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Social Perspective for Family Functions in Society

Tijen ZEYBEK¹, Fevzi KASAP²

Abstract

Family is a basic functional element and core of social organization and social institutionalization. Like many other social institutions, the family has undergone important alterations throughout the history of humanity, and has changed in its functions due to rapid evolution, but has not lost its place, importance and value in any society. The aim of this article is to analyse the functions of the family as a social institution from a sociological perspective and to highlight its importance in society. Thus, the functions of the family in Turkish society were tried to be determined with the information obtained from the sociological literature review. After the research four main functions were analysed: educational, social, cultural and economic function. In this study, descriptive analysis was used a research method. The results provided detailed documentation on the qualities and alterations in families. The findings showed that family's basic functions are still considered as like the previous terms, however, there have been evolutions from a social perspective compared to the previous terms. The family profiles that were compared both at the attribute level and overall showed changes in social, educational, cultural and economical functions.

Keywords: family, social functions, social group, social life, cultural change, child, social institutions.

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Introduction

The concept of *family*, which is a social unit as old as the history of humanity, has undergone structural and formal changes by entering into various forms, but has preserved its importance in the 21st century and has become a focal point where many biological, sociological, economic and political discussions are made. The popular approach is about what the family is, or at least what it could be. This “ideal” model is called the core unit of the family, which includes mother, father and at least one child. Although there are many different definitions of the concept of family, most family theorists (Ergun, 1987: 35) say that living with another close person and sharing a place, involving two or more individuals, forming some emotional bonds, taking on interrelated social situations, roles and tasks, love, belonging (Morgan & Morgan, 1996).

Each family is a separate entity with its structure, functions and needs, and shapes and nurtures the members of society and is more than social institutions. Family functions are defined by family members as the activities and behaviours in which the individual needs of the family and its members are met and maintained. It is known that weakness experienced in performing these functions will affect other functions as well (Wolin & Bennett, 1984). Another point to know is how these functions are perceived. Since the perception of functions may differ according to periods, political, sociological and economic changes, it can affect the attitudes and behaviours of family members. Thus, today, the concept of family health is as valid as the health of the individual, and lifestyles that include the values, principles and practices of individuals and families, in a sense, take shape (Duffy & Sperry, 2007). Each family with other families is the cornerstone of society. Each is a social institution that coexists with humanity. Like many social institutions, the family has undergone significant changes throughout human history. Although these alterations continue to take place, it is important to know and sustain the functions of the family as a core element of each society. It is a known fact that continuity of the human generation in any period and in the society, these functions in family has a vital effect with increasing importance today. Thus, this study will be a contribution to the literature and is unique in its field.

The purpose of the study

The aim of this study is to determine the functions of the family as a social institution from a sociological point of view, and to emphasize its place in society, its importance and value. Within the scope of the research, answers to the following questions were sought: (1) What are the main reasons that have created alterations in family functions? (2) What are main functions in a family institution? (3) What are sub-functions of each main function?

Methodology

In the study, the in-depth descriptive analysis technique, which is frequently used among qualitative research techniques, was used. In-depth descriptive analysis technique is a data collection method that includes all dimensions of the researched subject and allows obtaining comprehensive answers by asking mostly open-ended questions, which allows information gathering. This method, especially in social sciences is used extensively in the social, medical and business world. If it is desired to determine the attitudes, opinions or patterns of individuals towards events, subjects or situations, the in-depth descriptive analysis technique performed which is the most appropriate method. Patterns can be learned accurately and impartially within the framework of the researches relevant to the subject. Therefore, the research is a descriptive study in a documentary scanning model that determines the functions of the past and ongoing family by document or document scanning. The researcher directs the questions previously created on the subject being researched to the researches and literature review, so that information and data can be collected systematically about the subject. Thanks to this method, more accurate and qualified patterns on the subject in detail.

Results

The Main Reasons that Create Alterations in Family Functions

There are four main reasons which have created alterations in the functions in society. These all can be considered for Turkish families from past to today. Sociologists have dealt with the social functions of the family differently. While some of them approach the subject in a holistic way and unite on the basic issues, it is seen that some of them approach the issue differently (Vangelisti, 1994). The differences and similarities of this approach are discussed as Turner evaluated the family from a biological and social perspective. According to him, "The family is a social group that has its own nature and styles by biologically speaking, marrying and having children, raising and socializing them" (Turner, 1965: 355). Some researchers considered the family, which they regard as one of the main forms of social life, as "social unity, a social group, a social organization, a community, a social institution, and even more as a social structure" (MacIver & Pagey, 1969: 22-30; Acar, 1990: 12; Hatland, 2001: 14).

