

THE IMPACT OF NEW MEDIA ON ALGERIAN YOUTH: AN EXPLORATORY STUDY OF ATTITUDES TOWARD ITS IMPACT ON THE TRANSITION OF SEXUAL VALUES AND BELIEFS

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Abstract: *This study aims to examine the impact of new media on Algerian youth's understanding of personal beliefs and sexual values. It provides detailed and comprehensive results analyzing how young people interact with new media and the way it influences the formation of their sexual beliefs. The results show significant variation in responses, highlighting that the effects of new media are not uniform across the youth population. Through in-depth analysis based on the assumptions of the UVT (Unconscious Value Transition) theoretical framework, the study arrives at a deeper understanding of the formation of youth's sexual beliefs in light of their engagement with influential figures and content through new media. The study concludes by emphasizing the significance and ability of the UVT theoretical proposal to explain the nature of value transitions among youth.*

Keywords: Value transition, role models, belief, alternative socialization, new media, sexual value transition.

Introduction

In the age of modern technology, the world is witnessing massive changes in various aspects of life. However, perhaps no generation has been more affected than the youth, who are undergoing fundamental transformations in their experiences and interactions with the world around them. New media is considered one of the most significant and influential phenomena in the lives of today's youth, offering them new opportunities to explore and shape their personal beliefs and sexual values. This comes amid the increasing influence of social media and digital content that flows through platforms like TikTok, which have become integral parts of their daily lives. Algerian youth are among those experiencing socio-cultural transformations influenced by numerous factors, including rapid technological developments and the expansion of new media into public and private social life. The use of these media by young people has become a mirror reflecting the formation of their personal beliefs and values, especially those related to their sexual lives. In this context, this study explores the cultural and social transformations experienced by Algerian youth as a result of their interaction with new media. It focuses on the impact of these transformations on their understanding and formation of sexual beliefs and gender values, particularly through the use of new media such as social networking sites and digital content, which have become important parts of young people's experiences in shaping their sexual beliefs and values. Therefore, the study seeks to answer the following question: How do new media influence Algerian youth's views on the values linked by their sexuality life, and how does this change the traditional beliefs associated with it? We will analyze this from the perspective of the theory of unconscious value transition in the digital environment (UVT).

1. Study objectives

The study aims to achieve the following specific objectives:

1. To what extent does new media influence the sexual beliefs and values of Algerian youth?
2. Analyze the role and functions of social media influencers in the formation of sexual beliefs among young Algerians.
3. To assess the generational differences in the acceptance and rejection of new sexual values facilitated by digital media,
4. Scrutinizing cognitive dissonance among youth in their transitions between old sexual values and new ones.
5. Understand how virtual communities serve in the reconfiguration of sexual beliefs among Algerian youth.

2. Study concepts: This research touches several core concepts, most of which relate to the UVT theoretical proposal. These include:

2.1. The concept of values: Values are defined as a deeply held belief, principle, or moral standard that is of importance to the individual or society that holds onto it. As a standard, they influence attitude, behavior, decision-making, and perceptions of what is desirable or important. They also connote the level of something that is considered to be better rather than bad (Schwartz & Wolfgang, 1987). These values generally result from cultural, social, religious, or personal sources and are usually identified with the very core of an individual's beliefs and his worldview. Furthermore, values tend to be general and not specific, transcending certain actions and attitudes.

They represent a set of acquired standards that prepare us to act as we do, which emerge from the inseparable interconnection of emotional and cognitive belief systems. A system of standards through which behavior is judged and sanctions are applied; individual or common concepts of what is desirable and undesirable; moral judgments or value indicators; and things that are viewed positively or negatively (Hutcheon, 1972). For instance, values are considered general evaluative criteria used to assess specific behaviors in certain situations. Or they can be viewed as beliefs about what is good, acting as behavioral tendencies or generalized attitudes (Hutcheon, 1972). Therefore, values are understood as a broad term encompassing all forms of beliefs and expressive ideas that are associated with some specific positive or negative evaluative meanings.

