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Socialization of Children in the Age of Communicative Globalization: Challenges and Protection Mechanisms

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Abstract:

Undoubtedly, the transformations taking place in our world today, along with the significant changes and the technological advancements that accompany them, have led to a major shift in various aspects of social life, particularly in terms of their impact on the process of socialization.

One of the most significant challenges facing the socialization process of children in our society is the value changes brought about by communicative globalization. Local socialization institutions face pressing contradictions between upholding an authentic value system and instilling it in the younger generation, and confronting an alien global culture that is simultaneously promoted by communication channels. This global culture seeks to distance the younger generation from our reference values, erasing cultural and personal uniqueness, and merging with the global culture that carries materialistic, consumerist values far removed from communication, intimacy, and respect.

Based on this, the socialization process today is confronted with challenges linked to the contents of communicative globalization. This research paper aims to address these challenges and propose protective mechanisms based on a value-driven educational approach at the level of all its institutions.

Keywords: Communicational Globalization, Socialization, Challenges, Protection Mechanisms.

Introduction

Globalization and its consequences currently represent the most prominent feature of the changes and impacts witnessed worldwide across various aspects of social, cultural, intellectual, economic, and political life.

Today, the world has become a small village thanks to the most significant aspect of globalization, which is the revolution in information, communication, and transportation technologies. However, behind every scientific or technological advancement lie negative effects on systems and values that were once relatively stable. One cannot rely on progress being entirely pure and honest; rather, progress builds a new structure while dismantling and weakening an existing one. This process occurs automatically and cannot be resisted. In the cultural realm, particularly concerning values, many theorists argue that although globalization appears to be driven by economic factors and political slogans, its ultimate goal is to bring about changes in the social and cultural dimensions of human societies.

Communicative globalization builds its strategy for achieving its objectives on the foundation of standardization. Undoubtedly, communication media are among the most accessible and widespread tools for transmitting global cultural values and norms. These are conveyed through programs, series, and films that are produced in vast quantities.

From this perspective, we observe that the strategy of communicative globalization seeks to undermine our conceptual framework, which guides our values, in order to erase the boundaries between many of the authentic values in our societies. There is no doubt that the process of socializing children has been significantly influenced by this strategy.

Socialization of children in our society today stands at a crossroads between preserving its original value system, which is rooted in the Arab-Islamic heritage, and adopting the value and behavioral models resulting from globalization, informatization, and media, especially those that have spread worldwide with advanced technologies and seductive methods. These forces challenge the cultural uniqueness of societies wherever they may be.

In this context, this research paper finds its justification in exploring the subject of children's socialization in the age of communicative globalization, between challenges and protection mechanisms, through four essential questions:

- What is meant by communicative globalization?
- What is meant by socialization?
- What are the challenges of socializing children in the age of communicative globalization?
- What are the mechanisms for protecting children's socialization in the age of communicative globalization?

1. Communicative Globalization

There are numerous concepts that define the meaning of "globalization," and while most of them focus on the economic aspect, other changes—whether political, cultural, social, or otherwise—cannot be overlooked for their impact and influence by globalization. Therefore, globalization is not an abstract concept that can be confined to specific terms; it is an ongoing process characterized by permanence, observable and measurable through various indicators, both quantitative and qualitative, across all fields of life and in interaction with most, if not all, variables (Jabara, 2018, p. 263).

The concept of globalization, despite its recent inception, has branched out from the nucleus of colonialism to encompass not only a fervent desire for dominance and control over the resources and wealth of nations, and the exploitation of their lands and space, but also an assault on their language, culture, civilization, and history, reshaping their identities and tampering with the religious tenets (Al-Daouq, 2005, p. 17).

In essence, globalization is nothing but a reinforcement of American hegemony, the primary sponsor of the globalization project and a deepening of its absolute authority over the world. The media movement through satellites and stations, e-commerce technology via the international information network, and the political and military movements with their mechanisms, as well as economic movements through international organizations and institutions, all converge to bolster American influence and secure the interests of those capitalist powers by standardizing the world in accordance with those interests, while setting standards that achieve those goals (Al-Daouq, 2005, p. 29).

It is noteworthy that globalization is a comprehensive and integrated project, its proponents continuously striving to infiltrate all aspects of political, economic, cultural, and intellectual life in countries worldwide, championing slogans that the world is a small village, advocating for the removal of barriers and the opening of markets, and the standardization of culture, among others. To achieve this, the proponents of globalization have turned to the media, given its dangerous, swift, and decisive roles, in order to serve the main objectives and goals of globalization: dominance and control over the world through the hegemony of a single superpower (American hegemony) over other nations across various sectors—military, economic, political, and technological—as the United States is a leader in modern technology (Al-Fatlawi, 2009, p. 114).

