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THE IMPACT OF NEW RELIGIOUS MOVEMENTS ON THE FAMILY INSTITUTION IN AN INCREASINGLY GLOBALIZED WORLD

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Etik bəyan: Bu çalışmanın ərsəyə gəlməsi prosesində elmi və etik prinsiplərə riayət olunduğu və istifadə olunan bütün mənbələrin ədəbiyyat bölməsində göstərildiyi müəllif (lər) tərəfindən bəyan olunmuşdur.

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The impact of new religious movements on the family institution in an increasingly globalized world

Abstract: Globalization, modernization, and technological advances are bringing about structural and functional changes in the traditional family, thereby creating a sociopsychological environment that leaves it vulnerable to the influence of new religious movements. This research examines the effects of global migration and secularization processes on families, analysing from an academic standpoint why individuals pursue new spiritual endeavors and the risks this poses to family cohesion.

According to the research's findings, the emotional and physical voids created by global migration's "dispersed family" models are leading individuals to manipulative groups that offer alternatives to traditional structures and act as a sort of "surrogate family." The reasons why the phenomenon of the “invisible religion” weakens the unity of belief among family members have been investigated. Consequently, preventive strategies such as “critical thinking”, “analytical skills”, “religious education,” and “open dialogue” are recommended to protect the family from the influence of these movements. Families recommended to have a strong foundation of religious knowledge, be able to assess information using evidence-based methods, and actively implement social support mechanisms to maintain the spiritual and social equilibrium of the family institution in the face of widespread challenges.

The scientific significance of this study lies in its comprehensive analysis of the vulnerability of the modern family institution within the context of globalization and rapid technological advancement. This research is crucial because it identifies how New Religious Movements exploit these voids by offering "alternative socialites" and "spiritual refuges" that traditional institutions may no longer provide. By bridging sociology, psychology, and religious studies, the paper highlights the urgent need for a multidimensional approach to preserving the family’s moral and social integrity in a "risk society". Thus, to analyze the structural and spiritual changes that the family institution has experienced as a result of globalization the research article takes a descriptive, phenomenological and comparative-historical method. The study considers YDHs not as a social group, but as a manifestation of the transition of religion from an institutional form to individual spirituality in the context of globalization. The study examines the current state of affairs using important variables, including international migration, technological development, and cross-cultural exchange.

Keywords: new religious movements, globalization, global migration, family institution, modernization, digital divide, cohesion.

Getdikcə qloballaşan dünyada yeni dini cərəyanların ailə institutuna təsiri

Xülasə: Qloballaşma, modernləşmə və texnoloji irəliləyişlər ənənəvi ailədə struktur və funksional dəyişikliklərə səbəb olur və bununla da onu yeni dini cərəyanların təsirinə qarşı həssas edən sosiopsixoloji mühit yaradır. Bu tədqiqat işi qlobal miqrasiya və sekulyarlaşma proseslərinin ailələrə təsirini araşdırır, fərdlərin niyə yeni mənəvi axtarışlar göstərdiyini və bunun ailə birliyinə yaratdığı riskləri akademik baxımdan təhlil edir.

Tədqiqatın nəticələrinə görə, qlobal miqrasiyanın "dağınıq ailə" modellərinin yaratdığı emosional və fiziki boşluqlar fərdləri ənənəvi strukturlara alternativ təklif edən və bir növ "surroqat ailə" kimi çıxış edən manipulyativ qruplara aparır. "Görünməz din" fenomeninin ailə üzvləri arasında inanc birliyini zəiflətməsinin səbəbləri araşdırılmışdır. Nəticə etibarilə, ailəni bu hərəkatların təsirindən qorumaq üçün "tənqidi düşüncə", "analitik bacarıqlar", "dini təhsil" və "açıq dialoq" kimi profilaktik strategiyalar tövsiyə olunmuşdur. Ailələrin dini biliklərin güclü təməlinə sahib olması, məlumatları sübutlara əsaslanan metodlardan istifadə edərək qiymətləndirməsi və geniş yayılmış çətinliklər qarşısında ailə institutunun mənəvi və sosial tarazlığını qorumaq üçün sosial dəstək mexanizmlərini fəal şəkildə tətbiq etməsi tövsiyə edilmişdir.

