THE COGNITIVE, AFFECTIVE, AND BEHAVIORAL IMPACT OF NEW MEDIA (FACEBOOK)

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Abstract. This study aimed to examine the reality of social communication and to explore the nature of certain impacts that social media platforms, particularly Facebook, may have on the cognitive, affective, and behavioral dimensions of Algerian university students. The descriptive method was adopted, and a field study was conducted on a sample of students from several Algerian universities, using a questionnaire as the primary tool for data collection. The findings revealed that the use of Facebook can influence the cognitive level by shaping students' thoughts and attitudes. It may also contribute to the formation of their emotions and affective orientations, as well as the development and direction of their behaviors, whether positively or negatively. The intensity of these effects varies according to the duration of use and the type of content with which users engage. Since their inception, the media have played a significant role in social life, exerting a clear influence on individuals and communities, and contributing greatly to cultural and social changes. They have become one of the key instruments capable of serving as mechanisms of cultural transformation. The study recommends guiding students toward intelligent and conscious use of social media to benefit from its numerous positive aspects.

Keywords: cognitive impact, affective impact, behavioral impact, new media, facebook, students

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КОГНИТИВНОЕ, АФФЕКТИВНОЕ И ПОВЕДЕНЧЕСКОЕ ВОЗДЕЙСТВИЕ НОВЫХ МЕДИА (FACEBOOK)

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Абстракт. Настоящее исследование направлено на изучение реальности социального общения и выявление характера влияния социальных медиа-платформ, в частности Facebook, на когнитивные, аффективные и поведенческие аспекты студентов алжирских университетов. Применён описательный метод; в ходе полевого исследования была изучена выборка студентов ряда алжирских университетов с использованием анкеты как основного инструмента сбора данных. Полученные результаты показали, что использование Facebook способно воздействовать на когнитивный уровень, формируя мысли и установки студентов. Оно также может способствовать формированию их эмоций и эмоциональных ориентаций, а также развитию и направленности их поведения- как в положительном, так и в отрицательном направлении. Интенсивность данного воздействия варьируется в зависимости от продолжительности использования и типа потребляемого контента. С момента своего появления медиа играют значительную роль в общественной жизни, оказывая заметное влияние на индивидов и сообщества и внося существенный вклад в культурные и социальные изменения. Они стали одним из ключевых инструментов культурной трансформации. Исследование рекомендует направлять студентов на разумное и осознанное использование социальных сетей с целью максимального извлечения их положительных аспектов.

Ключевые слова: когнитивное воздействие; аффективное воздействие; поведенческое воздействие; новые медиа; Facebook; студенты

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YENİ MEDİANIN (FACEBOOK) KOGNİTİV, EFFEKTİV DAVRANIŞA TƏSİRİ

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   Abstrakt. Bu tədqiqat sosial kommunikasiyanın reallığını araşdırmaq və sosial media platformalarının, xüsusilə Facebook-un, Əlcəzair universitet tələbələrinin kognitiv, affektiv və davranış istiqamətlərinə mümkün təsirlərinin mahiyyətini öyrənmək məqsədi daşıyır. Tədqiqatda təsviri metoddan istifadə olunmuş, bir neçə Əlcəzair universitetinin tələbələri arasında sorğu vasitəsilə sahə araşdırması aparılmışdır. Nəticələr göstərmişdir ki, Facebook-dan istifadə tələbələrin düşüncə və münasibətlərini formalaşdırmaqla onların kognitiv səviyyəsinə təsir göstərə bilər. Bundan əlavə, emosiyalarının və affektiv yönümlərinin formalaşmasına, eləcə də davranışlarının inkişafına və istiqamətlənməsinə müsbət və ya mənfi təsir edə bilər. Bu təsirin gücü istifadə müddəti və qarşılıqlı əlaqədə olunan məzmunun xarakterindən asılı olaraq dəyişir. Medianın meydana çıxmasından bəri o, sosial həyatda mühüm rol oynamış, fərdlər və cəmiyyətlər üzərində aydın təsir göstərərək mədəni və sosial dəyişikliklərə əhəmiyyətli şəkildə töhfə vermişdir. O, mədəni transformasiyanın əsas alətlərindən birinə çevrilmişdir. Tədqiqat tələbələrin sosial mediadan ağıllı və şüurlu şəkildə istifadə etməsini təşviq etməyi, beləliklə onun çoxsaylı müsbət cəhətlərindən səmərəli şəkildə faydalanmağı tövsiyə edir.

