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### **ABSTRACT**

Values constitute the fundamental principles that govern our lives, shaping our choices and actions, whether at the individual or societal level. Understanding these values and their relationships allows for their development or modification in accordance with the goals we set to enhance our lives and existence within social groups or organizations. However, modern societies face an unprecedented cultural and political challenge in the realm of digital technology, which has become a revolution affecting various aspects related to the social system, daily life, and values. Through its central role in reshaping the structure of the value system, these digital transformations are among the challenges confronting Algerian society. In this work, we will explore the central role of values and the value system in relation to digital technologies within a psychological approach. We will elucidate the concept of values and some accompanying concepts in the field of humanities and social sciences.

**Keywords:** Values, Value system, Psychology, Digital technologies, Family.

### **INTRODUCTION**

The technological phenomenon has asserted itself as a determinant of change in the era of modernity and modernization. Digital technology, in particular, emerges sociologically as a significant and novel force, reflecting a movement of economic, social, political, and cultural transformations centered around the activation of human and technological resource networks.

In contemporary societies, there exists an unprecedented cultural and political challenge posed by digital technology, which has revolutionized various aspects linked to the social system, daily life, and values. The rapid evolution of these technologies has produced manifold impacts on life, necessitating social actors to engage with their widespread dissemination and use in a manner aligned with the challenges they pose to the cultural and moral dimensions of society.

In a time of increasing social, political, economic, and technological changes, attention to social and ethical values becomes imperative for individuals to achieve psychological and social harmony, serving as a practical model that harmonizes constants and variables, traditional values, customs, and authentic traditions with modern positive knowledge and ideas.

The advancement of individuals and society is intricately connected to the strength of the value-based foundation built through social upbringing and education practiced by social institutions. Foremost among these institutions is the family, which nurtures children through their developmental stages, serving as the primary social environment where individual personalities take shape.

Given the importance of values in shaping human behavior and influencing individual lifestyles and relationships, the humanities and social sciences have evolved their interest in this concept, its characteristics, and the strategies employed to instill its principles in individuals. This is particularly evident in the psychological knowledge related to the parental sub-pattern, encompassing emotional and material support for children, the establishment of family rules, and the management of reward and punishment systems appropriate for social upbringing.

Through its pivotal role in reshaping the structure of the value system, these digital transformations are among the challenges facing Algerian society. In light of the expanding media and communication space and the recent developments and diverse social uses of technological means, it has become necessary to contribute to societal discourse on digital technologies and values. This involves understanding the various changes introduced by these mediums in the daily lives of individuals and families, as well as examining the different trends and perceptions of various societal segments, especially the youth, regarding the roles of these technologies in their lives within a psychological framework.

The issue at hand is related to determining the impact of these digital technologies on the attitudes and values that form the foundations of coexistence in the social environment to achieve development. Therefore, a set of questions is posed: What are the values and attitudes of individuals? What is the relationship between digital technologies and society? Do values shape technologies, or is it the latter that influences values? What role do values play in the mutual development of technologies and society? What are the proposals in this field?

In this research paper, the researcher aims to provide some elements of answers to these questions within a psychological approach that can contribute to enriching the thinking about the problem of values and digital technologies. This contribution begins with addressing the concept of values and the value system, followed by a comprehensive overview of the role of digital technologies in society. This allows us to analyze the psychological aspects of the various challenges faced by families and society in this field.

## The Theoretical Concepts of Values and the Value System

### Concept of Values

#### Definition of Values

The concept of values has garnered significant attention from researchers and scholars in various fields of humanities and social sciences. The term has been approached from multiple perspectives, with definitions varying based on the approaches adopted by each researcher. Therefore, our definition of value will draw on the important contributions of scientific heritage in this regard within a psychological and educational framework:

- According to Talcotte (1964), values are elements in a common symbolic system that serve as criteria or a standard for choosing among alternative orientations present in a situation. He defines them as the standards that govern whether something is desirable or undesirable.
- Reboul (1992) considers a value to be anything worthy of effort. Values take on a multi-faceted appearance, managing situations and actions through evaluations and assessments of actions, individuals, phenomena, or events (Schwartz, Bilsky, 1990; Schwartz, 2006).

