

Social representations of health and disease: their relationship to family health culture

التمثيلات الاجتماعية للصحة والمرض: علاقتها بالثقافة الصحية للأسرة

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Abstract:

This study aimed to analyze the health reality from the angle of social representations of health and disease, where the analysis of the subject of health and disease was not limited to the medical field, this transition translates social, cultural and family factors that are essential factors in the study of the health aspect, in this context, the influence of family health culture has been associated with social representations of health and disease. These representations shape trends and attitudes towards disease prevention and public health protection. To this end, we sought to define the sociological concepts of health and disease and to assess the extent to which social representations of health and disease impact family health culture. Additionally, we evaluated cultural development and its role in fostering and directing health culture towards evidence-based health strategies.

Keywords: health, disease, social representations, family, health culture.

ملخص:

هدفت هذه الدراسة الى تحليل الواقع الصحي من زاوية التمثيلات الاجتماعية للصحة والمرض، حيث لم يقتصر تحليل موضوع الصحة والمرض على المجال الطبي، يترجم هذا الانتقال العوامل الاجتماعية والثقافية والاسرية التي تعتبر عوامل أساسية في دراسة الجانب الصحي، وفي هذا الصدد تم ربط تأثير الثقافة الصحية الاسرية بالتمثيلات الاجتماعية للصحة والمرض، ودورها في تشكيل

اتجاهات ومواقف نحو الوقاية من الامراض وحماية الصحة العامة، وفيهذا الصدد حاولنا تحديد مفاهيم الصحة والمرض سوسيولوجيا، والوقوف على مدى تأثير التمثلات الاجتماعية للصحة والمرض على الثقافة الصحية الاسرية، وتقييم التطور الثقافي ودوره في تنمية وتوجيه الثقافة الصحية نحو استراتيجيات صحية سليمة.

كلمات مفتاحية: الصحة، المرض، التمثلات الاجتماعية، الاسرة، الثقافة الصحية.

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1. Introduction

The family is the system of social interaction through which beliefs, customs, traditions and cultures are exchanged, where the family plays a pivotal role in the transmission of health values and knowledge from one generation to another, and many social, economic, and cultural factors overlap in this context in determining the vision and representations of individuals about health and disease.

The issue of health and disease is of paramount importance to individuals, societies in general and the family unit. The relationship between these two concepts is not solely confined to the biomedical sphere; it also encompasses social and cultural dimensions. These dimensions, in turn, are influenced by and exert an influence on the individual's comprehension and awareness of the positive and negative aspects of their health status and the associated risks, in this context, individuals and groups develop their representations and perceptions of health, disease, treatments, and the perception and prevention of health risks.

The role of the family's health culture in the formation of these representations, which are inherited and transmitted from one generation to another through socialisation and social interaction, is significant. Individuals acquire health beliefs from their family and thus build perceptions that are shaped by their behaviours towards positive or negative health outcomes, as well as their views on disease prevention. This underscores the pressing need to study the social representations of health and disease in order to comprehend how societies construct their health concepts and the extent to which health culture influences daily health

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behaviours. In light of this understanding, we propose to investigate the relationship between social representations of health and disease and the health culture of the family.

The problematic study can be formulated as follows:

Does the way that society represents health and disease affect the culture of family health? What are the social factors that contribute to the formation of these representations, and what is the role of family health culture in establishing and changing these representations?

2. The importance of the study is as follows

- The importance of this study lies in shedding light on the role of social representations in building and directing family health behaviors.
- Through this study, we seek to interpret individuals' understanding of the topics of health and disease and how it is affected by social and cultural factors, which contributes to the development and increase of the health awareness process in line with these representations.
- It is necessary to elucidate the relationship between the prevailing social representations about health, disease and family health culture in order to enhance the value of public health and disease prevention.

