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REVIEW ARTICLE

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EVALUATION OF NEW PROBLEMS ARISING IN THE PROCESS OF FAMILY TRANSFORMATION FROM A SOCIAL WORK PERSPECTIVE

Bewertung neuer Probleme, die sich im Prozess der familiären Transformation ergeben, aus der Perspektive der Sozialarbeit

Ailenin Dönüşüm Sürecinde Ortaya Çıkan Yeni Sorunların Sosyal Hizmet Perspektifinden Değerlendirilmesi

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ABSTRACT

In this study, the transformation of the traditional family in the historical process, the change in production-consumption models and the loss of the family's role-function in the historical process are discussed and possible solutions for supporting the family institution from a social work perspective are identified. It is seen that the functions of the family in areas such as health, security and education, which have continued throughout history, have weakened considerably today. This situation can be attributed to the fact that marriages, which are largely established with body-oriented, egocentric human elements, have become sustainable to the extent of mutual physical/psychological satisfaction of the couples. Thus, the formation of single-parent family forms due to increasing divorces, the increase in children growing up without the protection of mother and/or father, and the psychosocial and financial crises of divorced individuals have become a threat to the sustainable healthy social structure. In relation to these results, the perspective of social work is to support and strengthen the family institution and to prevent social problems that may arise from broken families. In this study, the transformation of the family in the historical process was examined and the social problems caused by this transformation were described based on the results of the researches conducted on the subject. In the solution of the problems identified, solution suggestions were developed from the perspective of social work.

Keywords: Traditional family, modern-postmodern family, family transformation, social work.

ZUSAMMENFASSUNG

In dieser Studie werden der Wandel der traditionellen Familie im historischen Prozess, die Veränderung der Produktions- und Konsummodelle und der Verlust der Rollenfunktion der Familie erörtert und mögliche Lösungen zur Unterstützung der Familieninstitution aus der Perspektive der Sozialarbeit vorgeschlagen. Es zeigt sich, dass die Funktionen der Familie in Bereichen wie Gesundheit, Sicherheit und Bildung, die im Laufe der Geschichte fortbestanden haben, heute erheblich geschwächt sind. Diese Situation ist darauf zurückzuführen, dass Ehen, die größtenteils mit körperorientierten, egozent-

rischen menschlichen Elementen geschlossen werden, in dem Maße tragfähig geworden sind, in dem die Paare sich gegenseitig physisch/psychisch befriedigen. Die Bildung von Ein-Eltern-Familien aufgrund zunehmender Scheidungen, die Zunahme von Kindern, die ohne den Schutz der Mutter und/oder des Vaters aufwachsen, und die psychosozialen und finanziellen Krisen der Geschiedenen sind somit zu einer Bedrohung für eine nachhaltige, gesunde Sozialstruktur geworden.In dieser Studie wird der Wandel der Familie im historischen Prozess analysiert, und die durch diesen Wandel verursachten sozialen Probleme werden auf der Grundlage der Ergebnisse der zu diesem Thema durchgeführten Untersuchungen beschrieben.

Schlüsselwörter: Traditionelle familie, modern-postmoderne familie, familientransformation, sozialarbeit

ÖZET

Bu çalışmada geleneksel ailenin tarihsel süreç içerisinde dönüşümü, üretim-tüketim modellerinin değişimi ve tarihsel süreç içerisinde ailenin rol-fonksiyon kaybı ele alınarak, sosyal hizmet perspektifiyle aile kurumunun desteklenmesi için olası çözümler tespit edilmiştir. Ailenin üretim, sağlık, güvenlik, eğitim gibi fonksiyonları zayıflamış hatta etkisini yitirmiştir. Postmodern dönemde beden odaklı yaşayan, benmerkezci insan unsuruyla kurulan evlilikler çiftlerin karşılıklı bedeni/psikolojik tatminleri ölçüsünde sürdürülebilir duruma gelmiştir. Artan boşanmalar sebebiyle tek ebeveynli aile formlarının oluşması, anne ve/veya baba korumasından mahrum büyüyen çocukların artması, boşanan fertlerin içine girdikleri psikososyal ve mali bunalımlar, sürdürülebilir sağlıklı toplum yapısını tehdit etmektedir. Meselenin bu sonuçlarıyla ilgili olarak sosyal hizmetin perspektifi aile kurumunu destekleyici, güçlendirici, parçalanmış ailelerin ortaya çıkaracağı sosyal sorunları önleyici bir nitelik taşıyacaktır. Çalışmada, tarihsel süreçte ailenin dönüşümü incelenmiş ve bu konuda yapılan araştırmaların sonuçlarından hareketle bu dönüşümün yol açtığı sosyal sorunlar betimlenmiştir. Tespit edilen sorunların çözümünde sosyal hizmet perspektifinden çözüm önerileri geliştirilmiştir.

Anahtar Kelimeler: Geleneksel aile, modern-postmodern aile, ailenin dönüşümü, sosyal hizmet.

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INTRODUCTION

The family is a social pattern/social institution that incorporates many social, economic, emotional and biological functions with its changing forms throughout history. In the historical process, changes in production and consumption relations and changes in beliefs have led to changes in the family institution, and family forms have also transformed by changing the functions of the family institution and the roles of men and women in the family.

With the transition from a land-based mode of production to capitalist production-consumption relations with the industrial revolution, and with the transition to industrial society, the family has gradually lost its function as a place of production and consumption, education and living space. Especially after the world wars, women's participation in industry, agricultural production, military service and the service sector as substitutes or even replacements for male labor, and their subsequent entry into the public sphere have led to some positive changes in the status of women, but this transformation has damaged the family. As urban life and the public sphere have undermined privacy and women have gained more freedom in the economic sphere and become more visible in the public sphere, their roles and functions within the family have also changed. While it was a necessity for people to live as a family/community in the pre-industrial period for reasons such as security, economic production, occupational acquisition, socialization, continuation of lineage, etc., in the modern period, with the strengthening of the modern state, the provision of security in cities, the industrialization of production, the increase in insurance, and the provision of public services such as schools, hospitals, etc., many functions that the family assumed in the pre-modern period have begun to be provided by modern public and private sector institutions.

