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(Image 2: Single parents on holiday, 2020)

The picture above represents a single-parent family. It shows a woman who is with a child.

The definition of a single parent family is a single person who is the head of a child or children. This can be due to divorce, death or many other aspects Open Education (Bernardi, L. and Mortelmans, D. 2018).

2021 there were 3.0 million lone parent families, which make up 15.4% of households in the United Kingdom (Office for National Statistics, 2022).

The term social media is means of intervening and solving a vast majority of social struggles that restrain society. It does not just limit itself to social problems but also spans many societal issues. Social media is taking a toll on humanity. Social media could address the issue of single parent households. It can be a positive way of creating an impact on the issues and also creating awareness. All social platforms aim to create positive information regarding single parent households. They also inform society about the negative views relating to single parent households (Bernardi, L. and Mortelmans, D. 2018).

1 out of 2 marriages will end in a divorce. Also, 1 in 4 children will grow up in a single parent household. Twenty million or 4% are raised by a single male household. Poverty rates increase 2 to 3 times higher for children who are brought up in a female lead household (Prezi,2014).

Theories that relate to a women's place in society will restrict women from active, participatory roles such as family heads and employees. It will refer them to the category of Other. For example, the mother-headed single parent family is the Other family forms (Roberta G. Sands Kathleen E. Nuccio.1989).

Feminism and parenthood have a problematic correlation. Radical feminist Shulamith Firestone. Argued that a woman would never truly be free from a male patriarchal society until they were free from reproduction. They envisioned a future where babies could be produced in mechanical uteruses that would free women from the physical subjugation of birthing a child (Dougherty, T. and Fineman, M.2018).

Social media has deeply influenced the model of interconnecting family relationships. The internet has transformed how people connect with their family network and has replaced how society communicates with each other.

The negative impact on family relationships was apparent when the University of Maryland's conducted research. It discovered that individuals who consume a lot of time on social media sites like TikTok, Snapchat and Reddit are disappointed with their personal lives and are less likely to feel like they get enough downtime. Social media interaction can harm interpersonal relationships skills because there are no physical human interactions within the family unit. An individual's emotions can be displayed digitally instead of in person. This could lead to misunderstandings and upset feelings (The digital chain,2021).

An opposing view to the feminist perspective on single-parent families is from Candace Owen, who has become increasingly popular with the rise of social media In the form of YouTube. She argues that a home will be more beneficial with a man who is in a family. This is because it will increase the likely hood of a positive outcome for children (The Roomates.(2020).

Families First is a scheme that delivers support and guidance to families with children and young individuals aged 0-25. Families first assist families in becoming more confident, nurturing and resilient (Family information service Carmarthenshire, No Date).

1 in 4 children during 2019 will grow up in a one-parent household, and 42% of marriages will end by divorce. It can be expected that prejudice against single parents is a thing of the previous years. In 2014 discovered that 75% of single parents have faced stigma (University of Huddersfield, 2019).

Social media provides a mechanism for people to engage with social causes across various issues. It also offers a strategic tool for those looking to advance a reason to exchange, promote or publicize their ideas. In such instances, AI can be either an asset if used appropriately or a barrier. One of the key issues for a workforce diversity campaign is to understand in real-time who is participating - specifically, whether the participants are individuals or organizations, and in the case of individuals, whether they are male or female. (The digital chain, 2021),

Social media has become more inclusive due to Instagram promoting single parent content such as Yuri Kinta and Neferteri Plessy (Yyahoo! Movies, 2021).

Madonna has been a single parent since 2008. She wants to be a role model, for women to have a voice, and for others to look up to and admire (She Knows, 2022).



(Image 2, Mark Jefferies.2019)

The image above is Ricky and his partner Jane, representing a couple who have chosen to have no children.

When women have suffered the anguish of miscarriage, abortion, or stillbirth, childlessness is more difficult to define (Chrastil, R. 2019).

