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GLOBAL COALITION FOR NATRAUL FAMILY SUPPORT



Family amidst Civilizational Confrontation; Religious Familists of the World Versus Individualistic Civilization

The Institution of Familyand Mental Health of Children

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An Iranian family who have participated together in the Ramadan War Marches in support of Iran.
Spring 2026





In Collaboration with the Department of Women and Family Affairs Abroad of the Islamic Culture and Relations Organization

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Editorial

Putting a Global Call into Action: The Islamic Republic of Iran's Narrative of the Formation of the Grand Coalition for Protecting the Essence of Family

Dr. Maryam Sajjadi

As a natural system and social structure, the family has various educational, social, economic, and cultural functionalities. Each gender role within it is designed in accordance with genetic creation, and each is valuable and complementary in its own way.

Using all media and political tools at its disposal, the existing domineering system has launched an all-out war against this sacred institution and started a 'global war against the essence of family'. One of the most important examples of this war is the formalization of so-called emerging forms of family, especially endorsing recognition to the LGBTQ (Lesbian, Gay, Bisexual, Transgender, and Queer) spectrum, which leads to the distortion of the intrinsic structure of the family.

Meanwhile, by relying on active and trans-geographic diplomacy, the Islamic Republic of Iran has taken practical steps to form a 'Global Coalition to Support the Essence of Family'.

This strategic path has its roots in the historic speech of the late Iranian President, Ayatollah Sayyid Ebrahim Raisi, at the 78th session of the United Nations General Assembly. In that speech, he called the attack on the family a 'crime against humanity' and emphasized the need to form a global movement to confront this threat and protect the essence of family.

Thereafter, this important mission was entrusted to the Islamic Culture and Relations Organization (ICRO), as the custodian of the country's cultural diplomacy, to elevate the status of this idea from the level of a mere political slogan to the level of international motto for creating popular cooperation.

Different field actions of ICRO; active diplomacy in different continents

The Directorate of 'Women and Family' of ICRO `has been the flag-bearer in implementing this call at the global level. Contrary to purely stereotypical approaches, the department has followed an operational roadmap by holding specialized meetings and elite discourse-building across a wide geographical area.

So far, a number of pivotal meetings have been held in several countries, including Oman, Serbia, Iraq, Lebanon, Turkey, China, and Russia. These efforts, which include international meetings and the production of advanced media content, have not only explained the various dimensions of this coalition, but have also revealed that the concern for defending the essence of family knows no geographical or political boundaries.

Global consolidation and consensus; the Vision for 2026 and 2027

The efforts made are a prelude to a timed and purposeful move:



2026 (the year of the containment of the global war against the essence of family): With the aim of preventing the escalation of systematic attacks on the institution of the family and paving the path for the final coalition, the Islamic Culture and Relations Organization will continue its consultations in the form of preliminary meetings at the level of nations and elites. These consultations are mainly designed as bilateral and regional meetings to attract maximum consensus at various levels of the Islamic world and other free nations.

2027 (a historical turning point): In the final step, the initial session of the 'Global Coalition to Support the Essence of Family' is scheduled to be held in the Islamic Republic of Iran with the participation of all prominent international family activists, thinkers, policymakers, and social activists. This event will serve as a historic consensus against contemporary cross-border soft war.

From this point of view, there is no difference between East and West and what is important is defending the 'disposition' against 'distortion'. The Islamic Culture and Relations Organization invites all activists, experts, non-governmental organizations, and those concerned about the institution of the family around the world to confirm their membership in this great global coalition to make history by declaring their existence.

The time has come for the scattered voices in defense of the family to become a collective and unified will in Tehran 2027. The future of the family belongs to those who stand up for it today.



Protecting the Institution of Family in the World; Beyond a Mere Obligation



By: Hojjat al-Islam Mohammad Mahdi Imanipour
President of the Islamic Culture and Relations Organization

Regardless of the existing cultural, religious, economic or political differences, the institution of the family is considered the most fundamental and noble social structure in all societies. The family has, for centuries, been the first environment in which humans gain identity, support, and security, and experience the values of life. However, in the present era, the so-called liberal democracy systems are trying to instill concepts that divert this natural flow from its path. At times, the main aim of these insinuations is re-defining the family, while sometimes they also refer to the man's need for the family as something unrealistic. Nevertheless, in most parts of the world, the family and its place as a fundamental value are still preserved. The reality is that despite the aforementioned efforts to change social patterns, no institution has yet been able to take on the role that the family plays in shaping the personality of individuals.

It is for this reason that the discussion about the importance of the family and the factors that

strengthen it is a common concern worldwide. In this regard, there are some points that need to be taken into consideration:

First, one of the hazards and consequences of the dominance of the Western model of liberal democracy over various societies has been the weakening and even elimination of the institution of the family. The formation of deviant patterns, including LGBT (lesbian, gay, bisexual, transgender) and their support by official institutions and Western governments, has become the Achilles' heel of the educational and social affairs, as a result of which the institution of the family has been removed from the center of gravity of human upbringing. As is well-known, the sexual identity of men and women and their complementary role in their marriage is not a choice, but rather a law of existence and inherent tradition that governs the world, and generational changes and developments and the passage of time have no effect on it. Additionally, the main importance of the family should be sought in its educative role; a role that is derived from the natural structure of the family. Family is the first classroom of life. A child is educated by the family before entering school and society. According to global research, children who have had the opportunity to receive maternal affection and paternal love are more likely to be successful in life, have mental health, and have constructive social relationships. In such circumstances, changing the family structure or weakening it would be a betrayal to humanity and existing and future generations.

The second point focuses on why it is important to protect the status of the family institution in today's world. Existing evidence show that the full-scale attack by the West and liberal democracy on the status of the family under the guise of supporting women and personal freedoms has gained increased momentum, neglecting which will have irreparable consequences. Undoubtedly, this invasion is a systematic attack that certain governments, although seemingly in a non-sovereign form, indulge in. While people with deviant sexual orientations are given special privileges and media and film, series, and animation production companies are required to present deviant models to participate in international competitions, it cannot be accepted that this is a natural process. On the contrary, this trend indicates a systematic action and a supported project. Keeping in view the existing atmosphere, the revival of this sacred institution (the family) has become a common need among concerned and aware people around the world. The turning away of many European citizens from social democratic and conservative parties is the result of the disregard of these parties for the institution of the family as they fear the negative effects and consequences of weakening this solid foundation. We are now talking about a common requirement and a single goal that human societies are becoming increasingly aware of. In response to this common and urgent need, religious leaders, intellectuals, social and educational experts around the world must accept their collective and shared responsibility, the result of which is the refutation of distorted ideas and models regarding the institution of the family.

The third point is about the place and role of spirituality in strengthening the family institution. Generally speaking, the family institution is considered sacred in all religions, and family traditions and relationships are considered a kind of value and the foundation for human excellence in all religious communities. One of the most important reasons for the tendency of some groups and individuals towards deviant patterns is the absence of spirituality and its diminishing role of in human societies. Spirituality and attention to divine traditions on the part of believers and followers of Abrahamic religions will naturally result in the preservation and protection of the institution of the family in the social relationships of individuals, and enjoying the blessings of this sacred institution. Beyond what has been mentioned, in a world where anxiety, economic pressures, and social isolation have become part of everyday life, family is the most important context that can create a sense of belonging and security for an individual. Furthermore, having a family that is in line with human nature and ensures peace of mind plays a fundamental role in the psychological resilience of societies.

To conclude, it must be noted that the future belongs to societies where the institution of the family, by its inherent definition, is stronger. In other words, stronger societies have stronger families. In other words, in reality, strong societies are those that have stronger families. It is clear that in order to form a successful and strong family, in addition to adhering to marriage and having children, other conditions and fundamentals of a good family such as adhering to main principles, the feeling of being valued by family members, being heard, and being accepted, etc., must also be taken into consideration. A global investment in this institution is an investment in the future of humanity; a future in which humans have greater spirituality and health, better relationships, and a more sustainable society. This requires serious determination on the part of elites and concerned individuals to form effective and universal institutions to protect the institution of the family.

Martyr Raisi's Speech in the General Assembly of the United Nations Organization



In the Name of God, the Most Beneficent, the Most Merciful

الحمدلله رب العالمين و صلى الله على سيدنا و نبينا محمد و آله الطاهرين و صحبه المنتجبين

(Praise be to God, Lord of the Worlds, and may God's blessings and peace be upon our master and Prophet Muhammad (PBUH) and his pure family and chosen companions)

فَبَشِّر عِبادِ الذينَ يستَمِعونَ القول فَيتبعونَ أحسَنَهُ

"So give good news to My servants who listen to the word [of Allah] and follow the best [interpretation] of it."

Mr. President;

I congratulate you on your election as the President of the 78th session of the United Nations General Assembly.

Since last year when I spoke to you from this podium, the world has undergone important bitter and sweet changes.

Almost eight decades after the establishment of the United Nations, the new session of the General Assembly begins while the world is experiencing unprecedented and history-making changes.

Meanwhile, what guarantees a bright future for human society is paying attention to the high values that lead people to perfection and dignity; And what better than God›s word can define humanity and exalting human values.

Dear audience; Ladies and gentlemen;

The Holy Qur'an is the word of God and a book that invites man to rationality, spirituality, justice, morality and truth. The three basic pillars in the Qur›an are monotheism, justice and human dignity, which provide human happiness. What has the Qur›an said that has aroused the hatred of the arrogant and the lords of power and wealth?

The Holy Qur'an says, O mankind; Do not accept oppression and division. With this guidance, we can build a world of dignity and greatness. The Qur›an talks about the unity of mankind and that all the inhabitants of the earth are like brothers and sisters and from the same parents. The Qur'an regards man as God's representative, and men and women, despite their natural differences, complement each other and are equal in God's presence; The Qur'an defends the privacy of the family and considers the child as God's trust.

Faithfulness to covenants, truthfulness and trustworthiness, honesty in dealings and transactions, serving the disadvantaged and fighting against poverty, prostitution and injustice... Yes, these are the contents of the Noble Qur'an.

