

	<p align="center">Science, Education and Innovations in the Context of Modern Problems</p> <p align="center">Issue 11, Vol. 8, 2025</p> <p align="center">Title of research article</p> <p align="center">Globalisation, Electronic Upbringing, and the Transformation of Family Socialization: Challenges, Risks, and Opportunities in the Age of Digital Connectivity</p>
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Keywords	<p>Globalisation; electronic upbringing; family socialisation; digital culture; generational change</p>
Abstract	<p>The accelerating pace of technological innovation and global interconnectedness has profoundly reshaped social life and the processes of family upbringing. Globalisation, reinforced by digital communication technologies, the internet, and satellite media, has introduced new opportunities for learning, cultural exchange, and access to knowledge, while simultaneously creating complex risks that threaten the stability of family dynamics and the psychosocial development of younger generations.</p> <p>This study examines the dual impact of globalisation on family socialisation, with particular focus on the phenomenon of electronic upbringing—an emerging process in which digital devices and global media environments play a central role in shaping children’s values, behaviors, and identities. While globalisation and technological progress facilitate exposure to diverse perspectives and strengthen educational opportunities, they also present profound challenges related to excessive media consumption, inadequate parental monitoring, cultural dissonance, and the erosion of traditional value systems.</p> <p>The analysis underscores the urgent need for new approaches to family education that integrate traditional</p>

socialization practices with contemporary digital realities. It argues for the establishment of pedagogical strategies and parental guidance models that harness the benefits of globalisation and electronic tools while mitigating their risks. By situating electronic upbringing within the broader sociological and pedagogical discourse, this paper highlights the importance of cultivating resilience, critical digital literacy, and cultural awareness in younger generations. The study ultimately contributes to a more comprehensive understanding of how families can navigate globalisation's opportunities and challenges to ensure balanced psychosocial development and the sustainable transmission of values across generations.

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Introduction:

Social globalisation refers to the standardisation of societies worldwide according to prevailing social norms in the Western world, through which the family is undermined and, ultimately, destroyed.¹ This issue places significant weight on Arab societies in general and Islamic societies in particular, with a special emphasis on the family, which constitutes the basic structure for building our communities. It is a subject fraught with challenges arising from Western civilisation. While this civilisation has brought development and prosperity to all fields of life, economic, social, and scientific, it has also left behind adverse effects that have hurt society. People have come to feel that life was simpler and more comfortable in the past, as they lived within a secure and reassuring environment, with a life free from complexity.

The concept of “globalisation,” which surged during the late last century, represents the formation of a new global system that now serves as the framework influencing all societal aspects at the local, international, and regional levels. Globalisation has become the dominant force shaping the political, economic, and cultural achievements of the international community, employing mechanisms to serve its objectives, whether negative or positive.²

The phenomenon of globalisation, along with its institutions and technologies, has crystallised over the past two decades through a range of policies intended to achieve its strategic goal: the reshaping of the economic systems of all states and transforming them into market economies to integrate them into the globalised framework of societies. To realise this material goal, globalisation has employed mechanisms with political, social, cultural, and military dimensions that have impacted Arab peoples and societies and their families through the adoption of globalisation policies and programs by their governments. These have been converted into national public policies whose implementation affects the lives of citizens and families primarily, both negatively and positively.³

Hans Peter Martin and Harald Schumann, authors of *the Global Trap*, noted that globalisation through modern liberal policies, which rely on unleashing market mechanisms, reducing social services provided by the state, shrinking state intervention in daily life, and limiting the state's role in managing the system, has led to rising unemployment, declining

¹ Kamelia Hilmi, Islamic World Committee for Women and Children, Social Globalisation, internet, www.iicwc.org, Islamic Organisations CIO.

² Badr Anad Al-Ghurairi, "Globalisation: A Method of Imperialist Domination," *International Studies Journal*, International Studies Centre, Baghdad, No. 13, 2001, p. 2.

³ Jehan Abu Zaid, Youth and the Millennium Development Goals in the Arab World, Preliminary Working Paper (Arab Youth version), presented at a workshop in Sana'a, internet.

wages, and worsening living standards. These factors now shape the contours of the globalised social system and the associated social life.⁴

Problem Statement:

Many sociologists consider childhood experiences a fundamental determinant of human behavior. Children quickly receive information and react to it rapidly. The amount of knowledge a child absorbs by the time they reach a certain age surpasses the knowledge they will gain throughout the rest of their life. These experiences have both positive and negative effects. Supporters of modern media and its impact on the child's personality argue that media fosters the social aspects of the child by enabling interaction with others and exchanging conversations. The media also refines the child's emotions and feelings, trains their senses from an early age in listening, following, connecting, and analysing, broadens the child's freedom as a source of knowledge, imparting cognitive and behavioural values, transmitting culture and knowledge, and developing the child's intellectual and mental faculties.