3. Objectives of the study

- The objective is to analyse the extent to which social representations of health and disease affect the health behaviours of individuals within the family.
- It is essential to examine the factors that influence the formation of these representations, including educational level, economic status, and environmental factors.
- The objective is to analyse the manner in which social representations about disease and health are transmitted and formed within the family unit.
- The objective of this study is to examine the influence of family health culture on the formation of social representations of health and disease.

4. Study concepts

4.1 Health

The definition of health proposed by the World Health Organization (WHO) in 1948 is one of the most commonly cited definitions, defining health as: The concept of health can be defined as the state of aesthetic, mental and social integration of the individual, rather than merely as the absence of disease and disabilities, this definition makes it evident that the concept of health encompasses not only the biological dimension, but also incorporates social, cultural and economic elements.

The advent of organic and social diseases gave rise to a new interest in health issues, prompting a shift in human behaviour towards greater attention to health, whether in terms of prevention or treatment. This was driven by the essential need for health, which enables the achievement of recovery and the avoidance of disease. The concept of human health encompasses a broad range of factors, including visible and hidden health issues, as well as the safety of mental or intellectual health, which can be understood in physiological and psychosocial terms.

The concept of health underwent a process of crystallisation, emerging from a series of stages and civilisations. Throughout this process, the concept was linked to a specific meaning in each period. In Greek civilisation, for instance, the concept of health encompassed personal health. This was based on the idea that an individual's strength depended on their interest in personal hygiene, nutrition and other forms of self-care. The Greeks had a goddess dedicated to health, called Hygieia, from whom the word hygiene was derived, meaning health.

In the Roman era, the concept of health included a clean environment, and the name of health in this era attributed the health of the environment, which includes the cleanliness of the house, work, as well as food cleanliness and water purification, and these strategies still exist until now in Italian cities, and Islam also singled out special attention to health, where Muslims adhered to what God Almighty commanded them and what was stipulated in the Holy Qur'an on the need to maintain health by giving up drinking alcohol and eating pork, this is what increased the comprehensiveness The concept

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of health has several cultural, social, and medical-scientific definitions. (Ben Safi, 2018, p. 932)

4.2 Disease

The disease was previously attributed to a multitude of explanations, including those of a metaphysical or spiritual nature. With the advent and evolution of field studies within the social sciences, attention began to be directed towards the social dimension of the disease. This is because the disease can be conceptualised as having two fundamental dimensions: a personal and an general and social.

The impact of an individual's infection with the disease extends beyond the immediate experience of pain, fear, distress, and confusion. It also affects those around them, as the disease's implications are disseminated among the people with whom we interact. In response, we may offer sympathy, assistance, healthcare, and social support. This involves an effort to comprehend the patient's emotions and the cascade of effects on their lives, the responses received from those with whom the patient interacts, or with whom they have a relationship, can influence the individual's perception of themselves and their importance to others. (Ammar, p. 309)

4.3 Family

In accordance with Burgess et al., a family can be defined as a group of individuals who are connected by marriage, blood, or adoption, residing in the same domicile, engaging in interactions according to prescribed social roles, and collectively establishing and upholding a distinctive cultural pattern, the family can be defined as a system based on the interactions of individuals according to specific roles among themselves under different social ties. The basic function of the family is to maintain the general cultural pattern, as Durkheim focuses in his definition of the family on the social and moral role of family education. This is to prepare the individual and prepare him in line with the culture of society. Durkheim refers to the role of family and school education, which seeks to create individuals "as society wants them to be, not as nature or instinct wants it. (Tibi & Moulay Ali, 2023, p. 37)

4.4 Health culture

The term "health culture" is defined as a summary of the experiences and circumstances encountered by individuals in the past. These experiences encompass the crises they have faced, the goals they have set, the methods they have employed, the values and standards they have adhered to, and the relationships they have established. In this sense, culture serves as the fundamental basis for these experiences. The existence of the individual and the society to which they belong is contingent upon the health culture to which they adhere. Health culture is a system of ideas and values that are manifested in daily life, either consciously or unconsciously. It serves as a conduit for the distribution of feelings, which in turn shape identity and social and behavioural patterns within society. (Harboush, 2021, p. 108)

