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RESEARCH ARTICLE

BEING A FAMILY IN THE DAYS OF THE CORONAVIRUS

^{1,*}Gürsoy Ulusoy, Ş. and ²Gürsoy Atar, Ö.

¹Assistant Professor, İstanbul Gelisim University, School of Applied Sciences, New Media and Communication, İstanbul

²Assistant Professor, Beykent University, Faculty of Fine Arts, Cinema and Television, İstanbul

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ABSTRACT

The concept of family has changed with modern society. With technology, the concept of family and concepts such as mother, father, child, and spouse in the family have also changed. The change in the mission undertaken by women in the family, especially with the concepts of working women and modern women, is also included in this process. With the Coronavirus period, nuclear families have been obliged to always be together and continue their entire life in the home environment. This process is observed to have negative effects on family communication processes. The study examines the social change and transformation of family communication processes with modernization, technology, and epidemic diseases, namely the Coronavirus period.

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INTRODUCTION

In his work *The History of Sexuality*, Foucault mentions the concepts of the family, society, and social change. The fundamental point that forms the basis of this change and transformation is as far back as human history. Families change by being influenced by each other and societies also change by being influenced by each other. While people take the people they admire as an example, they marginalize some people, and for this marginalization, being a family is an official part of social life and the basic rule for the formation of an orderly and taboo-free sexual intercourse, and the concept of sexual intercourse outside the family is tabooed. In his work *The Social Contract*, which describes the foundation of society, Jean-Jacques Rousseau describes this situation in the form of the communication process of the masses with each other and the written and oral rules of society. Many cases, in which a limited communication between two men or women with a level of education at the university level and communication conflict, are observed today. Perhaps resentments that occur every day between a husband and wife, maybe between two lovers who have lived

together for a long time, perhaps the son or daughter of a mother or father as a result of such conversations are in the middle of our lives like a recurring ritual every day. In their lonely lives, the masses find themselves on a journey that is increasingly drifting towards consuming and wanting more as they consume. The result of relationships where mutual expectations do not meet and harmony is gradually declining is usually a quiet ending. It is just concepts like patience, hope, and waiting that end. Today, relationships are consumed away rapidly in modern communities. What is the reason for the consumed relationships in today's modern communities? Especially in family communication processes, why do the masses prefer individual loneliness to relationships with people? In Ayn Rand's important work, *The Fountainhead*, the character Howard Roark was a character who advocated for modern architecture and individual existence without being anyone's follower. The character in the book was a person who could act individually and continue his journey without taking advantage of collective memory. This individual journey was a tragic story of today's modernized and overly-isolated person struggling to exist alone. The lonely human being has been the subject of many classical works throughout history... Education differentiates people. Observations reveal that the conflicts experienced by higher education graduates in their communication processes have increased.

*Corresponding author: Gürsoy Ulusoy, Ş.,

Assistant Professor, İstanbul Gelisim University, School of Applied Sciences, New Media and Communication, İstanbul.

This process increases even more, especially in modern-time marriages. In the basic framework of this study, especially today's 21st-century communication limitations are examined. In this context, parental-child communication, communication of adults with their parents, family communication and communication of spouses, friend relationships, and general communication processes were examined. Communication is seen as a two-way flow action. However, within this two-way flow, so much noise is activated today that the obstacles in communication are increasing day by day. Therefore, communication has gone far beyond the general patterns. What underlies this are the observed effects of technology adapting to this process. Especially with the recent Corona period, the masses stay at home and their effort to carry out every work through the internet has reduced the tolerance of individuals living in the same house against each other. Is the reason for the masses becoming unhappy married couples, who cannot get along instead of being in search of a happy, peaceful family environment in the past, the change of modern individual today? Or is it the changing technological structure?

The belief that technology can solve everything ended with the Corona period in 2020. It is not known whether the Corona has reduced its effect or will continue to renew itself, but it has certainly had a big impact on the masses. Many institutions and organizations are publishing texts on the psychological damage suffered by the masses after the Corona every day. This is seen as an important element that reveals how communication processes are worn-out in this process. Living together for a long time negatively affects people. Staying at home for a long time and the fact that going out becomes scary negatively affect people psychologically. At the end of this whole process, the modern human has encountered the four horsemen of the apocalypse and the issue of how the modern human will get out of this process should be scrutinized and examined academically.

Conflict in Communication and Its Management: The concept of conflict appears to occur especially in the relationships of couples. Disagreements and issues that cannot be arrived at a common decision can often lead people to the middle of a conflict. To resolve the conflict, people need to be open to mutual communication and to approach each other with empathy. Lack of empathy is one of the main obstacles people face in communicating. In every environment where people communicate and interact with each other, there is a presence of conflict. It is usually seen in relationships where conflict is avoided or conflict-causing problems are suppressed instead of facing the conflict (Karcioğlu, Alioğulları, 2012, 215-216). Suppressing or trying to cover up the conflict instead of the resolution process leads to a much bigger problem among the people in the future and a conflict so large that a solution becomes impossible. Especially in relationships, couples need to manage their problems with each other and the conflicts that arise accordingly. People need to manage this conflict process by talking to each other with empathy. The main reason for the conflict is the process of a dispute between two different people as a result of conflict and differences (Çam, Akgün, 2007, 208). Different thoughts and empathy-free approaches, which are the main point on which the emergence of conflict between people are based, will enlarge the conflict process.