However, there is no doubt that the transformations witnessed in our world today, accompanied by significant technological developments, have affected all aspects of life, particularly the profound changes experienced in social life within the family and their adverse effects on social upbringing processes. Despite the positive aspects achieved and benefits gained by individuals, which cannot be denied due to their importance in daily life, adverse effects have begun to emerge, signalling serious risks and problems that society must recognise and address. One of the most significant changes faced today stems from the concept of globalisation, which has introduced ideas and considerations that connect this concept to daily life, presenting it as a cultural revolution indispensable to people and societies, especially in the context of challenges confronting society and the family. This is evident in the modern technologies promoted by globalisation, such as mobile phones, the internet, and satellite channels, and the hybrid ideas they propagate, which cannot be fully comprehended by traditional minds, particularly in societies with established customs, traditions, and norms. This situation burdens the family with considerable challenges in controlling the upbringing of their children and protecting them through sound socialisation from all imported customs, values, and ideas that have no relevance or connection to reality or thoughts.

Problematic issue:

The problem or risk perceived by Arab societies lies not in the concept of globalisation itself but rather in how it is implemented and the clarification of its dangers. Regional and international conferences and seminars have been convened to identify the sources of this challenge and its most prominent manifestations.⁵ It is widely recognised that many who have examined globalisation have focused on economic globalisation. In the economic and financial context, globalisation is understood by Western scholars as the creation of a single, open global market, essentially a return to the ideas of Keynes. While this notion may appear positive in a general sense, its underlying intention is to prioritise the interests of Western countries, facilitating unrestricted circulation of currencies and financial securities in their markets.⁶

However, less attention has been given to its social effects on the family and the risks it poses to the social values, ethics, and socialisation processes of children, resulting in negative consequences for our youth and families and obstructing familial communication and cohesion. Additionally, it impacts cultural identity by breaching community culture and threatening customs, traditions, and constants that preserve and protect societal privacy.

⁴ Peter Martin and Harald Schumann, *The Global Trap*, translated by Adnan Abbas Ali, Alam Al-Ma'rifa Series, Kuwait, 2001.

⁵ Mu'adh Ahmed Hasan Al-Hadithi, *Globalisation and the Change of Social Values*, Master's Thesis, University of Baghdad, Faculty of Arts, 2007, p. 124.

⁶ Saleh Al-Quraishi, *Globalisation and Its Relation to the Global Economic Movement and Islam's Approach to Addressing Its Issues*, Contemporary Islamic Studies, Quarterly Journal Issued by the Islamic Sciences, University of Karbala, Year 2, Issue 3, Rabi' II 1432 AH/2011 AD, p. 104.

Research Questions:

- What are the social risks of the uncontrolled consumption of globalisation within the Algerian family?
- How can the concept of electronic upbringing be integrated into the family's role in the socialisation of children?
- To what extent is the child's culture affected in light of the original cultural constants of the Algerian family?

Research Objectives:

1. To identify the social risks caused by globalisation to the structure of the Algerian family.
2. To reach recommendations that help enlighten minds through promoting positive programmes and limiting the spread of negative values propagated by globalisation, thereby preserving the structure and cohesion of society.

Previous studies:

- Thesis Title: *Socialisation's Demands Under the Impact of the Economic Dimensions of Globalisation: A Study of the Sociology of Families*.
- Researcher: Mohammed Sahar Ali Abdel-Moaty.
- Degree: Doctorate.
- College - Department: Faculty of Arts, Department of Philosophy.
- University: Alexandria University, Faculty of Arts, Department of Philosophy.
- Year: 2011.
- Mu'adh Ahmed Hasan Al-Hadithi, *Globalisation and the Change of Social Values*, Master's Thesis, University of Baghdad, Faculty of Arts, 2007, p. 124.
- Saleh Al-Quraishi, *Globalisation and Its Relation to the Global Economic Movement and Islam's Approach to Addressing Its Issues*, *Contemporary Islamic Studies*, Quarterly Journal Issued by the Islamic Sciences, University of Karbala, Year 2, Issue 3, Rabi' II 1432 AH/2011 AD, p. 104.

Subjects: Economic Sociology

Supervisor: Al-Khawaja, Mohammed Yasser Shibl

This study addresses the requirements of social upbringing within the context of the economic dimensions of globalisation as a sociological study of the family. The research began with an introduction outlining the importance of the topic, the rationale for its study, its objectives, and a review of previous research. The study examined the problem statement and the theoretical framework by presenting the problem and its significance, aims, and research questions, along with the conceptual framework and definitions of the key terms used. It then reviewed prior studies before

exploring the origins and mechanisms of globalisation, including its historical emergence, institutions, mechanisms, and fundamental aspects.

The study proceeded to address the economic dimensions of globalisation and their societal implications by analysing these economic dimensions and their global societal impacts. Furthermore, this research investigated the effects of economic globalisation on family structure, focusing specifically on the Egyptian family. It examined the impacts of economic globalisation on the Egyptian family, its socialisation processes within the family context, and the conditions required for effective family upbringing amid economic globalisation.

The methodological strategy of the study was then presented, including the research model, methodology, unit of study, geographical and temporal scope, and statistical methods applied in the analysis. The field study followed, describing the research community, analysing the field data results, and comparing the findings with those from other studies and research. The study concludes with a summary of the main results obtained throughout the research process.