What is new in globalization are the phenomena of urgency, acceleration, and immediacy... For the first time in the history of the world, there is a reconsideration of the relationship with time and space in such a radical way. There is no unified vision of the future, as human societies are disconnected from the past, focusing solely on the present moment (the here and now). (Ajaj, 2010, p. 271). Thus, globalization has ushered in a new era with many characteristics, some of which include (Jabara, 2018, p. 271):

- First: Speed without temporal breaks that allow for review or reconsideration, which requires serious study of matters and a focus on their application, with assurance of positive prediction to ensure continuity and longevity.
- Second: Good work by certain powers that have influence in the world, controlling innovation, invention, and excellence in political, economic, and military ideologies, thereby becoming superpowers capable of dominating awareness, will, and perception.
- Third: The blending of the rational with the irrational in behaviors and actions, such as fast food, widespread consumption, and accumulated income.
- Fourth: The existence of extremely fast, intelligent, and capable computing and communication devices that can control information and process it at speeds thousands of times faster than the human mind, with the ability to complete tasks in the shortest possible time and with minimal error rates.

Thus, communicative globalization relies on media, which has expanded thanks to satellites, facilitating the exchange of news, programs, and information. It has also contributed to enriching

the general level of individuals' knowledge by increasing the available information to the world's population, a phenomenon known as the "knowledge explosion." As a result, the interconnectedness of the world's regions continuously increases. Media plays a significant role in educating individuals about global, regional, and local issues, helping to eliminate isolation imposed on people, even in the most closed societies, such as Iran. It enhances societal awareness and consciousness of humanitarian and environmental issues, such as human rights, equality, democracy, pollution, and more. This, in turn, reduces the perception of disparity across the world and increases the potential for understanding among individuals in different regions, without discrimination based on gender, color, or ethnicity, provided that the exchange process occurs in a balanced and proper manner (Al-Dailami, 2004, p. 17).

Therefore, the current phase demands the transformation of the world into a global village that can be controlled. This can only be achieved through the flow of information, enabling all members of the social structure, wherever they may be, to be immediately and comprehensively informed about what is happening to them and to others, allowing them to influence and be influenced by one another. Hence, there was a pressing need for a new revolution after the Industrial Revolution and the Technological Revolution achieved their objectives in advancing the world during a specific period. From this, the Information Revolution emerged, allowing individuals worldwide to access information rapidly and instantly through various phenomena that have imposed themselves on the global stage (Jabara, 2018, pp. 272-273).

- Satellite Channels: Represented by the launch of numerous satellites into outer space, which are fixed in specific locations to receive signals from the Earth and transmit them to other parts of the world, not to mention scientific research and espionage satellites, among others. This has eliminated any possibility of secrecy.
- The Internet: A global communication medium that connects various parts of the world, offering a display of all activities from different directions, including economic, political, scientific, ideological, and more. It allows for interaction with others—no matter where they are—and facilitates dialogue on common topics, exchanging opinions, and even provides opportunities for shopping, with access to products from and to anywhere. This medium, with all its services, follows an approach of absolute freedom in its presentation—whether the content is positive or negative, moral or immoral.
- Computers: These machines possess enormous memory and tremendous programming capabilities, enabling them to store information for human benefit. When needed, this information can be retrieved and processed at the highest speed possible, yielding the desired results without requiring mental effort to extract them. This applies across all administrative, accounting, intellectual, and encyclopedic fields, among others.
- News Agencies: These agencies are now capable of experiencing events as they happen and transmitting them through modern means in real-time, providing truthful and honest audio, video, and emotional responses. This leaves no room for the type of media education that was the scourge of the Cold War era.

- Modern communication methods, such as visual and auditory media, which use other forms like satellites and news agencies to transmit information as it happens and to attempt influencing and being influenced by their audiences, and non-mass or personal means like mobile phones, have turned the world into a village. In this village, no friend is ever too far from another, nor is any relative out of reach; it seems as though everyone is in one place, no matter how vast the distances.

