The Functions of Maintaining Family Ties in Meeting Psychological Needs and the Social Health of Family Members

Abstract

Presenter (Hujjat-ul-Islam Dr. Safourai): The family reflects both normative and non-normative social elements and processes. It has a profound impact on society and its health, and achieving social health and a thriving community depends on the presence of socially healthy families. The ideal Islamic society is one where the Quranic teaching of maintaining family ties (sila al-rahm) is widespread and regarded as a significant value. The family in the Quran is seen as a vast network of relatives through blood, marriage, and breastfeeding, starting with divine connection and expanding through various types of kinship. To protect and strengthen the family, specific measures and structured plans are provided. "Social health" refers to the interactions between individuals and their social environment and their ability to expand and improve these interactions. Factors such as deprivation and limitations can damage these capacities. The concept of social health has drawn significant attention from scholars across various disciplines, leading to substantial research. Our religious sources, namely the Quran and Hadith, are rich in recommendations for maintaining social health. One of Islam's directives for Muslim families is to maintain connections with relatives, known as sila al-rahm. The Quran considers maintaining these connections obligatory and condemns severing them. In Islamic thought, maintaining, developing, and deepening family relationships and the supportive and affectionate connections among relatives is so crucial that the Prophet Muhammad considered it part of the religion and stated that, after worshiping God and opposing polytheism, maintaining family ties was his mission. Religious sources describe sila al-rahm as a foundation for achieving family harmony in all matters. The most significant effects and functions of maintaining family ties in meeting psychological needs and social health include facilitating socialization processes, fulfilling the need for group belonging (extended family), fulfilling the need for self-expression, adhering to norms, receiving social support from relatives, meeting the need for affection, achieving psychological tranquility and security, increasing emotional interactions, and alleviating deprivation.

First Critic (Hujjat-ul-Islam Dr. Daulatkha): Our primary mission is to globalize these concepts. We have heard and lived with these concepts, especially in our Islamic-Iranian culture where maintaining family ties has always been significant. However, if we want to globalize these ideas, it would be beneficial to modernize the language and approach of this research, moving beyond traditional texts. Utilizing modern psychological and social perspectives, such as interpersonal attraction, personality discussions, and mental health, could enhance the research's appeal. It would be valuable to explore how maintaining family ties aligns with current global standards and what international research has been done in this area. It would be useful to reference international studies that employ experimental and empirical approaches to psychology for each aspect mentioned in the paper.

Second Critic (Hujjat-ul-Islam Dr. Ahmadi):
The definition of social health provided by the author does not seem to align with the explanations given. When discussing the functions of maintaining family ties for social health, there needs to be a clear scientific link and logical consistency between the two variables. For instance, how does maintaining family ties contribute to psychological tranquility or alleviate deprivation, and what is its relation to social health? It would be better to provide a more detailed explanation of social health in the paper. Additionally, while the introduction mentions a historical perspective on familial relationships before Islam, it is important to recognize that such connections have been present in various cultures, including Eastern ones like Japan and China, and this should be acknowledged. In discussing the

facilitation of the socialization process, the concept of role-modeling should be addressed. If social health was defined earlier in the paper, this connection could be made clearer. There is also a need to distinguish between socialization and social growth in the discussion. Lastly, the need for group belonging exists throughout all stages of family development, so it's important to clarify whether the focus is on family transformation or individual growth.

Sesseion Chair (Hujjat-ul-Islam Dr. Hushyari): In conclusion, the session addressed the questions raised by the audience and the critiques provided, summarizing the key points discussed.