Is this the first time that they burn the words of God and think that they will cut off the voice of the world forever? Did Nimrod, Pharaoh and Korah win over Abraham, Moses and Jesus?

Islamophobia and cultural apartheid are not worthy of the progress of contemporary humanity.

The Holy Qur'an forbids insulting faiths and beliefs, and considers respect to Abraham, Moses, and Jesus as respect to Muhammad (PBUH).



Today, the crime against humanity is not only the occupation of lands and the killing of innocents and the colonization of nations, but the attack on the natural shelter of human beings, which is the family, is also a crime against humanity.

In the words of the Holy Qur'an:

«وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ»

(And what was sent down to Abraham, Ishmael, Isaac, Jacob and the Tribes, and that which Moses, Jesus and the prophets were given by their Lord. We make no distinction between any of them, and to Him do we submit.)

These unifying concepts and sublime, inspiring, humanizing, community-building and civilization-building teachings of divine prophets for human societies are eternal and will never burn. The fire of insult and distortion will never defeat truth.

Mr. President;

Anti-Islamism and cultural apartheid, in their various forms, including burning the Holy Qur'an, banning the hijab in schools, and dozens of other shameful discriminations, are not in alignment with the progress of modern man.

There is a bigger plot behind these hatred spreading moves, and reducing it to the category of freedom of speech is misleading.



By forming a mechanism, the United Nations should ensure respect for all divine religions.

The West, which is now faced with an identity and functional crisis, considers the rest of the world as a jungle and itself as a beautiful garden. Some sinister but powerful trends see the solution in creating a crisis and making enemies. This cultural apartheid has targeted the Muslim community and especially the immigrants; the immigrants who themselves are victims of colonial policies.

Like all believers and freedom seekers, we believe that respect for divine religions should be included in the international agenda, and the United Nations should ensure respect for divine religions by forming a suitable mechanism.

In addition to the war against Islam, we are also witnessing a war against the concept of family. The family is the most authentic, lasting, fundamental and natural human institution that is under threat today.

Today, the crime against humanity is not only the occupation of lands and the killing of innocents and the colonization of nations, but the attack on the natural shelter of human beings, which is the family, is also a crime against humanity. Protecting the sanctity of family and marriage, which is formed by the union of a woman and a man, is a global reality that should become a common global agenda. Education, development and human excellence cannot be achieved except within the framework of family values.

What the world needs today is a global movement of commitment to the issue of family.

Fake narratives about marriage and gender are actually an attempt to eliminate transcendental concepts such as mother, father and natural family; actions that can be considered as examples of crimes against humanity and cause the end of the human race. It is our human duty to deal with such approaches. Today, we need a global movement of commitment to the family so that all family members can experience a warm life together.

We ask all the leaders of the world and the leaders of divine religions to fulfil their historical duty in supporting the original position of the concept of family and confronting fake narratives. We expect the United Nations to place respect for the noble position of the family at the top of its agenda.

Ladies and gentlemen;

We are in a decisive historical era. The world is changing and transitioning to an emerging international order, and this path is irreversible.

The equation of western domination for the world no longer works. The old liberal order, which served the interests of insatiable dominators and capitalists, has been pushed aside and, in a word, the project of Americanizing the world has failed.

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Report of the Bahar-e Neko Family Institutes Group

This popular initiative and popular public movement must not stop. This is what does the fundamental work, and governments must also help. (Statements of the martyred leader of the revolution in a meeting with family activists after receiving Bahar-e Neko's report, August 2019 ,15)

Introduction:

The Divine Revelational Book - the Holy Quran - introduces marriage as an important, beloved, and sacred matter, and a source of tranquility for men and women. If this sacred covenant is entered into consciously, and the couple possesses the knowledge and art of committed and healthy marital relations, it leads to the preservation and enhancement of the health of the individual, family, and society. A special focus on the importance of pre- and during-marriage education and counseling, aimed at helping girls and boys seeking marriage to make appropriate and informed choices for starting a life, as well as enhancing the capabilities of couples in managing marital life in all dimensions of health,

psychology, and ethics, given the extensive socio-cultural changes, underscores the serious importance of developing the quantitative and qualitative enhancement of pre-, during-, and post-marriage counseling and education. One of the most significant factors in achieving this goal is utilizing the capacity of non-governmental organizations (NGOs) active in this field. These institutes, arising from within society, are fully familiar with the problems and challenges and, as a middle link between the government and the people, have the ability to solve these issues. One of the very effective programs implemented in the area of public engagement by the government is the popularization of pre-, during-, and post-marriage counseling and education within the Ministry of Health. This initiative started in Fars province under the name of the Bahar-e Neko project and is currently being launched or is in the process of being launched in some provinces. The Bahar-e Neko NGO, as a non-commercial, non-governmental institute, was established based on the enactment of the 564th session of the Supreme Council of Cultural Revolution, with the focus on scientific and religious figures. This institute has been responsible for planning and implementing pre-, during-, and post-marriage counseling and education in Fars province since 2010. The pathological study of marriages and the investigation of the causes of divorce in Shiraz led this institute, for the first time in the country in 2010, to propose the enhancement of during-marriage education during the visit of the then-government delegation to Fars province. With the approval of the cabinet, its activities began in cooperation with the Office of the Supreme Leader's Representative at Shiraz University of Medical Sciences and the Vice-President for Health of Shiraz University of Medical Sciences. The addition of during-marriage counseling for the first time in the country, as well as planning for continuous communication with couples up to the first 5 years of life and providing necessary education during these years, were other programs of this institute from its inception. The result of these actions led to a decrease in the divorce rate of couples under 5 years of marriage and consequently an increase in the duration of joint lives in the province. This success led the Supreme Council of Cultural Revolution, in 2016, to introduce Bahar-e Neko as a successful national project in reducing divorce rates and strengthening the family foundation. In 2017, the Ministry of Health, in a letter to all universities of medical sciences in the country, introduced the Bahar-e Neko project as a successful model for implementing pre-, during-, and post-marriage education and issued its executive guidelines.

In a meeting with family sector activists with the martyred leader of the Islamic Revolution on August 2019 ,15, after receiving a report on Bahar-e Neko's performance, he stated: "One of the gentlemen said that divorce has decreased by this much in such-and-such a city (Shiraz). Very good, this is important, this must be pursued. This is a very important thing. We must save families from collapse. This is an issue that must be pursued; find its operational ways. The popular work also – as mentioned – is completely correct. The work should not be taken out of the hands of the people, even though the government apparatus has responsibility, we also have responsibility. Regarding family issues, we have responsibility, governments have responsibility, all different governmental apparatuses have responsibility and must fulfill their duties. However, this popular initiative and popular public movement must not stop; this is what does the fundamental work, and governments must help."

Summary of the Programs of Bahar-e Neko Institute

With 9 affiliated institutes and 40 branches across the country, Bahar-e Neko has now expanded into the Bahar-e Neko Institutes Group. In the following, we will introduce the institutes and other affiliated units of the Bahar-e Neko group, along with their objectives:

1 The Think-Tank for Studies of Philosophy and Lifestyle:

This think-tank works to provide research and cultural-research services, focusing on preventing social harms, strengthening the foundations of the family, and promoting the Iranian and Islamic lifestyle. It also works on developing scientific and practical concepts and models in the field of family.

2 Ghadir University of Applied Science and Technology:

This university aims to train family counselors (caseworkers), build a network of trainers and family counselors, and hold "train-the-trainer" and family counselor training courses.

3 Hatef Specialized Institute for Pre-Marriage Education and Counseling:







This institute runs the "New Life" plan (modern training together with educational games and challenge-based activities) to address doubts and questions about marriage, as well as to emphasize the necessity and importance of marriage for unmarried students in various groups—such as female high-school students (upper secondary), university students, soldiers, and employed singles in organizations, etc.

Other activities include building networks of marriage facilitators and holding specialized training for these groups, as well as providing specialized matchmaking services with a new approach.

4 Bahar-e Neko Institute for Counseling and Education During Marriage:

This institute provides specialized counseling services during marriage for all couples who are applying to register their marriage (2 to 5 sessions specifically for each couple). It also offers support services through social work during marriage for high-risk couples (e.g., forced marriage, runaway girls, etc.).

In addition, it holds skills-based training classes during marriage for all couples applying to register their marriage, with 5 main modules: life skills, psychology of women and men, legal and religious rulings of marriage, management of sexual health, and family economics.

5 Taban Specialized Institute for Education and Counseling After Marriage:

This institute aims to provide free marriage support/casework services to couples who have already signed their marriage contract. It also organizes educational workshops up to the first 5 years of married life through an educational package (Love Insurance 1, Love Insurance 2).

It holds the "Saham" educational leisure tour for couples who have signed their marriage contract. Furthermore, it provides specialized post-marriage counseling services (couples therapy, family therapy, educational/parenting counseling, sexual counseling, child and adolescent counseling, etc.) for couples and their families.

6 **"Good Cultural Contributions" Institute:**

This institute has activities such as establishing a specialized family library, holding literary and arts sessions on the topic of family, conducting a book-reading contest in the family field, and offering psychology books for trainers, as well as for couples.

7 **Rozgaragh Arts and Media Institute:**

This institute's programs include designing and producing clips, motion graphics, infographics, podcasts, captioned photos (photo text), and posters in the areas of marriage and family.

8 **Saray-e Mehr Charity:**

This institute builds networks of benefactors in the family field and helps construct housing for couples. It also provides facilitation services in marriage, including (cooperation with trade associations to provide special-discount services, offering welfare services, and so on).

9 **Sham'ak Institute:**

"Sham'ak" is an acronym for the National Network for the Child's Arena. This institute focuses on networking child-related activists and providing specialized educational services for people active in the child field.

10 **Khane-ye Bahari News Platform:**

This news platform, as the first specialized family news site in the country, analyzes issues related to the family field.

