From Communication to Protection: The Impact of Digital Media on Social Security Systems

Dr. Soad MATAR and Mr. Farouq Al Jassmi
City University Ajman

Abstract: In an era defined by the omnipresence of digital media, the content consumed by societies particularly by children and youth exerts an unprecedented influence on shaping individual behaviors, collective values, and cultural norms. Historically, media served as a vehicle for enlightenment, education, and cultural exchange. However, its evolving dynamics in the digital age have also transformed it into a conduit for the normalization and glorification of violence, delinquency, and moral distortion. These challenges are especially pronounced in Arab societies, where the demographic structure is characterized by a youth majority, making this group both highly vulnerable to harmful media influences and pivotal to the future stability of their communities.

This study addresses the critical problem of escalating youth exposure to violent and deviant media content, while highlighting a significant gap in understanding media's role not only as a mirror of social reality but also as an active constructor of social norms and perceptions. Guided by a descriptive analytical and multidisciplinary approach, the research draws on communication and behavioral theories to examine the intricate relationship between digital media exposure and the formation of aggressive tendencies, stereotypes, and deviant behaviors. It contends that modern media does not merely reflect reality but actively constructs it, employing sensationalist narratives and violent imagery that shape psychological conditioning, social expectations, and cultural values.

Keywords: Digital media, Arab youth, aggressive behavior, media influence, social security, societal stability.

INTRODUCTION

In the contemporary digital age, the expansion of digital media has reshaped not only patterns of communication but also the broader structures of social security systems worldwide. Globally, scholars and policymakers express concern about the capacity of digital platforms to simultaneously foster connectivity and amplify risks. On the one hand, digital media facilitates rapid information dissemination, civic engagement, and transnational dialogue (Castells, 2009; Couldry & Hepp, 2017). On the other hand, it has introduced unprecedented challenges, including cybercrime, misinformation, identity theft, and the erosion of privacy (Livingstone, 2016; van Dijck et al., 2018). These global concerns underscore the fragile balance between the empowering role of digital communication and its potential to undermine social cohesion and public trust.

Within the Arab context, these global challenges acquire additional layers of complexity shaped by cultural, political, and socio-economic dynamics. The Arab world's youthful demographic, its rapid adoption of new technologies, and its distinct socio-political structures make digital media both a vital resource and a source of vulnerability (Arab Social Media Report, 2017; Mellor et al., 2011). Issues such as online radicalization, the manipulation of public opinion, and the misuse of digital platforms for political polarization carry particularly acute implications for national security and societal stability (Aouragh, 2016; Lynch et al., 2017). Moreover, the interplay between traditional values and modern digital practices amplifies the tension between preserving cultural identity and adapting to the demands of globalized communication systems (Kraidy, 2017; Rinnawi, 2012).

By distinguishing between these general global concerns and the specific vulnerabilities experienced in Arab societies, this study aims to provide a more nuanced understanding of how digital media intersects with the security and stability of social systems. It explores not only the universal risks posed by digital platforms but also the culturally embedded challenges that are especially significant in the Arab context. In doing so, the research highlights the dual imperative of leveraging digital communication for development while simultaneously instituting protective measures that safeguard the integrity of Arab social security systems.

METHODOLOGY

Research Design and Approach

This study adopts a qualitative and multidisciplinary research design, integrating perspectives from communication studies, behavioral sciences, and sociology. The design is anchored in a descriptive–analytical framework that privileges depth of interpretation over numerical generalization. Within this framework, the descriptive component systematically maps the types of digital media content consumed by Arab youth, with particular emphasis on violent, delinquent, and morally disruptive representations. The analytical component interrogates how such content contributes to the construction of aggressive tendencies, cultural stereotypes, and moral distortions. In so doing, it highlights the mechanisms through which digital media operates not only as a channel of information but also as an active agent of socialization.

Rationale for a Qualitative Conceptual Approach

Because this research is framed as a qualitative conceptual inquiry, it is important to articulate why this approach is both valid and necessary. Conceptual qualitative research is particularly suited to studies that seek to unpack complex social phenomena, interpret meanings, and connect theoretical insights with culturally specific realities (Creswell & Poth, 2018). Unlike quantitative approaches, which emphasize measuring variables and testing hypotheses, qualitative conceptual inquiry privileges depth over breadth, allowing for a more critical interrogation of the discourses, practices, and patterns that shape the relationship between digital media and social security systems.

The Multidimensional Nature of Digital Media

The choice of a conceptual framework is further justified by the dynamic and multidimensional nature of digital media. Issues such as misinformation, online radicalization, and cultural adaptation in Arab societies cannot be fully captured through numerical indicators alone. They require a reflective engagement with both theory and socio-cultural context, drawing from communication theory, security studies, and cultural analysis to construct a holistic understanding of how digital media intersects with societal stability (Maxwell, 2013). This orientation enables the study to move beyond surface-level description, generating interpretive insights that contribute meaningfully to both academic debate and policy formulation.

Contextual Sensitivity and Humanized Inquiry

Equally significant, this methodological stance emphasizes the humanized dimension of inquiry. By privileging narratives, perceptions, and the interplay of values and practices, the study foregrounds the lived realities of individuals and communities navigating the dual promise and peril of digital communication. In the Arab world where cultural identity, religious traditions, and political dynamics profoundly shape media use and interpretation—a conceptual approach allows for the integration of global theoretical perspectives with region-specific experiences (Denzin & Lincoln, 2017). This sensitivity ensures that findings avoid homogenizing assumptions and instead generate nuanced, culturally embedded insights.

Scholarly and Practical Contributions

Ultimately, the value of this qualitative conceptual approach lies in its dual scholarly and practical contribution. It positions the study as a bridge between communication scholarship and social policy, offering a holistic perspective on the challenges and opportunities that digital media presents for social security systems. By critically engaging with existing literature and situating the analysis within Arab contexts, the study ensures that its findings are both theoretically rigorous and practically relevant.

Data Sources and Materials

The analysis relies primarily on secondary data, including peer-reviewed scholarship, regional and international reports, and official policy documents. It also engages with examinations of digital platforms most frequently accessed by Arab youth, alongside selected case studies of media narratives and digital

campaigns that have drawn significant youth engagement. These materials are analyzed not only for their explicit content but also for their latent symbolic meanings, with particular attention to how such media may contribute to the normalization of deviant or aggressive behaviors.

Analytical Framework

The study employs a theoretical triangulation approach to ensure analytical rigor and multidimensional insight. Four key theoretical perspectives inform the analysis:

▪ Cultivation theory, which explains how repeated exposure to media content shapes perceptions of reality;

▪ Agenda-setting and framing theories, which illuminate how media influences what issues are perceived as important and how they are interpreted;

▪ Social learning theory, which clarifies the processes through which youth imitate behaviors modeled in media; and

▪ Cognitive dissonance theory, which reveals how conflicting beliefs and behaviors may drive individuals to adjust attitudes or actions.