Table 1. Main Reasons for the Changes in Family Functions

Main reasons	Causes	Evidence
1.Perception Difference to the family institutions	Social and Individual reasons	Increase in Divorce rate
2.Babies Born to Unmarried Parents	Decrease in the System of Traditions and Values	Increase in Babies Born to Unmarried Parents
3.Marriages to Foreigners	Modernism and Globalism	Increase in Marriages to Foreigners
4.Cultural Changes	Globalism, Media, Technology	Disintegration in the Social Structure

Perception Difference to the family institutions

Significant change in family and especially marital relations is one of the main problems of our day. Analysis of family and marital relations in contemporary Turkish societies reveals that these changes are of a complex nature, which is due to the reconsideration of the value judgments of negative tendencies in domestic relations. These modification processes are generally due to individual reasons with social content. The most important of these are the economic problems in the family, the increase of women's economic freedom and the change in her role in the family. All these factors lead to the weakening of the patriarchal structure of family relations (Peng & Jiang, 2010: 11. The dissolution of the family structure, which clearly manifests itself in Turkish communities, causes the problems to rise within the family, and so the family becomes unprotected in the face of the intense pressure of external factors. It also raises the issue that this crack in the ground of social life will lead to a new ground change in Turkish societies in the long term (Albickiy, 1997: 14). More important than the Turkish society, these are also the documents of the mental, individual, social, cultural, religious, political and economic crisis of the Turkish people. Sociologically, if there is a social fragmentation (family, state, society, religion, etc.) in any sense, this is accepted as an evolution in family institution (Greif, 2006: 309).

Babies Born to Unmarried Parents

As evident from researches and observations, contemporary living conditions weaken the family and eliminate the reality of its being a system of values. For example, the increase in the number of births without marriage is worrisome in this respect. As is known, the increase in births out of wedlock is due to a number of reasons: the increase in the number of sexual intercourse among young people, the decrease in marriages and the increase in the number of women alone as a result of the increase in divorce etc. Even Turkey does not have a very high rate, Kyrgyzstan ranks in the same rank with countries such as Australia, USA, Canada and Russia

in terms of birth rate out of marriage (Denisenko, 2005). Partnerships without marriage, in a sense, escape from this real and natural partnership ground and show that illegal sharing comes to the fore. Just like illegal business and monetary gains or informal economic returns, the family is shifted into an unnatural domain. These desirable expressions can be defined as evolved expressions and constraints towards couples' desires among contemporary discourses (Waller, 2020: 531).

Marriages to Foreigners

The analysis of structural transformations in the contemporary Turkish family reveals the destruction of cultural values and the fact that new values are still in the formation phase. What is interesting is the increase in the rate of divorces in rural areas as well as in cities where modernization continues faster and has a more intense impact (Jones, 1997). Another remarkable point is the increase in the number of foreign marriages. In particular, the data in this sense, Turkey surprises the researchers in Turkey. In addition to marriages between Turkish men and foreign women in the past, this time the rate of marriage between foreign men and Turkish women increased rapidly. Talking about the consequences that such marriages can have, especially in terms of national identity, one important point should be underlined: even a small number of mixed marriages might lead to the formation of a new type of society with mixed characteristics with new family functions (Geybullayev, 1966: 37).

Cultural Changes

Cultural change creates some changes in social life, more precisely, it changes in parallel with cultural change in social structure. Value judgments prevailing in the society and their adoption change over time, and the values in question change according to the needs of the age. The fact that the family is at the centre of all kinds of influence should be regarded as a stage of social change that occurs in the family (Stern, 1939: 202). The fact that there is an important difference of opinion between the young and the old generation has recently been shown as one of the determining factors in Turkish family life. The difference between the young generations' view of the family and their family size is evident in the fact that the younger generations display more flexible behaviours, in addition to the great importance given to the family by the older generations. Individual lifestyle, which is mostly self-evident in young people, intense interest in common-law relationships is expressed as a life style that does not make a sense for older. The family, which they attributed as the most sacred value in Turkish societies a few decades ago has lost a great deal of value today. Globalism, mass media and especially technology are one of the most important factors affecting family structure in Turkish communities during the transition period. Technology emerges as a fundamental determinant in the cultural change of society and family (Seltzer, 2019: 413).