2.2. Value transition: The concept revolves around the idea that the deep-seated beliefs, principles, and moral values of a person are slowly and suddenly transformed as an eventual result of influence from the outer world, experience, and interaction with humans. Such shift in moral, cultural, and societal values influencing re-appraisal and transformation of belief patterns of an individual constitutes value transition. The shift in values could be done either unconsciously or consciously and is bound by the exposure to new ideas, diversity of views, shifting social norms, and personal growth. The concept suggests that value changes can be both conscious and unconscious and can be internally and externally facilitated toward reorientation of an individual's moral and cultural compass. This is through exposure to new media, new role models, and alternative socialization.

2.3. Sexual value transition: The concept refers to the transformation or evolution in the societal attitude, norms, and practices dealing with sexuality. It may be used to cover a wide range of aspects, starting from changes in perceptions, ways of expression, and ways of regulation of sexuality within society. For example, the Stanford Encyclopedia of Philosophy discusses how technology has given birth to individuals with new sexual identities, such as homosexuality. To these people, sophisticated technologies become part of the needed ingredient in their favored way of gratifying sexual experience (Halwani, 2023). This transition toward incorporating technology into sexual practices reflects the shift in sexual values toward forms of expression and sexual beliefs that rely on digital media.

2.4. The concept of belief: In the social sciences, belief refers to an individual's acceptance or conviction that something is true or correct. It is often based on personal experience, cultural or societal norms, or other factors that shape one's convictions (Ajzen, 1975). Beliefs play a crucial role in shaping human behavior, attitudes, and decision-making processes. They form essential elements of our cognitive structures, shaping how we perceive the world, others, and ourselves.

2.5. The concept of role models: In the social sciences, a role model refers to an individual or figure that others respect due to their social status and seek to emulate (Merriam-Webster, n.d.). Role models serve as examples or guides for behavior and values. They play a significant role in shaping the values, beliefs, attitudes, and behaviors of those who look up to them for guidance and inspiration (Vocabulary.com, n.d.). Role models can be either positive or negative. Positive role models provide examples of behaviors that are worth imitating, following, or even believing in, while negative role models demonstrate behaviors that should be avoided.

2.6. The concept of new media: New media refers to digital technologies that allow for the control, compression, and interactivity of media. Examples include websites, multimedia computers, video games, compact discs, and DVDs. New media does not include traditional media like television programs, feature films, magazines, books, or print publications unless they incorporate technologies that enable digital interactivity (Konieczny, 2009).

3. The UVT* as a theoretical framework

The theoretical framework of the Unconscious Value Transition (UVT) suggests an explanation for how youth in modern society, particularly in the digital environment and the influence of social media, undergo value transformations. According to this framework, unconscious interactions with influential models and frequent exposure to new media can lead to radical changes in the values and behaviors of youth (Chiheb, 2024a).

This proposal is grounded in an axiological dimension that deals with values and ethics, highlighting the diversity of value systems within Arab societies. It also explores the way in which normative values are shaped by social expectations and personal experiences, given the complexity of transitions of values from one social context to another. The theoretical proposal created an urge to explain the ethical dimensions that come with this value transition, where moral implications of adopting new values will account for how individuals and groups interact with conflicting value systems. It also explores the role of core and external values in shaping individuals' motivations and behaviors, and how they prioritize and absorb values based on their personal and collective importance (Chiheb, 2024b). The UVT theoretical proposal introduces a set of fundamental and secondary assumptions to explore the issue of value conflict among youth within Algerian families, as follows:

3.1. Fundamental assumptions

3.1.1. Alternative socialization: This assumption refers to the transition of youth from direct socialization based on human interaction to indirect socialization through digital media. Within this perspective, new media platforms-in this case, social media-become the main source of values and beliefs while it also marginalizes the role reserved for traditional family and social role models during socialization (Chiheb, 2024a).

3.1.2. Absence or weakness of traditional role models: It is assumed that traditional influential figures, such as parents and teachers, have become less capable of transmitting values and beliefs across generations. With the weakening of the value-based discourse used by these role models, and its failure to meet the needs of young people, youth turn to new media for alternative guidance, leading to value transitions through digital influencers (Chiheb, 2024a).