Together, these frameworks enable the study to capture media influence at both the individual level (attitudes, behaviors, and self-perceptions) and the societal level (social cohesion, cultural narratives, and perceptions of security).

Scope and Limitations

The scope of this study is limited to Arab societies, with a particular focus on children and youth as the demographic group most vulnerable to media influence. This targeted lens allows for a culturally contextualized exploration of media impacts. However, several limitations must be acknowledged. The study relies on secondary data, which may reflect uneven coverage across the region, and the availability of empirical evidence varies significantly between Arab countries. These constraints, rather than diminishing the study's relevance, underscore the urgent need for further region-specific empirical research that can expand upon the interpretive foundations laid here.

Ethical Considerations

Given the study's focus on sensitive issues such as violence, delinquency, and youth vulnerability, ethical considerations are paramount. The research is conducted with cultural and contextual sensitivity, deliberately avoiding sensationalism and ensuring respectful representation of individuals and communities. The ultimate objective extends beyond academic contribution; it seeks to promote societal well-being, ethical accountability, and social security through the responsible production and dissemination of knowledge.

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

Historical Perspectives

The relationship between media and human societies has historically been anchored in its role as a vehicle of enlightenment, education, and cultural transmission. From the invention of the printing press to the rise of broadcasting,

media has been celebrated as a bridge between knowledge and the public sphere, shaping civic consciousness and nurturing collective memory (McQuail, 2010). Classical communication scholarship often positioned media as an institution of progress, enabling access to information, broadening cultural horizons, and sustaining the deliberative functions of the public sphere (Habermas, 1989).

However, the advent of digital technologies has fundamentally transformed this historical trajectory. Interactivity, speed, and algorithmic mediation now dominate the communication landscape. Unlike traditional media, digital platforms foster participatory cultures where individuals are simultaneously consumers and producers of information (Jenkins et al., 2013). This participatory logic has enabled new forms of cultural exchange and social activism but has also accelerated the spread of disinformation, polarization, and harmful content (van Dijck, 2013; Napoli, 2019). Algorithmic personalization, often optimized for engagement, reinforces selective exposure and echo chambers, amplifying sensationalist, emotionally charged, or violent material (Pariser, 2011; Tufekci, 2015). Thus, while the digital age has democratized communication, it has also intensified concerns regarding its ethical, cultural, and psychological implications, particularly for vulnerable groups such as youth.

Empirical Studies on Media Influence

A vast body of global research documents the influence of media on individual and collective behavior, with a significant focus on youth. Scholars consistently show that repeated exposure to violent or aggressive digital content can foster aggression, desensitization, and distorted moral expectations (Anderson et al., 2017; Coyne et al., 2018). Beyond violent entertainment, social media environments also normalize risky behaviors, shape gender perceptions, and influence mental health outcomes, including anxiety and body image dissatisfaction (Uhls et al., 2017; Valkenburg et al., 2022).

More recently, empirical studies have highlighted how algorithm-driven environments shape youth agency. For instance, TikTok's "For You" page or YouTube's recommendation systems often expose adolescents to progressively extreme or sensational content, a dynamic linked to shifts in identity construction and worldview formation (Auxier & Anderson, 2021; Bishop, 2019). These findings suggest that media is not a neutral environment but a curated ecosystem with profound implications for youth socialization.

Despite this global evidence, research in Arab societies remains underdeveloped. While scholars such as Khamis and Vaughn (2011) and Sakr (2013) have examined digital activism and media consumption in the Middle East, systematic studies on the psychosocial impact of digital media on Arab youth remain scarce. Given that Arab societies are characterized by youth-majority demographics and deeply rooted cultural and religious values, this gap risks overlooking unique interpretive and behavioral dynamics. For example, honor shame frameworks, family-centered socialization, and religious norms may mediate how Arab youth interpret violent or deviant content compared to their Western counterparts. Addressing this lacuna is therefore central to this study.

Theoretical Foundations

This research is anchored in interrelated communication and behavioral theories that together provide a nuanced understanding of how digital media shapes youth psychology and social outcomes.

Cultivation Theory

Gerbner's cultivation theory underscores the long-term effects of media exposure, arguing that persistent immersion in mediated environments blurs the line between representation and lived reality (Gerbner et al., 2002). In the digital context, exposure to violent gaming, viral videos, or delinquent online challenges normalizes such behaviors, leading youth to integrate them into their perceptions of social reality. Recent extensions of cultivation theory into digital environments emphasize the intensified effects of immersive, personalized, and interactive content (Morgan et al., 2015).

Framing and Agenda-Setting Theories

McCombs and Shaw's (1972) agenda-setting theory and subsequent framing research highlight how media constructs social realities by privileging certain issues while marginalizing others. In digital spaces, frames are not only produced by professional media but also co-constructed by influencers, peer groups, and algorithmic logics (Entman, 2010; Cacciatore et al., 2016). In Arab societies, framing violent or delinquent behaviors in glamorized or trivialized ways can reshape youth perceptions, reinforcing stereotypes or undermining established moral norms.

Social Learning Theory

Bandura's (2001) social learning theory highlights observational learning and imitation, processes particularly salient in interactive digital environments. Platforms such as Instagram, TikTok, and Snapchat create spaces where youth not only observe but also perform and replicate behaviors for peer validation. Empirical studies demonstrate that digital affordances likes, shares, and comments amplify reinforcement mechanisms, embedding modeled behaviors into social identity formation (Boyd, 2014; Vossen & Valkenburg, 2016).

Cognitive Dissonance Theory

Festinger's (1957) cognitive dissonance theory explains how individuals reconcile conflicts between internal moral frameworks and repeated exposure to deviant media content. Over time, dissonance may be resolved by normalizing or rationalizing these behaviors, gradually altering value systems. In contexts where religious and cultural norms strongly discourage violence or immorality, the tension between traditional values and digital content may be especially pronounced, creating unique psychosocial dynamics for Arab youth.

Together, these theories provide a multidimensional framework for analyzing how digital media simultaneously shapes psychological processes and reshapes collective cultural narratives.

Conceptual Model for the Study

The conceptual model underpinning this research envisions a cyclical relationship between digital media content, psychological conditioning, and social outcomes. Algorithm-driven platforms expose youth to specific types of content that condition emotional, cognitive, and behavioral responses. Repeated exposure gradually reshapes perceptions of normality whether through violence, delinquency, or distorted moral frameworks. These conditioned responses manifest in behaviors that influence broader cultural values, family dynamics, and ultimately, societal cohesion.

In this sense, digital media functions not merely as a mirror of society but as an active constructor of social reality. Arab youth occupy a central position in this model: they are simultaneously vulnerable consumers of media logics and critical custodians of future societal stability. This humanized perspective underscores both the empowering potential of digital media through education, creativity, and civic participation and its risks, including fragmentation, value erosion, and threats to social security.

