

The Principle of Family Consolidation in the Iranian Legal System: A Balance Between Legal and Executive Policymaking

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The principle of family consolidation occupies a central position in the social and legal system of Iran as a foundational element of sustainable cultural and social development. Supralegal documents and national legislation have established a multilayered framework aimed at supporting, stabilizing, and promoting the institution of the family. This framework encompasses comprehensive cultural, educational, economic, medical, and institutional strategies with objectives such as facilitating marriage, reducing the risks associated with initiating marital life, empowering families economically, promoting childbearing, controlling illegal abortions, and strengthening educational and legal infrastructures related to children and families. Despite the formulation of these strategies, an effective balance between legal (legislative) and executive policymaking has not been achieved. Challenges such as intersectoral incoherence, fragmentation of resources, insufficient attention to the quality of family relationships, and cultural and social constraints have diminished the effectiveness of legal policies. Therefore, realizing strategic objectives requires a redesign of the executive system: revising regulations with clarified responsibilities, ensuring sustainable resource allocation, fostering institutional coordination and continuous oversight, improving the quality of education and counseling, and establishing scientific performance evaluation systems. Strengthening economic, social, and cultural supports alongside safeguarding individual rights and the cultural diversity of families not only leads to the stabilization and sustainability of the family institution but also facilitates the achievement of goals related to the prevention of family disintegration and the promotion of family excellence, thereby establishing a genuine balance between legal and executive policymaking.

Keywords: *Principle of Family Consolidation, Iranian Legal System, Legal Policymaking, Executive Challenges.*

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1. Introduction

In legal and social systems, the family has always been regarded as the most fundamental unit of society and the essential foundation for achieving sustainable development, consistently drawing the attention of policymakers and legislators. However, in legal systems, various principles and foundations govern family law.

For instance, in no other area of Western law have the effects of modern natural law, liberalism, and its derivative individualism remained as enduring and influential as in the domain of family law (Shahābī, 2023).

The concept of *family consolidation* (*tahkīm al-usra*) can be analyzed from two perspectives: first, as a deeply



rooted jurisprudential (fiqh-based) principle within Islamic teachings; and second, as a general legal principle that guides the actions of legislators and judicial practices within the legal system. From the first perspective, just as some scholars have invoked theological principles such as the rational good and evil (*ḥusn wa qubḥ ‘aqlī*) to justify the principle of justice and have argued that the rulings of the Sharia are based on real benefits and harms, one can discern the elevated status of the principle of consolidation through rational and scientific inquiry into the foundations of Islamic legal reasoning (Motāhari, 2003).

In other words, by employing the concept of *independent rational judgments* (*mustaqlāt ‘aqliyya*) in *uṣūl al-fiqh*—recognized as one of the valid sources for discovering Sharia rulings—the principle of consolidation may be established as a firm jurisprudential rule. Accordingly, any act that strengthens emotional bonds and intimate connections within the family and between spouses is deemed desirable and beneficial for this sacred institution from the standpoint of Sharia, and achieving this goal requires the utmost effort and prudence. Conversely, any factor that weakens these inseparable ties or diminishes intimacy and empathy must be avoided (Motāhari, 2007). Within this framework, the dissolution of marriage is prescribed only as a “remedy” for acute cases and as a last resort in specific and necessary circumstances (Hoseini Kūhsārī, 2003).

From a legal perspective, the principle of family consolidation aims to promote and institutionalize moderation in the relationships among all family members, uphold moral and ethical values in intra-family interactions, and preserve the rights of every individual. If the ultimate purpose of marriage and family formation is the attainment of spiritual peace and inner tranquility by all members, then, according to the illuminating teachings of the Qur’an, each person must fully and empathetically fulfill their duties and responsibilities to achieve this noble aim. The true meaning of family consolidation is to establish a stable and enduring life characterized by mutual respect, psychological comfort, and the absence of any injustice or disrespect toward any member (Hoseini, 2009). Therefore, the ultimate goal of consolidation is to preserve the family insofar as the interests and welfare of all members are secured, not merely those of one or a few. Through a profound examination of rich Islamic

sources and inferential reasoning—from particulars to general principles—the importance and status of family consolidation can be established. Moreover, by employing rational arguments grounded in the two key jurisprudential methodologies of *maṣlaḥa* (expediency) and *ḍarūra* (necessity), this foundational principle can be substantiated (Moḥammad Taqizādeh, 2016). Consequently, family consolidation as a guiding principle must always receive special consideration from legislators and law enforcers within the legal system.

In Iran, the principle of family consolidation has been defined in supralegal and macro-policy documents as a cornerstone of cultural, social, and demographic development. This importance is explicitly emphasized in the resolutions of the Supreme Council of the Cultural Revolution and the National Cultural Engineering Map, which highlight the stabilization of the family institution, enhancement of life skills, promotion of stable marriage, and support for childbearing (Āqdāghī, 2019; Yāvarī et al., 2024). Legislative acts such as the *Family Protection Law* and the *Law on Family Support and Youthful Population* have also sought to provide legal, economic, cultural, and healthcare mechanisms to realize this principle (Fakūr & Kūkabī, 2022; Rūstāyī & Moqaddasī, 2022).

However, executive assessments reveal that the gap between legislation and implementation remains significant. Many of the proposed strategies have not been fully realized due to insufficient institutional coordination, resource limitations, weak supervision, and inadequate operational mechanisms (Āl-e Eshāq Khū’īnī & Bārīklū, 2022; Ḥabībī Tabār & Farāhānī, 2015). Consequently, the impact of these laws on strengthening and stabilizing the family has remained limited both at the individual and family levels as well as on the broader social scale, preventing the full realization of the long-term objectives of cultural and demographic policies (Ḥasan Zādeh, 2013).

The strategic and fundamental question, therefore, is how to establish a genuine and practical balance between legislative policies and the executive capacities of governmental institutions so that family consolidation becomes not only a legal principle but also a lasting social and cultural reality. Addressing this question requires a precise analysis of legal mechanisms, assessment of administrative capacities, and the design of cross-sectoral policies capable of bridging the gap between

lawmaking and effective implementation. The present study seeks, through a scientific and strategic approach, to analyze the current situation and propose practical recommendations to reduce the discrepancy between legislation and execution. Accordingly, it is first necessary to outline the legal (legislative) policymaking landscape in the legal system of the Islamic Republic of Iran, and subsequently to examine, in light of that framework, the executive policymaking status of the principle of consolidation in practice and the challenges it faces

2. Supralegal Policies on the Principle of Family Consolidation

Family law is multifaceted; it simultaneously encompasses a contractual and legally revocable aspect, as well as an emotional and indissoluble covenant of affection. The principle of family consolidation can thus be understood as a synthesis of these two dimensions (Ja'fari Tabār, 2008). Accordingly, this principle has been emphasized in the supralegal policies of Iran's legal system through three major steps.

