

Youth digital culture from a social point of view (An analytical study in digital sociology)

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Abstract

This research aims to know the forms of young people's uses of digital technologies and the social effects of these uses. The research also aims to reveal the beginning of the emergence of digital sociology, and what is meant by it. And the most important points that he is interested in studying, as well as the reasons for the interest in digital sociology.

In light of communication globalization, young people are described and called by different names, according to their daily practices of digital means, as they are called the "internet generation" "digital generation" "the Facebook generation", because they tend to interact and communicate socially through digital means of communication, in addition to being the most social group. consuming these means, as the digital revolution imposed new forms of social practices and broke the concept of time, borders and citizenship, as it affected cultures, identities and relationships. The technical revolution Digital culture has become one of the basic aspects of contemporary life, and these cultures have indicators such as digital identity, virtual citizenship, social isolation, and alienation. This made the subject of youth in the sociological field studied as a social phenomenon that has a social reality and another assumption.

Keywords: youth, subculture, digital culture, digital sociology.

1. INTRODUCTION

It is well known that young people constitute the social group that is most open to and uses communication technology, compared to other social groups. At this stage of life, the awareness of independence, which is reinforced by delinquent media and cultural practices, is more evident towards individualism, such as owning a personal mobile phone, personal computer, using the Internet, and other means that allow young people to express their identity, and gradually move away from the control of their guardians.

It seems that the analytical practices of digital phenomena, and the creation of a new socio-digital language, depend on many sources, on top of which are digital terms that are growing and developing, and attempts to directly

theorize digital reality and its phenomena, trends, and digitally expressed problems. The new digital phenomena, and the problems that are formed around them, where the search is not limited to a new sociology and digital language, and perhaps different from theories and sociological and anthropological field research, but there are also interests to research what these digital phenomena and problems pose from socio-psychological aspects, to analyze these aspects, including digital addiction, digital aggressive behavior, violent and explosive language with aggression, and incitement to symbolic and physical violence.

2. The current study is based on the following axes:

2.1 First: What is meant by digital sociology?

Digital technologies affect the life of modern man and his civilized products, and given that our societies constitute an important part of the knowledge society, especially with the doubling of the number of Internet users in the world, some people interested in developing this emerging field of knowledge have emerged in view of the impacts left by information technology on human nature and his social lifestyle. Contemporary, and the Libyan social researcher, "Muhammad Ali Rahouma," is considered one of the generation of researchers who contributed to the knowledge establishment of this field in Arab societies, although it is still in its early stages, which he called "mechanical sociology" (Bibimon,)2016,(p 69-85).

Sociology arose in the womb of the crisis of Western society in the nineteenth century, and the crises continued to cohesive sociology at every stage of its development. Where the crisis of practice appeared in the twenties and thirties of the twentieth century, then the crisis of empiricism appeared in the sixties and seventies of the twentieth century, just as sociology witnessed in the eighties and nineties the crisis of ideology, and globalization is currently working to perpetuate the crisis of this science.

Today, sociology did not let its crisis continue due to globalization, but rather tried to adapt to it, and even works to rebuild itself, by reconsidering its subject of interest and its field of specialization, as well as by crystallizing new theoretical currents, different methodological strategies, and research agenda. Different, it charted the future of sociology globally, and presented richer currents, and with it it was able to contribute to the treatment of daily life problems, and the current conditions worked to support it and strengthen its position after it was dilapidated; (Calabi ,(2011),p41-42). This resulted in the emergence of a new branch of sociology, which is digital sociology.

And digital has become more integrated into human daily life, which requires social scientists to have a different understanding of its societal effects, and to search for new criteria for the relationship between digital and society. On the other hand, others argue that digital has reproduced traditional forms and social networks on its media and means, and then the prevailing cultural barriers and sites have been strengthened, and that the hopes that flourished in achieving digital liberation from these frameworks have largely disappeared. See in detail these changes: (Orton , (2021),p327).

The field of digital sociology includes research focused on how social scientists use digital platforms and data to conduct and disseminate research, how digital technology is shaping the teaching of sociology, and the rise of digitally-enabled public sociology that brings social science findings and ideas to large audiences outside of academia.

Since 2012, a number of social scientists have focused on defining the field of digital sociology and promoting it as a field of research and teaching. Where the Australian sociologist "Deborah Lupton" wrote in her book (2015) on this subject, simply titled "Digital Sociology", and that the American sociologists "Dan Farrell" and "James C. Peterson" in the year (2010) Sociologists have been given the task of not embracing data and research on the Internet, though many other fields are. And in 2012, the subfield became official in the UK when members of the British Sociological Association, including Mark Carrigan, Emma Head, and Who Davies created a new study group designed to develop a set of best practices. for digital sociology. Then, in 2013, the first edited volume on the topic, Digital Sociology: Critical Perspectives, was published at the first central conference in New York in 2015.

In the United States there is no formal organization around the subfield, but many

social scientists have turned to digital, emphasizing research and methods. Through it, social scientists who do this can be found among research groups including ASA sections on Communication and Information Technologies, Sociology of Media, Science and Knowledge, Environmental Technology, Technology, and Consumers and Consumption, among others.

Researchers in the field of digital sociology study a wide range of topics and phenomena, but some areas have emerged as being of particular interest. These areas include:

- 1- The impact of information and communication technology on social relations.
- 2- How information and communication technology is part of the processes of identity formulation and expression.
- 3- The impact of ICT and social media on political expression, activism and campaigns.
- 4- The role and impact of information and communication technology and the network on the Internet in the processes of building community groups and society.

Second: What does the culture of youth sociology mean?

What is the meaning of youth sociology?

The concept of youth as a concept of culture is one of the concepts that is difficult to define or define its exact meanings. In this context, it is not permissible to ignore or overlook that young people are among the broad social groups in any society. It is a mistake to treat this category as a homogeneous, harmonious, and equal unit. Rather, it is a mass that varies from one group to another and from one society to another, according to the educational and cultural level and the social and economic status, not only for these young people, but also for the society in which they live.

The concept of youth is one of the concepts that has attracted many researchers and thinkers from various disciplines, as is the case with many concepts in the social sciences. This explains the multiplicity of approaches that dealt with the concept of youth, where we find the theoretical approach that dealt with the concept in terms of linguistic, terminological and religious aspects, and then mentioned the most important characteristics that distinguish this social group, and the scientific approach that dealt with it in the context of several fields of knowledge, the most important of which are biological, psychological, sociological, demographic and legal. In addition to the sociological approach, which dealt with the concept as a social phenomenon, as well as the generational approach, which dealt with the concept as representing a specific generation.

We find different definitions for this concept, due to its different theoretical framework. Some of them are mentioned as follows: The United Nations Development Program (UNDP) defines youth issued by the United Nations General Assembly as “those between the ages of (15-40) years” (UNDP, (2014),p 8).

