Family as a social institution and its impact on quality of life

Daniela Gogu[1]

Abstract

This article examines the traditional status of the family in the contemporary Arab Gulf, highlighting how Arab families maintain their cultural identity amid rapid modernization. The focus is on the enduring importance of family unity and family life as key dimensions of both social cohesion and individual quality of life. The analysis draws on research findings concerning the Arab family in the six Gulf Cooperation Council (GCC) member states: Kuwait, Bahrain, Oman, Qatar, the Emirate of Dubai (UAE), and Saudi Arabia. Established in 1981, the GCC represents a regional alliance shaped by shared cultural and economic interests. This study explores how traditional family structures persist and adapt in a region undergoing major socio-economic changes. It considers the transformation of the Arab family from traditional to modern forms, reflecting on broader themes such as multiculturalism, feminism, and modernity. These shifts occur in the context of rapid development driven by the capitalization of oil and gas resources since the 1970s. This article emphasizes the deeper cultural and social foundations that continue to define Arab identity. The resilience of family structures offers insight into how modernization can coexist with tradition.

Keywords
Family; Quality of life; Globalization; Solidarity; Gender;

[1] Doctoral School of Sociology, University of Bucharest, Bucharest, Romania, daniela.gogu@gmail.com, daniela.gogu@s.unibuc.ro.

Introduction

The central focus of this work lies in the sustained interest of the Arab Gulf states in supporting families as they navigate the challenges posed by globalization and engage in family planning aimed at preserving both family unity and the extended family structure. This study offers a sociological examination of the transformations currently taking place, analyzed through the lenses of structure and functionality in the context of modernization, culturalism, and feminism. While the cultural framework of Arab society has been extensively studied by regional scholars, the constructionist perspective has garnered significant attention from Western researchers, who frequently publish in English and French for Western academic audiences.

A functionalist perspective—prevalent since the 1970s—maintains that the family, as both a status and a functional unit, fulfills essential roles for its members and for society at large. It is considered the fundamental unit across economic, political, and social domains.

The modernist perspective addresses the transition from traditional to contemporary societies. Processes such as education, urbanization, and industrialization have contributed to rapid socio-economic shifts affecting family dynamics. As noted: "From this human, intuitive, and balanced vision, the relationship has been developed between the two fundamental poles of history: the East and the West" (Ministere de la Culture, des Artes et du Patrimonie, 2013, p. 211).

The cultural perspective—the third foundational element explored in this study—emphasizes the influence of religious authority. The interaction between state institutions and religious communities remains a focal point in the sociological analysis of the Middle East.

Finally, the constructionist approach, employed particularly by historians, views the family institution as a product of evolving historical and political contexts. From this standpoint, the meanings and experiences associated with family life are socially constructed across time. Modernization, as a case in point, is a cross disciplinary phenomenon intersecting fields such as sociology, anthropology, political science and psychology.

Related work

The family is regulated by legal frameworks and characterized by continuous interaction among its members. As an institution, it possesses a religious dimension and a shared system of beliefs, through which people recognize themselves (Durkheim, 2012). For the French sociologist Émile Durkheim, the family represented a fundamental point of reference—a community and a sacred institution. Drawing from his background as the son of a rabbi, Durkheim conceptualized family ties as both intimate and deeply rooted in religious significance. In the Arab context, each family member holds a responsibility not only as an individual within society but, more importantly, as part of the collective unit of the family. Within Arab communities, the concept of family encompasses values such as

intimacy, dignity, loyalty, mutual rights, and reciprocity. As indicators of familial strength, responsibility, support, effective communication, respect, adherence to tradition, resilience, and love are emphasized (DeFrain, Asay, Abdelmoneium & Mahgoub, 2022).

Globally, families are undergoing significant transformations, and the Arab family is no exception. Shifts in demographic trends, economic structures, cultural norms, and technological developments are reshaping family forms, roles, and intergenerational relations across diverse contexts.

The Arab sociologist Ibn Khaldun introduced the concept of ʿasabiyyah, a foundational element of Arab social cohesion. This notion refers to familial and social bonds that function as a traditional mechanism for advancing collective purpose and societal stability. As translated by American scholar Franz Rosenthal of Yale University, ʿasabiyyah is rendered as "group feeling", emphasizing the unifying force of shared identity and solidarity (Khaldun, 2005, p. xiv).

