

Digital Technology Reshaping Family Life: Exploring the Effects of Phone Usage in Parent-Child Communication in Anambra State, South-Eastern Nigeria

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Abstract: The family ecosystem has come under the sweeping influence of digital technology, raising new questions about the traditional values and interactive patterns in the family dynamics. This study, digital technology reshaping family life: exploring the effects of phone usage in parent-child communication in Anambra State, South-Eastern Nigeria, is an attempt to address some of these pertinent questions. The study was guided by two objectives, which are to discover how digital technology militates against effective parent-child communication and explore the responses of parents on the issue of technology use in parent-child communication. Attachment theory provided the theoretical framework for the study. A questionnaire instrument was employed to collect data from 291 respondents who constituted the study sample. They included parents and children purposefully chosen from the 14 local communities in Anambra State, South-Eastern Nigeria. Data analysis was done using frequency tables, mean and standard deviation. The findings of the study revealed that phone use in the family disrupts parent-child communication and exposes children to uncensored information. It also showed that parents mediate phone use in the family through counseling, restrictive and spiritual exercises. The study recommended that parents undertake regular evaluation of their phone use mediation strategies in line with the ever-changing social reality that shapes the family value system. The study concluded by highlighting the centrality of creating awareness of the potentials and dangers of phone use among parents and children to enable them to manage and appreciate other phone use mediation practices.

Keywords: Digital, Technology, Communication, Family, Parent-Child, Smartphone.

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I. INTRODUCTION

Family, like many other human institutions, has been hit with the swirling hurricane of rapid technological development (Pope John Paul II, 1981). Digital technology represents a critical aspect of the socioeconomic reality that is impacting the human person through multifaceted fronts. One of the sure signs that digital technology has found its way into the deep recesses of human life is its infiltration into the family, that natural unit considered to be the basis of the human society (African Union, 1999). Beyond making an inroad into the family with numerous benefits, digital technology has been involved in a challenging process of domestication, which has created a lot of tensions within the family institution. Technology has not only revolutionised family communication, it has, as Okhueleigbe (2025)

observed, complicated it. According to the 2011 Nielson statistics, teenagers send and receive about 3,700 texts in a month, an average of about 125 messages a day (Williamson, 2025); and the striking discoveries of Ward, et al., (2017) showed that smartphone owners interact with their phone for an average of 85 times in a day. In addition to being one of the major contexts where these human-technology interactions take place, the family is also one of the human institutions that bears the good and ugly marks of digital technology. These marks are readily manifest in patterns of family communication and affect the relational structure of parents and children.

The Holy Father, Pope Francis (2016), underscores the importance of parents and children in the family when he called them the “living stones” and “signs of continuity,”

respectively (no. 14). Hence, scholars like Hinniker and Schoenebeck (2016), present, in their studies, an expanded view of technology use and its impact on the family, highlighting how it relates to the intrinsic relationship between parents and children. With regard to the role of parents as regulators of technology use in the life of their children, parents are also essentially seen as users of technology themselves, sometimes in a way that actually disrupts smooth family communication. This also corroborates with Kyalo's observation that "the rise of communication technology has also influenced parenting practices and child development" (2024, p. 5).

Since technology has permeated the human family in its various aspects (Okhueleigbe, 2025), there is a greater need for more organized technology management for all family members, especially parents who play a very crucial role in the overall development of children. According to Juffer, B-Kranenburg, and Ijzendoorn (2023), parenting is essentially tied to the survival and success of the human race, and everyone who has ever lived has benefited from it in one way or the other. This technology management, which Ollier-Malaterre et al. (2019) define as "work performed to gain control over technology and its associated social norms in order to align one's use of technology with one's values and goals" (p. 247), is very vital for maintaining good parent-child communication, which is very necessary for effective parenting. It will also ensure that the core family values will not be eroded in the exploration of the 'unlimited connectivity' offer of digital technology.

➤ *Research Questions*

- How Does Phone Use in the Family Militate Against Effective Parents-Child Communication?
- How Can Parents Manage Phone Use in the Family to Boost Parent-Child Communication Rather Than Interfere with it?