   Açar sözlər: kognitiv təsir; affektiv təsir; davranış təsiri; yeni media; Facebook; tələbələr

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1.Introduction

With the tremendous development in both the diversity and renewal of these media tools, they have become an inseparable part of people's lives. Their use- in both frequency and scale- has expanded beyond previous levels, reaching a wide variety of social groups. This has contributed to a profound disruption in lifestyles and created fractures in the structure of social life, consequently allowing for the possibility of cultural change that affects the system of values and cultural identity in general.

On this basis, this research paper seeks, through a descriptive approach and by employing analytical and deconstructive methods applied to field data, to identify the most significant effects that new media have had on the system of values- such as family values and moral values- according to the following research framework:

1. Research problem
2. Concept definitions
3. Study sample
4. Methodology and sample
5. Study findings

2.Research Problem:

The debates, studies, and research concerned with the concepts of identity and culture- and particularly the dialectic of cultural identity as one of the most fundamental determinants of identity in general- have multiplied, especially in the context of its confrontation with globalization. The relationship between identity and globalization is a uniquely dialectical one: they are simultaneously opposing, intersecting, and complementary concepts. Within this dynamic, the concept of identity most often plays the role of the "prey" (dependent variable), while globalization plays the role of the "hunter" (independent variable), as described by Dr. Ali Wajfa [Wajfa, 2010].

One of the most prominent reasons for the growing concern over values and identity is the emergence of new media, particularly social networking platforms such as Facebook. In this paper, Facebook is considered an extension of media globalization, representing a space where cultural flows, cultural standardization, and westernization attempts are abundant, placing the value system at risk.

The influence of media globalization on youth identity has been facilitated by two main factors:

1. The increase in the flow of globalization and the diversity of its mechanisms and technologies (such as social networking sites), with these flows reaching even the smallest and most remote villages.
2. The attempt to explain the changes in the values and practices of young people- whether in terms of social values, moral values, or material values-

where we observe a shift in certain cultural elements, with some values being abandoned ("values of renunciation") and others being adopted ("values of acquisition").

There is no doubt that youth are among the primary target groups, as they are more receptive to novelty and more frequent consumers of new media content, according to studies and reports [Arabi, 2006].

Based on the above, the main research question can be formulated as follows:

To what extent has new media- specifically Facebook- produced cognitive, affective, and behavioral effects on the values and identity of Algerian university youth?

3.Defining Concepts
A.Identity:

"Identity" refers to partial truth, as it has been said that partial truth is called identity. This means that when essence is considered alongside individuation, it is called identity. Identity may also be used to mean external existence or individuation. It is derived from the pronoun "هو" (he), in contrast to "otherness" (ghayriyyah) [Anis, 1989, p.998].

Based on the above linguistic definitions, identity expresses the essence of something, encompassing numerous attributes, features, and characteristics that distinguish it from others. It also reflects the notion of sameness when discussing individual identity. Cultural identity (collective identity) of any society refers to the shared features, attributes, and general traits that set one society apart from another. For instance, Algerian society is distinguished from other societies by aspects rooted in identity. If one were to ask about a group of Algerians- "Who are they?"- the answer would be "Algerians." For a non-Algerian inquirer, this would evoke mental images of the traits they associate with Algerians, such as religion (Muslims), language (Arabic in its dialects), and certain moral and social values they might be familiar with. This is the perception of the group's identity.

Terminologically:

It has been said that the concept of identity is indispensable, yet equally unclear. Identity is multifaceted and difficult to define. The most prominent identity scholar of the 20th century, Erik Erikson, described the concept as "ubiquitous" yet "vague." Some researchers define it as referring to the subjective images of individuality and distinctiveness that a person holds, presents, and shapes (and which evolve over time) through relationships with "significant others." As long as people interact with others, they have no choice but to define themselves in relation to these others, recognizing similarities and differences [Huntington, 2009, pp.55-56].

Aristotle maintained that identity can be understood in multiple senses [Meskini, 2001, p.5]. It is a complex, ambiguous, and multi-layered concept,

engaging multiple fields of knowledge and involving the dynamics of the "self" and the "other," the "I" and the "we," unity and plurality, sameness and difference. For centuries, identity has posed an enduring and inescapable problem in various cultural and civilizational contexts [Saadi, 2010, p.81].