The modern nuclear family of the post-industrial era continues to be transformed in a way that does not serve the welfare of children, women and men, as the economic sphere of the postmodern era shifts to the service sector and office work. Postmodern man's increasing sense of satiety, the demand/consumption of speed/pleasure/entertainment, the loss of consciousness of truth, and the secular/nihilistic/individualistic human type that has severed its connection with the divine have begun to see the family as a burden. The rapid increase in divorces, the proliferation of single-parent families, the traumas of children growing up without a mother or father figure, and the emotional or economic problems experienced by divorced individuals continue to increase.

On the other hand, the efforts to equalize the roles of men and women in all areas with gender equality studies, the desire to expand family forms to include LGBT individuals, and the fact that the family is not seen as a safe space by gaining widespread feminist discourse have led to new debates and conflicts in societies. With all these developments, the institution of the family has lost its historical and natural/natural meaning and importance in addition to its evolutionary transformation, and traditional and religious values regarding the family have been trivialized. Therefore, the elimination

of the power of traditional institutions that protect the family and its social functions has weakened the family institution and exposed it to destructive factors. Social work is a profession and research discipline that undertakes the task of preventing the emergence of social problems and protecting the individual and the family through social work to protect and strengthen the family institution. Contributing to the upbringing of children who have completed their holistic development in the traditional family form will have a preventive effect on the problems arising from the abuse of the family and the increase in divorces. In this study, the historical process that the traditional family form has undergone towards its postmodern forms is discussed through the change in production-consumption relations and the loss of the family's roles and functions, and solutions to support the family in the context of protective social work are determined.

CONCEPTUAL FRAMEWORK

Definition of Family

The family is a sociological phenomenon and a social institution that has existed since the first human being and has undergone different formal transformations depending on the changes in production-consumption relations and socio-cultural-political conditions. The word "family" came into Turkish from Arabic, and in the Old Turks it was translated as "ev" (eb) and "ocak" (hearth). According to the Kubbealtı Dictionary, family is defined as follows: 1) A community of people living together in the same house, the smallest of which consists of husband and wife, the largest of which consists of mother, father, children, relatives and relatives; 2) The whole of those who come from the same lineage, a family; 3) A community formed by those who are related to each other by blood or marriage; 4) Wife, wife (Kubbealtı Lugati). According to this definition, characteristics such as being related by blood, consisting of mother, father and children, and sharing the same space come to the fore. According to Islamic belief, the family order is divinely given and fixed in terms of its basic foundational characteristics. The Arabic word "family" takes its reference from the Qur'an and is shaped by Islamic teachings. According to the Cambridge Dictionary, the word "family" in English is defined as "a group of people who are related to each other, such as parents and children" (Cambridge Dictionary, "family" Access Date: February 11, 2022). Western sociologists have also endeavored to provide a universal and generally valid definition of family. While some sociologists have made definitions in line with the dictionary meaning, others have endeavored to expand the definition of family to include new forms of family unions. John J. Macionis defines the family with an emphasis on blood ties and social support among its members as follows: "The family is the social institution that exists in all societies in which solidarity groups exist, bringing people, including children, together to care for each other. Family ties are called kinship, which is a social bond based on common ancestry, marriage or adoption" (as cited in Macionis, 2012: 462). According to anthropologist George Peter Murdock, sexuality, economy, reproduction and socialization are the four most basic functions of

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the family. Murdock emphasized that if the family does not have a socialization function culture will end, if it does not have an economic function life will come to an end, and if there is no sexuality and reproduction function, the human race will be extinct, and with this he drew attention to the place and importance of the family in society (Murdock, 1968: 37; cited in Abay Çelik, 2021:286). Tom Bottomore lists the psychological functions of the family as emotional sharing and the social functions as reproduction, childcare, placement and socialization (Bottomore, 1984: 176).

The common denominator of all definitions of family centers around the coexistence of men and women, the sharing of roles and responsibilities, and the sharing and fulfillment of emotional, spiritual, physical and economic needs. It is a social pattern in which family members' mutual needs for love, respect, acceptance, socialization and trust are met. After the publication of the Kinsey Report, when homosexual unions, which were seen as a "sexual revolution", found a ground of legitimacy in Western societies, it is seen that these types of unions, which were considered deviant by traditional understanding and religions, began to be included in the definition of family. American sociologist Cohen expanded the definition of family to include homosexual unions as follows: "A family is a cluster of two or more persons living together in a household who are related by birth, marriage, adoption or choice" (Cohen, 2005: 6). With this definition, the expression "by choice" includes same-sex marriages within the institution of family. Thus, the ground is prepared for the legal status of same-sex marriages. In the Netherlands, where same-sex marriages are legal, according to the definition of family by the Dutch Family Council; "Every living unit where one or more children are raised is called a family" (Canatan & Yıldırım, 2018: 62). With this definition made by the Dutch authorities, all kinds of unions and the social cluster consisting of adopted children acquired 5 by these unions are evaluated within the scope of the definition/institution of family and given legal status. According to this definition, unmarried unions (male-female) are given legal status, as well as unions between female-female, male-male, and (allegedly) intermediate genders are included in the definition of family. It is also possible for more than two same-sex/ oppositesex partners to form a group union and adopt children.