II. LITERATURE REVIEW

➤ *The Notion of Family*

The family is a foundational concept (Nwobodo, 2024) to which the identity of every human person can be traced. It is a natural unit that constitutes the basis of human society (African Union, 1999). In a broad sense, Pramono (2020) defines family as a primary group of two or more people who are bound together by a network of interpersonal interactions, blood relations, marital relations, and adoption (p. 4). Its value lies in its unique function of enhancing the construction and stabilization of the identity of its members through the processes of communication and socialization. Various responsibilities are arrogated to all the members of the family based on societal conventions, cultural norms, and religious beliefs. How the various members of the family; husband, wife, children, or other extended members, perform their allotted tasks provides the template for family assessment (Pramono, 2020). This also constitutes the family dynamics, which Kyalo (2024) defines as "the intricate patterns of interactions, relationships, and behaviours that occur within a family unit" (p. 3), and which are also driven by the process

of communication. Within these familial patterns, children are nurtured to maturity and adulthood, and all family members discover love and build trust.

In the constitution and maintenance of family life, therefore, communication is an indispensable process (Egere & Obasi, 2022; Hidayah et al., 2021). It is unimaginable to conceive of the existence and functionality of human family without the basic sharing that happens among members of that institution at the biological, psychosocial, and spiritual levels. Feric (2024) defines family communication as "the ability of family members to share their feelings and desires with each other and to respond positively to the changing needs of family members" (p. 75). While Feric's definition captures the maintenance role played by communication processes in family, it does not reflect the constitutive role by which the members of the family are brought together to commence their interactive adventure and socialization (Arslan, 2023). Parents and children are considered as major components in a family structure. The word 'child' is prone to a wide range of interpretations, but its usage in this study is based on the United Nations' definition, which sees a child as a human being who is below eighteen years of age (United Nations, 2025).

The significance of children in the family derives from their great and sometimes latent potentials, and their symbolism as the pledge of society's future, as well as their propensity to receive from the society the dream of tomorrow for possible actualisation. The role of parents is very critical in child development and in imprinting the dreams of a better society in the minds of children. Some scholars have gone further to specify the immensity of the value of parent-child communication, which is characterized by its encouraging, caring, and appreciative nature within the process of socialization (Zapf et al., 2022; Hidayah, 2021, Zhang, 2020). Parent-child communication shapes the personality of children and enhances child development and psychology in all the categories of the family. Barnes and Olson (in Gao et al, 2024) identified the two-dimensional nature of parent-child communication in their studies. While the positive aspect of parent-child communication refers to the excellent and harmonious interaction between parents and their children, the negative axis refers to situations of poor or failed communication in the family. The use of mobile phones in the family can lead to either of these communicative outcomes in the parent-child relationship.

While the Catholic Church propagates the idea of family as "the original cell of social life" (Catechism of the Catholic Church, No. 2207), it recognizes the unique structure and mission of Christian family in the society. Christian family is "a communion of persons, a sign and image of the communion of the Father and the Son in the Holy Spirit" (Catechism of the Catholic Church, No 2205). The Catholic Church, therefore, presents the trinitarian model of communication and love as a determinant of the nature of interaction and responsibility among all the members of a christian family. The implication of this is that parent-child relationship is not only influenced by societal conventions, cultural norms, and individual expectations, but more

importantly by the revealed truth of the divine mystery of salvation made manifest in Jesus Christ.

One of the greatest discoveries of Groves as a family-life educator was that family, as an institution, is ever transient (Groves in Smock & Schwartz, 2020). The human family is not insulated from the developments and transformations that are taking place in society. In the words of Pope John Paul II, “families face the challenges of the rapid changes that are transforming many institutions in our society” (Familiaris Consortio, no. 1). Advancement in digital technology is one of the outstanding developments that have impacted on the family institution challenging its core values and essential structures. As observed by Syahril et al. (2024) and Barbuta et al., 2023, the pattern of interaction in the family is one of the key aspects that has been significantly altered by the evolving digital technology.

➤ *The Concept of Digital Technology*

Digital technology has been so much popularized and integrated into people’s daily activities (Chu et al., 2021; Davis, 2024) that it has become arduous for many people to attempt a comprehensive description of the concept. Many people are excited with every one of their discoveries of new knowledge and skills that empower them to put digital technology at their service. Ollier-Melaterre, et al. (2019) describe technology as “the advent of the combination of personal computers, the internet, mobile communications, and social media” (p. 427). Although their description seems to gloss over the technological exploits of the pre-computer age, it still resonates with Agar (2018), who avers that “technologies are typically assemblages, most often technological systems, with components that can be material or social in character” (p. 1).

