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Family Disintegration as a Motivating Factor for Criminal Behavior in Community Institutions: An Analytical Study

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Abstract

The family is considered the primary educational reference for all individuals who have lived under its care. It plays a significant role in the processes of upbringing, development, and socialization. However, its role can become detrimental if it suffers from internal fractures and problems, especially in cases of disintegration due to divorce, lack of harmony, or moral corruption of the parents. Therefore, the importance of the family, its economic conditions, and the varying educational competencies of parents—depending on their occupation, educational level, and financial status—highlight some of its dysfunctions. These dysfunctions can influence family members toward delinquency and sometimes criminal behavior. For instance, financial hardship can lead to separation and divorce, which in turn may result in early childhood deviation, paving the way for future social loss as the child grows older.

Keyword: family , delinquency and crime , criminal behavior , corruption , divorce

1. Introduction

The family institution has long constituted a solid and reliable educational background upon which society depends for maintaining its balance and stability and ensuring the continuity of its cultural and value model. Therefore, we cannot separate the health of the family from the health of society. From this perspective, the importance of caring for the family structure and society fulfilling its obligations towards it becomes evident. Within this context, it becomes clear that any pathological condition suffered by the family, including family disintegration, has direct repercussions on society as a whole.

Family disintegration in its various manifestations and formations continues to exert pressure on society and disturbs its security and safety. Neutralizing the educational and supervisory role of the family when it disintegrates places its children in a situation of unruliness and makes them closer than others to engaging in criminal behavior. Therefore, the phenomenon of family disintegration cannot be viewed except within the general social framework that allows for building accurate perspectives for understanding, comprehending, and dealing with it correctly.

From this standpoint, it can be said that family disintegration indicates in one of its manifestations the collapse of balance in family social relations and the misunderstanding of the role system and the status entitlements within it. This may lead to a shake-up in the family structure and slide it into complex problems such as fluctuating communication processes, divorce, children's deviation, and weak social commitment. Family disintegration is not related to a passing family situation or bilateral disagreements as much as it is related to the entity of the family, its essential nature, and its decisive social function.

This means that it is related to the state of total or partial separation between the elements of the single structure that threatens its social ties with dissolution and brings it down to the non-functional state from the comprehensive socialization perspective, turning it into an incapable social institution threatening society's stability. In this way, the danger of family disintegration and its ability to create motivation towards making social disorder appears. One of the most important characteristics of family disintegration is the extension of its serious effects to all its social surroundings, which represents expected dangers.

Family disintegration also indicates the interdependence existing between social phenomena. The holistic sociological perspective leads us to a balanced diagnosis capable of dismantling all existing relationships between family disintegration and the phenomenon of crime. On this basis, research into this relationship becomes more urgent, not only in terms of how family disintegration affects pushing towards crime, but also in terms of building accurate scientific knowledge about the nature of the societal system and its determinants that create the family disintegration model, reproduce it continuously, and turn it into a social constraint that drains society's energy and transfers it to the temporality of general tension.

Family disintegration carries within it a deep social symbolism indicating the emptying of the family institution of its educational and cultural content, preventing it from playing its role in building the social, moral, and value identity of the individual, thus depriving society of the primary and basic educational tributaries. This means the possibility that this society will be exposed to multiple dangers as a result of disabling the family institution due to the disintegration situation. The disintegration of the family institution and its repercussions on crime is not a hidden or concealed phenomenon, but at the same time, it does not take a single typical context nor submit to the same behavioral formations nor the same criminal manifestations. This makes the sociological study of it of great importance, especially if we take into consideration the great acceleration in social change imposed by communication technology on contemporary social life. These technologies continue to penetrate deeply into family social relations and create new forms of family disintegration, such as emotional divorce, immersing family members in isolationism, creating value and taste differences, and the conflict of moral and cultural trends among members of the same family. All this, of course, produced a new family reality whose primary manifestations appear in the weakness of traditional family authority, the rise of the libertarian tendency, and the collapse of the relationship and role arrangement model.

This means that these transformations in turn produce new justifications and new forms of family disintegration that constantly pressure society. In light of this new reality, studying the potential relationship between family disintegration and crime and discovering its hidden truths becomes necessary not only to keep pace with the change that has occurred but to preserve the general social structure from cracking and the remnants of family structure collapse in a reality unable to produce a real alternative to the family.