Especially in people who stay together for a very long time, disagreement and lack of empathy are much more common.

Modernization and Family: It is the change in business life that forms the main point of modernization. With industrialization and the change of technology, it is seen that the man-handling manpower is replaced by a mass that works with brainpower. The working life in the power of the mind, which has replaced the labor force, defines the process of the formation of today's white-collar or 'the precariat' in Guy Standing's words. The members of this group, who usually work in indefinite work as husband and wife members of the precariat, work constantly to provide a good life for their children and themselves. This process of work is integrated into an ongoing business life through the computer. In general, the continuous use of brainpower and long working hours cause the working mass to suffer physical and mental distress in plaza environments, which are indoor environments (Standing, 2014, 280-300). Children raised in this lifestyle can be seen to have financial opportunities in general but lack spiritual attention. In this sense, parents with an intensive and stressful working life need to make use of the time well that they will dedicate to their children. This concept of making use of the time well is related to the process of the formation of the concept of the modern family. For parents with increasing busyness and unable to keep up with anything, having children and raising them have become a more difficult experience. The precariat parents who know that their families raised children much easier often have limitations on raising children and being enough for a single child. The main point here is that in fact, children's competence levels such as learning, awareness, and knowledge have increased compared to past periods. The main reason for this situation is technological change. The child, who meets music and videos in the early period, is born right in the middle of a digital adventure. Parents are amazed at the difference between constantly learning and developing child and their childhoods. It is observed that children of high-education families grow up in modern culture today with high self-confidence and that they grow up as children who tend to make their own decisions, but sometimes families do not know how to manage this sense of over-self-confidence.

According to Shorter in *The Making of the Modern Family*, the capitalist market gnaws the collective authority of the village and other social structures over the individual's intimate relationships, thus replacing self-interest-based relations with spontaneous and strong love and sexuality. Shorter was influenced by Parsons and he also claims that capitalism allows young people to have the right to choose spouses by escaping the limitations of the parents and thus enabling nuclear family. As a result, he states that family life set up around qualities, and isolation focuses on the cornerstones of romantic love and love of motherhood (Poster, 1989: 27). According to Poster, Shorter makes false generalizations and in the context of his words, it is possible to indicate that the most serious objective factor in the transition from traditional society to modern society which causes radical changes in the family is industrialization. Industrialization is said to cause changes for all social relationships as well as production patterns and family structure. Although Shorter has some erroneous generalizations in his book. *The Making of the Modern Family*, it is an important primary source, according to

Poster, and the task of social history is to avoid the uncertainty of presenting social change as simple, personal decisions of millions of people. Instead, its task is to describe the conjuncture as a concrete and identifiable condition (Poster, 1989: 30). Sometimes a positive situation in communication processes can turn negative when it goes to the extreme. In this sense, self-confidence constitutes an important point that needs to be managed in the process of personality formation. A sense of over-self-confidence will also represent one of these negative situations. According to Kongar (2002: 235), when contacted with relatively modernized societies, a change in that direction occurs. Even if members of society see it as a defeat, this change is inevitable. Of course, this subsequent modernization reveals some disadvantages. Society changes, the change of society begins in family and family communication, and over time this change begins to spread throughout society. This change and transformation area process that arises through modernization and technological integrations. Brands, products, food, restaurants that enter the lives of the masses with concepts such as global capital, globalization, and so on have revealed that people start to feel themselves at one with these brands without realizing it and shape their way of life according to these brands. A woman in a skirt cannot sit comfortably, but a woman wearing jeans can sit comfortably. The nature of jeans contains comfort. Jeans, which represent modern women, actually sell the image of freedom to women at the same time. All global brands also offer comfort to their users when selling their products.

The fact that the woman has switched to comfort has also revealed the process of the man predicting that his role is worn out and changing. The modern technological working women or women of the precariat have begun to share the roles that men used to have. This process has changed the process of family communication and in fact, modern society has begun to create its new family structure. In the new family structure, where individuality is at the forefront, the members of the family continue to exist as men and women before the concepts of family, mother, and father. They include these concepts in their lives afterward.

Cultural Change and Family Change: Culture is mainly treated as individualist (culture of separation) or community (culture of relationality) and there is a cultural basis under the family system. The urban-rural settlement, level of socio-economic development, and level of well-being of living conditions are important indicators of the environment. Social change and development affect the family by causing changes in its structure and system. The family structure covers structural and demographic variables in the structure examined in sociological and demographic research. The findings of studies reveal that these structural variables have changed systematically with socioeconomic development and affect the functioning of the family. For example, these findings indicate that whether the family is nuclear or extended, has a low or high fertility rate, the woman has a low or high status in the family are related to socioeconomic contextual factors (living conditions) (Kağıtçıbaşı, 2010: 175-176). Güvenç (2016: 295) summarizes the relationship of "changing culture-changing people" based on the human-culture relationship as follows: Human beings are an existence that can teach and learn. Human education begins with learning the culture of their society. The human learns their culture and society in the family.

