media primarily for entertainment, which can be distracting and reduce the family well-being if it interferes with family time or interactions. On the other hand, if the family uses social media mainly for information and communication, this can lead to an increase in family well-being and health resources (Olpin, 2023).

Thus, social media users, through their direct and multi-field interaction via the Internet, acquire experiences, values, and symbols with new socio-cultural meanings and contents, which enables them to be independent and free to choose the contents available to them, which leads to shaping or reshaping the specifics of socio- Their cultural values may be conflicting or identical with the societal values to which they belong.

6.2. symbolic interactionism theory: It is a theory concerned with the psychosocial dynamics of the interaction of individuals in small groups and focuses on concepts, definitions, and meanings. Meanings that exist and are maintained through the symbolic interaction between individuals, whether in online forums or through face-to-face interaction. As a result, people in their communities act according to the meanings they get about their environment, whether through the Internet or other such interactions. Therefore, the use of various social media will contribute to the formation of different meanings and values for individuals, unlike the ones they grew up with (Fernback, 2007).

It also discusses Robinson. How does the symbolic interaction theory explain how individuals create a sense of self through interaction with others and thus form new identities on the Internet? Thus, the interaction between users of different social media contributes to the transfer of experiences, values, and symbols with different contents, which may give them new cultural, social, and religious characteristics that differ from their habits and cultures and make them within a social field that is distinguished or different from the original society (Robinson, 2007).

SIPT suggests that the meanings individuals attribute to people, objects, and symbols in their environment shape their behaviors and interactions. In the context of the family system, this theory presents how family members interpret and use media in their interactions with one another and how those interpretations and uses shape their relationships. For example, SIPT explains how family members use media to create and maintain shared meanings and identities. In addition to how family members use the media to communicate about shared interests, values, and beliefs, the media may become a tool for building and strengthening family identity (Procentese, 2019).

SIPT also emphasizes that family members negotiate the meaning of media use and how that negotiation affects family relationships, as family members may have different interpretations of media content and different preferences for its use, which may lead to conflict or negotiation within the family system. Furthermore, SIPT may argue how media use can influence family growth and change. It indicates that family members use the media to explore new ideas and perspectives, which can lead to growth and change within the elements of the family system (Procentese, 2019).

7. Methods and data tools: In their qualitative study, the researchers relied on a case study approach. The researchers used the case study method to explore the impact of media on the family system by examining specific families and their experiences in using digital media. For example, a case study explored how some families use social media to communicate and how this affects their family relationships and the performance of their secret jobs. The case study also included interviews with family members, observation of family interactions among them, and analysis of patterns and content of social media use.

The researchers were also able to explore how family members negotiate the meaning of media use and how this affects their relationships. For example, the case study made it possible to study how family members negotiate their preferences for using various social media and setting rules related

to the use of these media. How does this affect family cohesion and prevailing communication patterns?

Furthermore, the researchers used a case study to explore how media use affects family change over time. For example, the case study allowed us to examine how the use of media affects the development of children and the functioning of the family and its relationships.

Finally, the researchers collected various information from the individual cases available to them by using the snowball method in a specific geographical and temporal framework in order to reach an understanding and interpretation of the relationship of social media in influencing the relational and social structure of the Jijelian family. To achieve this end, the researchers relied on the interview tool directed by a set of closed questions with multiple choices, as well as semi-closed questions.

8. Case Study Interpretation: The study was limited to five single cases, who were interviewed at different periods, from 10-12-2022 to 18-02-2023.

8.1. The first case: Represented in an interview with a 32-year-old married respondent. Her husband is 48 years old, and they come from a semi-urban geographical area. They differ in their level of education; the wife is a university student, and the husband is a high school graduate. They have three (03) children, and both of them are employed.

The Status View: A relative, who had been contacted beforehand to elucidate the nature and purpose of the study, reached this case. The meeting occurred at her workplace on November 06, 2022, at 11 am.

The respondent stated, "I have been using social media, especially Facebook, for more than three years, which I consider a part of my life. I gained from it a set of information and facts about society. I learned from it other things such as cooking, sewing, etc.., where I prefer browsing social media in the workplace in order to tell my husband, children, and family and get close to them. However, I noticed a change in some behaviors, especially for my husband, who has become addicted to social media. He has accounts in many means, such as WhatsApp - Instagram, etc., because his field of work is selling clothes, which requires publishing and marketing. These products are available through various social media outlets, which increased the need for more communication between me and the children. He became isolated from the family and was not involved in many of its daily habits.