The term "health culture" is defined as the process of transforming the health-related information that is widely available into healthy behavioural patterns at the individual and societal levels. The objective is to modify and rectify unhealthy behavioural tendencies and habits, and to assist individuals in developing experiences and engaging in the practice of healthy habits, the concept of health education is primarily concerned with the provision of guidance and communication with members of society with the aim of encouraging them to reflect on their health status and to acquire the necessary knowledge and skills to adopt positive health behaviours. This approach is intended to result in an improvement in the individual's health status and a reduction in the incidence of disease. It is also aimed at reducing complications as much as possible. It is widely acknowledged that habits are behaviours acquired through education and not inherited. Health is the result of a number of factors, the most important of which are healthy habits, in addition to genetic factors. Therefore, health education is the process of guiding the community to protect itself from infectious diseases, epidemics and problems of the surrounding environment. (Maadadi, 2023, p. 245)

5. The importance of health culture

In light of the fact that health is a fundamental human right, the state bears the responsibility of ensuring the provision of adequate healthcare and the promotion of health literacy across diverse social groups, with a particular

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focus on young people. This entails the utilisation of various communication channels, including the media and educational institutions, to disseminate health awareness. Of paramount importance is the engagement of younger generations, particularly children, as they represent the future of our society. Currently, the emphasis is on education and health culture as a means of enhancing human well-being and health outcomes (Najmi, 2020, p. 244), in order to achieve a number of objectives, including:

- The objective is to modify the attitudes, behaviours and habits of young people, in particular, and to enhance the level of health of individuals, families and society in general.
- To improve the quality of life by achieving high levels of health at the individual and societal levels in order to reduce the incidence of disease and disability.
- It is imperative to provide comprehensive support for the advancement of public health, with the objective of modifying the prevailing perceptions of health and disease.
- The dissemination of knowledge regarding the most significant causes and contributing factors to a multitude of diseases represents a pivotal objective.
- The objective is to enhance the health status of individuals by modifying their behaviours and addressing their erroneous attitudes and health-related practices. Additionally, efforts are directed towards cultivating their health awareness and knowledge.

6. Social representations

In 1898, Emile Durkheim introduced the concept of representation within the social framework, highlighting the distinctive nature of collective thought in contrast to individual thought. According to Durkheim, social perceptions are phenomena that are distinguished from other phenomena in nature due to their inherent characteristics, possess their own causes and, in turn, act as causes, the production of representations is not contingent on the attention of individuals; rather, they are remnants of our past lives. They are acquired habits, prejudices, and tendencies that move us unconsciously. In short, they constitute our moral characteristics. (Bin Odeh & Miloud, 2023,

p. 983)

Moscovici also defined social representations as a distinct form of knowledge and a structured scientific field of study. This is one of the psychological processes through which individuals can conceptualise psychological and social reality. Abrik presents it as a functional perspective on the world that enables individuals or groups to imbue their actions with meaning and comprehend reality through their own reference frame. This allows them to adapt and situate themselves within it. (Makhlouf & Jabaili, 2023, p. 248)

In her definition of social representations, Claudinherzlich characterises them as "complex psychological formations". She posits that social representations emerge through a process whereby individual experiences, societal values and circulating information are integrated to form a meaningful image. (Brasseur, 2022, p. 5)

7. The model proposed by Kluddenherzlich offers a valuable framework for understanding social representations in the fields of health and disease

According to Herzlich, health and disease are related to the individual and society. Social representations are organised through these two concepts, as evidenced by the conflict between the individual and society, which is expressed in cases of health and disease. These two concepts are inherently related to individuals within society, and this model allows for an understanding of the causes of disease. The relationship between these four elements is as follows:

