



The production and sharing of personal pictures via social media
A filed study on a sample of young people using Facebook at Mostaganem-

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Abstract :

The picture taken by smartphones camera is a critical technological turning point in the new relationship between the user “self” and technology. It is a clear sign of the detailed shifts in the way we perceive the world around us under the dominance of mobile technology, considering that “smart partner” has changed our positions in the social interaction climate on the one hand and in our relationship with time on the other. To understand the study further away from the standard view, we will attempt to conduct a field study on a random sample of young people using social media that will answer the following main question:

What are the contexts for producing and sharing personal pictures on social media among Algerian youth?

Keywords: usage ; social media ; personal picture ; digital content ; interaction..

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1. INTRODUCTION

We cannot deny, within the coordinates of the current era, the upward attraction to digitization. The Internet, with its services and applications, has brought new practices to print in its users' behaviors that have become more electronic within a globalized digital space, establishing a virtual community model in relation to the digital intermediate, where Smart mobile devices are extremely widespread, and social media platforms are taking the place of previous means of communication. Undeniably, phone calls are decreasing dramatically and text messages are becoming more contracted. In other words, it seems that the time spent on communication is shorter and easier than before. Within this context, the popularity of online social media is growing, considerably affecting human social relationship.

These new practices include producing digital pictures with smartphone apps and using the screen as a mirror for a show and as an expression of a new vision that researchers cannot ignore. So Social media allow users to create accounts on the Internet, communicate with others, and engage in social networks that are a space for entertainment and self-expression. The latter is done by investing in the communicative properties provided by these networks in producing content and sharing it with other members who are often chosen based on the principle of common interests and goals in accessing these platforms that allow them to interact regardless of geographical barriers. It also facilitates posting choices and formats, as they relate to a multimedia feature, especially through sharing text, audio, video, and pictures in the same content and time. Because pictures shorten language and meaning, most social platforms have become a space for producing and sharing pictures, whether artistic, natural, associated with an event or a particular subject, or **personal**. The latter, which we will try to study the most important contexts that lead the user to share, with a focus on the reasons for this act and the specificities it carries compared to the pictures produced outside this space. We will, therefore, try to answer the following question:

- What are the contexts of producing and sharing personal pictures on social media - Facebook- among Algerian youth?

1. Study questions: the research asks about:

- What are the most used social media for sharing personal pictures?
- What age category is most likely to share personal pictures via smartphone apps?
- How did the picture benefit from the evolution of smartphone apps in their production and sharing?
- What are the motives behind sharing personal pictures on social media?
- What are the effects of the production and sharing of pictures on social media?



2. Study concepts: this study has several key concepts that we will try to identify:

2.1. Social media:

Social media can be defined as "a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of user-generated content. These sites are considered as: "a system of electronic networks that allow the participant to create his own site, and then link him through an electronic social system with other members with the same interests and hobbies." (Mazid, 2012, p. 43). Social media sites are also defined as virtual online communities that bring together a group of people with the same interests who share their experiences and information through a specific program or app that they all use (Khalifa, 2016, p. 14).

It can also be seen as a technology that facilitates the exchange of ideas and information through communication between virtual communities, relies mainly on the existence of the Internet connected to computers, tablets, or phones, and enables users to quickly access content that may be personal information, documents, videos, or pictures.

Procedurally, we have defined the concept of social media as a digital space on the Internet that allows those who belong to it to share personal pictures and follow the impressions they make and the degree of interaction with other individuals within the user circle.

2.2. Usage:

Social usage of communication technology has formed a distinct, self-contained field of knowledge, with a theoretical and methodological dimension that is primarily concerned with characterizing the nature of the relationship between the human being and the new tool: Human/Communication medium (intermediate), which is a concept that is equivalent to exposure to traditional media. Research on this phenomenon is usually concerned with conceptual analysis through identifying the general and specific characteristics, attributes, and features of this concept, trying to extract the social and cultural meaning from the technical profile, as well as developing general frameworks for research trends, and finally analyzing the overall framework within which this process takes place (Abdelli, 2014, p. 61). Furthermore, researchers Proulx Serge and Philippe Breton presented a chapter on similar concepts that overlap with the concept of usage such as practice, use, and ownership. It is necessary to distinguish between "usage," which particularly connects the individual directly to the device or tool, and "practice," which is a broader concept involving the relationship of the individual to many areas and activities within society such as work, entertainment, and consumption (Chambat, 1994, p25). The technical composition of usage is strongly imposed on the scene concerning digital technologies, as any usage of any media tool also involves learning technical language codes. These machines also require the user's participation