It is important to note that the relationship between media and globalization takes two approaches: (Al-Fatlawi, 2009, p. 113)

- Firstly, the propaganda employed by the media to market globalization in various ways to make it acceptable to the peoples of the world, showcasing its many glories and manifestations. Secondly, the encouragement of the trade of media devices such as televisions, computers, cameras, recordings, and other media tools.
- Secondly, Globalization can be understood through three conceptualizations of the term: (Al-Ala, 2003, p. 44) Firstly, as an ideology (Globalism), meaning that globalization presents a doctrinal approach based on the idea of the triumph of Western civilization, which lays the groundwork for a new human civilization or technology leading the world. Secondly, as a phenomenon (Globalization), referring to a set of actions, practices, and policies issued by the world's major powers and the reactions accompanying them.
- Thirdly: Globalization as a process refers to a historical stage or a new qualitative development in human history, and thus it is the result of a cumulative historical development with its roots.

According to this third perspective, globalization is seen as a bridge between the past, present, and future, as it represents a process of connections whose roots extend back to ancient times. (Sheffield, Korotayev, & Grinin, 2013, p. 19).

In this view, globalization is also understood as a concept embodied in three fundamental processes (Saltah, 2000, p. 12):

- First: The spread of information, which has become accessible to all people regardless of their political, cultural, linguistic, or geographical specifics.
- Second: The dissolution of borders and the retreat of the idea of sovereignty in its traditional sense, due to the inability of states and governments to control the degree of information flow and movements related to goods, capital, and individuals.
- Third: The rise in similarity and homogenization between societies and institutions as a result of the unification of consumer culture, standardization of production methods, and others.

The role of the media in embodying the phenomenon of globalization as both a reality and an ideology is evident in the following points:

- Monopoly of Information: The media plays the largest role in this arena, as it "presents a picture of the world" and reshapes that image, altering its form, features, and colors according to ideological and interest-driven guidelines, some of which are visible, while others are hidden (Al-Fatlawi, 2009, p. 115).
- Manipulating Public Opinion: The media influences the values, ideas, and attitudes of individuals, intervening in their choices. Western media, for example, has promoted the term "terrorism" instead of "resistance" or "jihad" in Arab and Islamic issues.
- Spread of the Culture of the Image: This is one of the most important mechanisms of globalization in the media, especially through visual media, which has contributed to the decline of printed media. The culture of the image has become more active, representing a post-literate culture. Herein lies the danger of cultural globalization—more information, but less knowledge. The excessive amount of information individuals receive contributes to the confusion of their thinking, thus they lose the ability to make connections between the information they receive, leading to its eventual forgetting.
- Dominance of the Culture of the Body in Media Content: When discussing the prominent presence of the body in media content, it is undoubtedly the female body that stands out most. The female body has become a commodity, losing its human characteristics and entering into a commercial consumer pattern, as the age we live in is one focused on attracting and promoting goods.

Based on this, the presence of women in programs, segments, and news broadcasts has become the backbone of the success of most programs. There is no doubt that advertisements also adopt such content, especially those related to various cosmetic commercial products, which continue to air day and night.

On the other hand, we observe that the image of the struggling, hardworking, and serious woman is largely absent in contemporary media. This model often moves away from superficial appearances and appeals to serious minds focused on community development and the advancement of women's status, which does not align with the Western narrative aiming to perpetuate values far removed from those of honor and dignity related to both women and humanity in general.

Thus, the media in the age of globalization has transformed women and their bodies into mere commodities to be bought and sold in order to achieve the highest profit margins, whether by exploiting their bodies in advertisements, programs, or through pornography. This, by necessity, tramples on many of the core values in conservative societies.

In general, globalization has both positive and negative aspects. Among its positive aspects is the promotion of values such as knowledge, work, achievement, competitiveness, productivity,

rationality, and democracy. Its most notable negative aspects include the weakening of the role of the nation-state, the spread of consumerist patterns in some regions, the increase in population in the Global South without a corresponding rise in production, and the growth of poverty and unemployment. (Al-Rawashdeh, 2007, p. 27) These negative aspects can be detailed as follows (Jabara, 2018, pp. 266-268):