Bu tədqiqatın elmi əhəmiyyəti qloballaşma və sürətli texnoloji inkişaf kontekstində müasir ailə institutunun zəifliyinin hərtərəfli təhlilindədir. Araşdırmanın vacibliyi Yeni Dini Hərəkatların ənənəvi institutların artıq təmin edə bilməyəcəyi "alternativ sosialitlər" və "mənəvi sığınacaqlar" təklif etməklə bu boşluqlardan necə istifadə etdiyini müəyyən etməsindədir. Dini tədqiqatlar birləşərək, məqalə "riskli cəmiyyətdə" ailənin mənəvi və sosial bütövlüyünün qorunması üçün çoxölçülü yanaşmaya təcili ehtiyac olduğunu vurğulayır. Beləliklə, qloballaşma nəticəsində ailə institutunun yaşadığı struktur və mənəvi dəyişiklikləri təhlil etmək üçün tədqiqat məqaləsi təsviri, fenomenoloji və müqayisəli-tarixi metoddan istifadə edir. Tədqiqat YDH-ləri sosial qrup kimi deyil, qloballaşma kontekstində dinin institusional formadan fərdi mənəviyyata keçidinin təzahürü kimi nəzərdən keçirir. Tədqiqat beynəlxalq miqrasiya, texnoloji inkişaf və mədəniyyətlərarası mübadilə də daxil olmaqla mühüm dəyişənlərdən istifadə edərək mövcud vəziyyəti araşdırır.

Açar sözlər*:* yeni dini hərəkatlar, qloballaşma, qlobal miqrasiya, ailə institutu, modernləşmə, rəqəmsal uçurum, həmrəylik.

Introduction

Globalization may alter family structures and dynamics, resulting in diverse manifestations across many nations. With modernization and technological advances, the family has evolved from being merely a biological unit into a social and

spiritual refuge. However, the weakening of traditional religious structures during this process is driving individuals to seek new answers. Indeed, globalization, through the concept of the 'global village', has paved the way for different belief systems to infiltrate the family (Giddens, 2000, p. 42). However, generally, the concept of the family is accepted as a unit in which individuals join together and are bound by love, support, and commitment. In a globalizing world, globalization, migration, technological advancements, new religious movements alongside modern religions, and other factors have influenced the family structure. People may move to different countries to find work or achieve a better standard of living. This situation can result in families being physically separated and family members living in different countries. Such families are referred to as "migrant families" or "dispersed families". New religious movements (NRMs), which spread rapidly in the West from the 1960s onwards and subsequently in the post-Soviet region, offer alternative lifestyles to traditional family values. Whilst these movements promise the individual inner peace, they often sever the individual from their biological family and draw them into a "new religious family" (Barker, 1984, p. 156). Mystical and esoteric teachings, in particular, are having a greater impact on younger generations and are giving rise to intergenerational conflicts (Gündüz, 2012, p. 88).

The central problem of the study is not the functional change of the family in the era of globalization, but rather the "spiritual atomization" that arises within the family due to the influence of the "invisible religion" phenomenon and the filling of this gap by the "surrogate family" model by the NRMs. As an application of the methodology, the process of undermining traditional religious authority (parents) and the younger generation's exposure to the influence of "virtual prophets" in the digital space was analyzed through the concept of the "digital divide". Thomas Luckman's "invisible religion" theory is applied in the article not just as a quote, but as a key analytical framework explaining how unity of faith is lost in modern families and the spiritual void is manipulated by NRMs.