11 **Hei'at al-Zahra (The Assembly of Zahra (PBUH):**

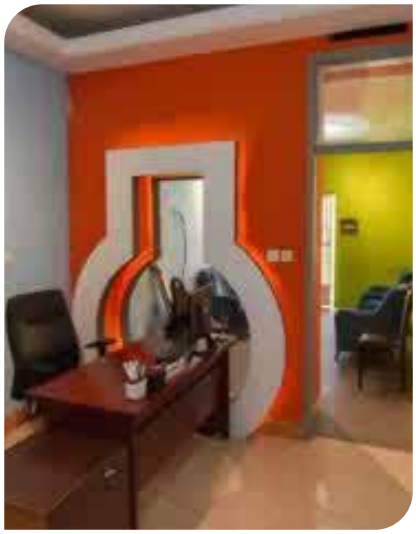
This is a local (informal) board dedicated to the weekly gathering of family field activists (counselors, trainers, and family activists).

Institute's Achievements:

- **2011:** Recognized as a successful project in strengthening the foundations of the family by the then-President of Iran.
- **2016:** Introduced as a successful national project in reducing divorce by the Supreme Council of the Cultural Revolution.
- **2017:** Introduced as a successful project in pre- and post-marriage counseling and training to medical universities across the country by the Ministry of Health and Medical Education.
- **2021-2020:** Selected as a winner of the "Mosbat-e 2" national event.
- **2022:** Selected as a successful national project in pre-marriage counseling and training by the Ministry of Sports and Youth.







Family amidst Civilizational Confrontation; Religious Familists of the World Versus Individualistic Civilization

By: Dr. Fariba Alasvand[1]



1. Faculty Member, Women and Family Research Institute

Although civilizational confrontation has been examined from various perspectives, the topic of family has also been a part of this knowledge, leading to significant theoretical and practical achievements. Examining the large-scale dimensions and impacts concerning the family reveals that major transformations, especially since the 20th century, have focused on the family. This is because individualism or familism, as a crucial component of left-wing and right-wing ideologies, has been central to global changes. Each side has sought to establish its related structures, thus highlighting the confrontation. The aim of this article is to demonstrate the civilizational approach centered on this theme. In this research, while touching upon sensitive concepts and fundamental propositions such as individualism, familism, and sexual pluralism, we have explained intelligent confrontation for the protection of the family globally. The findings include the existence of an intelligent confrontation for the protection of the family on a global scale, the necessity for Muslims to protect the family with a civilizational and structural perspective, and the need for practical action to safeguard the family among Muslims within subcultures. Consequently, the familist civilization is gender-aware and religion-oriented, fully prepared for a grand and religious alliance. This alliance can be formed at the global level among followers of Abrahamic religions, at the level of Islamic countries among Islamic governments and governments with a Muslim majority, and at the subcultural level among Muslims themselves.

Keywords: Family, individualism, civilization, religion, sexual pluralism, the West

Introduction

The family has been humanity's most significant concern throughout history and is also highlighted in the teachings of divine religions, particularly in the statements of His Eminence Ayatollah Khamenei. He has emphasized the centrality of the family in numerous addresses. On the other hand, Western colonialism, in all its processes, has viewed women and the family as opportunities for confrontation and infiltration. The use of the terms "East" and "West" is a concept that, in reality, aims to transcend geographical boundaries and achieve a better understanding of aligned cultural fronts, which is a crucial matter in His Eminence Ayatollah Khamenei's doctrine for confronting the invasive culture. Resistance, the keyword of this doctrine, actually refers to the creation of a chain of supra-border behaviors and structures that strengthen the Islamic and religious force. Today, more than ever, it is evident that the family, in its ideological sense—that is, a defined, heteronormative, religiously and legally sanctioned structure—is the hard core of civilization.

Civilizational Individualism

The family, as a nature-based institution strengthened by divine religions and human laws influenced by them, has possessed shared and stable values throughout history. The hard core of these values includes: heterosexuality, exclusive sexual relations, persistence, care, compassion, and mutual support among members. Despite this

The family has been humanity's most significant concern throughout history.

The family, in its ideological sense, is the hard core of civilization.

The only way to counter hyper-individualism and its values is to strengthen the natural family and its associated religious values throughout the world.

Any country with a strong foundation of family will see many of its problems resolved or prevented.



powerful background, the most destructive impacts on the family have been imposed by extreme individualistic liberalism with the help of drivers in politics, education, and media. Perhaps the term "hyper-individualism" used by some writers is more illustrative. The only way to counter hyper-individualism and its values is to strengthen the natural family and its associated religious values throughout the world.

Civilizational Familism

Today, we are witnessing a new order centered around the family, with the West and the East representing two conceptual poles. By divine family, we mean the family as depicted in sacred texts, which has preserved itself based on the enduring concepts of these texts and the innate roots of family. Proponents of natural family have expanded their confrontation in line with the goal of preserving it and are operating in a more organized manner. More independent Western media, such as social networks and online platforms, have moved beyond the monopoly of political leftists and are now fiercely producing content in defense of the family, acting as formidable rivals to Hollywood cinema.

Sexual Diversity and Confrontation with it

One of the topics that directly conflicts with the divine conception of family—and has been supported by national and international organizations over the past two decades—is the various forms of homosexuality. Consequently, numerous groups around the world have opposed sexual diversity and supported traditional family structures based on the existence of two genders, male and female. Prominent among these groups are conservative Christian supporters of the family (right-wing), political conservative parties supporting the family, Muslims, and Jews. An important point is that the shared views of these groups have not prevented disagreements or even outright opposition among them.

Findings: The Existence of Intelligent Confrontation to Protect the Family on a Global Scale

By "intelligent movement," the first step is gender

awareness—understanding the situations and phenomena that have been created around gender and sexuality: the propagation of ambiguity regarding natural gender, ambiguity concerning the family's definition and structure, and ambiguity in religion. Next, formation of national and international alliances are through the organization of numerous conferences and seminars with permanent secretariats. The World Organization for the Family, the International Committee for Family and Marital Relations, the Family Studies Research Institute, the World Union of Muslim Scholars, the International Union of Islamic NGOs, and the International Center for Education and Family Strategies are some of these ongoing conferences with permanent secretariats. Thirdly, the efforts of familist movements to openly oppose homosexuality to enter the political arena represent another manifestation of this smart resistance.

The Necessarily for Muslims to Protect the Family with a Civilizational Perspective

Reexploring the family and its most important values from a civilizational and structural perspective is a fundamental duty for Muslims. Ayatollah Khamenei stated: "Any country with a strong foundation of family will see many of its problems—especially moral and spiritual issues—resolved or prevented all together thanks to their healthy and solid foundation. Or, they may not face some of the problems." Unfortunately, Muslim societies have welcomed Western civilizational manifestations with openness. The family, directly related to ethical, jurisprudential, and creedal issues, has high potential for civilizational analysis and actions. The family, woman, and chastity are among the few matters where Islamic countries, despite all their religious and cultural differences, can reach consensus and enact civilizational reforms as a united ummah.

Pragmatism for the Protection of the Family among Muslims in Subcultures

The familist movement worldwide must be aware of all these confrontations. The increasing pressure to promote values based on tolerance toward LGBTQ for children through laws, ignoring parental consent for sex education and depriving parents of the opportunity to express opposition, affect all countries. Today, religious movements, especially those of Muslims, through issuing multiple statements are striving to help parents so they can establish their right for preserving their religious views without fear of legal punishment.

Conclusion

The family is alive and important. Religious institutions pay the most attention to the family, and the presence of adherents of Abrahamic religions is significant in many family conferences. When these individuals meet, setting aside their political differences, they realize they think alike regarding the family and its crucial aspects such as the naturalness of structures, gender roles, and child-rearing. Given the political and media power of those who oppose the family, familists, with a convergent civilizational outlook centered on religious values, have risen to defend it. Today is the best time for a global convergence centered on the family and for comprehensive actions under relatively globalized titles such as opposition to homosexuality, abortion, and sexual promiscuity. Despite all the media pressures, research studies indicate that this side is very gender-aware, pro-family, and religious, fully prepared for a grand and religious alliance. This alliance can be formed at the global level among followers of Abrahamic religions, at the level of Islamic countries among Islamic governments and governments with a Muslim majority, and at the subcultural level among Muslims themselves.



THE NATURAL FAMILY AND THE GOLOBAL WAR AGAINST GENDER

By: Dr. Abolfazl Eghbali[1]

1. Assistant Professor, Department of Women and Family Studies, Al-Zahra University

One of the most important sources of identity, which has been seriously threatened in recent times, is the issue of 'gender', which means the realization of two different identities called 'masculinity' and 'femininity' and forms the basis of rights and duties, a person's belief in one's own gender, and its recognition by others. Gender identity is a logical, rational, and wise framework that creates attitudinal, value, and behavioral security for the individual, and makes him/her love it as a part of their own existence and views it with respect as a member of society.

Gender identity is a logical, rational, and wise framework that creates attitudinal, value, and behavioral security for the individual, and he/she loves it as a part of their own existence and views it with respect as a member of society. Gender creates an image of femininity or masculinity in an individual and internalizes values appropriate to one's gender identity in the process of social acceptability. These gender values play a very decisive role in various aspects of an individual's life, one of which is depends upon one's role in his/her family.

De-genderizing Identity

De-genderizing identity is a term used to describe cultural, scientific, and political trends that attempt to separate the inherent, biological distinction between men and women from socially defined gender identity, and even emphasize the complete separation of the two.

Using post-foundationalist theories, these discourses consider gender to be merely a 'social performance' that is changeable, fluid, and outside of any natural constraints. This approach views the functionalities of gender and its traditional roles not as natural but as oppressive concept that must be dismantled and denaturalized. Based on this approach, it is about two decades that a new trend of describing the gender traits of individuals has been emerging and maturing in the scientific space of Western societies, especially in discussions related to psychology or social medicine, which is aimed at presenting an unstable plan about the concept of gender. There has been and sometimes has conflicting approaches to this issue. One of the approaches to the issue of gender and sexual characteristics of individuals is the concept of 'sexual variability', which refers to the difference between 'gender identity' and 'gender orientation' in individuals and emphasizes the continuous and constant changes in one's sexual orientation under the influence of the environment.

