

The Term "Deep Person" In Algerian Society: Its Connotations And Dimensions From A Social Perspective An Exploratory Study On A Sample Of Some Deep Individuals

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Abstract:

The current field study intends to highlight the term "deep person" within Algerian society by figuring out its connotations and dimensions from a social perspective.

We conducted an exploratory study, employing a qualitative approach to grasp this phenomenon. Owing to the challenges in reaching participants, we used a snowball sampling technique to gather data in the field, resulting in a sample of eight "deep" individuals. To reach participants, we conducted online interviews. The core findings that were concluded pertain for what the follows:

Most participants agreed that a "deep person" is depicted by psychological disturbances such as depression, split personality, and introversion. A deep person is also distinguished from others by their style of dress, often choosing black-and-white colors, long and oversized clothing, shirts with English slogans, and anime images. They tempt to wear headphones for extended periods daily and have a restricted social circle.

At the level of reading and viewing habits, deep individuals are inclined towards novels and movies depicting psychologically troubled characters who hold revenge and resentment towards society. Many deep people incline toward others and feel that their environment is inappropriate, making them more influenced by Western culture, particularly in language (English and Japanese). The factors contributing to someone becoming a deep person vary and include social, psychological, familial, and cultural standpoints.

Keywords : Deep Person ; Adolescent ; Social Alienation; Subculture.

Introduction:

Unquestionably, every society in its structure and development experiences a stance of conflict. As social beings, humans may constantly find themselves in conflict—whether with their environment, in the struggle for survival, with their peers in the pursuit of self-identity and social standing, or even within themselves. Often, a person who feels defeated may retreat into isolation and distance themselves from society, a condition referred to as social maladjustment.

The family, as the initial realm in which an individual is raised and influenced, holds a crucial role in shaping a person. When the family is well-functioning, it positively impacts the individual, fulfilling multifarious roles such as education, upbringing, and formation. However, according to a plethora of studies, a generational gap has emerged between parents and children, potentially hindering proper upbringing. This divide often delineates as a conservative inclination among parents, adhering to traditional social values, versus the modern, innovation-seeking tendencies of children who are drawn to new trends.

Adolescence, one of the most impactful phases in a child's life, is delineated by psychological and physical changes. During this phase, adolescents may strive to assert themselves and establish their place in society, sometimes leading to conflict with parents in seeking items or behaviors that are socially unacceptable. With the increasing freedom granted by some parents, adolescents may look for alternative identities to stand out and prove themselves, possibly resorting to culturally unconventional means to achieve their goals.

Amidst family conflict and social change, a new term has emerged among certain individuals—known as “the deep person” or “deep personality.” This term, which resonates with adolescence, is also shaped by factors such as peer influence and independence from family upbringing. In light of this, the following questions arise:

- What is meant by the term “deep person”?
- What factors contribute to making someone a deep person?
- What defines the cultural identity of a deep person?

1. Study Concepts:

The Deep Person:

people often assume that deep thinking requires one to withdraw into solitude, placing their head in their hands and shutting out all other concerns. They view deep thinking as a profound task, associating it primarily with philosophers. (Harun, Oktar, 1999, p.13)

As a term, “deep person” has become increasingly common recently, particularly among youth and adolescents. Individuals associated with this lifestyle often exhibit a sense of mystery, seen in their behavior, unique clothing styles, and distinct thought processes. They tend to prefer isolation and a life away from the noise of society. A deep person may be classified as psychologically disturbed if accompanied by a mental disorder. However, if devoid of deviant or criminal tendencies, it may simply represent a lifestyle choice.

Adolescence:

Adolescence is a developmental phase that all humans experience upon reaching puberty. Some define the adolescent period as spanning from ages 10 to 25, with the onset of puberty varying based on biological (hereditary), cultural (diet), and psychological or social factors. (Glass, Emmott, 2024, p.02)

Adolescence is an age stage accompanied by psychological and physical changes. During this period, individuals try to assert themselves and find their place within their original community. The age range for adolescence varies, often beginning with puberty, though there may also be a phase of late adolescence. Therefore, in the previous definition, adolescence was considered to extend up to the age of 25.