Family in Muslim Tradition

At the beginning of this article, the traditional family form in Western societies was briefly touched upon. For this reason, this section deals mostly with the institution of the family in the Islamic world and Islamic tradition. In Islamic literature, the definition of what is meant by the term "tradition" is based on the view (traditionalist school) in which tradition is defined with reference to a supreme creator, rather than the use of the word in the sense of customs and traditions in daily life. According to Seyed Hossein Nasr, *tradition "refers to the sacred and eternal truth, inexhaustible wisdom and the constant application of the unchanging principles of truth in different conditions of time and space"* (Nasr, 2012). According to this definition, tradition in this study refers to the Christian tradition for the western world, Buddhism for the Indians, and Islamic tradition for the people living in

Anatolia and the Arab Basin. In this study, it is emphasized that the basic values on which the traditional family structure is based are based on Islam, and the institutionalized customs, rules, immoderate and unjust practices that undermine the institution of the family, which have also emerged in Islamic societies, are not seen as part of the tradition and are considered incidental.

The distinctive feature of the traditional family is that it is a family system based on fitrat. The word "fitrat" is an Arabic word and in the dictionary it means to create, to bring into being something that has no precedent, to bring something into being on appearance and substance. According to Can, "The harmony within the continuation of the fitrat and the essential qualities that the created thing gains through repetition on the fitrat are called nature" (Can, 2017:405). In this context, fitrat necessitates relationships, behaviors and actions in accordance with the creation, and the opposite actions are expressed as contrary to human nature. In accordance with the difference and complementarity of the first creation of men and women, the roles of men and women laid down in line with revelation and hadiths are the basis of the traditional family institution and constitute a family structure based on this fitrat (Can, 2015). On this basis, the traditional family is the coming together of men and women in accordance with their bio-psycho-psycho-social characteristics and based on a divine creator. The institution of the family consists solely of the union of the male and female sex. The identities of men and women 6 are innate, created by the Creator. The Holy Qur'an says: "O mankind! We created you from a male and a female" (Al-Hujurat, 49/13).

The other historical-social reality characterized by tradition outside the religious sphere of meaning is the lifestyles, social patterns and production-consumption relations of pre-modern societies. In this context, traditional society is an agricultural society. Since agricultural production requires intensive labor, traditional families are crowded, have many children, and in some traditional forms are polygamous. The traditional family is a community where grandparents, grandmothers, children, uncles, aunts, aunts, cousins live together in solidarity alongside the parents. The traditional family is together in solidarity in all areas of life such as production-consumption, social security, education, acculturation, acquisition of profession, child care, elderly care, etc. (Canatan & Yıldırım, 2018: 71-74). Traditional families are referred to as traditional in reference to their large populations and agricultural mode of production, and their small form consisting of parents and children can also be considered within the definition of traditional due to the preservation of ancient family values. Contrary to popular belief, there was not a sharp transition from the traditional family to the nuclear family with the industrial revolution. In the XIV th and XVII th centuries, 78% of families in England, 76% in France, and 69% in Belgrade had a nuclear family structure (Meriç, 1991: 59; cited in Canatan, Yıldırım:2018). It is known that both nuclear family and extended family structure existed in the early periods of Islam.

Although this family structure has undergone formal changes in history as relations of production have changed, it is based on divine moral principles. According to the Islamic tradition, in the con-

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struction of the family institution, marriage, family sustenance, childcare and the place of women in social life have been shaped by the teachings of the Holy Quran, the Sunnah of the Prophet Muhammad and the reflection of the patterns of thought in the Muslim imagination in practice. The famous Islamic scholar Ibn Sina's treatise "On the Politics of the Family" summarizes the traditional family as follows: "In his world, every human being is in need of food to protect his life and sustain his body, a home to protect those under his control and to take refuge in when he returns from work, a wife to protect his home and earnings for him, a child to work for him when he cannot afford it, to provide for him, to continue his generation after him and to remember his name, and protectors to help him and carry his burden" (Ibn-i Sina, 1993: 907-917; cited in Canatan & Yıldırım, 2018:72).

In the Islamic tradition, the institution of marriage is established through marriage and this marriage is realized with the permission and command of the Creator. Islamic Law explains the rules of marriage, divorce, and the roles and responsibilities of men and women. During or after the Nikah contract, the man is obliged to give the woman money, gold or other property of financial value. It is recommended that this price should be high if the man is wealthy, and it is seen as the woman's insurance against risks such as divorce, death, and unseen (Karaman, 1992:391).

The financial responsibilities of the institution of marriage are also imposed on the man and the woman is not held responsible even if she owns property. The man has to meet all the needs of the woman and children such as accommodation, kitchen, energy, clothing, transportation, etc. The woman's primary duty is to fulfill her duties as mother to her children and wife to her husband; she has no financial responsibility. If a woman works, she is not obliged to share the income she earns with her husband and the right to save belongs only to her (Karaman, 1992:391). In Islamic jurisprudence, breastfeeding, childcare, housecleaning and cooking are not women's primary/obligatory duties and cannot be obliged by law, but in the Islamic tradition, the work inside the house belongs to the woman and the work outside the house belongs to the man. The Prophet Muhammad addressed Prophet Ali and Prophet Fatima, saying, "Let my daughter Fatima do the internal work of the house and Ali do the external work". Upon this division of duties, it is stated in the sources that Hazrat Fatima was busy with her external work and was happy to take on internal duties (Ali, 2013). Here, it is seen that the roles and responsibilities of men and women were defined by the Prophet himself, and these roles and responsibilities are explained in detail in Islamic jurisprudence.

If possible, three generations should live together in order to raise healthy individuals (Can, 2015) and it is important that children are raised and nurtured by their parents. Since the earliest times, the care and upbringing of the child has been seen as the primary responsibility of the mother, since it is the woman who gives birth and breastfeeds (Giddens, 2000: 48; Marshall, 1999: 47,48). In children who do not experience secure attachment with their parents during childhood and whose needs for love, affection, trust, belonging, approval and appreciation are not met, lifelong patholog-

ical problems may emerge (Sermin et al., 2011). Because of this most basic need for attachment in children, this need has been met primarily by the mother throughout the ages.