The Main and Sub-Main Functions of the Family Institution

According to Gökarp, one of the first Turkish sociologists, the family is “a marriage institution that is the oldest of the social institutions and the only provider of unity, and the unity of the nation” (Gökarp, 1978: 122). According to Sezal, the family is “the basic unit of social organization and social institutionalization”. In other words, “Family is a group of people who are connected to each other through marriage and blood or by adoption” (Sezal, 1981: 17).

According to what Sayin stated; Hill and Hansen talk about the conceptual framework in family research. The main ones are: the interactionist framework, the structural-functional framework, the situational framework, the institutional framework and the developmental framework. In this article, the family has been handled and analysed with an approach close to the structural-functional framework and the institutional framework. According to this structural-functional theory, what matters is the system, the family is a sub-system, it consists of individuals acting in accordance with the network of roles and status. According to the institutional framework; the family should reconcile with other social institutions in the society (Sayin, 1987: 532-547; Tinaz, 1997: 22-24). Goode said that the functions of the family are reproduction, social status and assignment of duties, social control, the function of protecting and raising children from biological emotional aspects; Winch stated that they are reproduction, socialization, education, economic, political and religious functions; Mayntz, cultural and leisure time function; Neidhardt expresses the function of reducing and softening tensions (Goode, *apud*. Ergun, 1987: 39).

Ogburn (1963) seems to handle the functions of the family with a more holistic approach. According to him, the functions of the family are functions such as ensuring the continuation of the generation, meeting economic needs, providing status, educating children, providing religious knowledge and beliefs, carrying out activities that will make use of leisure time, protecting family members, creating a mutual love environment and creating a legitimate environment for sexual satisfaction. Ackerman, on the other hand, grouped the functions of the family under four titles as ‘biological’, ‘social’, ‘psychological’ and ‘economic’ (Ackerman, *apud*. Bulut, 1993: 3). Elliot and Merrill (1961: 350) added one more task to Ogburn’s classic classification and examine the functions of the family and classified them as biological, economic, protective, psychological, educational, religious, leisure time and providing dignity (cited in Gökçe, 1990: 218). It is seen that Erkal also evaluates the issue with a holistic approach. According to him, “The family is an institution where the functions of renewing the population, carrying national culture, socializing children, economic, biological and psychological satisfaction are fulfilled” (Erkal, 1987: 76). Skolnick has examined it from three angles. According to him, the family has functions such as the division of labour to meet economic needs more effectively, reproduction, child care and socialization (Skolnick, *apud*. Soner, 1995: 14).

Nirun explains the functions of the family in terms of individual, personal and human needs from a triple perspective. According to him, individual family, such as “nutrition, shelter, protection, and healthy life”; personal, such as education, training and entitlement; it is a socio-economic institution that meets human needs such as providing spiritual feelings and thoughts (Nirun, 1994: 21). Although the structures in the society have changed over time, the basic functions of the family have not changed at all. The basic functions of the family are the functions of “the continuation of generations (generations), raising children, gaining personality, transferring culture from generation to generation, providing social, cultural, psychological harmony to family members, establishing an in-home shelter for their members in full safety” (Nirun, 1994: 150).

After reviewing researcher and documents, the main functions were classified as social, cultural, educational and economical functions.

Table 2. Main and Sub-Main Family Functions

MAIN FUNCTIONS	1.SOCIAL FUNCTION	2.EDUCATIONAL FUNCTION	3.CULTURAL FUNCTION	4.ECONOMICAL FUNCTION
Sub-Functions	a. Security function	a. Improving the Individual Function	a. Keeping the National Culture	a. Basic Needs
	b. Socialization Function	b. Recognition function	b. Transferring from generation to generation	b. Shelter
	c.Satisfying the Need for Commitment Function	guidance Function	c. Religious Function	c.Having Profession
	d. Social Status Function			d.Finding a Job
	e. Social Control Function			
	f. Partner Selection and Marriage Function			
	g. Family Environment Function			
	h. The Function of Providing a Peaceful and Safe Life			

Social Function

Family is the foundation of society. Therefore, the family has undertaken the most basic functions in the social structure. Although the individual has a status and role in society, s/he can only form his/her real personality by establishing social relationships with other individuals. The family provides this environment for the individual (Acar, 1990: 22-23).

