

BİR DEĞER OLARAK SEVGİNİN GENÇLER ÜZERİNDEKİ TOPLUMSAL YANSIMASI: AİLE

SOCIAL REFLECTION OF LOVE ON THE YOUNG AS A VALUE: FAMILY

*Mesut İNAN***

ÖZET: Bugün gençlik evrensel bir olgu haline gelmiştir. İyi eğitim verildiği zaman bir sorun yumağı olmaktan ziyade, toplumun huzur, refah ve ilerlemesinin ana unsuru olan gençlik, duyguların yoğun olduğu bir dönemdir. Bu nedenle gençliğe yön verilmesi noktasında büyüklerle önemli vazifeler düşer. Gençler üzerindeki en önemli duygulardan biri sevgidir. Sevgi denince; açılmaz kapıların açıldığı ve içinden çıkılamayan zorlukların aşıldığı aklımıza gelmektedir. Sevgisiz bir toplum huzurdan yoksundur. O toplumu oluşturan fertlerde mutsuzdur. Ailesiz kalan toplumlar tarih sahnesinden silinmeye daha bir müsait hale gelirler. Kuşkusuz gençleri bir araya getirip sosyolojik bir kurum olan aile müessesesini kurmaya vasıta olan sevgi duygusudur. Toplumun en küçük birimi olan aile hayatında sevgi aileyi oluşturan fertler için huzur kaynağıdır. Dolayısıyla aile sağlam temeller üzerine kurulmalıdır. Aileyi sağlam temel üzerine kuran en önemli değer ise sevgidir. Bu nedenle toplumsal hayatta bir araya gelen fertlerin sevgiyi hayatlarına düstur edinmeleri önemlidir.

Anahtar sözcükler: Sevgi, Gençlik, Evlilik, Aile.

ABSTRACT: Today, the youth has become a universal fact. When educated well, youth becomes a period of serenity, prosperity and development in a society. Therefore, the adults have a very important function in terms of bringing up and guiding the young during this significant period. One of the most effective emotions on the young is love. Love means opening closed doors, overcoming obstacles that seem to be impossible to overcome. A society without love is devoid of peace. Individuals in that society are unhappy. Societies that don't have the ties in families are doomed to go out of existence. It is love that brings the young together and establish the institution of marriage and family. Love is also the source of peace for the members of family. So, family should be established on sound basis and love is the most significant value that ensures this. This is why, it is important for the young to see love as a rule, an indispensable issue in their life.

Keywords: Love, the Youth, Marriage, Family.

1. GİRİŞ

Love, the essence and basis of the universe, is a feeling that is beyond everything. It is a basic necessity for human nature and a significant source for living beings in order to continue their life.

Love opens closed doors and it turns individuals to human beings that have compassion. Love is the most important activity of human beings on the way to overcome the inherent untamed, animalistic nature (Çamdibi, 2003: 48). Human beings who have love at the center of creation, cannot establish and form a good personality without the love for the creator and the created. And the one who cannot form a personality cannot get over himself. And the one who cannot get over himself has no chance to know, explore himself. So, it is very difficult for such an individual to reach humane traits. Because, characteristics of human beings are formed only when there is love between them (Çamdibi, 2003: 24).

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Love, one of the basic principles of education (Dodurgalı, 1998: 13) is an instrument that feeds human spirit and helps us overcome obstacles that we meet in everyday life. Spiritually, it glorifies human beings. On the other hand, love means showing interest and doing what it takes. It means being compassionate and merciful (Başkurt, 1999: 324). Islamic school İhvan-ı Safa defines love as:

“Love is a natural bond that connects living beings and ensures law and order, it is a necessity of celestial wisdom.” (Koç, 1998: 155).

Love, which is difficult to apprehend and explain, is the fondness of lover towards beloved. Generally, love is defined as the tendency and inclining of heart to the beauty of objects and images. The objects of love can be materials, spiritual or non-physical beings (Kayadibi, 2002). Love can both glorify and degrade human beings, because love is where the heart is. According to Bayraklı, love degrades the statue of human beings if it is felt more to a being other than Allah, while it glorifies if it is felt to Allah (Bayraklı, 1997: 128).

The most significant dimension of love during youth is the feeling of love in terms of passion. Love is especially felt passionately during youth, the young see no one and care for nothing during such a passionate age; it means a sort of extremeness in love (Küçük, 2002: 20). On the other hand, in terms of chastity, honor, heart and intention, love means seeing no flaw or defect in beloved, accepting that he/she is the only symbol of beauty, there is nothing more beautiful than him/her. This can also be called love that is felt sickly. In folk speech, there is a very common use of the sentence “He is in love, he sees or listens no one right now”. This is a good explanation of this kind of passionate love.

As a result, love is a significant fact that is necessary to continue relations among people. It affects individuals both physically and psychologically and brings them from “me” to the center of “us”. J.J. Roesseau says that:

“Mankind! Be kindhearted! This is your duty. Love all without considering origin, language or religion” (Roesseau, 2003: 39).