- The openness through borders and freedom of movement according to personal interest encourages individuals and groups to seek the best and to reside in lands that fulfill their goals, remaining thus without a homeland or nationality until generations arise bearing these new cultural traits. Thus, globalization succeeds in eradicating personal and national identity and allegiance.
- One of the significant drawbacks of globalization is leading individuals and groups—regardless of their location—to alienation from history and the heritage of generations, by replacing national culture and civilization with a global culture through various aspects, most notably the proliferation of multinational and transnational corporations, communication companies, and others. This leads to the marginalization of national specifics such as tribes, clans, biases, minorities, majorities, geographical and sectarian racism, and cultural biases, among others.
- The eradication of national identity and culture, with a focus on the personal and global interests of the world's influential and those who control its resources, leads to a dual-sided negativity. This results in the disappearance of national interests and benefits on one hand, and the marginalization of national specifics such as tribes, clans, biases, minorities, racism, and sectarian and cultural biases on the other.
- The slogan "the world is a small village," which spreads through globalization, appears outwardly as merciful and positive—as it is said—but inwardly, it serves the sole dominator of the world and its resources, along with its allies. This represents an effort to control local markets for distributing their products and increasing their profits, and transforming everything national into a part of a global entity to dominate and prevent any alternative from emerging.

Globalization will curtail the dominance of existing regimes, thereby diminishing the role of government. Consequently, one of the major drawbacks of globalization is the marginalization of local systems, which may drive these systems toward increased corruption, plunder, oppression, and tyranny in an attempt to reassert their control. This, in turn, could lead society to face numerous social maladies, in front of which the law and regulatory authorities may stand helpless, unable to mitigate these issues.

Globalization advocates for privatization and the removal of state control over production and service resources, leading to the redundancy of surplus labor. Furthermore, while globalization facilitates the globalizing of markets and capital, it neglects the globalization of the labor element,

which remains isolated. Wealthy countries have shown a tendency to disregard and expel labor, exacerbating the unemployment problem and potentially providing a broader framework for crime.

The primary beneficiaries of "globalization" are the individuals from affluent societies whose surplus production will find broader markets, thereby increasing their profits. Conversely, poor countries are likely to remain stagnant or even deteriorate due to the expected failure of development plans in the face of this fierce onslaught, which will not allow any developmental efforts to bear fruit. Consequently, this will lead to a deterioration in economic conditions and a decline in development plans and rates. This is on one side; on another side, it will increase the existing gaps between poor and wealthy countries, and on a third side, it will further enrich the wealthy and increase the misery of the poor.

2. Socialization

Socialization is defined as the process through which ideas and knowledge are instilled in the minds of children from various age stages within both the social and natural environments, with the goal of shaping the individual's personality and helping them adapt to society. (Al-Obaidi & Al-Nuaimi, 2015, p. 66). In this sense, the process of socialization seeks to bring about a change in an individual's behavior to ensure that this behavior aligns with the values and norms of the group to which they belong. Once the individual achieves this alignment, they are able to socially adapt to the social environment in which they live, becoming a harmonious member of it, feeling no coercion from its systems, nor being displeased with its conditions. Instead, these systems and conditions become deeply embedded in their character, forming one of the most significant components of their personality and something they highly value.

Socialization is also defined as a process of social interaction, as it represents a relationship between two parties: the individual and society. This relationship is not static; it relies on mutual influence and an endless dynamic, where the behavior of each is a response to the behavior of the other. In other words, the influence in the process of socialization is not one-sided, but flows both ways. Therefore, socialization has two essential conditions: society and the individual. This means that society must exist prior to the individual, being an organized community that contains customs, traditions, and specific roles that it seeks to pass on to future generations. Additionally, the individual must exist as both a biological and a human being. A biological being because they possess inherited traits and capacities, such as the brain, nervous system, digestive system, and other parts of the body that are essential for the socialization process. A human being because they have qualities and abilities that distinguish them from other creatures, such as the ability to engage with language and convey symbols and meanings. A human infant cannot become a social being with a sense of self and mind without learning the shared symbols that indicate the meaning of existence, as evidenced by cases where children lived their early years in isolation (Samira, 2018, p. 600).

Socialization has also been defined as a continuous process that begins from an individual's birth and continues until their death. Through this process, individuals acquire and learn the culture of their society, including norms, roles, customs, and more (Mohammadi & Others, 2013, p. 26).

Thus, socialization is a process of cultural education, where its subject and content are the culture of society, including its values, customs, traditions, knowledge, norms, beliefs, and others. It educates the individual to internalize the behavioral patterns that distinguish the culture of their society and set it apart from the cultures of other societies. This is done by integrating elements of this culture into the structure of the individual's personality, thus giving the individual a social character and imprinting them with the society's mark, without necessarily conforming all members of society into a single mold or copying them exactly. It means that each individual is endowed with a distinctive social personality capable of moving and growing socially within a specific cultural framework, influenced by social and environmental factors. This personality is not only acquired through biological hereditary characteristics but also through social and cultural characteristics that are learned and shaped by society (Samira, 2018, p. 603).