At the same time, the Tunisian scholar Mohammed Talbi defines ʿasabiyyah as the cohesive force of a group—its awareness of a distinct identity, its shared collective aspirations, and the dynamic drive that compels it to seek influence and power (Talbi, 1973). The family institution in the Arabian Gulf holds a central position within society, serving as a primary site not only for biological reproduction but also for social, cultural, and political continuity (De Bel-Air, Safar & Destremau, 2019).

Religious identity remains a prevailing and enduring feature of Arab societies, transcending historical and generational boundaries. Émile Durkheim underscores the idea that long-standing belief systems foster a strong sense of collective consciousness and social cohesion, which are essential indicators of a healthy society. In his view, modernization—particularly through industrialization and the increasing division of labor—can lead to anomie, a condition marked by the erosion of shared norms and values. As DeFrain, Asay, Abdelmoneium & Mahgoub (2022, p. 28) note, "If there are no customs and traditions, there is no identity," further reinforcing the vital role of cultural continuity in maintaining societal stability.

According to sociologist Henri Stahl, the family fulfills both an internal and an external function. The internal function ensures emotional security and affection among its members, fostering a regime of intimate family life characterized by solidarity and mutual support. The external function, by contrast, facilitates the integration of family members into broader society, providing opportunities for their development within the social sphere (Mândrilă-Lăzăreanu, 2003).

One of the key strengths of the Arab community lies in its supportive social environment, which places a high value on family and demonstrates a strong commitment to assisting those in need. This support is reflected in several core areas, including an effective educational system, the active role of religious communities in offering guidance and assistance to families, and the presence of both governmental and non-governmental programs designed to provide aid when support from extended family or social networks is insufficient. One example from Bahrain is the Supreme Council for Women, which promotes women's rights and encourages their full participation in society. Similarly, in Qatar, the Ministry of Social Development and Family was established in 2021, reflecting

the government's view that family cohesion forms the foundation of Qatari society. Marriage and family are considered essential pillars for the country's development. Saudi Arabia's Vision 2030 program also emphasizes the central role of the family and the importance of women—today, women account for 50% of university graduates, marking significant progress toward gender equality. Education has been a key driver in building a skilled workforce across the Gulf. In Oman, for instance, the number of schools tripled between 1980 and 2003.
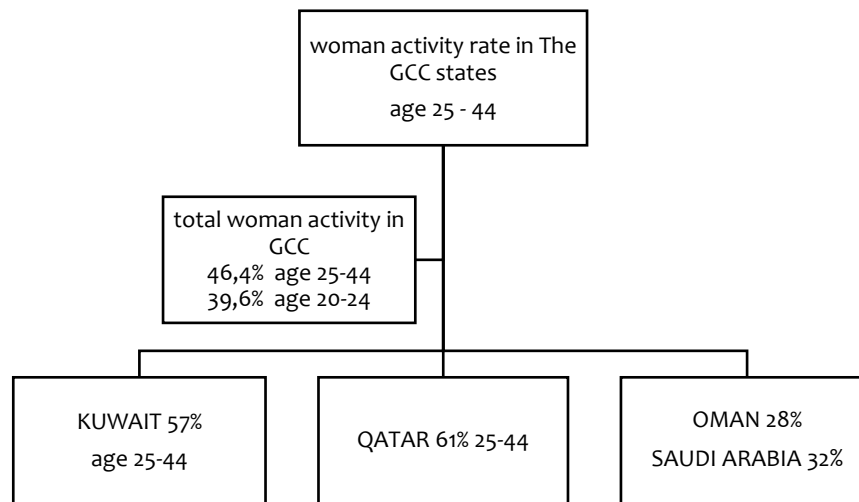
One of the main concerns in the Arab Gulf states is supporting families involved in the transition process and family planning to maintain unity and create and maintain the extended family. The contribution of the Arab state to family life represents one of the most extensively studied areas within the social sciences. Key topics of inquiry include processes of sedentarization, internal migration, urbanization, education, and economic development, as well as the structure and dynamics of the extended family. Particular attention is given to forms of marriage (traditional versus arranged, monogamy versus polygamy), the age of marriage, and the evolving roles and authority of men and women within the family unit.