In pre-industrial revolution agriculture-based production-consumption relations, the family was also a production center, with all family members participating in joint production and sharing the blessings and burdens in houses located close to the fields (Giddens, 2005:112). As the first and most important element of the transfer of experience to future generations, the family was like a school where children received moral, religious and vocational education. Agriculture, taking care of animals, milking, cleaning the house, cooking, baking bread, taking care of children, sewing clothes, producing/repairing household items, etc. Although many tasks were done jointly according to the biological differences of men and women, (Dewey, 2015) there was an environment where everyone lived almost the same kind of life (Macionis, 2012: 89).

In this context, sharing all aspects of life together adds not only an emotional but also an economic, religious and social dimension to the family union. Due to the fact that marriage has such a wide range of meanings, it can be said that divorces are less common in the traditional family model. This is because the intensity of the roles in the agricultural society and all the conditions and circumstances related to this led and even forced people to become a family, clan, community and congregation. Post-industrial society conditions, on the other hand, have changed the types of loyalties, clan and tribe types, community and group types, and produced more flexible ties and looser affiliations. With all this, it cannot be said that the traditional family type has completely disappeared. For example; although the family in Turkish society is structurally transformed into a nuclear family, the Turkish family is functionally like a traditional family, since the traditional form in the family relations is preserved. (Abay Çelik, 2023). According to Canatan (2018), different family types have existed in different geographies and periods. Religion, politics, law, economy and social events have led to the formation of different family types. Since social events have multiple causes and multiple consequences, the basic motives of the phenomena cannot be explained based on a single cause.

In this study, the weakening of the traditional family structure and the emergence of new family forms are analyzed through production-consumption relations, loss of role-function in the family and deliberate attrition against the family. Since another focus of the article is the protective social work approach, the possibility of strengthening the family in accordance with its traditional values is explored. Because the family is a dynamic structure and is always open to positive and negative influences. In the context of preventive social work practices, the possibility and ways of substituting the traditional family structure in accordance with today's conditions is a subject worth considering and analyzing. In the words of Besim Dellaloğlu, "Tradition is not a ready-made work! It does not wait for you ready-made somewhere out there. It is something that needs to be constantly rebuilt with each generation" (Dellaloğlu, 2020: 270).

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FAMILY TRANSFORMATION PROCESS

Women's Participation in Economic Life and Transformation of the Family

In the 18th century, with the emergence of the industrial revolution in England, the family institution began to dissolve with the transition from an agricultural society to an industrial society, and over time, the function and mission of the family, which provides protection and welfare against social risks, began to change and transform. The declining male population after the 1st and 2nd World Wars following the industrial revolution created a deficit in the labor market, and it became a necessity to close this deficit by encouraging women to work. While women in agricultural societies were mainly responsible for household chores, after the industrial revolution, they continued to be employed as workers in industrial production, but their responsibility for household chores continued and created an unfair picture. In addition, while women who participated in employment in the agricultural society could also take an economic initiative, after employment was realized in factories, women who were not workers in the factory could not participate in production and the category of housewife emerged. The alternative of producing outside the factory has disappeared over time with industrialization (Islam, 2013:219). At the same time, especially in textile factories, women were exploited as cheap labor, biased publications and perception operations were made on motherhood/homemaking (Çaha, 1996:42-43) and the image of motherhood was weakened in order to separate women from the family and channel them to the market (Gültekin, 2020:70). In World Wars 1 and 2, the labor shortage caused by the conscription of men into military service was tried to be filled by encouraging women to work. In order to overcome the employment problem that arose in industrial facilities, agriculture and the service sector, to ensure the sustainability and safety of production, and to ensure food supply and security, "Woman's Land Army" style civilian organizations were established in America, England and Eurasia, and women were encouraged to work through publications and other social propaganda tools. In posters published at the time, working women were portrayed as happy, strong and of high status (Kavoğlu, 2018: 112-115). To summarize, the industrial revolution and the ensuing world wars strengthened the position of women in social life and transformed the roles and responsibilities assigned to men and women within the family. This process has been similar not only in the history of Western modernization but also in all countries in the process of industrialization and modernization.

Urban Impact and Public Space in the Transformation of the Family

The fact that European city populations reached hundreds of thousands in a short time with the industrial era (Sombart, 1998:36) brought about the coexistence of people who were strangers to each other. In medieval societies before the industrial revolution, people in villages established relationship dynamics that did not alienate each other by maintaining kinship and neighborhood relations in primary relations within agriculture-based production relations (Aydın, 2014:87). These

communities have continued their lives as families with strong social dynamics, solidarity and solidarity (Tezcan, 2010:135). As metropolitan populations exceeded hundreds of thousands, urban culture began to develop instead of traditional culture. According to Senett, the city is a human settlement where strangers come together (Senett, 1996). Cities where cold secondary relationships are established instead of intimate primary relationships, where there is a mechanical understanding of morality such that even greetings and apologies are expressed without a soul, where religion is practiced individually rather than as a community, where free sexuality, pleasure, entertainment and consumer culture are encouraged and marketed to the fullest, (Aydın, 2014:86) have reintroduced people as alienated beings. Urban life has brought with it the definition of public space. In urban societies, the household is divided into two as inside and outside the household. Inside the household are the places where primary forms of relationships; husband-wife, parent-child and grandparent-child/grandchild relationships are established. Outside the household, on the other hand, is the outside world where one enters into a relationship with the intimate. According to Aydın, the primary aim of modernization was to "move the individual, the family, to the public sphere, and to open up the kinship and lineage groups to the city." (Aydın, 2014:94) According to Senett, private life has been rendered belonging to society and lost its meaning with the publicization of the individual. Just as the production of fashion brought women's sexuality into the public sphere, the spread of cosmetics allowed women to support their position in the public sphere with their sexual identity (Senett, 1996). According to Can, schools, factories, offices, playgrounds, cinemas, etc. in cities have separated the family from the home and the courtyard and transferred privacy to the outside (Can, 2014:60). This process means a contraction in the meaning and functions of the family. According to Parsons (with the transfer of the family to the public sphere), the economic, educational, religious value transmission and many other functions of the family are reduced to the association of residence and consumption (cited in Aydın, 2014:97). The modern nation state has included the functions of the family such as education, value transmission, etc. in the sphere of power and limited the functions of the family. Undoubtedly, this is due to the desire to create a uniform society. A traditional 11 family that establishes a production-consumption relationship less dependent on the market, forms a small community with relatives, maintains religious education and values education within itself, and even lives according to informal legal rules is out of the control of the modern state and poses a threat to capitalism. On the other hand, with the strengthening of the institutional structure of the modern state, factors such as security, employment and insurance have eliminated the elements that bind family members to each other through need. In agrarian societies, many factors such as security, economic concerns, the motive to protect honor, family (clan) solidarity, reproduction, and keeping the name alive made marriage compulsory. Today, however, all these needs can be met by non-family providers. In short, the change in the system has altered the roles and functions of family members. In the economic field, the production and consumption of luxury has been the driving force of capitalism (Sombart, 1998:153-160). In order to

