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Investigating the Role of Family Support Resources in Reducing Psychological Vulnerability after the Earthquake Crisis in Kermanshah

Saleh Salehi[1*], Fahimeh Fadakardavarani[2], Zahra Amanollahi[2]

1- MA in Clinical Psychology, Islamic Azad University, Medical Sciences, Qom, Iran

2- PhD in Counselling, University of Allameh Tabatabaei, Teran, Iran

* Corresponding author's Email: saleh.salehi@yahoo.com

Abstract: Family support resources at all times have an effective role in supporting members and family structure to deal with various issues, especially in critical situations. Support resources are determined by the culture in each region and the expectations and meaning they give to these support resources. The family has undergone changes in recent years, and we need research to show whether the role of support resources has changed with these developments. The aim of this study was to determine the role of family support resources in decreasing the psychological vulnerability after the earthquake crisis in Kermanshah. The research sample was based on the purpose of the information saturation with 24 participants. Using semi-structured interviews, the experiences of families from the moment of the earthquake crisis were collected up to six months after that and with the grounded theory Analysis was made. Data analysis led to the extraction of support resources in five general categories including spatial-temporal resources, local-native resources, media resources, cultural-religious resources and related resources. According the results, family support resources can be used as a basis for reducing the psychological vulnerability of families in the crisis process and lead to a change in attitude and increase their compatibility.

Keywords: Family Support Resources, Psychological Vulnerability, Earthquake Crisis

Introduction

The crisis has various dimensions. Some definitions emphasize the process of crisis formation. It is sometimes considered in terms of the consequences it brings to one's life and causes it to become disordered (Brock, 2004). But in all these definitions and circumstances, crisis puts a person in a situation that he cannot easily transfer and cross over it (Ahmadi, 1383). When a crisis occurs and is perceived by the individual and the family, it alters many family structures and their functions, upsetting the previous balance of the family system. Families need emotional support and help from supporting resources to overcome it. This is why a supportive or non-supportive family environment is so important. Most families are located in a diverse cultural context, and this neutralizes the positive aspect of one-dimensional observation of cultural realities in a traditional way or even its separated effects (Harry, 2002). Of course, in examining this cultural context, the evolution of the family in the current era should not be ignored. Evolutions that have caused the family to enter the field of research as a subject of cognition and research get done about its changes and also its performance in different stages of life and life cycle (Behnam, 1383). In Iran, the family is a very important institution which the most important changes and external events can be observed and analyzed through it and it is under the influence of external changes (Bahman Beigi, 2016) and its reaction to important events such as earthquakes and

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other crises can be considered as a symbol of change or lack of change in it. According to Habibi (1392), the Iranian family, with its time passed and evolutions, has undergone many changes and transformations in terms of structure and internal relations, and even the meaning and concept of relations.

Therefore, it is not possible to talk about the family as an immutable and static thing. The evolution of the family has caused an evolution in the life path and life experience of each persons (Ali Ahmadi and Karim Sera, 2012). Supporting resources and people's views on these supporting resources are one way to observe the transformation and evolution of the family.

Supporting resources are often determined by culture. Different racial groups also have specific health-belief models and their relationships with each other are influenced by these beliefs (Estanhope, 2002). The present and supportive relatives provide the necessary comfort during the difficult time of the crisis and adaption to the limitations caused by it.

For example, Iranian families are organized in vast family networks where there are causal and relative people. Family roles, responsibilities and activities are often exchanged between members; There is a lot of behavioral diversity in this family (for example, in Kurds, Lors, Baloches, etc.), which is due to their ethnic and class differences. Cultural values about fate, respect, spirituality, and individualism often demonstrate themselves in moderating the stress of experiencing a different body in the family. In addition, in Asian families, generational beliefs are also important to cope with a different physical experience (Hampton, 2002). The concept of commitment is also very important in Asian cultures and families and family obligations, such as the obligation to take care of each other, are directly related to people's coping skills. In other words, all families have certain cultural values and the influence of these values plays an important role in their reaction pattern to the experiences of the crisis.