Parents employ various strategies for intervention within the family in the process of social upbringing for their children. They set educational goals, as "there is no education without transmitted values" (Reboul, 2016). In this sense, the process of education is adorned with values, ethical or internal motivations (Sahlberg, 2010), making values an essential aspect studied in relation to the standard, which is itself designed through what is known as the "value scale" or the societal value system (Reboul, 2016).

Values are thus one of the fundamental components of personality according to psychologists because their effects are powerful on individuals' behavior, attitudes, and relationships with their emotional, cognitive, and behavioral components. We observe the central importance of values in the image and the way we express ourselves, speak, feel, and exist in our lives.

### Directions in the Concept of Values

Three main directions clarify the meaning of values, as perceived by experts and professionals in the educational and psychological fields:

1. **Normative Direction:** This direction views values as a set of criteria governing what is good and bad. The definition by Al-Shafi'i captures this perspective: "Values are a set of moral criteria and standards among people, agreed upon among them. They use them as a scale to weigh their actions, judge their material and moral behaviors" (Al-Shafi'i, 1971, p. 375).
2. **Virtue Direction:** This perspective sees values as virtues that individuals choose for themselves, and these values are more universal. Maurice described values as the science of preferential behavior, where individual behavior, such as choosing one path over another, is considered preferable. The chosen path is deemed the best based on the individual's perception and appreciation of the surrounding circumstances.
3. **Psychosocial Direction:** This direction sees values as needs, motives, interests, and attitudes associated with the individual. It represents the sociopsychological view, where social psychologists argue that individual personality traits are the main component of their value system. Sociologists, on the other hand, argue that values influence individual behavior and connect psychological values with the individual's needs, motives, interests, inclinations, and personality traits (Al-Jalad, 2007, p. 24).

### Connotations of the Concept of Values

When we talk about values, we activate a set of cognitive and semantic registers associated with this concept, which correspond to various dimensions of the value of something, an event, or a situation. These dimensions are clearly described in the theory of values (Shwartz, 1992, 2005a), which has been adopted as a design for values incorporating fundamental characteristics used in the research and works of many researchers. Thus, we can discuss:

- **Affective Register:** Expressing positive or negative emotions felt towards a subject or object.
- **Motivational and Goal Register:** The concept of value here carries the functional aspect of things and individuals in relation to a goal or purpose.
- **Functional and Organizational Register:** The concept of value can carry the meaning of social and organizational functions. It translates the social needs of people, their behaviors, and those related to things, situations, and positions.

- **Semantic Register:** The concept of value refers to the ideologies used within social formation. In this context, value becomes synonymous with the goal, with major values such as freedom, achievement, equality, aligning with Schwartz's value structure.
- **Ethical Register:** Here, the concept carries the meaning of universal ethical principles. What makes values universal is that they derive from individuals' basic needs, including biological needs, social interaction, and the continuity of groups.

### Individual Value System

From a social perspective, a value represents a shared belief in what is desirable or necessary, meaning what should be available in behaviors and their goals. Values have become a central topic in the value system of individuals within groups (Newcomb, Turner, 1965).

In this direction, research has early on focused on identifying the core values that serve as reference points for individuals in value-related activities. Different theoretical models have been proposed in this field, such as:

**1. Nicholas Rescher's Model (1969):** Presents five (5) types of values:

1)Values of things, 2)Values of the environment, 3)Values of individuals, 4)Values of groups and 5)Values of society.