Milson defines youth as “a stage of life that lies between childhood and old age, and is characterized biologically by organic completion and maturity of strength, and is also distinguished from a social point of view by being the stage in which a person’s future is determined, whether his professional future or his family future (Milson,(2007),p 5).

Sociologists define it as an age stage that begins when society tries to prepare the person and qualify him to occupy a social position and play a role in the social context (Al-Atri,(2004),p13). Accordingly, we conclude that the stage of youth is the social existence in society as an integral part of the general social structure.

While biologists point out that the onset of youth is linked to the onset of wide and profound transformations in the features of the human body, as tenderness and everything that distinguishes childhood vanishes, to be replaced by relative rudeness resulting from the difference in proportions, organs and limbs of the body (Fahmy, (2009),p 56). And that the end of this stage occurs with the completion of this growth, that is, with the completion of his organic, physiological, and mental and psychological maturity. We note that this trend is based on the criterion of growth of the organic and functional structure of the organs of the human body.

While (youth) psychologists considered it an undefined subject in the life cycle of the individual because it falls between childhood and adulthood, it is a trend that defines a set of psychological and social characteristics that help distinguish young people from other members of society, the most important of which are strength, activity and will.

Supporters of the sociological trend believe that the stage of youth is related to his social status and what he performs according to his social role. They believe that this stage begins when society tries to qualify individuals to occupy their place and play their role in the social context, and by absorbing the directives inherent in the social context through socialization that provides Young people with experience and information, preparing them to play the role of adults. "The period of youth begins when society tries to qualify the individual to occupy a social position, and to play a role or roles in building it, and ends when the individual is able to occupy his position and perform his role in society in a consistent and stable manner (Fahmy,(2009),p 66). This trend looks at Youth is a social fact, not just a biological one, that is, there is a set of features and characteristics that distinguish this group from others.

Referring to the literature of the sociological field, we find that the Americans are among those who paid great attention to the study of this subject, and we mention among them "Talcott Parsons" through his article that he published in the year (1942) in the American Journal of Sociology under the title (Age and Gender in the Social Structure to the United States of America), in which he indicated that the youth group is formed as a result of the cultural gap, which implies the failure of the values of American society to achieve balance and adaptation in light of the prevailing social patterns, after it turned into a bureaucratic industrial society, a situation that was summarized by (Durkheim) under the title "The term anatomist" Or a state of losing standards (Muhammad,(1987),p 188).

We also find that the German researcher "Karl Mannheim" dealt with the issue of youth in an article he wrote under the title "Problems of Generations" in (1920) from the perspective of the gap between generations. Mannheim addressed this problem based on the idea of generational unity, which expresses a biological age group that has characteristics that distinguish it, as it constitutes a homogeneous position in the social and historical process, sharing a common destiny, and that it has a way through which everyone moves to form in the end their experiences and expertise. (Abdul-Hay, (2007),p167-187).

According to Mannheim, the generation unit is more than a biological age group, that is, it is not a group of individuals of equal or close ages, but rather it is a unit with a common cultural pattern, self-awareness, and a great degree of solidarity and social interaction among its members. In this sense, one generation can include Different groups of young people, one of which may be conservative and the other liberal, but both belong to the same generation, because each constitutes a different intellectual and social

response to the same historical stimulus that affects all young people.

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As for the contemporary French sociologist "Pierre Bourdieu" () when defining the term youth, declaring that youth is nothing but a word, as a phrase "a mental structure produced by a social structure or a social field..." (Dabla,(2011),p82). Which means that it is a social category that society contributed to its production and construction, just as Bourdieu did not specify the category of youth with a specific age or time, but rather described it as a mental construct, that is, when an individual becomes capable of production, he is a category of youth. Age groups are nothing but social products linked to their historical contexts and take multiple and changing forms according to cultures and societies. Each society has its own concept of youth, just as each society has its own youth, and each youth has its issues and questions.

Today, the subject of youth sociology is a self-contained branch within the cognitive field of sociology, which has developed and expanded its theoretical and methodological framework to include several new areas, including art, culture, communication, education...etc.

Moreover, the issue of youth in the Kurdish sociological field remained insignificant

compared to the size of the importance that this social group occupies within society, especially in light of the social changes and challenges posed by globalization in all social, economic and political fields.

2.2 The culture of youth sociology:

The emergence of the field of "youth sociology" as one of the emerging sub-fields of knowledge in the humanities, gave justifications for studying and researching an emerging sub-culture, by which we mean "youth culture". When sociologists use the term youth culture, they are humbled by the fact that youth as a stage of human development is specific to its culture that expresses a set of values, attitudes, opinions, and patterns of behavior that are acceptable within the characteristics of that age stage, and whose individuals are characterized by characteristics in which they are not similar to the rest, and this in itself. limit the boundaries of cultural specificities. As each distinct segment of society has skills, practices, cognitive characteristics, and other patterns of behavior, so youth culture is often presented as one of the sub-cultures of the general culture of the society in which it moves, and by it we mean the culture that reflects the collective conscience, the collective mind, and the collective unconscious in general cultural elements of ideas and behaviors , customs and values, rituals and rituals, symbols and language, and it is known as the general pattern of the culture of society, whose basic features appear to be necessary in the culture of youth despite its specificity and distinction (Muhammad,(1985),p30).

Despite the existence of a cultural difference between the culture of youth and the culture of the indigenous community, one society accommodates more than one youth culture, depending on the variables of the social environment and the actors and influences within that environment such as the media, mass communication, primary groups -

groups of friends - and developmental institutions involved in the processes of adaptation to the cultural environment. It is also involved in varying degrees in the formation of a youth sub-culture, as well as the limits of exposure to those variables and the extent of their influence (Al-Hiti, (1985),p 5).

And if we look at our youth today in the Kurdish society, we notice that they are living in a complex, and intertwined crisis, i.e. a cultural crisis and a community crisis, and that the current climate does not allow scientific and academic research and publishing. And that the nature of the structure of the Kurdistan society is characterized by the backwardness of the political system, the economic system, social relations, and the shortcomings of the general method of work in it. The Kurdish youth, like all segments and sectors of society, are not sufficiently studied, and what we know about them is either copied from others or attached to them. Even the few researches and studies that were carried out in the universities of Kurdistan were all isolated islands that are not connected by a single land, and the former does not pave the way for the later, and the discussion does not start from the point at which the old ended, so opportunities to benefit from theoretical and methodological experiences were lost. Thousands of holders of scientific degrees migrate outside the country due to the presence of unemployment among them and benefit from them in the diaspora. Where work is no longer available and guaranteed, rather it has become governed by fragility, which prevents them from building a stable career path and integrating into the labor market, which made them live in a contradiction between the world of consumption and the world of deprivation, and unable to achieve the life goals that they aspire to (job, housing, car, etc.). etc) in the sense that young people are governed by the duality of what is and what is desired, many aspirations that they wish to achieve on the

ground, and on the other hand, the impossibility of implementing them in light of a tense reality dominated by poverty, unemployment, and social dysfunction, exhausted by globalization and its policies.