Technological advancements, communication tools, and social media have made it easier for family members to stay in touch with one another. Family members living far apart can communicate regularly via video conferencing, messaging apps, and other communication tools. This can help to maintain family ties, but it should not be forgotten that physical separation can create emotional difficulties. For this reason, family members sometimes try to meet this need by turning to people they believe will fulfil their psychological and physical needs. Global migration and communication technologies have made it possible for individuals of different faiths to form marriages. However, this situation can create uncertainties regarding children's religious education and the transmission of moral values. New spiritual movements (Yoga, Reiki, New Age, etc.) are attempting to fill the spiritual void left by the secularization of the modern family. In this process, differences in belief among family members are deepening, which can threaten family cohesion (Luck-

mann, 1967, p. 103). Thus, in the modern world, the family can demonstrate flexibility and diversity. For instance, under the influence of globalization and rapid communication technologies, family structure and dynamics are undergoing significant changes. The key points are: global migration; communication technologies; cultural interaction; changing family structures; and the challenges and opportunities presented to families in the context of globalization.

The literature review and bibliography of the article are based on key works that ground the transformative impact of globalization on family structure in a sociological framework (Giddens, 2000, p. 42). In the literature, the 'alternative belonging' mechanisms of new religious movements that weaken family ties, and the processes of individual transformation within the group, have been analysed in detail (Barker, 1984, p. 156). In particular, the transition of religion from institutional structures to individual spirituality, and how this influences spiritual unity within the family, is investigated within the framework of modern sociology's 'invisible religion' thesis (Luckmann, 1967, p. 103). Current research highlights how digitalization and social media have undermined parental authority, leaving the younger generation exposed to unregulated religious content. Furthermore, the charismatic leadership models and psychological persuasion techniques offered by new religious groups form the fundamental theoretical framework explaining the departure of family members from traditional beliefs (Dawson, 2006, p. 82). All these academic sources scientifically demonstrate the strategic importance of analytical thinking and quality religious education in protecting the family against these movements (Gündüz, 2012, p. 95).

Changes in the Institution of the Family

Today, under the influence of globalization and rapid communication technologies, the world is becoming an increasingly integrated place, and this process is bringing about a significant evolution in family structure and dynamics. Globalization is not merely an economic change, but also a social phenomenon that reshapes private life and family relationships (Giddens, 2000, p. 42). In this context, the family is no longer regarded solely as a biological unit, but as a flexible structure held together by love and commitment. In today's world, family ties are no longer 'compulsory' but 'voluntary'. The process of globalization has severed the individual from traditional social ties, compelling them to forge their own life project. This has transformed the family from a religious duty into a form of 'pure relationship' in which individuals seek emotional fulfilment (Giddens, 2000, p. 86). Individualization has distanced the family from the control of traditional religious authorities, making it open to new spiritual quests (Kaygusuz et al., 2020, p. 45). Below, I will address some key points regarding the family in a globalizing world.

Global migration has made it easier for people to move to different countries. People are moving far away from their families for work, education, or other reasons. This situation has led to the emergence of 'migrant families' or 'separated families' who live in different countries. Although these families are often physically separated by great distances, they strive to maintain their bonds through communication technologies. However, Toprak (2015, p. 112) notes that such spatial separations can lead to emotional difficulties among family members and weaken traditional family solidarity.

Communication technologies (such as video conferencing and social media) help to maintain family ties and facilitate communication by enabling family members living apart to share aspects of their daily lives. Tools such as video conferencing, instant messaging, and social media platforms ensure that family members can communicate with one another regularly. In this way, family members living apart can stay in touch and share their daily lives. Nevertheless, the reduction in physical contact may lead individuals to seek to meet their psychological needs from different groups. The loss of the family's traditional protective functions during the modernization process drives individuals to seek new spiritual and social affiliations. In the modern family, the democratization of access to information is undermining parents' traditional religious authority over their children. Information is now obtained not from the family but from global networks; this facilitates the younger generation's shift towards new religious movements popular on a global scale rather than traditional beliefs. The process of religious socialization within the family is being disrupted by secularization and the influence of the media (Luckmann, 1967, p. 92).

As a result of cultural interaction, mixed-family structures are emerging in which people from different faiths and cultures come together through marriage. This may lead to individuals undergoing a process of assimilation, accepting different religious and cultural elements, which in turn affects family dynamics. For example, people from different cultures may come together through marriage to form families with mixed cultural backgrounds. Luckmann (1967, p. 103) explains this situation by noting the shift of religion from institutional structures to individual choices, emphasizing that religious diversity within the family is a reality of modern society. Such families may experience unique challenges regarding their children's adoption of and upbringing within multiple cultures.