Subculture:

The term "subculture" has a long history in social sciences. It has been used in law to define and describe deviant behavior, but it has also been applied to youth culture in terms of resistance and subversion. According to Blackman (2014), subcultures are often seen as a way to express significant structural and cultural shifts in society. They are viewed as deviant subgroups, creative responses, or attempts to bridge dominant societal values. (Johansson, Andreasson, 2017, pp. 2–3)

A subculture can be defined as a set of behaviors that distinguish certain individuals from the rest of society, often seen in ethnic minorities. Members of subcultures create exclusive groups, separate from the broader society. These groups can have a positive nature, like charitable organizations and social assistance groups, or they can be deviant or criminal when marked by anti-social

behaviors that pose a societal threat, such as street gangs and drug-related groups.

Social Alienation:

Hajda (1961) defined alienation as an individual feeling of discomfort or unease that reflects self-exclusion from social and cultural participation. Social alienation also means separation, exclusion, or isolation; people withdraw or lack participation in societal activities. (Navitha, Sreedevi, 2019, p. 534)

A socially alienated person is someone who chooses isolation from society, avoiding appearing in public, perceiving themselves as foreign or valueless in the community. This may stem from psychological reasons or exclusionary practices experienced from the primary community.

1. Methodology (Study Framework)

Study Sample:

This study employed a snowball sampling method, useful when the researcher faces difficulties in reaching study participants. Through this method, the researcher relies on the cooperation of initial participants to help reach others. According to **Polit-O'Hara and Beck**, this technique is also known as the "chain method," effective in researching taboo subjects. Here, the researcher asks initial respondents if they know anyone with similar views or experiences to participate in the study. This networking approach is particularly helpful in finding individuals reluctant to reveal their identities, such as addicts or criminals. (Naderifar, Goli, 2017, p. 2). This was also the case with our sample of "deep" individuals, who were difficult to reach due to cultural privacy concerns, prompting us to rely on initial "deep" participants to refer us to their peers.

Data Collection Tools:

In our study, we used interviews to collect data from the study population. The interview serves as a social communication tool, allowing the researcher to investigate and inquire about the attitudes, behaviors, and perceptions of one or more individuals regarding society. For this research, we conducted electronic interviews using social media messaging, given the difficulty of accessing participants and gaining their trust.

Field Aspect: Presentation and Analysis of Interview Results

Section One: Personal Data

Table 1: Represents the Gender Variable.

Table 1: Gender Variable

Gender	repetition	Percentage
Male	03	37.5
Female	05	62.5
Total	08	100

Table 1 shows the gender variable, with the majority being female at 62.5%, followed by males at 37.5%.

From the results of this table, it becomes clear that the term "deep individuals" is no longer exclusive to males; it has also extended to females, highlighting the importance of studying this term. The use of snowball sampling led to these results, showing a higher percentage of females than males, as the researcher has no control over the sample's composition.

Table 2: Age Variable

Age	Repetition	Percentage
[16-18]	03	37.5
[19-21]	04	50
[22-24]	01	12.5
Total	08	100

Table 2 displays the age variable, where the highest percentage 50% falls within the age range of 19–21, followed by the age range of 16–18 at 37.5%, and finally, 12.5% for respondents aged 22–24.

The results of Table 2 reveal that the age group most affected by the term "deep individuals" is predominantly between 16 and 21 years old, accounting for over 80%. This suggests that this phase may coincide with adolescence, which brings physiological and psychological changes. Adolescents try to assert themselves, seeking their place within the social circle and attempting to break away from parental control. This can manifest in adopting the behaviors and actions of "deep individuals" to attract the attention of others.

Table 3: Educational Level of the Sample

Educational level	repetition	Percentage
Secondary	03	37.5
University	05	62.5
Total	08	100

Table 3 represents the educational level of the respondents, with the majority 62.5% being university

students, followed by 37.5% with a secondary level of education.

The results indicate that "deep individuals" are mostly found in the secondary and university stages, highlighting the complexity of this period. Adolescents may face the challenges of adolescence and simultaneously experience new social environments with new friends, which can influence or be influenced by them.

2. Section Two: Defining the Concept of the "Deep Individual"

2.1 : What characteristics distinguish a "deep individual"?

From the interview results conducted with a group of "deep individuals," we found consensus on some traits and differences in others. Five out of eight respondents agreed that a "deep individual" can be identified by their clothing style: loose, black and white clothing; specific hairstyles like curly hair; wearing headphones for long periods; wearing black and white sneakers; and having limited friends. In contrast, two respondents suggested that a "deep individual" can be identified by a distinct way of thinking, distancing themselves from superficial thought. Another respondent noted that depression could distinguish a "deep individual."