Based on the foregoing, we pose the following fundamental problem: **How does family disintegration work to summon deviant criminal behavior among juvenile children?**

2. Disintegration of the Family Institution: Basic Concepts

In the midst of the scientific treatment of the phenomenon of family institution disintegration, many perceptions and concepts appear before us that attempt to build a clear semantic meaning for this phenomenon. This diversity and multiplicity are due to the nature of the phenomenon, its complications, its different manifestations, its many formations, and its diverse relationships with the social environment with which it interacts and in which it appears.

At this analytical level, we can rely on some definitional attempts that constitute a general cognitive framework surrounding most of the variables of family disintegration. On this basis, family disintegration takes multiple forms, so scientific definitions of it are multiple. Some see it as a pathological condition resulting from the loss of one or both parents through divorce, abandonment, prolonged absence, or death. However, this family disintegration often occurs due to the death of one of the parents or divorce.

From this definition, it appears that family disintegration is linked to clear social causes whose presence at the family level leads to a structural imbalance in family relations and prevents them from performing their natural functions, which ultimately leads to the destruction of this structure and the dispersal of its constituent elements and their inability to complete their social path in the proper, socially agreed-upon manner.

We can also find those who point out that some call family disintegration the 'deteriorating or dilapidated family' as a result of the death of one or both parents or as a result of their divorce (Al-Aqidi, 2008, p. 33). This means that it is the family prone to collapse or approaching it due to the combination of specific circumstances and social problems. Family disintegration in this sense is the collapse of the basic values and standards upon which the family was built due to the absence or marginalization of those who guard these values and standards and work for their continuity, adoption, and application.

The absence of one or both parents due to death, divorce, or abandonment often leads to the disruption of the socialization process, and thus the inability of values and standards to be transmitted to children and their inability to formulate their perceptions of life in its various details and frame their social interactions.

The scientist William W. Goode presented a new classification of the main forms that family disintegration can take, which revolves around the following:

1. The dissolution of the family under the influence of the departure of one of the spouses through separation, divorce, or abandonment, and sometimes remaining for a long time. One of the spouses may use the excuse of being very busy with work to stay away from home and thus away from his partner for the longest possible period.
2. Changes in the definition of roles resulting from the influence of various cultural changes, and these may affect the extent and quality of the relationship between husband and wife, but the clearest picture or result in this field is in the parents' conflict with their adolescent children.
3. The 'empty shell' family, in which individuals live under one roof, but their relationships and connections are at a minimum, and they together fail to commit to exchanging basic emotions among themselves.
4. The family crisis may be resolved due to external events (EXTERNAL), such as the temporary or permanent forced absence of one of the spouses due to death, entering prison, or any other disasters such as war, floods, etc. (Maoud, 2004, p. 76).

Through this classification, it becomes clear that family disintegration is formed under the imbalance of the social division of roles and the inability of the couple, specifically, to build their social model based on understanding, integration, dialogue, which allows them to exchange relationships and emotions, perform duties, and meet entitlements in a state of balance, stability, and satisfaction with the other.

Family disintegration prompts us to take into account many data surrounding the family structure, such as education, the general economic situation of society, the cultural and moral situation of the family environment and its residential area. It is also related inside the family and the nature of social relations within it and the quality of the crises it is exposed to.

2.1 Operational Definition of Family Institution Disintegration

Based on the foregoing, we can say that family disintegration, operationally, is the set of imbalances that affect the family and lead to the collapse of its unity and social roles. It is the failure of family members to perform the functions entrusted to them within it due to the combination of a group of factors that constantly work to disintegrate it. These are mostly represented in moral corruption of the parents, one or both, the lack of cultural and value compatibility between them, emotional divorce, final divorce, the death of one of them, or permanent abandonment.

Family disintegration is a social phenomenon that indicates the family's inability to continue in the natural form and its inability to achieve compatibility among its elements, which leads to their dispersal and exposure to deviation.

3. The Family Institution: From Importance to Socio-Economic Constraints

3.1 Importance of the Family Institution's Role

The importance of the family lies in being the first and basic cell in which the human being grows up, and the formation of his personality is determined accordingly, especially in the early stages of his childhood. Therefore, work is supposed to be permanently directed towards eliminating all obstacles that could destroy it from within (Stefani; Levasseur, & Jambu, 1972, P111).