The context of the environment in which the family lives has many components, such as existing support systems and other people who are in contact with the family, diverse social resources, such as neighbors or community organizations, other family members, and employers or sympathetic schools. (Muscott, 2002). Support systems include different social groups (such as ongoing interactions with another person, network, group, or organization) that show to individuals the provided feedback and expectations from others. The existence of other family members, support group or similar resources determines the way the family deals with the crisis situation (Lin, 2000).

The available supporting resources for the family may be rooted in individuals' religious beliefs and expectations, which strongly demonstrate that it is possible to deal with the changes caused by the crisis realistically. Also, other adaptive resources, including existing and satisfactory work activity, family support, availability of essential social resources, anticipating planned activities and self-help groups, will help during the continuing pressure caused by the crisis. Among these resources, there are also financial means and the ability of family members to use social organizations.

However, research has shown that a family that benefits from financial support will handle its problem much better than a family that has financial problems. But in fact, some families who are financially advantaged are emotionally weak, while families with lower financial ability have coped well with the

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crisis and also have become emotionally strong. Because of the huge costs of assistance, there are few families who are completely free from the financial issues of lifelong care (Power and Orto, 2004).
Some families use positive strategies such as positive thinking and receiving social support. Some families find it difficult to communicate with resources outside the family. Many families deal with this situation by disclosing information only to close relatives, thereby receiving social support (Lazarus & Folkman, 1984). Considering that the researchers did not find any research in the field of supporting resources for families in crisis situations, so this question came to their mind that what is the role of family supporting resources in reducing psychological vulnerability after the Kermanshah earthquake crisis?

Material and Methods

The number of participants in qualitative research, unlike quantitative research, does not have a specific criterion and is determined based on the richness of information in the interviews. In this way, the sampling is done in a theoretical way and the interviews go on with people until new interviews do not generate new information and the interviews reach to saturation.
In this study, the number of participants was 24, and after the last person, the subsequent interviews were repeated, so the sampling stopped and the interviews completed. The sample has been selected among the people who were willing to participate in the interview and express their experiences in the process of accepting adaptation to the earthquake crisis. Sampling was done from September to October 2019 in Sar Pol Zahhab city. Due to the selection of samples with a high potential for information enrichment, purpose-based sampling was done with 24 participants, until information saturation.
The saturation in grounded theory research is a state in which the researcher implicitly reaches the concept that new data does not provide new information or more knowledge about the categories.
Research tools: In this study, interviews were started with families who were able to cooperate for the interview. Each interview lasted from 40 to 90 minutes. In fact, data collection was done through a broken line (zigzag).
In such a way that the researcher first collected data through several preliminary interviews and then analyzed these data to identify the first categories. This process to collect and analyze data was done in the form of round-trip. Finally, after interviewing 24 people, the new information was repetition of the previous information and theoretical saturation took place.
Data analyzing method: Strauss and Corbin's coding method was used in the grounded theory to analyze the information obtained from the interview. Open, axial, and selective coding are three steps in coding. The data coding process is implemented during data collection to determine what information should be collected next. Open coding is the process of crushing, comparing, conceptualizing, and categorizing data (Strauss and Corbin, translated by Mahmoudi, 2015).
Without this step, the rest of the analysis process cannot be performed. At this stage, by segmenting the information, the researcher creates special classes of information about the studied phenomenon. Inside each class, it specifies several properties or subclasses and collects information to show the dimensions

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of that characteristic. In axial coding, data is organized and categorized in a new way. The final stage is selective coding, which is the process of selecting the main category.

Results and Discussion

In relation to the findings of the current research, first of all, it is necessary to determine the demographic characteristics of the interviewees (age, education, occupation, number of children, and whether they are mothers or fathers) (Table 1). In this way, by knowing more about the interviewees, a better understanding of the analysis of the text of the interviews is possible.

