

## THE FAMILY'S RESPONSIBILITY TO PROVIDE CULTURAL SECURITY FOR CHILDREN

Dr. Ait Mouhoub Mahammed<sup>1</sup>, Dr. Lasfer Mohamed<sup>2</sup>

<sup>1</sup>Lecturer A, University Center Morsli Abdallah Tipaza

E-mail: [aitmouhoubmhamed@cu\\_tipaza.dz](mailto:aitmouhoubmhamed@cu_tipaza.dz)

<sup>2</sup>Lecturer A, University Center Morsli Abdallah Tipaza

E-mail: [lasfermohamed@cu\\_tipaza.dz](mailto:lasfermohamed@cu_tipaza.dz)

Received: 11/02/2024

Accepted: 25/05/2024

Published: 06/06/2024

### Abstract:

Through this article, we aim to emphasize the role and responsibility of the most important institution of social upbringing, represented by the family, in protecting children culturally, especially in light of the fierce attack of globalization on the cultures of societies, especially backward ones, as it threatens their existence, entity, and identity, through the various values that it works to disseminate in various ways. Multiple, such as education, sports, and various media, especially social media networks, which today occupy a large space in the lives of individuals and societies alike. Therefore, the family must bear seriously the necessity of facing the challenge associated with providing cultural security for its children in its various aspects. Religious, ideological, educational, and economic, as well as education on the proper use of the Internet in general, and social networking sites in particular.

**Keywords:** Social Development, Cultural Security, Social Construction, Family Environment.

### Introduction:

Cultural hegemony is one of the most important forms of conflict characteristic of relations between societies, that hegemony that may lead to the emergence of societies and the demise of others, especially in light of the social acceleration - in the words of Hartmut Rosa - that characterizes societies today, which is mainly linked to the effects of the Internet era and the era of digital technologies and social networking sites. ...and others, as societies that control technological development (especially digital) work to export their values through these media for the sake of cultural and civilizational hegemony over other societies.

However, the possibility of confronting cultural hegemony in all its forms is possible for Muslim societies, given the components and constants they possess that give them the strength to endure and confront, as they gain cultural and value immunity and help them to

rise and resume civilization again, because the imported cultural and social values cannot be affected in us unless they extend into our vacuum and exist. We have the ability to imbibe it, because our own cultural strength is the only guarantee of achieving our cultural security and protecting society from disappearance.

From this standpoint, this paper came as an attempt to address the concept of cultural security and review a group of threatening aspects of our cultural security (...threats to Algerian society) with the aim of proposing some alternatives that may enhance the cultural immunity of our society, which we believe is necessary to be entrusted with the family institution, as it is considered the most important institution for education and socialization. Therefore, we will try to answer some questions: **What is the concept of cultural security? And why? What methods are used to penetrate our cultural security? What are the basics of building our cultural security? What is the responsibility of the family in achieving cultural security for our children?**

### **What is the concept of cultural security or how should we understand cultural security?**

The concept of cultural security is linked to the concept of Western cultural invasion, which is a violation of the cultural values that fall within the scope of the cultural privacy of a society, through multiple means and methods applied to the members of society in a way that distorts their thoughts, mutilates their minds, and brings them out into life lacking the original values in which their roots are based, so corruption increases and security decreases. (رانيا الكيلاني ص3)

Accordingly, it is a state of confusion that reflects a clear gap between society's past and its present, and between it and its cultural heritage, which leads to raising the status of the invading civilization - currently represented by Western civilization - and creating a state of alienation among members of society.

### **Definition of cultural security:**

Cultural security, which we mean in this research paper, is providing and activating all conditions and conditions that prevent everything that limits the ability of society and its social institutions (such as the family, school, mosque, media, etc.) to preserve its identity and original culture with all its components, in addition to rejecting everything that is An outsider and a threat to this culture, but without closing himself in, especially in the era of social acceleration imposed by the terrible technological development in media and communication. ..In other words, cultural security, as defined by Dr. Omar Naqib (), is: (عمر نقيب ، 2021) ، “Society’s availability of a system of ideas, values, and standards that qualifies the individual to deal positively with the local model on both sides; existence and nothingness on the one hand, and deal positively with the imported model, relying on three mechanisms: The mechanism of understanding and assimilation, the mechanism of adaptation and reformulation, and the mechanism of investment in serving the national educational project.(عمر نقيب 2021 ، 62)