3.1.3. Absence of the spirit of belief: The assumption may note that there are circumstances when exposure to new ideas through digital media may weaken the traditional belief systems of individuals. During those moments of doubt and uncertainty a radical shift in earlier belief may take place as individuals, with a blank spirit, may unconsciously adopt the new values provided for them (Chiheb, 2024a).

3.2. Secondary assumptions

3.2.1. The influence of the content of social media on values: It is ordinary for young people to be exposed to all forms of discussions and debates through social media, which influences their sexual values unconsciously after some time. New information about sexual values is filtered through "filter bubbles" and "echo chambers" to reinforce and add to their unconscious mind.

3.2.2. Influential figures on social media and beliefs exploration: New influential figures on new media play a role in affecting the unconscious transition of sexual values among young people.

3.2.3. Group dynamics on social media and social beliefs: Young people may unconsciously adopt the values of the virtual communities to which they belong, strengthening their sense of personal sexual beliefs.

3.2.4. Cognitive dissonance and adaptation to new beliefs via social media: Young people who encounter new information about their sexual beliefs on social media, which challenges the prevailing beliefs in their real-world community, may experience dissonance between their old and new beliefs, leading to an unconscious adaptation to the new values and beliefs.

3.2.5. Value transformation through exposure to social media: As these young people interact with diverse content and perspectives, they may challenge their current sexual values and beliefs, which are dominant in their real-world community, and transition to new values and beliefs.

* The Unconscious Value Transition (UVT) is a new theoretical framework that the researcher has been developing since 2015. It explores the complex interplay between the unconscious mind, values, beliefs, role models, and new media in shaping individual value systems.

4. Methodology

4.1. Study design

This study adopts an exploratory research design, suitable for investigating a relatively under-researched topic: the intersection of new media and sexual values in Algeria. The research is framed within the Unconscious Value Transition (UVT) theoretical model, which posits that individuals undergo unconscious shifts in values as they are exposed to new cultural norms through indirect socialization processes. This model is particularly relevant in contexts where traditional values (such as those shaped by religion and family) come into conflict with modern, progressive values encountered through media.

The research design is primarily qualitative but incorporates quantitative elements to provide a comprehensive analysis. By using a mixed-method approach, the study captures both the breadth of the phenomenon (through quantitative data) and the depth of individual experiences (through qualitative narratives).

4.2. Sample and sampling strategy

The study sample consists of 196 participants, who were randomly selected from a pool of Algerian youth active on social media. Participants were recruited through a combination of online advertisements and social media groups, specifically targeting individuals between the ages of 18 and 35. This age group was chosen because they represent the segment of the population most likely to be engaged with new media and to be in the process of forming their sexual identities. The study focused on individuals who are regular users of platforms such as Facebook, Instagram, TikTok, and YouTube, as these are the most popular social media platforms among Algerian youth.

The sample was designed to include a diverse range of participants in terms of gender, educational background, geographical location (urban versus rural), and socio-economic status. This diversity was important to ensure that the study captured the varying experiences and perspectives of Algerian youth, as sexual values are likely to be influenced by these demographic factors.

Table 1: The demographic characteristics of the sample

Characteristic		
Gender	Frequency	Percentage (%)
Male	118	60.2
Female	78	39.8
Age Group	Frequency	Percentage (%)
18-25	84	42.9
26-35	112	57.1
Educational Level	Frequency	Percentage (%)
Primary	20	10.2
Secondary	62	31.7
University	112	57.1
Geographical Origin	Frequency	Percentage (%)
Rural	84	42.9
Urban	112	57.1
Family Size	Frequency	Percentage (%)
Large	48	24.5
Medium	92	46.9
Small	56	28.6
Housing Type	Frequency	Percentage (%)
Independent	108	55.1
Apartment	64	32.7
Shared House	24	12.2
Total	196	100.0

Going through some demographic specifics of the sample, several key insights can be taken from this about the way multiple factors influence the perception of new media's impact on the sexual values of Algerian youth. The tabulated data explores that 60.2% were males and 39.8% females. This would

probably mean that there are gender-based differences in the shaping of sexual values through new media, as both men and women might actually go through or interpret the process differently. There is also some divergence according to age groups, with a presupposition that the younger the participants are, the more they will be influenced by new media; for older participants, especially those above the age of 53, reflection upon such changes may reflect more comparative and traditional aspects. Another influential factor is the educational background of participants, in which educated participants seem to hold a more profound and analytical view regarding how new media influences sexual values and beliefs; their depth of education stipulates how they understand these changes among Algeria's youth.