Security Function: In marriage, spouses find the opportunity to ‘support, protect and satisfy the life needs of the individual’ such as ‘social’ need to live together in safety, to feel that they are in solidarity, to be able to look to the future with confidence, to have a place in the society, to be proud of each other (Horwitz, 2015). The family is the place where the individual is loved, respected, admired, and social security is provided. It is a way to educate a child in with an atmosphere of trust. While feeling safe is achieved by gaining the love of the other family members, the person who feels safe also loves others. The most active group of individuals who have mutual love and trust for each other is the family. So, the family is a very important safe sanctuary for individuals (Ottaway, 1962).

Socialization Function: Human beings come to the world as a biological entity in terms of individual qualities, adopt and learn the values and norms of the society in which they live, and turn into a social entity in the life process (Tezcan, 1997: 34). The development of the child’s personality begins in the family (Clausen, 1966: 54). Social values and norms are learned there. In the first five years, consciously or unconsciously, the family teaches the child much basic life information. This period is the first socialization period of the child. Socialization is a process that directly affects the child (Tezcan, 1985: 159). The family is an indispensable social institution where the child first learns social norms and socializes (Musgrave, 1979: 39). Some institutions have tried to fulfil the functions of the family, but no institution has ever taken the place of the family (Ergun, 1987: 35). In post-industrial societies, education and health institutions took over some of the duties of the family, and like other institutions, the family’s duties decreased, but these functions deepened and developed (Bilgili, 1993: 8-9; Köksal & Cemile, 2008: 9-10). “The socialization process is the name given to all the phases that the individual goes through in gaining the membership of society from birth as a social phenomenon” (Erkal, 1987: 61). While the family is effective in the socialization of the child from the first years, the school he / she teaches and the environment he / she has social relations are also effective (Parson, *apud*. Acar, 1990: 24). Family personality is a ‘power centre’ that supports upper groups as a basic sub-institution with its role of developing, shaping and educating (Nirun, 1994: 93-95). Thus, conflict between individuals’ decreases, harmony is realized and continuity of social life is ensured (Erden, 1998: 81). Socialization is the process of bringing the individual to the society and adaptation to the society. This can only be achieved through education in real terms. Socialization is the process of becoming a functional member of the society by learning the values and norms

of the society in which an individual lives, gaining knowledge, skills and habits that will fulfil his / her roles and becoming a functional member of the society (Erdoğan, 1976: 102-114). In short, the child acquires his social self or social-cultural personality, interacts with other individuals in the society, prepares for the society, joins a social group, adapts to the society, learning the values and norms of the society, gaining the knowledge, skills and habits that will fulfil his / her roles. The primary group he socializes is family (Umaña-Taylor & Hill, 2020: 245).

Satisfying the Need for Commitment Function: One of the most important needs of people is to satisfy their ‘belonging’ feeling. The place where this feeling is best experienced is the family. Especially in our age where excessive individualization is widespread, this has become even more important. Both parents and children enjoy and provide satisfaction from living together in a warm home (Yilmaz, 2004: 139). The individual tries to fulfil the need to be attached to a group, to feel part of a group, as a member of social groups such as peer group, club, party, association. However, the most basic institution that naturally meets these needs and feelings of the individual is the family (Fan, Zhang & Wang, 2017: 131). The family meets many human needs of the individual, as well as the need for attachment or belonging. Especially the mother ties the first knot of family attachment by satisfying the hunger need of the child. With divorce, the child is deprived of the love of the mother and father, the feeling of “belonging” cannot be satisfied. This situation causes great problems in the family and therefore in the society (Tezcan, 1985: 159).

Social Status Function: Every individual in the society wants to be a valuable successful person. The feeling of lack and smallness bothers every individual. Such individuals have less chance of self-realization in society. The family not only provides an innate status to the individual, but also gives status and dignity to its members in the race for life. The social and cultural structure, economic and educational status of the family affects the status of the individual (Abdullaeva, 2019: 106).