Childlessness refers to the absence of children in a person's life. Involuntary childlessness can exist when an individual cannot produce children for medical reasons, whether known or unknown. According to the World Health Organization, infertility is a condition of the male or female reproductive system characterised by the inability to achieve a pregnancy after 12 months or more of regular, unprotected sexual activity. Childlessness is considered voluntary when a person consciously chooses not to procreate. A "childless" definition is typically employed in this situation. Lastly, childlessness can be attributed to situations in which a person desires to have offspring, but the first conception is delayed, and, in the long run, the individual is left without children due to social or physiological factors (Gouni O, Jarašiūnaitė-Fedosejeva G, Kömürçü Akik et al, 2022). If this image was

seen on social media, it may become a social conversation via online friends or local neighbors because they may start asking questions such as when you going to have a baby? Or you're going to be old parents! These kind of comments can have a negative affect on an individuals mental health which may result in severe depression (Indiaparenting.com,n.d.)

There are about 70-80 million infertile couples worldwide, and we can estimate that tens of millions are primarily infertile or childless. For most people, having children is immensely meaningful; not being able to have children is a major life problem. A large group of women and men also have children, possibly from a previous relationship, who desperately want to have another child. A considerable body of research in Western countries has shown that involuntary childlessness has strong psychological consequences. This domain has been the subject of a large number of quantitative and qualitative studies. Some research indicates that childless couples have trouble communicating with their friends who have children. They depict unpleasant (albeit sometimes well-intentioned) comments inside the social circles of the spouses, such as at birthday parties and other social gatherings; nevertheless, supportive replies are also frequently recorded. It is conceivable for childless couples to participate in the "world of children", particularly if they have close friends or relatives with children (van Balen F, Bos HM.2009).

China is ageing, and there are not enough infants to ensure sustained economic growth. Young people do not want to start families or have many children because it is too expensive, and most grew up as only children due to government regulations. Beijing has made clear its desire for couples to have more children in light of the demographic challenge. But whatever it is doing, it is ineffective. According to data issued by the National Statistics Bureau, the country's birth rate fell for the fifth consecutive year, setting a new record low in 2021.

Furthermore, studies indicate that many young people, particularly urban, professional women, reject marriage. Internet users slammed the study for using social media as a scapegoat while overlooking the broader picture of how the government has failed Chinese women in various ways, making them increasingly adversarial toward Beijing's pro-natalist stance. Li polled approximately 10,000 students from 30 universities across

China for her research. In general, Li discovered that the amount of willingness to wed was more than she anticipated. Over 61% of respondents reported "an explicit wish to find a spouse," while only 7% opposed the notion. In addition, male students cited financial insecurity when asked why they desired to be unmarried and childless, while their female counterparts indicated a desire to focus on their careers (Zhao Yuanyuan.2022).

After being diagnosed with unexplained infertility, Cristina Archetti began to investigate childlessness. She soon realised that despite involuntary childlessness affecting a growing number of women and men worldwide, this topic remains taboo and shameful. This book is a personal study of the existential questions raised by involuntary childlessness and a compelling description of the social and political construction of the topic's silence. Archetti explores what it means not to have children in a culture oriented around families by revealing the unseen forces that, from the minute elements of daily life to public policy, comprise the structure of silence surrounding childlessness. She creates a twenty-first-century vocabulary of feeling-in-the-body through analysis, interview extracts, media snippets, and evocative writing. She uncovers the terrible effects infertility has on relationships, identity, health, and well-being in societies that fetishise family. *Childlessness in the Age of Communication* examines a variety of disciplines and fields, such as sociology, health, gender and sexuality studies, communication, politics, and anthropology. This book is for everyone interested in childlessness and cutting-edge qualitative research methods (no author. 2021).

A mutual early articulator couple is formed when two early articulator individuals cooperate. Before they met their spouses, early articulators were firmly against having children. Typically, one of the parties brought up the subject "early" in their relationship in a way that "informed" or "laid it down" on their partner. Many early articulators suggested that the desire to have children with a potential spouse would be "a deal breaker." When one partner declared their conviction not to have children, the other partner would usually immediately and joyfully agree to do the same. These couples had quick processes for coming to agreements (Lee, K.-H. and Zvonkovic, A.M.2014).