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ensure capitalist sustainability, it has become a reality of the modern age that the family is opened to the public and the culture of luxury consumption is made dominant, the family is divided into individuals and each part of the family is isolated from the divine and thus becomes the object of consumption culture.

Instrumentalization of Women

In religions based on revelation, the feeling of love and lust, the attraction between men and women, is sanctified by the practice of marriage in the name of the Creator, and the opposite types of unions are considered sinful in all their nomenclature and definitions. In Christianity, the natural force of attraction between men and women; emotional and sexual bonds were sanctified through marriage, and were assigned to the service of God (Sombart, 1998:65). In support of this understanding in Christianity, establishing a family in Judaism is a gift of divine will. The institution of family is strengthened and protected by religion (Tekin, 2011:241). Islam, as a complement to the same sequence, has placed the family at the center of religion and Islamic society. The Prophet drew attention to the importance of the institution of marriage by saying, "Allah has not created a law more unpleasant to Him than talaq" (Abu Dawud, Talaq: 3). It is understood that the institution of marriage and its characteristics are given to humanity (Arslan, 2012:300), and changes in its basic values cannot be made voluntarily.

While in traditional religions, the power of attraction between men and women is assigned to the construction of society, in the modern period, the value of women is reduced to the body and her body is commodified by opening it to multiple uses. Since the modern individual, who has declared his ontological autonomy from the divine, accepts only his physical existence and rational mind as the measure and judge of everything with his buffered self (Taylor, 12 2007:27). By reducing the principles of morality to serve bodily pleasures and utility, the legitimate and illegitimate have been replaced. A period in which women were used as a means of sexual pleasure and their sexuality was marketed, and this illegitimate situation was legitimized and a social reality was built in which the legitimate became strange over time. An attempt was made to institutionalize the mistress/adultery culture that started in the palaces with the industrial revolution, and prostitution was given a legitimate basis. Since King François I of France, who ruled between 1515 and 1574, women have been used as a means of pleasure-entertainment in the palaces.

Sombart, in his book Love, Luxury, Capitalism, states that women were commodified in European palaces and the definition of kurtizan (court woman) developed alongside the distinction of chaste woman (femme honnête), prostitute woman (putaine), Sombart writes that a mistress economy was formed in the palaces, this type of illegitimate relationship was legitimized over time and that kurtizans triggered capitalism with their excessive passion for luxury (Sombart, 1998: 78-85).18th century, hedonistic-aesthetic interpretations of women's love dominated, and although the insti-

tution of marriage, which ensures the continuation of the generation, maintained its prestige as a social and religious institution, extramarital unions were legitimized with love-pleasure-aesthetic-based interpretations, and it was interpreted that love and marriage were separate and could not be together. Montaigne expressed his thoughts on the distinction between love and marriage as follows: "if love is pleasure, and marriage is a social or religious arrangement aiming at a noble end, then the fulfillment of the longing for love is not only not independent of said marriage; these two things, love and marriage, are rather mutually exclusive. Love hates to be concerned with something other than itself, and it does not like to find common ground, as in marriage, with relationships that are brought together for completely different reasons, in which attachment and power are as important as attraction and beauty. One does not marry for love, but rather for the continuation of the lineage and the establishment of a family" (Sombart, 1998:74). It is clear from the above lines that adultery, the virus of the family, is being legitimized.

In the same work, Sombart, quoting literally from the poems of Ariosto and Rabelais, states: "love, which in itself had acquired its highest, even its only, meaning, had to be outside and beyond all the arrangements which had been given life by men for any social or moral purpose, however much they might have received the approval of the Church (Sombart, 1998:73,74). Another reason for the separation of love and marriage is that in Christianity, sexual intercourse is only for the purpose of childbearing and sexual intercourse for this divine purpose is frowned 13 upon. Sexual intercourse without the purpose of childbearing is condemned even within marriage (Taylor, 2007:586-587). This understanding contrary to human nature led to a reaction in society such as the separation of love and marriage. This understanding began to find serious supporters in the intellectual circles of the period as well as in the popular stratum. According to the sources accessed by Sombart, according to a statistic from 1490, there were 6800 prostitutes (meretrice) in Rome, which did not even have a population of 100 thousand at that time, and in the 18th century, 15 out of every 20 men in European palaces lived with their mistresses, not their wives, confirming this reality (Sombart, 1998:77-83).