Social Control Function: Social control plays an active role in maintaining the existence, unity, balance and harmony in the society, makes personal differences similar in communication, and facilitates common life. Values are the criteria that determine the goals, preferences, attitudes and behaviours of individuals. National, religious, moral and values affect the individual. Values gain effectiveness through norms (Oodally, 2019: 51). For example, helping an elderly person who cannot walk on the road is appreciated, and anyone who is rude to the same old is condemned. A generous person who helps a needy is appreciated. Whoever steals will be punished. In this way, values and norms ensure the order of the society by using sanctions. This is called social control (Erden, 2007: 43-44; Kir, 2010: 156-157).

Partner Selection and Marriage Function: The family feels responsible and in charge of choosing a spouse and establishing a home for the young person it

has raised. In traditional societies, the socio-economic and socio-cultural level of the family plays a determining role in choosing a spouse and establishing a home for young people. The family will be born to the daughter of a family that is suitable for their qualifications and want to establish kinship with a family that is equal to itself. Young people take into account the situation of their families when meeting for marriage. In short, in traditional societies, the family continues to play an important role in choosing and finding a partner for their child, taking their belongings and establishing their home (Miller, 2020).

Family Environment Function: The child is born in a family environment. Every family has close relatives and friends. The child finds this environment ready. The family expands the circle of friends of the individual by making new acquaintances. It improves the relationship with people. It prepares the environment that will provide solidarity, agreement and cooperation in business and professional life (Tezcan, 1997: 62).

The Function of Providing a Peaceful and Safe Life: In the upbringing of the child, peace, mutual understanding, love and respect within the family are very important. The family increases love, reduces hatred, eases tension and creates solidarity among individuals through intimate primary relationships. It ensures that family members look after each other and live in peace and security by creating an atmosphere of mutual love. It is not possible to raise a physically and mentally healthy child in a family environment where there are constant quarrels and arguments. In a family where there are constant quarrels, the child is in great anxiety and fear. Future anxiety is on the line. A child raised in such an environment might be an introverted, timid, cowardly, angry, disappointed and unsuccessful child (Hayes, Freestone, & Day, 2019: 130).

Educational function

The family is responsible for the education of the child. All kinds of education start in the family and the foundation of education is laid in the family. The child is prepared for life with the education he receives in the family and is directed to the profession (Gökçe, 1990: 218). In primitive societies living on hunting and gathering, the family has undertaken the education task of the child. With the industrialization, the family could not meet the education task due to the need to specialize in the profession. Systematic educational institutions emerged as a need. Thus, educational institutions undertook the formal education of the child. The age of entering the school decreased, the age of leaving increased (Ottaway, 1962: 159). School attendance became compulsory from the age of 6-7. However, the main task of the family in education continues. The education of the child continues in cooperation with the family and educational institutions (Erden, 2007: 41-42). 23).

Especially with the industrialization, the educational tasks of the family have narrowed, and other formal education institutions undertake a significant part of

the educational tasks as stated above (Acar, 1990: 23-28; Köksal & Cemile, 2008: 9-10). However, the new type of family is more interested and knowledgeable about education than the old one. With close cooperation with teachers, parents can fulfil their educational duties more effectively (Tezcan, 1985: 160). According to the value given to the child in the family; the child becomes sociable, resourceful, independent, reactive, introverted, and extroverted. According to Ghazali and Ibni Khaldun, the child is born as a pure gem, and parents raise him as good or bad (Ghazali & Ibni Khaldun, *apud*. Buyukkaragöz, Musta, & Yilmaz, 1998: 31-34). The child can achieve his or her self-identity with a balanced understanding of love and value. The child learns masculinity and femininity concepts and sexual roles in the family. Cognitive, affective and psychomotor acquisitions in this period shape the child's personality (Buyukkaragöz, Musta, & Yilmaz, 1998: 31-34).