This means that it is the ground from which the social existence of the human being launches and the deep educational background that forms his social identity. The family in this way transcends the material and biological dimension to the cultural dimension that regulates the mechanisms of the individual's dealings with his society, the extent of his sense of the strength of belonging to it, and the necessity of adopting its project and lifestyle.

Therefore, the family model plays a sensitive role in building social balance and stability on the one hand, and upgrading the level of solidarity among various social structures on the other hand. The adolescent or young man who was raised and grew up in a family dominated by corruption and disorder in the relationships of its members with each other must be affected by it, its habits, and the pattern of its behaviors, especially those issued by those who are considered models and role models. The effect is reflected on his social practices and perceptions of social existence in general.

The family institution also represents, on the other hand, the miniature society for the juvenile, and from it, he launches into the larger society carrying what he has gained from it. By the agreement of researchers, it plays the main role in directing his behavior, determining his actions, protecting him from the dangers of deviation, developing his social relations, and transmitting spiritual and moral values to him (Kubat, 1962, P379).

This, of course, refers us to the protective role that the family performs not only for its children but for society through the process of acculturation and integration of children within the general and common value system. Thus, the more integrated the family is, the more successful it is in its function as a fortress that prevents the individual from harmful influences that may arise in local society or leak to him from his peers.

Conversely, the more factors of disintegration and dissolution occur to it, the more this individual becomes more inclined towards corruption and deviation. The family is considered a social institution that oversees the process of socialization and scientific education for generations (Misbah, 2003, p. 270), and leads children to achieve social representations that satisfy society, maintain the effectiveness of its values and culture, and the continuity of its dominance over society.

If the child, by his nature and experience, often tends to imitate his family, then the family in the case of disintegration and in the case of its deviation can exercise a direct criminal influence on the child (Al-Qahouji; Al-Shazly, 1998, p. 135). It transforms into a non-social and non-moral standard for this child, providing him with wrong concepts about social life and its various requirements, making him more vulnerable to deviation. This shows us from another angle the importance of the family for society in all its states.

3.2 Economic Situation of the Family Institution

Burt confirmed through the research he conducted that 19% of delinquent juvenile children in the city of London came from very poor families. In other research conducted in the United States on 4,600 juvenile delinquents, it was found that 70% of them belonged to very poor families, and 23% of them belonged to poor families (Awni Al-Dajani, 1940, p. 346). Sheldon and Eleanor Glueck found through a study of (925) families of delinquent juveniles that 8.1% of them were a burden on society, 68.2% of these families lived at the economic minimum, and only 23% enjoyed comfortable economic conditions (Sheldon & Eleanor, 1934, P68).

This, of course, indicates that the deteriorating economic situation of the family constitutes a productive field for deviation and exerts great pressure on the family, preventing it from performing its basic roles and obstructing its natural course.

Regarding how the family's economic situation affects building deviant behavior, it appears in many ways. Some families may resort to living in crowded and unhealthy places due to their financial inability. Large families may occupy a small dwelling, which makes comfort and stability unavailable to its members, so children are forced to leave it and resort to the street where they meet and rub shoulders with bad friends.

The family in which all its members live, of different ages, males and females, in such a crowded dwelling, is not allowed to maintain an acceptable level of moral controls and social values that could spare it factors of deviation. Rather, that allows children opportunities for early exposure to sexual relations and what results from that of preoccupation with their minds and imaginations that help them fall into problems and psychological disorders that affect their general behavior.

In addition, it becomes difficult to supervise and monitor children adequately, and this leads them to loiter in the streets and what follows from their connection with morally corrupt circles that encourage them to deviate (Shahata, Saafan, 1966, p. 131).

This means that this environment facilitates the process of socializing individuals with crime and deviation and provides them with social and material justifications that facilitate their communication with deviant models, confusion from their practices, and saturation from their values.

We can also note that the financial distress that the family is going through can lead to separation and divorce between spouses, which leaves bad effects on the upbringing, supervision, and protection of children. Some of them may be forced due to this situation to leave school and look for work that may result in harmful consequences for their psyche, value system, social relations, and perceptions of society, especially if they cannot obtain suitable work in a safe environment that matches their fragility and little social experience.