In addition, the great difference between rural and urban participants is that rural participants may hold more traditional values, whereas urban respondents may be more inclined to the rapid social and cultural transformations introduced by new media. The other influential factor could be the housing type, for instance, independent housing may imply privacy and hence allow freedom of expression on sexual beliefs more than shared housing where one is frequently interacting with others in ways that may shape the exchange of sexual values.

4.3. Data collection

The data for this study were collected using a mixed-methods approach, which included both quantitative and qualitative elements. The primary tool for data collection was an online questionnaire, which was distributed via social media platforms. The questionnaire was divided into two sections:

4.3.1. Demographic information: The first section gathered basic demographic information about the participants, including their age, gender, education level, geographical origin (rural or urban), family size, and housing type. This information was essential for understanding how different demographic factors might influence participants' engagement with new media and their sexual values.

4.3.2. Attitudinal and behavioral measures: The second section of the questionnaire focused on participants' attitudes toward new media and its influence on their sexual values. Participants were asked to respond to a series of statements using a five-point Likert scale (ranging from "strongly disagree" to "strongly agree"). These statements were designed to measure various aspects of the Unconscious Value Transition (UVT) model, including:

- The extent to which participants rely on new media for information about sexuality.
- The influence of social media influencers on their sexual beliefs' formation.
- Their experiences with cognitive dissonance when confronted with conflicting sexual values.
- Their participation in virtual communities and how these communities shape their views on sexuality.

In addition to the quantitative questions, the questionnaire included several open-ended questions that allowed participants to elaborate on their experiences with new media and how it has influenced their sexual beliefs. This qualitative data provided richer insights into the personal experiences of Algerian youth as they navigate the complex terrain of value transition in the digital age.

4.4. Data analysis

The data were analyzed using both quantitative and qualitative techniques. The quantitative data were analyzed using descriptive statistics, including frequency distributions, means, and standard deviations, to summarize participants' responses to the attitudinal measures. Cross-tabulations were also conducted to explore relationships between demographic factors (such as age, gender, and education) and participants' attitudes toward new media's influence on their sexual values.

The qualitative data from the open-ended questions were analyzed using thematic analysis. This method involved identifying recurring themes in participants' narratives, such as the role of social media influencers, experiences with cognitive dissonance, and the impact of virtual communities on sexual beliefs formation. These themes were then linked to the UVT theoretical framework to provide a deeper understanding of how unconscious value transitions occur.

5. Results

The study's results demonstrate the significant impact of new media platforms on the formation and perception of sexual values among Algerian youth. It has also been illustrative of how exposure to the globalization of more progressive views on sexuality—mostly through social media, in any case—contributes to personal changes in beliefs and behavior. This paper also described how cognitive dissonance develops because of the conflict between traditional values instilled through using family and religious structures and modern values created by digital content.

5.1. The role of new media in shaping sexual values

As many as 91.8% of the respondents expressed their opinion that new media has significantly changed the previous pattern of upbringing regarding sexual values, further validating this finding. As a matter of fact, the majority of young Algerians stopped relying exclusively on the family, this country's educational systems, or religious authorities for developing their sexual belief systems. New media sources such as Facebook, TikTok, and YouTube have become the primary sources of sexual information for young Algerians. The findings indicate that the youth have easy access to digital platforms, which have exposed them to a wide range of diverse perspectives that challenge their conservative upbringing.