The concept of identity overlaps with that of essence (mahiyyah). Linguistically, identity is "for something to be itself and not something else," grounded in sameness or consistency in logic. Essence, on the other hand, is "what something is," with the addition of the particle "ما" (what) to the pronoun "هو" (he). Some consider essence to be more profound than identity. In foreign languages, there are distinct terms for each: "essence" (from Latin *esse*, meaning "to be") and "identity" (from the pronoun *id*, meaning "it/he") [Hassanein, 2012, p.10].

The term identity is used in three senses: individuation, the person themselves, and external existence. Some have said that what makes something what it is- when considered in its realization- is called its truth and essence; when considered in its individuation, it is called identity; and when taken more generally, it is called essence. Something may also be called essence when it is universal, such as the essence of "human" [Kafawi, 1998, p.961].

In Al-Jurjani's *Definitions*, identity is "the absolute truth encompassing all truths, as a kernel encompasses the tree in the realm of the unseen" [Al-Jurjani, p.216].

Identity and its issues are among the modern challenges in intellectual discourse. No culture within the human fabric is free from the question of identity and its implications. This interest has intensified alongside the rise of cultural globalization, which has greatly constrained local specificities, and with calls to preserve cultural diversity on a global scale [Jabroun, 2015, p.5].

Although identity is a metaphysical subject, it is also a psychological issue and an experiential reality. A person may align with themselves or deviate from themselves toward otherness. One can feel alienated if their identity leans toward or is absorbed by the "other." Identity is when a person remains in harmony with their true self, whereas alienation occurs when they become other than themselves, divided between a remaining identity and an otherness that pulls at them [Al-Tuwaijri, 2011, pp.11-12].

There is a strong link between heritage and identity: there is no identity without heritage to support it, and no heritage that does not form the basis of identity. Heritage and identity are inseparable components of individual and collective selfhood [Al-Tuwaijri, 2011, p.20]. Identity- whether of a person, culture, or civilization- is its core and essence. In every entity, whether a person, culture, or civilization, there are constants and variables; the constants constitute identity. These constants may renew themselves but do not change, manifesting without yielding to their opposites, as long as the self remains

alive. It is hard to imagine a people without identity, contrary to what Dariush Shayegan claimed- that identity is merely a "distorted image of the self" [Shayegan, 1993, p.127].

For David Hume, identity is an "illusion" produced by habit and the passage of time; thus, there is no empirical counterpart to identity in reality. The individuality of things leads us to the idea of unity [Dwaq, 2016, p.15].

According to Dr. Ahmed Ben Naaman, there are two types of identity [Naaman, 1995, p.23]:

1. **Individual identity:** Primarily based on the physical features that distinguish each human being from others among millions worldwide, such as fingerprints, which scientifically establish these differences.

2. **National or ethnic identity:** A set of general cultural traits that form the minimal common denominator among all individuals belonging to a nation, distinguishing them from members of other nations.

From this distinction, Dr. Ben Naaman concludes that national or ethnic identity is connected to culture and derives its core traits from it, whereas individual identity consists purely of physical characteristics [Naaman, 1995, p.24].

In its abstract sense, identity is the collection of signs and characteristics from various domains that distinguish the self from the other. Without these signs and traits, the self disappears and dissolves into the other; with them, it remains present [Jabroun, 2015, p.5].

There are those who view identity as having three interrelated dimensions or components [Parekh, 2013, pp.30–31]:

- **Personal identity**: Human beings are distinct individuals, unique centers of self-awareness, with a personal sense of self, as well as their own ideas and opinions.
- **Social identity**: Characterized by overlap and social cohesion. People belong to ethnic, religious, professional, national, or other groups. These groups define and distinguish themselves, and others identify them according to their affiliation with one or more groups.
- **Individual identity**: People are human beings who belong to a specific species; they know themselves and decide how they should live and behave as humans. These three dimensions are interconnected and cannot be separated.

In other words, the individual within the group is an independent identity- an "I" that has an "Other" within the group itself- referred to as *individual identity*. Groups exist within the nation, each with features that distinguish it from others- this is referred to as *collective identity*. The single nation, in relation to other nations, is referred to as *national* or *nationalist identity*.