The first step was established in the Constitution of the Islamic Republic of Iran, which is founded upon an Islamic approach. Islam, by avoiding both excess and deficiency and emphasizing realism and purposefulness, has instituted a distinctive legal framework for family stability. Within this framework, efforts are made to preserve the family institution while maintaining a balance between two fundamental principles: (1) family stability and the interdependence of spouses, and (2) the independence, personality, and individual rights of each partner (Hoseini Kūhsārī, 2003).

Hence, in Islamic thought—and particularly in the Iranian Constitution—the family is not viewed merely as a biological unit or an economic institution, but rather as the nucleus of human and societal growth. This approach positions the family as the foundational social institution and the axis of cultural, moral, and human development in society. It demonstrates that the principle of family consolidation has transcended a merely advisory level, becoming instead a strategic and binding directive in the nation's macro-policy framework (Moṭaharī, 2003).

Article 10 of the Constitution defines the family as “the fundamental unit of society and the main center for the growth and advancement of humankind,” serving as the starting point for family policies within Iran's legal

system. This definition reveals that the family is not simply a private sphere of kinship relations, but the very foundation for citizen education and the safeguarding of public welfare. From a jurisprudential standpoint, this perspective aligns with Qur'anic and prophetic teachings, which present tranquility (*sukūn*), affection (*mawadda*), and mercy (*rahma*) as the ultimate purposes of marriage and family life. The Constitution thus translates these principles into legal language, situating the family as the core of human development policies (Hoseini, 2009).

In this respect, Article 10 explicitly declares that “the provision of facilities for the formation of a family is among the duties of the Islamic government.” Consequently, family consolidation is not merely an ethical or individual obligation, but a national and governmental responsibility. In Islamic public law, the state, in addition to its classical duties such as ensuring security and justice, is obliged to foster the growth of social institutions. In the domain of family, this includes enacting supportive laws regarding marriage, dowry, maintenance, and children's rights; implementing economic and welfare policies concerning housing, employment, and insurance; and establishing cultural and educational infrastructures such as life skills training and the promotion of family ethics (Āqdāghī, 2019; Yāvarī et al., 2024).

The Constitution, particularly in Article 21, also underscores the protection of women's rights within the family and society, emancipating women from instrumental and subordinate roles found in exploitative systems and recognizing them as central pillars of the family and active contributors to society. This view corresponds with jurisprudential principles such as *qiwāma* (family leadership) and the shared responsibility of spouses, implying that both husband and wife bear equal responsibility for establishing a healthy and stable household where human dignity and reciprocal rights are guaranteed. From this perspective, family consolidation is impossible without women's active participation, and legal support for women's employment, education, security, property, and custody rights is essential for achieving the family's higher goals within an Islamic society (Ḥabībī Tabār & Farāhānī, 2015). Such support should not imply the negation of women's social roles but rather enable balance between their familial and societal responsibilities.

An analysis of the Constitution reveals that the consolidation of the family rests on three fundamental pillars.

1. **Facilitation of family formation**, which requires removing economic, social, and cultural barriers to marriage through housing, employment, financial assistance, and promoting simple marriage traditions.
2. **Preservation of family sanctity**, which mandates legislation that shields the family from moral, economic, and social threats and ensures the observance of religious and human values in family relations.
3. **Stability of family relationships**, which depends on structuring family interactions on Islamic legal and ethical principles, education on mutual rights of spouses, family counseling, and judicial protection for women and children (Āl-e Eshāq Khū'īnī & Bārīklū, 2022; Ḥasan Zādeh, 2013).

These three dimensions serve as a roadmap for transforming Islamic teachings into actionable policies. The principle of family consolidation in the Constitution aligns with jurisprudential doctrines such as *maṣlaḥa* (expediency), justice in marital rights, and the necessity of preserving lineage. Islamic jurisprudence views the consolidation of the family not merely as a moral recommendation but as a social duty. Therefore, the Constitution, by imposing obligations upon the state, recognizes facilitating family formation and preserving its sanctity as core governmental responsibilities (Moḥammad Taqīzādeh, 2016).

From the standpoint of constitutional law, this principle provides a framework for translating jurisprudential teachings into legislative and executive policies. Its realization requires precise and coherent legislation, the establishment of supportive institutions such as family counseling centers and shelters for women and children, the development of family policy evaluation indices, and the allocation of sufficient budgets and resources (Rūstāyī & Moqaddasī, 2022). Strategically, family consolidation must be perceived as an intersectoral macro-policy rather than a purely cultural or judicial issue. This policy should encompass education, healthcare, employment, media, judicial justice, and social welfare.

For instance, incorporating life skills and family law education into curricula, promoting positive family models in media, establishing specialized family courts and accessible counseling and mediation services, and providing financial and insurance support for low-income families and young couples are all essential measures (Fakūr & Kūkabi, 2022). Such an approach transforms family consolidation into a national priority rather than a moral slogan.

A consolidated family has both direct and indirect effects on human development indicators: it reduces social harms such as divorce, addiction, and domestic violence; strengthens social capital and public trust; improves the moral and professional upbringing of human resources; and enhances women's participation in development while preserving family dignity (Bārīklū, 2008). Thus, state investment in this domain constitutes a strategic investment in the nation's future.

Despite explicit constitutional provisions, the full implementation of the principle of family consolidation faces several challenges: the gap between enacted laws and their execution, cultural and lifestyle transformations that may weaken family foundations, economic problems that complicate marriage and childbearing, and a shortage of specialized institutions and coordinated inter-agency policies (Taqīzādeh et al., 2025). This analytical and strategic assessment demonstrates that the mere existence of law is insufficient; rather, continuous monitoring, evaluation, and adaptive reform mechanisms are essential.

The principle of family consolidation in the Constitution of the Islamic Republic of Iran thus represents the legal and policy-oriented translation of Islamic teachings on the family. By emphasizing the family's fundamental role in human and societal growth, defining the government's duties in facilitating family formation and consolidation, recognizing women as central pillars of the family, and focusing on the three key axes of facilitation, sanctity, and stability, the Constitution offers a coherent framework for policymaking and legislation. When effectively implemented, this framework can elevate family consolidation from a moral recommendation to a national program, ensuring not only the realization of Islam's familial ideals but also establishing the foundation for societal progress, social justice, and cultural security (Yāvarī et al., 2024).