Concept Definitions

1. **Globalisation (Globalisation):** Linguistically, it simply means making something globally widespread in its reach or application. It is also the process through which institutions, whether commercial or otherwise, expand their global influence or begin operating on a global scale.⁷ Globalisation is a term recently introduced into the Arabic lexicon as a translation of the English term "Globalisation" and the French term "Globalisation," both derived from a common Latin root "Glob," meaning the globe or earth.⁸ In other words, it signifies "cluster" or "universality".⁹ Globalisation is the new phase emerging from the simultaneous development of information, technological, and economic revolutions, representing a stage of civilisational progress in which humanity's destiny becomes unified or tends toward unification.¹⁰
2. **The Family (The Family):** In Arabic, the word family implies holding, strength, and nature, as indicated in the Quranic verse: "We created them and strengthened their bonds." (Surat Al-Insan).¹¹ The family is defined as the primary fundamental social group and is regarded as the social institution exerting a strong influence in educating offspring, imparting a set of values, customs, traditions, and norms through the process of socialisation, which begins primarily within the family.¹²
3. **Socialisation (Socialisation):** This concept is defined as preparing the individual from birth to be a social being and a member of a particular society. The family is the first environment responsible for this preparation, as it receives the newborn, surrounds and nurtures them, teaches social conduct, and imparts the language, cultural heritage, customs, traditions, social norms, and national history. The family applies discipline to eliminate resistance to these attributes and values, instilling their sanctity in the child's self, enabling them to grow into a virtuous member of society. No other environment equals the family in this regard.
4. **Social Change:** The literal meaning of "change" refers to transformation, alteration, or transition from one state to another. When combined with "social," the term indicates transformations related to society, its elements,

⁷ Globalisation from an Islamic Perspective, internet, Wikipedia Encyclopedia.

⁸ Khalaf Mohammed Al-Jawad, Islam and the Challenges of Globalisation, Al-Naba Magazine, Issue 75, 1426 AH/2005 AD, p. 41.

⁹ Baher Al-Ulum Hassan, Globalisation between Islamic and Western Perspectives, Publications of the Institute of Arab and Islamic Studies, London, 1424 AH/2003 AD, p. 31.

¹⁰ Saleh Al-Quraishi, Previous Reference, p. 101.

¹¹ The Holy Quran, Surat Al-Insan, verse 28.

¹² Abdel Majid Sayed Ahmed Mansour, The Role of the Family as a Tool for Social Control in Arab Society, Arab Centre for Foreign Studies and Sports Training, 1978, p. 14.

systems, processes, or the relationships between its components.¹³ Social change is defined as any transformation that occurs within a social organisation, whether in its structure or functions, over a specific period. It encompasses changes in the population composition, social stratification, social systems, patterns of social relations, and values and norms influencing individual behaviour and determining their roles and positions within various social structures to which they belong.¹⁴

I. Globalisation and Family Structure:

The family faces significant challenges, especially in the twenty-first century. The rapid developments engendered by information technology, modern devices, and technologies that flood global markets have made it difficult for parents to raise their children to shield them from the temptations presented and heard in today's world. This demands strengthening religious conscience in children, distinguishing right from wrong, and utilising technology beneficially. Arab society, particularly Islamic society, serves as a model for other religions as the seal of the revealed religions, which has elevated the Islamic world to great heights. Islam accepts advancement in various life domains; in contrast, it encourages knowledge, learning, and invention, harnessing human capacities that have yielded many accomplishments and propelled Islamic civilisation to its pinnacle.

Furthermore, Islam calls on society to embrace inclusivity beyond its immediate environment and reject isolation and seclusion, as illustrated in the Quranic verse: "And We made you into nations and tribes so that you may know one another. Indeed, the most honoured of you in the sight of Allah is the most righteous of you."¹⁵

- One of the most important functions the family performs for society is socialisation, which equips society with individuals attuned to its nature; committed to its principles, values, and goals; speaking its language; and adhering to its religion and ideology. The family educates the new generation in the society's language and religious and ideological principles, continually reminding them of their history and glorious heritage, and instilling the social and moral qualities that society embodies.¹⁶
- One of globalisation's primary objectives is to dismantle and fragment the social fabric, especially in Arab and specifically Islamic societies, by undermining the religious foundations that constitute essential pillars of social cohesion and individual life. This is achieved through the introduction of new norms inspired by Western perspectives and the imposition of a new ideology proliferated by the technologies of information and modern techniques, which have had a clearly discernible effect on the members of a single family.

Attempts to influence the family have centred on several axes, the most important of which are as follows:

1. The pattern of social relationships and family communication between spouses has changed, with the emergence of new relationships bearing globalised labels such as homosexuality and marriage without formal contracts, making these concepts socially acceptable. Additionally, women face the challenges and ideologies of globalisation aimed at erasing their moral, cultural, and historical privacy, replacing it with pornography and hedonism through the replication of Western perspectives marked by moral and ethical decay.

¹³ Al-Farouq Zaki Younis, *Social Work and Social Change*, Arab Culture House for Printing, Cairo, 2nd edition, 1978, p. 342.

¹⁴ Ahmed Zaki Badawi, *Dictionary of Social Science Terms*, Library of Lebanon, Beirut, 1977, pp. 322-323.

¹⁵ Dr. Saleh Al-Quraishi, *Previous Reference*, p. 100.

¹⁶ Davis, K., *Human Society*, New York, The Macmillan Press, 1967, p. 599.