In Algerian society, identity consists of the following:

A – Religion: It establishes systems of values, standards of judgment, and reference frameworks; defines rules governing the relationship between the Creator and the created on the one hand, and between human beings, other creatures, nature, and the universe on the other. It seeks to establish relationships, connections, and standards, instilling values, foundations, and principles that underpin behavior, action, and interactions among people.

B – Language *(Arabic and Amazigh)*: Carriers of knowledge, specificity, and meaning, functioning as tools for thought, expression, and communication, and serving as a living memory on the one hand, and as a vital repository of knowledge, authenticity, taste, and experience on the other.

C – History: No nation can feel its existence among other nations without its history, which forms a key aspect of its identity. History is the enduring record of a nation's past and the archive of its glories and memories.

D – Customs, traditions, norms, and distinctive traits: Formed through the interaction of various factors and components over centuries.

It is worth noting, after identifying the components of Algerian identity, that the identity of any people or nation is the product of religion, language, thought, history, arts, literature, heritage, values, customs, morals, sentiments, intellectual standards, and behavioral norms. Not all of these components are fixed; some change according to human and civilizational developments. Accordingly, the present study seeks to observe and examine such changes in two components: **values** (specifically those selected for examination) and **language** (focusing on the use of new forms of communication), through social networking sites as contemporary human and civilizational phenomena.

Operational Definition: Based on the above, the concept of identity in the present study refers to the identity of Algerian youth, which is inseparable from the identity of their society, their country, or the broader Islamic Arab-Amazigh identity. It draws its values and principles from the Islamic society and the tenets of the Islamic faith.

Thus, for the purposes of this study, the concept of identity refers to: *The system of Algerian values (serving as our behavioral reference), which in the present study is limited to the model of social values (family values), moral values (truthfulness and honesty, chastity, respect and modesty, valuing time and work, valuing substance), and material values (saving, investment, manual labor).* The language component refers to *the Arabic language*, which is considered a component of identity, though not its entirety.

B.New Media: Sheridan College of Technology defines new media as: *"Forms of digital media presented in digital and interactive formats, relying on the integration of text, image, video, and sound, and using computers as the primary mechanism for production and presentation. Interactivity represents*

the main distinguishing feature and the most important characteristic." [Sadiq, 2011, p.9]

New media (like other communication technologies) can be defined as the integration of material tools, human practices, and social and organizational arrangements involved in the process of human communication (see Figure 2). Although they differ from traditional forms and systems of media in four areas- design and use- they are constantly hybridized, complexly networked, and dynamic. In terms of social outcomes, new media are now widely accepted as being pervasive and interactive (since interactivity is a prerequisite for social, political, and cultural participation). Over time, factors of design and use on one hand, and social outcomes on the other, continue to influence one another reciprocally, as technology- a set of tools, practices, and arrangements-evolves [Sadiq, 2011, pp.21–22].

C. Values

Linguistically:

The philosophy or science of values (*value*) or axiology traces back to the Greek word *axios*, which denotes what is "valuable," "precious," or "new." *Axiology* is the science concerned with what is valuable, and the philosophy associated with it is the *Philosophy of Values* or the *Theory of Values* [Qassem, 2016, pp.345–346].

Adel Al-Awa defines value as "everything that has importance in conception and in action for individuals and groups." In Arabic, the word "شأو" (importance) means "worth," "perfection," "weight," "price," "ability," or "capacity." The word *value* is derived from *qiwām*, meaning "justice," "good stature," or "good form." Linguistically, it means "measure" (as in *qāma al-silʿa*, i.e., to appraise it). In the Qur'an, "فِيهَا كُتُبٌ قَيِّمَةٌ" (Al-Bayyina) means "upright," distinguishing truth from falsehood based on observation and proof. The *qiwām* of a thing is what sustains it; the *qiwām* of life is its foundation; the *qiwām* of the body is its wholeness. *Taqwīm* means the process of preference and prioritization; in Arabic, the superior thing is "the weightier one," and *tafāḍul* (preference) among people means some are better than others [Qassem, 2016, p.345].

For Friedrich Nietzsche, the concept of value means the genealogy of value-that is, the evaluation or re-evaluation of value, in search of its semantic dimension, not merely its literal one [Qassem, 2016, p.346].

Terminologically:

Interest in values takes two levels:

1. The first relates to the reality of the nation we live in, where there is a strong link between the crises experienced by societies today and the decline in values. There is also a strong link between the revival of the nation's role and the flourishing of values.

