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Algerian youth's representations of the subject of sexual education

A Sociological Field Study of a Sample of Youth in the Wilaya of Aïn Defla

تمثلات الشباب الجزائري لموضوع التربية الجنسية

دراسة سوسيولوجية ميدانية لعينة من الشباب بولاية عين الدفلى

.

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Abstract:

This study aims to address the issue of Algerian youth's representations of the subject of sexual education. Through this study, we tried to know the degree of youth awareness of such topics that constitute taboos in Algerian society. We relied on the descriptive analytical approach and the statistical approach, as well as observation and questionnaire techniques, in addition to the sample. Intentionality, and in the end we concluded that the sociocultural structure of Algerian society has made the subject of sexual education a taboo within the Algerian family, due to the nature of the subject, which is forbidden and cannot be talked about in the family environment, in addition to the contribution of electronic media in promoting sexual education among people. Algerian youth.

Keywords: Youth, sexual education, family, taboo, electronic media.

الملخص:

تهدف هذه الدراسة إلى معالجة مسألة تمثلات الشباب الجزائري لموضوع التربية الجنسية، حيث حاولنا من خلال هذه الدراسة معرفة درجة وعي الشباب لمثل هذه المواضيع التي تشكل طابوهات في المجتمع الجزائري، حيث اعتمدنا على المنهج الوصفي التحليلي والمنهج الإحصائي، وكذلك تقنيتي الملاحظة والاستمارة، بالإضافة إلى العينة القصدية، وفي الأخير توصلنا إلى أن كل من التركيبة السوسيوثقافية للمجتمع الجزائري جعلت من موضوع التربية الجنسية يشكل طابوهات داخل الأسرة الجزائرية، وذلك راجع إلى طبيعة الموضوع الذي يشكل ممنوعا ولا يمكن التحدث عنه في الوسط الأسري، بالإضافة إلى مساهمة الوسائط الإلكترونية في تعزيز التربية الجنسية لدى الشباب الجزائري.

الكلمات المفتاحية: الشباب، التربية الجنسية، الأسرة، الطابو، الوسائط الإلكترونية.

1. INTRODUCTION

The family is the fundamental unit in the construction of any society; indeed, it is its very cornerstone and essential pillar. The family's role is to form and properly nurture individuals through various available methods and approaches, enabling them to fulfill the social roles assigned to them. One of the most crucial topics in sociology is that of socialization, to which sociologists have given significant importance. This is because socialization is the first and most critical process in an individual's life it is the primary foundation upon which the components of personality are built. It is the social process that transforms a person from a mere biological being into a social being, through which they acquire values, norms, and attitudes that shape and form their personality in all its dimensions.

This socialization process takes place through a range of diverse and multiple channels, the most prominent of which is the family. The family bears the responsibility of instilling values, standards, and sound upbringing in the individual, enabling genuine personal growth and ensuring social integration within a cultural framework that the individual believes in and embraces. The more advanced the individual becomes and the more civilization progresses, the more .nuanced and profound socialization must be

One essential aspect of socialization within the family is sexual education, understood as an educational process that provides accurate knowledge about the biological functions of sex and reproduction, promotes healthy

attitudes toward sexual relationships, and encourages responsible sexual behavior. In this sense, it comprises a set of educational measures that can help individuals face life's challenges especially those related to sexual instinct and human sexuality.

In Algerian families, however, sexual education remains a taboo topic. Due to the sensitive nature of the subject, families tend more or less to convey the seriousness of such matters through guidance and advice. These are often tinged with threats or fear-inducing messages. As a result, most young people avoid engaging in discussion or dialogue with their families about these issues. What exacerbates the situation is the invasion of modern technology and social media into the realm of family education especially in the absence of parental supervision and the increasing preoccupation of parents with earning a livelihood. Consequently, children and individuals, in general, become easy prey and vulnerable targets for various forms of deviance, including addiction to pornography and other harmful behaviors.

On this basis, we pose the following central research question :

What are Algerian youths' perceptions of sexual education?

This leads to the following sub-questions:

• Has the socio-cultural structure of Algerian society rendered sexual education a taboo topic within Algerian families?

• To what extent have electronic media contributed to promoting sexual education among Algerian youth?

Hypotheses:

•The socio-cultural structure of Algerian society has indeed turned sexual education into a taboo subject within the family.

•Electronic media have played a role in enhancing sexual education among Algerian youth.