It can be clearly proved that the denial of gender paves the way for the destruction of the family institution, the spread of identity crisis, the increase in anomie, emptiness, suicidal tendencies, general insecurity, and the domination of a nation's enemies.

Family and Gender Changes in the Contemporary World

Social developments and rapid changes in the moral life and value system of society are among the most important characteristics of the modern world. Modern man has recognized a kind of flexibility in his and society's beliefs and values, and has become accustomed to evolution and change in all areas of his life, including morality. It is as if the speed of social changes has taken everything with it. Such a situation, which indicates the lack of stability in the normative systems of society, is the origin and source of many problems and challenges in the relationships of modern human life. Therefore, today, more than anything else, the need for stability in the life of modern man has become apparent. The modern society needs resistance against the storm of flexibility and a state of worthlessness more than ever, and stability as resistance in these conditions has no other choice than the family as a basic social institution.

Even though, the trend of family changes in today's world indicates certain fundamental changes in its patterns and functions, and the direction of these changes is towards its weakening, but at the level of social institutions, the concept of family has experienced the least changes and has had the enough stability with regard to its structure and values. The family is the first social institution and the basis for the formation of other institutions in society, and its health guarantees the health of other social institutions. Due to its impact on the growth, balance, and prosperity of individuals and society, the importance of the family is an undeniable issue. Most aspects of people's social life in different periods have been linked to the family in some way, and today too, despite fundamental changes in the realm of the family, the continuity of the functionalities of society, as in the past, is still based on this important human institution. In Islamic social relations, the centrality of the family is also accepted as a principle.

Today's family institution bears the important mission of ensuring stability and creating resistance against the moral collapse and value changes of the modern world, while protecting itself and other social institutions.

IMPERIALISM and the Family System

By: Nuriyeh Kadan, Attorney[1]



Imperialism—or, in other words, expansionism—is, in the simplest commonly accepted definition, the expansion of a nation by placing another nation under its political and economic domination, or the desire for such expansion.

Imperialism is defined as a process in which powerful states or economic centers establish economic, political, and cultural domination over other societies. This domination can take either of two forms:

- directly, through direct colonial rule; or
- indirectly, through the global economy, the media, and culture.

This process does not occur only between states; rather, it also affects social structures and values.

One of the clearest impacts of imperialism appears in the realm of culture. Cultural imperialism—one method of imperialism—is, in its simplest definition, the instilling of the cultural values and ideology of one country into the people of another country. This is a long-term movement that continues across generations.

1. Head of the Women's Branch of the Vatan Party

The main goal here is to prevent people from organizing and to create a kind of individualistic human being who does not care about the future or the past, and who is only concerned with living in the moment. These people are masses, whose reactions and tastes are predictable in advance; as a result, they can be kept under control.

The family is the cornerstone of society and a small-scale example of it. To ensure the continuity of societies, it must be protected in a solid and steadfast manner. Societies made up of healthy and stable families give rise to strong nations and states.

The institution of the family is one that plays a role both in human personal growth and in building society on solid foundations. Its importance for humanity is undeniable—and humanity will always need the institution of the family, and will continue to need it.

Simultaneously with the processes of globalization, significant changes that societies have witnessed and experienced have also brought about transformations and developments in social institutions. Among the institutions that are most affected by social changes and at the same time direct these changes, the family stands at the forefront. The family is not merely a biological unit; rather, it possesses economic and psychological functions and encompasses characteristics such as education, socialization, the transmission of cultural semantic codes, and behavioral patterns to the individual. Furthermore, the care of children, their upbringing, and their preparation for entry into social life take place within the institution of the family. The bond between an individual and their family persists throughout their life. Although in the 21st century, with the advancement of technology and the expansion of digital networks, a globally interconnected world reconstructs social interactions outside their previous contexts within the framework of time and space, the family still maintains its function as the primary sphere of interaction.

The relationship between imperialism and the family system is not one-sided and simple. This relationship:

- **Is dependent on economic, cultural, and political factors.**
- **Manifests differently in each society.**
- **Encompasses both processes of change and resistance.**

The relationship between imperialism and the family system is a complex issue that is frequently examined in fields such as sociology, history, and political economy. To understand this relationship, it must be recognized that imperialism is not merely an economic and political system of domination, but rather a force that transforms social structures and even the most intimate human relationships (the family).

Here are some fundamental points that establish the link between imperialism and the family system: Imperialist expansion is usually accompanied by the disruption of the existing economic and social fabric in occupied societies.



Imperialism is not merely an economic and political system of domination, but rather a force that transforms social structures and even the most intimate human relationships (the family).

Imperialist expansion is usually accompanied by the disruption of the existing economic and social fabric in occupied societies.

The term "imperialist impositions on the family" is commonly used to describe the pressures and transformative impacts exerted by capitalism and global powers on this fundamental social institution.

The way to counter these impositions lies in fostering an aware society, strengthening media literacy, and protecting indigenous cultural codes.

1 Disruption of Traditional Family Structures

Imperialist expansion is usually accompanied by the disruption of the existing economic and social fabric in occupied societies. This situation directly affects the family structure:

• Economic transformation: Imperialism transforms subsistence economies based on agriculture into exploitative economies relying on raw material extraction or monoculture (mono-cultivation). This change often leads to forced labor of men on large farms or in mines, or their migration. Such circumstances result in the collapse of traditional extended family structures, leaving women, children, and the elderly alone in rural areas.

• Urbanization and migration: Colonial governments establish cities as administrative and commercial centers. The population leaving the villages rushes toward these cities. In urban areas, traditional family ties weaken, and the nuclear family model gains importance. However, this situation is often accompanied by poverty, unemployment, and unhealthy living conditions.

2 Turning the Family into a Goal of the "Civilizing Mission"

Imperialist powers, to legitimize their presence in colonies, often adopt the idea of the "civilizing mission." One of the main objectives of this mission is to transform the indigenous family structure, which they describe as "backward" or "immoral":

• Legal regulations: Colonial powers impose their own understanding of family rights and inheritance. For example, polygamy, present in some societies, is prohibited or limited, and women's roles in inheritance and the right to divorce are redefined. These interventions disturb local social balances.

• Educational systems: Colonial schools are used as tools to instill "modern" and "civilized" family values. Children are taught, alongside the language of the imperialist country, its history and culture, as well as the ideal family model. This process weakens national culture and generational transmission within the family.

3 Exploitation of Women's Bodies and Labor

Imperialism shapes the family system through the bodies and labor of women: colonial economies depend on women's household work (caring for children, cooking, cleaning) for the reproduction of labor; however, this work is often invisible and regarded as invaluable. At the same time, since the wages of male workers are not sufficient to cover the entire family's expenses, women and children are often forced to work in informal sectors or low-income jobs. This reality leads to a redefining of roles within the family.

The term "imperialist impositions on the family" is commonly used to describe the pressures and transformative impacts exerted by capitalism and global powers on this fundamental social institution. These impositions manifest in a broad spectrum, from economic pressures to cultural decline, and from government policies to media content.

Here, we highlight the most significant imperialist impositions on the family institution:

1 Economic Impositions: Turning the Family into a "Production and Consumption Unit"

One of the most fundamental impositions of imperialist-capitalist order is reducing the family from a human connection to a structure that serves the machinery of the economic system.

2 Cultural and Ideological Impositions: Devaluation of Values and Identity Crises

Cultural imperialism aims to weaken indigenous values and establish a consumerist, individualistic culture aligned with global capitalism.

Imposition of social gender roles: The discourse of "gender equality," originating from the West, is perceived as an imposed issue to disrupt the natural structure of the family. Under the guise of "opposing violence against women," it opens the way for movements targeting the family itself. In this framework, woman is ousted from her position as a family member and is highlighted as independent individual. This often worsens conflicts between men and women within the family.





Some non-governmental organizations and political figures, acting as tools of global power centers, promote LGBT and "genderless" ideologies in an effort to dismantle the family structure. This approach, by encouraging children and young people to experience gender confusion, threatens the future of society.

Imposition of LGBT: Some non-governmental organizations and political figures, acting as tools of global power centers, promote LGBT and "genderless" ideologies in an effort to dismantle the family structure. This approach, by encouraging children and young people to experience gender confusion, threatens the future of society.

Confusion of roles and alienation: Women's liberation from traditional roles through gaining economic independence, and the loss of the "provider/supporter" role for men, lead to blurred roles within the family and create a state of "chaos." This process transforms women and men into antagonistic poles and weakens family cohesion.

3 Impositions through media and popular culture:

One of the most effective tools of imperialism is media and popular culture. Through TV series, cartoons, advertisements, and social networks, a new lifestyle is imposed.

• Encirclement through children: The children are especially targeted during their identity formation stages. Cartoons and children's programs promote models based on heroes who distance themselves from traditional values, and through the promotion of violence and consumerism, aim to shape children's mental worlds. For example, boys are conditioned with violence and weapons, while girls are taught that fashion and appearance are sources of power. By imposition of "genderlessness", the imperialist culture seeks to instill from an early age the idea that "gender is fluid" and that traditional family models are "imposed." This is achieved through cartoons, children's books, and educational programs, aiming to cause children to alienate themselves from their biological gender and "normalize" alternative sexual orientations. Such efforts are viewed as threatening to the biological and spiritual continuity of the family.

Culture of Consumption and Comfort:

The concept of "cultural decline" when examined within the framework of imperialist impositions on the family refers to a process in which a society loses its genuine values, traditions, morals, and way of life, and in their place, a synthetic, consumerist, and individualistic culture is imposed by global capitalism and West-centered modernity. This process acts like a "Trojan horse," directly targeting the family and leading to its disintegration.

Here, we focus on the impacts of the cultural decline imposed by imperialism on the family:

• Erosion of traditional values and replacement with "virtual" values:

The most evident effect of cultural decline is the weakening of traditional values that, like spiritual mortar, hold the family together (respect, loyalty, sacrifice, neighborhood ties, reverence for elders).