The second step was realized through the Resolution on “Objectives and Principles of Family Formation and Policies for its Consolidation and Excellence” (June 28, 2005) of the Supreme Council of the Cultural Revolution. Furthermore, Article 6 of Chapter II of the National Cultural Engineering Map (ratified March 5, 2013) emphasizes that “the family is the fundamental unit of society, possessing a genuine identity and the most important element in the creation and transmission of culture.” Similarly, Article 5 of Chapter IV identifies “the enjoyment of a strong and human-developing family institution, balanced fertility and population growth rates, and an Islamic–Iranian lifestyle” among the overarching cultural goals; and Article 2 of Chapter V lists “modeling of the Islamic–Iranian family, facilitation of marriage, consolidation of the family, and reduction of divorce to achieve the desired (qualitative and quantitative) population” among the cultural priorities (Āqdāghī, 2019; Rūstāyī & Moqaddasī, 2022).

In this resolution, as in the Constitution, the family is recognized as the fundamental unit of society and the primary center for human growth and advancement. The principles and policies for its consolidation are depicted as key pillars of social and cultural stability. The document, with its multilayered perspective, addresses both the philosophical and jurisprudential foundations and the practical and legal dimensions of family, thereby transcending ethical recommendation to become a comprehensive policy blueprint (Shahābī, 2023).

At the philosophical and value-based level, the resolution regards the family not merely as a social institution but as the center of human moral and spiritual development. By affirming that Islam recognizes the family as the locus of affection and mercy and ties societal well-being to its health, the resolution identifies it as a firm moral and spiritual foundation in Islamic society, thereby clarifying the duties of the government and executive institutions to protect it (Ḥasan Zādeh, 2013; Ḥoseinī, 2009).

At the structural and legal level, the resolution provides a precise definition of the family, its foundational principles, and the elements of its consolidation. The marital system, described as a masterpiece of creation and a divine sign, becomes the foundation of policy and legal support, reinforcing the principle of stability and continuity of marriage. The document also embraces gender justice based on natural differentiation, granting balanced rights to both sexes in accordance with their

inherent characteristics—thus fostering collaboration and harmony between men and women (Āl-e Eshāq Khū’īnī & Bārīklū, 2022; Ḥoseinī Kūhsārī, 2003).

Accordingly, all laws and programs in the country are obligated to protect, preserve, and strengthen family relations on the basis of Islamic rights and ethics. The resolution underscores the duties of family members to uphold familial integrity, holding parents and other members responsible for maintaining the family’s dignity and health. Child upbringing, aimed at human development and moral excellence, ensures the continuity and strength of the family, demonstrating the link between individual responsibilities and the government’s structural duties in sustaining this institution (Yāvarī et al., 2024).

At the practical and executive level, the resolution connects the principle of family consolidation with actionable strategies. These include facilitating marriage and preventing family breakdown through simplified procedures, pre-marital education, the clarification of spouse selection criteria, and the promotion of parental guidance. It prioritizes safeguarding the family by meeting its material, spiritual, and emotional needs; improving women’s health; expanding a culture of modesty and chastity; and creating a safe and dynamic environment for child growth. It also advocates support for vulnerable families through social, insurance, and legal services, and combating domestic violence and family-related disorders (Fakūr & Kūkabī, 2022; Ḥabībī Tabār & Farāhānī, 2015).

One of the key innovations of this resolution is its integration of cultural policymaking with family law, obligating executive bodies to draft by-laws and operational programs aligned with these policies. This elevates family consolidation from a moral or cultural topic to a legal and macro-policy principle, establishing frameworks for both quantitative and qualitative evaluation of governmental performance in this area. These mechanisms demonstrate the Supreme Council of the Cultural Revolution’s efforts to move family consolidation from the level of discourse to that of implementation and measurable governance, providing indicators for policy assessment and reform (Rūstāyī & Moqaddasī, 2022; Taqīzādeh et al., 2025).

Therefore, it must be said that the resolution of the Supreme Council of the Cultural Revolution supports the family as a robust social, legal, and cultural institution

and demonstrates that the principle of family solidity is not merely an ethical or value-laden aim, but a comprehensive policy, legal, and social strategy capable of guaranteeing social stability, human development, and the transmission of cultural and religious values (Hoseini, 2009; Shahabi, 2023). This document, by establishing a three-tier framework—prevention, maintenance, and support for families—constitutes a distinguished example of operationalizing the principle of family solidity within national macro-policies and paves the way for coordinated action by executive, cultural, and judicial bodies to consolidate this foundational institution (Āl-e Eshāq Khū'inī & Bārīklū, 2022; Yāvarī et al., 2024).

Finally, the third step was taken in the “General Policies on the Family” (promulgated on September 3, 2016, by the Supreme Leader)¹. The text of the General Policies on the Family, by emphasizing the principle of consolidating and strengthening the family institution, offers a comprehensive picture of the status of this institution within the legal and social structure of the Islamic Republic of Iran. These policies present the family as the fundamental unit and cornerstone of the Islamic society and the locus of human growth and refinement, deeming it the principal driver of the nation’s health, power, vitality, and spiritual elevation. Such a perspective elevates the family beyond a merely private institution and assigns it the role of a social and legal entity with wide-ranging functions across cultural, economic, political, and security arenas. From this standpoint, the General Policies on the Family are not only ethical strategies but also binding frameworks for legislation, planning, and policymaking that insist on the centrality of the family across all educational, cultural, economic, and social systems, thus turning it into a criterion and pillar of macro-policy. This view transforms the family into a matter of public law—one that both guarantees social security and cultural cohesion and mandates justice, fairness, and mutual respect among family members (Āqdāghī, 2019; Hasan Zādeh, 2013).

By modeling the Islamic–Iranian family in legal and cultural terms, the General Policies on the Family provide a clear framework for shaping regulations, by-laws, and programs aimed at consolidating and safeguarding the rights of family members. Within this framework, the family is defined as the center for Islamic childrearing, the creation of psychological and emotional tranquility, and the fulfillment of members’ material, spiritual, and educational needs, with the enhancement of its social capital counted among the key objectives. These policies assign responsibility to the government and executive bodies to transform the facilitation of marriage—and the reduction of its economic and cultural obstacles—into a national movement and, through incentives and support instruments, to ensure both family formation and its stability. Accordingly, attention is paid not only to the stage of formation but also to the preservation and strengthening of affective, moral, and social bonds: elevating ethical and cultural interactions, reinforcing emotional ties, and countering cultural soft warfare are deemed essential elements of family consolidation policy, and the educational, media, and cultural duties of public institutions in this regard are explicitly delineated (Rūstāyī & Moqaddasī, 2022; Yāvarī et al., 2024).