In this process, the human also contributes to human culture while learning this culture from their family through the enculturation and acculturation processes. According to Parsons, the family, as a means of socialization, is a mechanism that conveys old values to new generations, thus securing social order. However, according to Poster, it is wrong for Parsons to reduce the importance of reproduction to several socialization mechanisms that belong to the nuclear family and to show institutions unchangeable and constant (Poster, 1989: 113). It is not the domestic communication that is destroyed in today's modern society, but it is the social structure itself. While explaining the change of communication processes and societies with the concept of a global village, Marshall McLuhan also predicted the change of social rituals. Common cultural values inevitably arise as a result of changing or transforming the cultural values, which hold society together, by communicating with the cultures of other societies. The best example of this is restaurant chains such as McDonald's, which impose a common food culture and jeans companies that clothe the world. Global values that replace national values are the main point of this process.

The critical family theory begins by laying the foundation of the theory around the family's contemporary situation. However, according to Poster (1989: 172), who indicates that the feelings of uncertainty and dejection inform the theoretical draft that surrounds the family today, commentators are now asking if the family is torn apart or just evolved into a new form. In this context, since the family is seen as an integral part of society, we see that these social and cultural characteristics change over time, although the family depends on the structure, values, and norms of society. In this section, the phenomenon of family change is defined by looking at approaches explaining the changes that the family has undergone, explaining how and where the family change is. In general, the family is seen as an institution that prevents social change. For this reason, mass movements often see the family as an institution that must be eliminated to achieve success in their birth stages (revolutions, religious movements, etc.). However, when mass movements are strong enough, they have to work with the family to settle in society. This is due to the family's supportive attitude to the existing order, according to Kongar. However, there are varying trends that occur as a result of change even in extended families, which are seen as conservatives. In the nuclear family, the family cannot be very effective on change, even if it is a conservative family because the family is not the only socialization institution. The family's interaction with other institutions stands out at this point. The family also keeps up with the change in an unguided way as it shares functions with bureaucratic organizations in society (Kongar, 1993:95). In other words, it is possible for the family to be affected by social change and to influence social change. It is not enough to indicate that, for example, a married woman is in the house, according to Poster, who states that the functions, roles, and hierarchies of the members should also be examined while looking at the change of the family. The role of a married woman in a peasant family in Burgundy in the seventeenth century does not mean the same thing as a bourgeois family in Los Angeles in 1910 or 1970 (Poster: 1989: 189). All changes in society are reflected in the family, which is a social phenomenon. Although the family is under pressure from the community, it is also one of the most important mechanisms

of social control. In other words, changes in social structure are first passed through family filtering. Therefore, the family, which sometimes slows down social change and sometimes accelerates, is directly related to society and is the most important phenomenon of socialization. In this context, when we look at family values, we see that the family, which is the smallest part of society, is directly related to one's daily behavior in the development of society. Based on these views of social psychologists, it is possible to state that the changing daily behaviors of the family have also made a shift towards cultural values. An important fact is that the family is intertwined with society and it interacts with society. While the family is influenced by society, society is influenced by family. From time to time, existing social changes affect the family and from time to time, changes in the family affect the community. Therefore, since in my study, "the family" is defined as a basic and universal social institution in all human societies, the definition and characteristics of the family in the context of social institutions will be explained first. Because the "thing" itself must be known before its change is explained. Although there are some changes in the family, we see that the family continues to exist as a social institution. According to Güvenç, who questions what is said about the family coming to an end and it will disappear and who asks the question "Is this the end of the family and monogamous marriage?", after the Second World War, it is a fact that the institution of the family experienced changes. Some experimental families are "nuclear/democratic families" consisting of parents and married children or a mother and her children or couples who live together under the same roof but are not married or contracted to replace marriages. Stating that the family institution has been shaken by the female participation and the spread of women's rights, Güvenç indicates that the phenomenon of "Sexual Revolution or Freedom" that was introduced years ago continues to accelerate. "By looking at all these developments, it is not possible to express that the family institution has lost its function/universality or it has disappeared. However, in parallel with some developments in society and culture, it is a strong possibility that the family institution adapts to structural changes and that this process will continue in the future." (Güvenç, 2016: 337).

Technological Change and Social Media

Reisman, who examined the resources of social change and how they transformed social relations and pioneered by emphasizing the forms of transmission of knowledge and the importance of communication tools in social relations, called society after the industrial society a leisure society. He divides the stages of societies into three periods as a tradition-directed society, an inner-directed society, and another-directed society. A tradition-directed society is a society where communication is face-to-face and social control tools are traditions. An inner-directed society is a society where there is individual mobility, rapid capital accumulation, and technological development in the transition from community to community. In other-directed societies, Timisi stated that Reisman's communication technologies are the definition of society where the social control function stands out, and according to Reisman, changing the education, free time, and services sector is running entirely with the consumption of mass media. Noting the changes created by the services sector of time devoted to leisure and fun during this period, Reisman says that the individualism period has been transformed to become more