As for changing family structures, traditional family structures are transforming the process of globalization. In addition to the nuclear family model, there are now various other structures, such as stepfamilies, individuals living alone, and families formed by same-sex couples. The definition and structure of the family vary depending on a society's values, laws, and social norms. This can be attributed to the fact that new trends emerging in the modern world do not challenge or oppose

this issue. The reason why, within today's changing family structures, stepfamilies, single-person households, and different partnership models have become more visible lies in the fact that new trends emerging in the modern world do not challenge traditional definitions of the family or transform them. The inadequacy of traditional religious structures in the face of this transformation leaves the family open to the influence of new religious and spiritual currents (Gündüz, 2012, p. 95).

Globalization presents both challenges and opportunities for families. In a global risk society, the diminishing sense of security provided by traditional institutions is driving individuals into a spiritual void within the family. This void often leaves the family vulnerable to the promises of 'certainty' offered by radical or esoteric new religious movements (Toprak, 2015, p. 154). In particular, fragmented family structures lead individuals to view new religious groups as an 'alternative family' (Gündüz, 2012, p. 104). Whilst the modern family institution weakens its ties with institutional religion in the classical sense, it is turning towards individual spiritual practices referred to as the 'invisible religion'. Elements such as yoga, meditation, and energy work are replacing traditional forms of worship by becoming integrated into the daily lives of family members (Luckmann, 1967, p. 108). This situation disrupts the unity of belief among family members, creating 'spiritual atomization'. Physical distance can lead to emotional difficulties among family members and affect family bonds. However, thanks to communication technologies, it is possible to overcome these difficulties and maintain these bonds. Furthermore, the interaction of different cultures and diverse family structures offers family members different perspectives, experiences, and cultural richness.

The institution of the family under the influence of new religious movements

In the 1960s and 1970s in the United States, Western Europe, certain Asian states, and in the post-Soviet countries following the dissolution of the Soviet Union in the 1980s, movements and groups emerged that generally arose in response to diverse religious experiences, spiritual quests, or social changes. Globalization and migration processes have led to family members living in different countries, giving rise to the structure of "dispersed families". Physical separation creates serious emotional difficulties among family members. As noted in the sources, family members sometimes turn to individuals or groups outside the family to meet the support they need to fill this physical and psychological void. It is precisely at this point that new religious movements become attractive by promising individuals a strong sense of belonging and emotional support. These movements may offer an alternative to existing religious beliefs and practices, or they may introduce an entirely new religious experience and understanding. New religious movements emerge as an alternative in areas where traditional religious structures fail to meet the individual's spiri-

tual or social needs. Individuals from broken families may feel excluded from traditional social structures or isolated. The 'social alternative' offered by these movements provides a new identity and refuge for those with weakened family ties. In circumstances when family contact is inadequate, or members are estranged from one another, new religious groups offer the person both a belief system and a "second family" atmosphere. The rituals, forms of prayer, and communal living practices within these groups artificially reconstruct the sense of "togetherness" that broken families have lost. Consequently, the physical or emotional breakdown of the family unit makes individuals more vulnerable to the influence of new religious structures that may be manipulative or radical. The literature emphasizes the importance of open dialogue within the family, sound religious education, and social support mechanisms to protect against this risk.

New religious movements can offer a different perspective by reinterpreting existing religious beliefs and practices. These reinterpretations generally emerge in response to social changes and the needs of the times. New religious movements can go beyond traditional religious practices to offer innovative approaches. For example, they may introduce different approaches to rituals, forms of prayer, religious ceremonies, or ways of worship. Some movements may re-evaluate religious messages within the context of issues such as gender equality, environmental protection, or social justice. Furthermore, new religious movements may emerge to address individuals' spiritual quests or to provide alternatives in areas where traditional religious structures fall short. These movements may emphasize spiritual practices such as meditation, yoga, energy work, or Reiki, offering individuals a more personal, inner experience. Nevertheless, some new religious movements may emerge under the influence of esoteric traditions, such as mysticism or esotericism. These movements aim to achieve a deep inner understanding through secret knowledge, symbols, or mystical experiences. Indeed, some new religious movements may create interfaith syntheses by combining elements from different religious traditions. Furthermore, they may interact with non-religious philosophies and, whilst offering a religious-spiritual experience, may also establish connections with secular thought.