Table 1. Demographic conditions of the studied families

Rank	Age	Education	Occupation	Number of children	Mother or father
1	30	diploma	tailor	3 children	Father
2	45	fifth grade	driver	6 children	Father
3	47	bachelor	teacher	3 children	Mother
4	33	2nd high school	supermarket	2 children	Father
5	27	3rd middle school	housewife	4 children	Mother
6	29	2nd high school	carpet weaver	3 children	Mother
7	45	3rd middle school	hairdresser	5 children	Father
8	38	bachelor	nurse	2 children	Mother
9	44	bachelor	teacher	3 children	Father
10	26	2nd middle school	housewife	2 children	Mother
11	48	3rd middle school	cook	4 children	Father
12	26	diploma	plumber	1 child	Father
13	36	3rd high school	housewife	3 children	Mother
14	50	2nd middle school	housewife	6 children	Mother
15	46	5th grade	tire seller	3 children	Father
16	28	diploma	hairdresser	2 children	Mother
17	36	second high school	housewife	1 child	Mother
18	41	diploma	carpet weaver	2 children	Mother
19	37	diploma	knitter	3 children	Mother
20	49	bachelor	teacher of exceptional children	5 children	Father
21	42	3rd middle school	housewife	6 children	Mother
22	35	first grade of middle school	tailor	4 children	Mother
23	38	bachelor	employee	2 children	Mother
24	45	2nd middle school	farmer	3 children	Father

A total of 24 men and women who were present in the Kermanshah earthquake participated in this study. Of these, 14 were women and 10 were men. The average age of the participants was 38.37 years. By gender, the average age of women was 36.42 years and the average age of men was 41.1 years. Their education ranged from elementary school to bachelor's degree. Of these, 21.42% of women and 20% of men had a diploma, 57.14% of women and 60% of men had a degree lower than a diploma and 21.42% of women and 20 % of men had a bachelor's degree. 8.33% of them have one child, 25% of them have two children, 33.33% of them have three children, 12.5% of them have four children, 8.33% of them have five children, and 12.5% of them have six children.

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Table 2. The results of open, axial and selective coding

Open code	axial code	selective code
Clearing unused and full of earthquake debris lands and establishing basic facilities for temporary accommodation	Optimal use of facilities and minimal conditions	Spatial-temporal resources
Getting away from the site of ruins and seeing the prosperity of other cities		
Constructing various workshops and playgrounds		
Beautification of the place		
Normalizing conditions by benefiting from the force of time passing	Taking advantage of the passage of time	
Gradual improvement of welfare conditions		
Forgetting painful details		
Paying attention to the beauty of women	Living in the present (especially in the first months of the earthquake)	
Focusing on current abilities and possibilities		
Protecting humanitarian aid shipments	Getting help from local government agencies	Local-native resources
Controlling and preventing possible thefts		
Forming local teams to identify unidentified bodies		
Settling popular disputes		
Helping identify people in need		
Support from friends or other earthquake victims by providing shared experiences	Supporting each other by forming local communities	
Establishment of neighbors in a place and its security		
Networked system of trusted people	People's gatherings as a place to exchange skills, products, creativity	
Identifying the talents of disabled people		
Local people's gatherings to motivate social partnerships, self-employment markets, and home loans		
Trying to correct the negative thoughts of others	People's gatherings as a place to share experiences and exchange emotions	
Shrinking self-problems compared to other people's problems Shrinking self-problems compared to other people's problems Writing poems in the local language to express sympathy		
Exchange information about the facilities of the local people		
A communication bridge between the people and the authorities	A tool for awareness and education	Media resources
Dispatching of news and program groups to cover the crisis Dispatching of news and program groups to cover the crisis		
Providing daily essential information for victims		
Identifying trusted media resources and avoiding rumors, and controlling them		
Space creation and visual and written advertisements for educational purposes		
Reflecting the mourning and reviewing the memories of the night of the accident and the dead people	A tool to express emotions	
Communicating directly with people and showing their sympathy to the affected people		
Creating an uplifting atmosphere for the continuation of life		
Social media (Telegram, Instagram, etc.) as emotional support for users		
Attracting public participation	A tool for public solidarity and public mobilization	
Strengthening solidarity between earthquake victims and people		
Encouraging survivors to support each other		
Getting information about the process of dealing with the situation of earthquake victims	A tool for informing and finding information	
Getting information about the health status of the survivors		
Getting information about the time and place of medical and psychotherapy services and public notification of special targets (e.g., special patients and pregnant women) through the media		