dependent on others. With technological change, even if the individual is not with the others, he/she feels the presence of others using mass media (Timisi, 2003: 90). While Manuel Castells claims that (2008: 5-6) there will be an information revolution, he also states that technology does not determine society and society will not determine the direction of technological change because scientific discoveries, technological innovations, and their social practice processes include many factors, including individual creativity and entrepreneurship. Therefore, in short, a complex interaction process is observed. According to Manuel Castells, the new social structure, called the age of knowledge and communication, creates interactive computer networks, new forms of communication, and channels and shapes life while also shaped by life. Suggestions reveal that the closer the new technologies are between the usage centers, the faster the transformation of societies. The social evolution caused by the British Industrial Revolution is seen as technology-based – steam technology. Today, the technology base of the world, which is called the information society, is also stated to be shaped by the concepts of interaction and being interactive (Taşdelen & Kesim, 2015: 269).

Neil Postman (2009: 68), on the other hand, noted that the result of technological changes is not the advancement of humanity, but the advancement of technology. According to Postman, the goal here is to adapt ourselves to the requirements of new technologies instead of the elimination of ignorance, superstitions, and suffering. Timisi states that the first period towards the information society (2003: 95-97) covers the period until the 1970s, the second phase was completed in the 1980s, and the third stage would result in the implementation of computerization into human life with an increasing impact on the lives of ordinary people. Starting from the 2000s, everyone has equipped their life with computers. An example of this situation can be the fact that mobile phones are combined with the Internet to become computers. McLuhan indicates that with printing technology, the book lost its quality to be an invaluable object that requires reference in a library, and over time, it revealed the need to carry it. The view of McLuhan implies a similar state to that of mobile phones today. With the emergence of mobile phones having the feature of connecting to the Internet, the internet has become a need to reach everywhere. Thus, we see that social participation with instantaneousness does not require time and space (Gürsoy Atar: 2015: 246). Castells indicates that the new communication system (2008: 501) has radically transformed the space and time, the basic dimensions of human life and localities have been separated from their cultural, historical, and geographical meanings, reuniting as functional networks or image branches, thereby replacing the space of places with the space of flows.

The technology has spread rapidly as it is adopted and redefined by users, which has infinitely increased the power of technology (Timisi, 2003: 223). Neil Postman (2009: 18) states that new technologies are changing the structure (our means of thought) of our symbols and new technologies are changing the nature of society (the arena where thoughts develop). In this context, we can indicate that technologies are an important reason for changes. As Mazlish points out, this change also eliminates the situation between humans and machines. It radically changes the way we are born, live, learn, work, reproduce, consume, imagine, fight, or die (Castells, 2008: 41).

Social sharing networks are defined as an electronic communication network that connects computer networks and corporate computer systems around the world. These networks are web-based services that bring individuals together with other individuals in virtual space with the development of the Internet. In broad terms, on the other hand, it is defined as web-based services that allow individuals to create an open or semi-open profile within a system with certain limits and show a list of others linked to people who share connections with different people (Artmaz, 2014:195, as cited in Boyd and Ellison). Web 2.0 is the basis of social media. Web 1.0 period refers to the early periods of the Internet, and during this period, users could only access their websites but could not comment. We cannot talk about interaction during this period. With Web 2.0 technology, users can comment and add content to the sites they reach through the Internet. Kuyucu (2015: 35) states that Web 2.0 includes easy-to-use technologies and applications that facilitate content sharing for ordinary people, and over time its popularity has increased with companies and organizations starting to use social media for their purposes. According to Jenkins, social media is also an expression of participatory culture. Jenkins describes participating culture as “a culture in which parties and other consumers are actively invited to participate in the creation and dissemination of new content” (Fuchs, 2014: 79).

Social relationships were based solely on face-to-face communication for thousands of years. But technology has led to a change by inventing different ways to disseminate information (church bells, fire signals, books, megaphones, the radio, and television) and ways to communicate between people (letters, telegrams, phone calls) at a distance. Today, we benefit from other types of communication and interaction. We connect via Twitter, Google, Youtube, Instagram, and Facebook. The pessimistic group claims that new ways of communication can undermine traditional ways of establishing relationships. Whereas, the optimistic group argues that such technologies enrich, expand, and support the usual ways of connecting people (Christakis & Fowler, 2009: 289-290).

The Concept of Family and Its Features: “Parenting is a structure that is based on control and support. This structure determines the emotional climate in which the child grows up and affects his/her psychological harmony. Supportive and close parenting includes both physical proximity and emotional support and warmth. Supportive and close parenting is defined as providing psychological resources to help the child cope in situations where he/she is facing stress, to be sensitive to his/her emotions, to pay attention, and encourage him/her to speak out about his/her emotions (Türk, 2019, 714). Various definitions of the concept of “family” are made and it seems very difficult to make a single definition that can be valid in all societies. The family, which has various definitions in a wide range of sources, is defined on the website of the Turkish Language Society as 1. The smallest union in society, based on marriage and blood bond, formed by relationships between husbands, wives, children, and siblings. 2. The group of people of the same lineage or who have lines of descent between each other. 3. All kins and relatives living together. Family is defined as a community of people who are directly connected by kinship ties and its adult members taking responsibility for caring for children.

