

# The Contribution of Social Networking Sites to Establishing Fashion among Algerian Youth: A Field Study on a Sample of University Students at the University of Blida 2

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## Abstract:

This research aims to reach how social networking sites contribute to the consolidation of fashion among Algerian youth.

One of the results reached is that the liberal concept of the body promoted by social networking sites remains relative in contrast to submission to the societal values surrounding the researchers. As for the issue of dress, although it is in constant reproduction in keeping with fashion, it remains within the limits of positions and representations acquired from social upbringing that do not give free rein to the bodies of individuals.

**Keywords:** Social networking sites; Fashion; Algerian youth.

## Introduction:

The emergence of certain practices and behaviors of social representations among university students is a result of changing the patterns of social life in the university student environment, which allows keeping pace with the new appearance in the field of fashion, and often characterizes the consumerist tendency that has caused the neglect of the identity of the university student who belongs to the Algerian society that has its culture and identity (its customs and traditions), and with the emergence of new forms of fashion produced by social media and new media, especially social networking sites in particular, which promote fashion as new cultural events, contrary to what Algerian society is accustomed to. Through a new presentation of the form of identity expressed by the appearance of new clothing in the university student environment that represents our study sample as an elite class because they are academics and the university as a space for cultural practices, and consumption of these new fashions that the university student acquires and dresses up with and its latest trends through self-shopping or electronically through what is promoted or displayed in stores.

**The first section:** The theoretical framework of the study.

In this section, we addressed the problem of the study and its hypotheses, in addition to the most important concepts addressed by the study.

**First requirement:** The problem of the study and its hypotheses.

### 1 - The problem:

Given the abundance and diversity of exhibits intended to satisfy all tastes with their various differences on social networking sites and the trend of student consumption mainly towards interest in external appearance from clothing, cosmetics, accessories ... etc., all this so that the individual

feels satisfied with himself and his appearance and feels accepted by others, and the apparent consumption is among the phenomena that have strongly affected young people as they are the most susceptible to change and renewal due to the cultural diversity that is the product of what is known as globalization, and this is what prompts us to ask the following main question:

- How do social networking sites contribute to establishing fashion among Algerian youth? Which includes the following partial questions:
- How do social networking sites become a space for reproducing fashion among young people?
- How does fashion content become a source of attraction for young people through social networking sites?

## **2 - Study hypotheses:**

- The social environment and the time spent following social networking sites contribute to increasing young people's interest in fashion
- Dressing is the first element of fashion that attracts young people's attention on social networking sites

Our research aims to shed light on the phenomenon of fashion as an important indicator that includes a set of prevailing representations in society about the relationships we establish with ourselves and others, and thus about the perceptions and evaluations we give to our social status.

We also aim through this research to reach some results about how social networking sites can contribute to establishing fashion among Algerian youth through some dimensions and complementary in reproducing fashion that is consistent with the stereotypical thinking of the local community, as well as through the interests of young people and their attraction to some content and knowing the limits of its compatibility with the values of upbringing that give great priority to preserving the bodies of children for certain considerations.

To achieve the purposes of the research, we adopted the descriptive analytical approach in order to reach more realistic results, and we also used the questionnaire technique and the content analysis technique.

In this research, we intended a sample of 50 students from the Faculty of Humanities and Social Sciences at the University of Blida 2.

### **Second requirement: Study concepts:**

One of the conditions of scientific research is to define the study concepts, which is a basic condition, and it also facilitates knowing the meanings and ideas that the researcher wants to express.

#### **First section: The concept of fashion.**

##### **1 Definition of fashion:**

Fashion, according to Monneyron, is that good design that changes from one season to another and carries specifications that control the design elements (line, shape, color, fabric used, and everything related to clothing, whether it is a head covering, shoes, or decorative accessories, and before that the members of the society in which it exists, and it spreads among its members, and not following (fashion) with all that it dictates to society of necessity to develop it, but rather development and sophistication in what the individual chooses, whether male or female, to be appropriate to the nature of his society and traditions, and what is required by custom and religion and what is

consistent with his nature, work and personality, so he wears the appropriate clothing at the appropriate age and in the appropriate place. (Monneyron, 2021, p. 4)