## Why cultural security?

Perhaps we can confirm through this topic that cultural security is linked to the issue of existence and identity, that not every newcomer is necessarily an invader, but many of the cultures coming from there, or what we might call cultural invasion, are a threat to our existence in that they are a threat to our culture or our cultural security, as This leads to the weakening of the cultural immunity of our societies, and thus the dominance of foreign cultures that could be a threat to the nation's constants and origins, especially since culture is what determines what the various behaviors of society members should be through the values and symbols it carries that express the society's culture. Or what society wants to be like in the present and in the future This is what (عبد الله الرحمان عزي) confirmed in his definition of culture, where he says: **“It is what society carries (the past) and what it produces in the (present and future), of material and moral values and symbols, in its interaction with time and place, based on the foundations that constitute the constants and origins of the nation.”**

From here we understand that individuals' behaviors are linked to social and cultural values, which should be in accordance with what culture dictates within the framework of society's constants and principles, which are essentially linked to religion. On this basis, we imagine that the concept of values should also be linked to religion, as we will adopt the following definition of values, which means: **“Value includes everything that elevates the individual and its origin is religion, and it may be embodied in most of the standards, controls and behaviors that the culture carries.”**

## What are the means and methods used to penetrate our cultural security?

Penetrating the cultural security of nations and societies occurs through many methods and means. Such as media with its various means and contents, education, sports, art.....

1- The media has an essential role in penetrating cultural security:

One of the most lethal means for our cultural security is the media of all kinds and diversity, especially with the spread of smart phones and social networking sites, as they have become available to all groups and segments of society, especially for children, and the possibility of exposure to them has become available at all times and in a group or individually (isolated). Therefore, the danger of the contents it presents to the cultural values of societies that are considered culturally defeated - in the words of Ibn Khaldun - is great, and this is done through various methods, some of which we are trying to identify as follows

Films and television series display values that are foreign to the values of the Muslim family in general and the Algerian family in particular, such as showing scenes of friendship relations between men and women in an illegal sexual context, such as showing, for example, a woman and a man in the same bed, or showing films and series that contain scenes that are obscene, in addition to accepting homosexuality. In different scenes, even in some cartoons aimed at children.

Perhaps one of the most dangerous effects of media and content - especially social networking sites - is that they greatly waste users' time and distract children from paying attention to what benefits them, such as academic and sports activities and group play with peers, which is necessary for the growth of their personality and social integration, as well as practicing their favorite identities to help discover their latent talents. In addition, it distracts them from positive family communication because of the social isolation it causes and the waste of communication values (ابن حزم الاندلسي ص 85).

Accordingly, this leads to a reduction in opportunities for dialogue and interaction with family members, which encourages the spread of individualism and selfishness, and thus society loses the values of caring for others and altruism, and prevents the spread of positive reciprocal family relationships in which the spirit of brotherhood, love and compassion prevails, as these means rob the family of warm moments of meeting. . Thus, the cultural heritage of the Muslim family will be shaken, and may be at risk of extinction This embodies the saying of (ابن حزم الاندلسي) "Neglecting an hour spoils a year's exercise".

## **2- Creating and spreading nonsense:**

Among what threatens the cultural security of our societies is the method that falls within the so-called social engineering that aims to tighten control over all societies in the world, by stereotyping cultures according to the Western model in its ugliest and most deviant forms, the method that Andono mentioned in his book "The System of Banality." It is mentioned that billboards have spread in the United States, Europe, and Canada that say: "Stop making stupid people famous." The media works by publicizing these frivolous, stupid, and unruly people (in the prophetic expression) in order to make them role models for children, teenagers, and young people, through... Pushing them to the forefront of social and media work (especially through social networking sites), and this is a crime against the emerging generations - in the words of Alain Duno.

What these new celebrities on social media pages have in common is one characteristic, which is their reliance on creating triviality (jump, dance, scream, make strange noises, and talk meaninglessly...), and then be sure that you will become famous and it will increase. The number of your followers will exceed millions, and you will become the focus of attention of many television channels and popular festivals..

The results, unfortunately, will be disastrous for the authenticity and harmony of society's culture and for its cultural security, as triviality becomes widespread, morals decline, mediocrity spreads, and culture flattens, and all of this results in a lost generation without values, morals, or identity, or its identity and reference may become triviality and the trivial, and a distant generation will arise. Far from the real and important issues of society related to its backwardness and ways to develop it, and interest in bearing the social responsibility entrusted to it, in service to society and raising the challenge by working to resume the cycle of civilization again.

## 2- Education:

One of the cunning methods through which the threat to our cultural security penetrates is those that are widely practiced in the field and across educational institutions, as the United Nations works through the UNESCO Education and Cultural Organization to impose what they claim to call “universal values” (that is, the values that characterize the universal, civilized human being). ) on the educational systems of our societies by promoting values related to the culture of peace, human rights, democracy, women’s and children’s rights, individual freedoms...etc., by holding seminars and conferences that work to facilitate and justify the dissolution of Muslim identity and culture in the new world order. Achieving this goal has led to many communities to the following matters.