• Elimination of spirituality:

Imperialist culture has removed the family from its sacred status, turning it into a "contract" based solely on material and worldly benefits. Rituals such as religious and national festivals, wedding ceremonies, and funeral rites that strengthen familial and kinship bonds have become hollowed out and reduced to consumer spectacles (expensive gifts, luxurious ceremonies).

• Profit-driven relationships:

The question "What's in it for me?" becomes the main criterion for relationships within the family. Caring for aging parents is no longer seen as sacrifice, but as a "burden that limits freedom." The solidarity among siblings gives way to competition.

Redefining the identity of women and men, and the clash of roles

Cultural imperialism removes women and men from the state of complementing each other and turns them into two opposing poles.

The squeeze of "women's liberation"

Women are separated from their traditional roles (motherhood, devotion) and highlighted as "individuals." However, this "freedom" often becomes a tool for binding women even more closely to the machinery of the system—as both "workforce" and "consumers." Discourses such as "have a job, be powerful, don't depend on anyone" may lead people to view forming a family or having children as an obstacle or a form of sacrifice.

The crisis of male identity

A man, who is no longer the sole economic provider for the family and whose authority has become unstable, faces difficulties in defining his new roles. The portrayal of men in popular culture becomes binary: either "emotionless, violent, and dominant," or "hesitant, weak, and unreliable." This makes it

hard to form a healthy model of masculinity. As a result, male identity within the family becomes ambiguous and problems arise.

A consumerist generation

Children are targeted directly through advertisements and media. They are taught the equation "happiness = shopping." Having the newest toys or branded clothes comes before friendship and family affection. By creating constant pressure for "wanting" and "consuming," this leads to unrest within the family.

4 The disappearance of privacy and of family secrets

Social media and digital platforms have created a culture in which even the most private moments of the family are exposed.

The exhibitionist society

Family photos, children's private moments, and even marital problems become items that can be shared on social networks. As the wall of privacy collapses, intimacy and trust inside the family are also damaged. Instead of focusing on one another, family members think about how they will appear to their followers.

Digital loneliness

Although family members are physically present in one house—and even in the same room—each is trapped in their own digital world. Shared conversations, the culture of eating together, and family gatherings that strengthened bonds gradually disappear. This "loneliness alongside each other" is one of the most important factors weakening emotional ties. Digital platforms, which have turned into tools serving global capitalism, help—along with the expansion of global imperialism—to erode traditional values.

Cultural decline of language and discourse

Cultural degradation also transforms language.

The emptiness of concepts:

Concepts such as "sacrifice" are replaced by "self-actualization," "patience" by "consumption," "respect" by "individual rights," and "family" by "the individual." This conceptual shift, accompanied by a redefinition of members' responsibilities toward each other, weakens these bonds.

Normalization of colloquial and indecent language:

The widespread use of casual, harsh, and disrespectful language in media and entertainment—especially among youth—normalizes this type of speech in interactions with elders and within the family context.

Conclusion

Ultimately, the cultural decline imposed by imperialism operates not as a foreign enemy but as a cancerous cell inwardly eroding the family. This process, by quietly and silently changing values, beliefs, members' perspectives toward each other, and the bonds that connect them, fundamentally destabilizes this institution.

The way to counter these impositions lies in fostering an aware society, strengthening media literacy, and protecting indigenous cultural codes.

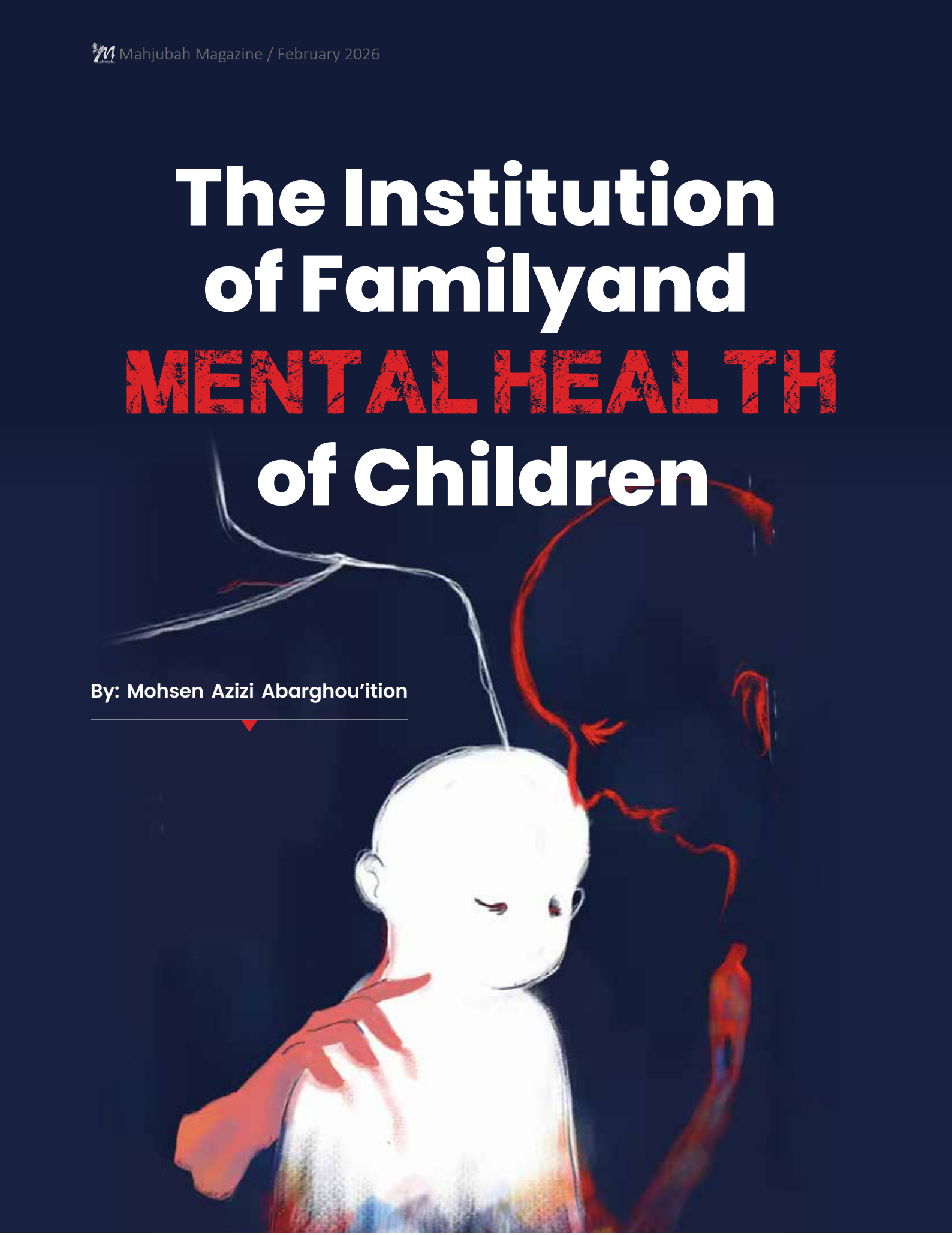
It should never be overlooked that a successful imperialist policy is not achieved merely through conquering and controlling economies, but rather through controlling minds. In this way, ideological colonization deeply roots and sustains the hegemonic system.

The imperial system, in order to dismantle and weaken nation-states, seeks to utilize tools known as "soft power"—namely, culture and values.

By targeting the family institution, the global imperialist system implements a part of a strategic plan devised by global power centers.

The Institution of Familyand MENTAL HEALTH of Children

By: Mohsen Azizi Abarghou'ition



1. Faculty Member, University of Qom

The subject of this study is the mental health of children in "fitri" families[2]—that is, families formed from a man and a woman who have entered into a formal marriage contract—in comparison with certain other forms of shared life in recent years, especially in some Western countries. However, I also want to provide brief additional explanations so that my discussion gains a bit more breadth.

Although in most countries of the world the fitri family has remained resilient and is preserved—indeed even strengthened—its proper functions, in some countries the family has undergone extensive changes. The decline of marriage, the rise in divorce rates, the emergence of cohabitation, the increase in the number of single mother families, and finally the legal recognition of homosexuality in a number of Western countries have all worked together to weaken the family and, as a result, deprive Western societies of the unique functions of the family (Sami'i, 1395: 88).

According to a 2023 report by the Pew Research Center, American families have experienced significant changes in recent decades. In 1970, 67% of Americans aged 25 to 49 lived with their spouse and one or more children under 18. Over the past five decades, this share has fallen to 37%.[3]

Naturally, addressing the comparison of children's mental health in fitri families with other forms of shared living is more relevant to Western countries, which, due to flawed policymaking, have become much more involved with these issues. The American Academy of Pediatrics (AAP), in a 2014 report based on a collection of numerous studies across different countries in this domain, made several statistical comparisons, which are as follows:

A) Standard for Injury and Maltreatment Based on Family Structure

Who the child lives with (2005-2007 census estimates)	Standard injury rate per 1000 children (Physical abuse)	Standard injury rate per 1000 children (Sexual abuse)	Standard injury rate per 1000 children (Neglect)	Standard injury rate per 1000 children (Total misconduct)
Married biological parents	2.9	0.5	4.2	6.8
Parents cohabiting without marriage	12.1	2.4	12.6	23.5
Only single parents	10.2	2.4	19.6	28.4
Parents + single partner (single stepfather/stepmother)	33.6	9.9	27	57.2
Other married parents (including married parents and married stepfather/stepmother)	17.4	4.3	9.3	24.4

2. In this article fitri family refers to afamily formed from a man and a woman who have entered into a formal marriage contract.
3. https://www.pewresearch.org/social-trends/2023/09/14/the-modern-american-family/

B) Alcohol Misuse in Married Individuals and in People Cohabiting Without Marriage

Original structure	Cohabiting without marriage			Married	
Structure 5–10 years later	Separated	Still cohabiting without marriage	Married	Separated	Still married
Alcohol problem (men)	9.6%	7.8%	4.4%	6.8%	3.7%
Alcohol problem (women)	4.3%	3.9%	0.7%	0.9%	0.6%

Since alcohol consumption is directly and clearly associated with adverse outcomes related to child maltreatment, the consequences of these issues for children are evident.