2. The pattern of family culture has shifted, especially concerning the relationship between children and parents and the weakening of family communication due to media influx and the information revolution. The proliferation of satellite channel broadcasting programmes and films detached from the realities of our lives has contributed to this change. Furthermore, the internet and mobile phones have become inseparable components of daily life and luxuries that many now consider indispensable. Childhood is also targeted through various channels through which globalisation pursues its objectives, albeit covertly, under the guise of safeguarding children's rights.

II. Social Relationships and the Family

1. Social Relationships within the Family:

This refers to the relationships established between the roles of husband, wife, and children, as well as the nature of the communication that occurs among family members residing in the same household. This includes the relationship between the husband and wife and among the children themselves.¹⁷ Significant transformations have occurred, profoundly impacting family structure, especially within urban Arab contexts. Families have shifted from extended and patriarchal forms to nuclear families characterised by economic considerations, freedom, and independence. Urbanisation, technological advancements, and the influence of globalisation on the Arab world have diversified familial social relationships. Globalisation has had a pronounced social impact, notably causing an increase in the variety of social relationships, especially between spouses. Whereas the relationship between husbands and wives was traditionally exclusive and based on the equitable relationship prescribed by God and the Qur'an, globalisation has introduced concepts that threaten cultural identity. Among these is so-called homosexuality, which is prohibited in Islam, along with the recognition of marriage without a formal contract. Numerous organisations now demand the recognition of homosexuality and noncontractual unions. The following sections address these relationships sequentially, explaining the significance of each and its impact on family structure in terms of moral and societal degradation.

• Social relationships between the husband and wife

In the past, the father headed the household, made decisions related to the home, and endeavoured to provide the family's necessities. The relationship of the wife with her husband was characterised by obedience and submission, whereas her role included child-rearing and care. However, industrialisation and urbanisation disrupted this traditional model, leading to changes such as the following:

1. Husbands assisting their wives with domestic tasks;
2. Women assuming responsibility during the husband's absence;
3. Conflicts between husband and wife.¹⁸

Through globalisation, families have been standardised to social patterns prevalent in Western families, which has led to the destruction and dissolution of the family by promoting defective values, such as the following:

¹⁷ Ghaith Mohammed Atef, Dictionary of Sociology, Dar Al-Ma'arifa Al-Jami'iya, Alexandria, 1992, p. 437.

¹⁸ Abdullah Ibn Ahmed Al-Alaf, Improving Communication Patterns in Family Relationships, Master's Thesis in Family Therapy, internet, alaf@homall.com.

- Freedom over the body, including sexual relations between males and females (heterosexuality), and the consequences of illegitimate pregnancies, along with laws permitting abortion, which is legal in most Western countries.¹⁹
- Deviants (Homosexuality): It is necessary to understand the concept of homosexuality, known in English as homosexuality. Homosexual orientation is defined as a strong, continuous psychological, emotional, and sensory attraction towards a person of the same sex. This orientation may culminate in a desire for physical union and subsequent sexual contact. Such orientations differ qualitatively from the conventional sexual relations associated with biological sex, social sex, and social roles.²⁰

Homosexual orientation differs from other types of sexual behaviour in that it results from often ambiguous feelings intertwined with the individual's self-perception and their degree of acceptance of their orientation. A person is not necessarily homosexual simply because they engage in homosexual acts; it is important to distinguish between homosexual orientation and homosexual behaviour. Homosexual orientation refers to an individual's psychological, emotional, and sexual attraction to persons of the same sex. Many people naturally possess such orientations and feelings. Some studies indicate that approximately 4% of the world's population has homosexual orientations. Notably, many individuals with such orientations do not engage in homosexual sexual practices, whereas many who engage in such practices do not necessarily have a homosexual orientation.

Homosexuality is a form of sexual deviance that has existed since ancient times, but its origins are unknown. Multiple factors contribute to the prevalence of this phenomenon, the most important of which are economic, social, and psychological factors. Its occurrence is greater in poorer regions than in wealthier regions, mainly because many young men and women in impoverished areas are unable to marry early due to exorbitant costs, family demands concerning dowries, and the high expenses necessary for establishing a complete marriage. The social aspect broadly relates to strict gender segregation, which prevents youth from releasing much of their energy through innocent means. Homosexuality is more prevalent among males than females in our societies because of its masculine nature.

There are several methods to reduce this phenomenon, including permitting innocent coeducation between the sexes and providing sports, social, and cultural clubs that help young men and women channel their energy into beneficial activities.²¹

III. The Social Dimension of Globalisation and Family Cultural Patterns

A. Relationships between parents and children:

It is well known that the relationship between parents and children is eternal, as ancient as life itself, and is influenced by the environment in which individuals are raised. Consequently, prevailing values and individual and collective behaviours in this crucial relationship change according to evolving circumstances. Despite this, a famous Arab saying worthy of reflection remains: "Raise your children according to morals different from yours, for they are created for a time different from yours," attributed to Imam Ali (peace be upon him).

In their upbringing of children, parents rely on religious, devotional, and ethical means and methods derived from Islamic culture, which they seek to embody in family life. Among the most influential methods for shaping children's personalities is the method of imitating role models, which is considered one of the most important, most successful,

¹⁹ Kamelia Hilmi, Previous Reference, internet.

²⁰ Homosexuality, Wikipedia, The Free Encyclopedia, internet, <http://ar-wikipedia.org/wik/index.php>.