Significance of the Study:

•Shedding light on the importance of issues related to sexuality and sexual education.

• Investigating the significance of sexual education in protecting youth from sexual deviance.

• Addressing Algerian youths' perceptions of sexual education.

2. Definition of Concepts

2.1 Youth

Sociologists define youth as a natural social category based on the extent to which a young individual has fulfilled their expected roles. According to them, the youth stage begins when society starts preparing the individual to occupy a social position and perform one or more roles in building the community. This phase ends when the individual secures their social position and begins to carry out their roles in a consistent and stable manner[1].

Youth is the age group characterized by specific physiological and psychological traits that make them active, energetic, and highly susceptible to various behaviors and ideas.

2.2 Sexual Education

Sexual education is an educational process that provides the individual with scientific information, sound experiences, and appropriate attitudes toward sexual matters,

within the limits of their physical, physiological, mental, social, and emotional development. This education must take place within the framework of religious teachings, social norms, and prevailing moral values of the community. It aims to equip individuals to deal positively and realistically with sexual situations and problems, both in the present and future, thus promoting psychological well-being[2].

Sexual education can also be understood as the process of informing children about all aspects of sex and sexual instincts, taking into consideration their age, cognitive capacity, and psychological maturity.

2.3 Family

The family is the nucleus of society, where children grow and develop until they reach maturity. From birth, a child receives the essence of life experience from their family. Thanks to the family's physical and social care, the child develops and acquires mental abilities and full capacities.

The family is influenced by the society's social, economic, and cultural conditions and, in turn, affects the entire social structure. This influence is transmitted through inherited traits, familial experiences, and cultural traditions passed down from parents. Both internal and external environments shape a child's health even before birth—depending on the material and social conditions of the family's surroundings, such as housing, nutrition, health, and the affection and care that children must receive from their family[3].

2.4 The Algerian Family

The Algerian family is a human group known as a household, composed of close relatives who form a socio-cultural unit based on mutual obligations, dependence, and cooperation. The traditional Algerian family embodies characteristics of shared ownership and patriarchy and typically falls under one of three theoretical family models: the extended joint family, the patriarchal family, and the nuclear (conjugal) family [4].

Thus, it can be said that the family is the first institution responsible for reinforcing socialization. This process encompasses several concepts, the most significant of which is sexual education, which families must apply comprehensively in order to protect their children from various forms of sexual deviance.

2.5 Taboo

A taboo refers to a prohibition or restriction based on certain rituals or beliefs. The term originates from European languages and is generally perceived as a system or code with religious or social implications depending on the dominant societal structure[5].

Operationally, a taboo refers to topics that are considered forbidden or prohibited within the family and society topics that are not to be discussed openly, such as sexual education, sexual deviance, sex-related crimes, and so forth.

2.6 Electronic Media

The Arab Organization defines electronic media as the integration of multiple means, each complementing the others during presentation or instruction. Examples include printed materials, videos, slides, audio recordings, computers, transparencies, and various types of films.

Vaughan emphasizes that multimedia programs stimulate the senses sight, hearing, and touch and engage the mind. He defines

multimedia as a blend of written texts, graphics, sounds, music, animations, and both still and moving images, all of which can be delivered to learners via computer.

In this context, electronic media include computer networks, email, the internet, satellite channels, television, mobile phones, and digital newspapers in essence, all modern and traditional communication tools connected to the network.

3. The Role of the Family in the Process of Sexual Education

The importance of the family lies in its role as the first and primary source of sexual education for children. The responsibility falls first and foremost on the family. If a child does not find answers to their questions within the family environment, they will seek them elsewhere through other means that may be misleading or harmful. As a result, young people may fall victim to inaccurate or distorted ideas, and their sexual socialization may be built on misconceptions that negatively impact their lives.

The family plays a major and distinctive role in shaping and constructing the child's personality and gender roles. This happens through the initial responses it provides to the essential questions that occupy children's minds during the different stages of their development.

Sexual education processes involve gender role socialization, meaning the process by which a child acquires the standards and behavior patterns considered appropriate for males and females within a given culture. The family's role in sexual education can be summarized in the following key points:

• Preserving Society from Moral Decay

Building the family on the foundation of marriage protects honor and nurtures chastity, ensuring that Muslim society remains pure and free from the spread of diseases particularly sexually transmitted and reproductive diseases that often result from deviant sexual behaviors (such as prostitution, lesbianism, rape, etc.).