These policies also, while acknowledging the natural differences between women and men, emphasize a gender role division grounded in justice and those natural differences. The central role of women in upbringing and emotional care and the role of men in providing livelihood and managing the family’s economic affairs are established as a legal basis for designing policies and legal supports—an approach that strengthens the family institution and reduces intra-family conflicts. In addition, preventing divorce, combating domestic violence, and supporting vulnerable families are identified as core duties of executive and judicial institutions; and by instituting a three-tier framework—prevention, maintenance, and support—the state’s legal responsibility in this domain is clearly

¹ Regarding the general policies, one may also refer to the “General Policies of Social Security” (promulgated on April 10, 2022), whose Clause 8 mentions “providing the necessary services to consolidate the family and promote childbearing,” which can be considered aligned with the general population policies, the general policies on the family, and the general policies of the Seventh Development

Plan. The fact that these policies are not limited to the five-year development plans indicates that the objective is to impose a long-term binding obligation on ordinary legislators to attend to childbearing (Taqizādeh et al., 2025).

specified. At the same time, the General Policies underscore the revision and reform of laws and judicial procedures, the early resolution of family disputes, and the guarantee of fairness in adjudication so that the family becomes a robust and protected legal institution and the judicial and legal bodies, through preventive and supportive approaches, ensure its stability and durability (Āl-e Eshāq Khū'īnī & Bārīklū, 2022; Ḥabībī Tabār & Farāhānī, 2015).

Empowerment and the promotion of family health constitute other key axes of these policies. The physical, psychological, social, and economic well-being of family members is regarded as a legal principle that obligates the state to create supportive, counseling, and educational mechanisms to empower families in fulfilling their duties and to prevent disintegration and social harms. In sum, the General Policies on the Family present the principle of family solidity or consolidation as a strategic, legal, and social principle toward which all programs, laws, and policies must be directed to stabilize, strengthen, and elevate it. Within this framework, the family is not a private institution but a foundational legal and social component that guarantees society's health, vitality, and sustainability, and the active participation of family members and public institutions in realizing it is a legal and cultural necessity (Moṭaharī, 2003; Rūstāyī & Moqaddasī, 2022)¹.

3. Legislative Mechanisms for the Principle of Family Consolidation

Marriage is one of the contracts that plays an extraordinarily significant role in both the personal and social life of every individual, since a successful marriage ensures psychological well-being and vitality (Bārīklū, 2008). Therefore, the permanence of marriage, of which family consolidation is a direct consequence, holds special importance. For this reason, in the legislative domain of Iran's legal system, several general and specific laws have paid particular attention to the principle of family consolidation, demonstrating its prominence in the eyes of the legislature. The objective of these laws—especially newly enacted ones—has

primarily been the implementation of supportive family policies, among which four of the most significant will be addressed here.

The first step was taken with the enactment of the Civil Code (May 8, 1928), which, although a general law, gives special attention to the family institution and its consolidation. The Iranian Civil Code and its related provisions regard the consolidation of the family as one of the fundamental pillars of the legal and social system. In codifying the rights and duties of spouses and family members, the legislature has aimed not merely to regulate contractual relations among individuals but to establish a legal and social institution with broad cultural, moral, and economic functions. Thus, from the perspective of the Civil Code, the family is a stable and coherent structure that must be preserved, strengthened, and elevated within its specific legal framework. The various articles of the Civil Code—especially those relating to marriage, spousal rights and duties, custody, and child protection—show that the principal goal of the law is to ensure the stability, continuity, and consolidation of family relations. This is treated not as a moral recommendation but as a normative and strategic objective that gives direction and meaning to all family regulations (Hoseīnī Kūhsārī, 2003).

Within this framework, the observance of mutual commitments between spouses and the promotion of justice and fairness in family relationships occupy a special place. Provisions such as Articles 1105 and 1106 of the Civil Code obligate spouses to fulfill reciprocal rights and duties, including financial maintenance (*nafaqa*), emotional support, child education and upbringing, and social participation. These legal obligations create a framework for realizing family consolidation, and adherence to them constitutes the foundation of family stability. The family, therefore, is perceived in the legal system as a *social contract* with ongoing legal effects (Moṭaharī, 2003).

At the same time, the Civil Code incorporates preventive and protective mechanisms to avert family breakdown. The regulations on divorce, custody, dowry, and

¹ With respect to attention to the principle of family consolidation in the general policies, reference may also be made to Clause 15 of the “General Policies of the Seventh Five-Year Development Plan” (promulgated on January 9, 2024, by the Supreme Leader), which stipulates:

“Consolidation of the family institution and the removal of barriers to the growth and flourishing of women.” (Taqīzādeh et al., 2025).

maintenance not only safeguard vulnerable family members but also, through procedures and conditions, minimize the risk of family dissolution. Divorce is permissible only under specific conditions and in accordance with legal procedures, and judges are required to consider the welfare of the family and the rights of both parties before issuing a verdict. These mechanisms reflect a preventive legal strategy aimed at protecting the family as a moral and social institution (Hasan Zādeh, 2013).

Special attention to children and the stabilization of parental relationships form another central pillar of the Civil Code. The provisions on custody and parental duties indicate that the legislature views the family as the primary environment for child development, obligating parents to meet their children's material, spiritual, and educational needs. This approach extends the realization of family consolidation beyond spousal relations, contributing to the cohesion and continuity of intergenerational ties (Āqdāghī, 2019).

Overall, the Civil Code, through precise regulation of family members' rights and obligations, the establishment of legal commitments, judicial support mechanisms, and encouragement of ethical and emotional interaction, has transformed the family into a strategic component of social cohesion, moral culture, and psychological stability. Consequently, family consolidation in the Civil Code is not merely an individual duty but a social and policy objective that guarantees both individual and societal welfare, reduces family-related harms, and enhances the community's moral and human capital (Ja'farī Tabār, 2008).