Kinship ties are the bonds established between individuals through marriage or through strings of ancestries (such as mothers, fathers, siblings, and children) that connect relatives with blood ties (Giddens, 2005: 173). The concept of family is an ambiguous concept with many definitions and marriage and family systems can be combined with kinship. “Because marriage and family institutions are part and image of the wider ‘kinship system’.” (Güvenç, 2016: 104). Approaches that see the family as an integral part of society emphasize adherence to the structure, values, and norms of society. The main characteristic of the prototypical Western family is that it is a system of independent relations. This family is independent of relatives and each family constitutes a separate nuclear family (Kağıtçıbaşı, 2010: 167). The family types are classified as small family-large family, nuclear family-family of relatives, and nuclear family-extended family (Güvenç, 2016: 238). Each of these family types is stated to have separate functions. These functions of the family are determined according to the socioeconomic structure of the society in which it is located. It is indicated to cause the emergence of a wide variety of families in terms of building function in societies where the change is fast. Litwak, Parsons, and Winch are focused on this view as a unit where certain functions of certain structures are performed. Families with large household populations, for example, are seen as having “many functions” and nuclear families as having “a small number of functions” (Kongar, 1993:36).

Engels states that the family has undergone four stages. According to Engels (2012: 28-29), the first stage is “Cognate Family” and it has disappeared today. Stage 2 contains “Joint Family” and this is the first step of an organization. At this point, sexual relations between the siblings were prohibited and this became a rule over time. The main feature of the family, which is divided after a few generations of primitive families, is the classic form of a family organization in which men and women are mutually affiliated, but spouses of the opposite sex are excluded from the siblings first, then more distant siblings. According to Engels (2012: 28-29), this family form also reveals complete accuracy with their kinship degrees. When marriages in groups became impossible, “Two-Headed Families” emerged as the third stage. At this stage, a woman lives with a man, but usually, men are polygamous and they have the right to cheat whenever they get appropriate opportunities. But the woman who cheated on her husband was punished violently. Stage 4 is “Monogamous Family”. Engels states that this emerged from a two-headed family, this type of family was built on male domination to raise children whose fathers were certainly known and it made it possible for the children to have their father’s wealth one day as heirs. In summary, the family institution has existed in different understandings and forms as the most important behavioral determinant and source in all societies.

The Changing Family Communication Processes: From 1950 to 1980, the group that raised children experienced negative conditions, especially war and famine at their childhoods. During this period, families raising children raised their children with great hope. Especially because of the increasing professions and the fact that the first steps of modernization were seen in social structure, a youth who promised hope as a mass is mentioned. Children who grew up between 1960 and 1980 represent a group of people who

is important for their families to be well educated. It is a time when parents in particular give their children the right to speak, which they did not have in their childhood, and children had more rights in expressing themselves. This period particularly denotes the emergence of free youth, who are called flower children and hippies, that reduced social pressure and paved the way for modernization. It is a time when families with high hope in society were hopeful of their children and their future. In family communication, parents had a high ability to have a say instead of the child. As long as the child's parents were alive, it was appropriate that the child lived with the family as long as he/she did not get married, no matter how old he/she was. There are still large households with extended family structures. In houses with grandmothers and grandparents, a structure dominates where the elders of the family have the last word. Between 1980 and 2000, parents chose to raise their children in a way that the children did not care much about social events and politics. Maybe this is not a choice but as a result of social change. In this period when modernization was rising, foreign product consumption was increasing, and special educational institutions were increasing, especially families started to adopt a structure in which decisions were made together in a common communication language and parents not having more words than their children. The fact that the child had a say from a young age, but is speechless about social and political events, may seem like a kind of reaction to the chaos that arose as a result of the previous generation's deep interest in social and political events. We can describe this period as a period in which speechless individuals grew up, especially against social events. It is a period when modern but un free family structures were in the majority, where family pressure and social oppression were felt.

According to Lieberg, the idea of private life emerged in the 1990s, resulting in family and individuals staying in the house. As a result of this situation, which caused individuals between the ages of 11 and 18 to spend their free time away from the social environment where they can spend their spare time and develop themselves, the only environment that allowed children to socialize emerged as "the school". Lieberg found that this fact caused children to be pushed to places like bars and saloons or left on the streets (Öcel, 2002: 103). Things are very different for the group that was a family in the 2000s and raised children. Children and young people born during this period, who are now in their 20s, or 10s, have social media knowledge of social events. They know everything, but they know half of everything. They may know all the works of Dostoyevski but they do not know deeply about any of them. In social terms, they grow up as a community that does not fear to express their love and anger aloud, but they do not know the society in which they live and do not want to have such knowledge. The main reason for the emergence of this community is the changing process of the mass, who grew up under excessive pressure between the 1950s and 1970s, with the stretching and loosening of social norms and rules along with modernization and technology. As the level of sophistication increases with changes in technology, society regenerates itself and adapts to new conditions as the welfare environment increases. However, if cultural change is too much in this process of change, features such as customs, habits, and traditions that make each community 'a community' are transformed. As a result of this process, a structural disorder that cannot be prevented may occur.