Whilst new religious movements may serve as a source of transformation and inspiration for some, they give rise to criticism and debate for others. Despite several significant differences, these movements share a common feature: religious radicalism (the radical renewal of a religious tradition or its replacement with an entirely different tradition) and social "alternativism" (the desire to transform the sociopolitical system). The impact and prevalence of these movements vary depending on the religious, cultural, and social dynamics of society. It is noted that each movement has its own unique characteristics and objectives, and it is important for individuals to evaluate them according to their own values and beliefs.

Depending on their doctrinal content, a significant portion of new religious movements can be classified as neo-Christian (e.g., the Unification Church, the Church of Christ, etc.) or Neo-Orientalist (e.g., the International Society for Krishna Consciousness). There are also syncretic (e.g., the Church of Scientology), occult-mystical, and neo-pagan tendencies, movements, and schools. Furthermore, Satanist groups are generally included in this category of movements.

There are a considerable number of new religious movements, and this figure is constantly changing. We can cite some of these new religious movements as examples: the New Age Movement – which emphasizes supernatural powers, spiritual energy, reincarnation, and inner transformation. This movement encompasses various spiritual and metaphysical practices such as yoga, meditation, astrology, and energy work; Wicca – a nature-based pagan religion that embraces the worship of natural forces, witchcraft, performing rituals according to the lunar calendar, and living in harmony with nature; Jediism – a religious-spiritual movement inspired by the Jedi characters in the "Star Wars" film series. Jediism emphasizes universal values by adopting the Jedi philosophy as a way of life; Raelism – a movement founded by the Frenchman Claude Vorilhon (Rael). Raelism believes that humans were created by extraterrestrial beings and embraces a vision of a society based on scientific progress; the Hare Krishna Movement – a movement of Indian origin that emphasizes the worship of Krishna based on the Bhagavad Gita and Vedic texts. This movement places importance on mantra repetition, kirtan (mantra singing), and a vegan lifestyle. These are just a few examples, and the diversity of new religious movements is quite extensive. Each movement has its own unique teachings, rituals, and values. Furthermore, there may also be more specific new religious movements at a local or regional level.

Let us now examine the phenomenon of families coming under the influence of new religious movements, a development that has occurred alongside the processes of globalization and modernization. This phenomenon may lead to changes in societies' religious beliefs and practices, and may also affect family dynamics. There are several key aspects to families coming under the influence of new religious movements.

Factors such as globalization and migration facilitate the coming together and cohabitation of individuals with different religious beliefs. This, in turn, may lead families to face religious diversity. For example, a mixed-faith marriage may exist where one spouse is a numerologist, and the other is Muslim. In such a situation, issues regarding religious practices within the family and the religious upbringing of children may give rise to a search for diversity and harmony. In modern families, the shift away from the institutional form of religion towards a form of individual 'spirituality' is weakening the unity of belief amongst family members. Luckmann (1967, p. 88) explains this situation using the concept of 'invisible religion'. The fact

that each family member turns to a different esoteric teaching (New Age, Yoga, Reiki, astrology, etc.) leads to the absence of a shared sacred element within the family and to spiritual alienation. This situation eliminates the common spiritual ground to which the family can turn in times of crisis. The family's exposure to new spiritual movements may give rise to new spiritual quests in some families. Particularly in an era where practices such as yoga, meditation, Reiki, and Access Bars have gained popularity, families may explore different spiritual paths or turn to such practices. This situation can transform the family's religious beliefs and practices. In a globalizing world, individuals' religious beliefs may change or evolve. These religious transformations can also affect the family's religious practices and values. For example, a family member may convert to another religion or drift away from religious beliefs entirely. This situation can lead to disputes and adjustment processes within the family.