**2. Gordon Allport and Gardner Lindzey's Model (1951):** Distinguishes six (6) types of values:

1)Theoretical values, 2)Applied values, 3)Ethical values, 4)Social values, 5)Power-related values and 6)Religious values

**3. Schwartz's Model (1992, 2006):** This theoretical model is the most widely disseminated in the literature of global scientific heritage. It holds theoretical and empirical value in various fields, especially in the measurement of values in the workplace (Bardi, Schwartz, 2013). This model enumerates ten (10) basic types of values:

1)Power, 2)Achievement, 3)Hedonism, 4)Stimulation, 5)Self-direction, 6)Universalism, 7)Benevolence, 8)Tradition, 9)Conformity and 10)Security.

These values are grouped into four basic domains of values (Schwartz, 2006):

1-Openness to Change, 2-Self-Enhancement, 3-Conservation and 4-Self-Transcendence.

Within this value structure, individuals distinguish themselves by the priorities they assign to these values (Schwartz, 2006, p. 929).

In this regard, it should be noted that even if there is an agreement among psychologists and sociologists when addressing values, the concept of value encompasses several aspects concerning its evaluative activity and value judgments. In such cases, we are not discussing "values" but rather the singular "value".

### Psychological Orientation in Value Interpretation

Despite the delayed interest of psychological studies in the concept of values, the 1940s witnessed the emergence of researchers contributing to psychological research related to personality patterns and their relationships with political, social, economic, religious, and aesthetic values (Therston, Spranger, Freud, & al).

Interest also evolved towards individual social behavior and individual differences, cognitive and perceptual aspects, and their relationship to values, along with the impact of values on individual psychological structure. Notable contributions from some researchers played a role in expanding knowledge in this field, including:

- Newcomb/Eysenk's perspective, based on the idea that values are abstract general concepts related to individual choice and generalization across various life stages.
- Rokiche's view, seeing value as a type of behavior and a goal with a functional relationship between them.
- Tools' perspective, a pioneer in psychological studies of values, especially in relation to gender.

### Acquisition of Values

If values guide behaviors, attention must be paid to the processes through which this capability is acquired. Two possible explanatory approaches are:

- The first suggests that values are natural psychological facts realized through the individual's growth and development. Piaget and Kohlberg, for example, argue that moral development is a result of cognitive growth.
- The second considers values as external social facts introduced to the child. Bandura, Schweder, and Much emphasize that values are provided by the social and/or cultural environment, shaping the child's values through educational practices and social interaction.

### Concept of Value Patterns

**2.1 Concept of Patterns** The concept of patterns has multiple applications in the field of humanities and social sciences. Tracking the history of pattern thinking reveals its evolution from analytical thinking based on linear causality, truth, objective predictability to pattern thinking based on circular causality, unpredictability, instability, and truth derived through observation. Therefore, we present several definitions of patterns:

- According to V. Bertalanfy, a pattern is a set of interrelated elements. In this view, understanding the whole requires studying its parts in relation to each other and in relation to the overall performance.
- Hall & Fagen divide patterns into closed patterns that neither receive nor transmit energy, matter, or information and open patterns that exchange information, energy, and materials with their environment.

The pattern is structurally and functionally organized, with structural aspects including boundaries, classifiable elements, and storage units, while functional aspects involve flows, decision centers, feedback loops, and timing for necessary adjustments.

In this context, the family is considered an open pattern constantly seeking balance and adaptability through interactions, maintaining homeostasis, and adapting to growth rules.

As Ausloos explains, the family, like any living system, swims within self-referential interactive processes aimed at preserving its balance, needing energy and matter to ensure its continuity and existence.