Human societies have not reached the concept of family by modernization. The family symbolizes the oldest and smallest social structure, as Jean Jacques Rousseau mentioned in *The Social Contract*. The family has a structure that needs to be communicated face-to-face and has to have a superior-subordinate relationship between parents and children. If this flow is disrupted, family communication processes are also disrupted. In basic terms, especially in modern family structures and family structures where the level of education is high, children of young age or in college are more frequently seen as away from family in another country. Culture is a living organism. People live with culture, and culture maintains its presence at the level of expectations of people and society. Extreme cultural deterioration will lead to the destruction of values that connect societies. In this sense, the importance and value of society attached to the concept of the family must remain constant for keeping modernization and social change at a certain level, and the concept of the family intact. The roles that change as a result of this conceptual change can make the mother a father or child, the father a mother or child, and, worst of all, the child an authority at the center of the family. This role confusion leads to the integration of psychologically incompetent individuals into society. Many examples can be given about this: families who do whatever the child wants, families who do not do what the child wants, families that give the child an excessive say, families that do not allow the child to speak in any way, families who apply different methods of punishment to their children, and families who say that the child can be beaten a little whenever necessary.

What is right in this direction? How will parents move forward when it comes to becoming a family, raising children together, deciding on the right and wrong concepts while family communication is changing. How should be treated to a small individual who can easily learn about everything today from a young age? At this point, the main point is the necessity of good parent communication. This communication applies not only to married couples but also for divorced couples. For the child's needs, wishes, and other situations to meet, parents acting jointly and making common decisions is mainly the most important point. Teaching religious and national values to the child within the framework of their family rituals is very important for the child to feel like part of a community and have a sense of belonging. If the child does not have a sense of belonging then he/she will not take root in any place in his/her life. She/he will feel lonely like a lighthouse in a big sea. Relatives, cousins, friends are very important for the child's development of these feelings of belonging and unity. Research has shown that if the child does not communicate enough with their family and relatives at a young age, the future may be much easier to live in another country than its country.

Corona Virus Period and Social Change: In December 2019, the disease, which is thought to first spread at the market of live animals in Wuhan, China, soon spread around the world and became an epidemic. The research revealed that individuals who suffered this disease visited this market. In about 9 days, when a professional team of Severe Acute Respiratory Syndrome SARS-CoV threw viruses, which are composed of infectious pathogens; 2002, the Middle East Respiratory Syndrome MERS-CoV; 2012, influenza bird

(H5N1 Avian Influenza) flu, which killed thousands of people and called respiratory diseases, out of the newly emerging table, they said that a different disease occurred and it is the new Coronavirus, COVID-19 (Üstün, Özçiftçi, 2020, 143). In his work *Fourth Horseman*, Andrew Nikiforuk describes how epidemics affect the world and society. For centuries, humanity has faced many epidemics. Plague, typhoid, cholera, and Spanish flu are some of them. The main point in the emergence and spread of these diseases is always the same. Humanity is almost tested with the four horsemen of the apocalypse. Epidemics bring famine, war, and death with them. Plague, red fever, measles, variola, and many more epidemics have brought many disasters such as famine and drought. These diseases have killed millions of people. They led to the end of wars or new wars, impacting the change of society, changing and shaping the masses' behavior to each other, and their bilateral relations (Nikiforuk, 2018).

The Corona outbreak, which has affected the whole world in 2020, has also led to the change of masses and a major social transformation. It is possible to observe that the psychological and technological effects of the ongoing epidemic continue in society. The Coronavirus survey conducted by Ipsos shows that the rate of public concern about the person and one of his/her family members getting sick is over 70%. According to March 2020 data, just over half (55%) of the population said the virus poses a danger to Turkey and just over a third (37%) for themselves and their family (Çoker, 2020). The Coronavirus process has brought with it the process of the masses to continue their entire lives in the home environment. Online meetings from home, online shopping, online work, and online tutorials are just some of them. As a result of the process of masses continuing their lives in the house in groups, a great transformation and change began to emerge in the concept of the nuclear family living in the same house and the social communication processes.

Research

Considering the family communication processes and Corona period, it is seen that technology and social media are used extensively in this process. In this context, in-depth interviews were conducted with participants online via social media, and findings were collected. In this sense, social media research is also included today, especially in the field of social sciences. The great mass and information acquisition capacity of social media directs researchers to research on social media. As part of the research, an in-depth online conversation was conducted with people who were reached via Instagram. The hypotheses mentioned below were tried to be proved within the scope of the research. In particular, within the scope of the research, the mass living with a nuclear family between the ages of 30 and 50 was preferred. Whether family communication processes have changed with the Corona period was examined. Within the scope of the research, the following hypotheses were tried to be proved.

- A change has occurred in family communication processes with the Corona period.
- With the Corona period, in the family communication processes, people's capacity to tolerate each other have been decreased.

- The Corona period and technological transformation have led to the individualization and isolation of the masses.
- Social media, which has gained importance in modernizing social structure, and the concepts of online communication have started to replace face-to-face communication environments.
- The formation of environments where the process of communication between parents and children is not facing will negatively affect the psychological development of the child.
- The Corona period has led people to an era where they cannot feel safe with themselves and their families, and anxiety is on the rise.