It should be noted that the repercussions and effects of education on cultural security are essentially linked to a set of characteristics that make education, or rather educational institutions, and an effective means of cultural invasion. Such as compulsory education, the length of the study period, the influence of the content of the textbook, as well as the influence of the teacher if he does not have educational awareness...etc.

A - Cultural schizophrenia, where culture loses its effectiveness, or what Malek Bennabi calls the spread of dead or deadly ideas, due to the occurrence of a division within it between the set of declared cultural ideals and values, which are supposed to regulate social interaction, and the set of rules and standards that actually guide realistic behaviours. This is The division led to the emergence of many types of deviations that work in the long term to further cultural and moral collapse within society.

B- Marginalizing the concept of one nation, until the sources of values of sense of belonging and loyalty to the homeland and nation are dried up. This also leads to the creation of subcultures within one society, and even at the level of mini-communities such as the neighborhood or village..., as well as the consecration of subcultures, which paves the way for control of culture. Western; It is worth noting here the emergence of subcultures that are more dangerous to the entity of society, those associated with sports clubs, for example, as if we find young people defending fiercely - sometimes to the point of fighting - for their belonging to the identity of the Barcelona team or the Real Madrid team.

C - The trend towards privatization of education has grown, especially with the emergence of economic globalization and the adoption of most developing countries of the free capitalist economic model, which is based on expanding the sphere of influence of the private sector in exchange for returning to the traditional roles of the state, as a guarantor of the rights of the lower classes and attenuator of social differences as well as a guardian of the common moral values. . Privatization began to weaken the state's responsibilities towards providing educational services to its individuals, and began to weaken its authority to effectively intervene in the field of social economic decision-making. This would lead to a reduction in the financial allocations allocated to education, and a decline in the level of educational

services provided by the state to its individuals. Therefore, the trend began to grow. Towards the privatization of education (**Philippe Breton, 2000**).

The researcher believes that adopting this trend towards privatizing education has considerations, including that it links the requirements of the labor market and these new specializations coming from private education, which are not available in public education that the state spends on in an era characterized by a free economy open to the world.

From the above it is clear that dependency in education is the most dangerous external threat to our cultural security, as it necessarily leads to creating a kind of cultural dependency and to bringing about change in society's systems, culture, customs and traditions. It also leads to the collapse of many moral and religious values and the distance from consolidating the Algerian civilizational vision in particular and the Islamic one in general. In many school curricula, which affects the achievement of cultural security among children and adolescents in our society?

### **3- Sports:**

Especially through the influence of role models exercised by stars (especially in popular sports, such as football), they may turn into promoters of lifestyles and behavior among fans (especially teenagers and even children) who closely follow the private lives of these stars. The defeated is fond of imitating the victor....

### **What are the basics of building cultural security?**

Confronting the threat of cultural invasion must be at the level of complexity and comprehensiveness of the cultural invasion itself, which requires developing a comprehensive and integrated strategy that includes both prevention and treatment, as it should be linked to various aspects of social life, especially those related to religion, language, cultural heritage, and citizenship.....

### **1- Religion:**

Religion is life and it is the greatest goal of this life. Since it is the organizer of man's relationship with God, the organizer of his relationship with other humans, and the organizer of his relationship with nature (what God has subjected to man).

The most important thing that can preserve the cultural security of our society with regard to religion is activating the role of religion itself as a fence for culture and personality, by moving from a given hereditary religiosity to an acquired religiosity built and founded on educational and historical awareness, which depends on the principle of personal conviction, and according to a balanced, faith-based and rational vision. At the same time, this is the acquired and correct religiosity that all institutions of society must undertake to create, especially the family.

Establishing society on social justice among individuals, by establishing controls, standards, and virtuous values, so that society does not fall into the disease of non-normativity or anomia, according to the concept of Emile Durkheim, society becomes cohesive and strong, striving for advancement and progress.

Religion also contributes greatly to achieving social stability in terms of work, by calling for it, striving for mastery, and proficiency in it, and considering this work as a kind of worship to God (in relation to Islam), and the more a Muslim works and masters his work, the more he improves his affairs and improves his affairs. Community and it will be better for him in this world and the hereafter. Therefore, Islam encouraged and glorified work as it came in the hadith: “The son of Adam has never eaten food better than eating the work of his own hands. In addition, religion is considered a factor that achieves intellectual stability, as it approves all areas that can benefit a person through thinking about them, as this thinking leads to achievement and proof of personality, also enhances self-confidence, and supports the desire to remain in life, and intellectual stability in this way is a reason for it. To mental creativity, renewed innovation, and then scientific achievement.