Frederic adds, for his part, that fashion is the new practices that the group accepts and accepts, so it spreads among many individuals, and fashions are customs that are not characterized by stability and permanence, as they are mostly short-lived and quickly disappear, and after their demise, other fashions follow them, and that fashion is a kind of social movement that has come to play a dangerous role in Multiple aspects of modern society, its values, standards, leadership, behavioral patterns, industrial production, customs, traditions, public morals, and even in all its cultural and social heritage alike, and in the social transformation in it, with its various types and kinds. (Frederic, 2010, p. 30\_32)

**The second branch:** Social influencers.

They are a group of creative people who communicate with large audiences of followers on social media sites such as Facebook, Instagram or YouTube. Social influencers can become strong advocates for brands during the process of building awareness of them and presenting their products or linking their services with their appropriate audience in a world where recommendations and suggestions have spread quickly among individuals on social media sites. These are the most popular on these sites as their opinions have become very valuable to members of society. Influencers can have a great impact on your business through their social media channels, where they can write great blogs or make a video that includes your product or service in its content. By integrating your brand into their lifestyle, you create customers for yourself from an audience who want to participate in the lifestyle.

**The third branch:** The philosophy of contemporary fashion.

According to today's observers, what dominates fashion at the present time is blind imitation. We agree with the famous phrase of the scholar Ibn Khaldun when he said, "The vanquished is always fond of imitating the victor in his slogan, dress, sect, and all his conditions and customs." Fashion is therefore a continuous change in marginal behaviors related to clothing designs or shoes...etc. Marginal because it does not cause war or change of regime, but it is a phenomenon that can explain the cultures and opportunities of countries in the economy.

On the other hand, the German philosopher Georg Simmel explained in his book "Theory of Fashion" (1905), the phenomenon of fashion with the duality of "pull and push", i.e. attraction to a certain class (usually the upper class) and disavowal of another class, through fashion.

"Love of change and being influenced by contemporaries." Based on this phrase, fashion has ruled our current time, in light of the exaggeration of everything strange and different to attract attention. The philosophy of fashion is summarized in its essence as a way to express a truth or internal belief about an idea, and to address it to the world through clothing.

Many people with limited income seek to buy expensive fashions to satisfy the pleasure of being seen in front of society and to be the center of everyone's attention, perhaps by doing so they can achieve something of their lost identity. With this style, or as stated in the previous phrase, "the love of change and being influenced by contemporaries", an era emerged characterized by a passion for everything modern, based on its passion for the West and excessive imitation of what is new. In this context, we find that fashion created a situation that was unprecedented in previous eras, in which fashion was external change, meaning: "a variable added to the established", that is, it is based on the principle of respecting the general context of clothing known through customs and traditions,

where decorative additions were added, simple or exaggerated, but they were within a framework that does not deviate from societal custom and culture. As for current fashion, there are no longer touches added to the established, but rather the matter has become based on invention, that is, redefining the forms of clothing completely in the details and main lines as well, since current fashion is governed by the logic of exhibitionism and is inseparable from exaggeration, excess and boldness. From this bold and rapidly continuing change, it can be said that it has led to the collision of current fashion and clothing with the aesthetic, moral and religious standards of societies.

Sociologist George Simmel says, distinguishing between the word fashion and costume, that the first refers to the educated European society, while the second, which means (costume), is used to refer to other societies where traditional local costumes exist. This Western vision depicts the West as an advanced and civilized image where fashion exists in reference to the new and contemporary, while it still lives on the old and inherited, indicating that the old is a symbol of backwardness. What we witness from this unjustified Western paradox that prevailed and dominated to become a legislator for the dominance of Western taste over the whole world, is that the West has made its own taste and culture a meaning of civilization and social and economic progress as well. Also, by following the pages of fashion and clothing, we can notice in the display between the fashion of the upper and aristocratic classes and the fashion of the lower or common classes. This undoubtedly tempts the individual to love distinction or imitation, so many of those with limited income seek to buy expensive fashions to satisfy the pleasure of seeing before society and to be the focus of everyone's attention, perhaps they achieve something of their lost self, and thus fashion has turned societies into showboats. In this regard, Dr. Mustafa Hijazi mentions in his book "Social Backwardness: The Psychology of the Oppressed Man" that many of the showy behaviors that are common in developing countries specifically aim to cover up the complex of shame of backwardness, especially through consumerist display, and that the person of the backward world is a prisoner of purity no matter how superficial it is as long as it serves the purpose of covering up his personal shame.