These developments reflect the transformation of traditional norms under the influence of emerging economic realities, as evidenced by research conducted across urban centers, rural communities, and nomadic populations: "The harmony and natural rhythm of family life in traditional communities have been disrupted by macro-level social changes associated with urban development and industrialization" (Popescu, 2009, p. 30).

In Islam, the formation of a family is established through a marriage contract, which grants the freedom to procreate. This contract places marriage at the center of social life for Muslims. Through this institution, marriage provides a foundation of security, stability, and continuity within both the family and the broader society.

A study conducted in the United Arab Emirates (Alterman, Hall & Todman, 2019) highlights how local political agendas aim to prepare citizens for participation in a globalized world. At the same time, the prevailing state ideology—positioning the Arab state as the guardian of family, tradition, and religion—reinforces the role of the family as both a disciplinary institution and a key agent in shaping national identity. An example is the Ministry of Tolerance and Coexistence, established in the United Arab Emirates in 2016, which promotes the message that tolerance is a virtue and a core value at the foundation of strong societies.

Traditionally, the father's role in Arab societies has been to provide financial support and ensure the security of the family. In contemporary contexts, however, Arab women increasingly have the freedom to pursue higher education and participate in the labor market, thereby contributing not only to the family's economic well-being but also to their own personal fulfillment. Today, women hold significant influence in family decision-making processes.

Figure 1. Statistics about the role of women

```
              ┌──────────────────────────┐
              │ woman activity rate in The│
              │        GCC states        │
              │        age 25 - 44       │
              └──────────────────────────┘
                          │
              ┌──────────────────────────┐
              │   total woman activity in │
              │            GCC           │
              │     46,4%  age 25-44     │
              │     39,6%  age 20-24     │
              └──────────────────────────┘
        ┌─────────────────┼─────────────────────┐
┌───────────────┐ ┌───────────────┐ ┌───────────────────┐
│  KUWAIT 57%   │ │ QATAR 61% 25-44│ │    OMAN 28%       │
│   age 25-44   │ │               │ │ SAUDI ARABIA 32%  │
└───────────────┘ └───────────────┘ └───────────────────┘
```

Source: Bahrain University, College of Arts. Social Science Department, 2000

As illustrated in the graph, since the year 2000, Kuwait and Qatar have recorded the highest percentages of female labor force participation among the Gulf countries. It is important to contextualize these figures by considering total population sizes in the year 2000: Kuwait had approximately 1.93 million inhabitants, Qatar 600,000, Oman 2.34 million, Saudi Arabia 21.5 million, and Bahrain 710,000. Although the Gulf states differ significantly in demographic size, they share a common trend in the increasing openness of local societies to support and encourage women's participation in economic activities. Several studies have explored this transition from traditional to modern values in contemporary Arab societies, highlighting notable transformations within the family structure. One of the most significant changes is the evolving status of women, driven by expanded access to education, which has enabled them to attain higher social standing and engage more actively in decision-making processes.

The institution of the family serves as the foundation for all these societal transformations and functions as a microcosm of the broader social order. As Voinea (1978, p. 11) notes, "Research into the historical development of the family reveals that the relations and functions of the family are ultimately determined by the type and form of the relations of production, by the dominant features of the social system of which it is a part".

The Arab family is traditionally structured around the extended family model, characterized by strong and enduring relationships among relatives. These familial ties offer individuals a sense of security, ensuring emotional and material support throughout life. Family members are expected to stand by one another, including in conflicts with outsiders, reinforcing internal cohesion. Pride in family lineage and heritage is a deeply rooted cultural value, with the reputation of one member seen as reflective of the honor and standing of the entire extended family.

"Arab culture is driven by strong beliefs such as: things in life are controlled by faith and not by people, everyone loves children and wants children, wisdom increases with age,

the inherent personalities of men and women are very different" (Nydell, 2018, p 1). The institution of the family constitutes the foundation of Middle Eastern society and serves as the core source of social and emotional security. As Nydell (2018, p. 64) affirms, "Strong families create strong communities".