### **Characteristics of the Family as an Open Pattern**

The family, as an open pattern within living systems, shares certain characteristics with them:

1. **Totality:** The family cannot be understood by focusing on the individual characteristics of its members separately; rather, attention should be given to all elements of the family pattern, both within and outside the family (Olivier, Amiguet, 2004).
2. **Sum of Parts:** The family contains sub-patterns such as the parental pattern, child pattern, male and female patterns, and swims within larger patterns like the grandparents' pattern, uncles' pattern, and so forth.
3. **Isomorphism:** The issue of isomorphism in patterns is clarified by Cuendi, who states that "anything related to something, a living being, a society, or anything connected to other things can form a pattern" (Cuendi, 2007, p112).
4. **Equifinality:** The principle of equifinality posits that the same results can have different causes because the structure and nature of the pattern determine it. Stability in open patterns is characterized by the principle of equifinality, where an open pattern can reach a state of independence regardless of initial conditions, remaining defined only by its internal dimensions (Bertalanfy, 1958).
5. **Feedback:** It is not about cause and effect, but understanding the relationship between elements in the pattern becomes crucial. Studying the interactive flow within the pattern becomes more important than studying causes and effects.
6. **Self-Regulation:** Systems tend to change at times and stabilize at other times to maintain balance, ensuring opportunities for evolution, survival, and continuity (Olivier & Amiguet, 2004). Dynamic balance serves as a mechanism for self-regulation, concerned with preserving what exists and defending against anything that threatens pattern stability during periods of change and transformation.

From a values perspective, the inevitability of the socialization style at the family level as an educational system establishes the social and ethical capital and contributes to instilling culture and elevating it to the level of values. As Erikson suggests, the family educates its children on principles, higher ideals, commitment, and roots them in the patterns to which they will belong. Socialization thus acts as a social regulator in shaping thoughts and values according to the standards of society at large.

### **The Value Pattern**

The value system, the value pattern of society, which is considered a model or example for individuals, serves as the foundation for individual behavior. Durkheim notes that the value pattern for society and the community follows a certain curve characterized by objectivity and generality. Values form the value structure within the society, establishing and anchoring it. In other words, the value pattern is one of the essential foundations for building the reference framework and the basis for individual and societal guidance (Makhlouf, 2016, p6).

- Ghazi Abu Khudair defines the value pattern as "a set of individual or societal values arranged according to their priorities. It is a framework with its components ranked based on their importance" (Abu Khudair, 2003, p12).
- Neyok, on the other hand, defines it as "an organized learning of principles and rules that assist individuals in choosing between alternatives, resolving conflicts, and making decisions" (Newcomb, 1959, p301).

Values have varying degrees of influence on human behavior, and this variation is due to differences in importance and their arrangement within the value hierarchy. In some cases, values act as means, while in other situations, they serve as ends. Values can be considered evaluative criteria for human behavior, as they have a transformative and influential dimension that can lead to outcomes on social, religious, family, and educational constructs. Values are specific laws in the choice among available alternatives, and they are not a random process but tend to form a coordination that, in turn, directs the individual toward a set of organized laws.

The value pattern holds a central position in an individual's life, guiding their behavior in various life domains.

## Digital Technologies

### Digital Technologies and Society

The relationship between digital technologies and values has become a widespread topic of global discussion, given the significant transformations occurring in cultures, policies, and the management of material, social, and psychological aspects of life. This discussion will address the impact of digital technologies on society in the first part, while the second part will explore the relationship between values and digital technologies and the role values play in the mutual evolution of technologies and society. The third part will examine the challenges of education in the era of digitization within a psychological framework.

### General Impact of Digital Technologies

Given the rapid evolution in the use of modern technology, various perspectives have emerged, ranging from opposition to encouragement and indifference. To effectively contemplate the reality of these technologies, Rémy Rieffel (2014) categorizes the diverse positions into two approaches:

- The more enthusiastic approach views the immense power of the Internet through instant access to an infinite amount of data and information, intense exchanges and relationships among users, and the richness and diversity of new uses. For these individuals, the matter is more connected to introducing creative and innovative intelligence into the digital realm (Kiesler, 1977; Smith, Kollock, 1999). In other words, the phenomenon of the Internet integrates into various contexts where social relationships are required to change dynamically according to patterns of production, consumption, communication, and knowledge. This new pattern inevitably leads to a redefinition of lifestyle and the way information is obtained, as this digital invention enlists humanity in a historical turning point.
- There are individuals who are more vigilant and conservative, expressing concern about the digitization's control over our daily lives. They point to the impoverishment of relationships through screens at the expense of social connections, and the seemingly increased risk of digital addiction. They also highlight the negative repercussions of excessive use of digital technology on social relationships.
- From the researchers' perspective, many studies emphasize the importance of technology in the lives of young people worldwide. They point out the dangers, especially for youth exposed to various contents presented on websites. However, some emphasize the significant importance of digital technology and the awareness of its negative effects on work, human relationships, and behaviors.

New technologies, such as the Internet, computers, social networks, smartphones, etc., have multifaceted implications for our daily lives. They change our practices, habits, and purchasing behaviors (online shopping), transform our relationship with information (websites), knowledge (dictionaries, publications, studies), health, and transportation, among others. They can alter our professional lives, entertainment patterns, and, more significantly, touch our personal lives and identities (self-presentation on social media), changing the spatial scope and the social network environment.

This awareness and perception are highlighted by the results of studies, surveys, and opinions, along with the majority of psychological and social studies conducted worldwide (Mohamed Qirat, 2006; Schlitz, 2010).

In addition to its impact on management, work, and the economy, the technological and digital revolution has transformed communication patterns and social connections. Some even speak of entering what is known as the 'digital condition' (Condition numérique). This change in daily lifestyle and its requirements inevitably leads to a review of pedagogical practices, especially values education and communication models. It becomes necessary to have a good understanding of the effects of digital technologies on values related to work, identity, respect for others, tolerance, social cohesion, freedom, equality, and justice. This is particularly important as the digital revolution imposes new cultural perceptions and practices, creating different and renewed relationships between these means and human beings.

In this regard, we cannot ignore the impact of these means on the youth who grew up and are growing within the context of the digital technological revolution. The 'digital natives' have fully embraced these digital means in all aspects of their existence, whether at the cognitive, emotional, social, or cultural levels (entertainment and learning). This demonstrates that the use of these technologies is closely related to social construction and the cultural and identity value system.

On the other hand, in the face of this informational surge and rapid technological advancement, it is imperative to align reception, understanding, and communication methods related to the content generated by these means, as well as the implications of the ideas and values marketed through websites and media, and their effects on attitudes, behaviors, and social relationships (Forum). As F. Jauréguibery and S. Proulx indicate, modern technologies are a "source of unprecedented action logic." They distinguish three fundamental types, as outlined by R. Rieffel when discussing "Integration Logic," "Strategic Logic," and "Selfhood Logic":

1. **Integration Logic:** This traverses the necessity of establishing a strong network presence in a timely manner, with the aim of economic and social presence and the acceptable selection of meeting opportunities. The constant use of mobile phones carries this connotation through the emphasis on remaining consistently connected to others, signifying the identity as being connected.

2. **Strategic Logic:** This is the logic of profit, efficiency, and performance. Here, the focus is primarily on managing urgent matters and ensuring effective performance. Engaging with social media platforms allows for the creation of professional relationships on platforms like LinkedIn, weaving human connections, or gaining recognition in a specific cultural field through platforms like YouTube.
3. **Selfhood Logic:** This reflects the individual's idea and act of existence. According to experts in psychology and sociology, the contemporary individual does not confine their social status but asserts their presence and identity by seeking meaning within themselves and their psychological depths. Blogging, as practiced, serves as a good illustration of this, especially as it provides an opportunity to showcase a different facet of oneself, such as taste for art and literature.

These diverse approaches to action find opportune outlets for expression through social media platforms, utilizing behaviors and continuous adaptive positions (R. Rieffel, 2014).