**Section Four:** The concept of social communication.

### **1- Definition of social communication:**

We can present a set of definitions, including what defines social communication as a system of electronic networks that allows the subscriber to create his own website, and then link it through an electronic social system with other members who have the same interests and inclinations, or gather him with his friends (Fahd, 2013, page 22)

Social networks are also defined as a group of sites on the Internet that provide the opportunity to communicate between individuals in a virtual community environment that brings them together according to interest groups or networks of affiliation, and all of this is done through direct communication services, and therefore they are defined as: services that exist on (PROFILE) the web network that provide general personal data through a specific system.

It is also known as "an electronic social structure created by individuals, groups or institutions, and these relationships may reach deeper levels such as social nature, beliefs or the class to which the person belongs (Mahmoud, 2015, p. 82, 83). Al-Maqdadi defines it in his book, The Social Networking Revolution, as "Internet sites where users can participate and contribute to creating or adding their pages easily, or they are electronic sites in which Internet applications provide services to their users that allow them to create a personal page displayed to the public within the sites of a specific system and provide a means of communication with the acquaintances of the page creator

or with non-users of the system" (Khaled, 2013, p. 24). Thus, social networking sites are a term given to a group of sites on the Internet, so that they provide an opportunity for communication between individuals in a virtual community environment. Among these sites we find: Facebook, YouTube, Instagram...etc. It is also known as virtual communities across Internet networks that bring together a group of individuals with the same interests who exchange experiences and information among themselves through the framework of a specific program or application. They all share in its use (Jihan, 2022, p. 124)

For our part, we can define social networking sites as "those sites on the Internet that allow their users to view content that may be positive or negative, diverse, and touch on an unlimited number of topics, the goal of which is visual and audio communication, image exchange, and other capabilities that generate social relationships and social interaction between its users."

## **2- Social networking sites classifications and their motives:**

In fact, there are many types and classifications of social networking sites that have spread throughout the world and are still expanding and spreading rapidly, as some have classified them in terms of:

**2.1- Public availability:** They are classified into two main sections, which are

### **- The first section:**

They are sites that include individuals or groups of individuals linked by specific professional or social frameworks, and these sites are considered closed and are not allowed to be accessed by the general public.

### **- The second section:**

They are social networking sites that are open to everyone, and anyone who has an account on the Internet has the right to join them and choose their friends, and one of these sites is the Facebook network.

**2.2- According to the means of participation and interaction:** They are classified into:

### **- Photo sharing sites:**

They are websites that allow the exchange of photos between users, such as Flickr, which allows the attachment, exchange and storage of photos.

### **- Text exchange sites:**

Which appeared in the form of blogs owned and written by individuals, and are often supported by pictures and videos or links to other sites, including limited micro blogs that allow the exchange of short messages with a limited number of characters.

### **- Video exchange sites:**

They are sites on the Internet that allow people to exchange videos with each other, the most important of which is YouTube, which allows the exchange and attachment of videos.

### **- Electronic social networks:**

They are social networking sites for their users, the most famous of which are: Facebook, Instagram, Twitter, and other sites. They are the strongest and most widespread, as they allow the exchange of information, adding friends and following them, and all of the previous patterns are used in them, as they can be used to exchange pictures and videos...etc.

### **3- According to the objectives:**

Social networking sites are classified according to the objectives they aim to achieve as follows:

#### **- Social networking networks:**

They are networks available to users via the Internet, and they are social networks that were created for social communication and entertainment between the members who use them. These networks are often used to find and display lists of friends on the network, including these famous networks in the world, the first of which is the site: Facebook, Instagram, YouTube, MySpace, and others.

#### **- Social networks for rent:**

They are also networks on the World Wide Web, and are considered a means to help users find a type of information or sources, including those used to publish contact lists and lists to provide access to information. (Nariman, 2011, p. 50, 49)

**Section Two:** The field aspect of the study.

It is the method of collecting data that aims to monitor people, interact with them, and understand them while they are in a natural environment, which focuses on collecting data, in which the field aspect aims to analyze and discuss the data collected by the questionnaire form to test the study questions.