We understand that the institutionalization and social acceptance of adultery alongside the institution of marriage occurred as a result of the wolfizens spreading the luxurious, hedonistic and aesthetically-oriented lifestyle of the palace and state officials to the masses of the people, and as a result of the emulation of the wolfizens by the chaste woman (femme honnête) type. The most fundamental elements of modernism, such as urbanization, enrichment, luxury, consumerism, and a focus on pleasure and enjoyment, have changed the traditional roles and responsibilities of men and women, their lifestyles, and their conception of the realm, and have led them towards the goal of individual self-realization in the public sphere. As a cog in capitalist production-consumption relations, women, as a result of such a mental and social rupture, have to work to meet the living expenses brought about by urban life, to realize themselves, and to consume cosmetics, maximum

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pleasure and comfort, and luxury production commodities in order to eliminate aesthetic concerns. Cultural globalization and the society of transparency have brought the body, especially the female body, to the forefront.

Transition from Modern Family to Postmodern Family

In the postmodern period, the economic sphere shifted from the industrial sector to the service sector (Mills, 1959) and office work/record keeping/accountability emerged as a necessity with the bureaucratic dominance of the modern state. Women's employment rates, which rose with the industrial revolution and World Wars I and II, continued to increase in the service sector, clerical work and bureaucracy. The continuous transformation of production-consumption relations brought about the transformation of roles and functions within the family, and a natural evolution took place. The modern nuclear family form emerged. The post-industrial modern nuclear family form was discussed by Burgess in 1916 and then Ogburn (1932) and Parsons (1944) explained the transformation of the family as "the transition from the extended family to the nuclear family and from the social-traditional structure to the emotionally supportive family" (Sayar & Bağlan, 2012:174). 14 The modern family form has come to the fore with the outsourcing of many of the family functions and the bonds of love/romance produced as a commodity to be consumed by capitalism. With the modern state increasing urban security, industrial and service sector-based employment including women, ready-to-eat food production, ready-to-wear clothing production, schooling and social entertainment venues, modern life, which surrounds the family with many elements, has reduced the functions of the family to the socialization of the child, the sharing of love/emotion between spouses and sexuality (Doherty, 1992).

He argues that the modern family is a psychological family based solely on personal satisfaction. However, families established with a sense of psychological satisfaction end in disintegration due to the mental and emotional chaos of postmodern man. The postmodern lgbthuman type is saturated in body and hungry in soul. Pluralism, democracy, freedom of religion, consumerism, mobility, increased access to news and entertainment, the human desire for physical fulfillment, and the exciting entertainment industry have led people to live in a society with plenty of choices (O'Hara & Anderson, 1991).

Some thinkers have defined this age as the age of speed, some as the age of entertainment, some as the age of communication. In an age where entertainment is made the goal, adultery is legitimized, privacy is violated by new media tools and the possibility of virtual emotional/sexual sharing increases, a psychological family reduced to personal satisfaction is not given the right to life. Many functions fulfilled by the family can be outsourced. The sexual revolution that followed the Kinsey reports of 1948-1953 prepared a period in which homosexuality and adultery were seen as legitimate and normal (Gültekin, 2020:157). Sexuality and having children are no longer specific to

marriage. Nurseries have also assumed a function that ensures the upbringing and socialization of the child, which is the most important mission of the nuclear family. Especially new generations, with increasing individualism and secularization, do not want to take on the economic and social responsibilities of a family and instead prefer to experience emotional and sexual satisfaction through short-term partnerships. The dizzying speed with which everything is produced and consumed has led to the consumption of relationships and sexuality. Through the media, new media and cinema, love and romance have taken their place in shop windows as a commodity to be consumed. This showcase is decorated with myths such as Valentine's Day, wedding anniversary, etc.

In the postmodern era, the transformation of the family continues uninterruptedly and at an increasing pace. The legitimization, popularization and promotion of homosexuality in all its intermediate forms is another phenomenon that shakes the institution of the family. The presentation of homosexual unions as a new family form and adoption by homosexual families are among the most important problem areas that the family faces in the postmodern era. The promotion of homosexuality is supported as an extension of the family-less society project. Keeping the population under control has left its mark on the family policies of modern states in the 20th century. In order to control the human element, the family must be controlled. The control and transformation of the individual and the family will be realized through the status of women (Arslan, 2020). Rather than aiming to achieve justice between the sexes, gender equality studies operate as a tool of the family-less society project. In this project, all roles and functions of men and women are redesigned for the posthuman era. The political economy of the new era will determine the course of this transformation.

PROBLEMS CAUSED BY THE TRANSFORMATION OF THE FAMILY TODAY

Divorce, Cohabitation and Single Parenthood Divorces and the increase in extra-marital unions lead to single-parent families. Single-parent families may be formed due to the death, imprisonment or migration of the mother or father, but today they are increasing due to divorces and unmarried unions. This family type mostly consists of a mother and children. The mother plays the role of both mother and father. Divorced mothers experience intense stress, depression and partner conflicts.

Especially in OECD countries, the average of single-parent families is quite high. According to 2018 data, 26.6% of children in the US, 21.6% in the UK and 22.5% in France live in singleparent families. This rate is 5.8 in Turkey. One of the main reasons for single-parent families is children born out of wedlock. According to 2018 data, 73.7% of children in Chile, 60.4% in France, 48.2% in the UK and 39.6% in the USA were born out of wedlock. In Turkey, this rate is 2.9%. Although the rate in Turkey has not increased much yet, when it is considered that this rate was 2.6 in 2010, a significant increase is observed. However, in Turkey, children born out of imam marriages and second marriages are also registered in the civil registry through recognition, which is why they are included

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in the category of children out of wedlock in the statistics. Cohabitation without marriage has also increased dramatically in recent years. According to 2018 data, 29.41% of individuals aged 20-34 in Sweden, 28.53% in France and 25.35% in the Netherlands live together out of wedlock. Divorce rates are also high. According 16 to 2019 data, annual marriage rates were 3.5% in France, 3.7% in the Netherlands, 4.4% in the UK and 2.7% in the USA. This rate was realized as 6.6 in Turkey. According to the statistics, especially in the recent period, unstable marriages are being established. Divorce rates are approaching marriage rates. In the same year, divorce rates were 1.9 in France, 1.7 in the Netherlands, 1.8 in the UK and 2.7 in the USA. In Turkey, the divorce rate reached 1.9. The alarming dimensions of these rates will be more clearly understood when read through the number of marriages and divorces in Turkey (https://www.oecd.org/els/family/database.htm). According to TURKSTAT data, while 487 thousand 270 couples married in Turkey in 2020, 135 thousand 22 couples divorced in the same year. The number of children affected by these divorces was announced as 124 thousand 742 children. As a result of divorce, 75.8% of the custody of children was given to the mother and 24.2% to the father. In this case, single-parent families usually consist of mother and children and women suffer more as a result of divorces. A divorced woman is less likely to remarry than a man (TUİK).