According to several studies, the conjugal family model is increasingly becoming the dominant form of family structure in the Middle East. Additionally, research indicates a shift away from traditional arranged marriages toward unions based on prior acquaintance between prospective spouses, followed by the approval of their families (Roudi-Fahimi & Mederios-Kent, 2007).

Social psychology offers important insight into the development of interpersonal relationships, emphasizing that a primary relational network begins to form at birth. This initial network serves as a structural nucleus or generative matrix that significantly shapes the individual's personality structure and influences the development of later relational systems. Consequently, an individual's character—understood as the highest expression of personality—will manifest across all interpersonal interactions, shaping how one relates to oneself, to others, and to the surrounding environment (Cristea, 2015).

One of the key values emphasized within Arab family structures is that social class and family lineage are primary determinants of personal status. In this context, the preservation of a morally traditional society is considered essential, and, if necessary, should be reinforced through legal frameworks (Nydell, 2018).

While all societies acknowledge the concept of parentage, some place greater emphasis on its significance. As Segalen (2011, p. 49) explains, "Sonship is the recognition of ties between individuals who descend from one another", highlighting the foundational role of lineage in shaping identity, inheritance, and social belonging.

Methodology

This research employs a qualitative methodological approach, integrating data analysis, direct observation, and fieldwork. The primary data collection involved individual interviews based on questionnaires administered to 20 women from diverse professional backgrounds, all of whom possess at least a medium-to-high level of education and financial status. The snowball sampling technique proved especially effective in securing trustworthy and contextually appropriate recommendations regarding perceptions of the family institution, familial roles, identity, and social attitudes. In addition to primary data, the study draws on historical and sociological literature that examines Arab society from multiple relevant perspectives. Ethnographic methods, interviews, and survey data were employed in relation to structuralist, modernist, and culturalist frameworks, with particular focus on their application to the family. Furthermore, insights derived from interviews and public speeches contributed to understanding the family institution from an emic perspective.

Results

Based on a series of 20 interviews conducted with women aged 25 to 55, participants shared their perspectives on the role of women within the family, as illustrated in the chart below.

Figure 2. Main findings derived from the interviews
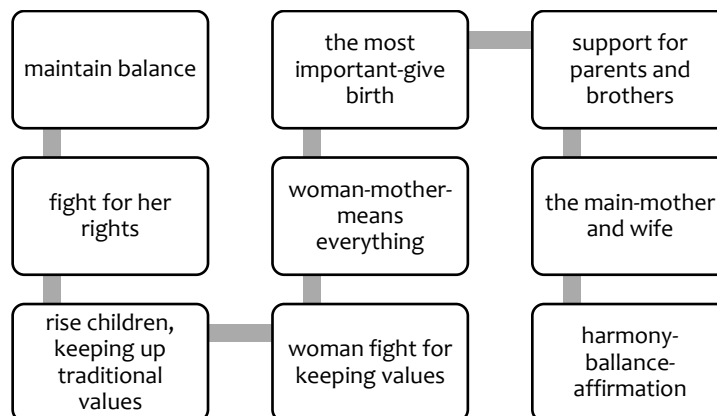
Source: sample 20 interviews

The research highlights the primordial role of women within the family structure. The woman embodies the vital link between past, present, and future, serving as a guardian of cultural traditions and values, while also striving for personal and social affirmation. Her responsibilities extend beyond her immediate role as wife and mother to include obligations toward her parents, reflecting a broader ethic of care and intergenerational solidarity. Moreover, she is seen as a role model for younger generations, playing an important part in preserving and transmitting traditions of enduring cultural significance.

In traditional Arab families, the roles of the mother and father are distinct, particularly in their relationships with children. The mother is often viewed as the primary source of emotional support, embodying qualities such as kindness, forgiveness, patience, and indulgence. As one participant noted, "Mother herself is a school" (S., female, 35). The father, while a less overt source of affection, plays a vital role as a figure of authority and discipline when needed. Fathers also maintain close ties with their own parents and siblings, which helps sustain intergenerational connections. As a result, Arab children typically grow up in frequent contact with extended family members, especially grandparents, who often reside in the same household. This intergenerational cohabitation reinforces the transmission of cultural values and traditions across generations. Elders, in particular, are deeply respected; they are typically the first to welcome family members during gatherings and are honored for their wisdom and experience. As one respondent remarked, "The elder is the most respected and the first to welcome all members at family gatherings" (A., female, 30). Whenever possible, the

extended family comes together on weekends, emphasizing the importance of familial cohesion and collective identity.