3.Analysis and Findings: Digital Connectivity, Demography, and Vulnerability
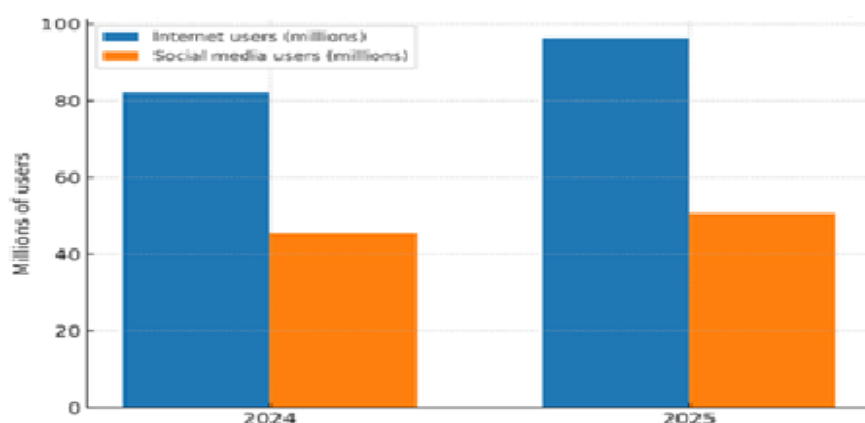
Egypt: internet VS Media Users (2024 vs 2025)

Figure 1

The steep rise reflects Egypt's accelerated digital integration, amplifying opportunities for engagement and risks of online harm.

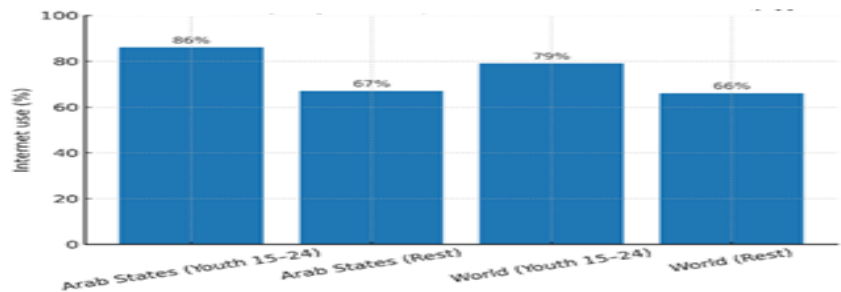Internet Use by Age Group (2024): Arab States VS World

Figure 2

The growth of social-media identities underscores platforms' central role in shaping communication, identity, and vulnerability.

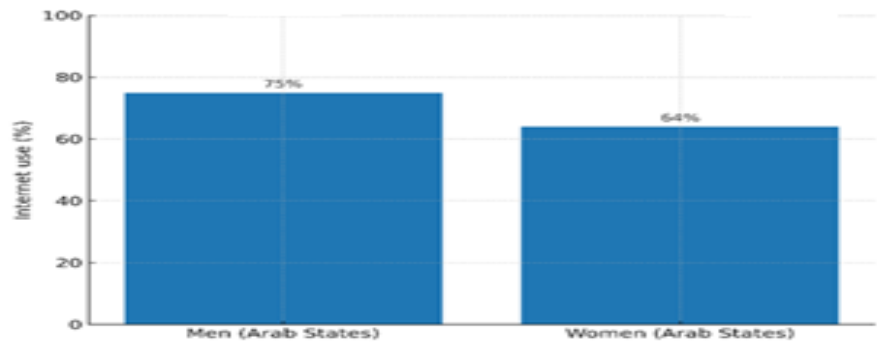Gender Gap in Internet Use – Arab States (20240

Figure 3

With nearly one-fifth of the population under 24, youth voices and vulnerabilities dominate the digital sphere.

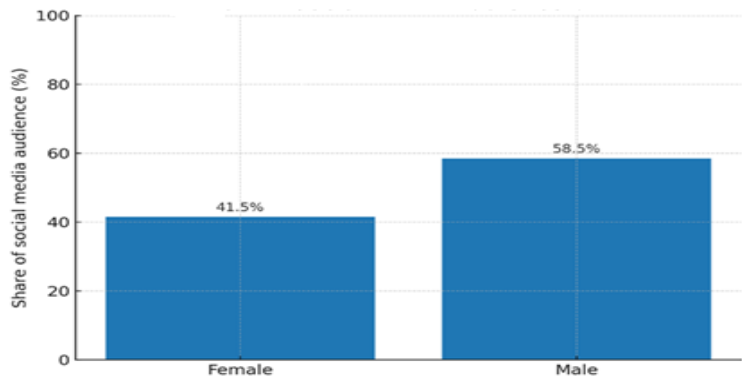EGYPT (2025): Social Media Audience by Gender

Figure 4

The gender imbalance reveals structural barriers to women's participation and heightened exposure to digital risks.

The role of media in Egypt is inseparable from the country's rapidly expanding digital ecosystem. In January 2025, internet penetration reached 96.3 million users, representing 81.9% of the population, up from 82.01 million (72.2%) the previous year (DataReportal, 2025). Social-media identities followed a similar trajectory, rising from 45.4 million (40.0%) in 2024 to 50.7 million (43.1%) in 2025 (DataReportal, 2025). These figures signify more than technological adoption; they reflect a profound social transformation in which digital platforms increasingly shape everyday interactions, collective identities, and opportunities for mobilization. Yet, this growth is not without cost, as it also expands the terrain for misinformation, surveillance, and online harassment.

Demographic realities further accentuate these dynamics. Egypt's youthful population is at the forefront of this digital transformation: in 2025, 11.9% of citizens were between 18 and 24 years old, and 9.9% were aged 13–17 (DataReportal, 2025). This means that nearly one in five Egyptians is entering adulthood in a context where digital spaces are not merely channels of communication but primary arenas of socialization, cultural negotiation, and political expression. The implications are profound: young people are simultaneously empowered by unprecedented access to information and constrained by heightened risks of exploitation, peer pressure, and ideological manipulation.

These national patterns resonate with broader regional trends. In the Arab States, 86% of youth aged 15–24 were online in 2024, compared with 67% of the wider population. Both figures surpass global averages, where 79% of youth and 66% of the general population used the internet (International Telecommunication Union [ITU], 2024). Such statistics highlight that Arab youth are among the most digitally connected in the world, which magnifies their visibility as agents of change but also intensifies their exposure to structural inequalities and digital threats.

The data also reveal persistent inequalities in digital access. In the Arab States, 75% of men used the internet in 2024 compared with 64% of women, producing a gender-parity score of 0.86 (International Telecommunication Union [ITU], 2024). These disparities are mirrored in Egypt, where women represented only 41.5% of social-media user identities in 2025, compared with 58.5% for men (DataReportal, 2025). Such imbalances are not merely statistical gaps; they reflect structural barriers economic inequities, cultural restrictions, and safety concerns that limit women's opportunities for digital participation. More critically, these divides intensify women's exposure to risk, as gender-based violence frequently extends from offline contexts into online spaces. Globally, nearly 60% of female homicides are committed by intimate partners or family members, with one woman killed every ten minutes (United Nations Office on Drugs and Crime [UNODC], 2024). Against this backdrop, digital exclusion becomes not only a question of access but a marker of systemic vulnerability.