²¹ Wasfi Al-Samarra'i, Homosexuality: Causes and Treatments, Al-Hiwar Al-Mutamadin, Issue 2637, 2009, internet.

and most effective in forming a child morally, psychologically, and socially. This is because the educator, whether parents or others, represents the ideal in the eyes of the child, who instinctively tends to imitate and emulate.²²

Parents and children must understand their relationship, remember the bond of blood and kinship, the importance of awareness of rights and duties, and act with high moral and noble human sentiment to preserve, purify, develop, and elevate this relationship beyond degradation and disobedience. This is a fundamental matter that must be observed in our authentic Islamic societies. The problem arises from the stark contradiction between how the relationship between parents and children should be and the reality of this relationship. Reports of disobedience from children daily hurt us, and we suffer upon hearing of the harshness of some parents in raising their children.²³

Notably, there have been clear developments in the relationship between children and parents due to the radical changes in Arab society, especially the discovery of oil, which has led to economic and social changes reflected in social life, including changes in family conditions. This has caused many problems that distress the family and affect its children.

1. The Problem of Raising Children in the Context of Globalisation:

In the modern era, the functions of upbringing have changed due to the increasing flow of information, the clash of knowledge, the openness of human societies to one another, and changes in values and lifestyles. All of these factors have complicated the responsibility of upbringing, making it heavy and complex, particularly in terms of transmitting heritage from one generation to the next through various educational media in society. Among the functions of social upbringing are the processes of omission, renewal, and addition through their role in preparing individuals for life and work within the framework of globalisation and interaction with diverse social cultures. This requires flexibility, creativity, and innovation rather than rigidity, with children and youth becoming victims of cultural friction and social mobility. Some families inadvertently adopt inappropriate practices in guiding and raising their children to face new life circumstances, mistakenly believing these methods will aid the physical, psychological, and emotional growth of their children within modern society. These methods include overindulgence and excessive protection; neglect and lack of supervision and follow-up; lavish luxury; fascination with all that is new publicly; materialistic and superficial competition; absence of good role models; discrimination in treatment; harshness; and lack of safety and reassurance.²⁴

Additionally, there is reluctance among youth to marry due to the prevalence of sexual immorality (pornography) and due to marriage and divorce laws that make marriage a trap for young people. All of these factors pose challenges to Arab cultural identity by spreading many material and moral phenomena unrelated to Arab culture and identity among much of the Arab populace.²⁵

2. Media Influx and the Information Revolution:

²² Ruqayya Khayyari, Islamic Culture and Family Upbringing: A Field Study in Biskra, Master's Thesis, Mohamed Khider University of Biskra, Published Online, <http://www.elganna.com>.

²³ Abdullah Ibn Ahmed Al-Alaf, Improving Communication Patterns in Family Relationships, Master's Thesis in Family Therapy, internet, alaf@homall.com.

²⁴ Aziza Al-Tai, The Culture of the Child Between Identity and Globalisation, National Programme for Book Support/Oman Authority/Cultural Club in Muscat, 2011, p. 97.

²⁵ Mohammed Sael Nasrallah Al-Ziyoud, The Impact of Globalisation on Arab Culture, Faculty of Educational Sciences, University of Jordan, Amman, Jordan, internet.

The media holds great importance in daily life, as it plays a critical role in building a civilised society on the basis solely of scientific foundations. The media is connected to, and influenced by, the social systems to which it belongs. Its supreme importance is highlighted in its impact on the level of knowledge and social development and even on the continuity and sustainability of society. The media is not a temporary phenomenon but rather a generator that transmits opinions and beliefs from one generation to another and fosters relationships between them. Undoubtedly, the media can affect human awareness and behaviour at all life stages, shaping their viewpoints, convictions, and understanding of life. Here, the focus is on media content directed at children. This content has become one of the most dangerous media industries today, potentially constituting a full-blown war alongside Crusades and Zionist wars and their protocols.

This war employs the globalisation of sound and image through the spread of satellite dishes, multiple television channels, and the emergence of the internet. This rapid dissemination has brought new and more sophisticated methods to capture children, control their minds, and lead them to addiction. Most companies operating in this field are foreign firms that aim to instill Western culture and the concepts of entertainment, play, and leisure. These are deeply rooted in Western secular ethics, treating children's media as a market-driven enterprise focused on profit rather than values, thereby generating psychological and moral distortion in children. This distortion complicates correction, as these models and patterns become ingrained in the unconscious with age.²⁶

IV. Field Study

Methodological Framework:

The study employed the social survey method via a sample approach, which typically involves examining a specific number of cases or units within the constraints of time, effort, and resources available to the researcher. The social survey method was followed in the following steps:

1. Defining the Problem:

The research problem was defined by identifying the social dimension of globalisation and its effects on electronic upbringing within the family.

2. Statistical Sample:

A sample is understood as a specific portion, both in quantity and type, representing several individuals presumed to possess the same characteristics present in the study population. The statistical sample in this research consisted of 25 units (families), which were randomly selected from the city of El Sharaf in Djelfa Province as follows: a random sample of 25 family units was drawn from the residential neighbourhood where the researchers reside (Al-Mala's neighbourhood in El Sharaf).