The hypotheses mentioned above were tried to be proved by in-depth interview media research practices conducted within the scope of the research. The study aims to measure the effects of difficulties and limitations on social structure in the communication processes experienced by families during the Corona period in Turkey. In this context, within the scope of the research, questions under the above-mentioned arguments were asked with the in-depth interview method to 10 participants and with the answers, the researchers tried to learn their thoughts and opinions. All the findings found as a result of the study were compared in detail and information about whether the Corona period and technological transformation led to the change of family communication processes were shared in the results. Within the scope of the research, the following questions were asked, which are based on the hypotheses, to 6 of the participants.

- Do you think that there has been a change in family communication processes with the Corona period?
- Do you think that your capacity to tolerate each other has decreased in the Corona period in family communication processes with the people you live in the same house?
- Has the Corona period and technological transformation caused the individualization and isolation of the masses?
- Social media, which has gained importance in modernizing social structure, and the concept of online communication have started to replace face-to-face communication environments. Do you think this is positive or negative?
- How will the occurrence of environments, where the process of communication between parents and children is not face-to-face, will affect the psychological development of the child?
- Do you feel yourself and your family safe during the Corona period?
- What kind of negative situations have the Corona period caused in you?
- Do you think there is a change in your communication processes with your spouse, lover, or family (mother, father, children) due to the Corona period?

Research Findings

1st Participant: Woman (38 years old), a 5-year-old child, academician. I think the process of family communication has completely changed with the Corona period. I think families are becoming more dependent on each other. This is

what happened to nuclear families, especially parents. I think people's anxiety has increased due to their feelings of stress and fear of being sick. This case reduces the way people endure with their spouses and loved ones. This period has got everyone into a process of isolation and individualization. I think that the online communication processes, which replace face-to-face communication, negatively affect children. I don't feel safe with myself and my family. The fear of being sick at any moment and constantly living in the same routine wears out both ourselves and our relationships. This period has made both my family and me insecure and we have an intense feeling of panic. It also triggers negative emotions, such as the willingness to not going out and staying home.

Second Participant: Male (37 years old), having a 6-year-old child, insurance industry employee. I've been working at home for a long time. By March 2020, we started working from home. The Corona period is a period that challenges people's patience and tolerance. I sometimes cannot handle my work, which I used to handle easily by communicating face-to-face at work, even though I try for days. With eye contact, it's much easier for people to get things done and agree with each other. I think this process has negatively affected everyone. It's hard to be at home all the time. You try to keep your life going with the same people in the same environment, and sometimes it can be very difficult. Especially for the people whose spouse also works, the situation becomes more difficult. I think the Corona period will bring a social change and transformation for the masses. Especially for couples, there's nothing left to miss each other. This has negative effects as well. I think people need technology, but I also think that completely becoming digital and technological will destroy people's emotions and communication processes. We as a family have been negatively affected and worn out by this process.

I think the psychological effects in particular will be much greater afterward. It's psychologically difficult to be locked in the house, there's a risk of catching an infection out there all the time. Other than that, it's also hard to see only the people you live with at home. I think families, in particular, have become overly dependent on each other by living together in this process. I don't know how my child is going to start school again and adapt. How will a child who is used to being together with his family all the time will be able to adapt to his/her teachers and school again? Apart from the Corona period, I think the process after the end of the Corona period will have more traumatic consequences, especially for families.

Third Participant: Woman (35 years old), a 4-year-old child, teacher. When we went to work the morning parents worked, I was leaving my son to his grandmother or paternal grandmother. My child was socializing with them. I've been home with my husband since the Corona period began. In that case, our child is only socializing with us. No school, no friends, no parks, no contact with anyone in any way makes the child overly dependent on the mother and father. This situation creates negative states in him. The same is true for us; my husband and I are always together and at home all the time, reducing our ability to tolerate each other. It's a wearing process to try to keep the house routine going and also to keep the work we do to make money from the home environment. I don't feel safe for myself and my family. I don't want to go anywhere or go out. I'm worried about my family and my child. It's worrisome to live without knowing if we are going to face a worse situation tomorrow.

I think an environment without face-to-face communication will negatively affect the child's personality development and psychological development. I think face-to-face communication is very important. I think it's very important in this process for people to talk to each other and approach each other with empathy.

Fourth Participant: Male (40 years old), a 7-year-old child, engineer. I think the communication process has already been disrupted if one of the spouses is unemployed while working. The man or woman who doesn't work starts to examine and think more about the behavior of the other. I think the occupation is very important. It's also wrong for people to want to be together in their family lives all the time, but the Corona period has specifically forced families, especially nuclear families to live together. This has led to nothing left that people hide from each other and the excitement in people's lives ended. I think the Corona period will have great psychological consequences both for marriages and for children. Face-to-face communication has not been replaced by any communication. During this period, especially for friends and siblings who have not seen each other for a long time, I also think that relations have become a state of deterioration and separation.

Fifth Participant: Woman (34 years old), having a 7-year-old child, housewife, university graduate.