Based on these findings, we can conclude that a majority of respondents agree that a "deep individual" is characterized by wearing loose, black-and-white clothing, using headphones to listen to music, and wearing black-and-white sports shoes. These traits highlight the mysterious persona of a "deep individual," possibly linked to sadness or depression, leading them to seek isolation and use headphones to escape conversations and social interaction.

2.2 : What does "deep individual" mean?

From our interviews with "deep individuals," six respondents agreed that a "deep individual" is someone with a psychological disturbance. This was supported by comments from some respondents (e.g., "They're withdrawn from everyone," "They have psychological issues like depression, split personality, introversion"). This suggests that "deep individuals" may be classified as having psychological disorders. One respondent remarked, "We're all psychologically complex patients within a large mental institution that knows neither mercy nor compassion," indicating that some see themselves as victims of society and seek isolation. "Deep individuals" may even believe they have two personalities, especially those influenced by anime, trying to emulate characters by adopting their attire, as seen in events they organize. These respondents also noted that a

"deep individual" has a variable personality ("Sometimes they seem normal, and other times aggressive, self-centered, with difficulty expressing their opinion"), indicating that they struggle to face others and may experience social anxiety, leading them to withdraw and avoid the spotlight.

Conversely, two respondents stated that a "deep individual" is someone who cares about all matters and can manage their life well, showing a preference not to ask for help, as they associate it with weakness, as noted by one respondent.

According to Brendan Brown, the "deep individual" can be summarized in nine traits, which, if present in a person, indicate depth. These traits include being introverted, having strong opinions (even if not shared), being reflective, observant, loving to learn, having a self-deprecating sense of humor, valuing deep and meaningful relationships, being absent-minded, and being a planner—someone who organizes everything before acting (Brown, 2024).

Many of these traits mentioned by Brendan Brown were reported by the deep individuals interviewed, particularly introversion, as they enjoy doing things alone and avoid asking for help, even from family. Additionally, the deep individual doesn't engage in shallow relationships, which they see as demanding effort and time with little benefit. Other defining traits include absent-mindedness and frequent deep thinking, along with a keen sense of observation. This attentiveness, especially regarding their speech and actions, was evident in the way the participants expressed themselves.

2.3 : What Causes a Person to Become "Deep"?

From the interviews with deep individuals, several factors emerged as reasons why someone might become deep, including:

-Social Dimension: Deep individuals feel strongly impacted by their environment, often leading them to withdraw, especially when facing bullying or betrayal. They seek a new world away from those who have wronged or belittled them. Social institutions also play a crucial role in maintaining social cohesion, as highlighted by Robert Merton (Deflem, 2017, p.01).

Any dysfunction within an institution can cause a breakdown in the overall social system.

-Family Dimension: This involves exclusion and marginalization experienced by children, as described by one participant: "Family or surroundings can affect us and make us deep, especially when parents show favoritism among

siblings, or when they hold us accountable for things we didn't do..." According to this statement, parental neglect can contribute to a person's transformation into a socially isolated and deep individual, particularly if the family is unsupportive and even dismissive, as well as discriminatory among siblings. Such treatment can foster resentment, prompting the child to seek validation elsewhere. Additionally, parents working long hours may lead to a sense of family and social alienation in the child.

-Cultural Dimension: social media of all kinds plays a significant role, promoting the lifestyle of deep individuals, as noted by most participants. They are heavily influenced by Western cultures, particularly Korean music and TV shows, leading them to imitate these styles, even using Korean and English phrases in their conversations.

-Psychological Dimension: The interviews revealed that most participants prefer solitude and seek quiet places. Some mentioned having psychological issues since childhood, which pushes them to distance themselves from others. One participant stated, "I wanted to see a therapist to talk and seek advice, but there are things I'm too embarrassed to mention..." This suggests that psychological trauma has led this deep individual to avoid people and feel unable to express their emotions.

Based on Robert K. Merton's "Social Structure and Anomie," the relationship between cultural goals and means can be categorized into five types, each handling them differently. Among these types is retreatism—those who do not fit socially, rejecting both cultural goals and legitimate means, showing less ambition than other classifications. Conversely, innovators seek to achieve cultural goals but through illegitimate means, potentially leading to deviance (Merton, 1938, p.676).