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Setting up complimentary stations and distribution of votive food with the participation of local people	Holding memorial ceremonies and religious ceremonies	Cultural-religious resources
Gathering family members together and including traditional and religious activities as part of people's activities		
Holding cultural and memorial events in memory of lost loved ones		
Modeling how to endure suffering and problems	Taking role models from religious scholars (clerics and teachers)	
Ethnic and religious desensitization among earthquake victims Directing aid toward individuals		
Taking role models from good manners and mobility		
Unconditional acceptance of people		
Appeal to blessed places	Seeking refuge in the graves of loved ones and religious places	
Seeking help from martyrs		
Visiting the graves		
Helping adapt to a new lifestyle	Benefiting from the experiences of the elders in tolerating and accepting the conditions	kinship resources
Kinship resources		
Gaining tenacity in recounting war experiences by elders		
Reassurance to pass the crisis		
Creating vitality in night reminiscences		
Having extended family support, especially in the first hours	Benefiting from extended family care and support	
Informing and supporting each other while distributing necessities		
Conversation and encouragement in critical situations		
Nightly going to the tents and comforting each other		
Extended family accommodation near the residence		
Help in building demolition structures		

Supporting resources will be formed in the context of local culture and in accordance with it. According to the research, five supporting resources, including spatial-temporal resources, local-native resources, media resources, cultural-religious resources, and kinship resources, were among the resources of support that had helped people adapt to crisis conditions in the region.

Considering that people expressed their main concern about saving the lives of their extended family, immediately after the earthquake and being aware of the incident and after being aware of the health of the main family, therefore, media and kinship were two supporting resources as important resources of compromising people with critical conditions.

Media sources as a tool for awareness and education, expressing emotions, public solidarity, and mobilizing people, as well as a tool for informing and finding information, had been able to play their supporting role. Since today the media no longer includes only the official media and information is provided through social media faster, these media also played their own role in supporting the earthquake victims. According to the research findings, in the early days, the audience mostly followed the news through social networks and found out about the statistics of the killed. On the other hand, these networks were used as a tool to express emotions by reflecting the mourning and reviewing the memories of the night of the accident and the dead, in this way they tried to provide emotional support and provide the context for adapting to the conditions to their users. For example, a participant stated: "My husband was very upset after the earthquake, there was a channel on his phone that had the information of all the dead people, he calmed down little by little with it" or another participant said, "I am on a social media channel called "The Dead of the Earthquake"; Some of them were at work that night, and when they came back, they saw that all the family members had died."

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Communicating directly with the people and showing their sympathy to the affected people, long after the earthquake, and showing these images on special nights such as Yalda night, Nowruz Eid, etc., and creating an uplifting atmosphere for the continuation of life, were other effective factors in expressing emotions and helping injured people.

According to the research findings, it was necessary to pay attention to the function of the media as a tool for informing and finding information during an earthquake. Getting information about the process of dealing with the condition of the earthquake victims and the health condition of the survivors, as well as getting information about the time and place of the establishment of medical and psychotherapy services and the announcement to the intended target community, showed that the media should not be viewed only as a tool during a crisis and their impact on managing the turbulent situation of people and society must not be forgotten. For example, a participant said, "When I heard the death toll and how is the situation on Telegram, I thanked God that we are alive." Or another participant said, "I went back home to get my phone and call my brother." My brother was in our own house, his foot was in plaster and he could not run away. When I saw that my phone was ringing, I answered. It was my brother and the sound was not good, but I understood that he was healthy."

Also, the media, by raising awareness and training about issues related to the earthquake, in the form of sending news teams and making programs, and also introducing reliable media sources and controlling rumors, and on the other hand, by creating communication between people and officials and artists, such as Informing the people of their presence at a specific time and place to communicate with them and creating atmosphere and visual and written advertisements with educational purposes were able to help people adapt to new conditions. For example, a participant said, "I understood a lot of things through this telegram and phone, and otherwise there were rumors among people." Or another participant said: After the earthquake, the city was full of garbage. Well, the plague will come in a few days. They tried so much, what should we do for cleaning? Soon our children will get lice. What should we do? Or someone else said, "We are grateful to them." After the earthquake, they came and filmed on TV. people watched and helped."