Improving the Individual Function: As the family meets the needs of the most basic unit and the society of which it is a member, it also meets all the needs of the individual. In democratic societies, the value given to the individual in the family has increased. The family enables the individual to recognize and benefit from the natural and social environment and to educate himself. The family develops the individual mentally, physically and emotionally with the basic education it gives. It prepares a ground suitable for the needs of the individual and teaches the individual knowledge, skill, behaviour and attitude. The individual becomes beneficial to the society with the education received in the family, is directed to the profession, gains status, earns income and realizes himself (Hayes, Freestone, & Day, 2019: 129).

Recognition Function: There are individuals with different abilities and skills in each family. The task of the family is to recognize and educate and direct its members according to their interests and abilities. The family mobilizes all kinds of opportunities for their child (Peng, & Jiang, 2010).

Guidance Function: Every individual in the family is guided in the field of their own interest and talent. If the individual works in the field that he is not capable of, he cannot be successful. School generally makes selection and orientation, but parents are also effective in this (Tezcan, 1997: 65-72; Erden, 1998: 84).

Cultural function

The Function of Keeping the National Culture: The family is the place where the child gains his first life experience, learns his mother tongue and gets his first knowledge. It struggles to survive and survive in societies like living things. Culture is one of the basic dynamics that enable society to survive. Societies that have lost their basic cultural values and norms cannot be long-lived. The duty of culture is keeping the society alive and dynamic by preserving its integrity. Cultural accumulation is very fast in our age. Here, the institutions that play a role in the education of the child have important duties. The family is where social motives such as the sense of belonging, in other words the need for commitment, are

satisfied (Leon, Saucedo, & Jachymiak, 2016: 167). The family, which constitutes the core of the society and is a social institution where informal education is given, is the place where cultural values and norms are laid through primary relationships in a sincere environment (Kir, 2010: 142).

Transferring from Generation to Generation: The lifestyle of a society or the sum of its material and spiritual values, is an accumulation of life experiences. Culture is a complex set of knowledge, skills, art, technology, traditions, customs and habits learned by a person who is a member of society (Erden, 1998: 83; Kir; 2010: 142). Each generation inherits culture from where the previous generation left off. Human transfers his cultural accumulation to the new generation with his own knowledge, experience and language, in other words, his ability to speak and write. Thus, the most important tools of cultural transfer are knowledge, experience and language (Tezcan, 1997: 52; Kir, 2010: 142).

Religious Function: The family teaches its members religious beliefs, teaches them religious and moral knowledge, and organizes the practice of worship as a religious institution (Gökçe, 1990: 218). Religious ceremonies, prayers are learned in the family, and other religious practices are also usually performed within the family. In religion, the child is entrusted to the mother and father. The family is responsible for providing him with religious knowledge such as creed, worship, morality and manners, and teaching the basic knowledge necessary for life (Canan, 2009: 142-145). The purpose of education in general according to Islam is to introduce oneself to the individual, to protect his nature, to raise the child in accordance with the purpose of creation, to keep people in the right direction, to raise good people, to reveal and develop the hidden talents of the individual and to bring them to the society (Bayraktar, 1984: 9-10; Kir, 2010: 151-152; Ramadhana et al., 2019).

Economical function

The economic function of the family in pre-industrial society has declined. It has taken production on institutions other than family. In the industrial society, women need to work outside in order to contribute to meeting the increasing needs of the family. Thus, women can gain their economic independence in an increasingly individualized society (Tezcan, 1994: 271-272). Today, the family has turned into a consumption institution in modern societies. The living standards of the family have changed. The family is in an effort to catch up with the modern life style, fulfil the requirements of being a consumer society and pay the bill. While the family was a producer unit in pre-industrial societies, women who became a consumption unit in the industrial society joined the business life (Wang, Deng, & Yang, 2016: 550). The industrial age required the cooperation of men and women for the livelihood of the family (Bilgili, 1993: 9).

Basic Needs: Basic elements of economy are production, exchange, distribution and consumption. Here, while determining the economical function of the family,

production and consumption should be emphasized. The attitude of the individual in consumption appears as savings and waste. Individual gains the prior knowledge and skills required by production and consumption in the family (Kir, 2010: 145; Jaunky, Jeetoo, & Rampersad, 2019: 14). In societies whose economy was based on hunting and gathering, the economy was based on human power, and human beings gained the knowledge, skills and experience required to survive and earn a living in the family (Erden, 1998: 88). In traditional societies, the family is the type of extended family that includes parents, children, and grandparents. The servants of the house also join the family. The “home economy” has an important place in the economic structure. The family is a life partnership institution both as a production and consumption unit. The family produces its own economic needs and consumes it to meet its needs. In other words, the family is a production and consumption institution, the needs of the members is met within the family (Ergun, 1987: 40).