According to Merton's theory, the retreatism personality aligns with the deep individual, who tries to detach from society. This type poses no threat to society and can be classified as "deep individuals" who create their own lifestyle. However, the second type—the innovative or inventive deep individual—may pose a societal risk due to their unconventional ideas, as they live in an atmosphere wherein this group holds resentment and animosity towards society, feeling that it has forced them into withdrawal.

Section Three: How Deep Individuals Communicate with Their Peer Group

3.1 : Number of Friends Among the Deep Respondents

When asked about the number of friends they have, five respondents stated they have no friends, while three others said they have only one close friend. This suggests that deep individuals tend to have almost no friends, showing a reluctance to form friendships. Furthermore, most respondents agreed that selecting a friend requires consideration of cultural background, age, shared values, and how the person handles various situations. All respondents preferred building friendships with people similar to themselves—other deep individuals. This indicates that deep individuals are not social but rather isolated, as shown by their answers.

3.2 : Interacting (Communicating) with New People

Most respondents (6 out of 8) reported difficulty in communicating with new people, even if someone simply asked them for directions. The reasons for this difficulty included fear of new people and shyness. Some expressed concerns, like one respondent who said, "I'm afraid I might not hear their question well and won't be able to ask them to repeat it." Another respondent mentioned, "I'm afraid of society, I don't like interacting with it, and I find it hard to talk to anyone. If someone asks me a question in real life, I get nervous and experience a lot of anxiety." These responses show that deep individuals tend to overthink even the simplest interactions, revealing their isolation from society and suggesting that they may have a form of social anxiety.

Observations from the online interviews also revealed the challenge of gaining the respondents' trust, as many reported experiences of sexual harassment by older individuals (over 30 years old), seeing themselves as children and victims of society.

3.3 : Language Used by Deep Individuals to Communicate with Others

The findings showed that six respondents preferred communicating in Arabic and English, while two others said they preferred using Chinese and Japanese with friends. This indicates the influence of Western and especially Asian cultures on deep individuals.

Subcultural members often have a shared language and vocabulary that distinguishes them from others in society, similar to subcultural groups like drug dealers who use specific terms and symbols known only within their circle.

This shared communication style among deep individuals gives them a sense of belonging to a particular group, especially since they often blame society and view themselves as victims of marginalization and stigma, leading them to withdraw from it.

Section Four: Cultural Identity of Deep Individuals

1. Clothing Preferences of Deep Respondents

Regarding clothing, most respondents (7) said they prefer oversized and loose-fitting clothes. One female respondent, however, mentioned that she likes dresses that highlight the collarbone. The majority (5 respondents) also noted that they wear clothing with English phrases and anime images. Most agreed on a preference for black and white.

Based on this, it can be concluded that deep individuals share similar clothing preferences, favoring oversized clothes and outfits with anime logos or English phrases, predominantly in black and white. This suggests that deep individuals appreciate distinctive clothing styles, often influenced by foreign cultures, particularly English-speaking ones. This is consistent with their preferred communication language, as English was the most commonly used.

2. Reading and Book Interests

Seven respondents stated that they are interested in reading. Six specifically mentioned novels, including *Land of Nikola*, *You Are Mine*, *Black Suits You*, *The Fear Novel*, *Rotting with Fear*, *Surrounded by Idiots*, and *Your Psychological Complex is Your Prison*. One respondent stated that he reads psychology books, while another mentioned that he has no interest in reading.

Some respondents find psychological comfort in reading novels, only to tear them up afterward. One respondent explained: "Most of the novels I finish, I tear up. I read in a book that if you want to release your negativity onto paper, tear it up so that the negative thoughts go away with it."

3. Types of Programs Watched and Audio Content Listened To

3.1 : Programs Watched

Through interviews with deep individuals, all respondents stated that they watch films. Specifically, five respondents said they watch Korean movies and shows like *Squid Game* and K-dramas, which refer to Korean-language series and films. Some respondents expressed a preference for K-dramas with "psycho" characters, whom they described as individuals with psychological disorders who manipulate others, lack empathy, and seek revenge. The remaining three respondents preferred English-language action movies.

Based on these observations, most respondents appear drawn to violent themes and revenge-focused content. They are interested in films that lack emotional depth or focus on revenge, embodied in characters they describe as "psychos"—emotionless individuals who pursue revenge. They also enjoy action films featuring fights, chases, and various crimes, showing a tendency among deep individuals toward violent, revenge-themed media.