Also, social media, as a necessary tool for public solidarity and public mobilization, was used to attract people's participation and strengthen solidarity and encourage survivors to support each other. For example, a participant said, "I took that video of Mr. Khamenei, where he expressed his condolences in the middle of his speech and then said that you should do your best not to expect from the government." Or someone else said, "These films that they showed about us, people all came to our aid, it was all good." And another said, "When the people of our city see these donations from all over Iran, they have mercy on themselves."

Sudden change in living conditions in critical times requires high tolerance and quick normalization. According to the research findings, this capability was hidden in the family and relatives as sources of kinship and the people's communities as an important local-native source; And in critical situations such as earthquakes, it played an important role. In the source of kinship, the use of elders' experiences in enduring the conditions and passing through the crisis, as well as improving the conditions and most

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importantly benefiting from the care and support of the extended family, was visible. Having extended family support and care, especially in the early hours, was one of the things that were mentioned in all the interviews and was very effective in coping with critical situations. For example, a participant said, "I saw my mother from a distance. I looked at my mother and felt disgusted. I had laid my head on my mother's chest for an hour and was crying, my mother was also comforting me." Or "our bride's father took us in his car." He turned on the heater to warm us up." Going to the tents at night and consoling each other, informing and supporting each other were also among the things that helped people adapt. Like the participant who said, "My husband is absent all nights." they Gave my sister a conex. she did not go to live in it. she said while you are in the tent, I will stay with you. My husband and I are more incapable than each other, they didn't give us a conex. Until she got a conex for us from his father-in-law and put it next to herself.

The accommodation of the extended family near the place of residence and assistance in the construction of destructive structures were mentioned as two sources of strong support after the earthquake.

For example, a participant said: "After the earthquake, this companionship is very good because my sister has returned to Sarpol and my brother was not here either. He came back too. "

Or another participant said, "My husband's relatives are all here and they helped us a lot." They built this wall. The creation of this thought from the extended family in the form of a sincere and encouraging conversation that the conditions ahead are the same for all of us made it easier for people to endure difficult conditions. For example, the participant said, "My son-in-law talked to me, my son talked to me. The girls talked to me. My son said you will get sick. My husband said that everyone is in the conex, why are you upset?

Benefiting from the experiences of the elders in tolerating and accepting the conditions and passing through the crisis, as well as improving the conditions, were other things that made the role of relatives and friends more prominent in adapting to the new conditions. Tolerating new conditions in the form of helping to adapt to a new lifestyle and strengthening the spirit of problem-solving among family members was revealed. For example, a participant said, "For the first 5 days, my mother forcefully gave us tea and told us to eat to prevent getting weak." My mother was also afraid, but she was thinking about us. He used to say that God is great, it's true that an earthquake has happened, but it will pass." The use of experiences to overcome the crisis and improve the conditions was also in the form of uplifting in the nightly reminiscences with the relatives, gaining tenacity in recounting the war experiences by the elders, and reassuring them to overcome the crisis. For example, a participant said, "When we get together and review the memories of that night, sometimes we laugh about what we did." Or another participant said, "When we get together, my grandmother talks about the war, what hardships they suffered, you think again and realize that these conditions are much better than the war." The community of tents in one place formed another type of relationships and associations, and as a local-native source which was one of the other supporting sources, it was efficient in the adaptability of people; According to the research findings, public gatherings had become a place to exchange skills, productions, and creativity. And this activity was held in the form of local people's communities to motivate social

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participation, holding a self-employment market and home loans, and forming a network system of trustworthy people. For example, a participant said, "My husband has been in Sarpol for twenty years." His father has been in Sarpol for around forty or fifty years. He knows everyone. We asked everyone, and we helped those who knew that did not have an optimal financial situation." And another said, "We gather together." A person's mood changes. He learns something. Or we lend each other money if someone needs it. We have launched a small loan among women to ease one's problem. Or it appeared in the form of identifying the talents of the affected people. Like the participant who said, “There was a child who was an only girl. She was so talented. We had been teaching a surah, and she memorized it immediately. She was so smart. I also introduced her to the benefactors to do what they could for her. And also, these gatherings became a place to exchange experiences and feelings in the form of writing poems in the local language to express sympathy or to control the anxiety caused by the earthquake and outflow the emotions caused by it. For example, a participant said, "In the afternoons, I would gather the mothers together under an excuse. I would say let's be together. After all, the environment will be under control. We can exchange our experiences with each other." It reduced their stress and changed their mood." Or someone else said, "We get together and sing poems which we know." This is the way we calm ourselves down."