A family built on sound religious upbringing and sexual education provides society with protection against these ailments and deviations.

• Educational Importance

Sexual awareness within the family plays a crucial role in preventing immoral behavior and deviation. Islamic teachings strongly emphasize the necessity of providing sexual education to children. This is governed by two important principles*:*

1. Each age group must receive appropriate knowledge in line with their developmental stage. For example, it is illogical to teach a ten-year-old the fundamentals of sexual intercourse while neglecting to educate them about puberty and adolescence*.*

2. Ideally, the mother should be the one to teach the daughter about sexual matters, as receiving this knowledge from the mother is both essential and natural. In the absence of the mother, another qualified female mentor should take on this role[6]. This process must reflect the correct frameworks and principles regarding sexuality.

Based on the above, it is clear that the family must educate its children holistically psychologically socially, morally, religiously, and culturally in order to protect them from the many dangers and deviations that may surround them.

4. Methodological Foundations of the Study

4.1 Research Methods Employed

4.1.1 The Descriptive-Analytical Method

The nature of the subject necessitated the use of the descriptive-analytical method a method aimed at collecting facts and data about a specific phenomenon or situation, while also attempting to interpret these facts comprehensively. "It is a method upon which the researcher relies to obtain accurate information that reflects social reality and contributes to the analysis of phenomena ".[7]

We employed this method in our study to describe the phenomenon and analyze it sociologically.

4.1.2 The Statistical Method

The statistical method is used to collect data in such a way that the research results are presented in numerical form and quantitative graphs. It illustrates research outcomes as figures and charts[8].

We relied on this method in our study because it allows for the collection of information, its conversion into numerical data, and its organization into tables in order to establish correlations between the study's variables and analyze them sociologically.

4.2 Research Techniques

In this study, we selected two techniques directly related to the subject we are addressing:

4. 2.1. Observation

Observation is considered one of the oldest and most common tools for gathering information. Early humans used it to understand natural phenomena, and it later became essential in scientific disciplines, particularly in the social and human sciences.[9]

We made use of observation in our study by observing the characteristics of the participants involved and noting their responsiveness to the topic.

4.2.2. Questionnaire

The questionnaire is a research tool consisting of a set of questions on a particular subject. It is typically used when the respondent is literate and can answer the questions in writing. It may also be used with illiterate respondents, in which case the researcher writes down the responses on their behalf [10].

We distributed over 100 questionnaires to young men and women from various municipalities in the Wilaya of Aïn Defla to explore their perceptions of sex education within the Algerian family. In the end, we received 86 completed questionnaires. Our questionnaire included a series of direct questions, focusing on those related to the study's hypotheses in order to save time.

4.3 Study Sample

The sample appropriate for our study was a purposive sample, which differs from random samples in that it intentionally selects individuals who are believed to provide relevant data.

A purposive sample is defined as:

"A non-random sampling method in which data is collected from those the researcher encounters, offering insight into the broader population from which the information was drawn."

Purposive sampling is used when the research population lacks clear boundaries, and no precise framework exists for random selection. In such cases, the researcher selects units that best serve the study's objectives[11].

We selected a sample of 86 young participants, choosing them based on characteristics relevant to the study's hypotheses.

5. Presentation and Sociological Analysis of the Tables

Table 01: Represents the Family Type and the Level of Awareness Regarding Sex Education

Extended structure / *Level of awarness*	*Extended family* R	%	*Nuclear family* R	*%*	*Total* *R*	*%*
Full Awarness	07	58.33 %3	03	04.05 %5	10	%11.62
Partial Awarness	04	33.33 %3	24	32.43 %3	28	%32.55
No Awarness	01	08.33 %3	47	63.51 %1	48	%55.81
Total	12	100 %	74	100 %	86	100%

From Table 01, which illustrates the type of family structure and the level of awareness regarding sex education, we observe that the highest percentage, 55.81%, corresponds to no awareness, followed by partial awareness at 32.55%, and finally full awareness at only 11.62%.

The statistical data clearly show that most of the youth surveyed come from nuclear families, while extended families due to ongoing social transformations have become almost nonexistent in Algerian society. The extended family once played a significant role in imparting sex education to children. The larger the family, the more advice and guidance were naturally offered by relatives such as uncles, aunts, grandparents, and so on. This widespread involvement served as a protective factor, contributing to lower rates of deviance in general, and sexual deviance in particular, compared to the present day. Hence, sex education awareness within extended families was notably high.