The relationship between mother and father is perceived as foundational, serving as both the structural pillar and behavioral model for the entire household. Their bond is viewed as essential to maintaining familial stability and setting an example for all family members.

The contemporary era is predominantly characterized by cybernetization and computerization—developments that are significantly transforming both the cultural fabric of human existence and the psychosocial dynamics of interpersonal relationships. Technology has placed immense power in human hands; while it remains a tool, its impact can be either profoundly beneficial or deeply harmful. The outcomes it generates are ultimately shaped by the spiritual and moral values of the individual user. Only a spiritually grounded human being can assign positive meaning and direction to technological advancement. Although humans are born with certain structural and functional predispositions, their full potential is realized only through a prolonged process of learning and social integration. It is through socialization and the internalization of systematic, organized influences from the external environment that the individual transcends their biological condition and becomes a fully developed personality. Consequently, the life of each person gains meaning and direction only within the socio-cultural context in which they are embedded, shaped by interpersonal relationships and the accumulation of social experience.

A focus group interview with young participants identified seven core elements they associate with and use to describe their family: responsibility, support, sharing values, good communication, respect, resilience, and love and care (Cairo University, 2021).

As the findings suggest, the concept of responsibility is expressed through the provision of protection, education, family cohesion, mutual commitment, and reciprocal support. Support is understood as a form of encouragement, grounded in shared values and beliefs, and manifested through mutual assistance among family members. As one participant expressed, "Whenever one of my family members had a goal, we were all there for him/her. We supported each other" (Doha International Family Institute, 2018, p. 19), highlighting the collective commitment and mutual encouragement that characterize family relationships in this context.

Respect emerged as a central theme, particularly in relation to accepting differences and individual opinions within the family. Participants emphasized the importance of maintaining common decency as a foundational value in familial interactions. The transmission of religious and cultural traditions was frequently highlighted, with customs, heritage, and the preservation of the native language identified as vital sources of strength for Arab society. These elements are seen not only as markers of identity but also as mechanisms for ensuring continuity across generations.

Figure 3. Main family values

strong values of the arab family
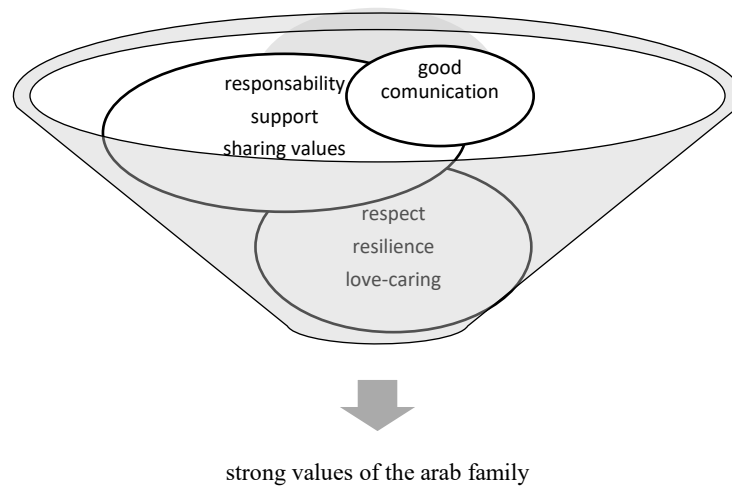
Source: Cairo University, 2021

Effective communication within the family was described by participants as involving active listening, mutual understanding, transparency, and collaborative problem-solving. As one respondent noted, "There is no problem we don't solve as a group" (R, female, 30), highlighting the collective approach to conflict resolution. Resilience emerged as a key theme in navigating family challenges—participants emphasized the ability of the family to overcome both positive and negative experiences by drawing strength from shared values and the lessons learned along the way. Love was defined not merely as emotion, but as a combination of care, understanding, and respect. For many, love was synonymous with unity—the force that binds family members together. Interestingly, most participants did not cite examples involving material success, joy, or luck. Instead, they referred to moments of hardship, underscoring how their families came together to face adversity. One respondent recalled, "In a difficult time, they sat together and discussed the problem that was solved… and our thoughts were united" (R, female, 30), illustrating the importance of solidarity in sustaining family cohesion.