From the above, we conclude that socialization has many objectives that pertain to the individual, the group, and society as a whole, which can be summarized as follows (Sabrina, 2002, p. 202):

- For the Individual: The goal is to shape the individual's social behavior, help them adapt and adjust to their social environment, and build a well-rounded and balanced personality both internally and externally. Socialization also prepares the individual to face potential challenges in life, equipping them with the ability to handle difficult situations with composure.
- For the Group: The objective is to create homogeneous and cohesive groups where the individual learns their social roles and prepares to engage with the demands of their era. These groups help preserve standards and strengthen their values, which benefits both the individual and society.
- For Society: The aim is to maintain the value system of the society and pass down cultural heritage from one generation to the next, preserving the society's identity, cohesion, and stability.

These goals cannot be achieved without the collective efforts of various institutions involved in the process of socialization, known as socialization institutions. The family is the most fundamental and primary social unit where a child begins their socialization journey, through interaction with other family members. It plays a significant role in personal development during the early stages of life, as it is responsible for shaping the social and cultural aspects of one's personality. Although the family is the primary unit of socialization, responsible for raising its children or members at various stages of life, it is not the only institution involved. Other institutions, such as schools, mosques, and the media, also have a role to play. Therefore, socialization is a process through which individuals are taught and trained to fulfill the roles assigned to them in various social and economic aspects, both at the family and societal levels. Educational institutions, alongside the family and other social organizations, play a vital role in social control and supervision (Fitias, 2023, p. 38) .

3. Challenges of Socialization for Children in the Era of Communicative Globalization:

Globalization paves the way for the destruction of all institutions, except for commodity-based institutions, leaving countries as open markets for their goods and industries. Raw materials are extracted from these countries at the cheapest prices, and then goods are returned to them and sold at the highest prices. Its proponents aim to turn humanity into slaves to the idol of money and desires, seeking to transform vice into virtue and virtue into vice (Al-Daouq, 2005, p. 35).

In this context, globalization is one of the most significant challenges facing the Muslim family, aiming to eliminate boundaries and dissolve differences between human societies, promoting common human values that unite mankind and serve as the foundation for the dominance of capital mechanisms without restrictions and information mechanisms without oversight.

Regarding the social aspect of globalization, it seeks to destroy the structure of the family, uproot it, and disrupt its ability to produce Muslim families, erasing its distinctiveness on the family level. It aims to eliminate Islam by dismantling the Muslim family, starting with women, as they are seen as the foundation of the family structure. Calls for women's liberation have emerged, and international conferences targeting the family and women have been held, such as the Mexico Conference, the Copenhagen Conference, the Nairobi Conference, and the Beijing Conference in 1995. Among their decisions were the marginalization of motherhood and wifely duties within the home, considering these roles as unprofitable, advocating for the sharing of domestic burdens and child-rearing duties between husband and wife, and viewing marriage and motherhood as forms of oppression for women. They also sought to diminish the role of familial relationships and family cohesion, treating marriage as a sexual relationship between two independent parties, each with their own rights. Societies were encouraged to accept adultery without condemnation, assist women with legal abortion, and recognize and promote deviant and illegal practices, calling for governments to pass international legislation to support these actions, currently promoted under labels such as "sexual health," "physical health," and "reproductive health." The danger of the Beijing Conference document lies in its requirement for countries to implement its provisions in exchange for funding and the cancellation of their debts through the World Bank, the International Monetary Fund, and the Agricultural Development Fund (Al-Obaidi & Al-Nuaimi, 2015, pp. 50-51).

It is not surprising, therefore, that the family and other traditional educational institutions have collapsed, as the ideals and norms that children are raised with differ greatly from those they encounter in contemporary social life. As a result, they are forced to abandon and rebel against those ideals and norms (Al-Daouq, 2005, p. 108).