Some of them may resort to committing theft crime to compensate for his deprivation and as an alternative to satisfying his urgent needs. Even if the family's economic situation is comfortable, the nature of contemporary life that requires parents to go out for paid external work often leads to being preoccupied with child care and performing the function of education, care, and guidance, so they leave them to society. This often happens for the poor classes or for those who are in workers' residential areas in cities where the scope of conditions prepared for going down the path of crime expands (Jaafar, 1993, p. 17).

It seems that the acute economic conditions of the family constitute a tributary of family disintegration and raise the probability of deviation of some of its members, but that is not considered a decisive factor considering that costly material well-being may play the same role sometimes. This means the importance of paying attention to other factors related to the social and cultural aspect and the levels of social interactions and how they are managed family-wise.

3.3 Mismanagement of the Educational Function by Parents

Initially, parents constitute a source of security, affection, and confidence for children, and a basic reference for their convictions, perceptions, tastes, and various practices. However, they can also, in some cases, be a reason for their moral collapse, their social incompatibility, and their tendency towards deviation.

Burt believed through his research in this field that treating the child with excessive firmness can generate in him the desire for revenge or push him to abnormal reactions such as committing theft. On the other hand, excessive leniency in dealing with them develops in them a weak personality unable to face the costs of complex social life they encounter. This pattern of treatment also does not enable them to build and develop a network of social relations with others.

This includes the absence of a fixed system of treatment, because fluctuation in treatment makes the child unaware of many behaviors (Tappan, 1959, P 135-136).

Parental treatment in this way constitutes an important educational interface for children, and it is what gives them the practical stock of values and standards with which they face their social world with all its interactions and contradictions. Mismanagement of the educational process for parents is directly reflected on children's behaviors and their moral orientations, puts them in disturbances, hinders their social integration process, and does not give them the proper opportunity to see and practice social relations in their natural form productive of understanding, cooperation, and integration with the other.

Rather, it puts the victim children in a state of confrontation and collision with society, which encourages them more to be drawn towards deviation and crime.

There is also no doubt that the educational performance of parents is not limited to the process of education, guidance, and transmission of values to children but goes beyond it to building various skills that allow them to form their proper adaptive pattern and choose their communicative method that achieves their various satisfactions, enables them to overcome potential obstacles and problems, raises the pace of their participation in public affairs and their positive impact on it within what enhances the status of the cultural social system.

However, parents' shortcomings in understanding and performing their educational role and their preoccupation sometimes with material biological aspects result in dire moral consequences for children. Not obtaining the necessary social skills for children is a dangerous educational vacuum stage in their lives that deprives them of many necessary and urgent acquisitions that provide them with social experience and facilitate their effective engagement in their social environment.

Therefore, society finds itself forced through its educational, educational, and media institutions to establish a permanent and organized social action to prepare fathers and mothers capable of bearing educational responsibilities and protecting their children from deviation.

4. Fracture of the Family Institution Structure and Manifestations of Crime and Deviation

4.1 Material Fracture of the Family Institution and Summoning Crime and Deviation

The material fracture of the family means the absence of one or both parents for any reason. There is no doubt that such a matter affects those under their care from children because the fractured family is unable to fulfill its responsibilities for their upbringing and satisfying their needs and desires. It thus creates problems for them that affect the course of their lives in the future, and its harmful results appear in adolescence or puberty (Stefani & Levasseur, 2000, P190).

Statistics have confirmed this reality. In France, for example, 'Hoyer' found through research he conducted in Paris in 1942 that 20% of delinquent juveniles came from disintegrated families. 'Penatel' also saw through his studies that 58% of delinquent juveniles' families are dominated by dissolution (Merie & Viru 1967, P58).

This logically leads us to note the extent of the interconnection between family fracture and the trend of children towards crime and deviation. The vacuum resulting from the absence of the one responsible for psychological, educational, and social care and the one also responsible for the family supervisory process constitutes a deep shock not only for children but for society as a whole.

The structural situation of society assumes that the loss of any of its elements of its ability to perform its basic roles necessarily results in imbalance and crisis in the entire societal structure, and this is exactly what happens with the family fracture situation. The danger of family fracture lies mainly in depriving society of one of the most important elements of its security and safety through the absence of parents from the family scene without providing alternatives capable of filling this absence to provide the required protection for children, which means opening a new door that facilitates their deviation.

Other studies conducted in the United States indicate that delinquent juveniles coming from fractured families ranged from 30% to 50%. 'Shaw' also confirmed that 42.5% of 1,675 delinquent youth studied came from fractured families.