The relationship between society and the individual can be seen as analogous to that between disease and health. Just as disease is a state of being that is antithetical to health, so too is society a state of being that is antithetical to the individual. The experience of health can be understood as a state of integration into society, manifested in the practice of familiar activities. Conversely, the experience of disease can be understood as a state of exclusion from society, manifested in the cessation of activities. This leads to a fundamental conflict between health and disease, and between the individual and society. This conflict is centered on a fixed conceptual

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framework of representation. (Anfkhakh, 2019, p. 14)

8. Forms of health and disease

In his analysis of the social representations of health and disease (Brasseur, 2022, p. 13), HERZLICH identified three principal forms of health:

8.1. The concept of health as a destructive force

It is a prominent one in the field of medical anthropology. The concept of health is contingent upon the absence of disease. Consequently, the objective of combating disease is to reinstate the state of health.

8.2. Health as equilibrium/dynamic

The concept of health is understood as a state of dynamic equilibrium, wherein the presence of certain diseases is not necessarily indicative of an overall compromised state of health.

8.3. Health as an action

The concept of health should be viewed as an active state, whereby individuals are actively engaged in the maintenance of their own health.

Herzlich elucidated the manner in which social representations of the disease diverge at multiple levels, which will be elaborated upon in the following points:

The term 'internal content': It is used to describe the meanings and ideas that are conveyed by representations and how these reflect people's understanding of disease.

The relationship between the researcher and the individual who owns the representation is of significant importance. This concept pertains to the manner in which an individual's personal experiences and emotional responses influence their comprehension of the disease, and the ways in which these representations are molded by their cultural and personal backgrounds.

The relationship between this form of health and disease and other forms of health and disease is also considered. It addresses the ways in which social representations of disease intersect with other conceptualisations of health and how diseases are understood in general.

With regard to disease, HERZLICH identifies three distinct categories

of representations, each with its own specific classification (Brasseur, 2022, p. 14). These include:

Catastrophic disease

Herzlich defines "catastrophic disease" as a specific social representation of a disease, whereby particular diseases are perceived as having significant negative effects on individuals and communities. This type of representation reflects the fears and anxiety associated with the disease and affects the daily lives of those affected.

Disease as a liberator

This concept illustrates how illness can be regarded as a constructive experience, providing individuals with the chance to re-examine their relationship with the world and themselves. In this context, disease is viewed as a means of liberation from social constraints and personal growth.

Disease as a profession

In some cases, disease can become a profession that necessitates interaction and dedication, thereby facilitating the individual's capacity to regulate their life and health. This approach also presents opportunities for personal growth and fulfillment, in contrast to the tendency of certain disease types to impede activity. In such instances, the objective is to maintain engagement and activity despite the presence of disease.

Herlich elucidated that the objective of the overarching concept of representations is to re-examine the mechanisms through which symbolic knowledge is conveyed in its relationship with actions. In other words, the representation is symbolic and the composition of thought and activity related to the subject. The representations are oriented towards the subject within which the actions adopted by individuals towards the latter are determined. The research in the social representation of health and disease is "observing the way of thinking and living of individuals in society through the totality of the values they hold and the social standards acquired by them and the cultural models that make them up." The study of the manner in which these social themes of health and disease are adopted is, according to Herzlich, an introduction to the analysis of the social representation of health and disease. Social perceptions or representations of health and disease have

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been studied through a set of social values and norms, which define and develop a logical and psychological model of disease. Furthermore, it is possible to ascertain the significance attributed to disease, even in instances where this image is not grounded in reality or scientific evidence. Given that representations are shaped by societal norms and values, they are inherently linked to the laws and contexts within which they emerge. This underscores the complex interplay between the social milieu and individuals or groups. (Melody, p. 106)

From this perspective, the interdependence between social representations and actions, the value of health and disease, and the extent of individuals' awareness of their own health status can be understood as a complex interplay between individual and collective factors. The individual's awareness and acceptance of prevailing social values and representations, as well as the cultural environment to which they belong, shape their understanding of health and illness.