Accordingly, data collection relied on the following tools:

1. Questionnaire:

A questionnaire is a tool comprising a set of questions or statements requiring respondents to answer according to a method specified by the researcher, depending on the research objectives.²⁷

²⁶ Ahmed Abdul Karim Al-Rubaie, Muslim Child between Civilisational Heritage and the Danger of Contemporary Globalisation, Mosul, Iraq, Published Research on the internet, <http://www.gulfkids/ar/index.php/action=show>.

²⁷ Ahmed Salman Ouda, Fathi Hassan Malouki, Fundamentals of Scientific Research in Education and Human Sciences, Al-Manar Publishing and Distribution Library, Zarqa, Jordan, 1987, p. 150.

2. Validity Testing of the Questionnaire:

Validity refers to the questionnaire's ability to measure what it is intended to measure. Content validity was assessed by determining the relevance of the questionnaire items to the variable under study.²⁸ This was accomplished by presenting the questionnaire to a panel of experts to obtain their opinions. Following their evaluation, the agreement rate for the questionnaire items reached 91.07%, which was considered evidence of the questionnaire's face validity before field implementation. The panel consisted of four experts specialising in the subject matter.

3. Interview:

An interview is defined as a structured, personal interaction involving direct verbal communication between the interviewer and one or more respondents regarding a specific topic.²⁹ This implies that a social process takes place between two individuals: the researcher and the respondent. It involves a reciprocal exchange, where the researcher poses questions to the respondents following an explanation of these questions to elicit answers.

3. Statistical Data Table:

The process of tabulating the statistical data was conducted in systematic steps as follows:

A. Verification of the questionnaires:

This step involves examining all completed questionnaires to ensure that they have been fully answered.

B. Coding the Responses

This step requires converting the data obtained from the questionnaires into numerical codes. This transformation enables the classification and description of the data in statistical tables. The percentages are subsequently calculated via the percentage formula as follows:

$$\text{Percentage} = \text{Population} / \text{Sample} \times 100$$

C. Formation of Statistical Tables (Tabulation of Data):

This follows the coding process, whereby the data are organised into statistical tables for analysis.

Statistical methods used in the study:

After the respondents' answers were transferred into statistical tables, the researcher analysed the data via the statistical software SPSS. The following measures were employed:

1. Percentage of frequency:

²⁸ Black, James et al., *Methods and Issues in Social Research*, John Wiley and Sons, New York, 1976, p. 222.

²⁹ Omar Mohammed Al-Toumi, *Scientific Research Methodologies*, Dar Al-Thaqafa, Beirut, 1971, p. 299.

2. This measure was used to determine the extent to which the sample members agreed with the questionnaire items.
3. **Arithmetic Mean:**
4. This method is used to identify the degree of dispersion of the sample members' responses from the assumed mean.
5. **Standard Deviation:**
6. Helps ascertain the consistency of the sample members' responses.

Second: Presentation, Analysis of Data, and Results of the Study Population

Questionnaire Items

01- Personal Data

- Gender: Male/Female
- Age: 20-30/31-40/41-50/51-60
- Educational Level: No Education/Primary/Secondary/Higher Diabetes
- Number of Children: _____

02- Study Questions

Response Options:

Yes/Sometimes/To some extent

- Do you feel that your young children spend most of their time watching cartoons and animated shows?
- Do you, as parents, feel that your children are influenced by scenes in films that may provoke violence and rough behaviour in them?
- Does watching television programmes affect your children's academic achievement and lead to their failure?
- Does excessive use of mobile phones reduce their opportunities for social interaction within their family and social environment?
- Does the inappropriate use of mobile phones affect monthly family income?
- Does excessive use of the internet by children lead them to lose shame when speaking about obscene acts involving the opposite sex?
- Does excessive internet use prevent children from attending family social situations?

- Does excessive internet use contribute to the decline in children's moral values?
- Are your children's academic failure and tardiness at school caused by excessive internet use and prolonged sitting before it?

Descriptive Tables of Personal Data of the Sample

Table 1

Distribution of sample members by gender

Gender	Number	Percentage
Male	25	50%
Female	25	50%
Total	50	100%

Table 1 shows that males represent 50% of the sample members, whereas females represent 50% of the sample.

Table 2

Distribution of Sample Members by Gender within Each Age Group

Age	Male Frequency	Male %	Female Frequency	Female %	Total Frequency	Total %
20-30	6	24%	5	20%	11	22%
31-40	6	24%	7	28%	13	26%
41-50	8	32%	11	44%	19	38%
51-60	5	20%	2	8%	7	14%
Total	25	100%	25	100%	50	100%

From Table 2, it is evident that the highest percentage of male respondents (32%) falls within the 41-50 age group, followed by equal percentages of 24% for both the 20-30 and 31-40 age groups. The lowest percentage of males (20%) was in the 51-60 year age group. The arithmetic mean age for male respondents is 40.4 years, with a standard deviation of 9.97.

For females, the most significant proportion (44%) was in the 41-50 age group, followed by 28% in the 31-40 age group, 20% in the 20-30 age group, and 8% in the 51-60 age group. The mean age for both male and female respondents combined is 40.79 years, with a standard deviation of 9.122.