According to Nurul et al. (2022), the concept of digital technology refers to “a wide range of devices, services, applications, whereas among the adolescent, digital technology refers to the heavy use of social media applications” (p. 4). Digital technology is used in families in communication devices like television and radio sets, computers, and smartphones. For this study of the challenges of digital technology on parent-child communication within the context of the family, smartphone is chosen as representative of digital technology. The choice was based on its ubiquitous presence in every corner of the family space and its potential to serve as a portable device for convergence technology (Anderson, 2016; Tanil & Yong, 2020). These qualities make the smartphone an attractive and engaging device for all the members of the family. The specialty of smartphone calls for admiration as well as worry. They are very much different from the devices used by the previous generations as they seem to wield some strange powers over their users. According to Morandin (2018), smartphones are beginning to enslave their users. They are becoming subjectivized, and everybody, including parents, children, and lovers of family, should be concerned.

➤ *Digital Technology at the Service of the Family*

Fabrication of tools, from the earliest history of man, has always been for the purpose of offering assistance to man

in the performance of his daily tasks. Even today, as United Nations observes, technologies exist essentially to “make our world fairer, more peaceful, and more just” (2020, p. 1). This resonates with Delicata (2016) who avers that technology has exerted a subtle but systemic impact on the functionality of the human family. As one of the institutions where the transformative impact of digital technology is both lauded and dreaded, family has attracted the attention of scholars, especially with regard to the handling of parenting responsibility and the dynamics of the overall family relationship (Barrie et al., 2019). The study conducted by Ferdous, et al. (2015) focused on the relevance of digital technology in the area of family meals. They discovered that digital technology benefits families by exposing them to unlimited meal options and the culinary skills needed for their preparation, thereby boosting family conviviality. Their findings also show that family members, especially children who do not have a good appetite for food can be helped to eat better with a planned introduction of digital technology during mealtime. Recent research, however shows that the use of digital technology at mealtimes can also lead to food-related challenges like over-eating, addiction to junk foods, and other related issues. (Dirgha et al., 2021).

Digital technology has also been of service and disservice to the human family in the area of communication. In human life, communication occupies a vital position (Singh & Samah, 2018), and plays an indispensable role in upholding family unity. Syahril et al., (2024) opine that digital technology enhances emotional communication and connects family members with each other, especially in situations when variations of time and space render face-to-face interaction impossible. It has also been discovered that digital technology facilitates the activities of intimate surveillance, which, according to Leaver (2015), is “the purposeful and routine, well-intentioned surveillance of young people by parents, guardians, friends, and so forth” (p. 153). Parents have grave responsibility to keep watch on their children with love, and digital technology extends their presence for that guidance and the corresponding responsible communication. Scholars like Derix and Leong (2018) also argue that digital technology has blurred the traditional boundary that demarcates work and family life. This is a beneficial development for parent-child relationships because parents utilize digital technology device like phone to sustain active communication with their children even from the places of their work.

➤ *Digital Technology Destabilizing Family System*

Digital technology has served the human family like a double-edged sword, bringing both relief and anxiety to different family members. According to Williams and Williams (2005 cited in Tadpatrikar, 2021), technology use affects family leisure, bonding and communication. Although digital technology has revolutionized human communication, it has also led to a gradual reduction of face-to-face or voice-to-voice communication from the general structure of routine human interaction thereby creating more ground for misinterpretation and noise in the process of communication (Berrie et al., 2019). The use of digital technology in the family has also led to family conflicts

arising from divergent views on such issues as technology use and its effects on family conviviality and privacy rights of various members of the family (Derix et al., 2018).

Egieluwa and Umolu (2022) opine that the concept of phubbing, or phone snubbing associated with the use of mobile phones is one of the root causes of conflict in many families in the digital age. Phubbing is the habit of looking at one's cell phone rather than concentrating on the person with whom one is having an interactive communication, and it is inimical to effective family communication. In the study conducted by Wang et al. (2022), it was observed that the provision of adequate regulation on the usage of mobile phones among children would ameliorate the distraction it generates in the life of school children. Those who take care of children must therefore rise up to the new challenges posed by the communication technologies of the present time. This is why Pope Pius XII (1957) lays emphasis on the delicate responsibility of parents who have the duty to safeguard children from exposure to any content that offends their moral sensibilities (Miranda Prosus, no. 148). It is in the context of parent-child communication that this parental obligation is accomplished with huge success. This study, therefore, explores the various ways through which parents manage phone use in the family to preserve a lively communication link that is necessary for the integral development of their children.