9. The social and cultural dimensions of health and disease

The concept of health is shaped by cultural and social elements, which vary according to the prevailing cultures that constitute the individual's environment. Additionally, an individual's understanding of their own growth and relations with others, as well as the standards and concepts associated with health, are influenced by geographical, cultural and historical factors. Furthermore, these factors are subject to change over time in response to transformations at the economic, at the social and cultural levels and in response to the evolution of healthcare systems, there have been notable shifts in mortality patterns and disease types. In developing countries, the discrepancy between formal medical systems and the informal healthcare practices of local communities may impede the effectiveness of health development efforts, and the cultures of those societies.

In this context, the concept of disease is commonly used in accordance with the socio-cultural dimensions, as the total sensory perceptions and experiences constitute the cognitive and symbolic dimensions of the disease. The concept of disease encompasses the study of the network of social relations that lead to the emergence of forms of disease and their distribution

within society, focusing on social patterns, power constructions, and the like. The meanings and social effects of this phenomenon are evident in every society, where a set of rules exists to translate signals into symptoms and determine the appropriate course of treatment. The role of social forces is not limited to the diagnosis of disease; it also extends to the possibility of obtaining various types of treatment and the quality of therapists. This illustrates that the sociocultural category is the fundamental unit of analysis in this context. (Al-Nablawi, p. 35)

The social context exerts a significant influence on the conceptualisation of health and disease, with age, social origins, family circumstances and class playing a pivotal role in shaping the perception of disease. Anthropologists have identified a correlation between the prevalence of certain diseases and the strategies employed for their prevention, which are often contingent on the social and cultural milieu. For instance, many primitive communities attribute the aetiology of disease to witchcraft. The concepts of sorcery, envy and jinn are held to be responsible for the state of health and disease, as well as death. The notion of health and disease is linked to the cultural context and behaviour. In this context, social is not only related to physiological and biological factors. In contrast to the treatment of disease, it is not limited to the biological framework only. Rather, it involves a complex network of interactions between physiological, psychological and social factors. (Jalal & et al, p. 394)

10. The influence of family culture on disease behavior

The family is a small community that is characterised by its unique internal organisation and distinctive culture. This culture is transmitted between generations through written texts, myths and legends. It is known as the lens that reflects the inherited vision of common concepts. Despite the presence of some differences and incompatibility between its members, the culture of any human society is not a unified culture. However, the majority of visions inherited by generations always form the culture of each family. Based on social, biological and psychological standards, certain models of beliefs, behaviours and habits directly related to health and disease are maintained. These beliefs and behaviours may be to protect the health of

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individuals and the family, or may be related to the causes of disease for them. Therefore, it is essential and important to understand and comprehend the family culture in which the sick individual has grown up in order to successfully treat the family. This knowledge allows the treating doctor to understand and predict models of symptoms and disease, changes in lifestyle, bad health habits and poor health awareness. (Khalil, 2006, p. 377)

One of the most significant determinants of positive and negative health outcomes is the family unit. Here, the influence of cultural, customary and traditional practices, as shaped by the family, becomes evident. These practices serve to regulate and shape health standards, as well as influence the prevailing cultural patterns within the family. Over time, these practices have been shown to influence the prevalence of infections, particularly epidemic ones, or the maintenance of good health. The family plays a pivotal role in influencing the health trends of its members. It is through the lens of the family that folk medicine and official medicine are reviewed, and it is the family that determines the types of disease, the extent of their possibility and seriousness, and the sections of the family according to the environment to which they belong. The rural, Bedouin and urban family, for instance, has its own societal cultures, social classes, professions and occupations, the lifestyle of a family unit is shaped by a number of factors, including the dress and health habits of its members. The quality and quantity of diseases in a given environment are influenced by a range of factors, including the orientation towards folk or official medicine. The perception of a disease within a family unit is also dependent on the importance of the individual in question. For instance, the injury of a parent is likely to have a greater impact than that of a child. Furthermore, the number of people infected with a disease within a family can significantly affect the lifestyle of that family. The injury of one child, for example, can have an economic impact on the family unit. (Qadri & et al, 2008, p. 169)