2. The second is the scientific level, where there is renewed interest in all that is religious, moral, and cultural- even in Western studies, which had avoided these elements for a long time [Nadia, 2012, pp.47-48].

Values are normative judgments that include models and objectives regulating social existence (thought, systems, and practices) and have the qualities of necessity, obligation, and universality. Accordingly, values are the guiding and governing standards for human behavior in terms of purposes and goals. Ahmed Zaki Badawi points to the concept of social values as the qualities preferred or desired by people within a particular culture, possessing a general character for all individuals, becoming guides for behavior or considered its goals. Desired values are described as positive values, while undesired ones are described as negative values. The orientation toward a value among individuals is determined according to the prevailing cultural standards in society [Nadia, 2012, pp.459-460].

The concept of value is among those that have attracted the attention of many researchers in various fields such as philosophy, education, economics, sociology, psychology, and others. This has resulted in a certain confusion and ambiguity in its usage- not only from one field to another but also with multiple usages within a single discipline. There is no single definition of values accepted by all scholars of social psychology, as it falls within their scope of interest. Consequently, different tools and measures are employed, shaped by the theoretical framework guiding each researcher [Khalifa, 1992, p.7].

Sociologists see the process of evaluation as based on the existence of a standard and comparison in light of the individual's interests on one hand, and in light of the means and possibilities offered by society to achieve those interests on the other. In values, there is a process of selection conditioned by the available societal circumstances. Many sociologists define values as "the level or standard for choosing among available social alternatives or possibilities open to the social person in a given social situation" [Khalifa, 1992, p.33].

Values are also defined as "beliefs about matters, goals, and preferred forms of behavior among people, which guide their feelings, thinking, attitudes, actions, choices, and the organization of their relationships with reality, institutions, others, themselves, place, and time; they shape their positions, determine their identity, and give meaning to their existence" [Barakat, 1996, p.324]. According to Mahdi Elmandjra, values operate on a time scale completely different from that of our daily lives, thus constituting the best means of defending oppressed peoples: "Values are the difference that makes the value" [Elmandjra, 2008, p.14].

4.Study Sample

The sample was selected from students at Mohamed El Bachir El Ibrahimi University, Setif 2 University, and Mohamed Boudiaf University in M'sila, using a purposive sampling method, whereby the instrument was distributed to students who were actual Facebook users. In this study, we relied on the purposive sampling method, which is a non-probability sample in which "the selection is made deliberately by the researcher based on the objectives of the study" [Al-'Omar, 2004, p.208].

Although our selection of the research population and sample was purposive, the distribution of the questionnaire was carried out proportionally among the universities. However, due to objective circumstances, including significant difficulties in obtaining responses from female students- unlike male students- we had to discard many questionnaires because they were incomplete. This difficulty was particularly encountered in M'sila and Setif universities, whereas the distribution at Bordj Bou Arreridj University was carried out smoothly due to the availability of all research conditions. The distribution was as follows:

Table (01): Distribution of the sample across Bordj Bou Arreridj, Setif, and M'sila Universities

University	Number of Students	Divided Number	University Share
Bordj Bou Arreridj University	16,289	233	70
Setif University	24,000	233	103
M'sila University	29,629	233	127
Total	**69,918**	—	**300**

After distributing the questionnaires in the aforementioned universities, we ensured that all forms were completed and successfully retrieved 300 questionnaires.

5. Methodology and Sample

This study belongs to exploratory research, as it seeks to investigate some dimensions of the phenomenon of cultural change resulting from the use of Facebook, as one of the new media and communication technologies among Algerian youth. This is a research field that remains largely unexplored in terms of its causes, trends, and possible outcomes. Therefore, there is always a cognitive and methodological need to explore new phenomena in order to "develop new concerns about them… as well as to seek the formulation and investigation of more precise issues that allow for the posing of hypotheses" [Valet, 2004, p.233].

The researcher's choice of methodology is neither accidental nor random, as scientific methods vary according to the subjects studied. Each scientific

method has its function and characteristics, which researchers employ in their field of specialization to investigate a phenomenon under study in the field.

Based on the attempt to examine the phenomenon of new media and its impact on the values and identity of Algerian university youth, the researcher is required to use the descriptive method in the field study, as it investigates, uncovers, and describes the phenomenon as it exists in reality, while also seeking to analyze and understand its results logically and objectively. According to Skeet's definition, descriptive research "includes all studies concerned with collecting and summarizing present facts related to the nature or condition of a group of people, a number of circumstances, a class of events, a system of thought, or any other type of phenomenon that a person wishes to study" [Al-Shaibani, 1975, p.113].