Perhaps one of the most important things that achieves well-being and happiness for a person is what religion shows him about what is permissible and what is forbidden in their social, cultural, religious, etc. lives. Thus, it achieves happiness, comfort and security for the person, especially in light of the tremendous scientific and technological progress, as religion makes a person reassured and free from anxiety. And tension and a feeling of disappointment in this life, if it does not reach the level of the immediate material luxury that Western people achieve, or the virtual luxury that the media in general and the Internet in particular portray for them.

Religion is the guide to the behavior of individuals on the basis of solid belief and sincere faith, as a way of life with all that this comprehensive view includes in terms of social and moral systems, rules, and legislation. Thus, religion is considered both culture and civilization, and one of the basic components necessary to preserve cultural identity and achieve cultural security for our society.

Hence, religion is the nation’s most important constant and its foundations, upon which integrated cultural security is built. The established belief, religious and moral values in the light of a non-religious world that does not have a single identity. It seeks to emphasize identity and form a good human being in life. It is also one of the main forces in society. It is the first codifier of moral values and standards.

Beautiful, but it is necessary to add a critical vision of the role of religion in social cohesion and cultural immunity, and the matter is related to explaining the factors of the inertia of this role, and more than that the possibility of religion itself turning into a cultural danger, as is the case with sectarian invasion (Wahhabi Salafism, for example, or Shiism. ..), Religion is not a single bloc, but rather includes very diverse, different and contradictory perceptions, practices and experiences.

It should be noted here that Orientalist and socio-anthropological studies have proven that the component of Islam within the culture of the peoples of the region is what constitutes the most important cultural and ideological factor regarding the possibility of the unity and advancement of the Islamic world, and it is also the most important factor that can be exploited (after distorting it) to tear apart this unity and undermine this. Advancement... Islam is aimed at itself and is also aimed at achieving further goals.

## **2- Language:**

It is a means of communication and consolidation of identity, and it is the basic means leading to understanding religion. It is also a basic expression of the personality of the individual and society. It is a container of culture and a system for preserving cultural heritage. Language is a path to civilization, enabling a person to preserve his thinking and culture and transmit it from one generation to another.

These advantages and characteristics were collected in the language of the Holy Qur'an, which is the Arabic language, where it established the Arab cultural identity. The Arabic language also established the Arab cultural identity, as it is the one that embraced our intellectual and cultural heritage and preserved it across successive generations. It is the means of education, achievement, and formation of culture and the acquisition of multiple experiences, knowledge, and skills.

Given the importance of language as a basic component of cultural security in light of contemporary challenges directed at destroying the cultural privacy of our societies, Aqili Muhammad Muhammad Ahmed Musa (2005), Hussein Nassar (2000), and Abdul Wahab Qataba (1999) emphasized the importance of the Arabic language in preserving Cultural heritage, developing inherited cultural identity, and achieving a secure culture independent of other cultures in light of the dangers of globalization.

The Arabic language is the basic and main ingredient for achieving cultural security among the members of society, through their socialization by transferring our cultural heritage from generation to generation, because the Arabic language is the vessel of Arab culture and Islamic civilization, and it is capable of confronting external challenges directed at destroying this culture and its privacy from any perspective. Cultural invasion, and all of this confirms the importance of working to preserve and develop the Arabic language in order to strengthen cultural and social identity, and thus achieve cultural security among our children. This is the task and responsibility of various social institutions such as schools, media, and the family..., but the role of the family remains the most important in Interest and pride in the Arabic language, why not, when it is the language in which the Qur'an is understood, and it is the language of all worlds and not only the language of the Arabs.

With regard to language, the previous critical observation must be taken into account, as not everything that is formally Arabic necessarily requires original value content, and not everything that is formally foreign necessarily requires alien value content. For example,

Malik Bennabi, Mawlid Pharaoh, and Moroccan Abd al-Ghani... all of them. They wrote in French, but their culture is authentic and national. And be harsh on him.

### **3- Heritage:**

Every society has its own memory represented in its history. Which represents the cultural and knowledge stock of every society, which must be subject to the rule of preservation and transcendence, preserving the history of society and teaching it to generations in a way that enhances the spirit of belonging to the homeland, but without falling into the trap of old age, meaning benefiting from past and contemporary human experiences in a way that does not conflict with our values and privacy.

The goal of reviving the social cultural heritage is not for us to remain prisoners of that ancient past, but rather the goal is for our culture to regain its effectiveness through the souls of our children, and for us to be more capable of moving toward the horizons of the future, relying on a solid, huge, and strong cultural asset that provides us with the means of strength and pushes us to build as our ancestors built their civilization (**Mennad Taleb , 2021, 31**), They were role models for all societies and nations, and there is no hope or hope for a nation that has severed its connection to its roots and past and lost its historical conscience. Rather, in an era like the one we live in now, the era of what is called globalization, there are urgent needs for privacy, confirmation of identity, rooting reality, and studying heritage. By working to achieve the duality of retention and transcendence; That is, without retreat, isolation, or isolation, without falling into the disease of old age, through openness to the world.