The second step was taken with the enactment of the Family Protection Law (2013). To safeguard the family institution, this law introduced various civil and criminal enforcement guarantees that can prevent the weakening of this valuable social entity (Habibi Tabār & Farāhānī, 2015). The law, emphasizing the family as the fundamental unit of society and the cornerstone of social and spiritual stability, seeks to realize the principle of family consolidation through a coherent and efficient legal system. The family is regarded not merely as a private relationship but as a social, legal, and strategic institution underpinning the country's cultural, economic, and social well-being. Accordingly, the Family Protection Law functions as a link between the macro-principles and policies of the legal system and the

realities of everyday family life, playing a central role in the durability of the family institution and the prevention of its collapse (Āl-e Eshāq Khū'īnī & Bārīklū, 2022).

The law integrates several coordinated pillars to strengthen the foundation of the family. The establishment of specialized family courts and dedicated branches with female judicial advisors, the creation of family counseling centers adjacent to courts, and the provision for temporary injunctions or simplified judicial procedures demonstrate the legislature's preventive orientation. The goal is to improve the speed and quality of handling family disputes and to promote conciliation rather than conflict. Family counseling centers play a vital role in this framework by offering professional advisory services aimed at resolving disputes before they escalate into legal crises or divorce. The inclusion of both male and female counselors enhances sensitivity to gender-specific considerations and improves procedural fairness (Rūstāyī & Moqaddasī, 2022).

Furthermore, the Family Protection Law mandates the registration of both permanent and temporary marriages to prevent exploitation and future disputes, guaranteeing the legal protection of wives and children. This supervisory mechanism not only consolidates members' rights but also promotes family stability. By requiring the examination of physical and mental health prior to marriage, the law introduces a preventive dimension to family consolidation. In matters of divorce, the law mandates specific procedures such as arbitration, counseling referrals, and the safeguarding of financial and custody rights, ensuring that divorce remains the last resort in order to preserve the family structure (Hoseini, 2009).

Protecting the rights and duties of family members—especially children and vulnerable individuals—is another cornerstone of the law. By defining the duties of spouses toward each other and their children, guaranteeing maintenance, visitation, and custody rights, and introducing criminal penalties for violations, the law establishes a deterrent framework that both protects individual rights and reinforces social norms of family support (Yāvarī et al., 2024). Collectively, these provisions demonstrate that the Family Protection Law is not merely a judicial system but a multilayered mechanism for strengthening social structure and enhancing families' social capital, integrating specialized

courts, counseling centers, criminal sanctions, and socio-financial supports to maintain the family as a stable social institution.

From an analytical and strategic standpoint, this law embodies adaptability and dynamism responsive to evolving social realities. While maintaining Islamic principles and values, it also accommodates changing social needs, creating a secure and supportive environment for families. Thus, by blending judicial, counseling, protective, and penal mechanisms, the Family Protection Law reinforces the family against disintegration, balances rights and duties, and establishes the foundation for implementing national family policies and strengthening social stability (Mohammad Taqizadeh, 2016).

The third step was realized with the enactment of the Law on Family Support and Youthful Population (2021), which seeks to achieve its declared objectives through a combination of penal and non-penal measures (Rustayi & Moqaddasi, 2022). Despite certain challenges in the area of population policy (Fakur & Kükabi, 2022), the law approaches the principle of family consolidation not as a slogan but as a framework for designing and implementing population, economic, cultural, and healthcare policies. Its innovation lies in shifting the focus from merely increasing the number of children to enhancing family life quality, security, health, and stability. This qualitative and sustainable approach represents a shift from quantitative policymaking to qualitative family policy, emphasizing indicators such as marital satisfaction, psychological well-being, marriage continuity, and reduction of family harm alongside demographic indicators (Aqdagh, 2019).

The law integrates financial and housing assistance, employment support, parental leave, public spaces for mothers and children, life skills training, infertility and prenatal care centers, prohibition of illegal abortion and permanent sterilization, and the establishment of a National Population Headquarters and data systems, together forming a multidimensional support network. Strategically, this network succeeds only through organic coordination among its components. For example, marriage and housing loans are ineffective without employment and childcare services; restrictions on abortion or sterilization without education and counseling may cause psychological stress; and cultural promotion without economic and service backing

becomes unsustainable. Hence, the law's strength lies in its comprehensiveness, which nonetheless demands institutional coordination, sustainable resources, and effective accountability mechanisms (Taqizadeh et al., 2025).

Within this framework, the National Population Headquarters and data systems act as the "policy brain." If endowed with real authority for resource allocation, performance monitoring, and intersectoral coordination, they can steer the law's implementation effectively. Data systems must move beyond collection to enable disaggregated analysis and ongoing impact assessment for timely policy adjustments. Success metrics must be multidimensional—covering marriage and divorce rates, healthcare access, parental leave usage, family satisfaction, and maternal-child health indicators (Yavari et al., 2024).

From a legal and social standpoint, the law serves family consolidation only when it maintains a balance between control and support. Restrictions on abortion or sterilization or mandates for natural childbirth, if implemented without education, adequate services, counseling, and legal safeguards, can produce adverse effects. Thus, every legal restriction should be accompanied by supportive measures, scientific awareness programs, and independent oversight mechanisms to protect individual rights (Al-e Eshaq Khū'ni & Bārklū, 2022).

Economically, the law's effective enforcement depends on sustainable and targeted resources. Financial and housing facilities must prioritize low-income and at-risk families to ensure distributive justice and family stability. In the cultural domain, media and educational messaging must be realistic, research-based, and regionally sensitive to achieve long-term effectiveness.

In summary, the Law on Family Support and Youthful Population provides a comprehensive framework for family consolidation across economic, cultural, healthcare, educational, and supervisory dimensions. Its strategic value lies in elevating family issues from a sectoral to a national and cross-sectoral concern, linking population policies with welfare, cultural, and health strategies. If implemented with phased planning, targeted funding, scientific education, and rigorous monitoring, it can not only align fertility rates with national goals but also genuinely strengthen family stability, the health of future generations, and the

country's social capital—transforming the principle of family consolidation from a normative ideal into a sustainable legal and social reality (Fakūr & Kūkabi, 2022; Rūstāyī & Moqaddasī, 2022).

The final step was taken in the Seventh Five-Year Development Plan of the Islamic Republic of Iran (2024). Chapter XVI, titled “Women, Family, and Population,” demonstrates that *family consolidation* has been designed as a strategic macro-goal within social and demographic policy, not merely a sectional or family-specific objective but an intersectoral axis with quantitative, cultural, and institutional indicators. The law integrates numerical, cultural-value, institutional, technological, and financial tools to reinforce and ensure the sustainability of the family structure (Taqīzādeh et al., 2025).