Traditional folk perceptions of health and disease

Each cultural pattern has its own characteristics and features related to the material and moral aspect, which constitute a primary source in shaping the perceptions of individuals on most of the issues that concern them and

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explain their social reality, which is interspersed with rituals and practices that individuals represent voluntarily due to the very existence of those rituals and individual and collective practices, verbal and actual, These rituals and individual and collective practices, verbal and actual, which are carried out by individuals for known purposes, are frequent and circulate in the social milieu, and are practised according to the stages and phases of the individual's life, and the rituals will not express the perceptions of individuals, it has the purpose of its practice, where the difference between them is clear, there are popular traditional perceptions and there are modern perceptions of a positive scientific nature.

Human culture expresses the achievements and human heritage that varies from one society to another, where human culture takes several types, including Primitive culture, traditional culture and modern culture, each cultural style has characteristics and features that distinguish it from the other style in most of its elements such as customs and traditions, values and norms, beliefs and perceptions, as part of the culture, traditional culture is the sum of customs and traditions inherited from the generation of grandparents and parents, It expresses those behaviours and practices of a popular traditional character, characterised by slow change, and includes crafts and industries, handicrafts, proverbs, wisdom, riddles, agriculture, traditional architecture and various traditional methods of folk medicine, which express the prevailing local culture, as it is the social practice of medicine and even more so it is "the local cultural heritage in the face of disease".

Human societies have known this type of culture, which in its characteristics and features tends to preserve folklore in both its material and moral parts, where it has created ways to interpret the contents and content of social life, and the social perception of health and illness is one of the most prominent concerns, as this perception is based on several elements that explain the cause of the disease and the methods and methods of treatment used by the individual and the ability of his response, as the perceptions that prevail in the traditional health culture about the disease are magic and sorcery, calling evil, attacking shrines, and other sources that the traditional individual considers to be the causative agents of disease. (Sheikh & Nasser, 2010)

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pp. 112-113)

11. The role of family health culture in the formation of social representations of health and disease

The social factors spread within the community are influential in both the family and the school in terms of social and economic class, cultural and educational level, as well as in terms of the professions practised and the climatic environment, all of which affect the development or hinder the health status within the community, which in turn affects the value orientation and perceptions published by both the family and the school to the members of society, if the community has a culture regarding the health status and its development for the better, This will inevitably have a positive impact on the values within both the family and the school have these objectives unified among themselves to achieve health development derived from a series of positive trends of individuals regarding their health status, as they contribute to this step in the development of the health status of their community and maintain its balance and stability, far from the general interpretations of the health situation towards the scientific interpretation of health phenomena and conditions.

Thus, society has taken a positive step towards improving the health status and building a conscious thought based on scientific explanations, while the opposite direction of this proposal, in which society has a negative impact on socialization institutions in general and on the family and school in particular, so that within society there are negative thoughts regarding the health situation, which is affected by the strength of cultural standards and values, for example, we find that there are groups within society that do not pay any attention to their health status as a result of their following and subordination to a group From common ideas and beliefs, about the behavioral patterns agreed upon between members of the same group, and we take folk medicine, for example, which is part of the culture and cultural knowledge that exists in all societies, and culture in this context is not just a set of myths and social imaginations, but it means the acquired knowledge heritage, and this concept includes truth, fiction, good, bad, effective and useless, science, medicine, language, religion, educational institutions and

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family structures, in the sense that the habits acquired through learning and social development represent an aspect of culture, the totality of these indicators that interfere in the formation of awareness of individuals and building their attitudes within society have a reflection on the institutions within the community that undertake the task of transferring experiences to individuals, that the inheritance and transmission of these practices if there is some kind of error or abuses leading to harm to the health and safety of individuals, the danger will continue and worsen and spread more with the continuation of individuals and their contact with these institutions as carriers of values and wrong health practices from society, And then the members of society grow up on wrong ideas about their health and deal with them among themselves and consider it a common symbol of interaction and communication, and even the lifestyle carrying the wrong health behaviors negatively affects the acquisition of values, which leads to the emergence of a crisis in the health status of individuals and create a kind of complications that prevent the progress of the health situation, and then hinder such behaviors, ideas and experiences The task of participating community members in achieving the development of the health situation. (Zarei, 2018, p. 187)