(Image 3 TRADITIONALISTREVOLUTIONARY.2014).

This image portrays a white family with two children: a boy and a girl. Also, there is a man and a woman.

The term "nuclear family" will refer to families comprised of a mother and father who are romantically associated with each other and the genetically linked offspring they have created naturally. These, we feel, are the fundamental elements of the nuclear family norm (Cutas, D. and Chan, S. 2012).

Between 1500 and 1700, the English family structure began to change in two interrelated ways. Firstly, the significance of the nuclear core increased while the impact of the surrounding kin decreased; secondly, the importance of affective bonds connecting the conjugal group increased, while the economic operations of the family as a mechanism for the distribution of goods and services decreased. These two alterations resulted from three contemporaneous and interrelated alterations: the fall of kinship as the primary organising basis of society; the advent of the modern state, with the takeover of some of the economic and social norms (Rosenberg, C.E. 2016).

Consequently, anthropological research has demonstrated conclusively that the patriarchal breadwinner nuclear family is not the 'traditional' family structure, given that

in most civilisations, women work and parents get substantial childrearing assistance. Nevertheless, the exact structure of the human family varies between societies, with some conforming more closely to the male role, nuclear family model than others; however, as described above, even families that appear more like isolated nuclear families typically receive considerable 'hidden' support for childrearing (Sear, R., 2021).

How so The Pew Internet & American Life Project revealed in a national survey of 2,252 adults that households with a married couple and minor children are more likely to use cell phones and use the internet than other household categories, including single adults, homes with unrelated adults, or couples without children 89% of married households with children own multiple mobile devices, and nearly half own three or more mobile devices. 66% of married-with-children families have a high-speed internet connection at home, significantly higher than the national average of 52%. In 65% of married-with-children families, both partners and at least one child will go online. 58% of married households with children include 2 or more personal computers or portable computers. The survey shows that high levels of technology ownership affect family life. Specifically, cell phones enable family members to communicate more frequently, even if they are not physically present. However, many married-with-children households read website content together. Tracy Kennedy, publisher of a new report about the research dubbed "Networked Families," remarked that technology enables new forms of connectedness centred on mobile phones and the internet, despite the concerns of some researchers. Family members communicate regularly with their cell phones and utilise them to arrange family life on the fly despite their hectic schedules. 70% of families with both partners own a mobile phone and interact daily to say hello or chat, compared to 54% of couples who have only one or no cell phone. 64% of families in which both members own a mobile phone contact daily to plan their schedules, compared to 47% of couples with only 1 or no smartphone. 42% of parents make daily cell phone contact with their child or children, providing mobile phones the most popular means of communication between parents and their children's media has influenced it the family (PEW RESEARCH CENTER.2008).

In the 1980s, the term "glass ceiling" was coined to describe women and ethnic minorities' hindered job advancement in organisations. It indicates that intangible barriers hamper the achievement of minority group members in organisations. Research

has substantiated the occurrence of glass ceiling-type discrimination for various reasons, including the prevalence of organisational cultures that place a higher priority on the qualities and contributions of male majority members. a lack of mentorship, an absence of accumulated human capital, and racial prejudice.

In recent decades, work-family conflict and, to a lesser extent, family-work conflict have been active research fields. This is due to several causes, including women's growing labour market involvement and the prevalence of dual-income families, rising business interest in improving workers' quality of life and work-life balance, and the "24/7 economy's" blurring the lines between work and family time. Review identified three significant types of conflict between both domains: time-based conflict such as a meeting running late and a parent being late collecting up a child from childcare), strain-based conflict (e.g., a morning fight with a spouse/partner affected the quality of a salesperson's pitch that day and behaviour-based conflict where a supervisor's style of supervising factory employees is not correctly applied to supervising his wife on To this typology, a fourth has recently been added: cognitive-based work-family tension, for example, where a person is frequently diverted by work-related thoughts and worries even when not at work, which coextracts from nonwork relationships (Hoobler, J.M., Hu, J. and Wilson, M. 2010).

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