### About Values and Digital Technologies

What can be asserted is that digital technologies have the potential to bring about fundamental transformations in our lifestyles, perspectives, entertainment, learning, education, and also in our relationships with others. In other words, these technologies have become a central aspect of contemporary life :

- **New Expressive and Relational Culture:** The Internet allows various forms of presence through social networks and facilitates the expansion of relational spheres within the 'Friends' circle.
- **Opportunities for Exchange and Social Interactions:** This occurs through profile lists and communications, with exchanges being documented as part of daily routines, representing common activities for the majority of social media users.
- **Users as Creators and Self-Expressers:** Users of these platforms are at the heart of the system; they generate content themselves and express their identities in their unique ways.

Based on these practices, ethics and values are often conflated. Ethics concern the study of human behavior from an ethical standpoint through several behavioral standards defined by individuals and society. According to Lalande (2001), ethics is defined as "everything related either to morals and the ethical rules accepted in a given society at a certain time, forming a social reality equivalent to a specific social pattern."

As for values, they have been addressed in previous contexts, but in this context, we attempt to propose an arrangement of values in relation to religious and national belonging. This includes values associated with national and global citizenship and those related to environmental protection and sustainable development.

Therefore, a set of criteria allows for a clear definition of these values, potentially posing challenges amid technological revolution:

- What is acceptable and what is condemned?
- What is desirable and what is rejected?
- What is required and what is avoided?

Values can undergo changes and are not absolute, as their perception and respect vary across cultures and societies. Despite the existence of universal values shared by the majority of countries, including Algeria, as endorsed in its constitution, they form the foundational values for individuals and groups across civil, political, economic, social, and cultural rights. The Algerian constitution refers to these values in several of its articles.

Regardless of their nature, values can be impacted by transformations, but they remain the goal of every society. The Algerian family, in particular, has not been immune to global changes, witnessing shifts in social and familial structures that significantly affect social roles, status, and perceptions.

Drawing on Algerians' opinions regarding social cohesion, researchers argue that Islam remains the common bond among Algerians, and the family continues to resist disintegration, as the family bond remains the foundation of the social structure. Friendship, neighborhood, and work relationships, on the other hand, experience some fragility, while political ties fluctuate due to low confidence in institutions.

However, some values require more engagement than others; for example, administrative efficiency as a value cannot be at the same level as national or family values. Emotional charge explains a significant part of the resistance and resilience that values exhibit towards social transformations and changes.

Regarding the intersection of digital technology and values, various efforts have sought to understand major trends by exploring the perspectives of actors. Digital technologies seem to be a reflection of their uses, and analyzing them cannot be divorced from those who employ them.

### Challenges of Education in the Era of Digitization

Given that technologies form the foundation of societies undergoing transformations due to technological innovations, it becomes evident that values play a crucial role in guiding technology. On one hand, they judge the positive and negative aspects of each invention, and on the other hand, technologies influence relationships. In the context of the relationship between digital technologies and the value structure of Algerian society, several questions are raised: What is the impact of these new digital technologies on the production of values? Can technologies be adjusted to contribute to shaping values without compromising freedoms? Is it appropriate

to distinguish between what is global and what concerns national, cultural, and civilizational specificities? How can these technologies be employed to strengthen social bonds? What is the real model we aim to create?

In attempting to find elements of answers to these questions, studies (1997, Schapira, 1999, Godbout, 2000, Kiesler) suggest that technologies have caused a generational shift. Modern social data indicates that when discussing the "Web Generation" and modern digital culture, parents can learn from their children. Therefore, it is advisable to establish direct communication with children, especially since many parents complain about the isolation of children and teenagers due to their constant use of computers and smartphones. A study (Beva, 2018) covering parents reveals that, despite most parents believing that the family is responsible for transmitting values to their children, 73% find it challenging to transfer values in the age of the Internet, and 12% see the Internet as facilitating the educational process.