Social media opened a new world for family members (especially the husband), which made it easier for them to communicate and strengthen external relations at work. This played an important role in daily life as it became a tool for marketing various products in several fields, but it changed some of the daily habits of this family. Contributed to the lack of communication between family members.

The respondent adds: "Because I work, I always get out late from work. I find my husband buying ready-made food for the children, and they prefer ready-made and varied food overcooking. However, the children photograph food to post it on Facebook and not for eating, and the children's interest in moments is more than experiencing them by photographing my selfies." and include them in their diaries from social media.

Moreover, the respondent adds that on social occasions, she always prepares equipment to celebrate the anniversary of the birth of the Prophet or Eid El-Adha[*]. However, these preparations

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[*] The Feast of the Sacrifice is the second of the two primary holidays celebrated in Islam, with the other being Eid El-Fitr.

differed somewhat. It used to be one of our habits not long ago to read the Qur'an and put Al-Henna[*] on the hands of children, for example, to celebrate. In order to consolidate these habits and values in the minds of children and increase their frequency, we also prepared various popular dishes and traditional sweets. However, in light of the increasing use of social media by the members of the prisoners, we acquired new habits that changed some of our old traditions, such as celebrating the birth of prophet Mohammed by the children, for example. They became extravagant in celebrating it by buying luxurious sweets for nothing but luxuriously decorating the table, photographing it, and sharing it through these means.

Many individuals fulfill their psychological and social needs by sharing pictures of food with friends on social media, thereby gaining insight into each other's daily lives. However, this practice often overlooks considerations of family privacy and may inadvertently exclude those who may not have access to or the ability to consume such foods.

The respondent indicates, however, that family members gather in the large family house on some occasions and according to their importance, given that a set of circumstances, especially the distance, led us to the lack of actual and physical communication on other occasions with each other. However, we communicate via social media through the application of Skype, for example.

The family as a whole, especially the children who use smartphones and electronic tablets connected to the Internet, considering that this technology has provided a digital upbringing, which drew for them various customs and traditions from different societies and their simulation of such behaviors (habits) that were foreign to our society.

My husband's role in the home with the children has diminished, especially in monitoring and following them, since he started surfing social media and cared more about it than his home, which prompted me to review the affairs of the house and purchase supplies for myself and my children.

Social media has affected socialization and its follow-up by parents towards children. This is what makes children vulnerable to social media, which has contributed to the dissemination and consolidation of different values from other societies and cultures. New cultural.

8.2. The second case: An interview with a respondent who is married, 40 years old, and his wife is 28 years old. They come from a rural geographical area, and there is a difference between them in the level of education.

The Status View: On November 14, 2022, the meeting with the respondent occurred inside the house due to the friendship between the first respondent and his wife. The respondent exhibited calmness and spontaneity in responding, but at times, we sensed some hesitation from him.

The respondent declares: "I have been using the Internet since ancient times, but social media did not interest me until after my engagement, as my fiancée insisted on opening the Facebook website, which we have been using for more than two (02) years of use, in order to communicate with each other, in terms of chatting and calls Video... After our marriage, my wife continued to use her Facebook account. However, I ignored this matter until after I saw that my wife had become addicted to using it on a daily and excessive basis so that, in some cases, she noticed that she was laughing along with the virtual world (Facebook).) in which she lives, and she used to share some details of our daily lives (posting private pictures), in addition to spending most of her time with friends and family through social media, which reduced the effectiveness of communication between us, which prompted me to cut off the home internet in order to preserve our relationship. I perceive the excessive use of social media as one of the problems.

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[*] Is a flowering plant originating from North Africa and the Middle East, it possesses a pigment in its leaves known as Luun, which can produce a vibrant red to orange dye. For millennia, communities in these regions have employed henna for coloring hair, nails, and skin.

The individual's long-term use of social media is evidence of the extent of society's attachment to these means because of what they achieve for him in terms of satisfying his needs and fulfilling the desires that he finds in these means.

The respondent adds that his wife, despite this, is not negligent in terms of her duties towards the children, although she sometimes prefers to photograph and publish some pictures of them on social media. Nor do I hide you On the other hand, there are some advantages of these methods, and I feel reassured when using them, of course, within certain limits, because they do not make them feel lonely or alienated.

The use of social media has contributed to the sharing of some symbols and meanings of the daily life of some family members, as it provides the feature of publishing pictures and videos about the details of their cultural and social diaries. It also reduced the feeling of loneliness and alienation of some family members in society, especially in terms of gender when it comes to women.