2. NECESSITY OF LOVE

In social life love is like spring that germinates plants. As it is well known, the season of spring symbolizes a new awakening. We can see the changes in nature after winter. Similarly, people that are loving, compassionate, and merciful make their presence easily felt in a society.

It can be seen that individuals who are loveless throw humanity into chaos and war and they seek solution to their problems through violence. At this point, from the beginning of life, until the period of puberty, love is a must and it is beyond everything, it is necessary to raise character-wise individuals that have healthy social relations (Çamdibi, 2003: 24). Love doesn't only connect individuals in social life, but also has a very important role in raising forgiving and tolerant individuals in a society (Bayraklı, 1997: 83).

Presence of love means a life that is worth living and growth and development of moral and material parts of human beings. It is obvious that individuals that are raised without love cannot love anybody when they grow up. At this point, parents should show interest in their children during the period of puberty, because love also means showing interest (Bayraklı, 1997: 14). It is seen that individuals who grow up in a family environment that have balanced emotional and social interaction, love and interest acquire necessary experiences (Yavuzer, 2001: 129). On the other hand, it is known that the young who are raised in an unsettled, uneasy family environment are more prone to committing crime (Atamanalp, 1999: 47).

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As a result, we can see that being loveless is the resource of uneasiness in individuals' personality and in social life. This is why, today's youth, future's candidate parents shouldn't be raised without love.

2.1. The Young

The young, constituting a significant part of the world's population is in the frontline of almost all of the countries' agenda. Reaction and objection movements started by the young in western population has been a significant social movement during the last fifty years. The year 1985 was declared to be World Youth Year by UNESCO; it was attempted to discuss and solve the problems of the young during this time (Kaymakcan, 2007: 7, Hökelekli et al. 2002: 11).

Because of the social movement mentioned above, the concept of youth has been used together with the concept of crime and anomaly. As is known, the youth is accepted to be a problematic and depressive life period because of its nature. Problems of the young during this period are at the same time a universal fact (Hökelekli et al, 2002: 11). The youth, which has become a universal fact, is a period in life during which a direction and guide is searched and personal features and abilities, that are necessary to bear professional and familial roles, are gained; on the other hand, individuals prepare for the period of adulthood during which individuals act more independent and responsible. During this critical period, individuals are affected by their friends and they move away from the effects of their parents (Hökelekli et al., 2002).

Change in the attitudes and behaviors of the young in school and social life also become a part of their personality (Hökelekli et al., 2002: 177). In this respect, as this is a period when individuals free themselves from most of the limitations in their daily life and tend towards the outer world, they form their personalities through using their freewill, mind and information they acquire. It should also be mentioned in here that, the young who cannot form a personality have difficulty in adapting themselves to real life. As mentioned by Hökelekli, some young individuals form interwoven multi-identities and give effort to adapt to the environment they live in (Hökelekli et al., 2002).

3. MARRIAGE

The most important developmental aspect of puberty is that sex becomes more functional and this brings many problems with it. The most important problem of a young person, who reaches sexual maturity physically but needs many years in order to be emotionally and mentally mature, is to keep his/her sexual impulses under control (Hökelekli et al., 24). In this respect, according to Islam, sexual satisfaction is acceptable and normal only under the roof of a marriage. Otherwise all kind of sexual acts are named immorality.

The young should have a life without rushing into extremes and bear responsibilities in due time; these are very important in order to have a healthy marriage. Islam recommends that the young should be protected by adults (Nur, 24/32). Parents are responsible for the health and social, cultural and moral education of their children. It is stated that, individuals who cannot bear this responsibility shouldn't get married.

There is love in the basis of marriage. Two young individuals come together and settle down a family. It is obvious that a family without love doesn't have a solid basis. This is why, our religion states that relation between wife and husband depends on two rules: love and compassion. Relation between two people who are together under the roof of marriage is so valuable that Allah states this in the verses of Koran (Rum, 30/21).

As our topic is family, which is a social institution built on the basis of love, we wanted to mention the issues of love, youth and marriage. Let's talk about the institution of family built by the young on the basis of love.

3.1. Family

Family is an institution that is dreamed and wished by every individual in social life. This institution has never changed through history and neither a social group nor a social institution could replace the institution of family. It is the only universal social group and universal social institution that is never replaced. As it is a very important social institution, there is a lot of information and different sociological comments about it. According to these comments, family is an institution including seven different branches as biological, psychological, historical, religious, moral, social life and juridical (Sezen, 2004: 256–257).

Family is also defined as the smallest social union created by the relations of wife, husband, children, sibling etc. who are connected to one another through marriage, breast milk, kindredship, adoption, or through other legal procedures. These people living together under the framework of family have some social roles and form a union of feelings, thoughts and life (Kirman, 2004: 16)

Family can also be defined in terms of functionality. According to this definition, it is an institution through which generations are continued, psychological satisfaction is ensured, physical and spiritual health is protected, national, religious and moral culture is transferred (Sezen, 2004: 259)

It is seen that the structure and the functions of family changes in parallel with social change. In this respect, it is difficult to say that there is a static family structure. There have been changes in the number, structure and duties of family members in time (Arslantürk and Amman, 2001: 289). In sociological literature, one of the most important function family, which is accepted to be one of the primary groups, is to prepare and socialize individuals for society. Individuals who have grown without family and family education are more suicidal and have bigger potential to commit crime. So, the effects of degeneration or corruption in families can quickly be seen in social and political areas (Kirman, 2004: 16).