**The first requirement:** The limits of the field study.

Any field research has its scientific and methodological steps to conduct it to reach the results, which the researcher must carry out, which are as follows:

**The first section: The spatial limits of the study.**

Any field study has its geographical and spatial limits through which the researcher conducts the study, and as scientific researchers and in line with the methodology and its steps in scientific field research, we conducted a field study and applied this study at the University of Blida 2 Lounici Ali, which is the geographical area of the study.

**The second section: The temporal limits of the study.**

Each study has its spatial area, but it has its temporal area, as this field study was conducted, which was in the first season of the university year for the academic year: 2022-2023.

**The third section:** The study sample.

The scientific researcher selects the sample members to serve the objectives of his study, and based on knowledge without there being conditions or restrictions other than what the researcher sees as appropriate in terms of academic qualification, specialization, competence, or other,

Where this field study was conducted at the University of Blida 2 Lounici Ali, on a sample of students from the Department of Sociology, and we relied in this research on the intentional sample, as this sample does not represent all points of view for all students, but it is considered a solid basis for scientific sociological analysis and that it is a rich source of information that forms a suitable basis for the researcher on the subject of the study, and this sample was chosen because it is consistent with the nature of the subject, which consists of fifty students in the Department of Sociology and Population at the Faculty of Social and Human Sciences, University of Blida -2- Lounici Ali.

#### Section Four: Study Tools:

Each field study has tools for collecting information. In our study, we relied on the questionnaire technique for the first hypothesis because it is appropriate and helps us collect information for the study. One of its advantages is that it gives the respondents the comfort to answer according to the type of questions and the approach to posing them and simplifying them for the category of students being studied. In order to diversify the collection and investigation of information, we relied on the content analysis technique in the second hypothesis of this field study. We analyzed the opinions of the respondents from the sample studied, adding to this field research the color of scientific research diversity in the interpretation and analysis of the answers of the respondents from the sample studied.

**Second requirement:** Analysis and interpretation of the study data.

It is an important process in scientific research, to reach the results and conclusions related to using different analytical research methods to reach conclusions through any field study.

Second section: Analysis and interpretation of the characteristics of the study sample.

The sample represents the community in a real way in the field study.

**Table 1:** Distribution of sample members by gender

%	repetition	Gender
%14	7	Male
%86	43	Female
%100	50	total

**Source:** Prepared by the researcher.

Based on the SPSS statistical program packages.

From the quantitative data included in this table, we note that the highest percentage, estimated at 86% of sample members, are females compared to 14% males.

Through these percentages, as well as through the justifications of the female respondents in the questionnaire in the open question No.: It became clear to us that there is a great attraction to fashion and everything related to its topics, and this is what Ilham Abdel Aziz expressed by saying, "The power of fashion lies in the ability to attract people and their great interest in it, including its novelty and strangeness. This increases the charm of fashion and its control over people" (Al-Shaer, 2019, p. 25). This disparity between the sexes and the preponderance of females at the expense of males is attributed to the love of distinction and appearing decent to satisfy their self-esteem and the emotional inclinations of the opposite sex. As for the small percentage of males who expressed their interest in fashion, because males in general often avoid delving into such topics, believing that they are topics of interest to women, despite what is apparent from their careful choice of colors and making cuts that resemble some influencers and influential figures from artists and actors... and hair dye and symbols of baldness and ripped pants and shoes with a global brand... etc. .

**Table 2:** Distribution of sample members by age group Age

total	and above 36 - ]	[35-30]	[29-24]	[23-18]	Age
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	1				<b>Educational level</b>
39	0	2	1	36	<b>Bachelor's</b>
%100	%0	%13.5	%56.2	%88.81	
11	0	2	1	8	<b>Master's</b>
%100	%0	%9.30	%50.04	%18.18	
50	0	4	2	44	<b>total</b>
%100	%0	%8	%4	%88	

**Source:** Prepared by the researcher.

From the table above, we note that the highest percentage was estimated at 88.81% of those in the bachelor's stage and their age ranged within the age group [18-23], followed by the highest percentage of 50.04% of those in the master's stage and their age ranged within the age group [24-29].