Table 2: Changes in pattern of parenting and bringing up due to new media:

Response	Frequency	Percentage (%)
Disagree	6	3.1
Neutral	10	5.1
Agree	180	91.8
Total	196	100.0

This shift represents a departure from traditional transmission of sexual values as inculcated through the family and religious institutions. It suggests that new media may provide youth with a variety of alternative sexual norms and behaviors that often deviate from values accentuated in their lives offline. Suppose they feel a high sense of membership in a certain group.

5.2. New media as a primary source of sexual education.

Indeed, another important finding is that 67.3% of respondents said they now rely on new media as the primary source of sexual information. A shift that indicates how digital platforms are occupying center stage in shaping the sexual beliefs of young people has occurred away from more conventional forms of sexual learning, such as family conversations or school-based curricula.

Table 3: Using new media as a primary source of sexual education

Response	Frequency	Percentage (%)
Disagree	20	10.2
Neutral	42	21.4
Agree	134	68.4
Total	196	100.0

These data have allowed us to grasp how social media emerges as a significant source of conversations about taboo or sensitive topics, such as sexual orientation, gender beliefs, and relationships outside of marriage, within the context of mainstream Algerian peer groups. Discussion of all of the above themes is barely present in formal education and religious life; therefore, for filling this gap in knowledge, new media have become especially significant.

5.3. The Influence of Social Media Influencers on Sexual Beliefs Construction:

It followed that 84.7% of the respondents believed the role that social media influencers play in shaping sexual beliefs became considerably stronger than that of traditional role models, including parents, teachers, or religious leaders. They often share on social networks, including Instagram and TikTok, very personal experiences about sexuality, relations, and gender, challenging usual norms and urging young people to adopt more progressive attitudes.

Table 4: Effect of social media influencers on sexual beliefs

Response	Frequency	Percentage (%)
Disagree	6	3.1
Neutral	24	12.2
Agree	166	84.7
Total	196	100.0

Indeed, results have shown that, through social media influencers, the Algerian youth find alternative role models who give guidance and views on topics rarely discussed by traditional authorities.

These young people often find encouragement to question or redefine their beliefs and values through their interactions with influencers who embrace openness to and acceptance of diverse sexual identities.

5.4. Virtual communities and sexual belief formation

In this context, another finding indicates that 71.4% of the respondents reported their involvement in virtual communities, online forums, or social media groups, which have significantly influenced their sexual beliefs. These virtual communities serve as safe places where young people 'explore and discuss' sexual topics with difficulty brought up offline.

Table 5: Virtual communities and the shaping of sexual beliefs

Response	Frequency	Percentage (%)
Disagree	16	8.2
Neutral	40	20.4
Agree	140	71.4
Total	196	100.0

The participants demonstrated that virtual communities offer emotional support, validation, and a sense of belonging to individuals who face isolation or marginalization due to their sexual orientation or held beliefs. For many participants, virtual communities have become an important means of shaping understandings of sexual beliefs that are necessary to counterbalance some of the more conservative norms of their offline environments.

5.5. Dissonance of cognition and value adjustment

One experiences cognitive dissonance, a state of internal turmoil between their ingrained traditional sexual values and the contemporary values they unintentionally discover through new media. Generally, many respondents adjusted to the new values they encountered on the internet, suggesting that cognitive dissonance could serve as a pivot for value adjustment.

Table 6: The effect of cognitive dissonance on value adjustment

Response	Frequency	Percentage (%)
Disagree	4	2.0
Neutral	26	13.3
Agree	166	84.7
Total	196	100.0

The participants reported that cognitive dissonance is a result of exposure to incoherent messages on sexuality from traditional and digital sources. While traditional sources focus on modesty, chastity, and rigid gender roles, the digital platforms enable sexual freedom, fluidity of gender roles, and normalization of a myriad of sexual orientations. As time progresses, youth will become more likely to shift their value judgment to match the progressive views encountered online.

5.6. The transition of values across generations

These findings also attest to generational differences in the formation and adjustment of sexual values. Young Algerians, according to 88.8% of the participants, are more susceptible to the influence of new wave sexual values through new media than older citizens, who may resist such changes. This generational divide thus reflects broader socio-cultural changes influenced by the use of new media across different generations.