Spatial inequalities further complicate this picture. In 2024, internet use in urban areas of the Arab States reached 83%, while only 50% of rural populations were connected (ITU, 2024). In Egypt, where rural communities continue to

experience infrastructural limitations, the divide translates into significant disparities in access to education, information, and online support networks. For rural youth particularly women and girls restricted connectivity compounds existing social marginalization, leaving them doubly excluded from digital empowerment and protection mechanisms.

Taken together, these findings underscore a paradox. Egypt's expanding connectivity and youthful demography create unprecedented opportunities for civic participation, creative expression, and digital entrepreneurship. Yet, persistent gender and spatial divides reproduce structural inequalities, exposing vulnerable groups to heightened risks, especially in the context of gender-based violence. Digital media, therefore, cannot be understood solely as a neutral infrastructure; it is a contested arena where empowerment and exclusion, voice and silencing, co-exist.

The Role of Digital Media in Shaping Youth Behavior

The findings reaffirm that digital media functions not merely as a neutral channel but as a powerful agent of behavioral conditioning with profound implications for youth identity and social interaction. Repeated exposure to violent imagery, aggressive entertainment, and delinquent online narratives fosters psychological desensitization and gradually normalizes harmful conduct (Anderson et al., 2017; Coyne, 2016). In essence, the immersive and repetitive nature of digital environments renders them uniquely capable of reshaping perceptions of what constitutes acceptable or even aspirational behavior.

In the Arab context, this influence acquires particular urgency. Violent digital games, viral videos, and dramatized online content frequently glamorize aggression, framing it as both entertaining and socially permissible. For youth, whose identities and moral frameworks are still in formation, such portrayals become embedded within social learning processes. The consequences are observable in heightened aggression, distorted gender relations, and the gradual normalization of deviant behaviors within everyday interactions. The danger lies not only in imitation but in the subtle erosion of collective norms, as harmful behaviors are redefined as "normal" or "inevitable."

The 2022 murder of Naira Ashraf, a university student in Mansoura, starkly illustrates this intersection of violence, media spectacle, and social perception. Beyond the brutality of the act itself, the viral circulation of graphic videos and sensationalist commentary transformed a deeply personal tragedy into a form of digital spectacle. Online debates revealed entrenched gender stereotypes, widespread victim-blaming, and a disturbing desensitization of public sentiment. Instead of generating collective empathy and unified condemnation of gender-based violence, much of the discourse trivialized or rationalized the crime. This episode highlights how digital environments, rather than merely reflecting social attitudes, can distort moral judgment and perpetuate harmful cultural norms.

From a broader analytical perspective, the case of Naira Ashraf underscores the dual-edged nature of digital media. On one hand, platforms can mobilize

public awareness, amplify calls for justice, and provide spaces for advocacy. On the other, they can reinforce aggression, sustain patriarchal stereotypes, and normalize violence as part of the cultural fabric. The circulation of violent narratives whether through entertainment, news coverage, or viral content conditions audiences to view violence as spectacle rather than as a social crisis demanding accountability. For Arab youth, who negotiate between cultural values and globalized media flows, this creates a precarious environment where identity formation is inextricably shaped by competing narratives of empathy, aggression, and social responsibility.

The Arab Context: Specific Challenges

The Arab context presents distinct cultural and sociopolitical dynamics that complicate the relationship between digital media and youth behavior. Societies remain deeply anchored in cultural and religious values that emphasize morality, respect, and communal responsibility. At the same time, the globalized nature of digital platforms exposes youth to behaviors and narratives that frequently conflict with these values. For example, Western-produced entertainment often celebrates individualism, rebellion, and aggression narratives that may clash with collectivist traditions but nonetheless captivate Arab youth (Khamis & Vaughn, 2011).

Youth thus occupy a liminal space: they are vulnerable consumers of media-driven stereotypes while also being the future custodians of social stability. Viral campaigns and online challenges ranging from harmless entertainment to dangerous behaviors demonstrate how global digital culture penetrates local contexts, reshaping social interactions and expectations. The case of Naira illustrates how cultural taboos surrounding gender and honor, when amplified by online discourse, merge with globalized media spectacles to create volatile outcomes. These tensions place Arab youth at the intersection of inherited cultural norms and mediated global realities, forcing them to navigate conflicting social expectations with limited guidance.

Implications for Social Security

The implications of these findings for social security are profound. The normalization of violence through digital channels erodes collective values such as empathy, respect, and solidarity. In societies where cohesion and trust are essential for stability, repeated exposure to violent and delinquent content weakens communal bonds, fosters indifference to suffering, and increases tolerance for deviant behaviors. The viral circulation of cases like Naira's exemplifies how sensationalist media framing can strip acts of violence of their moral weight, transforming them into entertainment and diminishing the community's capacity for collective outrage.

Such dynamics pose serious risks for societal cohesion and governance. As trust in traditional institutions declines and digital platforms increasingly shape perceptions of justice, morality, and identity, the legitimacy of social systems may be undermined. For Arab societies, where youth represent both the most

vulnerable demographic and the foundation of future stability, the stakes are particularly high. Without effective interventions through education, media literacy, and ethical regulation the long-term consequences may include the perpetuation of aggressive behaviors, erosion of national identity, and weakening of social security structures.

Summary of Findings

The findings reveal that digital media functions as a double-edged sword in Arab societies. On one hand, it empowers youth by granting access to information, knowledge, and global connectivity. On the other, it exposes them to harmful narratives that normalize violence and weaken collective values. The case of Naira Ashraf demonstrates how digital platforms can amplify violence, perpetuate gender stereotypes, and distort societal responses, transforming personal tragedy into public spectacle. Ultimately, this study highlights the urgent need for culturally sensitive policies, stronger ethical accountability in media production, and comprehensive youth education initiatives. These measures are essential to safeguard the values, cohesion, and stability upon which Arab societies depend.

DISCUSSION: THEORETICAL CONTRIBUTIONS

Extending Western Communication Theories within an Arab Socio-Cultural Context

This study contributes theoretically by contextualizing core Western communication theories Social Learning, Cultivation, Framing, Agenda-Setting, Spiral of Silence, Mediatization, and the Social Construction of Reality within Arab socio-cultural environments characterized by strong family institutions, patriarchal gender regimes, honor shame dynamics, and mobile-first, visually driven, group-chat oriented platform ecologies. Rather than treating these theories as universally stable, the analysis demonstrates how their mechanisms are intensified, redirected, or constrained in Arab media environments.

First, drawing on Social Learning Theory, observational learning is shown to be culturally mediated rather than occurring in a vacuum (Bandura, 2001). In cases of gender-based violence publicized online, modeling is filtered through honor-coded interpretations of masculinity, reputation, and social standing. Observers do not simply imitate violent scripts from dramas, games, or viral clips; they assess them through moral vocabularies of *sharaf* (honor) and *ʿayb* (shame). These cultural "gates" can inhibit aggression or, in toxic configurations, furnish it with social justification. This reframing extends Social Learning by emphasizing a normative appraisal layer between exposure and enactment.