There is a need to create social awareness of the necessity of reviving the historical conscience in order to revive the cultural and civilizational heritage of the Muslim community among children as a necessary component of cultural security, and to link it to the current reality and the issues of the times, by introducing them to this heritage through various educational institutions, especially the family, which magnifies its responsibility in This era, and therefore this will contribute as much as possible and effectively to consolidating the cultural identity of our children of this generation, which suffers from the threat of a culture of questioning the ability of the mind of the Muslim individual and the backward person in general to think scientifically and create. Reviving heritage in all fields is a necessity, and even an inevitability to preserve. On social and cultural privacy in order to achieve cultural security among our children. Among the things that generations should be introduced to are the contributions of Muslim scholars in various sciences, for example: Great contributions to medicine and pharmacy, where Abu Bakr al-Razi, Hunayn ibn Ishaq, and Abu Issa Gabriel excelled, especially in surgery, dentistry, anatomy, and ophthalmology, and in medicine and internal diseases, Abu Abdullah Muhammad al-Tamimi al-Maqdisi excelled, as he was able to treat toxins and fatal diseases. While the scholar Ali ibn al-Abbas al-Majusi was able to describe the anatomy of a woman's reproductive organs in medicine and anatomy, and one of his innovations was that the fetus is expelled thanks to contractions of the uterine muscles. Al-Khwarizmi, Thabit ibn Qurra, and Nasir al-Din al-Tusi excelled in mathematics, as they

defined arithmetic as the science of numbers and they knew He taught algebra and geometry, which is looking at quantities, and trigonometry. They also excelled in astronomy...etc.

Introducing generations to these contributions increases their degree of pride in their history and heritage, and repels from them the complex of inferiority and inferiority that they may feel in the face of Western values coming through the media in general, and social media in particular, which we believe will give them a lot of cultural immunity, and thus fortify them. Their cultural security.

#### **4-Citizenship: Love and loyalty to the homeland**

The responsibility of the family and parents in dealing with the issue of cultural security:

The family is a social institution that unites its members by ties of kinship and marriage. It was and still is present in all human societies, but with diverse and changing cultural, structural and functional characteristics, and to the extent that it is, in the words of the Algerian family sociologist (Mustafa Boutfenoushat, 1980), a social product, it reflects the image of the society to which it belongs. And it develops within its framework. The stable family is the basis of normal social life and an integrated society, because the latter gains its status from the quality of the social institutions of which it is composed and from the goodness and effectiveness of the individuals who may contribute either to creating its glories or its setbacks.

The family is considered, without debate among specialized researchers, the most important institution and sub-system within the general social system. How could it not be that it is the main incubator for social upbringing and within it sculpts the features and characteristics of the basic personality (la Personnalité de base) of the members of society. Man is “the son of his creatures,” Ibn Khaldun wrote, and Marx echoed this five centuries later, saying that man is a product of his environment, that is, his environment. Despite all the educational methods developed in the modern era, the family remains the framework in which the major features of the individual’s personal equation system are formed, especially During the crucial stage of childhood, the importance of which was metaphorically expressed by the English poet (William Wordsworth) in his famous saying: “L'enfant est le père de l'homme.”

The family's task has become difficult; With regard to providing the necessary protection from modern media, especially social networking sites, where hardly a home or café is devoid of it, through which the world has become more like a single village, which has led to the merging of many cultures, so other values and traditions have been introduced, cultures have become dominant, and they have disappeared. Others, new concepts were introduced, and others disappeared, which left the (Muslim) family confused, not knowing what to do with its inherent values, which it aspires to pass on to its children, and between the new arrival with its power, power, and terrible technological capabilities, and the acceleration it imposed in every way. The aspects of social life that have taken control of the minds of children, and when they surrender to their influence, they shape aspects of their cultures and ideas. While we acknowledge that there are positive aspects to these means, this also does not obscure

from our eyes the presence of negative aspects and destructive effects of them, especially in light of this great openness to the world.(..زيد بن خلف.)

This requires us to think seriously about establishing effective foundations for dealing with these means so that it becomes possible to protect against their harmful effects, and at the same time train users to make good use of their positive aspects, not being satisfied with some means of protection, such as encryption systems for some inappropriate materials. Considering that this matter has undesirable consequences, because prevention is a waste of time, and because technology is also always ahead, especially if we take into account the fact that everything prohibited is desirable, so preventive treatment from within the family must be done in this regard (Khalaf Ahmed Mahmoud Abu Zaid, p. 7) From wasting a large amount of time by distracting them from performing life activities necessary for their health and social communication; Which leads to social isolation and family alienation.