Sheldon and Eleanor Glueck concluded from their research on 500 delinquent juveniles compared with 500 non-delinquent juveniles that 21% of delinquent juveniles' parents were divorced or separated, while this percentage reached 11% for non-delinquent juveniles. They also found that 18.3% of delinquent juveniles' parents had one of them deceased, while this percentage was 13.4% for non-delinquents (Glueck, Sheldon, & Glueck, 1951, P 91).

This confirms the seriousness of family fracture and shows anew its intertwining with deviation and crime and its profound impact on pushing towards them. The origin in natural family life is the prevalence of collective solidarity and instinctive solidarity that achieves unity, understanding, and harmony and prevents any family element from deviating from the general consistency in which it arose and maintained its stability.

In the Arab Republic of Egypt, it was found through a study conducted on 800 Egyptian families with delinquent juveniles that 67.4% of delinquent juveniles had fractured families, while only 33.5% of non-delinquents had fractured families (Al-Saati, 2005, p. 109).

In another study on 300 homeless and criminal juveniles, the percentage of crime and homelessness is attributed to the collapse of the family structure, constituting 75% of the sample (Al-Qousi, 1945, p. 186). These results show that the difference in social environment with all its cultural, religious beliefs, behavioral practices, and economic systems does not affect the ability of family fracture to lead children towards deviation.

The family in all societies constitutes the main incubator for the individual and his preparation for social life. Therefore, we record that its marginalization and dismantling results in all societies dire consequences for children and contributes clearly to their deviation.

Not far from this reality, we find that the contemporary Algerian family is also exposed to many crises and challenges that prevent it from performing its basic roles. Studies indicate that families in popular neighborhoods specifically cannot control their children, especially since most crimes are committed in such neighborhoods located in cities that witnessed random and excessive demographic growth.

Statistics published by the Ministry of Justice and Planning indicate that the percentage of city dwellers rose from 32% in 1967 to 42% in 1978, to reach 82.5% in 2020. All this coincided with the felt rise in the juvenile delinquency phenomenon by 22% in the same period (Nqaz, 2005, p. 318).

The rapid transition of Algerian society from a simple rural society to a complex urban society without preparing the basic requirements on which decent social life is based, such as housing, education, health care, work, and social protection, often led to the spread of suburbs and chaotic neighborhoods and random construction with the manifestations of deviation and social problems prevailing in them.

This exacerbated the troubles of the Algerian family, created many material difficulties for it, exhausted it financially and educationally, lost its natural balance, and often led it to total impotence in the face of children's impulse and their endless needs that try to harmonize with the complexities of contemporary life.

4.2 Moral Fracture of the Family Institution and Summoning Crime and Deviation

The moral fracture of the family means the imbalance and disorder that prevails in the relationships between its members, the misunderstanding between parents, and its reflection on their children's personality. The family is a source of security and a source of satisfying the juvenile's needs, so parents are responsible for achieving and satisfying them.

They are also responsible for training children on the systems and rules they rely on in their behavior within their society. Failure to perform such a task means the existence of an obstacle in the natural development of building their personality. Many studies have proven these facts. In one of them, it was found that 70% to 90% of delinquent juveniles came from families characterized by contradiction and lack of harmony in relationships between their members (Dabla, 2015, p. 19). This proves that the moral disconnection between members of the same family and their inability to engage in a deep and permanent matrix of social relations founded on affection, understanding, participation, natural solidarity, cooperation, and solidarity infects family life with fracture and ends with total failure, opening the door to deviation for some of its members.

The study conducted by the Crime and Juvenile Research Unit in the Arab Republic of Egypt confirmed that most families of normal juveniles were closer to integration in their structural and functional pattern than families of homeless juveniles (Awais, 1965, p. 217).

This leads us to say that emotional abundance, saturation with educational meanings, the feeling of understanding among family members, and the sense of protection and immunity from crises—all this constitutes a strong immunity for children against deviation, provides them with the ability to understand social reality, and acquire the ability to deal well with its

circumstances through constant return to the family reference that provides them with the necessary mechanisms that qualify them for social integration and acquiring the ability to face crises and the effectiveness of dealing with them.