It is noticeable from these statistical results that there is a compatibility between the average age of students and the stage of study, as most of them pursue their studies in the bachelor's stage in the LMD stage, this system that meets some needs such as adding a professional character and enhancing the learning of skills between curricula and benefiting from exchange and recognition of diplomas at the international level while benefiting from high-value higher education certificates.

The difference in the two percentages between the bachelor's stage and the master's stage can be explained by the fact that there are those who are convinced that obtaining a bachelor's degree is enough to enter the labor market and that joining the master's is a waste of time, and the public service has not yet released job positions for master's degree holders.

**Table 3:** Distribution of sample members according to place of residence

<b>%</b>	<b>repetition</b>	<b>Place of residence</b>
%22	11	<b>Countryside</b>
%78	39	<b>city</b>
%100	50	<b>total</b>

From the table above, we note that the highest percentage was estimated at 78% of the sample members who live in the city, compared to 22% of the sample members who live in the countryside.

We can interpret these quantitative data by referring to the migration of rural residents to cities. We conclude from the above that more than  $\frac{3}{4}$  of the sample members live in the city.

Residing in the city has become the preferred space for Algerian society, as the latter experienced rural migration during the launch of development projects in the seventies of the last century and continued with the black decade, which prompted many categories of Algerian society members to leave for the city in search of public facilities, as they believe that urban public spaces provide them more.

**The second requirement:** Analysis and interpretation of the study hypotheses.

The first section: Analysis and interpretation of the first hypothesis:

(The social environment and the time spent following social networking sites affect the increase in young people's interest in fashion)

**Table 4:** Represents the number of hours that sample members spend on social networking sites to follow fashion news according to the gender variable

total	24 hours	12 hours	hours8	7 hour	hours5	4 hour	hours 3	hours 2	hour 1	Hours Gender
7	1	0	0	0	0	0	1	2	3	<b>Male</b>
100	%14.28	%0	%0	%0	%0	%0	%14.28	%28.58	%42.86	
43	5	4	5	2	6	4	5	4	8	<b>femal</b>
100	12.62	9.30	11.62	4.65	13.95	9.30	50.04	9.30	18.60	
50	6	4	5	2	6	4	6	6	11	<b>total</b>
100	12	%8.0	%10.00	%4.0	%12.00	%8.0	%12.00	%12.00	%22.0	

We note from this table that 50.04% of females spend 3 hours on social media to follow fashion news compared to 14.28% of males, and as we note, half of the females in the sample spend three hours following fashion news on social media compared to about 1/6 of the males in the sample, as females are more likely to follow fashion news, and this is due to the role of influencers in attracting a wide audience interested in fashion news due to the ease of social communication that broke the barriers of privacy that made fashion the preserve of the elite of nobles, the rich and famous artists, making it available to everyone without considerations, not to mention the influencers sharing with their audience in their real time by opening Twitter and Instagram platforms for live broadcasts presented by local and international fashion designers and interacting directly with them, not only that, but also taking their opinions and trying to reach their tastes, while the matter was different for males who are not very interested in fashion news on social media, and here the gender variable is a determining factor in following fashion news and trends in the virtual space. Table 5: Represents embarrassment in displaying fashion on social media sites according to the place of residence of the research sample items.

**Table 5:** Represents embarrassment in displaying fashion on social media sites according to the place of residence of the research sample items.

**female doctor :Boumediene Zoulikha**

total		city		countryside		Place of residence Existence of embarrassment
%	repetition	%	repetition	%	repetition	
72	36	53.85	7	78.38	29	<b>Yas</b>
28	14	46.15	6	21.62	8	<b>no</b>
100	50	100	13	100	37	<b>total</b>