➤ *Empirical Review*

A study was conducted by Emmanuel, Momoh, Zubair, and Ehindero (2025) on "Parental mediation strategies of teenagers' social media usage: A qualitative study." The study investigated the mediation strategies adopted by parents in Lokoja in the management of the social media usage of their children. Parental mediation theory provided the framework for the study, and data were collected with an interview instrument. A purposive sampling method was used to select thirteen parents who participated in the study. It was discovered in the study that parents mediate in their children's usage of social media with multiple strategies like counseling, restrictions, monitoring, and seizing of smartphones. Ongoing enlightenment on digital technology was also recommended to parents for continuous reinforcement of their capacity to mediate their children's usage of various forms of media technology.

Egielewa and Umolu (2022) conducted a study on "Digital-mediated communication: Effect of smartphone use on family communication in Nigeria." The authors investigated the use of smartphones in the Nigerian family context and how it impacts the traditional pattern of family communication. A total number of 1,086 family members were chosen as the study sample. Purposive sampling method was used in the selection of participants, and it enabled the researchers to select family members who possessed at least a handset and a child who had reached seven years of age. Rational choice theory and family system theory provided the framework for the study, while quantitative data for the study were collected using a questionnaire instrument. The findings of the study revealed that the use of smartphone facilitates family communication, but it also has some negative impacts

on healthy family communication, especially during meals and relaxation. The study then recommended some form of parental mediation by moderating how and when smartphones are used to maintain healthy family communication.

Another study was also done by Selak, Merkas, and Ivankovic (2025) on "Effects of parents' smartphone use on children's emotions, behaviour, and subjective well-being". The study examined the relationship between parents' use of smartphones during conversations and the emotional reaction and well-being of their children. A total of 284 children within the age range of 10 to 15 participated in the study. It was a longitudinal study that spanned from 2021-2023. The result of the study showed that parents' smartphone use during conversation with children is associated with children's expressions of anger and ill feelings as a result of smartphone interruption in the parent-child communication. The study recommends regular enlightenment programme to enable both parents and children to acquire the needed technology use habit for to maintain healthy parent-child communication in the family.

➤ *Theoretical Framework*

This study is hinged on attachment theory, which was propounded by a British psychoanalyst, John Bowlby. As a concept, attachment represents "the strong affectionate tie we have with special people in our lives that leads us to experience pleasure and joy when we interact with them" (Berk, 2013, p. 428 in Harlow, 2021, p. 2). Attachment theory is built on the basis that parents, as primary caregivers, play a very crucial role in creating a unique sense of security and love in the lives of their children. The psychosocial base formed in this parent-child relationship is what Bowlby technically called attachment, and it informs the trajectory of development of every child. Scholars like Ainsworth further refined the theory by developing various categories of attachment such as secure, insecure, avoidant, and ambivalent (Ainsworth cited in Harlow, 2021, p. 4).

Attachment theory is considered in this study because of the significance of parent-child communication in the overall development of children. This developmental process also affords parents the opportunity of transferring societal values to their children. Parent-child communication is, therefore, an interactive forum through which children build attachment with parents as primary caregivers in the ongoing process of development. Bowlby's attachment theory is hence a proper lens through which one can have a clear view of how digital technology is impacting parent-child communication and sometimes diminishing the quality of children's attachment to their parents or that of parents to their children.

III. METHODOLOGY

The population of Anambra State, South-Eastern Nigeria is estimated at 6,358,311 (NaijaDetails, 2025). The population of study, however, is an indeterminate number of all parents in Anambra State, South-Eastern Nigeria who have children within 10-18 years of age, together with their children. A purposive sampling method was used to choose

230 parents and 70 children to form a total sample of 300. The study had a random attrition rate of 3% during data collection. The study adopted a descriptive survey design method. A questionnaire instrument was used to collect quantitative data from 291 respondents who participated in the study, while frequency, mean, and standard deviation were used for data analysis.

➤ *Data Presentation and Discussion*

• *Research Question 1*

- ✓ How does phone use in the family militate against effective parents-child communication?