Family disintegration is one of the most important factors threatening our cultural security, which requires families to pay attention to it and its dangers to individuals and society, and work to avoid it and provide all means that would prevent families from reaching it, as family disintegration leads to increased tensions and problems between family members. The values of individualism and selfishness replace the values of cooperation, affection, compassion, love and altruism, and family members lose the sense of otherness and feel insecurity and instability within society. Therefore, a family that suffers from disintegration and division among its members represents a clear threat to the children's culture, and is unable to achieve cultural security for them. Especially in light of the sweeping torrent of incoming Eastern and Western cultural trends, which work to satisfy the desires of their members, guiding them to deviant behavior and customs and traditions that are alien to our religion and that are usually not consistent with the values existing in our societies, and thus work to destroy our cultural privacy and lead to the establishment of special identities for each individual. From members of broken families, based on sabotage, destruction, spreading crime and vice among people, and violating all the values, standards and landmarks that represent the nation's constants and origins, which are the impregnable fortress of society's identity, and all of this impedes the process of progress and development in society.

### **What is the role of the family in providing cultural security for children?**

From what was previously mentioned, the family must work to achieve cultural security for its children by paying attention to many educational issues, including the following:

#### **1- Developing and consolidating moral values for children:**

The origin of sound family education is to be based on establishing and developing correct religious and moral values that will elevate the individual and preserve his privacy. It must also be based on correct and continuous awareness of children from a young age on everything that could destroy their religion and belief, corrupt their morals, or threaten their identity. As the family is the first incubator that receives the task of cultural impregnation for

generations, which gives them cultural immunity, making them the fortress of society against a threat to its cultural security.

## **2- Economic guidance for children:**

This is done by working to teach people to rationalize consumption, and to develop their economic awareness by making them aware of not being drawn into incoming consumer patterns (especially those coming through the media), which develop the unbridled desire to consume, and develop in children the value of greed, a value that we consider a threat to our cultural security at all. Considering the many negative social values that result from it In this regard, Ibn Hazm points out:

“The human phenomenon called love has no positive existence except when greed pushes it into existence, so it exists, takes shape, and becomes effective in the life of its possessor. Greed is not limited to directing social life toward good, but rather it is a cause of evil. It invites its possessor to humiliation, and it is what motivates... Blind selfish individuals even make some people prefer themselves over the souls of others in order to obtain what they desire (ابن الحزم).

Greed as a negative social value - as Ibn Hazm emphasized - stimulates and develops selfishness or individualism in individuals. This is an expression that Durkheim also used, and with which Ibn Khaldun described civil society, where greed works to weaken the social sense of the members of society. That is, weakening the sense of others and their problems, and thus social solidarity and cooperation decrease and disintegration and fragmentation increase, as the strongest moments that created the Muslim human being were those in which social relations were dominated by the spirit of brotherhood. Hence, greed in the way we mentioned leads to the absence of the value of altruism, which is considered an important pillar in building social relations in Muslim society. This value would create a network of reciprocal relations between members of society in which the spirit of brotherhood, love, and compassion prevails, and create a bond of social solidarity.(ميموني رشيد).

In addition, we see that greed as a social value works to divert an important and basic value in society. Which is represented by the value of honesty as a basic structural unit that represents an important factor for the stability and stability of society, as it is sufficient to radiate an atmosphere of trust between the various structures of groups? For community and the advancement of the collective interest over factional and individual interests. And society as a whole, and perhaps the most important sociological function that honesty performs; to make social situations between individuals happen easily and simply, without cost, complexity, or request for guarantees.

## **3- Encouraging children to work and produce:**

Teaching them to earn money through manual labor and effort, (and it was stated in the hadith: No son of Adam has ever eaten food better than one who eats from the work of his own hands), because the failure of the family in this undoubtedly teaches the children

dependence and develops in them greed, which results in other social ills, including What is called today begging, and it produces great vices, including humiliation, theft, anger, adultery, and murder... The issue is what is in people's hands, and all of them are values that threaten society, its entity, and its authenticity.

#### **4- Teaching children the most important principles of Islamic economic dealing:**

It is the legal and social duty of the family in our society today to work to teach children the principles of economic transactions according to what the situation requires, and that is through raising them and teaching them the rulings of what is permissible and what is forbidden in various economic transactions such as buying, selling and trade, rationalizing spending, not being extravagant and not extravagant, taking care of needs and avoiding indulgences in luxuries.