We note from this table that the highest percentage was estimated at 78.38% of those residing in the countryside who stated that they find great embarrassment in the fashion displayed on social media sites, compared to 46.15% of the responses of the sample members residing in the city. Through this quantitative data included in the table above, we can interpret it in light of the advantages of rural society on the one hand and civil society on the other hand, given the kinship relations that are dominated by fanaticism due to marriage and intermarriage between them, which enhances the ethics of the values of preserving the body among them. Through it, fashion clashes with the values rooted within the rural community, which stand in the way of any change, and any attempt to infiltrate fashion into the family community, as the German scholar Ferdinand Toenz called it, and any thinking about that requires careful consideration of the prevailing power relations within the rural community, which still follows the traditional model. Also, the customs and traditions inherited from fathers and grandfathers necessarily lead to the reproduction of patterns of social behavior that were prevalent before, and they must be preserved. Thus, the intrusion of fashion into the rural space may constitute a (threat) to the public order, and thus lead to the end of a certain social cultural situation, i.e. the dominance of traditions that cover the body, and this leads to a lack of interaction in agreement with the intrusion of fashion into this rural space. As for the city, it seems that the general trend of attitudes towards fashion itself is relatively acceptable, and in general, the city is a space for the spread of social relations of an impersonal nature due to the state of (secrecy and confidentiality) that characterizes dealings between individuals in general, and this means that people do not know each other, so they may not find it embarrassing to acquire and adopt certain fashion models that may not be accepted in the rural space, but this does not mean complete acceptance of fashion's invasion of it, such that residing or being present in the public space of the city does not mean acquiring the rationality of the civilized space and a large cultural capital that allows for the existence of fashion patterns, because the urban space in Algeria has not yet acquired the character of a civilized space par excellence and remains largely conservative in its relationship with the representations, perceptions and forms of awareness that tend more in the rural space, such that residing in the city or the civilized space in Algeria does not mean what is present to acquire conditional reflexes that lead to separation with the representations of the rural space, especially in the issue of perceiving and controlling bodies, especially among the female element. The second section: Analysis and interpretation of the results of the second hypothesis: (Edit is considered the first element of fashion that attracts the attention of young people on social networking sites)

**Table 6:** Content analysis of question No. 1

**Topic Category: What gets your attention on social media in its fashion presentation**

<b>%</b>	<b>repetition</b>	<b>Units of Analysis</b>	<b>unit number</b>
34	17	<b>Interest in fashion</b>	<b>1</b>
38	19	<b>Interest in hairstyles, makeup, accessories, and the latest fashion trends.</b>	<b>2</b>
28	14	<b>View the new (new fashion) Turkish Islamic hijabs</b>	<b>3</b>
100	50		<b>total</b>

The content analysis of this question, the topic category of interest in social media in its presentation of fashion, gives us three units of analysis. We note from this table that 38% of the determinants of what interests you on social media are concerned with hair styles, makeup, and accessories, as shown by analysis unit No. 2, compared to 34% of the content of the answers related to interest in clothing for elegance and to appear attractive and elegant, as shown by analysis unit No. 1, and compared to 28% related to viewing the latest fashion for Turkish Islamic hijabs, as shown by analysis unit No. 3. We also note that the content of the answers of the sample members is focused on interest in a decent and attractive appearance, and that a third of the sample members are females, so the content of their answers is focused on fashion in hair styles, accessories, and dress, external appearance, and fashion inside and outside the home, while we note that there is very little interest in the hijab as a fashion, and this is due to what is published on social media, which the sample members consider unacceptable and does not fall within the trends of modesty and chastity that distinguish Algerian society, and what is watched and followed is spent in virtual space, it has one direction, which is interest in external appearance, which is represented as being socially valued, and it also constitutes This interest in external appearance is an important bet in social relations in Algerian society, which has come to deal with appearance, and the possibility of social positioning, as it has become a social awareness for these groups in society, which are generally the groups that care about fashion on social networking sites, through fashion through appearance, and this is what would create an awareness of social distinction, as Bourdieu saw it. (cf Bouratieu Pierre, la distunation.)

**Table 7:** Represents the content analysis of question No. 8.

<b>Trend Category: Social Media Fashion Reactions</b>			
<b>%</b>	<b>T</b>	<b>Units of analysis</b>	<b>unit number</b>
20	10	<b>I often like</b>	<b>1</b>
12	6	<b>Sometimes I like it</b>	<b>2</b>
8	4	<b>I rarely like anything.</b>	<b>3</b>
16	8	<b>Fashion promotion</b>	<b>4</b>
24	12	<b>Sometimes the fashion on display has no connection to reality.</b>	<b>5</b>

20	10	<b>You can't buy real quality fashion (almost all fakes)</b>	<b>6</b>
100	50		<b>the total</b>

The analysis of the content of this question gives us the category of attitude (reactions to fashion presented on social media sites) 6 units of analysis.