Table 1 Effects of Phone Use on Parent-Child Communication

Items	SA 4	A 3	D 2	SD 1	Mean	Std Dev.	Remarks
Use of phone in the family disrupt parent-child communication	83 28.6%	83 28.6%	94 32.1%	31 10.7%	2.7	0.98	Accepted
Use of phone in the family exposes children to violence and immorality	93 32.1%	125 42.9%	73 25%	0 0%	3.1	0.57	Accepted
Children withdraw from parent-child communication when they become too attached to phone use in the family.	104 35.7%	88 30.1%	47 16.3%	52 17.9%	2.8	1.21	Accepted
Parents sometimes compromise their role in parent-child communication as a result of phone use in the family.	135 46.4%	125 42.9%	25 8.7%	6 2%	3.3	0.52	Accepted
Cluster mean	3.0	0.82					

The cluster mean of 3.0 indicates that the response of most of the respondents fall within the range of agreement to the proposition that the use of phone in families interfere with parent-child communication. It is, however, not a consensus agreement because some respondents held a different opinion. The responses are also moderately dispersed around the mean, as is evident in the standard deviation value of 0.82.

➤ *Research Question 2*

- How do parents manage phone use in the family to boost parent-child communication rather than interfere with it?

Table 2 Parental Response to the Challenge of Phone Use in the Family

Items	SA 4	A 3	D 2	SD 1	Mean	Std Dev	Remarks
Parents counsel their children on good phone use habits.	119 40.7%	114 39%	38 13.1%	20 7%	3.1	0.8	accepted
Parents show discipline in their use of phones in the family.	48 16.4%	67 23.2%	106 36.3%	70 24.1%	2.3	1.0	Rejected
Parents set rules to monitor phone use in the family.	107 36.7%	135 46.4%	39 13.3%	10 3.6%	3.2	0.62	Accepted
Parents adopt spiritual solutions to manage the use of phones their families.	90 30.8%	102 35.2%	59 20.4%	40 13.6%	2.8	1.0	Accepted
Cluster mean	2.9	0.86					

The respondents generally agreed on the three basic strategies (counselling, setting phone rules, and monitoring children’s phone use) employed by parents in the management of phone use in the family. On the issue of parents setting standards for their children as a way of managing phone use in families, most of the respondents were in disagreement. The standard deviation value of 0.86 shows the moderate spread of the response around the mean.

➤ *Discussion of Findings*

The use of phones in the family disrupts the smooth flow of parent-child communication. Both parents and children are distracted from their responsibilities as a result of the multiple and attractive features made accessible to

users by the convergence of digital technologies of the contemporary time.

The use of phones in the family setting can have adverse effects on the routine parent-child communication due to their tendency to amplify noise, displace personal communication, and promote individualistic lifestyles. Ironically the phone, an important communication device, does not facilitate all forms of communication, at all times and in all circumstances. As discovered from the study, the majority of the respondents agree that the use of phones in families within Anambra State, South-Eastern Nigeria, in some circumstances, disrupts healthy parent-child communication, exposes children to violence and immorality, and leads to children’s withdrawal from the basic family relationship. Neglect of parental

responsibility is also one of the nefarious effects that is attributed to the use of phone in the family. Phones can sometimes constitute a source of interference to that fundamental parent-child relationship that is crucial for authentic child development. This aligns with the findings of Selak et al., (2025) that parents' smartphones use during conversation with children is associated with children's expressions of anger and ill feelings as a result of the smartphones interruption in parent-child communication. Children become emotionally unstable when they lose trust in the natural attachment they have with their parents as a result of phone use. This is because it is that parent-child relationship as described in Bowlby's attachment theory that provides the psychosocial platform for successful parenting responsibility. As observed by Tanil and Yong (2020), reliance on smartphones creates some form of psychological dependency on users thereby interfering with the basic availability and attention that is essential for parent-child communication in the family. The attachment that is very crucial for child development is formed and maintained in the ongoing interaction between parents and children. Following from the tenets of attachment theory, it is the quality of attachment established from this parent-child communication that constitutes the internal model from which the child interprets and engages the external world (Bowlby in Harlow, 2021).