Shelter: Since the needs of the members are met within the family in the agricultural society, which is a prominent example of the pre-industrial society, the family head and other members of the family also contribute to finding a home as a shelter. The majority of family members contribute positively to production with this aspect. Everyone takes one side of the business, even children share work. However, the income is collected by the head of the family, expenditure and sharing is provided from a single source (Colburn, 2017: 88). Although a similar situation is observed in city and town families engaged in craftsmanship, especially male members of the family contribute to production, women do not work. The boy is trained with the head of the house, from being a litter, apprentice, and journeyman to master. The family plays a fundamental role in determining the occupation of the individual (Tezcan, 1985: 158).

Having Profession: The family also has an important role in guiding the individual to the profession and providing professional knowledge and skills. When choosing a profession, many young people determine their profession according to the influence of their families and the opportunities offered (Skogøy et al., 2019: 793). However, today, education institutions and the industrial sector have undertaken the task of gaining vocational and technical skills to the individual in order to survive. In other words, today schools, various education centres, non-governmental organizations and institutions in the industrial sector fulfil the traditional vocational function, which is the economic function of the family. However, the family's activity on this issue continues (Tezcan, 1994: 271-272; Kir, 2010: 145-151).

Finding a Job: Vocational guidance has gained a special importance in our age. In many countries, vocational guidance is carried out by experts. Vocational guidance, self-knowledge, profession planning is carried out by gathering information, establishing cooperation between the course-professional relationship, business world, school and family (Tobing, 2016: 14). In order to make good use of human resources, vocational guidance must be provided, children should recognize

their own abilities and skills (Tezcan 1997: 60-62; Kir, 2010: 145-146,149-151). The family's task here is to recognize the individual and provide the necessary opportunities for his upbringing, provide support and guidance to help them find a job.

Discussion

The fact that the family is at the centre of all kinds of influence should be considered as a stage of social change that occurs in the family, because the restructuring initiatives in the economic field bring along cultural and social effects. Cultural change creates some changes in social life, more precisely; it changes in parallel with cultural change in social structure (Wang, et.al., (2016)). Value judgments prevailing in the society and their adoption change over time, and the values in question change according to the needs of the age. Family is the natural source of love and security in society. The child needs love and affection from an early age. The best place to satisfy this need is family. Social change has affected the other functions of the family, but because it is natural, the function of love has not changed. The natural and permanent love function has continued to function in our age, increasing the value of the family.

Self-esteem is the child's self-confidence. Self-esteem is the product of family love and a good education. A child with high self-esteem believes that he / she is valuable, is at peace with his / her environment, has a developed ability to learn, love and create, and is a successful and happy person. The family creates the first foundations of the child's self-esteem with the education it provides (Abdullaeva, 2019). By performing these functions, the family lays the foundations of the deep respect for the parents in the child. It bonds the child to the family tightly and ensures that the foundation of the society is laid solidly. Family is the place where the individual is loved, respected, admired and social security is provided. At the same time, it is a home where he earns money, provides his living, feeds, and provides his economic security (Skogøy *et al.*, 2019).

The primary socialization place of the child is the family. Socialization is the process of preparing for society and becoming a functional member of the society by learning the values and norms of the society in which an individual lives, gaining the knowledge, skills and habits that will fulfil his / her roles (Abdullaeva, 2019). The most effective place for this process is family. The individual tries to fulfil the need to be attached to a group, to feel part of a group, as a member of social groups such as peer group, club, party, association, clique, and gang. However, the most basic institution that naturally meets these needs and feelings of the individual is the family.

The family not only provides an innate status to the individual, but also gives status and dignity to its members in the race for life. The social and cultural structure, economic and educational status of the family affects the status of the

individual who is a member. The individual receives the values and norms in the society he lives in, daily life, family, peer groups in informal ways, learns through reinforcement or punishment, and applies them in his life. Family is where values and norms are first learned. The family, as a social institution, uses informal sanctions in providing social control (Colburn, 2017; Duffy & Sperry, 2007).