P) Effects of Family Structure During Childhood on Women: Sexual Relations and Marriage

Impact on children	Lived with both parents from birth until leaving home	First lived with both parents and then with one parent	Lived with a stepfather/ stepmother	Only lived with a never-married parent
Virgin at marriage	15%	8%	6%	6%
Sexual intercourse before age 15	6%	12%	15%	18%
Childbirth before marriage	12%	21%	19%	42%
Married	67%	53%	58%	41%
Of those who were married, later divorced	32%	36%	41%	44%
Been raped	17%	20%	27%	27%

These are but a few of the consequences associated with different forms of cohabitation.

The college concludes: "Contrary to the common perception among many adolescents and young adults that cohabitation without marriage is a substitute for marriage or a step towards a more stable marriage, research indicates that cohabiting unions are more likely to end in separation than marriages. Marriages that were preceded by cohabitation are more likely to end in divorce than marriages that were entered into without a history of cohabitation. In cohabiting relationships, the likelihood of sexual infidelity is higher, and the probability of violence is also elevated... Cohabitation without marriage poses risks not only to the individuals themselves but also to their current and future children, and even their grandchildren. These risks for children include: separation of guardians, stepfathers/ stepmothers, stepsiblings, and increased intrafamilial conflict; death from induced causes; death and disability due to premature birth and/ or low birth weight, including blindness, deafness, respiratory problems, intellectual disability, cerebral palsy, dyslexia, and hyperactivity; poorer medical and dental care and nutrition, more

frequent absences from school, increased risk of behavioral problems, anxiety, depression, academic underachievement, and difficulties in social relationships; increased risk of child abuse; increased risk of physical injury, illness, hospitalization, somatization symptoms, and premature death; increased use of drugs, alcohol, and tobacco; increased prevalence of obesity, respiratory illnesses, adolescent sexual activity, and teenage pregnancy (including increased risk of death and premature birth for the children of these adolescents); higher risk of high blood pressure, asthma, and depression in adulthood; more psychiatric disorders in childhood, suicide attempts and suicide, alcohol-related illnesses, and drug-related illnesses; lower socioeconomic achievements, poor mental well-being, and increased marital problems and divorce; lower educational attainment and greater involvement in minor and major crimes; greater poverty, higher risk of sexual assault; and finally, increased adolescent sexual activity, premarital childbearing, and divorce itself, which leads to the transmission of negative consequences to the third and fourth generations.[4]"

It is clear that cohabitation does not fulfill the core functions of marriage. In general, women and men who live together in the form of cohabitation do not benefit from the advantages of marriage in terms of sexual fidelity, physical health, mental health, and economically; in these respects, they are closer to single people than to married couples (Sami'i, 1395: 58).



Patricia Morgan (2000), in her book Marriage-Lite: The Rise of Cohabitation and its Consequences, after reviewing research that has addressed comparisons between cohabitation and marriage, concludes that marriage is something more than "just a piece of paper."

Same-sex relationships are also so irrelevant that they are not worth discussing. To examine the severely negative and dangerous and harmful consequences of these relationships for health (physical/sexual, psychological, social, and spiritual/religious), refer to Gardner (book War Against the Family) and Sprigg (2004).

Despite all these consequences, however, an important question still remains: why do some people act against the fitri family? In any case, those whose interests lie in diminishing the status of the fitri family may, by involving people in research,

4. For more information, see the following links and the sources cited therein:
https://acpeds.org/position-statements/cohabitation-part-1-of-2-effects-of-cohabitation-on-the-men-and-women-involved
https://acpeds.org/position-statements/cohabitation-effects-of-parental-cohabitation-and-other-non-marital-sexual-activity-on-children-part-2-of-2

divert the main issue into side tracks—something that is worth serious attention and is of great importance. One must reflect on why the natural family is under attack.

If we want to summarize, we will probably need to examine more closely three ideologies that are most often pointed to as being responsible for the collapse of the family in the West.

Capitalism, by sacrificing everything for money and granting unlimited freedom to capital, the capitalist, and their network, has sacrificed the institution of the family to its own interests. Through policies such as consumerization of human beings; turning the sacred concept of love into a form of whim; commodifying sexual relations, which has led to phenomena such as the sexualization of girls and women and the sexual objectification of individuals; sexual tourism; prostitution; and more; and by engaging women extensively in labor markets and diverting them away from their family responsibilities.

Feminism, under the pretext of defending women's rights, has resulted in the sacrifice of family roles and relationships. By becoming involved in deceptive slogans about "gender equality," women not only failed to achieve the promised benefits, but also lost favorable conditions for being women. Furthermore, the decline in the tendency of some women to marry and have children—under the influence of certain currents—has paved the way for extensive exploitation of them in work, sexual, and behavioral spheres.

And extreme individualism, which is effectively the child of neoliberalism, has transformed the modern human being into a person who is truly alone and unprotected—though, as it claims, "free"- (see: Sami'i, 1395).

The misguided policies that, through the collapse of the family, pave the way for the nurturing of individuals in the infamous and evil island of Epstein are more akin to savagery than to civilization. Indeed, these individuals will bring no benefit to the world, and we must rise and act in opposition to these wicked actions in alignment with the majority of the world's people. As Gardner, quoting Edmund Burke, recounts: "The only thing necessary for the triumph of evil is that good men do nothing."

Undoubtedly, the authentic families of the West and their farsighted people—who have directly experienced the consequences of family breakdown—are, like people from other nations, seeking to revive the fitri family and restore the dignity and the place of the family institution.

The Islamic Republic of Iran, in an innovative act at the United Nations, proposed the creative idea of a "Global Movement to Commit to the Family", through a speech delivered by the Martyr President Seyed Ebrahim Raisi.

This, in fact, is a return to human rights—and even higher than that, a return to "the rights of humanity". Otherwise, what has been drafted in some international treaties and agreements by certain individuals in the name of human rights could lead humanity into an endless decline, and "humanity" could be sacrificed for the so-called human rights!

I conclude with this beautiful and meaningful verse from the Holy Qur'an:

"And among His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you love and mercy. Indeed, in that are signs for people who reflect." (Surah Ar-Rum, 21)

This verse reminds us that Allah created spouses for you from yourselves so that you may find comfort and tranquility alongside them, and placed love and mercy between you—these are signs for those who think.

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The Holy Qur'an

Sami'i, Mohammad. (2016). Family in Crisis. Tehran: Ettela'at Publishing.

Gardner, William. (2017). War Against the Family (translated and abridged by Masoumeh Mohammadi). Qom: Women's Studies and Research Office.

Peter Sprigg, MDiv. Outrage: How Gay Activists and Liberal Judges Are Trashing Democracy to Redefine Marriage, published in 2004.

Family is one of the strongest influences on mental health—shaping our emotional well-being from childhood through adulthood.

**STRONG FAMILIES.
HEALTHIER MINDS.
BETTER FUTURES.**





53%

CHILD ABUSE & NEGLECT BY FAMILY STRUCTURE

Children in unmarried parent homes are more likely to experience abuse or neglect.

PERCENT OF CHILDREN EXPERIENCING ABUSE OR NEGLECT

Unmarried Parent	53%
Single Parent	27%
Stepfamily	20%
Married Biological Parents	8%

Source: U.S. Department of Health and Human Services (2023)



62%

ALCOHOL PROBLEMS BY RELATIONSHIP STATUS

Unmarried individuals are more likely to experience alcohol problems than married individuals.

PERCENT REPORTING ALCOHOL PROBLEMS

Unmarried	62%
Divorced / Separated	41%
Widowed	27%
Married	16%

Source: National Institute on Alcohol Abuse and Alcoholism (2022)



40%

CHILDHOOD FAMILY STRUCTURE & ADULT OUTCOMES (WOMEN)

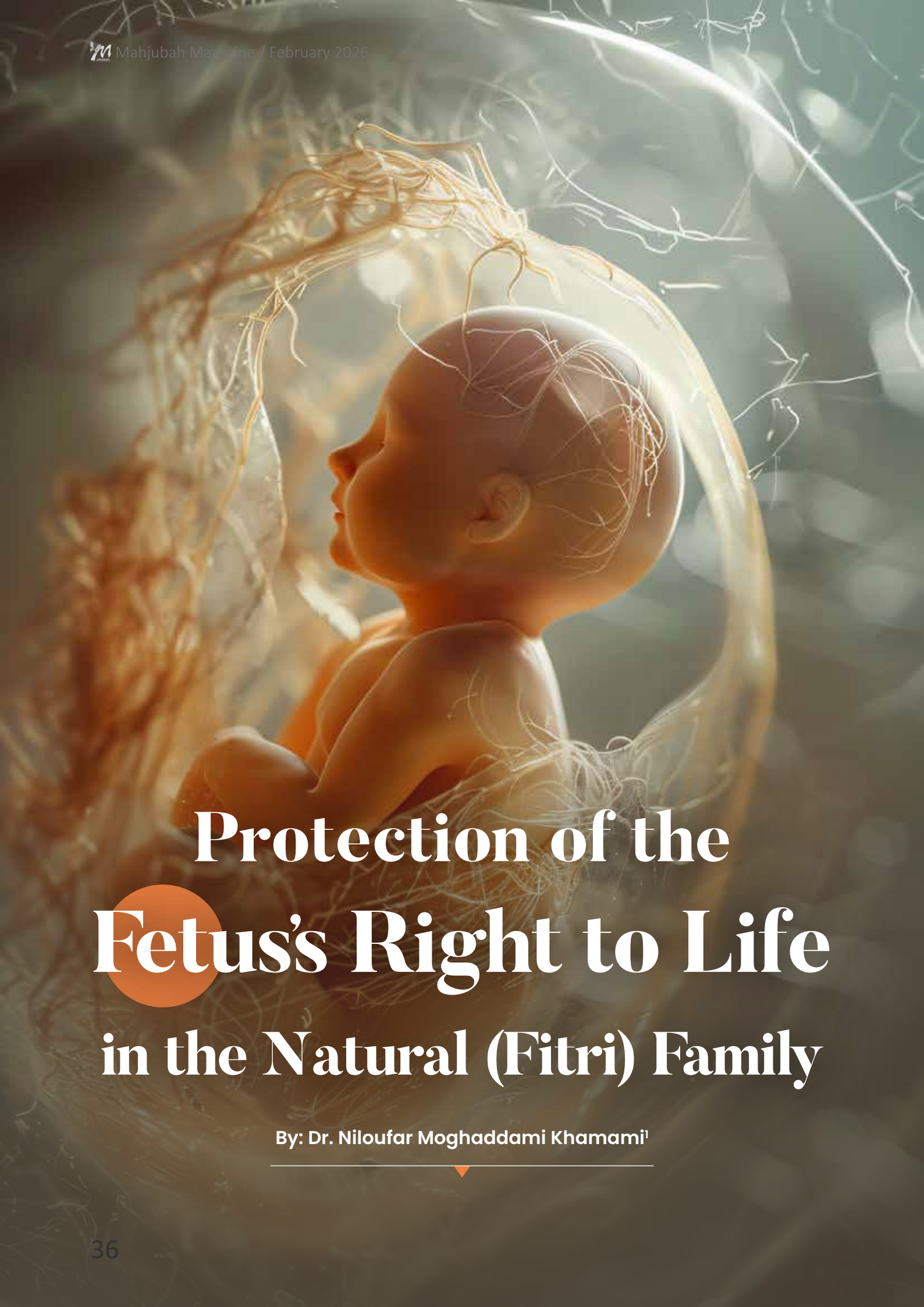
Women from non-intact families are more likely to experience mental health challenges as adults.