Psychosocial Effects of Single Parenthood on Children

When we look at the research on the subject, it is stated that in addition to emotional problems such as persistent sadness, depression, anxiety, excessive anger, fear, insecurity, depression, low self-perception, insecure attachment; socialization and adaptation problems, low academic achievement, future anxiety, peer bullying, etc. social problems are frequently seen in children of single-parent families. In the face of divorce, fear of abandonment often comes to the forefront in children. Unpredictability of what will happen in the future increases anxiety. Children's psychosocial well-being is further weakened in cases where there is a lack of a mother or father role and this deficiency cannot be replaced by another male/female figure. Along with the economic difficulties experienced by single-parent families, malnutrition, poor living conditions and health problems negatively affect the mental and physical health of children (Amato, 1994;Bilici, 2014; Ichele, Robert, Peris; 2004:83-84).

Attachment Theory and Divorce

One of the most fundamental problems that arise in children of single-parent families is attachment problems. Attachment is the most fundamental process that instills a sense of trust in the infant, a psychological phenomenon of forming a bond between the mother/father and/or caregiver and the offspring based on love, care and concern. Separation or separation of the baby from the mother during the attachment process causes the baby to experience a feeling of insecurity. According to Yarrow et al.'s study (1985), insecure attachment is more common in 17 children of divorced moth-

ers than in children of non-divorced mothers. Mothers with insecure attachment project more negative emotions and less positive emotions towards their children (Radke-Yarrow, Cummings, Kucznski, Chapmen, 1985).

John Bowlby, who developed attachment theory, named separation from the mother as maternal deprivation. In his research on children growing up in orphanages in the 1940's, Rene Spitz named the stress and discomfort caused by babies' inability to develop attachment to their caregivers as analytic depression. Bowlby labeled the lack of love and attention due to maternal deprivation as affectionless pyschopathy. Bowlby's "Forty-four Young Thieves: Their Characters and Home Lives (1944), he used the concept of "reactive attachment disorder" to express the lack of ability to show and accept love, mistreatment of pets, lying, stealing, inability to establish lasting friendships, experiencing extreme control problems, and emphasized that children with these behaviors have no sense of shame and responsibility. Bowlby states that these children are hungry for love and attention; they show hostility, cruelty and rape behaviors and he associates the main cause of these behavioral disorders with attachment disorders in infancy. In his book "Maternal Care and Mental Health", which he wrote on behalf of the World Health Organization (WHO) in 1951 to improve the health status of homeless and homeless children, Bowlby emphasized that the care provided by caregivers in care centers is absolutely no substitute for the attachment relationship to be established by mothers and/or parents, and that if the attachment is interrupted, the child will experience excitement deprivation and mental health will deteriorate (Bowlby, 1971; cited in Yörükan, 2020:24-29).

As it can be seen, separation from the attachment figure, mother and/or father, has a great negative impact on the child that can negatively affect the whole life. It is very difficult for individuals who have experienced insecure attachment in infancy to establish healthy and sustainable relationships based on trust in adulthood. Children born out of wedlock, born in cohabitation forms grow up in psychosocially insecure family environments. Relationships established free from the responsibilities of the institution of marriage are short-lived. Due to the change of partners every few years, children grow up with different parent figures and undergo an unhealthy socialization.

Psychological Problems

Divorce, war, migration and increasing rates of out-of-wedlock child births cause hundreds of thousands of children around the world to suffer negative mental and physical health effects 18 every year. Children of divorced families are among the most vulnerable risk groups. Children's first reactions to divorce usually manifest themselves as fear, sadness, anger, guilt, loneliness, rejection, regression, sleep-eating disorders, decline in academic achievement, masturbation habits, physical health problems (Elissa, Samantha, 2019:56-65). Signs of over-maturation or appearing mature have also been found in studies (Effron, 1980). Considering that a high percentage of children stay with their mothers after divorce, it is more meaningful that children try to assume the male role at home

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and act with the motive of protecting their mother and younger siblings. Sense of shame, social exclusion and stigmatization also appear as external problems in children with single parents (Erdim, Ergün; 2016).

According to recent studies, children from single-parent families have approximately 2 times more behavioral problems than children living with two parents. Internalizing behavioral disorders such as introversion, asociality, avoidance; externalizing behavioral disorders such as aggression towards human/animal/inanimate objects, hitting-breaking, stealing, disproportionate expression of anger, setting fires are among the common behavioral problems in single-parent children. In a study conducted by Wang et al. in 2021 on 3,983 children in China to determine the effect of single parenthood due to divorce and migration on children's mental health, it was concluded that children from divorced families had higher levels of internalizing, externalizing, self-destructive thoughts and self-destructive behaviors than children living with two parents and children living with a single parent due to migration. In addition, according to this study, children from divorced families showed lower socialization skills than children who had lost a parent and children who did not have a parent with them. (Wang et al., 2021:2).

In a study conducted by Tebaka et al. in the USA in 2016 using data on 43,093 children, the impact of divorce and parental loss in childhood/adolescence on the mental health of children/adolescents was investigated; it was concluded that the mental health of children whose parents divorced was more negatively affected than children whose parents died. According to the study, children from divorced families have higher rates of major depression, mania and hypomania after the age of 17 compared to children who have lost a parent. In addition, children with divorced parents have higher levels of substance abuse of all kinds after the age of 17 (Tebeka et al., 2016).