We note from this table that 24% of the determinants of reactions to fashion presented on social media sites are related to sometimes the fashion presented is not related to the actual reality, as shown by analysis unit No. 5, compared to 20% related to often I like (a supportive position) / as shown by analysis unit No. 1, compared to another 20% related to you cannot buy real quality fashion, i.e. there is a conservative position, as shown by analysis unit No. 6, compared to 16% related to promoting fashion, as shown by analysis unit No. 4, and compared to 12 related to sometimes I like it combined with supportive, as shown by analysis unit No. 2, compared to 8% related to rarely I like something, as shown by analysis unit No. 3.

We also note from this that the prevailing and dominant trend is related to the conservative position that appears through the desire to buy fashion and follow it as clothing, in itself, but as soon as this clothing acquires its cultural character, positions of non-acceptance are reproduced As a cultural feature related to the forms of social awareness prevailing in Algerian society, which makes controlling the body of the Algerian individual, especially the female element, one of the red lines that are not allowed to be crossed, the equation appears as follows: Fashion as clothing, yes, but fashion is a suggestion as a means of giving freedom to the body to direct it towards positions, i.e. displaying what many members of Algerian society consider to be displaying the charms of the body, this is unacceptable, which makes the positions towards fashion ambiguous positions in the structure of the representations of Algerian individuals. The matter is then related to the problem of controlling the bodies of individuals that fashion in Algerian society has not been able to remove from the grip of the social group.

**Third requirement:** Discussion of the results of the study.

**First section: Discussion of the results of the first hypothesis.**

The results of the study concluded that the data obtained did not confirm what was put in the hypotheses, as the results of the field study resulted in not confirming the direction of the first hypothesis, as we note the absence of a correlation between what is issued by social influencers of discourse about fashion or types of behavior around it, and the trends and positions of the sample members about this fashion, as the sample members did not consider social influencers as elements of attraction towards adopting fashion as a practice affected by the discourse of these influencers, but the trends of the individuals' answers showed that despite the consumption of fashion discourse by these students, they face the discourse of social influencers about fashion with positions and forms of awareness indicating that the issue of fashion is linked to forms of social awareness that make a certain view of bodies (because fashion means primarily the body) that are still perceived as the property of the family primarily and not for the members of that family to act in it as they wish, so positions of reservation and rejection were found regarding what is presented and advocated for by social influencers about fashion because the culture of Algerian society and its representations of the body do not realize fashion, especially fashion that leads to cases of exposure to the hypothetical positions of the body quite simply that expose certain areas of it, so The collective conscience or Algerian society accepts that it be displayed without any controls or restrictions, so it can be said

that the discourse of social influencers promoting certain fashion trends does not receive positive interaction from the sample members regardless of the specialization in which they study, their gender, lineage, social origin or geographical origin. The issue of fashion is a sensitive issue in Algerian society and cannot be simply passed over, although the interest in itself exists among broad segments of Algerian society. However, for it to be promoted and for this promotion to lead to removing the body from the circle of control over it by the social group, starting with the family, and including it in a modern conception or representation in the sense that frees it from restrictions, this does not represent a reality that has risen to the forms of awareness of broad segments of Algerian society.