From a strategic viewpoint, the notion of consolidation in this document encompasses two main dimensions: (1) strengthening family formation, including increased marriage rates, lower marriage age, and higher fertility; and (2) consolidating family continuity and quality, including divorce reduction, expanded counseling, economic empowerment of female-headed households, and improved relationship quality. This operational definition introduces a clear cultural and identity-based orientation to policymaking, linking the institutionalization of the “Muslim woman model (the third model)” with the core strategic objectives (Yāvarī et al., 2024).

The legislative mechanisms combine quantitative, institutional, and cross-sectoral instruments: numeric targets for marriage, divorce, and fertility rates; establishment and ranking of counseling centers; data-based systems for transparent monitoring; economic, insurance, and tax support for families and women's employment; innovation infrastructure for women's enterprises; and periodic legislative reporting obligations. This composition indicates that the Seventh Plan pursues family consolidation as a data-driven, institutionalized managerial process rather than a purely moral or cultural initiative (Shahābī, 2023).

Nevertheless, the analysis of quantitative indicators shows that while setting numerical goals facilitates management and tracking, it risks oversimplifying complex socio-economic realities. Achieving these targets without sufficient funding, clear institutional responsibilities, and long-term impact assessment

standards is unrealistic. Overemphasis on quantity may sideline relationship quality, psychological well-being, and individual rights (Fakūr & Kūkabi, 2022).

Institutional coordination and implementation capacity pose another major challenge. Without robust intersectoral mechanisms, the involvement of multiple ministries and agencies risks duplication, conflicting execution, and resource misallocation. The creation of national data-based systems also requires stringent privacy and data protection frameworks to safeguard family members' rights and maintain public trust (Āl-e Eshāq Khū'īnī & Bārīklū, 2022).

Although the plan envisages mechanisms for data protection, monitoring, and transparency, its success depends on precise legal and technical standards. Periodic reporting to Parliament promotes accountability, yet the reliability of data, methodological soundness of indicators, and transparency of evaluation criteria are essential for meaningful policy analysis.

Potential socio-economic consequences must also be considered. Pressure to increase marriage and fertility rates may compromise living standards; reducing divorce rates without addressing relational quality and personal safety—especially for victims of domestic violence—may perpetuate dysfunctional families; and imposing a singular cultural model may marginalize diverse family lifestyles.

Despite these challenges, the Seventh Development Plan has several strengths: a multidimensional approach, integration of cultural, institutional, service, and technological instruments, monitoring and reporting frameworks, intersectoral cooperation requirements, and attention to women's empowerment and innovation infrastructure. In conclusion, the Plan establishes a comprehensive and strategic framework for family consolidation. With coordinated implementation, targeted resource allocation, economic and cultural support, and data-driven monitoring, it can enhance not only quantitative family indicators but also relationship quality, mental health, women's economic independence, and role diversity—ensuring genuine consolidation of the family institution as a foundational pillar of Iranian society (Taqīzādeh et al., 2025; Yāvarī et al., 2024).

4. Executive Policymaking for Family Consolidation: From Strategies to Implementation Challenges

Many factors play an effective role in consolidating the family, including good conjugal conduct (*husn al-mu'āshara*), order and discipline, a spirit of consultation, patience and perseverance in life, a disposition toward forgiveness, the reign of honesty within the family environment, avoidance of mistrust, the blight of envy, confidentiality and loyalty, calm and modest comportment, forbearance and tolerance, fear of divine sanction, avoidance of excess and deficiency, humility, refraining from severity and extravagance, and beneficence toward parents (Ḥasan Zādeh, 2013). Nevertheless, to operationalize these factors—some of which have also been recognized in the legislative sphere—appropriate strategies must be adopted, the identification of which is of great importance (1), so that a suitable basis is prepared for articulating the challenges facing the implementation of these strategies (2).

4.1. Strategies for Implementing the Principle of Family Consolidation

Although, from a legal perspective, attention to the principle of family consolidation in legislation minimizes family instability (Yāvarī et al., 2024), closer scrutiny of Iran's legal system reveals that there are no clearly articulated strategies in the legislative arena specifically designed to support the family in general and the principle of family consolidation in particular. Even so, certain strategies can be traced from the substance of some of these laws to uphold the principle of consolidation. Moreover, in certain policy instruments—such as the resolution of the Supreme Council of the Cultural Revolution on the “Objectives and Principles of Family Formation and the Policies for its Consolidation and Excellence,” as well as the National Cultural Engineering Map (ratified March 5, 2013) by the same Council—strategies for implementing the principle of family consolidation have been envisioned. These strategies warrant examination here, so that in the subsequent discussion the implementation challenges of these strategies—as key tools for observing the principle of family consolidation—can be addressed.

The second objective of the first resolution is devoted to “supporting the formation, consolidation, and excellence

of the family institution and preventing its weakening and collapse,” for which strategies are prescribed. Likewise, the third macro-strategy of the National Cultural Engineering Map, dedicated to the “explication, formation, consolidation, excellence, and safeguarding of the family,” specifies “national strategies and national actions” for their implementation. [Among the seven principles of cultural policy-making in the Prophetic practice, the principle of strengthening and consolidating the family has the greatest salience in this document (Āqdāghī, 2019).] By aggregating these strategies—some of which overlap—one can identify five principal strategies. [Alongside support for the family, the National Cultural Engineering Map places special emphasis on the principle of consolidation and prescribes the following strategies to realize it: “strengthening family functions; institutionalizing vital roles and reciprocal duties and rights of family members; enhancing life skills; designing and implementing the Islamic–Iranian family model and lifestyle based on knowledge and awareness, foundations and values, ethics, rules, and Islamic teachings; elevating the spousal and maternal role in harmony with women’s dignified social presence; strengthening the spousal and paternal role of men as leaders of the family; expanding and deepening affection, love, and mercy among family members; supporting the elderly and ensuring and promoting their physical and mental health and quality of life in the family and society; and educating, honoring, and ensuring the physical and mental health, security, and comprehensive rights of children and adolescents.” (Yāvarī et al., 2024).]

(a) **Facilitating informed and stable marriage and reviving counseling and cultural matchmaking:** This strategy focuses on creating psychological, cultural, and social conditions for launching a healthy and stable shared life. Its aim is to reduce the risks of marriage, simplify spouse selection, and moderate young people’s expectations so that the onset of marital life is accompanied by psychological security and personal satisfaction. Moreover, the roles of counseling, family- and parent-led mediation in guiding and supporting young people toward an appropriate and enduring spouse, and creating a framework for beginning a purposeful life together aligned with culture and values, are key elements of this axis (Yāvarī et al., 2024).