The family feels responsible and in charge of choosing a partner and establishing a home for the young person they raise. Today, in traditional societies, the family considers it an important duty to find a wife or husband for their child, to buy their belongings and to establish their home. The child is born in a family environment. Every family has close relatives, and friends. The child finds this environment ready. The family expands the circle of friends of the individual by making new acquaintances. In the upbringing of the child, peace, mutual understanding, love and respect within the family are very important. The family increases love, reduces hatred, eases tension and creates solidarity among individuals through face-to-face, intimate, primary relationships (Hatland, 2001). It ensures that family members look after each other and live in peace and security by creating an atmosphere of mutual love. The family transmits their thoughts to new generations through education. It teaches selection and being elected, trains the manpower, national and local leaders to work in state institutions in coordination with educational institutions, non-governmental organizations and political organizations.

The child is born as a biological entity, for the first time being educated and socialized in the family to get rid of loneliness and spiritual emptiness and reintegrate into society. The family is responsible for the education of the child. All kinds of education start in the family and the foundation of education is laid in the family. The child is prepared for life with the education he receives in the family and is directed to the profession. Functions of the family were significantly affected by social change and transferred some of their duties to new institutions. Especially with the industrialization, the educational tasks of the family have narrowed, and formal education institutions have undertaken a significant part of the educational tasks. However, the new type of family is more interested, conscious and knowledgeable about education than the old one. With close cooperation with the teacher, parents can fulfil their educational duties more effectively (Seltzer, 2019).

In democratic societies, the value given to the individual in the family has increased. The family enables the individual to recognize and benefit from the natural and social environment and to educate himself. The family develops the individual mentally, physically and emotionally with the basic education it gives. It prepares a ground suitable for the needs of the individual, and gives the individual knowledge, skill, behaviour and attitude. The individual becomes beneficial to the society with the education he / she receives in the family, is directed to the profession, gains status, earns income and realizes himself. There are individuals with different abilities and abilities in each family. The task of the family is to recognize the interests, abilities and abilities of its members and to

train and direct them accordingly. The family mobilizes all kinds of opportunities and opportunities for their child. Every individual in the family is guided in the field of their own interest and talent (Peng, & Jiang, 2010).

Each generation takes over culture from where the previous generation left off. Human transfers his cultural accumulation to the new generation with his own knowledge, experience and language, in other words, his ability to speak and write. Thus, the most important tools of cultural transfer are knowledge, experience and language. The place where the child is cultured, gains life experience, learns his mother tongue and acquires the first basic knowledge is the family (Seltzer, 2019).

An important part of the child's religious education is given in the family institution. Religious ceremonies, prayers are learned in the family, and other religious practices are also usually performed within the family. In religion, the child is entrusted to the mother and father. The family feels responsible for teaching the child religious knowledge such as creed, worship, ethics and manners, and teaching the basic knowledge necessary for life. The elements of production are nature, capital, enterprise and labour. The attitude of the individual in consumption appears as savings and waste. The individual gains the prior knowledge and skills required by production and consumption in the family (Ramadhana, *et al.*, 2019). The family also has an important role in guiding the individual to the profession, providing professional knowledge and skills, and providing the necessary opportunities. Many young people determine their profession according to the influence of their families and the opportunities offered. The family's task here is to recognize the individual and provide the necessary opportunities for his upbringing, provide support and guidance (Umaña-Taylor, & Hill, 2020).

Conclusion

In this study, the functions of the family based on the data obtained from the researches and the examination of the sociology literature have been determined as four main basic functions with a structural-functional approach. These are: (1) educational function; (2) social function, (3) cultural function; and 4) economical function. The following conclusions have been reached from the data obtained in this study: Family is the basic unit of social organization and social institutionalization. Family is the foundation, core and functional element of society. Like many social institutions, the family has undergone important changes throughout the history of humanity, and has changed in its functions, but has not lost its place, importance and value in any society.

Recommendations

Based on these results, the following recommendations have been made to protect the family's place in the society and to increase its importance and value. The place, importance, value and sacredness of the family should be emphasized at every opportunity in the lectures of educators in all subjects, in all kinds of visual and written media, in scientific publications such as books, articles, research reports, scientific studies and in the activities of scholars for the future of humanity.

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