One of the manifestations of globalization that has begun to spread in the Islamic world is the imitation of the Western family model and the adoption of its values, often without awareness of the negative aspects of the Western family and the advantages of the Muslim family. Extended families were the dominant family structure in Arab-Islamic society until recently, with Muslim families typically including grandparents, parents, children, and grandchildren. There was strong cohesion and connection between the members of the extended family, with close ties of kinship, respect for

elders, and care for the young. Children were confident in themselves and the others around them, reciprocating love with love, care with respect, and appreciation. However, this is no longer the case today. The nuclear family system has rapidly spread at the expense of the extended family throughout the Arab world in the second half of the twentieth century, as a result of Western influence. The focus shifted to the smaller family unit, led by the father and mother, who began to form an isolated, self-contained entity. Individual interests and personal concerns took precedence over collective family care, family unity, and the sense of affection, compassion, and empathy towards other family members. This led to a breakdown in kinship ties, an increase in parental disobedience and rebellion, and an intensification of conflict within the family. The gap between parents and children widened, with what is referred to as "generational blindness" emerging, often difficult to resolve. The family's cohesion weakened, its resilience diminished, and its role shrank to merely physical care, without fulfilling its social, psychological, and religious education functions (Al-Obaidi & Al-Nuaimi, 2015, pp. 51-53).

If socialization traditionally represented a direct relationship between two or more individuals, or the relationship between an individual and society, transforming the human being into a social self capable of action, today's socialization has changed for several reasons. The first of these is the shift in the structure of socialization and children's personalities, the rise of impersonal socialization, and the decline in the process of social control over children due to the development of mass communication technologies. Global communication media have become one of the new tools of socialization, now competing with other means such as the family, parents, schools, society, and other agents of socialization. This means children interact with things that have no emotions or feelings; in other words, the symbolic socialization studied by George Herbert Mead, which emphasizes the role of others in forming the self and emotional intelligence, is declining in favor of impersonal socialization. According to Mead, language is the foundation of symbolic interaction, but the language of the internet is not the same as that of parents. It is the language of virtual civilization, a language devoid of feelings and emotions, and at best, it does not recognize the boundary between childhood and adulthood. It does not speak the language of children, so it absorbs, possesses, and contains them. It does not foster a critical personality in them but rather a submissive one.

Thus, communicative globalization, with its various technologies, enters as an active and influential variable in the process of socialization. Through it, the youth no longer internalize only local culture but also global culture, placing them before two different cultures or cultural worlds. These worlds do not interact with each other; instead, one dominates the other. Foreign cultural institutions intervene in their lives, attempting to control or colonize them. Globalization, therefore, begins with the goal of emptying the nation of its national identity, its cultural, religious, social, and political affiliations, leaving only a servant to the major powers (Al-Rawashdeh, 2007, p. 21).

If the nation-state has managed to retain its cultural specificity to some extent, the information society has narrowed this specificity, if not threatened to eliminate it altogether. The state is no longer the sole source of information in the future, nor is it capable of controlling and regulating the massive flow of information (Al-Arabi, 2008, p. 126). This is because before the advent of any new

era, there are always indicators of events and situations that herald its arrival, known as the seeds of the future. Indeed, the Internet is considered a seed of the future for the new era ([Josselin, 1996, p. 33](#)).

No one denies the dangerous role that "television plays in the socialization of an individual due to its cumulative effects on their attitudes and behaviors in general. Researchers in the field of social psychology, regardless of their nationalities, as well as Islamic religious leaders in their communities, have warned of the perilous role television plays in people's lives and in shaping the personalities of their children, and in directly influencing their attitudes and behaviors due to the content it presents to them, most of which conflicts with the values, ideals, and ethics unanimously agreed upon by sound-minded individuals."

In our Arab societies, no two people disagree on the role that both global and Arab satellite channels play "in disrupting and impeding the proper upbringing of children, for what these channels do carries in its contents many symbols and connotations charged with values and attitudes, and behavioral patterns that are mostly negative in a highly appealing manner, leaving the youth with no option but to surrender and submit without giving them the opportunity to think, scrutinize, and critically assess the content they receive ([Al-Zayoud, 2006, p. 57](#))."

The media and the World Wide Web (Internet) are among the most prominent challenges to the cohesion of the family structure. Observations reveal the youth's eagerness to watch Arabic and foreign films, as well as various programs on television, the internet, and certain satellite channels that promote immoral behavior and laxity among young people. These channels reinforce the imitation of unethical practices by children and youth, making them accept and even rebel against religious values and social customs, mocking religious figures, spreading vice, and questioning the values, beliefs, and inner convictions of the nation ([Al-Obaidi & Al-Nuaimi, 2015, p. 51](#)).