Second, the study advances Cultivation Theory by demonstrating that "mean-world" perceptions are increasingly platformized in the region (Gerbner, Gross, Morgan, & Signorielli, 2002). Repeated exposure to short-form video, sensational talk shows, and crime-focused influencer content cultivates the belief that violence against women is ubiquitous and negotiable. However, because Arab digital publics often congregate in semi-private, encrypted spaces such as

WhatsApp family groups or neighborhood Telegram channels, cultivation is not only a broadcast effect. It becomes "networked cultivation," where elders, peers, and religious figures co-construct meaning by reinforcing or challenging violent scripts within intimate settings.

Third, the analysis extends Framing (Entman, 1993) and Agenda-Setting (McCombs & Shaw, 1972) by foregrounding the influence of vernacular elites micro-influencers, clerics, and celebrity commentators who translate global frames into locally resonant narratives. When high-profile femicides circulate across platforms, the contest is not limited to legacy media versus citizen voices; it also involves vernacularization processes that localize blame, rehabilitate stereotypes (such as victim-blaming), or alternatively mobilize outrage through ethical and religious idioms. Agenda salience and interpretive dominance thus hinge less on coverage volume and more on cultural resonance.

Fourth, the study nuances Spiral of Silence Theory (Noelle-Neumann, 1974) by showing how perceptions of majority opinion are shaped by algorithmic visibility and structured risks. In contexts where challenging patriarchal gender norms entails reputational or professional costs, users infer dominant opinion from algorithmically surfaced content often sensationalist or derisive leading them to overestimate tolerance for violence and understate dissent. This dynamic is conceptualized as the Algorithmic Patriarchal Nexus (APN), whereby algorithmic curation and patriarchal sanctioning jointly suppress counter-narratives, unless buffered by anonymity, diaspora networks, or institutional protections.

Finally, within Mediatization Theory (Hjarvard, 2013) and the Social Construction of Reality (Berger & Luckmann, 1966), this study introduces the concept of digital ʿaṣabiyya, adapting Ibn Khaldūn's notion of collective solidarity to describe how bursts of networked emotion rage, grief, or shame rapidly crystallize around cases such as Naira Ashraf, Salma Bahgat, and Amani Al-Gazzar. These affective surges can generate protective solidarity (demanding justice) or punitive solidarity (victim-blaming framed as moral guardianship). This reframing highlights how affect, kinship logics, and platform affordances jointly shape the public meaning-making process in Arab digital spheres.

In sum, these contributions do not reject Western theories but recontextualize them through a theory-of-context. By specifying mediating variables honor codes, family authority, vernacular elites, encrypted group ecologies, and algorithmic curation the study demonstrates how classical mechanisms unfold differently in Arab digital environments.

Media as Constructive, Not Merely Reflective

This research also evidences the constructive not merely reflective power of media. Building on Hall's (1980) encoding/decoding framework and Berger and Luckmann's (1966) constructivist paradigm, the analysis identifies three interrelated pathways through which media actively produces social facts in cases of gender-based violence: event scripting, moral calibration, and visibility economics.

Event Scripting

Repetition of audiovisual tropes such as public confrontations, "crimes of passion," and confessional interviews provides ready-made templates for how violence is performed, recorded, and remembered. Offenders and bystanders alike often anticipate their roles within these scripts, from filming to posting to commenting, thereby narrowing what seems possible or "thinkable" in moments of conflict.

Moral Calibration

Frames do not merely describe; they calibrate public emotion, shaping what society fears, pities, excuses, or condemns (Entman, 1993). In the studied cases, some frames recode patriarchal control as "protection" and refusal as "provocation," thus re-normalizing coercion. Counter-frames advanced by women's groups, legal experts, or faith leaders recalibrate empathy toward victims, redefining dignity and consent as non-negotiable. The struggle is not over information alone but over moral grammars that determine collective judgment.

Visibility Economics

Platform logics click-through rates, watch time, and recommendation algorithms commodify spectacle, creating what this study terms the Spectacle–Sanction Loop. Sensational content is rewarded with visibility; visibility signals social acceptability; perceived acceptability suppresses dissent (a spiral of silence); and suppression of dissent fuels further sensationalism. In this loop, attention is not a mirror but a market that actively manufactures salience and shapes public common sense (van Dijck & Poell, 2013; Tufekci, 2017).

Principal point

The constructive power of media operates in both harmful and emancipatory directions. The same infrastructures that script violence can also enable justice-seeking: networked witnessing that documents abuse, affective publics that humanize victims (Papacharissi, 2015), and legal mobilizations that transform virality into policy change. The theoretical shift, therefore, is from representational models where "media reflect reality" to constitutive models, where "media organize reality." In Arab contexts, this organization is braided from platform affordances, patriarchal norms, religio-moral vocabularies, and collective affect. These braids generate distinct patterns of visibility, empathy, and sanction, clarifying why identical content may yield profoundly different social worlds across cultures, even under the same global platforms.

COMPARATIVE PERSPECTIVE

How Arab Societies' Challenges Mirror and Diverge from Global Patterns

Globally, youth encounter platformized attention economies that privilege sensational, emotionally charged, and spectacle-driven content. This dynamic

increases exposure to aggression, misogyny, and performative violence (Tufekci, 2017; van Dijck & Poell, 2013). In this respect, Arab societies reflect many of the same risks: algorithmic amplification, influencer-driven norms, cyberbullying, circulation of non-consensual images, and the rise of online communities that valorize male dominance over women. As social learning and cultivation theories remind us, repeated exposure to such content can desensitize audiences and normalize violent "scripts" for resolving conflict (Bandura, 2001; Gerbner et al., 2002).

Yet the Arab context introduces distinctive cultural and structural inflections. First, kinship-centered social life and honor–shame moral frameworks dictate what is speakable and sanctionable, thereby altering thresholds for both bystander intervention and victim disclosure. Second, media ecologies shaped by Arabic dialects, hybrid code-switching, and reliance on encrypted messaging platforms foster semi-private, intergenerational communication networks. Within these spaces, elders, religious leaders, or local influencers often reframe or reinforce narratives, sometimes countering violent scripts and other times legitimizing them. Third, the scarcity of robust Arabic-language content moderation owing to dialectal diversity and low-resource natural language processing (NLP) creates gaps in detecting gendered harassment, a challenge less acute in high-resource languages such as English or French. Finally, youth precarity including unemployment, constrained civic opportunities, and limited psychosocial services magnifies the effects of media exposure. In such conditions, aggressive scripts become more actionable, particularly for young men who perceive few legitimate pathways to recognition or belonging.

In short, Arab societies mirror the structural dynamics of global platform capitalism but diverge in how cultural norms, linguistic diversity, and institutional capacities mediate harm. These factors can serve as buffers through communal authority, family solidarity, and moral care or as accelerants, reinforcing patriarchal sanctioning, silencing, and stigma.