In contrast, nuclear families, composed only of parents and children, have seen a decline in the transmission of sex education—especially with the rise of social media platforms, which have disrupted traditional social structures. These platforms have fostered individualism, self-centeredness, and the erosion of guidance, while also altering traditional social roles, particularly those related to sexual education and the importance of awareness within families. As a result, children are increasingly exposed to the risk of sexual deviance and crimes in various forms.

This phenomenon can be understood through the lens of structural functionalism in sociology, which emphasizes the social necessity of maintaining a solid social structure within institutions. When any part of this structure becomes dysfunctional, the entire social system destabilizes, leading to tension, disorder, and conflict. Such disruption creates fertile ground for the proliferation of deviance and sexual crimes within Algerian families.

Table 02: Gender and Its Relationship to the Source of Algerian Youth's Sex Education

	Male	*Female*	*Total*

Sex / *Source*	R	%	R	%	*R*	*%*
Family	01	01.38 %	08	11.5 % 9	09	05.96 %
Friends (peer groups)	26	36.11 %	13	18.8 %4	39	25.82 %
School	02	02.77 %	06	08.6 %9	08	05.29 %
Media and communication	43	59.72 %	42	60.8 %6	85	56.29 %
Total	72	100 %	69	100 %	15 1	100%

Note: The sample size is 86, but the total number of responses is 151 due to multiple answers being allowed.

From Table 02, which illustrates the relationship between gender and the source through which Algerian youth acquire sex education, we observe that the highest percentage, 56.29%, corresponds to media and communication platforms, followed by friends (peer group) at 25.82%, then family at 5.96%, and finally school at 5.29%.

The statistical data indicate that both male and female respondents primarily acquire their sex education from media and communication channels. This can be attributed to the fact that these platforms offer a wide range of content related to sex and sexuality in all its dimensions. Moreover, youth tend to turn to these sources because they feel more comfortable and experience less embarrassment when exploring such topics independently—especially since sex education remains a taboo within Algerian families and cannot be discussed openly.

This reality presents a serious risk for young people. Families should take responsibility for clearly distinguishing right from wrong in this sensitive area. Numerous studies have emphasized that sex education should ideally begin in the home, where a mother educates and guides her child from an early age on matters related to sexuality and instinct. As the child grows and matures, this foundation enables them to discern between what is permissible and forbidden, helping them avoid chasing after desires or falling into moral decay[12].

As for peer groups, while they may create space for such discussions, these exchanges are often superficial and lacking in depth or accuracy.

Other social institutions such as schools, mosques, and the like tend to avoid detailed engagement with these topics, viewing them as taboo, inappropriate, or even forbidden. This creates a barrier to healthy social development, leaving youth vulnerable and uninformed.

Table No. 03: Shows the level of parental awareness and its relation to the process of acquiring sexual education among children.

Level of awarness / *Asuisition.*	*High Awarness* R	%	*Moderate Awarness* R	%	*No Awarness* R	%	*Total* R	%
Acquires	06	75 %	01	04.1 %6	00	00 %	07	08.13 %
Somewhat aquires	02	25 %	14	58.3 %3	06	11.11 %	22	25.58 %
Does not acquire	00	00 %	09	37.5 %	48	88.88 %	57	66.27 %
Total.	08	100 %	24	100 %	54	100 %	86	100 %

We observe from Table No. 03, which shows the level of parental awareness and its relation to the acquisition of sexual education among children, that the highest percentage

66.27% is for those who do not acquire sexual education, followed by a partial acquisition rate of 25.58%, and finally, only 8.13% fully acquire sexual education.

Based on the statistical data from the table, we conclude that the respondents' level of awareness regarding sexual education is low or even nonexistent at times. The socio-cultural structure of Algerian society makes such topics (like sexual education) taboo and prohibited within the Algerian family. As a result, children do not acquire sexual education within their families and therefore resort to seeking it through peer groups or through media and communication channels. However, when children are exposed to such media alone—without clear explanations or continuous super vision they are unable to distinguish between right and wrong, making them vulnerable to various forms of deviance, especially sexual deviance, such as addiction to pornographic websites.