The greatest danger posed by the media content to both society and the Arab family is the decline in emphasis on national, Arab, and cultural identity, leading to the fragility of the audience and its susceptibility to media manipulation, as they accept this content in the absence of a strong alternative in serious Arab media culture. Many scientific facts reveal that the deviant behavior and violence exhibited by children and the younger generation are not solely the result of developmental and social climates, but also the consequence of continuous exposure to a variety of satellite channels. The danger of this situation is exacerbated by the loss of reference points, value systems, control, and social relationships (socialization institutions), which are losing their effectiveness or are on the verge of further weakening. A clear example of this is the shift in the value and behavioral reference points of youth, from family and traditional schools to satellite channels and their programs. This shift threatens social cohesion, traditional belonging, and loyalty ([Al-Zayoud, 2006, p. 58](#)).

On the other hand, the addiction of young people to surfing the internet has led to the emergence of a new pathological condition that threatens traditional patterns of social relationships and may undermine many of the functions of social institutions that transmit values and culture. These young individuals live in a state of detachment from the real world, increasingly coexisting

with the virtual world. Unfortunately, this is a bitter reality that requires us to think about finding ways to address it.

When comparing the nature of traditional peer groups to their current nature, in light of rapid social and cultural changes, we notice that these changes have enabled young people to adopt new behavioral patterns and discuss new topics, especially with the prevalence of satellite media, the dominance of the internet, and mobile phone technology. These media have played a role in the transformation of these groups, expanding their circle of relationships to a degree that no one could have imagined. Whereas their communication used to be limited to the neighborhood, it is now global, with many websites, forums, and networks that include young members of both genders from all over the world.

One of the manifestations of globalization that has begun to spread in the Islamic world is the imitation of the Western family structure and the adoption of its values, without awareness of the negative aspects of the Western family and the advantages of the Muslim family. Extended families were the predominant family model in Arab-Islamic societies until recently. The Muslim family traditionally included grandparents, parents, and grandchildren, and there was a strong sense of cohesion and connection among family members, based on the values of kinship ties, respect for parents, honoring elders, and showing compassion toward the young. A child was confident in themselves and in those around them, reciprocating love with love, care with respect, and appreciation. However, this is no longer the case today. The nuclear family system began to spread rapidly, replacing the extended family across the Arab world in the second half of the 20th century, in imitation of the West. The focus shifted to the small family, directed by the father and mother, who began to form a secluded and isolated unit. Individual concerns and personal interests came to dominate family members, to the detriment of collective care, family bonding, and feelings of affection, mercy, and empathy toward other family members. Kinship ties were severed, filial piety declined, and rebellion against parents increased. Conflict among family members intensified, the gap between parents and children widened, and what is now referred to as generational conflict surfaced, often proving difficult to resolve. The strength of family cohesion weakened, and its protective capacity diminished. The family's role was reduced to physical care, neglecting social, psychological, and religious upbringing (Al-Obaidi & Al-Nuaimi, 2015, pp. 50-51).

4. Mechanisms for Protecting Socialization of Children in the Era of Communicative Globalization:

Since socialization is primarily a cultural matter, and communicative globalization represents a radical change in both local and global communication patterns, Arab countries are urged to establish mechanisms to protect the socialization of children from the dangers of communicative globalization. These mechanisms should serve as systems guiding the behavior of children and society and are embodied in the following:

- Awareness of the risks to our values and customs: It's crucial to recognize that the values and standards of others may conflict with ours. For instance, the concept of individualism

prevalent in the West contradicts the values of altruism and social solidarity inherent in our Islamic civilization (Al-Daouq, 2005, p. 112).

- Addressing the risks posed by the information revolution, which particularly affects the youth and children in our society. The more these groups are exposed to media, the more they are influenced, changed, and their behavior becomes disturbed, including their social role models. Many of the behavioral deviations and new crimes in society can only be understood in this context. To combat these issues, it is essential to conduct scientific research on the problems, attitudes, and value changes among children, intensify targeted programs for children and youth on television stations, and build cultural, sports, and recreational clubs for these demographics.

Since youth constitute the majority of the population in the Arab and Islamic worlds, and given that globalization targets young generations as the future of the nation, protecting these young people and shielding them from sources of value conflicts and behavioral disturbances becomes essential. This necessitates the development of preventive plans based on scientific studies to understand the problems faced by young people, offering alternatives to the value conflicts emerging through cultural globalization. Additionally, it requires enhancing communication with the youth demographic by focusing on programs directed at them in the media, intensifying and diversifying their content (Al-Daouq, 2005, p. 111).