Results from the study also show that parents in Anambra State, South-Eastern Nigeria are conscious of the challenges created by phone use in family communication system and their mediation is mainly manifested through counseling of children, devising phone use regulations in the family, and monitoring of children's use of phone in the family. This supports the findings of Emmanuel et al., (2025) which discovered that parents mediate in their children's usage of social media with multiple strategies like counseling, restrictions, monitoring, and seizing of the smartphones. Although they explored parental strategies for mediating children's use of social media in Lokoja, it also captured the major steps taken by parents in Anambra State, South-Eastern Nigeria to control the negative effects of phone use in parent-child communication. A regulation of the usage of mobile phone, Delicata (2016) observes, will facilitate the adaptation of the family communication schema to the novel cultural environment created by the new communication technologies of the present time. However the legislative approach adopted by many parents generates further complexities in terms of enforcement. Imagine the difficulty of restricting a child from the use of phone when people around him/her (including other children) are handling the same device. It is also observed that in some rural communities where there is insufficient power supply, some parents utilize the services of their children who are restricted from the use of phone for the submission and retrieval of their phones from commercial charging centers. These special situations render the enforcement of children's use of phones difficult especially when children do not see any reason that justifies the anxiety of their parents over the use of phone in the family. One of the parental mediation models that tend to dispose children to keep parental rules on phone use is counseling and media education. it guarantees that children are enlightened on the pitfalls of technology use in the family, strengthens the ties of

parent-child communication, while imbuing children with the positive attitude towards parental rules on the use of phone in their families. This agrees with the findings of the study conducted by Barbuta et al., (2023) that "the increasing frequency of digital technology usage at home gives technology an important role in building family dynamics" (p. 121). There is urgent need for ongoing digital reorientation programme for all the stakeholders in the family institution with the view of imbibing the proper perspective to technology use within the family context.

Technological innovations and spiritual interventions have also been instrumental in the effective management of phone-related challenges in parent-child communication in many families in Anambra State, South-Eastern Nigeria. It was discovered that some parents believe that there were some 'evil spirits' that lurk behind phone which can hold children captive to their peril. In fact, prayer is hence seen as a liberating exercise that can enlighten the minds of children to perceive phone and other digital technologies for what they really are. In this way, mobile phone and other communication technologies will serve to promote rather than upend the family value system thereby building family joy. "This joy of love experienced by families", Pope Francis (2016) observes, "is also the joy of the Church" (no.1).

The caveat given by Singh and Samah (2018) that "society is moving towards smartphone world" (p. 85) necessitates a collaborative action from every member of the society to be actively involved in building robust technological awareness that predispose all - parents and children - to a mature handling of the phones and its regulation so that the core values of the society traditionally preserved in the family institution will be preserved.

IV. CONCLUSION

The sociocultural setting under which the family institution has functioned over the years has tremendously changed with the ever-evolving technology. The effects of this change have also been felt in the parent-child communication which is the basic relational construct for the maintenance of the family system. The generalized use of mobile phones in the families signals the widespread influence of digital technology in today's society and its domestication in the daily lives of people both young and old. Mobile phones have not only permeated the family system, but is also reshaping the basic structure of parent-child communication. It has remodelled the basic trend of interaction between family members in a manner that challenges the traditional notion of child development. Naturally the changes in the family ecosystem has occasioned responses from the key members of the family units. In Anambra State, South-Eastern Nigeria, parents expressed their awareness of both the positive and negative contributions of mobile phones in the daily activities within the family. In order to optimise the benefits of digital technology and achieve a measure of control on its adverse effects, effective mediation of mobile phone is indispensable in the family. In order to maintain the traditional values of the human family, the role of mobile phones in family life and

structure must be kept under constant revision, and children should be carried along during such revision process through media education to elicit their conscious and committed cooperation.

RECOMMENDATIONS

This study recommends that parents undertake regular assessment of phone use regulations that are enforced in their families in the light of the evolving digital landscape of the present time, and the continuous development of their children. This is because some phone rules are no longer enforceable in the light of the proliferation of mobile phones and the gradual digitization of education system in the society.

The study also recommends that a special media education be planned by both government and non-governmental organisations for both parents and children with the view of maximizing the potentials of mobile phone usage in building effective parent-child communication while avoiding its possible dangers. This will also lead to greater appreciation of the phone rules by children and lessen their tendency towards disobedience and withdrawal to individualism.

It is also suggested that producers of mobile phones configure the accessibility of its features to the profile information of any user at a particular time. In this way, any mobile phone will identify the name of any user, confirm his or her age from a central data source and then make available its features based on the status of the user as minor or major.

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