The reality with digital technologies is undeniable; they are present on the web, affecting brain function due to the simultaneous impact of images on the brains and awareness of children and youth. Studies on the brain show that multitasking allowed by the web affects brain adaptation. Consequently, it becomes challenging to distinguish between reality and virtuality, as indicated by psychological analyses speaking about different levels:

- Imaginary: A constantly present mechanism.
- Language and Code: While the mind works through thinking, writing has its mechanisms, and discourse has different mechanisms, emphasizing the importance of language in analysis.
- Real: Encompassing everything realistic.

The balance between these three levels forms the basis of what is known as "ordinary" behavior. Conclusions about the achievements of technologies include the creation of new thinking models that need attention, a generational shift, a transformation in reading learning, an increasing number of Algerians present on the Internet, which allows for constructive content production when used wisely, and the imposition of the need for innovative solutions.

Regarding addiction, psychological analysis suggests that the issue is often raised in its relationship to dependence on a specific substance. Excessive use of the Internet creates dependence leading to behavioral disorders, making technologies important as long as they do not create addiction. However, vigilance is required for children prone to clinging to technological means quickly.

In general, social networks remain a space of freedom for the youth, where relationships transcend personal boundaries. Young people find themselves in a hybrid linguistic space where they create new artistic languages, forming innovations through symbols, images, and sounds. In the same context, and to highlight some positive aspects of digital technologies, the concept of "collaborative economy" is often mentioned, offering each individual the opportunity to contribute to the development of collective innovation framed by ethical considerations. The Internet serves as a significant means of value production, implying that individuals can work collectively and organized, challenging the concept of intellectual property (Godbout, 2000).

In all cases, the real challenge today lies in the content presented on the web and what Algeria offers in this regard. There is a noticeable scarcity of Algerian content on the Internet, creating a kind of daily "migration" of Algerian users to virtual spaces due to a lack of trust and content. This behavior could make these individuals, especially the youth, susceptible to significant influences causing gaps between generations, reflecting the issue of presence in the chaotic and threatening realm of the Internet, which may imprint behaviors on these youth.

In the face of the new global logic and the knowledge economy, there is no longer room for hesitation in engaging in the dynamics of innovation and encouraging the consideration of psychological, social, and cultural aspects of the digital phenomenon, which necessitates the involvement of various disciplines in developing a public policy to provide content through the following measures:

- Promotion and democratization of access to technologies.
- Creation of positive and purposeful content.
- Recognition of competencies and encouragement of initiatives.

The relationship between digital technologies and values is, therefore, a complex issue deserving careful consideration and deep thinking to understand the forms of interactions and effects that evolve between them. This requires addressing the needs related to digital literacy in the face of the ongoing shift in people's thinking methods and reactions. Families and the educational system must adapt and evolve to accompany this change to prepare individuals capable of managing this transformation, grounded in the principle that technologies allow the growth of intellectual and emotional capacities (Proulx, 2000).

## CONCLUSION

Values guide human behavior, and this is an undeniable reality and a socially desirable concept used to judge and govern. In the midst of social changes and technological advancements in communication and digitization, questioning the roles of families and public policies responsible for education and training, youth, media, and religious education becomes crucial. It is important to clarify their roles in acquiring values of unity, rights, tolerance, and also stimulating creative thinking and enhancing capabilities. The issue is linked to the



development of their roles in promoting knowledge acquisition and instilling religious and national social values based on tolerance, cooperation, dialogue, work, and social solidarity.

To have a sound perspective on the issue of digital technologies and values, and based on the content presented in this research paper, the following recommendations are formulated:

1. Initiate a broad discussion on the issue of values and technologies by involving all stakeholders to formulate a comprehensive view of the major challenges imposed on Algerian society.
2. Conduct a national study on this issue and establish a national observatory to monitor various impacts on values.
3. Develop a national cultural and educational strategy aligned with the digital landscape by promoting social, religious, and national values.

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