Supporting socialization institutions, especially the family and the school, is crucial because they are the most capable of confronting the challenges posed by communicative globalization to socialization and protecting youth from issues related to identity dissolution (Al-Daouq, 2005, p. 111).

Coordination between official institutions, civil society, and socialization institutions: Starting with platforms for education, particularly religious preaching platforms, all of these institutions should coordinate with the role of the family within a framework of intellectual controls and value standards. Only then can this integrative movement succeed in creating a stable, secure, and content family in the realms of social life, economy, education, upbringing, arts, and all related aspects. It is essential that the phenomenon of global society and communicative globalization become a concern for society and academic institutions, so that its effects, dimensions, and how to address it at the level of all socialization institutions, especially the family, school, and media, can be studied, as outlined below:

At the level of the family: Challenges of communicative globalization can be addressed through:

- Parents engaging with their children by sharing certain programs and discussing their content with them, while avoiding exposure to violent films.

- Redirecting children's attention to other programs, such as those about animals and the environment, and not leaving children alone to be exposed to the distractions of communication media.

At the level of the school: Challenges of communicative globalization can be addressed through:

- Expanding children's programs and producing content that stimulates their creative and intellectual spirits.
- Placing the process of education and teaching at the top of the national priorities pyramid, and providing all the means, techniques, and facilities necessary for developing the quality of human resources, equipping them with intellectual, methodological, technical, and informational skills.
- Instilling scientific thinking in children by encouraging their interaction with phenomena with precision, positioning them as challengers to these phenomena, and stimulating their latent abilities to explore, analyze, and understand their causes and effects through observation and experimentation.
- The school should seek to deepen shared cultural elements, focusing on the general cultural aspects that define our roots, selecting what is beneficial and rejecting what contradicts our cultural foundations, threatens our identity, and seeks to control our humanity.
- Emphasizing issues of doctrinal identity, loyalty, and belonging to the homeland, as well as to the Arab and Islamic nations in all programs and activities of socialization institutions, with the aim of preventing disconnection from authenticity, which may occur in the quest for modernity (Al-Daouq, 2005, p. 111). Regarding the media: The challenges of communicative globalization can be addressed through:
 - Establishing local television channels specifically for children, as is the case in European societies, which focus on nurturing children and preparing them for the future.
 - Establishing institutes for communication and information, and training scientific personnel specialized in the affairs of children, their upbringing, and developing educational programs for children that present the spirit of the age through an Arab perspective.
 - Expanding the construction of cultural and recreational institutions for all members and strata of society, and educating parents about the dangers of the internet and satellite channels, allowing children to watch only age-appropriate programs.
 - Utilizing information technology to enhance the culture and identity of the community.

CONCLUSION:

In this context, our era is the era of communicative globalization, an era whose mainstay is the media. This globalization builds its strategies on the foundation of standardization, and undoubtedly, the media are the easiest and most widespread means to disseminate global stereotypical culture and values without regard for local cultures, which communities—especially Muslim Arab ones—strive to instill in their children through the process of socialization. This is considered a fundamental mechanism for the transmission of cultural heritage from one generation to another, with the general aim of transforming a human being from merely a biological entity into a social being who integrates the culture of his community.

In our societies, the socialization of children faces a host of challenges, dangers, and even threats imposed by communicative globalization. These numerous and diverse challenges share a common element: the undermining of the Arab Islamic identity and the obliteration of its culture through the media and the information revolution. Their starting point is the destruction of socialization institutions, with the family at the forefront as the primary institution that nurtures the young and imbues them with values, roles, and cultural standards through the parents, particularly the mother. Thus, women have been used as a tool by communicative globalization to hinder socialization, through media content and its portrayal of women's liberation, and so forth.

However, it is crucial to affirm that hope rests in socialization, which works to build bridges of cultural interaction and communication, establish healthy cross-cultural relations, and transition towards a global village where individuals, regardless of their gender and culture, can find dignified livelihoods, pathways to love and brotherhood, and achieve their self-realization and aspirations. This would enable a conscious response to the ambiguous effects of globalization, whether they are opportunities or challenges and threats. Undoubtedly, preserving the Arab identity and the civilizational uniqueness of the Arab nation is one of the primary tasks that socialization institutions must undertake with new methods that align with the conditions and requirements of the 21st century. At the same time, their role is not merely to form a generation that exalts its Arab Islamic culture or excels in preserving its roots and becomes fanatical about it, but rather to develop a free, critical thinking, capable of translating Arab Islamic culture into the language of the era.

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