Also, by trying to correct each other's negative thoughts, they prevent sudden negative and automatic thoughts from appearing in the mind, and by taking control of these thoughts, they prevent the occurrence of incompatible thoughts and stop disturbing thoughts. For example, a participant said, "Three nights ago, our neighbor said that I want to hang myself." I don't know how to arrange my things in the condo. We were three or four women together. I talked to him a little and joked. I talked to him so much that he started laughing. He said I forgot. Let's go, you also give me an opinion so that I can see where to put my equipment". This supporting source was also manifested in the form of exchanging information about the facilities of the local people and reducing their problems compared to the problems of others. For example, a participant said: "When I talked to other people, one said ten members of our family, that one said my father, that one said all the members of my family, I thanked God again." Or someone else said, "I didn't have a blanket." One of the neighbors had taken some blankets. He gave us a blanket and said, "Go there and get help."

Another supporting source was able to help to create peace and stability in the turbulent atmosphere of families, with the help of the government agencies present in the place, in the form of protection of public aid shipments, control and prevention of possible thefts, and the formation of local teams to identify unidentified bodies, especially after the earthquake. For example, a participant said, "My husband said that the forensic medicine did not have time to identify the bodies one by one. They asked my husband, who was the head of the police station, to take a picture of them and set the report." Behavioral disturbances after the earthquake, along with the disruption of social order, have caused conflicts and quarrels among the affected people, and the resolution of these conflicts played a decisive role in improving the conditions of the affected families. For example, a participant said, "She swore that I did not take your daughter's earrings. I took her out of the car and took her scarf. I said come down.

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Then I slapped her. People gathered, and our neighbor called the police, and the police came and took her away."

Another local-native sources were supporting each other by forming local communities that was able to help families adapt to critical conditions, by supporting friends or other earthquake victims, providing shared experiences, and establishing neighbors in one place and its security. For example, a participant said, "We used to make halwa there and eat it together. Children go to class; Mothers said that you can't lock the tent doors and come out, but this place is close to us. We will at least use each other's experiences" Or another participant said, "I didn't go out much. I have been here for three years. During this earthquake, my relationship with my neighbor became so good, we became closer." Also, the passage of time, living in the present, and optimal use of minimal facilities and conditions as spatial and temporal resources, had increased the level of knowledge and understanding of families about their current situation and had caused favorable changes.

Optimal use of facilities and minimal conditions was revealed in the form of Clearing unused and full of earthquake debris lands and establishing basic facilities for temporary accommodation and beautification of the place. For example, a participant stated, "We ourselves said that it is better to keep our surroundings clean so that our children do not get sick, we ourselves do not get sick, we put cement around our house. We made it like a caper. We said to cook in it, it should not be hot" Or another participant said, "We want to plant flowers around our house like Mrs. Yousefi who planted flowers and plants and made a garden and planted tomatoes in front of her house. Placing a pond in their house, looking at the flowers change the mood."

Getting away from the site of ruins and seeing the prosperity of other cities was one of the other things that made adaptation to the conditions. Like a participant who said, "Three months after the earthquake, I had to go to Malayer for my insurance. As soon as I left the city, my mood changed. I saw that other cities are healthy, and my mood improved."

The construction of playgrounds, parks, and workshops that were first managed by donors and by the passage of time and empowerment of local people, they were managed by them, had slightly reduced the amount of concern of families to spend their children's free time. For example, a participant said, "Since the earthquake, some benefactors put a few swings and slides on this land, may God be pleased with them, our children had fun," or another participant said, "They set up different workshops here." First, they taught themselves, then we learned little by little, and now we are teaching others."