not only in the decryption of messages but also in the way the technical system works, as the user dictates his commands on the machine, which in turn imposes on him the technical logic of the way they are used. (Howari, p. 27, p. 2011).

In the context of our research, we believe that usage is the link that brings an individual together with a smartphone and allows him to access social media platforms and undertake activities, including sharing personal pictures and making them the central focus of interaction with others.

2.3. Personal picture:

A photograph (also known as a photo) is an image obtained from a photographic process, with light falling on a photosensitive surface. Photography is the technique of recording an object's image through light or radiation on a light-sensitive material. The word "photography" was derived from the Greek roots (photos) for light and (graphein) for drawing, and it was first used in the 1830s. The image is usually created by a camera lens, which the idea of Camera was born more than ten centuries ago by the Arab scientist Hassan Ibn Al-Haytham, who gave the first spark to invent the camera. He named it "qumrah," and from it came the name "camera," which is currently in use, including the selfie camera (Williams, 2017, p. 65).

Kress and Van Leeuwen (2006) see pictures as resources for representation and thus will display culturally produced regularities. The philosopher Yves Michaux states in his article entitled "Le déluge des images" (The flood of pictures) that during 2001, 86 pictures were taken, most of them paper-based, while in 2012, 850 billion pictures were taken, which kept their digital dye, and were shared through Web 2.0 without hard-copy.

Procedurally, we believe that a personal picture is one in which a person appears either alone or with a particular group to document and preserve a particular moment. It could also be a selfie that one takes of oneself.

2.4. Interactivity:

The communicator and the recipient share roles in the process. The practice of communication is bi-directional and reciprocal, not one-directional, but rather a dialogue between the two parties. Interactivity is the ability of the new means of communication to respond to the user's speech as in the two-person conversation process. This feature allowed a person to express himself quickly, perhaps within a few minutes or seconds, on the published contents. A broader definition of interactivity was offered by Rafaeli (1990) and Rafaeli and Sudweeks (1997): 'The extent to which, any computer-delivered electronic system that allows the user to control, combine, and manipulate different types of media, such as text, sound, video, computer graphics, and animation. (Adam Joinson, 2007, p. 37)

At the procedural level, we have defined the concept of interactivity in the way that users via social platforms share their pictures on the one hand and the way that other recipients interact with these pictures by commenting, liking, and sharing on the other.



2- Methods and Materials:

1- - Research importance:

The importance of this research lies in the following:

- Linking between social media and photography variables as a technology and a method of content sharing via this space.
- Identifying the motives for sharing pictures through virtual space using smartphone apps.
- Our study is a complementary step to the studies that have been done in the area of social media effects on the user, focusing on the personal picture variable, the contexts of interaction with it, and the impressions it forms for the participant and recipient.
- This study includes the importance to understand the impressions and mental images left by the process of receiving personal pictures via smartphone screens.

2- Study objectives:

Through this research, we have drawn up a set of objectives to which we seek to reach:

- Introducing the reasons behind using personal pictures as a sharing method through social media.
- Recognizing the extent to which users are linked to the picture sharing feature through virtual space.
- Understanding the consequences that interaction methods may have with the contents associated with personal pictures on the user.
- Introducing some new concepts concerned with the use of the personal picture sharing feature and the shaping of individual's visual identity via digital platforms.
- The current study examines gratifications for sharing photos on Facebook.