#### **5 – Education on the use of the Internet and social networking sites:**

Many studies (...نيفين بنت مصطفى بن محمد حافظ 2004-ماجدة خلف الله العبيد2014. زندي يمينة2013) conducted on our societies have shown that excessive and irrational use of the Internet and addiction to social networking sites leads to... The impact on family relationships, the absence of family communication, and creates social isolation within families in particular. It also has cultural repercussions on consumers of its contents. Such as linguistic alienation. This is what we will try to detail below.

##### **Cultural repercussions:**

Perhaps one of the biggest cultural repercussions or manifestations and inputs of the cultural invasion on the consumer of Internet content and social networking sites; What is related to linguistic alienation and new vocabulary in the Arabic language - the Franco-Arab language), and the social alienation that results from the imposition of models of thinking, behavior and experience that are foreign to the cultural self of society, which is what Hartmut Rosa points out, saying: "This is what actually happens when the temporal structures of society push Contemporary subjects are forced to follow the course of actions that they would not have chosen themselves if they had acted in circumstances simultaneous with a controlled time (2022 بومنيير كمال، 133)، as social acceleration prevents subjects from the possibility of independent, voluntary choice in all economic, social, and cultural fields, which makes cultural security The oppressed society is threatened, which appears in various manifestations of alienation, such as social isolation in general and social isolation of members of the same family in particular.

##### **Absence of positive family communication:**

Family communication is defined as increasing the positive relationships that take place within the internal environment of the family group. As relationships increase, family cohesion increases, and as these relationships decrease, cohesion decreases, and these negative influences are directed towards the external environment of the family, such as the

group of comrades, due to the weakness of the internal cohesion of the family. (احمد بدوى، 86، ص1415)

### **Virtual space:**

A new social space has been formed through social networking sites, which has been called the virtual community. Understanding the specificity of the relationships that arise in it requires an accurate view of the medium, as these sites are not just a means that informs, communicates, reports and advertises, but rather goes beyond them to establish a multi-dimensional space that embraces multiple patterns of interaction (between individual and group) and different patterns of communication with traditional models despite their existence. In the virtual space, such as advertising, marketing, and electronic selling. [Philippe Breton, 2000, p. 122-123.] Contemporary sociologist Anthony Gidnez described this virtual space as the escaping world. He also considered that communication via social media networks has transported us to a special kind of cultural time

(308، ص2008 حلمي خضر ساري)

Individuals in societies in which this type of communication is widespread are disconnected individuals, because they are absorbed and dissolved in fragmented and scattered daily experiences and lack a cohesive, comprehensive vision of life. Individuals in this type of society feel helpless, weak in their resistance, and helpless in the face of the cultural threat posed by globalization.

The daily lives of individuals in these societies also become devoid of any meaning, due to the dominance of dry social systems that lack vitality and movement, and work to empty the daily lives of individuals of their meaning and intimate social connotations. This is what generates cases of social alienation in which individuals lose the meaning of life and lose their strength. And they find themselves unable to change this social reality.

### **Social isolation:**

One of the dangers of the virtual society is that the individual suffers from what is called social isolation, because of the virtual friends who are satisfied with him in this cheerful imaginary world far from the lived reality, which ultimately turns them into virtual beings who lives alone, tend toward isolation, and are alienated from reality. This comes at the expense of many social activities that each individual needs to prepare himself socially for life, such as interacting with others, being with them, imitating their behavior, and absorbing society's culture, social customs and traditions, and moral values from the environment surrounding him. (خلف محمود ابو زيد 2014)

Ways for families to protect their children from the dangers of the Internet and social networking sites:

1- Sound and continuous education from childhood

Parents must be fully aware that education is a continuous process from childhood, and it must be correct and sound education, otherwise the mistake will be difficult to correct as the child grows. They must also be aware, according to (عمر النقيب 2021), that the principle of education is to On two grounds: Proper awareness, as well as constant knowledge of what is new in the field of the Internet and the virtual world, and for them to be aware of the details of this world to know what happens in it, what it does to their children, and what their children do in it. عمر النقيب 2021

## **2- Educating children and adolescents about the media**

This is done by having frequent conversations about different aspects of the media, and opening discussions with children about how advertisements often try to convince young people that certain products will make them more attractive or popular, and thus they fall prey to them. The dangers of excessive exposure to violence should also be discussed and children should be helped to learn how to be spectators. And positive users, through parents' constant awareness of everything new in the world of the Internet, especially what is related to social networking sites on the one hand, and on the other hand, direct, continuous, clear and constant communication with their children.

Because what is often observed, according to (سكوت نورستكي 2020), is that most parents suffer from great ignorance in front of their children when it comes to applications of Internet technology and the virtual world, while children today have a lot of understanding and knowledge of the available social media options such as : Downloading music and movies of all kinds legally and illegally, publishing information about themselves and others that others can view or view, entering into online dialogues and friendships with strangers, which may expose them to the risks of deception and being lured into undesirable consequences. Browsing the Internet to obtain the latest information without sorting it, i.e. browsing what is useful and what is harmful.