Lessons Learned from Other Regions' Interventions

Comparative research suggests that no single intervention is sufficient. Instead, multi-layered approaches that combine educational, legal, clinical, community, and platform reforms yield the most sustainable results (Heise, 2011; WHO, 2016). The following lessons illustrate globally tested strategies with suggested adaptations for Arab contexts.

Whole-School, Skills-Forward Prevention

School-based programs that emphasize emotional regulation, perspective-taking, digital citizenship, and bystander action consistently reduce aggression when curricula are relational, sustained, and implemented with fidelity (Ttofi & Farrington, 2011). Media-literacy initiatives are more impactful when they extend beyond fact-checking to enable youth to create counter-narratives that humanize victims and model alternative masculinities (Jeong, Cho, & Hwang, 2012). Adaptation: Embed media literacy within Arabic language, Islamic education, and

civics courses. Collaborate with teachers, parents, and faith leaders to frame lessons around dignity, stewardship (*amāna*), and justice (*ʿadl*).

Engaging Men and Boys as Core Participants

Global programs show that engaging men to critically reflect on gender norms, power, and caregiving responsibilities fosters measurable attitude and behavior change, particularly when paired with community mentorship (Dworkin, Treves-Kagan,   &   Lippman,   2013). Adaptation: Frame interventions as character-building and family-strengthening. Recruit respected community role models (e.g., coaches, imams, veterans) and integrate repair practices such as apology and restitution alongside deterrence.

Survivor-Centered, One-Stop Services

Regions that co-locate medical, legal, and psychosocial services within confidential, easily accessible reporting systems significantly increase help-seeking and reduce attrition (WHO, 2016). Adaptation: Establish women-led units in hospitals and universities with counselors fluent in Arabic dialects. Provide encrypted hotlines through WhatsApp or Telegram and guarantee safe transportation to shelters.

Community Mobilization and Violence Observatories

Latin American initiatives such as *Ni Una Menos* demonstrate that community-based observatories documenting femicide and gender-based violence can transform norms by making violence visible and actionable (Heise, 2011). Adaptation: Develop municipal dashboards that track incidents, responses, and institutional accountability. Pair quantitative data with narrative accounts in Arabic to humanize victims and build civic pressure.

Platform Governance and Local Expertise

European approaches stress algorithmic risk assessments, transparency audits, and "trusted flagger" networks as critical to reducing online harms. Adaptation: Create Arabic Trusted Flagger Consortia (academics, NGOs, journalists) trained in dialect-specific hate speech. Require service-level agreements (SLAs) for timely platform response, and push for algorithmic down-ranking of graphic violence while up-ranking help resources.

Scaling Youth Mental Health Services

Public   health   evidence   shows   that   integrating   cognitive-behavioral interventions, trauma-informed care, and substance-use screening into schools and primary care settings yields positive outcomes (WHO, 2016). Adaptation: Train school counselors and peer supporters. Promote culturally resonant messagessuch as "seeking counsel is wisdom, not weakness" to destigmatize help-seeking.

Crisis Communication Protocols

Regions that implement ethical "do-not-amplify" protocols, networked witnessing guidelines, and rapid counter-narratives mitigate the harmful spectacle   of   viral   violence. Adaptation: Establish editorial charters for Arabic newsrooms and influencer networks. Pre-develop counter-narratives short videos, sermon notes, or parental guides that can be rapidly deployed after incidents.

Highlighting Youth Voices, Aspirations, and Vulnerabilities

Across Arab societies, as elsewhere, young people express remarkably consistent aspirations: dignity, belonging, competence, and voice. Read through the lens of Self-Determination Theory, these map onto the fundamental psychological needs for autonomy, competence, and relatedness (Deci & Ryan, 2000). Increasingly, the digital sphere has become the stage where youth "audition" their adult identities: they test arguments, narrate setbacks, and seek recognition. For high-achieving students, online platforms function as portfolios of merit; for those navigating uncertainty, they serve as spaces for validation, exploration, and practical guidance. In both cases, visibility becomes social currency a resource that confers recognition but simultaneously exposes youth to scrutiny and vulnerability.

Yet the same affordances that empower self-expression also reproduce asymmetries of power. The Differential Susceptibility to Media Effects Model (DSMM) highlights that media influence varies with dispositional traits (e.g., rejection sensitivity), developmental stages (e.g., identity moratorium), and social contexts (e.g., peer norms, family supervision) (Valkenburg & Peter, 2013). Within Arab contexts, youth negotiate additional cultural and linguistic layers: honor–shame codes, strong intergenerational authority, and the coexistence of bilingual and dialectal online publics. These dynamics can buffer harm when moral vocabularies of care and communal solidarity prevail, or amplify risks when patriarchal sanctioning silences disclosure and imposes stigma. Gender remains a fault line: young women disproportionately face harassment, reputational coercion, and image-based abuse, while young men especially amid unemployment and status anxiety may gravitate toward hyper-masculine scripts as accessible narratives of control.

A humanized reading foregrounds lived experience. Consider the medical student who curates a quiet Instagram of study tips to "matter" without inviting harassment; the first-generation university student who code-switches between a family WhatsApp group and a public TikTok account to reconcile obligation with self-expression; or the gamer whose online guild provides authentic social support yet simultaneously normalizes misogynistic contempt. These vignettes underscore that Arab youth are not passive consumers of content. They actively interpret, negotiate, and re-author media within the constraints of culture, class, gender, and platform logics (boyd, 2014; Jenkins, 2006).

Media as Both a Threat and a Resource for Positive Development

From a developmental perspective, media is best understood as an ecosystem of risks and opportunities (Livingstone et al., 2017). On the threat side, attention-maximizing algorithms privilege spectacle and controversy, nudging youth toward

high-arousal content that can desensitize, script aggression, and displace reflective engagement. For girls, risks often take the form of surveillance and moral policing (e.g., doxxing, non-consensual circulation); for boys, the dangers lean toward performative dominance and peer-rewarded antagonism. For some cohorts, this results in problematic engagement cycles rumination, disrupted sleep, compulsive comparison correlating with reduced well-being, even if average effects remain modest across populations (Orben & Przybylski, 2019).

At the same time, the very infrastructures that host risks also enable opportunities. Participatory cultures and prosocial media environments fan communities, maker spaces, student journals provide scaffolds for collaboration, authorship, and civic imagination (Jenkins, 2006; Lerner et al., 2015). Affective publics, mobilized around moments of crisis or solidarity, humanize victims, channel empathy, and translate private pain into collective compassion (Papacharissi, 2015). Youth-led initiatives such as digital storytelling labs or university-based clinics illustrate how structured spaces can provide autonomy while embedding protective norms of dignity and care.

The difference between media as threat and media as resource lies less in the platforms themselves and more in the choreography around them:

▪ Relational scaffolding: Adults who co-view, discuss, and model ethical participation transform exposure into reflective learning, moving beyond mere "monitoring" (Jeong, Cho, & Hwang, 2012).

▪ Design nudges: Simple design interventions such as adding friction to sharing graphic content, de-amplifying hate by default, and up-ranking help resources shift incentive structures while preserving youth voice.