3- Previous studies:

3.1 The first study:

By the researchers: Yatto Abd el Ghani and Ben Chahida Ahmed, published in Al Takween Journal under the title "The audio-visual picture and its effects on the values and practices of high school students (social media networks, Facebook as a model)." It is a field study on the students of Ainal-Turk high schools. To learn about this effect, the researchers designed a questionnaire form consisting of four axes within the framework of the descriptive approach, which was distributed to a random sample of 140 students attending Colonel Othman's high school and Mouloud Kacem's high school in the municipality of Ain al-Turk. The study found that most of the students use social media to contact their friends and make new friends, in addition to acquiring new cultures. It is a paradox that most of students do not use social media in education, in addition to the fact that these virtual spaces have become an opportunity to rebel against shyness and escape the social controls that govern both the family and the school (Yatto Abd el Ghani, Ben Chahida Ahmed, 2018, p. 210).



3.2 The second study

was conducted by Elisabeth Eglem, published in the Society Journal under the title “Representations of the body and social networks: reflection on contemporary aesthetic experience.” Elizabeth conducted ethnographic research in Brazil that allowed her to study body pictures circulating through social networks Facebook and Instagram, which are characterized by posting pictures and text content. The observation tool has also been enhanced by the analysis of pictures on the Internet for illustration and deep interpretation. She also conducted 10 introspective interviews with persons whose activities relate to body pictures: photographers, actors, researchers, and models, and six interviews with ordinary people who are willing to talk about their perception concerning the body in contemporary society and their experience in terms of picture circulation on social networks in particular. She, then, analyzed the content comprehensively using data of the field survey. The researcher concluded that online life is like an individual’s performance in front of the public without knowing them through what is published. In fact, the body is both a subject that highlights itself and an object that is subject to the approval of others’ views, creating a weakness associated with the constant reliance on this view, especially given the nature of the networks involved in the study (Facebook and Instagram), which are a combination of methods, motives, and artistic pictures for advertising purposes. These sites also gradually erase the boundaries between private, public, and virtual life, where we seek to show our bodies in an aesthetic and manufactured way that is different from the real body. The recorded behavior also reflects a desire to express oneself, to participate, and thus to satisfy emotional needs as part of reflecting the features of the Society of Spectacle (Eglem, 2017, p.99).

3.3 The third study:

was done by [Julie Maclean](#), [Yeslam Al-Saggaf](#), and [Rachel Hogg](#) published in the Human Behavior and Emerging Technologies in 13 July 2020. This research examined the relationship between well-being and social rewards generated from sharing different types of photos on the most used online photo sharing platform, Instagram. It focused on the active sharing of photos on Instagram rather than the passive consumption of photos, so the relationship with well-being could be better understood. This research also differentiated between sharing photos of oneself and other photos and investigated the difference between positive and negative social rewards to understand their relationships with well-being. These aspects have not been previously explored. Results from an online survey of 373 participants found that online social rewards of likes and positive comments was correlated with well-being. Well-being was significantly correlated with sharing photos of oneself as compared with other types of photos. Social rewards satisfaction was significantly correlated with well-being and was found to be a predictor of well-being, which suggests



satisfaction of online interactions is associated with well-being. One obvious implication for social media design and policy would be to provide additional facilities for allowing ease of sharing photos that maximize social rewards and satisfaction levels. Social media providers could enable users to monitor their well-being levels to maximize their satisfaction with social rewards so as to improve their well-being levels.

4- Study approach and tools:

Each study requires an approach that is appropriate to the nature of the previously defined objectives. On this basis, we have chosen the descriptive approach in order to present the motives behind users sharing their pictures via social platforms, as well as to describe the methods of interaction between individuals after sharing these contents and the impressions they make to the individual, whether publisher or recipient. We relied on the observation tool and randomly tracked the sharing of personal pictures among users on Facebook, given that this is the social site that the study sample uses the most. Moreover, statistics released in the Digital Report of Algeria 2020 on digital activity in Algeria, including social media sites and apps, digital games, their use rate by different segments of the population, and their annual growth and comparison with other countries, found that 97.9% of users access Facebook via various mobile phones and digital tablets, of whom 86.4% access Facebook via mobile phones only, while only 2.1% use the same site via computers devices in libraries. According to the report, as of January 2021, more than 24 million users had subscribed to Facebook in Algeria, divided into 63% men and 38% women, representing 71.8% of the population over the age of 13. This is illustrated in the following figure:

Figure 01: Facebook users statistics in Algeria in 2020

SOCIAL WEBSITES	USERS' NUMBER		
	24 000 000	63%	38%
	4 900 000	56%	44%
	3 650 000	40%	60%
	2 300 000	70%	30%
	846 500	70%	30%

The source: (<https://www.medianet.tn/fr/actualites/detail/etude-reseaux-sociaux-en-algerie/all/1e, 2021>)



We also designed an electronic questionnaire which is defined as a set of questions for obtaining statistically useful or personal information from individuals . We distributed it randomly on the Facebook youth groups, which deal with sports, university students, vocational training students, and sports and beauty, as well as asking the admins of these groups to share on the Facebook website the questionnaire with their list of friends and those on pages. Some responded and interacted with us with more than 130 participants, but the selection settled on only 100 participants and the rest of the questionnaires were rejected because they did not meet the research community requirement we identified, and others did not answer all the questions, which led to the rejection of their forms.

We have built the questionnaire by dividing it into three main axes, each axis contains 5 questions, and the approved axes are as follows:

- Habits of using social networking sites.
- Photo sharing preferences.
- The gratifications gained from sharing photos via social platforms.

In this context, we also relied on the observation tool by following up on some digital behaviors resulting from sharing images and the nature of the comments accompanying their publication, in order to later support the interpretation of the data obtained by using the main research tool (the questionnaire).

5- Theoretical Background

Among the theories that we think are the most appropriate in interpreting the results and analyzing the data in light of the problematic that we started from at the beginning of this study is the theory of uses and gratifications . This theory is one of the media use theories most commonly utilized by researchers and offers a broad application for understanding media usage.

Coined in the early 1940s by Katz and Blumler (1974), the uses and gratifications theory deals with understanding why people use certain types of media, what needs do they have to use them, and what gratifications do they get from using them. (U&G)Media consumption habits are guided by the needs of the individuals that they seek to gratify (Katz et al., 1999). Exploring potential gratifications that individuals seek from a media or service can provide insight into the reasons for continued use of a given media .

The popularity and growth of social platforms has motivated researchers from various fields to apply U&G theory for studying gratifications of its usage, its impact and possible consequences . In conjunction with the development in the field of digital communication and modern communication technologies, a number of studies were conducted from the perspective of uses and gratifications with the aim of knowing the gratifications achieved by users of these media, including the study of Anita Whiting,