(b) Empowering spouses and redefining family roles:

This strategy seeks to enhance couples' skills and awareness regarding shared life, mutual rights and duties, healthy emotional and sexual relations, and the redefinition of women's and men's roles in the family. By strengthening life skills, teaching interpersonal relations, and softening spousal communications, the quality of shared life increases and the family's capacity to manage conflict and maintain cohesion is elevated. Empowering girls and boys to fulfill the roles of motherhood, wifehood, and fatherhood—together with cultivating awareness of social and familial roles—consolidates family bonds (Ḥabībī Tabār & Farāhānī, 2015; Ḥoseinī Kūhsārī, 2003).

(c) Promoting a family-centered culture, affection, and spirituality in family relations:

This strategy concentrates on strengthening emotional, ethical, and spiritual connections among family members. Its objective is to create an environment imbued with love, respect, spirituality, and affection, thereby stabilizing the family as a locus of tranquility and psychological and social growth. Teaching moral and spiritual values, cultivating intimacy and affection among family members, and institutionalizing mutual respect increase family stability, reduce tension and conflict, and reinforce families' social capital (Ḥasan Zādeh, 2013; Ḥoseinī, 2009).

(d) Economic, welfare, and educational support for families, children, and the elderly:

This strategy aims to reduce economic pressures, create psychological security and welfare for family members, and strengthen the capacity of parents and guardians. Supporting children and adolescents, providing caregiving and educational facilities, and attending to the health and quality of life of the elderly ensure that the family is a safe and supportive environment for members' development. Economic and social empowerment of families also contributes to the regeneration of the extended family and reduces the risk of family breakdown (Āl-e Eshāq Khū'īnī & Bārīklū, 2022; Yāvarī et al., 2024).

(e) Integrated cultural governance and elevating the family's status in society:

This strategy focuses on stabilizing the family's role and importance at the macro social, cultural, and educational levels. Its aim is to align and coordinate cultural, educational, and social policies, programs, and actions toward consolidating the family and elevating its status. Redesigning lifestyle models,

institutionalizing the "Muslim woman" model, and enhancing the family role in society—together with preventing violence, social harms, and family breakdown—lead to a stable, family-centered society (Āqdāghī, 2019; Shahābī, 2023).

A careful look at the legislative tier of Iran's legal system—especially newer statutes—shows that such strategies have been recognized in the form of legislative instruments. In other words, these strategies have been anticipated across laws in a broad and multidimensional manner, providing a comprehensive framework for family consolidation. For example, the promotion of marriage culture, family-centeredness, marriage skill training, awareness-raising about spouses' cultural and religious compatibility, and the revival of indigenous models of mediation and spouse selection are envisioned in the Law on Family Support and Youthful Population (Articles 28–38) and the Family Protection Law (Articles 16–19). In light of these provisions, agencies are obligated to provide education, counseling, and support to NGOs active in the field of marriage and family (Fakūr & Kūkabī, 2022; Rūstāyī & Moqaddasī, 2022). Nevertheless, it remains to be seen to what extent these strategies—some of which have already taken on the force of law—face implementation challenges in practice.

4.2. Challenges in Implementing the Principle of Family Consolidation

In modern times, legislators have continually sought human welfare and the growth and perfection of the family institution, regarding a prosperous and dynamic society as contingent upon the enactment and enforcement of appropriate laws. Their ultimate goal is the optimal administration of society through fair and efficient legislation, striving to achieve social justice by introducing laws that guarantee this end. Legislators are fully aware that the corruption undermining the foundations of society often emerges when family rights are neglected or impaired. Thus, taking *maṣlaḥa* (public interest) into account not only rationally and prudently organizes legislative mechanisms but also grants jurisprudence dynamism and adaptability to changing times, thereby providing a framework for defining the overarching directions and strategies of legislative policy in its broadest sense (Moḥammad Taqīzādeh, 2016).

Although the strategies for family consolidation in Iran have been largely anticipated at the policy and legislative levels, with a relatively comprehensive legal framework in place, their practical realization faces multiple challenges—cultural, social, economic, and institutional. Strategically, these policies were designed to stabilize the family institution, improve family life quality, and prevent family disintegration, comprising a set of supportive, educational, cultural, and social measures that should be implemented in an integrated manner (Yāvarī et al., 2024).

In the realm of cultural development and changing social attitudes, measures such as promoting simple and informed marriage, life-skills education, establishing counseling institutions, and promoting Islamic–Iranian family models in lifestyle have been envisioned. Theoretically, these actions can reduce youth confusion regarding marriage decisions and simultaneously institutionalize family-oriented cultural norms and moral values. However, the primary challenge in executing these strategies lies in the lack of universal access to educational and counseling services and the uneven quality of existing centers. Many counseling institutions suffer from shortages of professional staff and financial resources, while educational programs are often scattered and unstructured. Moreover, transforming mindsets and attitudes requires a long-term process, and cultural promotion—especially in rural and less developed areas—faces social and traditional resistance. Without systematic, continuous, and evaluable programming, the long-term effectiveness of these policies remains limited (Āqdāghī, 2019).

Regarding reducing marital risks and improving the early stages of married life, challenges are even more complex. Building pre-marital counseling infrastructure, developing arbitration institutions, and empowering couples to manage conflicts can effectively reduce divorce rates and enhance relationship quality. However, in practice, limited access, regional disparities, and insufficient practical training often leave many couples without adequate guidance during early marital crises. Moreover, while the role of parents and intermediaries in marriage is culturally valued, it can at times generate undue pressure or limit free spouse choice—potentially undermining family stability. Strategically, greater integration is needed between educational systems, cultural institutions, and counseling centers to provide

standardized support and training packages (Ḥabībī Tabār & Farāhānī, 2015).

Addressing fertility and population concerns, including reducing childbirth costs and covering infertility treatment expenses, constitutes another key component of family consolidation policy but faces economic and administrative challenges. Financial assistance, housing loans, insurance coverage, and infertility centers are theoretically capable of alleviating the financial and psychological burden of childbearing. However, limited funding, uneven insurance coverage, unequal access to infertility services, and bureaucratic complexity prevent many families from benefiting. Additionally, altering cultural attitudes toward fertility and acceptance of large families is a slow process, requiring sustained educational and media programs. Without strong oversight mechanisms, stable funding, and improved service accessibility, population and fertility goals risk remaining unrealized (Fakūr & Kūkabī, 2022; Rūstāyī & Moqaddasī, 2022).