▪ Meaning-making practices: Reflective assignments, peer moderation, and counter-narrative production (e.g., short videos that reframe honor as care or strength as restraint) reimagine platforms as studios for citizenship and moral growth.

In sum, when youth are treated primarily as risks to be contained, they either retreat into silence or rebel against imposed authority. When they are engaged as collaborators in authorship, media becomes a site of growth, solidarity, and moral imagination. A humane and developmentally informed policy posture therefore asks: *Does this intervention enhance young people's dignity, competence, and connectedness?* If the answer is yes, then the ecosystem is oriented toward development rather than damage.

RECOMMENDATIONS

For Policymakers

Policymakers play a pivotal role in shaping the digital ecosystem in which Arab youth live and learn. Strategic regulations are needed not only to address harmful content but also to promote transparency, accountability, and cultural sensitivity in platform governance. Evidence from European and global contexts suggests that policies requiring risk assessments, independent audits, and local-language "trusted flaggers" can significantly reduce harmful exposures

(Livingstone et al., 2017; Van Dijck & Poell, 2013). In Arab contexts, this translates into policies that mandate investment in Arabic-language moderation tools, support for civil society partnerships, and mechanisms for rapid response to online harms. Importantly, regulation should not be solely punitive but developmental designed to expand youth dignity, safety, and participation (Papacharissi, 2015).

For Educators

Education remains a frontline defense against the normalization of violence and the uncritical consumption of media narratives. Embedding media literacy within curricula—across language studies, civic education, and religious studies empowers students to critically evaluate messages, resist harmful stereotypes, and create alternative narratives (Jeong, Cho, & Hwang, 2012). Rather than treating media literacy as a "fact-checking" exercise, it should be positioned as a developmental skill that fosters empathy, authorship, and civic responsibility (Jenkins, 2006). By enabling students to analyze, reinterpret, and produce content, schools become sites where media transforms from a source of passive exposure into a resource for identity formation, ethical reasoning, and democratic participation.

For Media Institutions

Media institutions carry ethical obligations that extend beyond market logics of profit and visibility. They are custodians of public trust and, by extension, youth well-being. Adopting transparent editorial guidelines, refraining from sensationalist amplification of violence, and foregrounding narratives of resilience and dignity align with the responsibilities of journalism in a mediatized society (Hjarvard, 2013). Ethical accountability requires newsrooms to commit to "do no harm" protocols in reporting incidents of youth violence and harassment. Furthermore, partnerships with universities, NGOs, and youth organizations can help generate data-informed narratives that humanize victims while holding institutions accountable (Entman, 1993; Tufekci, 2017).

For Families and Communities

Finally, families and communities remain the most immediate and enduring mediators of youth experience. Research consistently highlights the protective role of open dialogue, supportive supervision, and relational scaffolding in transforming digital risks into opportunities for growth (boyd, 2014; Valkenburg & Peter, 2013). Parents, caregivers, and community leaders should move beyond surveillance toward co-engagement—discussing content, modeling ethical participation, and affirming youth voices. Intergenerational dialogue, whether in family gatherings or community forums, offers spaces where young people's vulnerabilities are acknowledged and their aspirations validated. When families and communities treat youth not as risks to be managed but as partners in moral and civic imagination, media becomes less a threat and more a resource for belonging and resilience.

CONCLUSION

The findings of this study confirm that digital media is far more than a neutral conduit of information; it is a powerful cultural and social force shaping perceptions, behaviors, and the broader conditions of trust and security within Arab societies. Exposure to digital platforms, especially those driven by attention-based algorithms, can amplify aggression, gendered violence, and polarization. At the same time, these platforms remain indispensable spaces for self-expression, civic participation, and community-building (Livingstone, Mascheroni, & Staksrud, 2017; Orben & Przybylski, 2019). This duality media as both a risk and a resource demands careful navigation through culturally responsive policies, educational frameworks, and collective action.

Policy Implications

The study highlights the need for robust regulatory frameworks that address the spread of harmful content without stifling creativity or civic engagement. Governments and regional bodies should invest in media literacy programs that equip youth to critically evaluate online information and resist manipulative narratives. Policy must also support ethical journalism and content moderation, ensuring that digital platforms align with cultural values while upholding universal human rights. In this way, regulation becomes not a matter of censorship but of safeguarding societal cohesion.

Educational and Community Action

Education is central to mitigating risks and amplifying the constructive potential of digital media. Schools and universities should integrate critical media literacy and digital ethics into curricula, fostering resilience among young people against online radicalization and toxic subcultures. Families, as primary socializing agents in Arab societies, must also be engaged through community-based initiatives that raise awareness of both the opportunities and the dangers of digital engagement. When educators, parents, and policymakers collaborate, media can be transformed into a tool for empowerment rather than erosion of social values.

Theoretical and Scholarly Contributions

Theoretically, the study demonstrates that Western-origin frameworks including social learning (Bandura, 2001), cultivation (Gerbner, Gross, Morgan, & Signorielli, 2002), agenda-setting (McCombs & Shaw, 1972), and spiral of silence (Noelle-Neumann, 1974) cannot be applied universally without adaptation. Their explanatory power must be reconsidered through Arab-specific dynamics such as kinship authority, honor–shame moral grammars, and linguistic hybridity in media ecologies (Hjarvard, 2013; Valkenburg & Peter, 2013). By reinterpreting these models, this study affirms the necessity of theory adaptation rather than theory transfer in comparative media research.

Future Research Directions

While this work provides conceptual insights, the next step requires empirical grounding. Mixed-method research including surveys, ethnographies, psychological assessments, and longitudinal studies will be vital to disentangle cumulative media effects. Comparative research with regions such as Latin America or Southeast Asia can further clarify whether challenges like polarization,

misinformation, and youth vulnerability are globally shared or culturally specific (Heise, 2011; WHO, 2016). Such research will advance both scholarly understanding and evidence-based policymaking.

Final Reflection

Ultimately, this study underscores the fragile balance between communication as empowerment and communication as threat. Left unregulated, digital media risks normalizing violence, entrenching stereotypes, and weakening communal trust. Yet when governed through strategic policy, education, ethical media practice, and family engagement, it can become a resource for dignity, competence, and collective resilience. For Arab societies, the path forward is not to resist media but to humanize and govern it, ensuring its capacity to strengthen rather than destabilize the social order. The responsibility rests with scholars, policymakers, educators, and communities alike to ensure that digital communication serves as a force for cohesion, security, and shared progress.

Policy Recommendations

Drawing on the findings and theoretical insights of this study, several policy directions are proposed to mitigate risks and harness the positive potential of digital media in Arab societies:

Strengthen Regulatory Frameworks
▪ Establish culturally sensitive yet rights-respecting content regulation mechanisms to curb the spread of violence, misinformation, and extremist narratives.

▪ Require greater transparency and accountability from digital platforms regarding algorithms and content moderation practices.

Integrate Media Literacy in Education
▪   Embed critical media literacy and digital ethics into school and university curricula, empowering youth to evaluate media messages and resist harmful discourses (Livingstone et al., 2017).