Table 3

Educational Level of the Husband

Educational Level	Male Frequency	Male %	Female Frequency	Female %	Total Frequency	Total %
Primary	0	0%	0	0%	0	0%
Secondary	8	32%	13	51%	21	42%
Higher Diploma	17	68%	12	49%	29	58%
Total	25	100%	25	100%	50	100%

According to the data in Table 3, 32% of the males had a secondary educational level, whereas 51% of the females had the same level. Moreover, 68% of the males held a higher diploma than 49% of the females did.

Table 4

Number of Children

Number of Children	Male Frequency	Male %	Female Frequency	Female %	Total Frequency	Total %
1-2	15	60%	13	52%	28	56%
3-4	6	24%	10	40%	16	32%
5-6	4	16%	2	8%	6	12%
Total	25	100%	25	100%	50	100%

Table 4 shows that 60% of males have one or two children, whereas 52% of females have the same number of children. For those with three or four children, males constitute 24%, whereas females constitute 40%. Among families with five or six children, males represented 16%, and females represented 8%. Overall, 56% of the sample (both males and females) had one or two children, 32% had three or four children, and 12% had five or six children.

Descriptive Tables of the Respondents' Answers from the Sample Families

Table 5

Do you feel that your young children spend most of their time watching cartoons and animated shows?

Response	Male Frequency	Male %	Female Frequency	Female %	Total Frequency	Total %
Yes	14	68%	17	56%	31	62%
Sometimes	10	28%	10	40%	20	34%
No	1	4%	1	4%	2	4%
Total	25	100%	25	100%	50	100%

Table 5 shows that 62% of the respondents affirmed that their young children spend most of their time watching cartoons, with the percentage of females answering "yes" higher than that of males. This may be due to the prevalence of numerous satellite channels showing various cartoon films. At times, parents leave young children in front of television for extended hours to attend to their chores, especially when the mother is employed and aims to complete household tasks quickly.

Table 6

Do you, as parents, feel that your children are influenced by scenes in action movies that may incite violence and aggressiveness?

Response	Male Frequency	Male %	Female Frequency	Female %	Total Frequency	Total %
Yes	13	52%	17	68%	30	60%
Sometimes	10	40%	5	20%	15	30%
No	2	8%	3	12%	5	10%
Total	25	100%	25	100%	50	100%

As shown in Table 6, 60% of the respondents indicated "yes" that their children are influenced by scenes in action movies that may provoke violence and harsh behaviour. The percentage of females who answered "yes" was greater than that of males. Many children, especially those who watch violent cartoons, tend to imitate aggressive and violent behaviours, sometimes even towards younger siblings or their mothers.

Table 7

Does Watching Television Programmes Affect Your Children's Academic Achievement and Lead to Their Failure?

Response	Male Frequency	Male %	Female Frequency	Female %	Total Frequency	Total %
Yes	16	64%	17	68%	33	66%
Sometimes	4	16%	5	20%	9	18%
No	5	20%	3	12%	8	16%
Total	25	100%	25	100%	50	100%

Table 7 shows that 66% of the respondents affirmed that their children's watching of television programmes negatively affects their academic performance, leading to failure. The percentage of females who agreed with "yes" was slightly greater than that of males. It is understood that children's preoccupation with satellite programmes, entertainment, films, and series distracts them from studies and results in academic failure.

Table 8

Does Frequent Mobile Phone Use Reduce the Opportunities for Social Interaction within the Family Environment?

Response	Male Frequency	Male %	Female Frequency	Female %	Total Frequency	Total %
Yes	15	60%	15	60%	30	60%
Sometimes	6	24%	7	28%	13	26%
No	4	16%	3	12%	7	14%
Total	25	100%	25	100%	50	100%

According to Table 8, 60% of the sample respondents indicated that excessive mobile phone use by their children reduces their opportunities for social interaction within the family environment. Both males and females responded "yes" equally to this. Parents reported that their children are frequently preoccupied with mobile phones, downloading new apps, songs, and messages, and using the internet on their phones. This is a negative indicator of their lack of engagement with their family social environment, as parents often complain about their children's absence at family gatherings and lack familial communication.

Table 9

Does Improper Use of Mobile Phones Affect Monthly Income?

Response	Male Frequency	Male %	Female Frequency	Female %	Total Frequency	Total %
Yes	15	60%	13	52%	28	56%
Sometimes	7	28%	12	48%	19	38%
No	3	12%	0	0%	3	6%
Total	25	100%	25	100%	50	100%

Table 9 indicates that 56% of the respondents affirmed that improper use of mobile phones affects the family's monthly income. The percentage of males that answered "yes" was greater than that of females. This is attributed to the large number of prepaid cards consumed monthly by children, which can strain the family budget, especially in families with many children.

Table 10

Does Excessive Use of the internet by Children Lack Shyness when Discussing Obscene Acts with the Opposite Sex?

Response	Male Frequency	Male %	Female Frequency	Female %	Total Frequency	Total %
Yes	13	52%	9	36%	22	44%
Sometimes	4	16%	10	40%	14	28%
No	8	32%	6	24%	14	28%

Total	25	100%	25	100%	50	100%
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From Table 10, 44% of the respondents confirmed that excessive internet use by their children leads to a lack of shyness when discussing obscene acts with the opposite sex. The percentage of males that responded "yes" was greater than that of females. This may be attributed to children spending extended periods on the internet and being exposed to images and songs stimulating desires, which sometimes cause them to lose shyness in interactions with the opposite sex. Parents currently face this challenge, as internet use has become necessary and important for managing work, especially if the father owns a company or property. Therefore, parents need to monitor their children's online activities and the websites they visit to protect them from exposure to ideas and morals that are inconsistent with the realities and values of their society.