PERCENT OF WOMEN EXPERIENCING MENTAL HEALTH CHALLENGES AS ADULTS

Non-Intact Family	40%
Single Parent Family	30%
Stepfamily	24%
Intact Family	14%

Source: American Psychological Association (2021)

> “ Family doesn’t have to be perfect to be powerful. Connection, stability, and support can change lives.



Protection of the Fetus's Right to Life in the Natural (Fitri) Family

By: Dr. Niloufar Moghaddami Khamami[1]

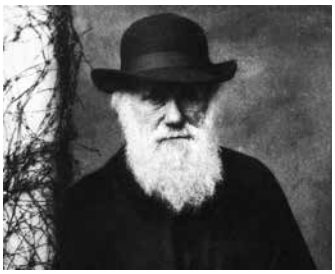
Family is the first and most natural human institution; the cornerstone upon which civilizations are built. Nevertheless, what is being witnessed today is that this sacred institution has been subjected to an unprecedented attack. New interpretations of human rights, influenced by a movement called social Darwinism, seek to define forms of the family that are based on the changing desires rather than human nature. In addition, one of the most fundamental human rights, i.e., the right to life, is ignored during the embryonic period, and only being borne is considered to be the beginning of being a human. This phenomenon is actually rooted in the prevalent trend of ignoring human nature and inherent dignity.

The essence of family under the siege of new interpretations

High-level international documents, such as the Universal Declaration of Human Rights, explicitly refer to family as 'the natural and fundamental unit of society'. However, the recent approaches, which are influenced by positivist schools of thoughts, consider law to be subject to changing social realities. This is where social Darwinism comes into play: a theory that justifies any new form of social life with the slogan of 'survival of the fittest' and adaptation to circumstances. But the question is what is the outcome of this approach? An attempt to normalize and formalize forms of the family that are in conflict with its natural and innate structure.

But this change is not just a theoretical subject; it has concrete and alarming consequences. Research shows that the physical and mental health of members of such families - especially children - is at risk. Even though in the system of international human rights, especially the Convention on the Rights of the Child, taking care of the best interest of the child is the main principle, however, the structures supporting homosexuality do not pay any attention to the best interests of the child. Homosexual cohabitation either resorts to adoption or the use of a donated embryo to have a child. Basically, the entry of a child into such a union is rejected from the perspective of not having a natural gender pattern. Children who are deprived of having a natural role model from their parents face profound challenges in finding their gender and personality identity. Dr. Richard Wilkins comments on this issue in these words: "In societies that move away from natural norms, families, and especially children, become very vulnerable." The second harm that unfortunately befalls most of these children is that due to the sexual corruption of the parents who have adopted them, they are exposed to violence and sexual abuse and become victims of the lusts of these so-called unnatural parents!

It should, thus, be emphasized that resorting to social interpretation of Darwinism and following social desires will only result in the gradual destruction of all common human moral foundations. The shift in societies from supporting the natural essence of family to various abnormal forms of family can gradually extend to such issues as the prohibition and abomination of sexual abuse of children (as the world has witnessed the case of Epstein scandal), and it is not far-fetched to expect that, influenced by the corrupt leaders of some countries, sexual relations with children will also gain legal and customary



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legitimacy in the near future. Obviously, this trend has no limits in violating human dignity and the downfall of humanity.

The fetus' right to life; the first step to supporting the family

Supporting the essence of family makes sense when we view the first link in this chain, i.e., the fetus, as a human being. This is where the conflict between the two schools of anthropology becomes apparent.

On the one hand, humanistic and secular anthropology considers man to be a purely material being with only physical, mental, and social dimensions. In this view, the fetus is either a part of the mother's body or a potential being that lacks legal personality until birth, and, thus, secular laws deny the fetus the right to life.

On the other hand, the divinely revealed anthropology of Islam presents a complete and comprehensive view, according to which man 'is from God' and 'to Him he returns'. In addition to his body, he possesses a divine soul and inherent dignity. The Holy Qur'an prudently describes the stages of human creation from the sperm to the breath of the soul (Surah Al-Mu'minun, verses 12-14). This emphasis indicates the importance and independent personality of the fetus from the very moment of formation and development. Numerous narrations of the infallible Imams (peace be upon them) also confirm this issue. Describing the stages of fetal development in the womb, they emphasize the prohibition of abortion even at the sperm stage and regulate the "blood money" for different fetal stages. These emphases show that in Islamic anthropology the fetus is a respected human being with certain rights.

Two fundamental principles of Islamic jurisprudence also support the birth right of the fetus. First, the principle of human dignity, which God says in the Holy Qur'an: "And We have indeed honored the children of Adam" (Surah Al-Isra', verse 70). This dignity is inherent and includes the smallest human being, the fetus. Second, the principle of negation of harm, which prohibits any harm to others. Isn't abortion a clear example of harming a defenseless human being?

Therefore, it can be clearly stated that supporting the essence of family and defending the right of the fetus to life are two sides of the same coin, and both are rooted in the same truth: recognition of divine essence and the inherent dignity of man. According to Islamic teachings, the family is the environment in which this dignity grows, and the right of the fetus to life is the first manifestation of this dignity. In contrast, by relying on self-centered reasons and ignoring the spiritual dimensions of man, the trend of thoughts that dominate today's world, both weaken the foundation of the family and remove the sanctity of human life from its earliest stages. In such a situation, defending the dignity and inherent right to life, right from the moment of formation in the sacred institution of the natural family, is an essential principle.

Imam Sajjad (AS), the 4th Shiite Imam from the household of the Prophet of Islam (PBUH), has said explained the rights of a child in these words: "As for the rights of your child, you should know that he/she is from you and depends on you in this worldly life in terms of good and evil. Know that you are responsible for his good upbringing and guidance to God Almighty, and for helping him to obey Him (God). Therefore, act towards him in such a way that you consider yourself rewarded for good deeds done by him/her, and punished for his/her evil deeds."

Since, according to many specialists of social and cultural affairs, the upbringing of healthy, dynamic, and active human resources as social capital begins in the fetal period and ensuring the health of society depends on ensuring the health of the fetus, a legal and moral obligation to respect his/her rights, including the right to health, is necessary and essential on the part of the family, the government, and society.

Now the question is, what is our responsibility? First, creating awareness; i.e., explaining the fact that real human rights do not lie in deviation from human disposition, but in harmony with it. Second, responsible decision-making. Right from the level of legislation up to personal choices, we must uphold the dignity of man and the natural order of creation. And third, cultural perseverance; against powerful trends that want to redefine the family and the values of life, i.e., we must defend the sanctity of humanity and the essence of family with a strong argument based on divine revelations. It is essential to form a network of like-minded countries, on the one hand, as well as to create a communication network between individuals and organizations active in defending the right to life and the right to form a sacred natural family at a global level.



An Introduction to the Women and Family Research Institute

The Women and Family Research Institute of Iran, which replaced the 'Office of Studies and Research on Women' in 1998 and was upgraded to its current status in 2020, is an outstanding example of a systematic effort by a religious-scientific institution for elaborating Islamic teachings in the field of women and family with a specialized, interdisciplinary, and civilization-building approach. Utilizing the services of seminary and academic elites, this research institute seeks to revive the rationality of the legal, moral, and doctrinal system of Islam in this field and to present a native model for analyzing social phenomena.

Scientific-research approach and activities of the Institute

By resorting to the descriptive, value-based, and normative teachings of religion, this Research Institute has carried out extensive activities in the areas of producing knowledge, policy-making, education, and networking. This institute has so far published 58 books on such topics as defending women's rights, critical evaluation of feminism, a comprehensive model of the personality of Muslim women, gender justice, hijab, family, and the education system, and has translated some of these



works into Arabic. It also publishes two specialized quarterly journals: 'Hora' (with a scientific-cultural approach) and 'Gender and Family Studies' (scientific-research, 25 issues). Specialized library, scientific databases, consultation services, and holding 40 to 50 scientific events (conferences, seminars, and meetings) on an annual basis, are among its other achievements.

Interactions, presence and discourse formation

What distinguishes this research institute is its following active international approach alongside its domestic mission:

Scientific presence in international forums: The expert members of this research institute have actively participated in conferences, roundtables discussions, and scientific meetings in such countries as Italy, Lebanon, Syria, Turkey, Austria, Tunisia, the United States, Germany, and Iraq, and have held discussions and exchanged views with delegations from different countries.