In passing through the crisis, people were able to adapt to the conditions with the benefit of the passage of time; This was manifested in the form of gradual improvement of welfare conditions and forgetting painful details. Like the participant who said, "First, they gave us a tent. It was cold in the tent. My child had a fever every night. There was moisture. Rainwater went under the tent. No heater, no lights, no oil. Then the water got better. At least the drink water got better. Then they brought a conex and bathrooms. When the situation gets better, a person adapts by himself" or a participant who said "forgetting is really a blessing. I wish I had Alzheimer's"

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Also, the mental pressure caused by the earthquake was reduced with the passage of time and the retelling of it to others, and it made the situation better and bearable, and the emotional burden of the incident was also reduced. For example, a participant said, "I was afraid to go home for almost two weeks. But then I got used to it."

Focusing on the present helped people focus on their mental processes and pay attention to their current abilities and possibilities and not stop in the past. Like a participant who said, "We didn't lose our mood ourselves. We started it ourselves. For example, we brought some of our healthy tools. So that it would not be difficult for us, we went and brought a carpet. We brought a little more means to live comfortably. Because we said that it is not clear how long we will live here. One of the essential priorities created in the crisis, which for various reasons people neglect its effect on reducing their psychological pressure, is attention to beauty; Paying attention to beauty caused a focus on the present and reviving relationships among the family and overcoming the crisis. A participant said, "Women usually care a lot about makeup. They enjoy making up. A cream can change a lot of women, a scarf and a pair of slippers, well, these things will have a great effect on the mood of women."

One of the best things that led to the formation of a motivational and efficient platform for sympathy and the feeling of not being alone among the earthquake victims was paying attention to cultural and religious resources. According to the research findings, setting up Salavati stations and distributing offerings with the participation of the local people, and gathering the remaining family members, in the form of holding religious and memorial ceremonies, were seen as the basis for the dynamics, and activity, and relief of the victims. Like the participant who said, "During this earthquake, I cooked Samanoo and all our neighbors and family helped and prayed for my son."

Paying attention to the performance of religious and ritual ceremonies in compliance with local and ethnic requirements had caused the gathering of injured and grieving people together. Including these types of activities as a part of people's weekly activities and holding cultural and memorial ceremonies in memory of lost loved ones had facilitated the emotional discharge for people. For example, a participant said, "Now, every Thursday, we reed Komail prayer here, the women cry and calm down a little." Or another participant said, "Believe me, when I went to his grave and saw his daughter, we organized several recreational camps and mountain treks to commemorate him. We got a ceremony for him. All classes of people were present, I cried so much that day that I calmed down for ten years."

Strengthening religious foundations and positive bias in enduring terrible disasters, such as earthquakes, is something that can be facilitated by having a role model; The presence of clerics and Mamusta alongside the people regardless of their religion, and their good manner and dynamism and directing people's aid to the needy, and unconditional acceptance of the people, have reduced the existence of ethnic and religious sensitivities in the region and facilitated adaptation to crisis conditions. For example, a participant said, "This Mamusta is a good man." He has good manners. When we see him, we are encouraged." Or another participant said, "He is a hospitable man." There is not a day when he does not have guests, and his house is always open to people. Another participant said, "They brought 280 million

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tomans from Norway for our Mamuta, he didn't take a single rial and suggested that they should be given to the needy."

Setting an example of how to endure suffering and problems and ethnic and religious desensitization among the earthquake victims were among the things that made it easier for people to bear the accident. A participant said, "The Mamusta didn't laugh until the funerals were over, and he was worried about the bodies." Or another participant said, "Friday prayers were never interrupted here. Imam Juma used to say that since 1365, I have put aside differences in religion and ethnicity. My principles are honesty and companionship with people. He gives us hope."

Among other supporting sources, blessing to religious places and holy people such as martyrs and Imamzades, and blessed places as well as the graves of loved ones were lost, which people resorted to bear the suffering of their loved ones. A participant said, "One week before Eid, we went to the martyr's grave. His brother was martyred. We went there. My husband talked to his brother. He talked to his mother. I asked God to make my son better." And another participant said, "Believe me, for a month, when his name was mentioned, I would look at his picture and cry." But when I went to his grave and saw his daughter, it made me get used to his absence." Another participant said, "Whenever I feel sad, I go to the shrine of Imamzadeh Ishaq, even though it is ruined, it calms me down."