The respondent continued his speech, indicating that he missed meeting the members of the large family. Especially during our gatherings at the dining table, where we exchange stories and sometimes prepare and discuss traditional foods, I often feel a void in the absence of extended family members. While my wife, children, and I share many occasions enjoying delicious traditional dishes, the joy of these moments cannot be fully compensated for by sharing them through social media. When we meet with the father and mother, the majority of the family members find them preoccupied with using their smartphones, so I find myself the only one exchanging conversations with my mother and father, and my mother says to them angrily, "I came to them in order to use your phones and not to see me."

Finally, the respondent states that his role within the family has changed, and that is due to the nature of his work and not because of social media, which, as I indicated at the beginning, I do not care much about using. Moreover, his wife is the one who takes care of some matters, especially for the children, especially if it comes to buying clothes, as she often resorts to using social media.

Modern technologies and their uses through social media have changed the process of family interaction, and not using them can lead to the creation of many problems, such as isolation and loss of regular communication between family members, especially the extended family, where the means of communication imposed themselves firmly in our social life and extended from the general social relational construction constructive The special relational social is what changed in some of its elements, especially those related to the customs and traditions that many families have become ignoring.

8.3. The third case: Represented in a research interview with her husband, Hayat, who is 44 years old, and her husband, who is 55 years old. They come from a semi-urban geographical area, have a close educational level—both holding a university degree—and four children (04). Additionally, both of them are employees.

The Status View: This case took place with the female neighbors of the first respondent, and the meeting took place inside her house on November 20, 2022. She spoke with confidence, saying: Life has changed a lot with the technological development that we live in, as my favorite medium has always been television, which brought us together with the family, and with The emergence of new means such as the smartphone connected to the Internet has changed our social life altogether. At that time, the respondent continued to say that her husband pushed her to open an account on Facebook, which she has been using for more than three years, and she found it in another world completely different from the reality in which we live, even though she made new friends in the virtual world. She adds that it helped her a lot in gathering much knowledge that she benefited from, especially in the field of her job in education, in addition to improving her skills in the arts of cooking. At the same time, my husband used Facebook to communicate with family and friends or with my son, who works outside the city. He communicated and interacted with him through voice and Video calls via the Messenger application.

The social media imposed itself strongly on our social life. They extended from public relations in the public space to personal relations in the private space, as it widened the gap between parents and relatives in reality and increased their communication and interaction in the virtual world.

The respondent indicated that she was always with her husband beside their children, organizing their time to use the Internet, especially during study times and during play times. We always shared with them and brought them closer to each other, but after having the first electronic board in the house, differences began to appear between them over The right to play with it. We used to meet with each other at the dining table, but the matter changed after they acquired smartphones, so they rarely meet over food, and if they did, you would find each one busy with his phone that does not leave him at meal time.

As for religious occasions or holidays, I still prepare traditional food and traditional dress that is appropriate for the occasion. Despite this, the children no longer care much about the matter, and I am still committed to preparing couscous food on Friday and eating it after performing the Friday prayer. However, the children want varied food with (prestige) and are interested in something other than couscous as a traditional food.

The family is witnessing weakness and rifts in the form of the relationship. The individual character has become prevalent among its members. The level of interaction and communication in all its forms has decreased among the family members in all directions (parents and/or children). Alternatively, they are immersed in dialogues with friends or people who are strangers to them socially, culturally, and religiously.

In the end, the respondent declares that she has brothers in exile and misses them, but by communicating with them through social media (Skype, Messenger), she reduces the anguish of missing them. As for her husband, he spends more time communicating with his friends and family members through social media.

Although social media brought the distance closer, it made family members addicted to using it a lot and spent most of their time browsing it and learning other people's news.

8.4. The fourth case: It was represented in an interview with a single researcher of 38 years, who comes from a rural geographical area, married in the city with a university education level, employed as a guidance counselor in secondary school, has two children (02), her husband is an industrial sector employee who hails from the city.

The Status View: Acceptance of the interview with her was on the recommendation of her cousin, as the meeting took place in a public space on January 05, 2023. She spoke to us with all objectivity, and her entire speech was as follows: Today's lifestyle drives us to use various modern technologies and coexists with them, given that they have become a life and professional necessity. I feel anxious, bored, and even depressed and lonely, so I resort to it to communicate with my sisters, my mother, or my close friends. We exchange conversations for a long time that may extend to hours, although I know that all this time is at the expense of my children and husband, as well as at the expense of completing some of my household tasks.

The communication media reduced feelings of anxiety, boredom, depression, and loneliness. It has become an indispensable alternative, especially for individuals whose social interaction is less (Interaction with neighbors, for example) and their community activities, such as shopping and hiking, for example.