Therefore, parents must be careful to know what exists in the virtual world, how it works to affect the minds and souls of their children, how it threatens their cultural security, and how it can corrupt their religion, belief, values and morals.

## **3- The basic principle is that the place to place the computer, tablets, or phone is the general place in the house:**

One of the basics of education, according to what (عمر النقيب 2021) stated, is for children to understand; They do not have the right to have private or confidential dealings with the Internet, and they must know and understand well that the privacy that we may allow them is a privilege (privilege) from us and not a right that they protest the absence of if we take it from them for some reason, therefore; This issue must become an established culture in family life, and we must get used to placing the computer, phone, or tablet in a public place where everyone in the family can browse what is on it, and the mother or father can also look at it and learn about what is happening on it. Children must know that the reason for this is that they are exposed to difficult, recurring and continuous temptations on the Internet, so

careful monitoring is necessary, and that parents must be able to read emails and review the sites that their children have visited...etc.

We also do not forget to take into account that development has enabled us to communicate wirelessly on the Internet. A child who has a computer in the bedroom may be able to use the neighbor's open WiFi system.

#### 4- Establishing a culture and ethics of family accountability

The principle in family life is that the child is questioned in front of his parents about his actions. They are responsible for it as long as it is under their religious, moral and legal responsibility, so the family must work to establish this culture in the children's mentality from a young age. They are responsible for all their actions before their parents regarding what happens in family life **عمر النقيب 2021**

**From here, children will learn that: What they do on the computer is under family surveillance, and that the goal of this is protection, not espionage.**

#### المراجع

1. رسائل ابن حزم الاندلسي، الجزء الأول: رسالة مداواة النفوس وتهذيب الأخلاق، تحقيق: 1987 ابن حزم الاندلسي، ( احسان عباس، المؤسسة العربية للدراسات والنشر، بيروت، لبنان.
2. ( البعد الاجتماعي في القرآن الكريم. 2009 رشيد، ميموني، )
3. ( شبكات التواصل الاجتماعي ، مجلة الوعي الإسلامي - 2016 خلف أحمد محمود أبو زيد ، (أكتوبر ، نوفمبر ، مج 617 وزارة الأوقاف والشؤون الإسلامية، الكويت، العدد
4. ( "تأثير الاتصال عبر الانترنت في العلاقات الاجتماعية (دراسة ميدانية في المجتمع 2008 حلمي خضر، ساري، ) ( مج 1-2، العدد: 24 القطري)"، مجلة جامعة دمشق، مج
5. ( معجم مصطلحات العلوم الاجتماعية، دار الفكر اللبناني، بيروت 1415 احمد، بدوي، )
6. ( مواقع التواصل الاجتماعي وعلاقتها بظهور العزلة الاجتماعية لدى الشباب الجامعي - دراسة 2017 زندي يمينة، ) ميدانية على عينة من الشباب بالجزائر، مجلة الحكمة للدراسات الاجتماعية - مؤسسة كنوز الحكمة للنشر والتوزيع ، الجزائر. 10 ع
7. ( مواقع التواصل الاجتماعي وتأثيرها على العلاقات الاجتماعية، مجلة الحكمة 2014 ماجدة ، خلف الله العبيد ، ) ( الجزائر . 26 للدراسات الاجتماعية - مؤسسة كنوز الحكمة للنشر والتوزيع، العدد
8. ( إشكالية الأمن الثقافي في الجزائر، شركة الأصالة للنشر ، الجزائر 2021 محمد غازي، وآخرون )
9. ( أثر استخدام الإنترنت على العلاقات الأسرية بين أفراد الأسرة 2004 نيفين بنت مصطفى بن محمد حافظ، ) ( السعودية، دراسة غير منشورة لنيل درجة الماجستير بجدة، السعودية.
10. ( "الإعلام والبعد الثقافي: من القيمي إلى القيمي"، مجلة التجديد، تصدر عن الجامعة 1997 عزي، عبد الرحمن. (يناير . الإسلامية العليا بماليزيا، العدد الأول .
11. ( دراسة استطلاعية: استخدام الأطفال والمراهقين لمواقع التواصل الاجتماعي 2018 رياض، بن ناصر الفريحي، ) ( ، إصدارات المودة، جدة. 1 وتأثيره على علاقاتهم الأسرية، ط
12. Philippe Breton, (2000), Le culte de l'internet: une menace pour le lien social, la découverte, Paris.
13. Boutefnouchet Mostapha, (1980), La famille Algerienne, Alger :S.N.E.D.