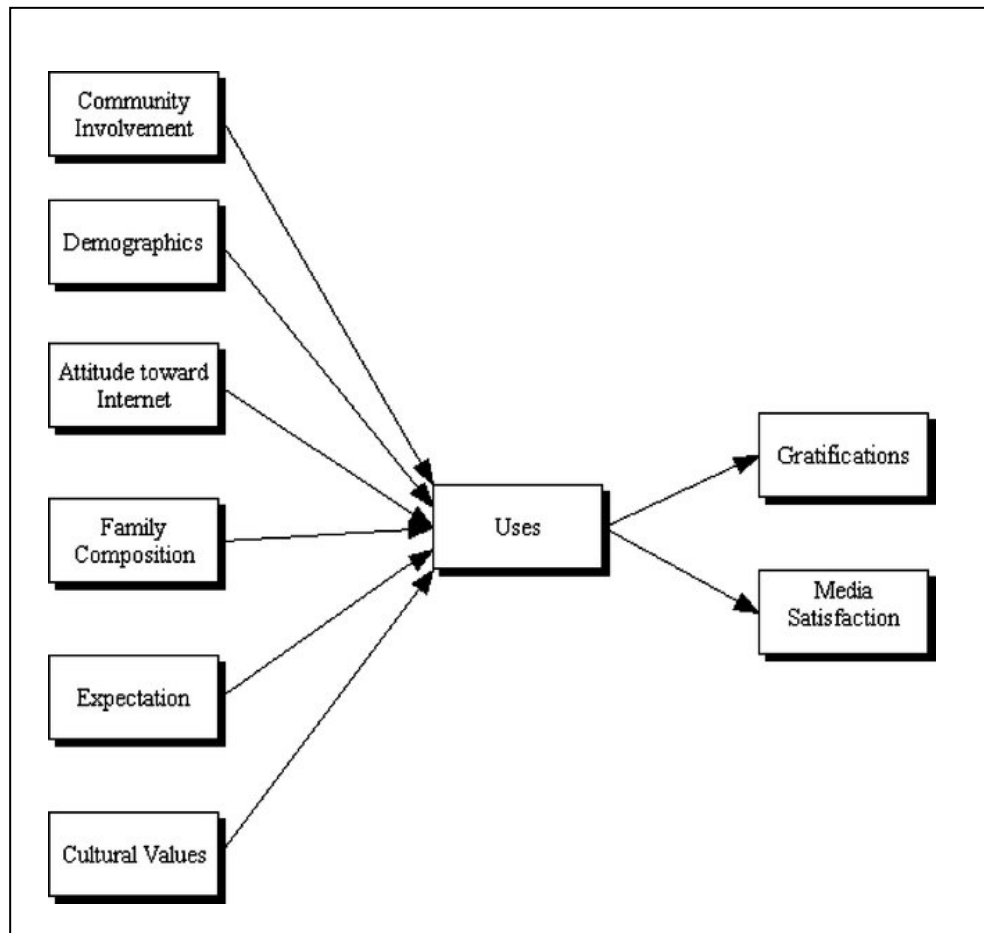
David Williams in 2013, entitled: Why people use social media: uses and gratifications approach(Whiting, Williams, 2013, pp.362 – 369) , where researchers sought to identify the main motives behind dealing with these networks, and to reveal the degree of gratifications achieved, where 25 in-depth interviews were conducted in these sites, and they reached the following gratifications: social interaction, information search, spending time, entertainment, relaxation, communication with others . In the same context, researchers SORIN ADAM MATEI and Brian Britt issued a book in 2011 on the theory of virtual society and dealt with a chapter entitled: **What can uses and gratifications theory tell us about social media?**,([MATEI](#), Britt, 2011,P38) , where the researchers listed the most important motives that could be a reason for individuals to use this space that includes Millions of people, including:

- **Satisfying the desire to communicate between individuals :** across the world: it provides an opportunity to link relationships with individuals who have real or virtual friendship from the same community or from different other societies.
- **Learning and expanding knowledge:** This is done by discussing various issues, developing personal skills in various fields, and following up on the latest developments in the world.
- **self show:** The users of these networks, especially females, seek to know the impression of others about them away from shyness and introversion. These spaces have also devoted a culture of self-reflection, as Rosen Christine says in one of her studies published in 2007, that we have moved from the Greek principle “know yourself” to embodying the principle of “knowing yourself.” Show yourself, by displaying the body in order to attract.The purpose of the show may be to achieve stardom or satisfy narcissistic desires.

While, other studies have clearly demonstrated relationship creation and maintenance, passing time, information seeking, entertainment,sharing personal information, affection, and social surveillance as some of the key gratifications obtained from social networking sites (SNS) use .



Fig.1. Conceptual model of uses and gratifications of online communities



Source: Patricia Grace-Farfaglia, 2006, 80 .

As for the gratifications achieved from sharing photos through social media, we found some studies that presented this problem, and answered it as follows:

- People share photos to fulfill their intrinsic, as well as extrinsic needs (Nov et al., 2010, 555 ,566). Sharing photos online can help people in fulfilling their social interaction needs, such as selfexpression, self-presentation, communicating, and maintaining and nurturing social relationships
- Sharing photos online can also have functional purposes with the aim of supporting personal and mutual tasks(Aqdas,2016 ,130)
- Many people engage in the activity out of habit, as they wish to share and get appreciation and attention from a wider audience on the web rather than just family members
- Other gratifications of online photo sharing,such as feedback, public approval, attention, recognition, and social rewards in form of comments and consequent conversation on shared photos.



- In some instances, it might become challenging to stick to the peer group if one is not posting photos or engaging in concurrent discussion on posted photos.
- . In a nutshell, social platforms have dramatically changed the relationship between users and photos by empowering users to generate, share and discuss around various forms of content, especially digital photos(Aqdas,2016 ,132)

6- Results and discussion :

Table (1) : Represents sharing picture according to the gender .