Discussion and conclusion

The research findings lead to five general categories, including spatial-temporal sources; local-indigenous sources; media sources; cultural-religious resources, and kinship resources, and showed that benefiting from support resources can be effective in reducing the vulnerability of families in crises. The findings of Best and his colleagues (2014) show that some studies support the positive effect of media sources and increasing social support, reducing social anxiety, increasing self-esteem, and reducing social isolation.

This study has shown that one of the main themes in the feeling of family security is increasing the perception of social support and social cohesion. Social support, emphasized in this research, has special benefits such as increasing emotional support and self-disclosure, reducing social anxiety, and feeling of belonging in people. Other review findings in this study show that these supports play a role in forming and increasing the sense of belonging among people.

In general, the characteristics of families who have experienced the earthquake crisis and have adapted well to the existing conditions are that they recognize their need for support resources in crisis, and seek to communicate with other extended family members. To gain their well-being, they have more complete skills in cooperative and social systems and can discover exploratory and creative strategies. In other words, they have the ability and adaptability, makes them grow and successfully adapt to threatening conditions. In general, healthy families face difficult situations by expressing excitement and supporting each other, they accept them and know that they are not able to control many of them and look for support resources to deal with them in a way that is planned, meaningful and productive (2014).

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Social support reduces tension among earthquake-affected people by creating cohesion. Social support is one of the main factors of adaptation in the transition phase from crisis to normal conditions. Providing support services to people and families affected by the earthquake establishes a favorable relationship that is effective in increasing their commitment and belonging to each other and their city. Strengthening the sense of commitment and belonging through creating a favorable atmosphere can be effective in helping families in managing crises and in succeeding in communicating better with each other.

In explaining this issue, it is possible to point to the greater importance of social and external protections in the life of eastern societies. In this regard, the study of Suh et al. (1998) showed that in collectivist societies, the assessment of well-being and satisfaction is based on social conditions and dominant cultural values. Therefore, life satisfaction is more influenced by the resources and conditions of the society than in individualistic societies. Another reason can be attributed to the way people think in eastern cultures. In eastern countries like China, the way of thinking is dependent on the environment and situation or it has a holistic state.

While in western cultures like America, a person's thinking is analytical. Such a way of thinking causes the easterners to look for the cause in the situation and the environment, and the westerners to look for the reason in the object itself (Nishioka et al., 2007). For this reason, probably in the Iranian sample, resources and environmental support are more effective than other determining variables, in the adaptation of families and individual identity. According to the theory of family stress, the resources available to the family play an essential role in how the family adapts to stressful situations (Raberson et al., 2013).

Some families use religious and spiritual support as a means for coping with caring for a mentally ill relative. Spirituality may mean different things to different individuals, but has been seen to increase levels of well-being and decrease the level of stress in one’s life. It can be both intraphysical, such as through values and beliefs, and institutional, such as through church attendance and performing rituals. Families use a variety of coping strategies and resources to maintain healthy family functioning. A vital positive coping strategy that families living with mental illness can have is utilization of social supports. Some families use religious and spiritual support as a means of coping with the difficulty of crises. Spirituality may mean different things to different individuals but has been seen to increase mental homogeneity and decrease the level of stress in one’s life. Spirituality can occur both internally through beliefs and values and organizationally through institutions such as mosques and churches and the implementation of religious rituals. Families use a variety of coping strategies and resources to maintain the adaptive functioning of the family. Another positive coping strategy in families can be the use of social support (Eaton et al., 2011).

Therefore, it is necessary to inform families on how to help and support injured people, both in the psychological field, such as expressing their experiences in transitioning from similar crises and in other fields, such as the need for the physical presence of relatives and their availability in next to the injured. It is also necessary to allocate an official channel, both in the national media and more importantly in the social media of especially for natural crises, especially earthquakes, to inform before and after the

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occurrence of the accident and prevent rumors, and creation of turbulence in the exciting atmosphere after the crisis. By finding these supporting roles in the family, they can be emphasized so that people can benefit from them in stressful situations and in spite of high-risk factors.

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