Interaction with prominent global personalities: Holding scientific workshops and meetings with such personalities as Professor Reinhold Bernhardt (Switzerland) on the issue of 'Women's Positions in the Church', Professor Eric Massé (France) on 'Sociological Theories on Gender', and a meeting on 'Religion, Family and Social Transformations' with the presence of Archbishop Paglia, president of the Pontifical Academy for Lie, Vatican.

International events: Holding an international conference on 'Resilient Family: Ethical Challenges in a Changing World', which reflects the effort for propose an Islamic-Iranian discourse vis-à-vis global family developments.

Content production in different languages: The portal of this research institute at wfrc.ac.ir is available in three languages: Persian, Arabic, and English, to convey scientific achievements and programs to the international community of researchers and university students.

Issuing analytical statements: The research institute shares analytical statements on current issues of women and family with the country's elite community, some of which comprise certain positions that can be raised in international forums.

Global vision and role

This research institute considers itself a part of the civilizational mission of the Islamic Revolution of Iran in the field of science and research. By promoting understanding between religious and expert institutions, linking theory and practice, and influencing macro-policies, it is trying to present an Islamic model for women and family studies that is capable to compete and have dialogue with the dominant paradigms in the West and other cultures. Conferences such as 'Resilient Family' and interaction with institutions such as the Vatican demonstrate the determination of this research institute to play a transnational role and engage in critical dialogue with others.





The Semantic System of Family in Islamic Theology

By: Ms. Zahra Sharif[1]



According to the Islamic worldview, family is not just a social institution among other institutions, but rather, it is a theological system and the fundamental nucleus of the development of society, which is formed on the basis of divine marriage, a profound covenant, and a sacred bond between the two opposite sexes (man and woman). Nevertheless, this long-standing institution has been exposed to the fierce winds of social, cultural, and epistemological changes in contemporary times, and the traditional and religious foundations of the family has been challenged by the trend of so-called modernity, through such concepts as individualism, secularism, and moral relativism. As a result, what is the most under threat is the 'spiritualism' and 'identity' of the family.

1. Faculty member of the Woman and Family Research Center

The concept of family has numerous components and elements, which are connected and unified on the basis of the 'semantic system' that forms it. The crisis that family faces today is, at deeper levels, a semantic crisis. When the meaning of 'marriage' is reduced from 'the perfection of one's religion and attaining peace' to a 'temporary hedonistic contract', or when the concept of 'motherhood' is redefined in opposition to 'social progress', the structure of the family begins to tremble.

In contemporary times, the concept of family has been faced with a 'plurality of interpretations'. On the one hand, without paying attention to the requirements of the time, traditional readings sometimes emphasize mere appearances, and, on the other hand, and at times, the ground-breaking readings go to the extent of altering religious concepts.

Meanwhile, the main existing lacuna is that the essence of 'spiritualism' - as an element of giving identity to the family has been neglected. Semantics is what gives the family its identity and on the basis of which family members regulate their relations and expectations of each other. The semantic system of the family can be considered to have four important dimensions, the intertwinement of which forms the divine plan for the family:

1 Epistemological Dimension: The foundation of family in Islam is based on a specific view of existence and human being. We need to know whether the family is a path to spiritual perfection or merely an institution for satisfying instincts? Furthermore, if the family is considered the center of individual and social salvation, what kind of epistemic beliefs support this source? The lack of a precise dimension of this area has made secular views, which consider family a mere 'social contract' to dominate people's minds.

2 Moral and Behavioral Dimension: The Islamic family system is laden with moral dimensions such as affection, mercy, forgiveness, and sacrifice. The question is how these moral concepts are translated into legal laws and behavioral structures, and what is the moral system that shapes these relationships? The detachment between 'morality' and 'rights' in the contemporary family is one of the main challenges.

3 Objective Social Dimensions: No family live in a lacuna. Since the contemporary developments such as women's employment, cyberspace, declining fertility rates, and changing criteria for choosing a spouse are certain objective realities that affect the family, the family's semantic system must be able to perceive, evaluate, and manage these dimensions.

4 Natural and Intrinsic Dimensions: One of the most challenging contemporary issues is the "nature/society" dichotomy. Feminist movements attempt to present the differences between men and women to be socially constructed and deny natural differences. This is in spite of the fact that the semantic system of the family is based on their 'innate nature', which recognizes differences and escapes the trap of discrimination. Thus, paying attention to these foundations shapes a semantic system that prescribes only specific forms of family and relationships.

The issue of family theology derives the 'semantic system of the family' from authentic Islamic sources (the Holy Qur'an and the Sunnah) and reconstructs it in interaction with contemporary social developments to achieve a coherent system in which such concepts as marriage, marriage, divorce, guardianship, submission, and maintenance are understood are not considered as rigid legal rulings, but as components of a living and meaningful system.

This semantic system strengthens the essence of family in order to ensure its 'stability' and 'efficiency' against the spread of so-called modern concepts, to correctly resist contemporary social developments regarding different definitions and models of the family, to accept and expand what is in alignment with its semantic system, and to reject what challenges its nature.

This semantic system will also have such effects as expanding the circle of servitude to God Almighty in family matters, deepening culture in the semantic context of the family, elevating it from an apparent obligation to an internal commitment in the quality of family relations, and presenting a clear picture of the foundations of the family for social arrangements, among others.

Social Changes and New Marriage Patterns as Compared to the Quranic Family



By: Fereshteh Sadat Rahimi

In the year 2004 Andrew Cherlin outlined the progression of marriage in the West from an institutional to an individualized position in three stages:

1 In the institutional model

This model prevailed until the 20th century, and marriage functioned as an 'institution' and its main function was to unite tribes, preserve property, reproduce labor, and fulfill religious duties. In this model, marriage was a 'duty' and the pursuit of personal happiness or romantic love was secondary or at least unimportant. In this model, authority was primarily in the hands of men (patriarchy), and strict social and religious rules prevented its collapse.

2 The 'Companionate' model

Following the trend of industrialization, although gender roles remained traditional (man as breadwinner, woman as housewife), the purpose of marriage shifted to emotional bonding and companionship. The couple should have been each other's closest friends. However, in practice, three responsibilities were imposed on women: maintaining the household and raising children, working in factories and mines alongside men, and the role of 'propagator of a new lifestyle', the most important aspect of which was promoting a culture of consumption. Women, who had just been rescued from being sold into slavery and had reached a position to have influence over the next generation, once again became a tool for cheapening services and themselves being commodities. Such a shift required a change in the meaning of 'responsible' to 'beneficiary'. Men and women had to become consumers of the goods they themselves had produced. This process boosted related industries (Kindergartens, milk powder, diapers, cinemas, cafes, and amusement parks) and gradually replaced the coherent institution of human development.

3 The 'Individualized' (self-fulfilling) model

Since the 1960s and with the increasing economic independence of women, marriage has no longer been a social obligation or mere companionship, but rather a means of self-fulfillment. The characteristics of this model are: a) flexible and negotiable gender roles; b) the continuation of marriage is conditional on helping the individual develop their personality and not interfering with their independent identity; c) 'noble connection', which in Giddens's terms, means the relationship continues as long as it is satisfactory for both parties. The question arises here is, what happens if only one side is satisfied? This question continues to remain unanswered.

In these models, there is a lack of definition for human being, the answer for which must be sought in deeper thoughts about the meaning of humans and the reason behind their very being.

Marriage in the Quran: The Ontology of Peace

The Holy Qur'an refers to marriage not as a social contract, but as an ontological strategy for achieving peace. In the words of the Holy Qur'an:

"...وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا"

"And among His signs is that He created for you mates from your own selves that you may take comfort in them..." (Ar-Rum, 21).

In Islam, marriage is a platform for the proper management of instincts within the framework of the human dignity of men and women. The verse 49 of the Surah Al-Dhariyat

"وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ" (In all things We have created pairs so that you may take admonition) indicates the dual and complementary structure of the universe, and its purpose is to invite us to reflect on the power and wisdom of God.

The Holy Qur'an considers human growth to take place within the context of emotions:

"...وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً" (...and He ordained affection and mercy between you." (Ar-Rum, 21). 'affection' and 'mercy' indicate the manifestation of capabilities in joint life. The verse

"...هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ" (It is He who created you from a single soul...) (Al-A'raf, 189 and Al-Hujurat, 13) emphasizes that no gender is superior to the other and the only criterion for superiority is piety.

In Islam, marriage is like clothing that protects from cold and heat, beautifies, and covers each other's (spouses') flaws. In the words of the Holy Qur'an:

"هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ" (...they are a garment for you, and you are a garment for them.) (Al-Baqarah, 187)

In summary, it must be noted that what humanity has achieved through much trial and error, often through excess and profiteering, was presented in its most complete form by the Holy Qur'an centuries ago. Marriage is a platform for a flourishing life, preserving dignity, educating humans to face existential challenges, and practicing patience, forgiveness, and responsibility within its structure.

فَبَشِّرْ عِبَادِ الذِينَ يستَمِعونَ القول فَيتبعونَ أحسَنَهُ



#Brotherhood of Iran and Arab Neighbors

1 - The House of God is the common denominator between the Iranian and Arab nations
2 - The Medina of the Prophet is the common denominator of the Iranian and Arab nations
3 - The House of God is the common heartbeat of the Iranian and Arab nations
4 - We are brothers...even if we have different narrations
5 - We are not against each other, we stand by each other
6 - Differences in narrations do not brotherhood
7 - Our brotherhood is older than any news
8 - We are with each other, not against each other
9 - Towards one Qibla, brotherhood is not forgotten
10 - Here, the distances are paler than ever
11 - Hajj is a reminder of what unites us
12 - Next to the house of God, brotherhood become more meaningful
13 - The Arab nations are our brothers
14 - We share the same fate with our Arab brothers
15 - There are no division between us, we are one Ummah
16 - We stand by the Arab nations
17 - Our brotherhood with the Arabs goes beyond politics
18 - Differences are transitory, brotherhood is eternal
19 - We and the Arab nations, one voice in the heart of one Ummah


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