On the other hand, family is a flexible social unit. Although the functions mentioned above may change in time, it continues as a social institution. In this respect, it is possible to find various points to criticize in the traditions and customs of societies through history. It is also possible to find many ideas to criticize in the two different worlds of the recent times: capitalist and communist worlds (Sezen, 2004: 265).

According to Bulaç, family in the western community is a distressful place. In the eyes of woman, man is not a person that protects, loves and cares, he is rather a rival to take advantage of and to overcome. Child is an unbearable burden for her (Bulaç, 2007: 52).

It is predicted that a civilization is not built on the basis of family will eventually corrupt. According to this prediction, as a society without the institution of family will lack alternatives, it is imprisoned in a huge tragedy which is the tendency to corrupt. Western societies has moved from extended families to nuclear families with modernism; now with post-modernism, the nucleus has started to be divided and singularity has gained importance, and this is the last phase of the process. If the family corrupts, then the civilization will corrupt, because there is no alternative for family (Bulaç, 2007: 56).

Marxism is against the institution of family; at least it has to be against it theoretically; because according to the Marxist doctrines, family is the resource of selfishness and exploitation, so the resource of capital stock. Marxism also states that in the commune society, there will be no families, boundaries, classes or property. In this respect, it is unnecessary to respect the institution of family or sanctify it and accept it as a holy, untouchable unit (Bulaç, 2007: 91). In commune society, the state is unconcerned with family. For instance, in the annual

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meeting of communitarian (June, 10, 1924), it was stated that as long as the family ties and related ideas are accepted and believed, revolution will be powerless (Bulaç, 2007: 92).

Some of the groups in social life are naturally formed. Members of such groups are interlocked to one another through organic social bonds such as blood, marriage, kinship or neighborhood. People who are the members of such natural societies also naturally share the same religious beliefs and socialize through common religious activities and ceremonies. In this way, these societies, which have blood tie or neighborhood, create belief and praying unions. Such groups, who have both organic and religious ties, are called “*identical religious groups*” or “*natural religious groups*” (Günay, 2006: 261). In this respect, family is an example of natural religious groups.

As a result, family is a sociological institution which couldn't be replaced through history, psychologically satisfies individuals and ensures physical and spiritual health, it is created through people who are connected either through blood or legally and it is based on private relations.

3.2. Family as an Institution Developed by the Love among the Young

Besides its contribution to one's socialization, the institution of family is mostly formed with the contribution of the young in a society. Love plays the leading role in this contribution. The structure of families that are not established on the basis of love is like an empty walnut. There seems to be a solid shell to protect it, but there is no fruit inside to be protected. It can be said that, individuals can live without fruit, but it is very difficult to live a life without love.

The young that sets up a home comes together with love. It is very important to continue family life as a social institution, which is the reflection of love. According to this, love in families, made of mother, father and children is necessary for children who are the young of future. Lack of love between parents will directly be reflected on the child. As is known, family environments of children and the young are places that prepare them for future life and teach them have responsibilities in future (Oktay, 2011: 44).

A happy and peaceful family environment is the product of love. Ensuring trust in a family is created through this environment. It is seen that a family environment without love is insufficient in preparing individuals to society. In this respect, it is mentioned that young individuals who are raised in family environments in which love is not felt and emotions are suppressed, have difficulty in building social relations (Kulaksızoğlu, 69-70).

It is obvious that there are significant doubts about the question of how will a young generation establish solid family basis while they are devoid of love. In order to make this basis more solid, it is necessary to create family institutions in which there is love in the first place. Today's young generation will create the family environments of tomorrow.

4. CONCLUSION

Love as a value is one of the essential principals of education and it is the essence of the universe. Love, which glorifies human beings both morally and materially, is an emotion that is difficult to understand and explain.

Love in social life is necessary to continue the existence of human life. Individuals who don't get enough love in life push societies towards chaos and war; individuals who are full of love ensure peace in societies. This is why, love is a very important feeling in social life.

The young, constituting an important part of world population, should feel loved by their parents as the period of youth is inherently difficult.

The most important kind of love during youth is passionate love. The only difference between love and passionate love is sensation. This is why, the legitimate name of sexuality, which is especially important in youth, is marriage. Through marriage, young individuals set up a home and continue their generation. At this point, our religion recommends that especially adults should take care and guide the young.

A civilization that is not established on the basis of family will definitely collapse. In this respect, the young should establish the institution of family through love that they feel for the opposite sex. This is why, love presents family environments in which closed door are completely opened and unsolvable problems are solved.

Family members, which has a very important place in socializing individuals, should give importance to love as a value that will raise future's generations.

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