GENDER	REPETITION	PERCENTAGE
MALE	55	55 %
FEMALE	45	45%
TOTAL	100	100%

The source: the tabl was elaborated by the researher.

Table (2) : Represents the use of pictograms in picture according to the gender .

USING PICTOGRAMS GENDER	Yes		No		TOTAL	
	REPETITION	%	REPETITION	%	R	%
MALE	07	%12,73	48	%87,27	55	100
FEMALE	37	%82,23	08	%17,77	45	100

The source: the tabl was elaborated by the researher.

1- It turns out that the degree of interaction with posted personal pictures is greater than the interaction with written texts or pictures that are reposted or reproduced from other pages by 63%.This may be due, in our view, to the fact that the personal picture is more realistic and makes the process of interacting with it easier without effort to read and understand the text.

2- Males (74%) in the study post their personal pictures on their pages and profiles more than females (26%). Girls prefer to publish their pictures through STORIES by a significant percentage than males. This may be based on the nature of Arab Muslim society, in which women do not have the opportunity to show their pictures and bodies before all, in addition to some of them being concerned that others may archive and fabricate their pictures. That is, they are concerned about their cyber-security threat, whereas the STORY



feature does not allow other users to save and store pictures, but only displays them for a few seconds before deleting them 24 hours after they have been posted.

3- More than 82% of girls hide their faces using the icons available “pictograms and Emoji”whenposting their pictures and show their bodies with no indication of their clear facial features.This has been interpreted with shame and fear of bullying, especially since the picture ofawoman is a sensitive subject in our Arab societies that is linked to the idea of values and morals.Lack of self-confidence can also be a factor preventing them from showing their facial features, while only 12,73% of the males in the sample use this feature. As many studies show, the male does not carry the psychological complexities on the aesthetic aspect, as well as the fact that our societies are more equitable in their assessment of males’ behaviors than of females.

4- 58% of the two genders expressed a desire to draw attention, seek attention, and prove status by sharing their pictures.This may be explained by the fact that the study’s participants are mostly between the ages of 18 and 25, where within these worlds they tend psychologically to seek their self-fulfillment and aspirations, influenced by other peers in an attempt to make a permanent perfect appearance, creating a sense of tranquility and sincerity within a relational space by large groups living in a conflict between what they want to be and what they really are, between an ideal self and an ordinary self(Sadek, 2007, p. 281).This recognition of the individual is creative, free from boundaries, situations, and roles that limit his social launch, all at the lowest social cost.

Table (3) : Represents the degree of waiting for an interaction afetr posting .

The answer	REPETETION	PERCENTAGE
YES	49	49 %
NO	45	45%
No answer	06	06%
TOTAL	100	100%

The source: the tabl was elaborated by the researher.

5- 49% of the participants said that after posting their pictures, they were waiting to be commented on and admired by their friends and acquaintances.With every interaction, they feel secure and self-fulfilling after others admire the picture, believing thatit reflects their lives.If they don’t receive the expected amount of interaction, it makes them feel anxious, while the rest don’t pay attention to it, but just post their pictures. Even more, the *Journal of Experimental Social Psychology* reports that social media sharing may supply positive feedback that feeds into our self-esteem. The more we post on social media, the more the



platform “rewards” us with likes, follows, and content ([Rosalyn Ransaw](#), 2021). This solidifies our belief that the identity we portray on social media is legitimate and encourages us to continue to post for more feedback in return.

6- More than 65% of the sample members are keen to interact with the pictures posted by others. In this context, semiotics expert Pauline Escand Gautier notes that, for the same motive, the logical catalyst for these pictures is to find or strengthen a link with society or fans in the case of a popular person, or with citizens in the case of politics. Researchers also theorize that we’re motivated to share content online to feel a greater sense of belonging. In a [study](#) conducted by the University of Queensland, an active group of Facebook users was told to engage in normal activity on the site. However, what they didn’t know was that they’d be receiving absolutely no response or feedback for their actions. Every comment was left completely unanswered, and every shared post devoid of any “likes.” At the end of the study, participants reported experiencing significant negative effects on their self-esteem and sense of well-being .