Table 7: Generational differences in sexual values because of new media

Response	Frequency	Percentage (%)
Disagree	8	4.1
Neutral	12	6.1
Agree	176	89.8
Total	196	100.0

If anything, this would seem to suggest that the new media exposure initiates a generation of young people who are more likely to question traditional approaches to sexuality and espouse values

closer to global, progressive standards, while older generations largely unexposed to digital content hold stronger allegiance to traditional values inculcated through family and religious authorities.

6. Discussion

The discussion section elaborates the findings, connecting them to the Unconscious Value Transition theoretical framework and analyzing their wider implications for explaining the socio-cultural transformations taking place among Algerian youth. The discussion addresses several themes, such as the decline of traditional socialization actors, the emergence of digital influencers, cognitive dissonance, and generational variations in value adaptation.

6.1. Alternative socialization through new media

The findings of the study strongly support the UVT model's assertion that new media operates as a powerful alternative mechanism of socialization, supplanting the roles of parents, religious figures, and teachers. Indeed, 91.8% of the participants agreed that new media has drastically changed the transmission pattern of sexual values in the family (see Table 2). This shift highlights the evolving role of digital platforms in reshaping sexual beliefs, as contemporary youth encounter a diverse array of sexual values that challenge the conservative norms pushed by traditional authorities. Such narration of sexuality-related stories through digital content on social media sites starkly contrasts with the messages provided to youngsters either by the family or the religious community. This is a form of indirect contact, whereby the youths are involved with the digital content without truly being aware of its impact on their perceptions. This gradual change over time leads to a profound shift in the values related to sex, as identified by the UVT model.

Table 8: Traditional vs. digital socialization of sexual values

Socialization Agent	Frequency	Percentage (%)
Family	62	31.6
Religious Institutions	30	15.3
New Media	104	53.1
Total	196	100.0

According to Table 8's evidence, new media has supplanted more traditional socialization agents as the dominant force in shaping sexual values for over half of the respondents.

6.2. The role of social media influencers

The most dramatic finding in this study is the role that social media influencers now play as key figures in shaping the sexual beliefs of the Algerian youth. 84.7% agreed that today, influencers play a more important role in guiding sexual values among young people compared to traditional figures like parents or religious leaders (see Table 4). This response aligns with the UVT model's emphasis on the role of alternative socialization agents in facilitating value transition. Compared to traditional authorities on these topics, the content of social media influencers is oftentimes far more relatable and accessible to youth. Social media influencers frequently share personal stories about their experiences with sexuality, relationships, and beliefs, which resonate deeply with questioning youth. Influencers open up discourses on sensitive topics, such as sexual orientation and gender fluidity, allowing youth to explore novelty in understanding their sexual selves.

Table 9: Social Media Influencers as New Role Models

Response	Frequency	Percentage (%)
Disagree	8	4.1
Neutral	26	13.2
Agree	162	82.7
Total	196	100.0

Social Media Influencers Indeed, the attempt by more than 80% of respondents to identify their role models among social media influencers in relation to the development of their sexual values indicates the emergence of new dimensions in youth beliefs within the context of the digital environment.

6.3. Cognitive Dissonance and the Adjustment of Values

The UVT model highlights that the center of value adaptation lies in the experience of cognitive dissonance. To this end, Table 6 demonstrates that an overwhelming majority of respondents, specifically 84.7%, reported experiencing cognitive dissonance when considering competing sexual values from traditional and new media sources, respectively. This happens when youth read progressive values from online sources that contrast with their conservative upbringing. We observed that most participants eventually embraced the new values they encountered on digital platforms, a consequence of consistently finding satisfaction in alternative viewpoints. Indeed, this process of reshaping their beliefs impacted their core beliefs. The UVT model, which suggests that individuals unconsciously adopt new values through indirect socialization, can also shed light on this, gradually altering their core beliefs.

Table 10: Cognitive Dissonance and Value Transition

Response	Frequency	Percentage (%)
Disagree	6	3.1
Neutral	28	14.2
Agree	162	82.7
Total	196	100.0

The Table shows that more than 80% expressed having changed their sexual values based on cognitive dissonance. In other words, it indicates that cognitive dissonance is an important catalyst for value shifts during digital time.