Hence, today, in our Kurdish society, the urgent need for social and human sciences, especially sociology, is confirmed in order to search for solutions to our problems and issues. However, we must, first and foremost, take the initiative to search for the causes of the crisis in our social thinking in order to save our Kurdistan reality, which is aggravated by political and economic problems, because for us this issue is a necessity and not an intellectual luxury. This does not happen unless we provide the necessary conditions for the production of critical and objective knowledge.

Also, the recent opening of the Kurdistan Innovation Institute (KII) for young people by the regional government may open a window of opportunity to absorb a number of young people in it, as (57%) of the population of the Kurdistan Region constitute the youth category, that is, the category able to work. And that (80%) of the population of the region is less than (41) years old.

The Kurdistan Region Statistics Authority said that most of the region's population are of the young age group, according to data and statistics issued by the authority. The commission said that (35%) of the population of Kurdistan are under the age of (15) years, and (28%) are between the ages of (15-28) years, and the majority of the population of Kurdistan are young.

The high number of young people is one of the most important determinants of the social demographic stage that the Kurdistan society is going through, even if it is limited to the traditional international definition of the United Nations for youth, which limits it to the age group (15-24) years; As it shows that this

young group, whose sensitive age is linked to the formation of the basic attitudes and values of those who belong to it, indicates the increase in the number of young people in the region. The demographic transition witnessed by the Kurdish society, like other societies in the region, opens great historical prospects for sustainable developmental benefit, which is what is called today in the population and development literature the term "demographic gift", and its backbone is the youth.

In this regard, the Moroccan researcher "Al-Atri" confirms in his book entitled "The Sociology of Moroccan Youth: The Dialectic of Inclusion and Marginalization". that "the need for the sociology of youth was the beginning, and through what works within the family institution of patriarchal authority and social domestication, and the subsequent counter-revolution, and through opening up to a naughty side of the youth issue based on the violence of the educational institution and the reproduction strategies that it relies on, Work continued on specific relationships that young people inaugurate with their society, and the resulting situations that are often not normal (Al-Atri, (2004),p 99-100).

As described in the book (Digital Sociology: Critical Perspectives), the emergence of the idea of modern technologies and networks in the digital age will herald the emergence of new societal formations, and such networks will prove to be more durable and popular than the uncontrolled and contradictory physical spaces in which the local community arose in the twentieth century. For the builders of the new local community in the digital age, the old spaces of the local community are either already dead or in the process of dying, and therefore the social awareness of the future will be based on personal networks, which will serve as the roots from which communities of belonging will emerge that are distinguished by being different and own. A new vision and ready to

face various challenges. In addition, those who were previously excluded, such as minorities of all stripes, may be able to find their connections and points of integration within virtual worlds.

3. The historical background for the emergence of the concept of youth subculture:

3.1 The concept of youth sub-culture:

It is known that culture is acquired, transmitted by individuals' generation after generation through social institutions starting from the family, through social interaction in the form of communication. Youth culture is also acquired through social institutions, the most important of which is the group of comrades and modern means of communication (digital communication). This confirms that there are skills and experiences that neither families nor parents can pass on to their young children, but rather they acquire them through their membership in informal organizations, such as Al-Rifaq. The youth culture that develops within informal friendship groups based primarily on initial spontaneous social relations serves as an informal and generally accepted means of youth self-education.

The first use of the concept of subcultures in the field of social sciences is due to the research conducted by "Frederick Trasher" about the gangs of the American city of Chicago in the year (1927), where "Trasher" believes that these delinquent groups have their traditions and values through the influence of the environment in which they arise in which individuals or members of those gangs, which made them isolated individuals and even separated from the normal social milieu. This explains the existence of a culture that distinguishes them from the rest of the social groups called the subculture, which indicates, according to Downes, that it is "a set of values, norms and patterns of behavior with

symbols that have significance for a number of actors between whom there is effective interaction and they face common consensual problems (Al-Sayed, (1990),p 124).

And the American sociologist (Cohen) () argues that subculture is a style of living that differs from the overall culture, and that subcultures appear and grow in a society that is characterized by a large degree of variation, when a number of people interact with similar problems, and that general culture It may be incompetent to solve the individual's problems and satisfy his needs, and therefore he may be forced to follow a sub-cultural approach. But at the same time, their sub-culture includes elements that it shares with the overall culture, and it also retains for itself other elements that distinguish it from other cultures (Muhammad, (2002),p117 -118).

Among the researchers in the history of youth subculture as well is "Dano Solvian" when he exposed subcultures, especially youth culture, from distinguishing the emergence of youth culture during its historical stages: the stage of the emergence of rock music in the mid-fifties of the twentieth century, which led to Young people's interest in dance and music, in the same historical period the political protest movement developed, for example in the student movement in France (1968), as well as the disarmament movement and its opposition to Britain's possession of the nuclear bomb. Secret Newspapers However, this history of youth culture is somewhat ambiguous (Fard,(2007),p 81).

The scientific importance of the study of "Abrahams" lies in its highlighting of a distinctive form and pattern for the behavior of normal youth, that is, non-delinquent ones. From the economic point of view, they were viewed as the rest of the age groups, not on the basis of their bad behavior, but rather on the basis of market choices, and these choices cemented the culture of youth. Free time, such

as clubs, game halls, hairstyles, cosmetics, music colors, etc. (Fariha,(2021),p10).

Also, recent studies have revealed that these primary groups spread in society in various fields and have a tangible impact on the individual's attitudes and attitudes, whether in the field of work, study, or spending leisure time (Lawley, 2017: 67). The street and the school, along with the "networked society" or the "virtual society", are considered the social spheres, where the sub-cultures of young people crystallize, as individuals who want to confirm their distinction and their presence within society, because such institutions often allow young people to expand their relationships, as they liberate them from many rules. and the controls imposed by the family and educational institutions. These institutions are represented by a group of comrades on the one hand, a group that includes a group of young people of close age, in which there are those who have the leadership ability that qualifies them to lead others from among colleagues and friends, which makes them influence them, direct them and control their behavior. On the other hand, it is represented by a group of virtual companions who "interact in an intense environment of feedback effects between electronic hobbies and their real owners... On this basis, it is noted that each virtual community develops its own (virtual) culture (Rahuma,(2008),p238). It is So, the source from which young people receive answers to their questions, solve their problems, and entertain themselves, and it represents a digital field that these people interact with through its digital culture.

In other words, the compliance of young people with the culture of adults makes them lose the character of youth, because the beliefs, behavioral practices, and directives that parents' society defends and motivates their children to, are inappropriate or

compatible with the trends, requirements, and results of change.