A survey conducted on the Internet in California revealed that the number of young people visiting sexual websites exceeded all expectations. The results indicated that most users browse these websites for recreation or entertainment rather than sexual satisfaction. Some internet users even stated that they feel freer to explore their sexuality online[13].

Table No. 04: Represents the social environment and the extent of acquiring sexual education among Algerian youth

Socila environment / *Acquisition*	*Urban* R	%	*Semi-Urban* R	%	*Rural* R	%	*Total* R	%
Acquired	05	625.%	02	031.%	00	00%	07	0813%
Somewhat Acquired	02	25%	16	25%	04	28.57%	22	25.58%
Not Acquired	01	12.5%	46	71.87%	10	71.42%	57	66.27%
Total.	08	100%	64	100%	14	100%	86	100%

From Table No. 04, which represents the social environment and the extent of acquiring sexual education among Algerian youth, we observe that the highest percentage, 66.27%, corresponds to those who do not acquire sexual education, followed by 25.58% who somewhat acquire it, and lastly, only 8.13% who fully acquire sexual education.

Based on the statistical data in the table, we conclude that urban and semi-urban environments are where youth are more likely to acquire information about sex and sexual education. This is due to these environments being more open to the outside world, as well as having better access to modern technological means, which allows them to access such information.

In contrast, youth in rural environments acquire the least sexual education, mainly due to the lack or complete absence of social media networks. It is well known that such remote or semi-isolated areas lack access to these tools and are generally less open to the outside world. Additionally, rural environments tend to be more conservative than urban ones. As a result, individuals in rural areas do not gain sexual knowledge or education through social media or even through other socialization institutions, which leads them to be largely unaware of many aspects of sex and sexual education.

Table No. 05: Illustrates the nature of

electronic media used by youth and its relationship to acquiring sexual education

Media platforms / Acquisition	Facebook		Youtube		Twitter		Tiktok		Total	
	R	%	R	%	R	%	R	%	R	%
Acquired	15	%55.55	25	%543.4	08	%80	03	%100	51	%593.0
Somewhat acqured	10	%37.03	20	%434.7	02	%20	00	%00	32	%372.0
Not acquired	02	%7.40	01	%2.17	00	%00	00	%00	03	%3.48
Total	27	100%	46	100%	10	100%	03	%100	86	100%

From Table No. 05, which shows the nature of electronic media used by youth and its relationship to acquiring sexual education, we observe that the highest percentage59.30% is for those who acquired sexual education through electronic media, followed by 37.20% who somewhat acquired it, and finally 3.48% who did not acquire sexual education through these media platforms.

Based on the statistical data from the table, we conclude that the electronic media used by youth are diverse and vary depending on the type of information they seek. It was found that most young people use these platforms due to their ease of use and the way they are widely shared among youth. This is clearly reflected in the table above: the use of electronic media by young people for the purpose of sexual education is high and widespread, regardless of the platform Facebook, YouTube, Twitter, or TikTok.

These media platforms often serve as alternatives to other social institutions. However, unfortunately, electronic media can also expose youth to various forms of sexual deviance, and this is evident in the study by Hamden Abdullah Al-Sufi, which concluded that many young people have been negatively affected by the dangers of the internet, to the point of addiction to sexual, promotional, and pornographic websites, which drains and paralyzes their effectiveness[14].

Table No. 06: Shows the extent to which electronic media contribute to promoting sexual education among Algerian youth

Contribution / Degree of Contribution	Contribute		Somewhat		Do not contribute		Total	
	R	%	R	%	R	%	R	%
High	05	62.5%	02	03.12%	00	%00	07	08.13%
Medium	02	25%	16	25%	04	28.57%	22	25.58%
Weak	01	12.5%	46	71.87%	10	71.42%	57	66.27%
Total.	08	100%	64	100%	14	100%	86	100%

From Table No. 06, which illustrates the extent to which electronic media contribute to reinforcing sexual education among Algerian youth, we observe that the highest percentage66.27%was recorded among those who responded that the degree of reinforcement is weak, followed by 25.58% who said it is medium, and finally 8.13% who considered it high.

Based on the statistical data, we conclude that

youth tend to turn to electronic media largely because they are unable to discuss such topics with family members or even friends. Electronic media have opened a space for young people to explore and discuss various topics including those considered taboo in society—thus enhancing their understanding of sexual education. These platforms help youth explore subjects that are rarely discussed openly in their communities, as clearly reflected in the percentages in the table.