In conclusion, human life is fundamentally shaped by relationships—those with oneself, with others, with the groups and institutions to which one belongs or aligns, as well as with the normative and cultural systems of a given historical context (Gogu, 2022a).

In the same interview, young participants were invited to reflect on their families. It was observed that they did not limit their responses to descriptions of the nuclear family—mother, father, and siblings—but also provided detailed demographic information, including the size, structure, and dynamics of the extended family. Participants frequently mentioned the neighborhoods in which they currently live or previously resided, as well as the presence of extended family members. In many cases, several generations were reported to live within the same household, highlighting the significance of intergenerational cohabitation in Arab family life. As one participant described, "We live next door to some of our relatives. We're all next to each other. Thursday is for mom's

family and Friday is for dad's family" (A, female, 28), illustrating the spatial proximity and structured familial routines that characterize extended family life. This reflects the strong emphasis placed on maintaining close intergenerational ties and regular interaction with both maternal and paternal kin.

This research indicates that the processes and mechanisms of globalization have generated a dynamic context in which traditional and modern elements coexist. In response, Arab societies have initiated numerous projects focused on sustainability and social adaptation. While existing social challenges have intensified, new issues have also emerged. Notable transformations are evident in the structure and function of marriage, as well as in the roles and configurations of key social institutions—particularly the family. Research conducted in the Arab region suggests that globalization, while influential, is not the primary driver of these changes, but rather a contributing factor that interacts with internal cultural and economic dynamics. An important finding emerging from the research is the significant impact of globalization on the evolving role of women. The pressures associated with globalization have contributed to substantial shifts, particularly in terms of women's increased participation in the labor market and engagement across various sectors of society. Women are now more visibly active in both professional and educational domains, reflecting broader transformations in gender roles and societal expectations within the Arab world.

Since the beginning of the third millennium, globalization has become an established and far-reaching phenomenon. Economically, it is characterized by increasingly open borders and the expansion of international trade. Globalization is associated with the promotion of human rights, while its cultural dimension emphasizes respect for diversity, intercultural dialogue, and citizenship rights. At its core, globalization reflects the transnational diffusion of cultural principles and the potential for individuals to coexist within and across different civilizations in a shared societal space. However, the economic, political, and socio-cultural consequences of globalization—coupled with rapid technological advancements—have given rise to numerous social risks. These emerging challenges demand systematic and scientifically informed interventions by states, governments, and civil society actors. In response, new mechanisms are required, particularly in the fields of education and social development.

As the foundational unit of society, the family prompts ongoing research into its preservation as a cohesive entity and enduring point of reference within today's complex social landscape (Gogu, 2022b).

The transition from tribal family structures to contemporary forms of modernity, as well as the shift from Bedouin traditions to more sedentary lifestyles, has facilitated advances in education and fostered the emergence of sociology as a discipline focused on studying the Arab family. These developments are largely the result of urbanization and modernization processes.

Concerning the preservation of traditions as a component of national identity, the communication agency ASDA'A BCW—recognized as a leading consultancy in the Middle East—conducted a survey among youth across the Gulf Cooperation Council countries,

North Africa, and the Levant (including Jordan, Syria, and Lebanon). Participants were asked to identify which of several options best define their sense of national identity.