3.2 The sociological concept of subculture:

Subculture is a topic in sociology as well as in anthropology, as anthropologists coined the term (subculture) in the beginning, but it was sociologists who expanded the scope of its broad use in their studies of delinquent tendency in the fifties of the twentieth century, education in the sixties, and style in the seventies. A subculture is known as a secondary culture, private culture, or opposition culture. It relates to a group of people, a social class or groups of people with similar characteristics, such as age, race, linguistic minority, social class, religious belief or political ideology, as well as secret groups. This culture differs in a specific aspect or aspects different from the larger culture that it is a part of, and the difference may include lifestyle, beliefs, disciplines, fields of knowledge, or ways of seeing the world and life.

And in the geographical field, we can talk about the culture of the city, the culture of the desert, the culture of the countryside, the culture of the north, the culture of the south, the culture of the interior, the culture of etc. At the age level, we can talk about the culture of generations, the culture of children, the culture of parents, and finally the culture of youth, which is a culture characterized by a high degree of privacy and importance. It is credited to sociologists in this regard that they did not limit themselves to studying the cultural majority's disapproval of sub-cultures, but rather that they diagnosed it and tracked the members of those cultures in their various situations and adopted alternative methods in confronting the broad or prevailing culture. Examples of sub-cultures are the culture of the bourgeois class, or the aristocracy, with the customs and differences of these two classes from the general character of society's culture. Among the new types of sub-cultures in the

era of the information revolution that have been dealt with in new sociological studies is what is known as the culture of young programmers, who are groups of those who are empowered with computer skills and security. Information known as hackers, computer and Internet hackers, or electronic saboteurs (Fariha, 2021: 13).

4. Digital Dimensions in Youth Culture:

The concept of digital culture is one of the modern concepts in the field of social sciences, as it refers to the field to which it is associated (the digital field), just like health culture (the health field) and environmental culture... These terms mean mastery of a specific field or the individual's possession of cognitive behaviors that he can through interaction with these areas.

The essence of digital culture lies in the ability of community members to use digital applications (Facebook, Viber) ... due to their importance in completing their professional and personal work, as well as their ability to access information through their use of these digital devices. These practices have become more than fashion or embellishment of human behavior, which has made digital illiteracy one of the most dangerous diseases that can affect society and its members.

The one and zero became the basic structure of the age of digital culture, given that the term digital from a technical point of view is that letters, images and sounds are transformed into the numbers 0 and 1, and as soon as they are received, they are transformed into the language that man understands (La'qab, (2007),p 13).

In this study, we try to study the dimensions of digital culture through the following axes:

Youth and virtual culture:

On-line communities appeared in their infancy due to the needs of education and the

use of computer technologies and digital communications since the mid-1980s, then what was known as Networked communities emerged in the early 1990s of the aforementioned century, as they developed in the form of well-known groups of Internet users share characteristics, needs and skills, then these digital communities spread with the spread of Web technology.

(Bayousef) indicates that the emergence of virtual communities resulted from the massive spread of the use of the Internet, and she also explained that virtual communities are similar to real societies in the presence of individuals, interaction between them, and the sharing of ties, feelings and time (Bayousef, (2011),p 4681).

While (Saleeb and Dafoulas) explained that the virtual community refers to the conversation and dialogue based on the computer, and he indicates that the dialogue of any kind is based on interaction between many callers and users. (Dafoulas & Saleeb)

The virtual community, in the opinion of Howard Rheingold, as the first to use the concept in his book *Virtual Community*, which he considered:

“Social groupings, which arise from the network when enough people continue to discuss them openly for a sufficient time with sufficient human feelings to form networks of interpersonal relations in Siberian space.” As for the social researcher "Mansoori", he defines it as "a group of individuals who share via the Internet, for a period of time, to achieve an end, goal or hobby, through a hypothetical social relationship determined by a techno-social system" (Mansoori, (2014),p21).

The virtual community is characterized by a set of the following features:

1- Flexibility and the collapse of the idea of the reference group in its traditional sense with

a physical geographical dimension. The virtual community is not determined by geography, but rather by common interests that bring together people who did not necessarily know each other before meeting electronically.

2- The borders of geography no longer play a role in shaping virtual societies, as they are societies that do not sleep. One can find someone to communicate with in virtual societies around the clock, which allowed for this rapid development and increasing growth.

3- Virtual societies also end in isolation, despite the promise of openness to the world and communication with others (Bailey ,(2009),p 31).

4- Virtual societies are not based on coercion or compulsion, but rather on choice.

5- They are wide open spaces for rebellion and revolution, beginning with rebellion against shyness and introversion, and ending with revolution against political systems.

7- Virtual societies are characterized by a high degree of decentralization and gradually end up dismantling the traditional concept of identity, and the dismantling of identity is not limited to national or national identity but rather goes beyond it to personal identity, because those who frequent it often have pseudonyms and faces that are not their faces, and some of them have more than one account.

When examining "virtual culture", "digital culture" or "electronic culture", we notice that they are semi-synonymous concepts or titles to indicate the signs and features of the new culture that characterize the cultural practices of the emerging generations of the third millennium marked by communication and cultural globalization, especially the cultural change taking place in the societal space. With what this pose in terms of determinants, challenges, bets, and threats to society and its privacy due to inclusion within the elements of

the small global village, which can no longer but deal with the speed of transmission and the flow of its high level of information through the highways made available by the Internet, which has penetrated all preventive and sovereign barriers and invaded spaces and homes. And the institutions, leaving behind divisions in cultures, atrophy and distortions in social relations, and produced youth practices, behaviors and behaviors that have become a vast field for media, social and cultural research (Fariha, (2021),p 12).

The amazing speed that accompanied the succession of innovations during the last years of the twentieth century, after the invention of the personal computer and the laptop computer, made it the most important industry among modern and developed products that outperformed all other military and civil industries. The subsequent years witnessed faster, more accurate and dangerous developments that increased the importance of the capabilities of these technological devices, especially By linking them to each other in the direction of enabling the network to efficiently exchange files, reports, programs, applications, and data, and to generalize the interdependence and communication between several information networks termed as the Internet.

The virtual presence in the digital society takes certain manifestations that are reflected in the characteristics of the digital identity, and the effects left by the forms of interaction and communication that constitute its identity and its adoption.

Youth and digital culture:

The concept of digital culture is one of the modern concepts in the social sciences, and it is a term that explains the mechanism of information technology and the Internet in shaping the way people interact with this technology and use it in their practical and personal lives. Digital culture includes new

methods, technologies and media that can be used to perform the required tasks.” It is, therefore, a concept that “refers to the field to which it is associated (the digital field), just like health culture (the health field) and environmental culture... These terms mean mastery of a specific field or the individual’s possession of cognitive behaviors through which he can interact with these fields (Lolly,(2017),p67).