The field of sociology has also highlighted the role of specific patterns of family interaction and abnormal socialisation in the aetiology of the disease. Furthermore, it has emphasised the importance of the social network in the state of human health. The disintegration of this relationship and its loss can lead to a range of psychological and organic diseases. The culture of the family is a key factor in supporting its members. It is essential to adhere to the requisite health regulations in order to prevent the disease. Family guidance from parents or older family members for those who are younger and less educated and aware of health issues reinforces healthy practices. Among family members, sound health is typically maintained through the imitation of adults' behaviors, whether driven by conviction, imitation, or fear, an individual's awareness of disease transmission patterns motivates them to adopt preventive measures against infection. This is facilitated by the role of the extended family, which provides a supportive network for its

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members, offering financial and moral assistance. Conversely, a low level of family health culture increases the likelihood of disease, particularly infectious diseases, and reduces the probability of preventing them. Furthermore, family awareness of personal and environmental health practices, including dietary habits, Nutrition and food preservation techniques such as drying onions, tomatoes and meat contribute to the rising prevalence of disease. Consequently, cultural values associated with the organisation of family life and the opportunities it affords for work, rest and entertainment also influence the identification of disease types and causes of death. When comparing individuals living in industrial environments, it becomes evident that they are affected by the surrounding environment. For instance, heart disease is more prevalent in industrialised societies.

The economic status of a family is indicative of the prevalence of disease in that society, the nutritional level, nature of the dwelling and extent of congestion are all determined by the health level of the environment. The environment is the centre of interaction for individuals, and therefore any damage to it will have a knock-on effect on the health of individuals and families. The income of a family and the rate of per capita income within it also have a significant impact on the ability to care for health factors such as cleanliness. The disposal of waste and the selection of nutritionally balanced, nutrient-dense foods are crucial aspects of maintaining health, as Ansel Strauss posits. Chronic diseases, in particular, have a pervasive impact on social life, extending to all layers of society, including professional and familial contexts. These diseases are negotiated and interacted with continuously, imposing a series of special activities. Consequently, the environment and the family become additional domains within which social situations surrounding disease occur, here, the thesis of the sociologist appears according to the negotiating system and associated with the symbolic interactive trend, through which he is considered active in the pathological path and in the development of the social system, where "Strauss" tried to develop a new frame of reference away from the competent medical offering in line with chronic diseases, so that the psychological and social aspects that must be faced by the patient and his family become clear, and accordingly,

each aspect of the social life of the patient and his relatives appears subject to different degrees according to the nature and duration of the sick time, and other psychological factors and social and anthropological. (Medouri & Matahha, 2024, p. 611)

Conclusion

The conclusion of this study demonstrates the pivotal and significant influence of social representations of health and disease on the formation of healthy behaviours within familial and societal contexts. These representations are not merely individual perceptions; rather, they are the result of the aggregation of cultural and social factors, which are influenced by a multitude of indicators, including social class, education, and inherited customs and traditions.

The family also emerges as a fundamental mediator, responsible for transmitting these representations with all their inherent characteristics. This makes them a crucial element in the improvement or deterioration of public health. Through the analysis of these representations and an understanding of their sociological dimensions, health awareness policies and programmes can be formulated that are more appropriate. To the social and cultural reality of societies, work can also be done to promote health awareness and correct misconceptions, which contributes to achieving a society that enjoys a conscious and sustainable health culture. In this regard, the importance of the family is evident in that it is not limited only to its traditional mission. As a social incubator, it is an essential institution that contributes to the construction of a healthy lifestyle and a more stable society in terms of health and social cohesion.

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