In some societies, processes of modernization and secularization can influence a family's religious practices. Families may perform religious rituals and observances less frequently, or abandon them altogether. In such cases, religious beliefs within the family may be replaced by worldly values and secular norms. The family's encounter with new religious movements may lead to discussions within the family about national-spiritual and civil values, as well as ethical approaches. Family members may reassess their values and ethical stances, either by being influenced by different religious views or by adopting a non-religious perspective. With the democratization of access to information, young people are obtaining religious and moral guidance not from their families, but from 'digital prophets' or manipulative spiritual leaders on global networks. This situation leads to the family losing its protective function and results in young people, despite being physically present in the home environment, falling under the mental control of radical or esoteric movements. Many new religious movements carry a claim of "social alternative" that rejects the existing socio-political and cultural system (Gündüz, 2012, p. 118). These movements can sever the individual from traditional family values and social norms by convincing them that they are part of a chosen group destined to transform society (Wilson, 1990, p. 45). This process can trigger a radicalization that leads to serious conflicts within the family and causes the individual to view their family as 'those who have lost their way'. On the other hand, the secularization of the family during the modernization process creates a context in which individuals seek to fulfil their spiritual needs through non-traditional, non-religious channels (Kaygusuz et al., 2020, p. 45). Where traditional structures fail to address the spiritual turmoil of the modern individual, movements such as the New Age are infiltrating family life with promises of personal development and inner peace (Dawson, 2006, p. 103).

Protecting the family institution from new religious movements

The digital divide refers not only to differences in access to technology but also to the deep divide between generations in terms of technological proficiency and usage habits. This situation plays a critical role in undermining parental authority within the modern family structure and leaving children vulnerable to new religious movements. In the traditional family structure, parents are the primary source of knowledge and religious/moral values. Individuals acquire societal norms and standards through behavioral models, therefore parents, teachers, the media, and other socialization channels act as role models for youngsters (Şirinov, 2024, p. 32). However, due to the digital divide, children are accessing information via global networks more rapidly and without supervision than their parents. This situation weakens parents' role as 'wise' and 'guiding' figures for their children. As we noted in our previous discussions, information is now obtained not from the family but from global digital networks; this facilitates young people's tendency to turn to manipulative new religious movements popular on a global scale rather than traditional beliefs. The digital divide makes it impossible for parents to keep track of their children's spiritual quests in the digital world. In this process, religious socialization within the family is being disrupted by secularization and the influence of unregulated media (Luckmann, 1967, p. 92). As parents are unable to discern which spiritual or esoteric movements their children are engaging with online, they are unable to fulfil their role as guides.

Families can take the following steps to protect themselves from the influence of new religious movements:

Communication and open dialogue: It is important to establish communication and open dialogue within the family. Family members functions as discuss religious matters comfortably and strive to understand one another's views. In this way, families can gain knowledge about the various religious movements within the family and develop defense mechanisms against misinformation. The way to compensate for the loss of authority caused by the digital divide is for parents to also be informed about religious movements (trends) in the digital world and to create a trusting environment where they can discuss these issues comfortably with their children. Parents' lack of digital literacy (the digital divide) may lead children to seek the sense of 'understanding' and 'belonging' they cannot find within the family in new religious groups organized on digital platforms. As stated in the source, family members sometimes turn to people or groups outside the family to meet their psychological needs. This situation results in 'new religious leaders' or 'spiritual guides' in the digital environment taking the place of parental authority.

Wisdom and knowledge: Families can provide a solid religious education that helps children understand religious matters and develop their critical thinking skills. This can help children understand their religious values and build resilience

against the influence of other religious movements. To manage this risk, families must possess not only technological resources but also a 'solid timeline of religious knowledge' and educate their children to apply critical thinking. Families are observed to have a good understanding of and be well-informed about their own religious beliefs and practices (Camalov, 2019, p. 19). To protect against the influence of religious movements, families must rely on a solid foundation of knowledge and keep themselves up to date. This can ensure that family members possess accurate information and avoid false or misleading teachings. Ensuring that religious education is based not merely on rote learning but on an analytical foundation prevents children from struggling when faced with different belief systems. Hökelekli (2010, p. 54) notes that teaching religious values within a cause-and-effect framework and through the dimension of wisdom strengthens the individual's spiritual world. A rational religious foundation enables the individual to recognize the utopian yet destructive visions offered by radical groups that promise 'social alternatives' (Gündüz, 2012, p. 132).