7- We found that 84% consider the feature of posting and sharing pictures as a way to record major events in their lives and to preserve beautiful memories as if they were writing biographies with pictures. They like people being able to see their pictures after they become available online. Moreover "The amount of information that goes to someone in an image is significantly more than can go to someone in text,"

Table (4) : Represents the Selectivity of posted photos.

Selectivity of posted photos	REPETITION	percentage
Select the best pictures	58	58%
Edit pictures before posting	36	36%
Post any picture	06	06%
TOTAL	100	100%

The source: the tabl was elaborated by the researher.



8- Most participants(58%) make sure to select the best pictures before posting them, i.e. they choose the best pictures they have in their digital album archives. This confirms the assumption that the show is a human feature related to the way a person boasts of his physical or material assets in front of the other in what Hofland calls “the drama of communication” (Fellak, 2019, p. 37). Furthermore, there is a conflict with the other in a form of competition to appear at best or in a better position. According to Rogers, we’re constantly motivated to pursue behaviors that bring us closer to our ideal self. So, the content we share could be seen as a reflection of the person we want the world to see .

9- About half of the members of the sample, more than 70% of whom are female, use modified pictures in which they invest in the available features of color and sound effects to reach the perfect appearance. Images together with colours and music, for instance, are similar to language and they can fulfil communicative functions as language does. It follows that images can represent objects and their relationship in the world. This is why images are communicative instances. Besides, images are able to represent the existing social relationships between the producer, the viewer, and the image.

This is in line with the statement that “our age enshrine the idea of self-obsession in digital societies, particularly among adolescents and young people, which may lead toDysmorphobia disorder, which is a person’s dissatisfaction with himself and his appearance" (Ural, 2018).

10- One of the most widely shared pictures(Table 4), which attracts 41% of participants to interact with through likes and comments, is one of success and self-fulfillment, followed by pictures of travels, trips, excursions, and parties, which attract 39% of participants. By 20%, participants interact with pictures of family and friends.This is explained by the fact that people are more drawn to idealism and the pursuit of perfection, where success is primarily concerned with obtaining a job or a university diploma. People generally upload pictures and stories to the Internet that they believe will elicit positive reactions, resulting in the greatest number of “likes,” which can fuel an individual’s excessive sense of self-esteem.

Traveling also bears the connotation of well-being, openness, and excellence, which in turn has led to the growing concept of self-marketing or self-branding, as well as increased use of social media, smart devices, and rising picture sharing statistics that show that in today’s world, one is seeking to gain a unique personal brand distinguishing him from others.

**Table (4) : Represents the most widely shared pictures**

The most widely shared pictures	REPETITION	percentage
success and self-fulfillment	41	41%
pictures of family and friends	39	39%
pictures of travels, trips, excursions, and parties	20	20%
TOTAL	100	100%

The source: the tabl was elaborated by the researher.

11- In a question that we asked participants about the extent to which pictures posted through their friends' accounts are honest, 39% said they were real, honest pictures that reflected a part of their real lives, while the remaining 61% thought they were pictures overwhelmed by fakery and distortion and not necessarily truthful. Today, the picture can lie as it passes on the adjustment to get closer to idealism, and the digital nature has earned it more power and influence than the moment itself. Moments are created to capture beautiful, artificial pictures to reap the greatest number of likes, comments, and followers, followed by a temporary state of self-satisfaction.

7- Conclusion:

We conclude from our research that digital space has changed many concepts, including the concept of picture, which was previously associated with the aesthetic of documenting and archiving moments in order to restore and transmit memories, into a digital practice in which social media users express themselves. They seek to produce and receive pictures within a space of a digital character to confirm their social affiliation and value behavior within the group. Picture, in addition to being an expressionist vessel with aesthetic connotations and values, goes beyond this network to express a value pattern and a worldview, which has given it greater power and appeal in smart screen worlds. The picture today is not just a medium within the context of production, reception, and participation, but it is establishing a new human phase in its relationship with digital space because of its presence in our lives and the lives of those around us, both in reality and in the virtual world.



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