Figure 4. Markers of personal identity
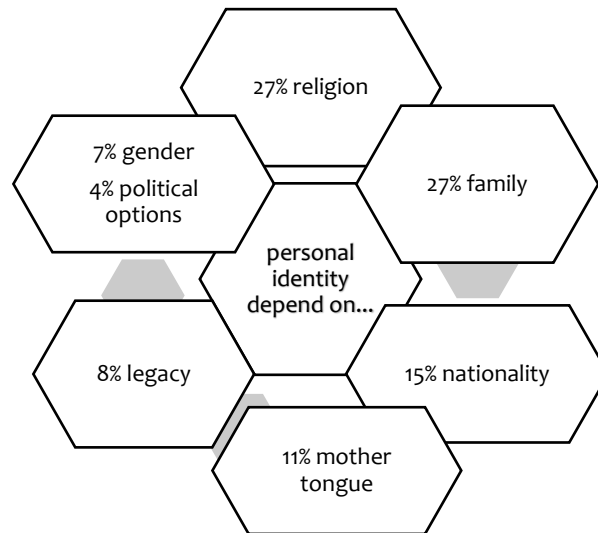
Source: Daily News Egypt, April 2024

In psychosocial terms, "the person designates the system of psychosocial attributes, relationships, and qualities that confer social identity upon the individual. The personality of each individual represents the socially esteemed ideal of the person" (Cristea, 2015, p. 156). Building upon this foundation, social identity encompasses specific markers such as name, family affiliation, date of birth, and social status, which collectively situate the individual within a larger social framework. The person is thus understood not merely as an isolated entity but as a relational nucleus embedded within multiple social units—such as family, peer groups, and organizations—that shape and define their identity. These relational ties are further influenced by socio-cultural determinants, such as religion, profession, and affiliation, which provide additional layers of meaning and belonging. Together, these factors construct the individual's social identity, mediating their interactions within society and influencing their self-conception. As illustrated by the graph, respondents were equally likely to identify religion and family—each at 27%—as defining aspects of their identity.

According to the French sociologist Émile Durkheim, religion constitutes a system of beliefs and practices that foster social solidarity, united by a moral community to which its adherents belong. The social and the religious dimensions are deeply intertwined, each mutually legitimizing the other, such that societies can be characterized as religious or secular. Simultaneously, "the intersection between society and religion parallels that between the social and the individual. Man is dual: he originates from a biological organism with limited scope, yet embodies a social being that represents the highest reality within us" (Petreanu, 2021, p. 22).

These concepts can be traced back to the fundamental values of family life in the Ancient Near East. Similar to other peoples of the ancient Orient, the gift of life was believed to originate from the gods. In Ancient Egypt, the individual's identity was closely tied to the community to which he belonged, with the collective taking precedence over individual interests. From this perspective, the person was understood as an integral whole within the social fabric, emphasizing the notion of man as a communal being rather than an isolated entity (Constantin, 1985).

Conclusion

The institution of the family, and particularly its solidarity, serves as a reflection of societal development measured by the quality of life experienced by the individual both as an autonomous entity and in relation to the collective group. From this perspective, the family functions as a system governed by social norms, shared practices, and common rituals, with its members engaged in continuous interaction and unity. The Arab family plays a foundational role in shaping the individual's identity within society, establishing defined and complementary roles for men and women based on distinct but interrelated responsibilities. Central to the stability and cohesion of the family unit is effective communication in all its dimensions, which fosters understanding and mutual support.

Globalization, as a significant and challenging force, is driving transformative changes within the traditional family structure. This shift is exemplified by the transition from arranged marriages to those based on individual choice, reflecting broader movements from traditional to modern social norms. Concurrently, women with advanced educational attainment are increasingly occupying prominent positions within Arab society, signaling evolving gender roles and greater female participation in public and professional spheres.

Findings from numerous studies conducted in the Arabian Gulf indicate that the profound transformations over the past five decades influenced both the structure and functions of the extended family, accompanied by the growing prominence of the nuclear family. Despite these changes, the extended Arab family continues to maintain strong interrelationships, particularly in non-urban areas where traditional dimensions remain resilient. Concurrently, the standard of living and consumption levels among families in the region have increased significantly, reflecting broader economic development amid the forces of globalization.

Socio-economic changes increasingly prioritize individual values over collective ones, a shift that may, over time, impact the family institution in all its dimensions. Emerging research highlights the urgency of identifying strategies to preserve the cultural identity of the family amid this transitional process.

The enduring strength and unity of the Arab people—from their origins in ancient tribal societies and the harsh realities of desert life to the emergence of thriving economic hubs in the contemporary era—have afforded them opportunities for international recognition and influence. Throughout these transformations, the institution of the family

has remained a cohesive force, with large communities maintaining unity and actively striving to preserve their cultural identity.