The development of critical thinking and analytical skills: This refers to an individual's ability to subject presented information to logical scrutiny rather than passively accepting it. Families functions as place importance on the development of critical thinking and analytical skills. To protect themselves from the influence of religious movements, children must be able to think in an evidence-based and critical manner and carry out analyses. New religious movements generally aim to weaken individuals' capacity for rational thought by subjecting them to emotional intensity (a barrage of love) (Barker, 1984, p. 145). The development of analytical skills enables the individual to recognize such psychological pressures and to question the group's claims of 'absolute truth'. Dawson (2006, p. 82) argues that the charismatic leadership structures of religious movements can only be deciphered through a questioning mindset. This can enable children to question their own thoughts, seek knowledge based on scientific methods, and evaluate the claims of religious movements objectively. Today, new religious movements conduct their propaganda activities largely through digital platforms. Analytical skills are essential for understanding the source, accuracy, and underlying motivation of spiritual or esoteric content encountered on the internet. Most new religious movements present closed-loop belief systems that appear self-consistent and closed off from the outside world, yet lack external logical grounding. Critical thinking education equips the individual with the ability to identify logical gaps and inconsistencies within these systems (Wilson, 1990, p. 74). When an individual can compare the movement's claims with objective evidence, their chances of escaping dogmatic pressure increase. In this process, the pursuit of knowledge based on scientific methods prevents irrational beliefs from undermining family cohesion (Luckmann, 1967, p. 110). Consequently, critical thinking is not merely an academic skill, but also a strategic line of defense that safeguards the family's spiritual and social security. As individuals' ability to

analyses information increases, the opportunity for manipulative religious movements to infiltrate the fabric of the family diminishes accordingly.

Social support and cooperation: Families is observed to seek social support and cooperation to protect themselves from the influence of religious movements. Seeking support from religious leaders, religious communities, or professional counsellors, and sharing experiences with other families can help families protect themselves from the influence of religious movements.

Conclusion

Finally, in a globalizing world, the institution of the family is becoming increasingly diverse as conditions and communication technologies change. Global migration, communication technologies, cultural interaction, and changing family structures all contribute to a global context in which the notion of family evolves and assumes new forms. These changes enable family members to be more flexible, to be exposed to different cultures and experiences, and to maintain their bonds through communication tools.

Within these conditions, the family structure coming under the influence of new religious movements is a situation arising alongside the processes of globalization and modernization. Factors such as religious diversity, religious transformations, secularization, new spiritual movements, and the debate over values can influence a family's religious beliefs and practices. This situation may lead family members to encounter differing perspectives and necessitate processes of adaptation regarding religious matters. Whilst information technologies facilitate communication among family members, the 'digital divide' emerging between parents and children has led to a weakening of traditional parental authority. The acquisition of knowledge from digital platforms outside the family and from 'online spiritual leaders' results in younger generations remaining vulnerable to the influence of manipulative religious movements and esoteric teachings. In the modern family, the shift of religion away from institutional forms towards individual 'spirituality' (yoga, meditation, Reiki, etc.) undermines the unity of faith within the family. This process increases experiences of the "invisible religion" and leads to spiritual fragmentation (spiritual atomization) among family members, thereby reducing the family's collective spiritual resilience during times of crisis.

Furthermore, families may defend themselves against religious movements by engaging in communication, open dialogue, religious education, wisdom, critical thinking, and social support. This can ensure that family members remain aware of religious developments and maintain their commitment to their own religious values. Open dialogue and analytical-based religious education can provide an individual with intellectual resistance to different belief systems. Research shows that

critical thinking and analytical skills act as socio-psychological factors that increase an individual's tolerance to manipulative groups. Social support mechanisms and access to accurate information play a key role in safeguarding the family's spiritual security.

In short, in a globalizing world, the family's spiritual well-being is determined not only by its ability to adapt to technological and cultural changes, but also by its ability to retain national spiritual values through the prism of rational thought and scientific understanding.

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