The essence of digital culture lies in the ability of individuals and societies to be able to use digital software and applications on various platforms and platforms due to their importance in accomplishing their professional and personal work and their ability to communicate information and access through their use of these digital devices.

The embodiment of digital culture among young people lies in the skill that these people enjoy in their use of digital means of communication, especially computers connected to the Internet and smart phones without having a special formation, as well as their ability to build virtual relationships through social networking sites where it is free from all Social rules and restrictions. "Which seems clear in the Internet... where the global navigation in a digital way transcends the limited, codified and restricted, and there is only technological constraint, rituals and default rules..., they meet digitally, with more liberal rules and new rituals that they create for themselves that suit the nature of their new society and its digital goals (Rahuma, (2008),p132).

This is what we see, for example, on the chat pages distributed through social networking sites. Such electronic surfing, which young people flock to, often produces rules and patterns of behavior that the adult generation did not know, such as consumerism, which in its entirety calls for material values, calling for a spirit of dependence, dependence, and quick profit at the expense of work, creativity, and

production values, which burdens parents financially and morally.

In the beginning, young people used social networking sites to chat and unload their emotional loads, as we mentioned earlier, but it seems that a wave of maturity took place, and young people began to exchange views, in order to demand an improvement in the rhythm of political, social and cultural life. Kurdistan / Iraq and in some Arab countries such as Iraq and Tunisia, through Egypt, Yemen, Libya and Syria, and those ideas that reject policies easily crossed the social networks in the region.

However, the manifestations of digital culture among young people lie in the skill that these people enjoy in their use of digital means of communication, especially computers connected to the Internet and smart phones without having a special formation, as well as their ability to build virtual relationships through social networking sites where it is free from all Social Norms and Constraints (Mansoori, 2014: 36-37).

In light of the digital culture, young people have acquired characteristics and advantages that indicate their ability to perform more than one task at the same time, by reading many electronic pages, listening to music, communicating with friends, opening files, as well as moving from one information environment to another, all at one time and quickly. They are characterized by the speed of their reaction in expression, interaction and communication during the chat. This comes to confirm their superiority and skills in using the Internet, although it is mostly directed towards entertainment and communication.

5. The digital and virtual identity of the new youth culture:

Before we deal with digital and virtual identity, we must review the meaning of identity, as identity is something that is constantly acquired and modified and is never

a fixed essence, that is, identity is subject to transformation and development, because the history of any people is a renewed history full of events and experiences, the original identity is constantly changing and gaining New features and other pronunciations, and this means that identity is a dynamic thing, and it is a series of successive processes, as it transforms with time, it is dynamic, and it is linked to the impact left by civilization throughout history, and identity can be viewed in its dynamic form as a group of collective decisions that a society adopts at a specific time To express the essential (ideological), social, aesthetic, economic and technological values, which together form an integrated image that changes from the culture that works as a preserver of these values from cracking, collapse or fading. The social image of the desired identity (Rizqi, (2016-2017), p 30).

So, identity "does not include constants only, but rather the variable and the variable, and it is a set of basic components that make up the distinctive privacy of one entity over another, and it consists of: religion, language, culture, gender, land and history. Identity is the outcome of the meanings that the individual draws about himself based on from his experiences that he builds from his interactions with the other. Identity is transformed and interacts with reality and history. There are forms of identity such as (social identity, religious identity, cultural identity).

The American sociologist (Parsons) believes that socialization is a learning process that depends on imitation, simulation, and identification with the mental, emotional, and moral patterns of the child and the adult. comrades (Moses, (1998), p 21).

Upbringing through its various institutions and stages plays a fundamental role in shaping the features of identity for individuals, especially social upbringing, which does not mean pouring members of society into one

crucible, but rather means the acquisition of each individual a distinct social personality capable of movement and social growth within a specific cultural framework.

Communication technology has introduced many concepts and practices, and brought about a cultural change on many scientific, educational, social and other levels, creating a virtual space, virtual relationships, virtual groups, as well as virtual identities.

And if all these virtual spaces and relationships pose problems at the level of balance between them and traditional spaces, the virtual identity does not only pose a conceptual problem, as much as it poses problems at the level of structure and virtual existence, because virtual practices that are related to identity have their extensions, extent, and effects on existential identity. individual, and its cultural and social dimensions.

The virtual identity, according to the web encyclopedia Wikipedia, is the personality that is created by the human user, who acts as a link between the natural person and the virtual person of the users, that is, it is the sum of the attributes, symbols, and data that individuals use to present themselves to others in virtual communities, and interact with them through them (Bayousef, (2011), p470).

The virtual identity, then, is the sum of a person's representations of himself as an independent individual, and as a being who has his presence in the virtual world - the Facebook social network -, his ways of communicating with others and with virtual social groups, and his virtual experiences and interactions through Facebook.

The digital identity is the sum of the attributes, indications, and symbols that a person employs to identify himself in the virtual space, and interacts and communicates on the basis of them with others. So that its

content may not correspond to its true identity in social reality (Bibimon, (2016), p 77).

As for the identity of the new culture of youth as a subtitle of youth sociology and its sub-culture, it is built on communicative and communicative foundations that remain a virtual digital identity governed by rules (1.0) and legitimized by various dimensions and justifications for the technological inevitability that governs this culture.

Youth and the Internet:

The Internet, as far as it has come, is the most widespread, longest-lasting, and most attractive medium for its combination of text, sound, image, and movement. Being the most influential category of the developments that surround them, which often push them to enter the world of the Internet to learn about it and keep up with it, which made it described by some researchers as the generation of the Internet. This designation comes because he "tends to interact and social harmony and build his digital identity, taking advantage of the mechanisms offered to him by cyberspace, and thus he differs from the generations that preceded him in terms of representing technology, technical skills, and social competencies that he possesses" (Rabih, (2012), p89).

The Internet is a tool for communication, learning and entertainment, due to the multiplicity of its contents, and we cannot understand its use except by understanding the segment that communicates through it. It is a tool that requires our society to find a vision of what we want from that tool and determine how to benefit from it.

The researcher (Rabeh) also mentions about digital identity representations in research approaches that the "Internet generation" appears as a dual-identity generation; On the one hand, it is fragile and immature, and it always needs to take its hand in the ignorance of modern technology to establish a "normal"

relationship with it. In directing himself (Rabih,(2012),p97).

We point out that the youth segment is the most used population group for social networking sites, as it was more prevalent among young people, specifically the age group (15-30) years, and the size of the negative effects of using social networking sites programs on Iraqi youth increased to the point of addiction.