Preventing illegal abortions and protecting children's rights also face legal, cultural, and operational barriers. Although laws explicitly prohibit unlawful abortions and emphasize safeguarding children's health and rights, limited public awareness, inadequate access to healthcare services, and conflicts between cultural attitudes and health needs hinder effective implementation. Furthermore, protecting children's rights requires robust judicial and administrative infrastructures; yet, shortages of specialized personnel, weak oversight institutions, and fragmented information systems result in incomplete enforcement. Strategically, integrating educational, healthcare, and oversight activities within a unified system could reduce family breakdown risks and intergenerational harm (Āl-e Eshāq Khū'īnī & Bārīklū, 2022).

Strengthening educational and legal infrastructures related to children and families—such as establishing educational and caregiving centers and drafting supportive regulations—also faces practical challenges. Many such institutions struggle with service quality, staffing shortages, interagency incoherence, and lack of national standards. The absence of continuous performance evaluation further hinders the measurement of their real impact. Strategically, investment in education, quality monitoring, and family empowerment to utilize these infrastructures plays a key

role in sustaining and consolidating families (Yāvarī et al., 2024).

Facilitating economic and social infrastructures for reviving extended family models in society also encounters structural socio-economic obstacles. Housing loans, employment support, and tax exemptions have been planned to alleviate economic pressures, but resource constraints, inflation, regional inequalities, and unequal service access prevent many families from effectively benefiting. Moreover, supporting women's dual roles in family and society requires more operational measures, such as flexible employment opportunities, childcare provision, and access to professional training. Without coordination between economic, educational, and social policies, regenerating extended families and reducing singleness or family breakdown remain difficult (Āqdāghī, 2019; Ḥasan Zādeh, 2013).

Overall, the implementation status of these strategies demonstrates that despite comprehensive policy and legislative frameworks, numerous barriers persist. These include financial shortages, institutional incoherence, fragmented cultural and educational efforts, social and cultural resistance, limited access to services, and lack of ongoing evaluation mechanisms. Strategically, addressing these challenges requires cross-sectoral planning, establishing oversight and impact evaluation systems, securing sustainable budgets, developing human and technical capacity, and strengthening the participation of families and civil society (Moṭaharī, 2003).

At the same time, successful implementation of these strategies must focus on long-term impacts and family life quality. Overemphasis on quantitative indicators—such as marriage numbers, fertility rates, or divorce reduction—can obscure the psychological, emotional, and legal dimensions of family well-being. Hence, effective outcomes require the simultaneous advancement of supportive, educational, cultural, and economic initiatives, emphasizing life-skill development, cultural transformation, and tangible infrastructural support (Shahābī, 2023).

In conclusion, while the policies and strategies designed for family consolidation rest upon solid legal and policy foundations and encompass cultural, economic, educational, and health dimensions, their practical realization in society faces multiple challenges.

Overcoming these obstacles demands intersectoral coordination, sustainable resources, continuous education, and effective monitoring and evaluation mechanisms. Only through comprehensive and systematic implementation can the strategies of family consolidation truly yield durability, quality, and excellence in the family institution within Iranian society (Taqīzādeh et al., 2025; Yāvarī et al., 2024).

5. Conclusion

Family consolidation, as a fundamental principle in Iran's legal and cultural system, has been emphasized both in legislative laws and in supra-legislative regulations. Existing laws—such as the Family Protection Law, the Law on Youthful Population and Family Excellence, and higher-level policies—have established a comprehensive framework for stabilizing, supporting, and promoting the family institution. These include cultural, educational, economic, health-related, and institutional strategies. Strategies such as fostering a culture of marriage, reducing the risks of starting married life, empowering families economically, supporting childbearing, preventing illegal abortions, improving life skills, and strengthening educational and legal infrastructures reflect a multidimensional and holistic approach toward family consolidation.

However, the current implementation of these strategies shows that their full realization faces numerous challenges. Limited financial resources, fragmentation and lack of institutional coordination, regional disparities in service access, varying quality of counseling and educational centers, cultural and social resistance, and the absence of continuous evaluation mechanisms are among the most significant obstacles to effective policy execution. Moreover, focusing solely on quantitative indicators—such as marriage and fertility rates—without paying sufficient attention to the quality of family relationships and members' psychological well-being may reduce the real impact of these policies.

To address the existing challenges, several corrective and operational proposals can be made:

1. **Updating and completing laws and regulations:** Revising existing laws to clarify institutional responsibilities, establish stable financial resources, and introduce strong enforcement guarantees—particularly in economic support and infertility treatment—is

essential. Reconsidering laws related to pre-marital counseling and arbitration bodies can also enhance preventive measures against family breakdown.

2. **Institutional integration and coordination:** Creating intersectoral mechanisms to ensure full coordination among ministries, cultural, educational, and health institutions, and non-governmental organizations is necessary to reduce fragmented and overlapping actions and enable unified policy implementation.
3. **Enhancing educational and counseling infrastructures:** Expanding and standardizing educational and counseling centers, improving the quality of life-skills education and family-centered cultural training, and designing continuous educational programs for youth and parents can facilitate cognitive readiness and reduce marital risks.
4. **Focusing on family life quality:** Policies should simultaneously address both the quantitative and qualitative dimensions of family life. In addition to promoting marriage and fertility rates, psychological well-being, marital satisfaction, and healthy child upbringing should become key indicators for evaluating policy effectiveness.
5. **Continuous monitoring and evaluation:** Establishing comprehensive systems for tracking family and population indicators, along with precise impact assessment metrics and periodic reporting, allows for ongoing policy refinement and adaptation to social realities.
6. **Expanding economic and social support:** Improving families' access to housing loans, insurance, flexible employment opportunities, and caregiving services—especially for female-headed and large families—reduces economic pressures and enhances family stability.
7. **Supporting cultural and legal diversity among families:** Policies should strengthen family-oriented norms while respecting individual rights and diverse family lifestyles to avoid unnecessary restrictions or discrimination.
8. **Promoting a culture of prevention and education:** Expanding educational programs to

prevent domestic violence, supporting the elderly and children, and fostering emotional bonds and solidarity within families contribute to strengthening the family institution and reducing social harms.

Authors' Contributions

Authors contributed equally to this article.

Declaration

In order to correct and improve the academic writing of our paper, we have used the language model ChatGPT.

Transparency Statement

Data are available for research purposes upon reasonable request to the corresponding author.

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