## **Section Two: Discussion of the results of the second hypothesis.**

As the trend of analyzing the results of the first hypothesis went to, we noticed through the data obtained through the field study that there is a trend that we can describe as relatively conservative about fashion when it goes directly to trying to grant complete freedom in managing individuals' bodies, and this has not yet risen to become acceptable by the collective conscience in Algerian society, which has not yet granted complete freedom to individuals in managing their bodies. It is true that the fashion presented by social networking sites through many active parties in which social influencers represent an important party in producing, promoting and advertising it, we find interest in it from these respondents as a discourse that attracts their interest, that is, they follow it in order to communicate about it, but they accept that this fashion that was found on social networking platforms constitutes an important expressive space for the possibility of granting complete freedom to the Algerian individual, especially young people, as in the forms of their awareness, fashion may lead to more nudity and thus more display of virtual positions of the body, and thus reconsidering many values and standards, which makes traditions have a certain view of religious feeling at levels that cannot be accepted. It is touched on under the pretext of openness to the world and global creativity, as if the sample members and others, all young people or most university students, repeat a type of fashion that does not conflict with cultural standards and forms of awareness that remain framed by the religious and family dimension, which still represents shame and modesty to display parts of the body, whether through clothing, makeup, hairstyles, or haircuts, especially for men, which are not considered to be related to the specificities of Algerian society. The sample members reproduce a certain discourse about fashion, meaning that this discourse finds an echo with them and attracts their attention because it takes place mainly on social media and is issued mainly by actors with whom the sample members identify. Considering that these influencers are similar in many features, gender, age, educational level, geographical origin, cultural profile because they belong to the same generation, knowing that social networking sites have become the preferred spaces over other spaces of social change, which the younger generation has invaded, such that they have not known other spaces of social expression other than social networking sites, it can be said that they reproduce certain practices of fashion that are promoted by social networking sites, through these influencers, but they set limits for that based on positions and representations that have been acquired through social upbringing that does not give free rein to the body of individuals (to be exposed in public space). (This does not mean that there are not many cases in which these bodies are exposed and displayed) but the general trend is towards the necessity of (covering this body) then the basic bet from the sociological point of view of this stage of the development of Algerian society is to accept a certain discourse of fashion, but that fashion becomes a factor that seeks to reconsider the traditional components of Algerian society that insists once again that it is based on controlling the bodies of individuals and does not leave them absolute freedom to dispose

of it, which makes the limits of fashion through social media sites through discourse and its promotion and advertising by social influencers an issue that we must deal with with all caution.

### **The third section: The general conclusion.**

We conclude from all the answers and statistical data that we reached from this study that the sample members showed dual positions and trends regarding the phenomenon of fashion on social media sites, as their culture that they carry about fashion, knowledge of it and interest in it prevailed, which makes controlling the body of the Algerian individual one of the red lines, especially the feminine element, which cannot be crossed, as admiration and interest do not allow the acquisition of fashion, whatever its type and form, even if it is included in global fashion, if it does not have the cultural characteristic of Algerian society, although the feminine element showed exaggerated interest, but it must be accepted within the limits framed by the forms of collective conscience in Algerian society, which still produces and reproduces social representations regarding the view of bodies that do not accept that parts of them be exposed and become a kind of collective property in public space, as fashion and advertising for it on social media sites lead to removing this body from the cultural and social frameworks in which Algerian society placed it, and the social upbringing that the Algerian individual obtains seeks to consolidate and fix it in the consciences of these Algerian individuals, this is unacceptable even if The daily reality of society gives us models of fashion that are advertised by influential social influencers that do not receive consensus and social acceptance. Conclusion: Our study, which aims to identify the phenomenon of fashion, came from the social representations that are the product of popular ideas that have become prevalent in the current Algerian society, which means that social networking sites are sites that promote through their pages the spread of fashion through certain models of fashion clothing, grooming with all kinds of clothing, makeup, haircuts and hairstyles, in the university environment in how university students deal with most of what is produced in spaces outside the space of Algerian society, and therefore the fashion displayed and acquired by those who deal with it from the dogs of the researchers belongs to certain cultural models and standards that differ completely or to a large extent from what is prevalent in Algerian society, as our study showed, especially the field aspect of it, that fashion is not just the acquisition of new clothes and accessories, nor even the way to show them off among themselves, but rather it is a new trend that may be adopted by students who are fond of fashion styles of clothing, makeup or hairstyles, but it goes beyond that in terms of the sociological, sociocultural and communicative dimension. Especially in social networks that are characterized by the rapid spread of their discourse and the number of followers, where we found that these young people in the sample, although they respond to the discourse that they embody in many cases in adopting the resulting models (clothes, hairstyles and haircuts, makeup for women, and other fashions ...) where students adopt them even in public spaces, they maintain conservative positions about the possibility that this fashion will lead to a reconsideration of the balance of social power relations in Algerian society that makes controlling individuals' bodies essential as it is a conservative society, and considers the body an important social capital that cannot be abandoned under the pretext of keeping up with fashion, modernity and civilizational progress that the whole world is witnessing, especially with the spread of social networking sites.

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