▪   Train educators to address digital risks and foster safe online behaviors in ways that resonate with Arab cultural and social realities.

Promote Community and Family Engagement
▪   Launch community-based awareness campaigns that highlight both the benefits and dangers of digital media.

▪   Support family-oriented programs that equip parents and caregivers to guide youth in navigating digital environments responsibly.

Support Ethical and Responsible Journalism
▪   Encourage media institutions to adopt codes of ethics that prioritize balanced reporting, avoid sensationalism, and highlight narratives of resilience and positive engagement.

▪   Provide training for journalists on the social implications of their reporting, particularly concerning youth and vulnerable groups.

Encourage Cross-Sector Collaboration

▪   Foster partnerships between governments, educational institutions, civil society, and technology companies to develop holistic strategies for digital governance.

▪   Support regional initiatives that promote knowledge-sharing and best practices in managing digital media's risks and opportunities.

Invest in Empirical Research

▪   Fund longitudinal and comparative studies that examine the cumulative effects of digital media exposure on youth.

▪   Encourage cross-regional collaboration with other societies facing similar challenges, such as Latin America or Southeast Asia, to distinguish universal risks from culturally specific dynamics (Heise, 2011; WHO, 2016).

REFERENCES

1. Abdullah, M. A. (2020). Criminal confrontation of rumors through social media. Arab Studies Center for Publishing and Distribution.
2. Aouragh, M. (2016). Revolutionary cyberspace: The Arab Spring and the internet. Pluto Press.
3. Arab Social Media Report. (2017). Social media and the Internet of things: Towards data-driven policymaking in the Arab world. Dubai School of Government.
4. Atbeqa, A. M. (2021). Social media rumors: Moderate media, economic media – Incitement to violence. Dar Wael for Printing, Publishing and Distribution.
5. Austin, B. (2021, October 5). How social media's toxic content sends teens into "a dangerous spiral." Harvard T.H. Chan School of Public Health. https://www.hsph.harvard.edu/news/features/how-social-medias-toxic-content-sends-teens-into-a-dangerous-spiral/
6. Banaji, S., & Bhat, R. (2021). Social media and hate. Routledge.
7. Bandura, A. (2001). Social cognitive theory of mass communication. Media Psychology, 3(3), 265–299. https://doi.org/10.1207/S1532785XMEP0303_03
8. Berger, P. L., & Luckmann, T. (1966). The social construction of reality. Anchor.
9. boyd, d. (2014). It's complicated: The social lives of networked teens. Yale University Press.
10. Castells, M. (2009). Communication power. Oxford University Press.
11. Couldry, N., & Hepp, A. (2017). The mediated construction of reality. Polity Press.
12. Creswell, J. W., & Poth, C. N. (2018). Qualitative inquiry and research design: Choosing among five approaches (4th ed.). SAGE Publications.
13. Deci, E. L., & Ryan, R. M. (2000). The "what" and "why" of goal pursuits: Human needs and the self-determination of behavior. Psychological Inquiry, 11(4), 227–268. https://doi.org/10.1207/S15327965PLI1104_01
14. Denzin, N. K., & Lincoln, Y. S. (2017). The SAGE handbook of qualitative research (5th ed.). SAGE Publications.
15. Entman, R. M. (1993). Framing: Toward clarification of a fractured paradigm. Journal of Communication, 43(4), 51–58. https://doi.org/10.1111/j.1460-2466.1993.tb01304.x

16. Gerbner, G., Gross, L., Morgan, M., & Signorielli, N. (2002). Growing up with television: Cultivation processes. In J. Bryant & D. Zillmann (Eds.), Media effects (pp. 43–68). Lawrence Erlbaum.
17. Hall, S. (1980). Encoding/decoding. In S. Hall, D. Hobson, A. Lowe, & P. Willis (Eds.), Culture, media, language (pp. 128–138). Hutchinson.
18. Hjarvard, S. (2013). The mediatization of culture and society. Routledge. https://doi.org/10.4324/9780203525504
19. Jenkins, H. (2006). Convergence culture: Where old and new media collide. NYU Press.
20. Jeong, S.-H., Cho, H., & Hwang, Y. (2012). Media literacy interventions: A meta-analytic review. Journal of Communication, 62(3), 454–472. https://doi.org/10.1111/j.1460-2466.2012.01643.x
21. Kraidy, M. M. (2017). The naked blogger of Cairo: Creative insurgency in the Arab world. Harvard University Press.
22. Lerner, R. M., Lerner, J. V., Bowers, E. P., Geldhof, G. J., Gestsdottir, S., & DeSouza, L. (2015). Positive youth development and relational developmental systems. In R. M. Lerner (Ed.), Handbook of child psychology and developmental science (7th ed.). Wiley.
23. Livingstone, S. (2016). Internet, children, and youth. In P. Moy (Ed.), Oxford bibliographies in communication. Oxford University Press.
24. Livingstone, S., Mascheroni, G., & Staksrud, E. (2017). European research on children's internet use: Assessing the past and anticipating the future. New Media & Society, 20(3), 1103–1122. https://doi.org/10.1177/1461444816685930
25. Lynch, M., Freelon, D., & Aday, S. (2017). Blogs and bullets: New media in contentious politics. United States Institute of Peace.
26. Maxwell, J. A. (2013). Qualitative research design: An interactive approach (3rd ed.). SAGE Publications.
27. McCombs, M. E., & Shaw, D. L. (1972). The agenda-setting function of mass media. Public Opinion Quarterly, 36(2), 176–187. https://doi.org/10.1086/267990
28. Mellor, N., Rinnawi, K., Dajani, N., & Ayish, M. (2011). Arab media: Globalizing and localizing in the twenty-first century. Routledge.
29. Noelle-Neumann, E. (1974). The spiral of silence: A theory of public opinion. Journal of Communication, 24(2), 43–51. https://doi.org/10.1111/j.1460-2466.1974.tb00367.x
30. Orben, A., & Przybylski, A. K. (2019). The association between adolescent well-being and digital technology use. Nature Human Behaviour, 3(2), 173–182. https://doi.org/10.1038/s41562-018-0506-1
31. Papacharissi, Z. (2015). Affective publics: Sentiment, technology, and politics. Oxford University Press.
32. Rinnawi, K. (2012). Instant nationalism: McArabism, al-Jazeera, and transnational media in the Arab world. University Press of America.
33. Tufekci, Z. (2017). Twitter and tear gas: The power and fragility of networked protest. Yale University Press.
34. Valkenburg, P. M., & Peter, J. (2013). The differential susceptibility to media effects model. Journal of Communication, 63(2), 221–243. https://doi.org/10.1111/jcom.12024
35. van Dijck, J., Poell, T., & de Waal, M. (2018). The platform society: Public values in a connective world. Oxford University Press.
36. Van Dijck, J., & Poell, T. (2013). Understanding social media logic. Media and Communication, 1(1), 2–14. https://doi.org/10.17645/mac.v1i1.70