Table 11

Does Excessive internet Use by Children Prevent Them from Attending Family Social Events (e.g., Holidays, Visiting the Sick, Attending Funerals)?

Response	Male Frequency	Male %	Female Frequency	Female %	Total Frequency	Total %
Yes	13	52%	12	48%	25	50%
Sometimes	6	24%	8	32%	14	28%
No	6	24%	5	20%	11	22%
Total	25	100%	25	100%	50	100%

Table 11 shows that 50% of the respondents confirmed that excessive internet use prevents their children from attending family social events. The percentage of males that answered "yes" was slightly greater than that of females. Children often remain engaged in prolonged internet use, which limits their participation in family gatherings. Parents themselves typically organise these events, and failing to encourage attendance is a significant error, as family communication is vital for maintaining and strengthening social family relationships.

Table 12

Does Excessive internet Use by Children Lead to a Decline in Their Moral Values?

Response	Male Frequency	Male %	Female Frequency	Female %	Total Frequency	Total %
Yes	13	52%	11	44%	24	48%
Sometimes	3	12%	7	28%	10	20%
No	9	36%	7	28%	16	32%
Total	25	100%	25	100%	50	100%

Table 12 indicates that 48% of the respondents believe that excessive internet use leads to the deterioration of their children's moral values, rendering them materialistic. The percentage of males that answered "yes" was greater than that of females. This reflects parents' concerns regarding the decline in their children's moral standards, as children increasingly prioritise financial gains even at the expense of values and ethics.

Table 13

Does Excessive internet Use and Prolonged Screen Time Lead to Academic Failure and Tardiness?

Response	Male Frequency	Male %	Female Frequency	Female %	Total Frequency	Total %
Yes	19	76%	14	56%	33	66%
Sometimes	3	12%	8	32%	11	22%
No	3	12%	3	12%	6	12%
Total	25	100%	25	100%	50	100%

According to Table 13, 66% of the respondents reported that excessive internet use and prolonged screen time cause their children to fail academically and arrive late in school. The percentage of males that answered "yes" was greater than that of females. Parents report their struggle with children arriving late in school or failing exams despite having a conducive study environment at home and tutoring in several subjects. They attributed much of the problem to excessive internet use, including platforms such as Facebook, chat rooms, and YouTube.

Answers to the Questions

- What are the social risks of the uncontrolled consumption of globalisation within the Algerian family?
- How can the concept of electronic upbringing be adopted within the family's role in the socialisation of the child?
- To what extent is the child's culture affected in light of the original cultural constants of the Algerian family?

The field study results indicate that 13 (52%) males and 12 (48%) females answered "yes" to the question of whether their children are constantly engaged with the internet for long hours, preventing them from attending family social events. Notably, parents themselves often host these gatherings; neglecting this responsibility is a significant fault because family communication is vital for maintaining and strengthening social family relationships. Overall, 50% of the total sample affirmed this, whereas 22% from both genders responded "No."

The findings reflect the cultural and educational impact on children due to the weakening of social upbringing, which stems from the following:

- The family abandoned its educational and awareness role.
- Uncontrolled and unregulated consumption of globalisation tools.
- Marketing of globalisation media and making it accessible to all members of society.

- Social problems erode family and community cohesion.

Among the key challenges of globalisation is the capacity to reform and preserve the family unit. The family is the most minor social component in society and plays a vital role in maintaining national identity. It is the fundamental building block of society, influencing its course and shaping its identity significantly. In the Arab world, beyond the family's importance and role, it possesses significant capacities to confront globalisation challenges. By preserving family cohesion and stability and strengthening ties among family members and with other families through kinship, marriage, and neighbourhood bonds aligned with Islamic teachings on spousal ties, affection, kinship maintenance, good neighbourliness, and others, this collectively reflects family cohesion and safeguards the national identity of Arab citizens, especially as Arab families still maintain their distinctive features.

The role of the state in social development involves prioritising education, health, and nutrition and providing basic individual needs, which are essential social considerations in any society.

Social instability in traditional relationships leads to social disorder. Weakening the family's role in social upbringing, along with the distraction of its members by foreign satellite channels, reduces attention to reality and causes escape from it instead of confronting it.

Recommendations and Proposals

Awareness programs should be broadcast through visual media to educate members of society, especially families, about the dangers of globalisation, which has infiltrated society with its enticing slogans but is essentially a plague attempting to influence human thought, particularly in the Third World, through a survival-of-the-fittest policy. Therefore, social guidance programs that increase societal awareness of how to beneficially utilise modern technological tools (such as the internet, mobile phones, and satellite broadcasts) are recommended. These programmes should focus on maximising the positive aspects that benefit our society while avoiding all harmful effects on children's values and morals.

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Conflict of Interest Statement

The authors declare no competing financial interests or personal relationships that could have influenced the research, analysis, or conclusions presented in this paper.

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