The family continues to serve as the backbone of Arab society, functioning as the primary source of support and assistance for its members (Doha International Family Institute, 2020).

R E F E R E N C E S

Alterman, Jon; Hall, Natasha & Todman, Will. 2021. *Sustainable States: Environment, Governance, and the Future of the Middle East*. Washington: Center for Strategic & International Studies.

Constantin, Daniel. 1985. *Cultura spirituală a Egiptului Antic*. Bucureşti: Cartea Românească.

Cristea, Dumitru. 2015. *Tratat de psihologie socială*. Bucureşti: Trei.

De Bel-Air, Françoise; Safar, Jihan & Destremau, Blandine. 2018. "Marriage and Family in the Gulf Today: Storms over a patriarchal institution?" *Arabian Humanities* 10.

De Frain, John; Asay, Sylvia; Abdelmoneium, Azza & Mahgoub, Mohamed. 2022. *The State of Qatari Families: Strengths and Challenges*. Doha International Family Institute.

Durkheim, Émile. 2012. *Sociologia, Regulile Metodei Sociologice*. Bucureşti: Antet

Khaldun, Ibn. 2005. *The Muqaddimah. An Introduction to History*. New Jersey: Princeton University Press.

Mândrilă-Lăzăreanu, Gabriela. 2003. *Dinamica familiei şi elemente de asistenţă socială*. Iaşi: Pim.

Ministere de la Culture, des Artes et du Patrimonie. 2013. *Les Arts Islamique, Entre l'identite du patrimonie et la societe globalize*. Qatar: Department Etudes et Recherches.

Nydell. Margaret. 2018. *Understanding Arabs. A Contemporary Guide to Arab Society (Sixth Edition)*. London: Intercultural Press.

Popescu, Raluca. 2022. *Familia românească, reper de stabilitate. Studii de sociologia familiei, calitatea vieţii şi politici sociale*. Bucureşti: Titronic.

Roudi-Fahimi, Farzaneh & Mederios-Kent, Mary 2007. *Challenges and Opportunities. The Population of the Middle East and North Africa*. Washington: Population Reference Bureau.

Segalen, Martine. 2011. *Sociologia Familiei*. Iaşi: Polirom.

Voinea, Maria. 1978. *Familia şi evoluţia sa istorică*. Bucureşti: Ştiinţifică şi Enciclopedică.

Gogu. 2022a. *Evoluţionismul. Familia. Elemente sociologice şi psihologice*. Iaşi: Lucrare de seminar.

Gogu. 2022b. *Familia creştină în Liban. Identităţi biblice vechi orientale reflectate în contemporaneitate*. Iaşi: Lucrare de disertaţie.

Petreanu, Gheorghe. 2022. *Familia. Elemente de sociologie si psihologie religioasă*. Iaşi: Note de curs.

Daniela Gogu has extensive experience in the Middle East, combining academic training with field research across the region. She pursued Arabic language studies at the University of Balamand, Lebanon, and later completed a Master's degree in Christian Family Nowadays (Religious Studies and Social Work) at "Alexandru Ioan Cuza" University of Iaşi. Her thesis, "The Christian Family in Lebanon: Ancient Oriental Biblical Identities Reflected in Contemporaneity", explored the dynamics of 17 religious communities in Lebanon. Her local research projects in the Middle East have addressed a wide range of themes, including women's and children's education in the Sultanate of Oman, women's empowerment in the State of Bahrain, intelligent Arab migration in the State of Kuwait, and patterns of Arab migration to the Arabian Gulf from the Kingdom of Jordan. She has also participated in international academic events, such as the symposium The Christian Family: Spiritual Challenges and Solutions (a national symposium with international participation, hosted by the Faculty of Theology, "Alexandru Ioan Cuza" University of Iaşi). Her international academic mobility includes participation in ERASMUS programs: Migration, Child, and Refugees' Voices in the Mediterranean Area at the National and Kapodistrian University of Athens (Greece), and Transdisciplinary Approaches to Gender in the MENA Region at the Department of Islamic Studies, Universidad Autónoma de Madrid (Spain).