I think there is a big change in the communication processes of families both within the family and outside. Time has started when people are constantly starting to communicate less with the people they are always together with. People started to exist on social media. I liken this to the avatar movie that was very fashionable for a period. Everyone has an avatar that lives outside, but the real self is always living in the house. Avatar characters eat, travel, but in reality, none of them happens. Social media offers people such an avatar character creation environment. Everyone lives observing or watching each other's lives, which are unclear about truthness. During this period, my husband and I began to communicate less with each other. I keep telling him to let go of his phone. I don't feel safe because of the Corona period. I'm worried about my loved ones. The Corona period has created more panic in me. I think relationships are worn out and people have reduced tolerance for each other.

Sixth Participant Male (50 years old), 3 children, (Children's ages: 18, 12, 2), tradesman.

My two children are from my first marriage and my third child is from my second marriage. I tried to be with my elder children in all periods when there was no lockdown during the Corona period. But after the divorce, since kids are staying with their mothers and I have a new life, sometimes I feel like I've moved away from them. Especially the Corona period forced nuclear families to live together. This constant obligation has badly affected relationships. We've been forced to do everything together all the time. It's a relationship that people know everything about each other and that fact wears out relationships. I think online education and being at home all the time have many downsides for children. It's a time when they are overwhelmed and still, and that's forcing them and the families too hard. Today, however, the existence of technology and the fact that it will become increasingly in our lives in every matter are observed. My idea is that families, employees, and education will become online in the long term. Those who adapt to this process will be successful and who do not adapt will be destroyed.

I don't think a lot of feelings of the next generation will ever be like us in the future. I don't think they are going to be an emotional and sensitive generation; they're going to be more of a techno youth. But being with their families all the time can reveal a generation that is introverted and cowardly.

Interpretation of Research Results: It is observed that the 6 participants reached within the scope of the research were specially chosen people who are married and have children and spent the Corona period at home with their families. About their demographic characteristics, they represent a mass between the ages of 30 and 50, consisting of working men and women, and married with children. The number of children in the group is limited to one child except for one person. Of them, only one of them had a second marriage and had three children. The answers given by the individuals within the scope of the hypotheses are examined below.

Accordingly;

- A change has occurred in family communication processes with the Corona period.
- Within the scope of the hypothesis mentioned above, it is seen that the 6 participants stated that the internal communication processes have changed with the Corona period. 6 participants said that family communication processes are negatively affected by this process.
- With the Corona process in family communication processes, people have decreased their capacity to tolerate each other.
- Within the scope of the hypothesis mentioned above, 6 people who participated in the study stated that there was a decrease in the capacity of people to tolerate each other during the Corona period. Especially in situations such as being together constantly and working from home, it is seen that the excitement in relationships is being destroyed, and the way people know each other's everything is disrupting relationships.
- The Corona period and technological transformation have led to the individualization and isolation of the masses.
- In particular, one of the participants stated that communication with parents and siblings and friends was influenced by the Corona period. That participant stated that people are moving away from each other because they do not meet face-to-face.
- Social media, which has gained importance in modernizing social structure and the concepts of online communication have started to replace face-to-face communication environments.
- One of the participants noted that people began to present themselves on social media instead of real life. She stated that her husband constantly surfed and shared things on social media instead of communicating with her.
- The formation of environments where the communication processes between parents and children are not face-to-face will negatively affect the psychological development of the child.

As a result of the transition of children's school education to an online platform with the Corona period, families have also become a home teacher at home to guide the school's

expectations. This causes the child to be with the mother and father all the time. The majority of the participants indicated that their child/children being with them all the time will have negative psychological effects. 6. The Corona period has taken people to a period in which they cannot feel safe with themselves and their families, and their anxiety is on the rise. The 6 participants in the study said that with the Corona period, families have become overly dependent on each other, which also has revealed an environment in which people do not feel safe about themselves and their loved ones.

Conclusion

The 21st century has brought along a technological transformation. Marshall McLuhan's concept of Global Village has become real with Coronavirus – the epidemic that has affected the entire world in a short period. As a result of this process, the masses began to live in their homes with their nuclear families and continue their entire lives from the home environment and the Internet. There has been a great transformation in the lives of the masses in concepts such as shopping, work, and education. It seems inevitable that this process has an impact on the concept of family and society. Being together constantly has changed the processes of the mother, father, child communication, and relationship. In the same way, in addition to parenting, a process of change has begun in the individual relationships of married couples. As Andrew Nikiforuk mentioned in his work *Fourth Horseman*, social change is triggered by epidemics, and society is changing and transforming with epidemics. Technology changes, family changes, and society changes. Processes bring results. The 21st Century has revealed a time when the masses evolve into an online life and have limitations in their ability to communicate face-to-face. In this period, people are tested with a sense of being safe for themselves and their loved ones and psychologically experiencing fears. It is also seen that they prefer to exist on social media rather than their real lives to feel safe and to be safe. It is foreseen that the Corona period will lead to social transformation and change of masses, especially families. Society is predicted to be reshaped by epidemics and technology. It seems inevitable that this process has social and psychological dimensions. The results of this process should be examined as a matter of further research.

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