In the year (2000) it was estimated that there were (12,500) Internet users in Iraq (internet statistics site in the world), where the population was about (24,850,000) million people, according to the estimates of the Central Bureau of Statistics (Lutfi, (2008),p112), and according to Estimates In (2002) the number of users increased to (25,000) users only, as the population of Iraq was about (25,564,000) million people, and after the control of the American forces over Iraq, the use of the Internet became common (Satellite Broadband Internet in Iraq), then It is now being used randomly in cafes and public gatherings during this difficult period that Iraq is going through after the demise of the previous regime in (2003) (Abdul-Ghani, 2006: 77). In the year (2006) several companies appeared to provide Internet services to Iraqis, helping them to access The Internet is affordable. In 2011, the number of Internet users was estimated at about (1,303,760) users, with a population of about (30,400,000) million people, according to estimates for the month of July (2011); But the number of actual users may be more than that because many Iraqis do not use the Internet regularly, and Facebook estimates give the same number to the number of Iraqi members of the site (website, Iraq ar.wikipedia.org/wiki/).

Youth in Iraq within the age group (15-30) years constitute a percentage of more than a quarter of the population of Iraq, which amounted to (27%) for the year (2018), of

which males constitute (51%) compared to (49%) for females, representing the largest percentage For the age group (15-19) years, which constituted (39%) of the total number of young people within the above age group, males constituted (39%) as well, compared to a slightly lower percentage for females, which amounted to (40%). The number of Internet users in Iraq reached (14) million users in the year (2017) and they constitute (37.7%) of the total population, and at the beginning of the year (2020) the number increased to (30) million users, with a rate of (79%) and an increase of (11) One million users for the year (2019) (Al-Khalifa, 2020). While the number increased to (30.52) million users by the year (2021), with an increase of (700) thousand users over the year (2020) (source RT on the Internet).

The Iraqi user, as mentioned in the previous study, generally views social media in a positive way, and that it contributes to improving the quality of life of individuals, and is beneficial to business and communication with governments. But at the same time, he does not have confidence in these means, and believes that, despite their usefulness, they carry negative effects on the customs and culture of local cursing, including: reduced personal interaction between people, family disintegration, increased laziness and inactivity, and the risk of exposure to inappropriate materials, poor communication skills, inaccurate and sometimes misleading information and others.

The person used in the network concept is the most prominent actor in the Internet technology, as he himself produces and edits his media material, markets it and creates an interactive atmosphere around its contents within the framework of what is called “we” media or “interactive media”.

Young people constitute the social group most open to and use of this technology, and the most seeking to possess the technical skills

that allow them to do so, compared to the rest of the social groups. The personal computer, the use of the Internet, the enjoyment of the iPod, and other means that allow young people to express their identity and gradually move away from the surveillance of their parents (Al-Ayadi, (2012),p 13).

Young people and the mobile phone:

The category of young people is considered the most inclined to communication and media technology, as in addition to the Internet, another means of modern communication technology has appeared, which is the mobile phone, or the mobile phone, or as it is called in other Arab societies, the mobile phone. Young people look forward more than others to everything new, and seek to form personalities of their own that are independent of others. Considering the privacy of this stage, which is characterized by a love of aspiration and knowledge of everything that is going on around them, it may result in an imbalance in their value and moral system.

The mobile phone, or the so-called (mobile phone), is a modern technological technology that constitutes a necessity of contemporary life, which cannot be dispensed with in any way.

The Iraqi Central Statistical Organization for the year (2020) revealed the number of mobile phone subscribers in the country. The agency stated that the number of mobile phone subscribers operating in Iraq, including the Kurdistan Region, amounted to (39.3) million subscribers. The report added that the telephone density of those phones amounted to (97.8) phones per (100) people (Al-Mada, 1/18/2022). From here, we note that the mobile phone has become a necessity of contemporary life, which cannot in any way be dispensed with. The mobile phone has penetrated all segments of Iraqi society, and its possession is no longer limited to a specific group, as the entry of this technology had

many benefits, for example, its contribution to Bringing distances and distances closer and shortening times has also become an important and necessary means in perpetuating the process of social communication between family and relatives. Therefore, it can be said that the mobile phone has become a permanent companion and friend for us.

It is also confirmed by the results of an Algerian study, where most of the young people responded to the necessity of owning a mobile phone in daily life, and their percentage was (.86.5%). The widespread use of it among all segments of Algerian society, similar to other societies, is due to the facilities it provides to members of society, such as working to bring distances closer, in addition to being the means that is used for the continuity of the process of social communication between family and relatives, in addition to that it can play a role The computer, after the privileges that were added in its installation, where it can be provided with an Internet line (G3), becomes an educational and entertainment means of communication at the same time (Lolly, (2017),p 70).

Youth and Facebook:

Facebook was launched in February (2004), by the nineteen-year-old "Mark Zuckerberg" in his room at Harvard University, as a utilitarian network that helps people communicate more effectively with their friends, families and colleagues at work, where each subscriber can The Facebook network enables him to share his thoughts, pictures and links with his friends, by downloading them on his own page and interacting through it with his group of friends. In general, it is a virtual communication medium that enables its users to communicate through messages, pictures, and videos, as well as to make friends from different countries of the world, and to transcend the boundaries of geography, color,

belief, and gender, and thus weave ties and relationships with various parts of the world without the obligation of physical presence.

The site was initially available only to Harvard University students, then it was opened to university students, then to high school students and a limited number of companies, then finally it was opened to anyone wishing to open an account with it, and now the number of its users has exceeded one billion, and its languages have multiplied into about (75) languages, All of its users spend more than (700) billion minutes on the site per month. Facebook users constitute (47%) percent of the total Internet users, and press the "Like" button (4.5) billion times per day, and the site records (4) billion views per day for video recordings (Fariha, (2021),p 17).

In Iraq, we notice an increase in the number of Facebook users between the years (2017 and 2019) from (13) million people, constituting (35%) of the total population in (2017), and an increase of (7.2) million over the year (2016). In (2019) to (17) million users, constituting (43%) of the total population of Iraq (Al-Khalifa, 2020). While the Digital Media Center in Iraq (*) announced that (25) million Iraqis use social networking sites in the country. The center indicated that there will be (20) million users on the Facebook platform in Iraq by the year (2021).

The inventor of Facebook, "Mark Zuckerberg," believes that Facebook is a social movement, not just a tool or means of communication, and that it will displace and replace e-mail, and it will control all aspects of human activity on the World Wide Web. Thus, it is described as a "world population guide", and that it is a site that allows ordinary individuals to make themselves a public entity, by giving and sharing whatever information they want about themselves, their interests, feelings, personal photos and video clips. Therefore, the aim of this invention is to make

the world a more open place (Abbas, (2008),p15).

Through our observation of the interactions of individuals on the Facebook space, we noticed that the youth seeks to establish a unique cultural field through the use of a special language, emanating from the desire of youthful women seeking change, differentiation, and protecting their field from penetration. Thus, the young man becomes "a linguistic actor in the sense that he acts with and in the language and creates through his speech and performance a possible world that contributes to the reproduction of language as a differential structure" (Harb,(2008),p 67).