The traditional understanding of marriage has been replaced by short-term relationships, leading to an increase in the number of single-parent families. Modern marriage styles are 19 called partnerships; they are seen as a partnership based on commercial interests (Starnes, 1993:124). In these flimsy, perishable forms of marriage, love is a consumable commodity. Recently there has been an increase in research on the impact of single mother/father dating relationships on children. When the lifespan of dating relationships is often short-lived, there is likely to be frequent partner turnover. In these single-parent families (mother-child family forms), the partner who plays the role of father and/or who is the male figure without playing this role is constantly changing. According to some studies, children of parents who continue post divorce dating behavior, live together and change partners frequently have behavioral problems and their well-being is negatively affected. According to some studies, these relationship styles have been found to negatively affect emotional-secure attachment styles in children (Wang et al., 2021). While developing a harmonious relationship with the mother's post divorce dating partner positively affects the child's development, termination of the partnership relationship may lead to an increase in internalizing and externalizing behaviors and

stress levels in children (Langlais et al., 2018). In addition, symptoms of depression, low self-perception, parent-child conflicts are known to be the most common reactions of children to the mother's dating relationships after divorce (DeAnda et al. , 2021).

THE NECESSITY OF STRENGTHENING AND SUPPORTING THE FAMILY FROM A SOCIAL WORK PERSPECTIVE

Social work is a profession and discipline that aims to increase the psychosocial well-being of vulnerable, disadvantaged, oppressed and abused people and groups, to increase their welfare levels, to support their social inclusion, and to support them to access and maintain a humane life. Social problems have a negative impact on the lives of people and communities after they occur. Efforts to prevent the emergence of social problems and to establish and maintain a healthy social order in all respects can be carried out within the field of preventive social work. For example; supporting the healthy mental development of children and young people, strengthening them by giving them positive behavior patterns are among the primary areas of work of preventive social work. The increase in single-parent families due to the increase in divorces and the growth of children without fathers have an extremely negative impact on the psychosocial well-being and economic conditions of children (Popenoe, 1996). The deterioration of family cohesion leads to damage to children's holistic development and an avalanche of social problems. Developing protective and preventive social work interventions on the rapid and continuous transformation of the family to the detriment of child 20 welfare, presenting social policy recommendations, and calling on politicians and academic circles to take responsibility in this field will be instrumental in approaching the ideal of the desired society. There is no doubt that change cannot be stopped, but it can be directed and managed. Determining the course of change and transformation that the family institution will experience in the future can be possible by analyzing the past, predicting future political economy and technological developments, or at least making a positive contribution to this transformation.

CONCLUSION

It is possible for NGOs (non-governmental organizations), public institutions, universities, religious institutions and other independent civil initiatives to work independently or in cooperation in order to protect the family from a preventive social work perspective and to ensure that it fulfills it is functions in a healthy way. To list some of them;

1. Being aware that the basic values of the family are given (transcendental) (Arslan, 2012:290), to search for the epistemological and ontological foundations of the family in ancient traditions and to produce social policy by referring to these references with adaptations to the present.

2. One should be aware of the population control and family-less society projects.

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3. The right of Muslims to establish and run a family in accordance with their own beliefs and traditions must be supported.

4. Attention should be drawn to the problems caused by all forms of sexual intercourse that undermine the institution of the family. Broadcasts that harm the privacy of the family and children should not be allowed. Families and children should be prevented from being used as material for the sexual entertainment industry.

5. Media, new media and all other possible means of social communication should be used to strengthen the institution of the family and commissions should be established and organized activities should be carried out in relevant public institutions/local administrations.

6. Laws should be enacted and incentives should be provided for architectural structures to be built in accordance with the extended family.

7. Agricultural production should be encouraged, urban migration back to rural areas should be encouraged, and public lands should be made available free of charge to citizens who meet the necessary conditions.

8. In cooperation with the public, NGOs, universities and the Presidency of Religious Affairs, couples should be given courses on family, child care, family economics, sexual health, home school.

9. Marriage should be encouraged and incentive packages for couples who marry during their university education should be implemented.

10. Home-based production projects should be implemented. Families should be encouraged to establish food production and home workshops at home.

11. Women's work life should be made more conducive to family life, they should not be made to work in long term and oral jobs, and insurance premiums of women who have children should be subsidized.

12. Children being cared for by their own mothers, not by nannies or daycare centers, should be encouraged and made widespread. The social status/image of motherhood should be raised.

13. Alternative non-formal education systems should be developed for the holistic development and career planning of women working at home.

14. In nuclear families, and especially in nuclear families with one child, children's socialization, emotional development and language development are enhanced through interaction with peers and adults. In order to ensure this, kinship ties should be encouraged.

The above-mentioned suggestions are only some of the activities that can be carried out in the context of protective social services. The defense of the family institution by all segments of society with

a total mobilization will be a preventive measure against social problems that are likely to arise in the future. Recently, a state ministry responsible for loneliness has been established in Japan. This situation depicts the state of postmodern man. Scientific and technological development is not the real development; spiritual, moral and emotional development of human beings should be considered as the real development and the necessary social investment should be made in this field. In this article, the main reason for addressing the transformation of the family and perhaps its dissolution/ dissolution from the perspective of social work is that social work is the most important field besides psychology, sociology and even economics in which psychosocial problems arising in the process of family dissolution are reflected. Social workers are one of the first interlocutors of the problems related to 22 the family phenomenon. For this reason, social work is almost the first area of support for individuals and families who have problems or are disadvantaged. For this reason, more research should be done on this subject and solutions and methods should be found in cooperation with fields such as social services, social policies, sociology, psychology. Otherwise, it is inevitable that societies and individuals will be dragged into an inextricable chaos with this process.

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