This aligns with the findings of several studies indicating that individuals resort to media and communication platforms when they cannot find someone to provide scientific and educational answers regarding sexual matters. However, this can expose them to various risks, such as accessing commercially driven sexual magazines or watching pornographic films, whether via videotapes or in cinemas that screen such content for profit. A significant number of adolescents and young people are drawn to this, which is not surprising given their lack of knowledge about sexual life. As a result, many fall into the trap of sexual deviance[15]

Table No. 07: The Role of Sexual Education Through Electronic Media in Reducing Sexual Practices Among Youth

	Yes		*No*		*Total*	
Sexual education Effectiveness	R.	%	R	%	R	%
Reduces sexual practices	35	59.%32	10	37.03 %	45	52.32 %
Somewhat reduces	14	23.%72	09	33.33 %	23	26.74 %
Does not reduce	10	16.%94	08	29.62 %	18	20.93 %
Tot	59	100 %	27	100 %	86	%100

From Table 07, which illustrates the role of electronic media in reducing sexual behaviors among Algerian youth, we observe that the highest percentage 52.32% believe that these platforms play a role in reducing such practices. This is followed by 26.74% who think they play somewhat of a role, and 20.93% who believe they have no role at all.

Based on these statistical findings, it can be concluded that sexual education via electronic media plays a role in limiting sexual deviations among youth. Access to information and education about such taboo subjects in Algerian society allows youth to better understand the consequences of certain behaviors. In this way, awareness is a preventive tool.

However, the study also highlights a double-edged effect: while electronic media can offer awareness and information, it can also lead to deviant behavior if misused. Overexposure to pornography, incorrect sexual content, and misinformation—especially in the absence of family guidance can result in harmful outcomes [16].

6. RESULTS AND DISCUSSION

6.1 Interpretation of the First Research Hypothesis*:*

The analysis of Tables 01–07 shows that Algerian family and social structures treat sexual education as a taboo, leading most respondents to affirm that families (and even institutions like schools and mosques) do not assume responsibility for sexual education. The shift from the extended family to the nuclear family has narrowed the framework in which young people receive such education.

Furthermore, the emergence of social media platforms has disrupted traditional social roles and introduced individualism and detachment, weakening moral and social guidance at home. In this context, youth often turn to friends or digital content for answers, as parents avoid discussing such topics.

Studies such as Jennifer Marie Hassler's have shown that when sexual issues are discussed between parents and children, the topics are usually limited to values and morals, not practical or biological knowledge. Another study[17] concluded that youth often resort to peer discussions due to the social discomfort of discussing such matters with parents.

The lack of open communication, rooted in Algeria's socio-cultural conservatism, means that youth often become victims of misinformation, which can lead to deviant sexual behavior. A 2003 study by Issa Shames [18] concluded that most parents avoid discussing sex-related issues with their children, regardless of gender or educational background.

While the family remains a key player, the school, religious institutions, and broader society are equally responsible. Unfortunately, these institutions often avoid addressing sensitive topics, focusing instead on formal and repetitive subjects, thus failing to offer proper sexual education.

6.2 Interpretation of the Second Research Hypothesis:

The results confirm that electronic media plays a major role in providing sexual education to Algerian youth. Most respondents acknowledged its importance in helping them explore and understand these topics without fear of judgment or rejection from family members.

However, despite these benefits, many youths misinterpret the information they find online, leading to harmful behaviors. This includes exposure to pornographic content, sexual experimentation without knowledge of consequences, and general confusion due to the absence of structured education.

Main Findings:

- Electronic media is a major source of sexual education for Algerian youth, allowing them to understand sexual boundaries and norms.
- Platforms like Facebook, Twitter, YouTube, and TikTok offer easy access to information, eliminating the need for uncomfortable family discussions.
- These platforms satisfy the curiosity of youth، especially in the absence of proper parental guidance.
- However, they can bypass family and social boundaries, leading to a rise in risky sexual behaviors when used irrationally.

7. CONCLUSION

This field study confirms that sexual education remains a taboo within Algerian families, pushing youth to seek information from alternative sources particularly electronic media. While these platforms are important, they also pose risks when misused.

Hence, families must play a more active and informed role, without leaving the entire burden on digital platforms. Still, the responsibility of sexual education should not fall solely on the family; schools, mosques, and other social institutions must also fulfill their roles to protect youth from deviant behavior.

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