Thus, Facebook becomes the mainstay for re-constructing the cultural identity within the work of my foundational identity that goes beyond what is prevalent. It is this identity dynamic that draws lines between us as a group and concern. Rather, it has become a factor of interaction, harmony, and harmony between young people to form a kind of intimacy and interpersonal sympathy between them, in addition to carrying a message to the generalized other, including the ability of young people to build, establish, and control the media field that opens up. He has room to play and maneuver, and they form the Facebook field in a way that achieves their satisfaction.

Twitter:

The number of Twitter users in Iraq reached (400) thousand users, at a rate of (1.1%) of the total population of Iraq for the year (2017), their number increased to (1.28) million users, who constituted (3%) of the total population of Iraq for the year (2019).

Instagram:

The number of Instagram users in Iraq increased significantly from (100) thousand users in 2017, who constituted (0.3%) of the total population of Iraq, and in (2019) their

number reached (9.50) million users, who constituted (24%) of the population. total population. And 13 million active users on Instagram by 2021.

Snapchat:

The number of users of the Snapchat website in Iraq for the year (2017) reached (6.55) million users, and the number increased to (11.25) million users on Snapchat by 2021.

LinkedIn:

The number of LinkedIn users increased between (2017 and 2019) from (506) thousand users, who constitute (1.4%) of the population, to one million LinkedIn users, who constitute (3%) of the total population of Iraq.

While the number reached (1.20) million users of the LinkedIn network by 2021 (Source: RT on 1/12/2022).

Messenger:

The number of Facebook Messenger users in Iraq reached (17) million users by 2021. Where young people spend long hours alone with technologies and social networking programs, this negatively affects their social skills, as if the Internet is used for more than (38) An hour a week is an indicator of addiction. The high duration of time spent on social media is related to the age structure of the population, especially the age groups under the age of (30 years), as these groups spend more time per day than others on the Internet - at a rate of (180) minutes per day at least in (2018) (Al-Khalifa, (2020)).

And the younger the age group of the population in a country, the greater the average time spent using social media in that country, and that is why emerging market countries are at the forefront in this regard. Also, the increase in the number of users of all the aforementioned platforms is due to the repercussions of the Corona pandemic, the closure and the ban that Iraq witnessed to

confront this crisis, and the transformation of buying and selling, study, work, and other operations to social media.

6. The crisis of the new virtual culture for young people:

Media addiction:

The word "addiction" is often used loosely and twisted in discourse. Some people describe themselves as "detective novel addicts" and so on. The word "addiction" here is used jokingly to denote a tendency to indulge excessively in enjoyable aspects of activity, and the reader may be surprised when he sees the word "addiction" added to "Internet", (Addiction)) Addiction is usually associated with the use of substances that enter the human stomach, such as addiction (alcohol, intoxicants, and drugs). The Internet and its world are more important to the addict than family, friends, and work, which negatively affects him and creates a kind of stress and anxiety for him.

So, Internet addiction is a global problem that is being studied and search for means of treatment in the most powerful countries in the world, such as: China, Korea, and European countries, as these countries consider it a disease or dysfunction that causes social problems and psychological and neurological disorders, affecting the life of the addict. Negatively, and prevent him from living a normal life outside the computer screen.

One of the most famous studies on "media addiction" is the study conducted by the American psychologist Dr. (Kimberly Young) at the American Psychologists' Institutions Conference held in (1997), which included about (500) intensive Internet users. The researcher was (Mary Wayne).) had used it before this date in addition to television in her book "Children and TV Addiction" () in (1972) and warned of its dangers and renewed the edition of the book in (1993).

The first to put the term Internet addiction is Camberly Young, who is one of the first psychiatrists who have been studying this phenomenon in the United States since (1994). In the year (1996) a forum was organized on the Internet under the title (Internet Psychology) that includes a group of American psychiatrists. The aim was to raise this issue and make it more discussion, and he suggested the formation of a support group for Internet addicts (Ghalmi, Al-Manhal Network: 12/2/2022).

From the previous data, there are several definitions of Internet addiction, the most important of which are:

- Definition of Camberly Young (Young, 1996): It is an impulse control disorder in the use of the Internet, which does not include drunkenness or loss of consciousness. Young says that Internet addiction is characterized by staying on the Internet for a period ranging between (38) hours a week for pleasure, and largely in chat rooms, and concluded that Internet addiction can destroy family relationships, friendships, and professional life (Ayed and Al-Osaimi, 2011: 20).

Goldberg defined it as compulsive excessive use of the Internet, similar to other types of addiction, such as alcoholism, sexual behavior, gambling, eating disorders, and video games (Al-Ammar, 2014: 401).

Studies appeared that dealt with the phenomenon of Internet addiction with different terms: Internet addiction, pathological use of the Internet, compulsive use of the Internet, Internet dependence, and Internet mania.

Internet addiction is defined in this study: it is the increase in hours in the use of social networks (the Internet) and the lack of a feeling of wasting time while dispensing with the performance of other work among young people.

Because adolescents between the ages of twelve and nineteen, and young adults between the ages of twenty and twenty-nine have access to the Internet more than any other age group and bear a higher risk of Internet overuse, the problem of Internet addiction disorder is most relevant to young people. Where the percentage of addicts to social media reaches (63%) in Iraq between the ages of (13-18) years. And that (90%) of young people use social media daily (Hamdan: Al-Hurra Iraq on 12/7/2022).

It is, then, a case of media abuse or excessive use of random communication technologies to the point of complete dependence and addiction, which affects a person's daily, normal, family, professional, or relational functioning if he falls into this circle. Children, adolescents and youth are the most vulnerable age groups to the severe consequences of this problem in its important psychological, social and educational dimensions. In general, recent scientific studies tend to indicate that excessive use of means and media is a "pathological use of communication technology" that results in its classification as one of the branches of behavioral addiction, which is no less dangerous than chemical addiction in its behavioral consequences, psychological dimensions, health consequences, social repercussions, and relational effects.

The socio-cultural approach to addiction:

Those who follow the socio-cultural trend believe that the addiction to the information network is due to the culture of the society, and therefore it is the society that feeds this addiction. Where the new media, through its modern technologies, began to form a modern concept of communication and social relations, and to create various knowledge and cultural sources that penetrate geographical borders easily and effectively among young people, and its influence was increased by the expansion of the youth area in Iraq and the

Kurdistan Region / Iraq, which reached (63%) of the number of populations, as mentioned above. The advantages and characteristics of the new media have led most of these young people to rely on information and news from applications (Facebook, Twitter, YouTube, Google) in their various forms such as videos, text messages and blogs.