3.2 : Audio Content

Regarding audio content, all respondents agreed that they listen to music, ranging from foreign songs to music groups, especially Korean bands like BTS and K-pop. K-pop, a South Korean music genre, combines audio-visual elements. Five out of eight respondents showed a clear influence from Asian culture, particularly Korean styles, reflected in their preference for Korean films, dramas, and music.

All respondents use headphones, with usage times ranging from 5 to 11 hours daily. One respondent noted, "There's music that encourages me to think about violence and crime." This indicates that some songs may incite deviant or criminal thoughts. He added, "When I don't use my headphones, my mind starts overthinking unpleasant things. I dislike noise, and I feel my ears ringing when it's quiet."

Another respondent shared, "We deep people wear headphones to avoid people talking to us on the street or in public transport." Another said, "I wear my headphones all the time, from when I leave home in the morning until I get back at night."

These statements suggest that deep individuals use movies and music as an escape from social pressures and reality, immersing themselves in a virtual world. They may feel alienated from society, feeling undervalued by their community, and so gravitate toward content related to revenge or crime, seeing it as a reflection of their experiences.

Discussion of Study Results:

From our interviews with deep individuals, we identified several distinguishing characteristics, such as clothing preferences for oversized styles in black and white, English slogans, anime images, and black-and-white sneakers. They also frequently use headphones for extended periods and have few friends.

As defined by respondents, a "deep person" exhibits psychological disorders like depression and personality dissociation, along with introverted behavior.

Respondents cited several reasons for becoming a deep individual:

Social factors: The surrounding environment, where betrayal or lack of acceptance from others can lead to social withdrawal.

Family factors: A lack of familial attention or favoritism among siblings can lead to feelings of familial estrangement, prompting withdrawal from family.

Cultural Factors: These include influence from Western cultures promoted through social media and television channels, such as an attraction to Korean series and films (K-dramas), Korean music (K-pop), and Japanese anime.

Psychological Factors: These involve behavioral disorders that a "deep" person may experience from a young age due to trauma or abuse, whether verbal, physical, or sexual. Such experiences can erode their trust in close individuals, causing them to feel like a victim and retreat into isolation.

It was also found that "deep" individuals tend to have a limited number of friends and struggle to form new friendships. They face difficulties communicating with new people due to fear and shyness, according to respondents. However, they have no issues with virtual interactions as long as their identity remains hidden, indicating that they often use fake identities when engaging in online spaces.

"Deep" individuals have created a unique world for themselves, reflected in their communication style. Most respondents reported using both Arabic and English with friends, and some mentioned using Chinese and Japanese, which they have picked up from watching series, movies, and animations in these languages.

In terms of reading, most respondents showed interest in novels with themes resonating with their psychological state, such as *Rotting in Fear*, *Surrounded by Idiots*, and *Your Psychological Complex Is Your Eternal Prison*. As for watched programs, they prefer Korean films and K-dramas, particularly those with revenge themes or featuring psychologically troubled characters. All respondents agreed they listen to music, especially K-pop, and follow bands like BTS.

Based on these findings, it can be said that "deep" individuals belong to what could be termed a subculture. This subculture is distinct to a small group within society, creating its own world separate from mainstream culture, possibly due to social neglect, stigma, or rejection. There are

two types of "deep" individuals: the first type is psychologically troubled, showing aggressive behavior toward others and blaming society for their isolation. They prefer revenge-themed media. The second type adopts this style as a lifestyle choice, focusing on dressing to stand out, following global fashion trends, and seeking self-improvement by reading and learning foreign languages. This type is generally less harmful as it aims for personal development.

Conclusion

In conclusion, the "deep" person or "deep style" can be seen as a subculture from a social perspective, distinguishing a group of individuals from the larger society through unique dress, language, and behaviors, like prolonged headphone use. This type does not pose a significant danger to society and aligns with Robert Merton's concept of the "withdrawn" personality, characterized by a preference for social withdrawal and an interest in anime.

However, this behavior can shift from a neutral perspective to a deviant one, reflected in deviant subcultures that oppose social values and norms. This may include the promotion of Western rituals (like Satanism), which could pose a threat to society. This is what Robert Merton classifies as the "innovative" or "inventive" personality type, where individuals reject societal values and pursue their goals through unconventional, sometimes unlawful, means, often as an act of revenge against society.

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