The respondent continues her conversation by asking us about the extent to which her children relate to modern technology and its content. She answers that her children are still young, and despite that, they are addicted to watching children's songs and cartoons on YouTube, and this is especially true if you are busy in the kitchen or other household matters. As for religious or cultural occasions, I am still associated with many customs and traditions that I learned in the arms of my family in the countryside. However, my husband is indifferent to these customs and traditions, especially those related to some traditional rural food. He is a fan of fine and contemporary food,

and I am working hard to develop and improve my skills. Of course, this is all with the use of social media, especially YouTube, which contains many ways to prepare contemporary food.

The respondent also finds that she uses a lot of social media in order to carry out some of her work related to her job as a guidance counselor, such as communicating with the administration through the secondary website on Facebook, in addition to knowing everything new from the Directorate of Education and consistently through her website on Facebook. She also adds that she learned many skills related to her job as a guidance counselor through the content offered by some social media, especially YouTube.

Social media has become an alternative to socialization in many families, especially those in which both parents work full-time. In addition, it has become a learning hub for many different skills for individuals who lack experience and skill in many areas of life, such as preparing various international dishes and dishes. Given that social media is one of the best sources for learning various skills related to developing and improving individuals' capabilities in their field of work.

8.5. The Fifth Case: Represented in a researched interview with her daughter, the mother's age is 48 years old, the mother of three (03) daughters whose husband is deceased. For her daughter, she is 19 years old, and they come from an urban geographical area. The mother has a university level of education, and she is an employee at the Post and Transportation Center in the city, while the daughter studies at the university.

The Status View: On January 10, 2023, we met with the mother and her daughter at home. The meeting, characterized by liberation from all societal restrictions and cultural norms, is evident in the details of the dialogue that unfolded, encompassing various aspects of cultural, social, and even emotional dimensions. After the death of my husband, I lived a bitter experience that plunged me into a spiral of loneliness, acute depression, and intense sadness. However, my friends advised me to create an account on Facebook and weave through it new relationships in addition to my friends and colleagues at work. I took their advice and created an account that was like an outlet and a space that got me out of that negative experience. In fact, I do not hide from you that I have found something to compensate me even for the emotional deficiency that I was deprived of after the death of my husband. I established an emotional relationship with some men, and I used to disclose to them all my feelings and my emotional and sexual feelings.

As for my daughters, especially my eldest daughter, whom I consider my close friend, she knows all my personal and social relationships in the blue space, and I know all her friends and friends on Facebook.

Social media is a space that can be parted to escape from reality in the first place, in addition to establishing friendships. Secondly, especially for individuals who have psychological motives that reject their lived reality, they resort to Facebook, which in this case may lead to addiction and isolation from the world.

The respondent adds that she has known friends who have become close to the family and exchange visits in reality. As for her daughter, she revealed to us about her private life, which she lives through social media. She showed us the various photos and videos that she publishes on TikTok, Instagram, and Facebook about the details of her almost daily life, photos and videos at home, university, sea, mountains, etc. We have noticed that there is much in it that is inconsistent with the cultural values of the Jijli community and even general religious values. In fact, it considers social media as a space to express the freedom of its cultural and social actions.

It is always on the tongue of the girl who acknowledges that their relationship with her family, especially her uncles, has shrunk a lot and is almost non-existent after her father's death. She also adds that even on social media, she needs to follow their news and updates.

The individual character has become prevalent among members of the minor or even extended family, and the use of social media is not subject to social control or standards that govern society. It also contributed to building new cultural symbols and customs other than those prevailing in society.

9. Results and Discussion:

9.1. Results: The results of the study came to answer its hypotheses as follows:

With regard to the hypothesis that " the habits and patterns of using social media differ among members of the Jijelian family according to age, gender, educational level, number of family members, profession and geographical origin."

As a result of analyzing the three interviews (03) and the statements of all the respondents, we find that the hypothesis has been fulfilled, and this is due to the difference in age and gender, for example, the difference in achieving psychological, intellectual, cultural and social needs and satisfactions according to age group and gender. In addition to the difference in the living style of each family (urban and semi-urban) compared to it (rural and semi-rural). For example, we find that families who live in the city center differ in terms of style and lifestyle. Families living in the countryside typically characterize their family system, in structure and tasks, with a conservative nature governing their private life and maintaining a sense of privacy. Unlike members of urban families, they love to share their family life through social media with others.

As for the results of the second hypothesis, which considers that "the use of social media is different from the nature of the forms and patterns of family communication between members of the Jijelian family, such as the pattern of communication between parents and children, between father and mother and between children."