In the present study, the researchers, in line with this definition, seek to collect and summarize facts related to the nature of the phenomenon and the events associated with it.

6.Study Results

Cognitive Component	Affective Component	Behavioral Component
Facebook use has contributed to university youth acquiring new elements of ethical values.	[Increased focus on appearance over substance; modesty and chastity are being replaced by laziness, carelessness, complete freedom for females, forming relationships outside marriage, and imitating the Western lifestyle.]	[An overwhelming majority (87%) believe that relationships on Facebook are mostly based on dishonesty.]
	[91.67% believe Facebook has violated privacy through pictures, videos, personal data, and moral scandals.]	[95.67% believe Facebook contains many pages with sexual content (photos, live-streamed videos).]
	[76.33% think Facebook promotes unethical behaviors that affect youth morals.]	[25.33% use a pseudonym to act freely without being recognized.]
	[28.33% tend to imitate food, clothing, and lifestyle trends found on Facebook.]	[74.33% use a pseudonym on Facebook.]

		[8.33% use a pseudonym to post immoral content.]
		[6.33% use a pseudonym to impersonate others.]
		[3% use a pseudonym to slander or spread scandals.]
		[35.33% of female respondents use Facebook secretly.]
		[7.33% always browse sexual content pages, 16% sometimes, and 10.67% rarely.]
		[56.33% do not adhere to daily schedules or academic obligations.]
		[48.33% believe they waste a lot of time on Facebook without significant benefit.]

Hypothesis (02) – 3. Material Values (Consumerism)

Cognitive Component	Affective Component	Behavioral Component
Positive material values are declining in favor of excessive consumption, selfishness, and pride in material gains.	[24.33% rely on Facebook ads as a source of information about current products.]	The study found that 58% believe materialism often turns people into selfish individuals concerned only with themselves.
	[91.67% believe individuals in society are now valued based on how much money they accumulate.]	[94.67% are not interested in agriculture or land cultivation.]

	[77.67% believe Facebook ads excessively use women's bodies.]	[84.67% enjoy viewing pictures of women on Facebook.]
		[67.33% are not interested in saving money.]
		[20.33% do not save because they prefer buying things all at once.]
		[16.67% do not save due to being exposed to numerous and diverse products advertised on Facebook.]

7.Conclusion

After analyzing and interpreting the data and discussing the results in various forms, and in light of the general hypothesis stating that *"The use of social media networks (Facebook as a model) by university youth has contributed to their acquisition of value elements"*, the general hypothesis of this study has been confirmed. The findings indicate that the surveyed youth in the field study tend to make intensive use of the social networking site Facebook, which has contributed to:

- **Acquiring new value elements at the level of social values**- particularly certain *family values*, generally represented by the abandonment of the value of family communication, replacing it with the value of virtual communication; weakened family bonds due to poor interaction, isolation from others, and both family and social alienation.

- **Acquiring new value elements at the level of ethical values**- such as prioritizing appearance over substance, the decline of modesty and chastity, increased dependency, laziness, indifference, granting absolute freedom to females, forming relationships outside marriage, and imitating Western lifestyles.

- **Acquiring new value elements at the level of material values**- represented by the abandonment of positive material values, and the adoption of selfishness, individualism, and excessive consumerism; positive material values decline in favor of excessive consumption, selfish tendencies, and pride in wealth.

Accordingly, we conclude this study by stressing the need to remain aware, cautious, and vigilant, and not to underestimate the power of cultural

globalization to disrupt and fragment identity. Cultural globalization relies on numerous influential and effective means of spreading Westernizing cultures that primarily threaten cultural identity and values, which serve as the strongest fortress and cultural immune system. Social networks, particularly Facebook- while being spaces rich in positive aspects- can also be among the tools that threaten family, ethical, and material values, and even the status of language. All of this has the potential to create a social imbalance that threatens us as a nation with its own heritage, identity, and distinct cultural and moral framework, which are endangered by "acculturation and diffusion."

Finally, we emphasize: *Facebook and similar tools should be considered as instruments we own, not ones that own us. We should control them, not allow them to control us, and deal with them rationally and positively- for their benefits are numerous, but so are their drawbacks.*

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