6.4. Generational differences in value adaptation

The study emerged that there are significant generational differences in the acceptance of new sexual values. The younger participants were more likely to accept the freedom of sexual values propaganda in the new media, while the older participants showed more resistance. This aligns with the significant socio-cultural changes between these generations in terms of the use and influence of new media, as indicated in Table 7, where 89.8% of the respondents acknowledge this generational gap in the transmission and acceptance of new sexual values.

7. General results of the exploratory study

Based on the results derived from the different tables, a general overview can be provided about some of the trends and transformations that emerge in the participants' views on Algerian youth regarding sexual values and beliefs in the context of the influence of new media.

1. Results show that Algerian youth are more into the new sexual values generated by new media and perceive strongly supportive value transition. The youth continuously get exposed to some alternative content that shapes their notion of sexual beliefs and norms.

2. Various tables illustrate that a relatively good number of the youth have rebelled against the traditional beliefs and sought to redefine their appreciation of sexual values, particularly those defined by the traditional role models. It is not new but rather part of the greater movement where the youth are drifting from the sustained conventional beliefs into more current media-oriented views.

3. The findings show that the youth are undergoing fundamental changes in the way they conceptualize their sexual life. These are occurring mainly based on constant exposure or engagement with messages and characters provided by media through new platforms. Social media use is becoming a major lens through which young people look at, search for, and shape their sexual life.

4. The findings indicate that new media is a significant source of discovering and building sexual beliefs and values among young Algerians. In fact, for their discovery of new ideas and beliefs on their sexuality, a growing proportion depends on these platforms, placing new media as one of the key influential elements leading in the formation of their values in current times.

5. The frameworks of the Algerian society, very complete changes in culture and social sphere take place. Youths find it difficult to reconcile their ever-changing sexual attitudes with the traditional values instilled upon them. Most of them would rather change to more progressive ones according to what they see on social media.

6. The evidence of social media influencers in shaping sexual beliefs and values of the youth to which today's change in socio-cultural landscape is a reality. They help guide, inspire, and support youths through such new sexual practices and beliefs. Youths find influencers more relevant and accessible to converse about such topics than other traditional figures.

7. The technology and new media have become an active agent in accelerating cultural and social changes in sexual life among young people in Algeria. Technology will continue to change the way youth break into and think about their sexual values, challenging traditional social standards.

8. There is a noticeable difference in the responses of youth within the different age brackets represented in the various tables. The newer the generation, the more open they will be to adopting new sexual values created by new media; the older the generation, the more traditional the beliefs may be. That, of course, would suggest that each age bracket experiences and presses differently in terms of contact with new media content and the influence of such on sexual beliefs.

9. The new media show different influences concerning youth, with some being more influential, for instance, TikTok, in shaping sexual values; even more, it shows the diversity in the influence of new media on the values and beliefs of the young people.

10. The findings have shown that young people are increasingly engaging in the socio-cultural changes brought about by new media. This created debates and contradictions with traditional values and new sexual beliefs that urge young people to engage and adopt values in response.

Conclusion

The study gives important insights into how new media are restructuring sexual values in Algerian youths. The findings confirm that digital platforms, especially social media influencers and virtual communities, play a central role in promoting new sexual norms that challenge traditional values. The current study supports the UVT model by demonstrating that youth adopt the new values unconsciously through repeated exposure to digital content leading to gradual shifts in their sexual beliefs. These findings also show the great driving role of cognitive dissonance for value adaptation, with youth negotiating the tension between conservative values imported through family and religion and the progressive ideas they are exposed to through new media. Indeed, over some time, many youths change their beliefs to conform to ideas that are more liberal than they had previously encountered online. Truly, it reflects a broader shift in sexual values among younger generations.

Such value transitions need further research for the explanation of long-term implications, especially in relation to other aspects of Algerian society: family dynamics, religious life, and gender relationships. Future studies should also explore how various media platforms such as TikTok, Instagram, and YouTube contribute to these value shifts from the perspective of the UVT.

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