By analyzing all the interviews, it is clear that all the respondents affirm that the use of social media by all family members has led to a lack of dialogue and indifference, and family members have become more connected to social media than to each other. Some roles within the prisoners have also changed, which negatively affected the pattern and form of the family system. The father (husband) has taken on roles that were once monopolized by the mother (wife), or vice versa.

As for the third hypothesis, " social media affected the nature of the daily and occasional habits of the Jijli family, such as the habit of daily meeting at the dining table at different times, in addition to the daily habit of visiting family and relatives or various occasions such as religious (holidays) or social events (such as weddings and various weddings).

Through all the interviews, it was confirmed that daily social life was greatly affected, and this can be seen through the change of some daily habits, traditions and even the occasions of the Jijel family, which is known for its distinguished traditions. For example, traditional food has become less important and attractive than it was before. On the other hand, large family meetings declined on special occasions and holidays. They were limited to communication through social media instead of physical visits, which consolidated the kinship bond and strengthened family social relations.

The use of social media has different effects on the family system, which has resulted in interfacial shifts in the nature of the socio-cultural and relational structure of the Jijelian family.

9.2. Discussion: The impact of social media on the family system in its socio-cultural and relational dimension is, in essence, a process of diagnosing and analyzing the pros and cons of these media on the structure and tasks of the family.

Through the cases we interviewed, social media exerts a relative impact on the socio-cultural specificity of the Algerian family and its cultural and social identity in Jijel, given the fundamental and vital role played by socio-cultural standards in the daily life of individuals and social organizations.

Here, we can refer to the negative aspects of social media and its impact on the relative transformation in some aspects of the socio-cultural life of the family in Jijel. There are many material and moral manifestations of cultural change represented by some practices and rituals that individuals practice on a daily or occasional basis and are closely related to cultural and social

standards such as eating, weddings, visits, religious ceremonies, etc. To ensure the continuity of socio-cultural standards in the Algerian family, it is necessary to rationalize social media. This involves supporting extensive cultural and social content through social media and adapting it to Algerian social and cultural specificity, regardless of the differences it may have with Western culture and the distinctions between their respective historical and religious roots.

The fact that social media has provided interaction and rapprochement between various sub-cultures, both global and international, with shortening time and distances and reducing them between individuals, Algerian society should not use them as general guidelines in reshaping new cultural identities that would cancel the original identity of society. Hence, by simply stating the fact that the means of social communication that can be used in order to acquire new socio-cultural customs and traditions are initially able to drain many of the cultural and social norms and constants of Algerian society due to the difference in organic structures of the culture on which they are based. In human thought, traditions and activities are established in particular geographical and historical environments.

10. Conclusion: In this research, the investigators sought to illuminate a sensitive subject – the impact of social media on the family system, specifically examining its socio-cultural and relational dimensions and determining whether this influence is positive or negative. The findings indicated that family members engage in irrational and unregulated social media use, resulting in adverse effects on the natural, cultural, and social aspects of the family structure and its assigned functions. Consequently, the researchers put forward a set of recommendations designed to govern and guide the judicious and positive use of social media, thereby reinforcing the socio-cultural and relational heritage intrinsic to the Algerian society.

These recommendations include promoting positive perceptions of media use by encouraging family members to view it as an opportunity to enhance cohesion, adaptability, interactions, planning, and open communication within the family. Additionally, the collective effectiveness of the family can be strengthened by instilling confidence in their ability to manage daily tasks, pressures, and challenges associated with diverse media use. Establishing clear rules and boundaries around media consumption aims to prevent conflicts and encourage healthy media habits.

Encouraging open communication within the family involves discussing media habits, preferences, and interests openly and honestly to enhance understanding and prevent conflicts. It is essential to consider children's perspectives, understanding their technology use to gain insights into family relationships and dynamics surrounding media consumption. The research also emphasizes the importance of family members utilizing social media to acquire reliable information while adhering to cultural, social, and religious standards.

The study advocates for parental guidance in the virtual space, emphasizing the need for parents to comprehend how their children use social media as a self-censorship mechanism. It suggests the use of social media in open family spaces and with the participation of all members to enhance collective control and foster a sense of authority. Furthermore, the researchers propose a rational use of social media by allocating specific times for its use, emphasizing the benefits for educational, cultural, and recreational purposes while promoting family and social participation. Lastly, holding family meetings to address challenges faced by members in the virtual world, such as online bullying, is recommended to foster problem-solving, create a supportive social atmosphere, and remove barriers between children and parents.

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