Addiction also differs gendered according to the social gender (male or female), and is also linked to the age stage as well as the financial and economic status and ethnic, religious, sectarian and national affiliation. For example, some forms of addiction spread, such as alcohol and alcohol addiction, among the middle or low-income social classes, and no studies have been known in the Iraqi environment to date that clearly define the inseparable link between media addiction and class affiliation, given the prevalence of means and media among various social classes, starting with smart phones. which provides various electronic services.

7. Social New Media: A Model of Interactivity and Democratic Participation for

Digital Youth Culture:

Many thinkers in sociology and media and communication sciences assert that social networks have opened a new era characterized by openness and facilitation of communication and communication in all its forms. It has also formed a space for discussion, dialogue and interaction with a great deal of freedom on many topics, including religious issues of concern to social life. In fact, social networks have attracted the attention of young people in particular, due to the disappearance of borders and socio-spatial restrictions. Social websites also allowed individuals to join them and create profiles that enable them to meet and communicate, as well as introduce themselves and the possibility of enhancing status and social relations.

The new media has been linked to the technological transition and the digital wave witnessed by societies. The prophecy of "Marshall McLuhan": the inevitability of the means has become embodied and his hypothesis of the necessity of the existence of means of communication in daily life on the one hand and the need for information flow on the one hand, and the current societies are described as information societies, where Troben sees Krogh Troben describing The profound changes that affected societies that "contemporary societies are experiencing a clear communication revolution today as a result of developments in the field of communications and computers" (Sadiq, (2008),p 23)...

As if we live today in the civilization of the means and the knowledge gap. There are many terms in setting a unified concept for new media, such as networked media, alternative media, or digital media. It is also called information media to denote the intermarriage between computer and communication and the emergence of a new media system. And the owner of the information, who has become embodied in the image of the citizen journalist, especially through multimedia that combines sound, text, image and video.

The communication scene that we are witnessing today has its roots in the seventies of the last century, especially those related to the Internet. Communication of the new media as a new cognitive and social field.

Therefore, the new forms and patterns developed for the culture of the Kurdistan youth launched to new horizons and dimensions, starting with changing the content of traditional media through its well-known means "satellite channels" to create a hybrid culture mixed with other cultures that were not available and presented in the same quantity before, then those changes deepened with the introduction of digital technology and

applications With the spread and deepening of its impact, the culture patterns of large numbers of young people have shifted to the virtual field. As a result of these developments, what has been termed “citizen journalism” or “citizen journalism” has emerged, which now has the means to make it not only A receiver or transmitter of culture, but rather a maker of it in many cases.

The beginning of the Kurdish cultural identity entering the stage of hybridization was at the beginning of the first quarter of the twenty-first century when it adopted new ideas in line with the social, economic and political changes imposed by globalization, and it was manifested in the youth’s imitation of Western fashion, listening to Western music, watching foreign pens, and the spread of (Fast food) And the concept of "global citizenship" began to spread in these forms.

It can be said that citizen journalism seeks more to restore consideration and adherence to the basket of ideals that democracy preaches, and how the citizen can decide his fate, determine the future of his children, and choose the quality of life he wants, and through its project to save democracy, and in other words, citizen journalism wants to save communication and media from Employment and monopoly mechanisms. This becomes possible through activating democratic debate and dialogue so that people - all people - can determine their individual and collective future with full freedom and transparency, and away from all forms of pressure and manipulation.

Citizen journalism will succeed when the citizen himself realizes his effective and influential role in bringing about social, economic, political and cultural change through a press that adheres to values and morals away from trading in the future and lives of people. or a particular ideology (Zarn, (2009),p28).

As for virtual reality today, it means a world that is created with the help of electronic media and computer technology. Today’s world, thanks to these media, has become a “global village.” In a short time, the user is able to communicate with his acquaintances in all parts of the earth. The Internet and its social networks have eliminated all geographical borders and mediatic time Towards complete freedom that is not subject to government restrictions in front of its movements. Bloggers and pioneers of social and other sites have become the most important field for overcoming restrictions and their success in expressing the demands and aspirations of marginalized groups and have forced many governments to take decisions against their will. We believe in the importance of alternative communication in our daily lives and our personal and unanimous politics.

The virtual culture created by the cyberspace of the Internet has contributed to reversing the public equation from its negative, affected and receptive state of media action and its ready-made achievements, to the state of action and influence in the media and the content industry and media contents, which resulted in the emergence of a new equation that excludes the concept of mass media and establishes the concept of mass media, which He ascended the throne par excellence of the new media, which began to take shape in what is known as citizenship journalism, or alternative or participatory journalism, benefiting from the stages of the formation of electronic journalism as a matter of form and manifestation, and also benefiting from the social media spaces (Social Media) in terms of dissemination and generalization and active interaction. The manifestations of public participation and movements in the public space and the electronic field have multiplied thanks to the vast capabilities offered by the virtual space, the multiplicity of areas of disposition in space, and the access to

technological and communication technologies that range between manifestation and disguise, and also benefiting from the margins of freedom and democracy that began to characterize the political space that embraced its eagerness for democratic practice, which was reflected On the new media trends, educational trends, and civic participation for what is known as the “society of free citizens” (Fariha, (2021),p 15).

Virtual communities also have many negative effects due to lack of knowledge and awareness, as they push some young people to negativity and social diseases, which is reflected in personal and national identity, which leads to isolation and marginalization in their lives. The Internet has been adopted by violent extremist groups in Iraq such as (ISIS and Al-Qaeda) and others. , which is increasingly effective in using this technology to:

- 1- Promoting hatred and violence on racial, religious and cultural grounds.
- 2- Expanding awareness efforts to recruit some young people to extremism and terrorism through non-national crime.
- 3- Work to create online communities that encourage and support violence.
- 4- It has become a strategic tool to enhance clarity of vision and influence by groups that advocate sectarianism through virtual communities.

Here, social networking sites, especially Facebook, worked to establish a dialogue between two different realities - the culture of the mother and the culture of the host through which they communicate with other individuals and institutions and thus constantly reshape their identities. Here, the relationship between alternative media and identity negotiation emerges, and that media practices try to build feelings of homeland and belonging, and thus there is A strong

relationship between media and identity building.

8. Conclusion:

What can be concluded from this theoretical reading is that the concept of youth is subject to several factors in determining it. In addition to specialization and the intellectual direction that deals with the subject of youth, it is subject to the factors of social change, since youth are the most affected group and affected by the transformations and changes that occur in society. This social group can take the form of cliques to be a specific generation, given that the younger generation includes heterogeneous groups, where each group represents a specific generational unit.

Research on the issue of youth and its new media has become inevitable and necessary because the technological revolution that societies know leads to a diversity of cultures of use, including the digital culture. Faced with this diversity, young people have different virtual institutions that participate strongly in their socialization, which threatens their authority in terms of language, with the spread of the English language phenomenon in all societies.

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