In the same vein, research conducted by 'McCordozola' indicates that the child is affected by his family more than he is affected by any other environment. If his family environment is cohesive, dominated by affection and accord, this is a drive against the influence of bad environments. Children who belong to sound families and live in areas with a better economic level are given the same opportunities for protection (Khalifa, 1962, p. 135).

In the same direction, the study conducted by 'Sheldon' and 'Eleanor Glueck' in the United States confirms that 70.4% of delinquent juveniles subject to their study were raised in homes where hostility prevailed between fathers and mothers, or between parents and children.

'Healy' and 'Bronner' also saw in a study of theirs on delinquent juveniles that none of these juveniles had the opportunity to live with a person capable of playing the role of the good parent. The roles played by their guardians were not typical and were not at the expected educational level that weaves good, natural ties and likable relationships between them (Healy & Bronner, 1936, P 75).

Perhaps we mention at this analytical level that the interactive and consistent family environment with each other is able to ward off society's corruptions from its children because it, thanks to its communicative and relational vitality, understands their emergency needs, answers their new questions, and constantly provides them with correct standards with which they form their choices, and puts before them cultural determinants that make them influential in their reality and able to engage in it smoothly without deviation.

5. Disintegration of the Family Institution Structure and Leading Society to Crime

Ties in the family institution constitute the basic link in the structure of the family institution, not only in terms of strengthening social relations but also in terms of enhancing social status, building role models, and the strong sense of social belonging. Therefore, it is necessary to strengthen these ties, ensure their continuity, and confront what disrupts them, especially in the era of media, the dominance of social media networks, and the digital human who belongs to the virtual world more than he belongs to his family and real society.

However, reality indicators related to the study of deviation and crime suggest to us that family ties are exposed to dismantling and fragmentation factors, which accelerates the pace of children's engagement in the quagmire of deviation. Therefore, it seems very important to address by analysis the manifestations of family ties disintegration and how they pave the way for crime. We can present these manifestations as follows:

5.1 Poor Marital Choice

Marital choice refers to the standards and specifications that are supposed to be available in the life partner capable of achieving compatibility and harmony, allowing the continuation of the marriage institution, enabling it to perform its various functions, and providing it with sound social tools to face potential crises, away from the causes of conflict, disintegration, and the decay of ties upon which marriage is based.

The choice of spouse that takes place in the Egyptian style, for example, is based on the choice of a life companion. This choice may be accepted by the guardians of both parties or may not be accepted. The important thing is not raised here, but the important thing is how the two young people agree (Hanaa; Al-Qafash, 1972, p. 764).

How to get acquainted and the method of building the marital choice process and the extent of its establishment according to the requirements of the cultural social system and meeting material entitlements is the family's first concern mostly. While most young men and women in the acquaintance and engagement period revolve their main preoccupation in emotional and sentimental alignment and exaggeration in showing the advantages of their personalities, and often they fabricate unreal personalities from which behaviors emerge that do not express their reality and nature through marketing good qualities and building an ideal image of the self with the utmost effort to conceal defects and shortcomings.

In this regard, Ahmed Okasha, professor of psychiatry at Ain Shams University, says in his book 'Marriage and Family': 'Young people tend to pretension and pretending during the engagement period, in an attempt to please the other party, and to avoid rejection, and the matter may reach lying and falsification, which may lead to problems in marital life after marriage' (Okasha, 2006, p. 123).

But soon this artificial pretension fades after marriage, and defects begin to accumulate, opening the way for disputes between the two parties. Everything the husband does is criticized by the wife and vice versa. From here, the probabilities of disintegration and the collapse of the marriage project escalate, and the inability of both parties to continue with each other.

However, the seriousness of this difference lies in the children's awareness of it and their repeated viewing of it and their continuous friction with it, something that will strongly affect the juvenile's psyche without doubt (Hejazi, 1972, p. 87), and provides him with justifications for deviation as an attempt to get rid of the negative repercussions of his family reality.

Based on the foregoing, we cannot but note the importance of rational marital choice in the success of the marriage institution and allowing it to build a social pattern with strong ties capable of achieving compatibility, transcending differences, and leading children towards success and avoiding falling into the claws of deviation and crime.

It seems necessary here to point out another type of marital choice, represented in the total and direct interference of parents in the choice and the marginalization of the children concerned with marriage and the imposition of a life partner on them. This type of choice is based on observing the economic, social, and aesthetic reputation enjoyed by the future spouses and the social status of their families.

This type of choice shows its strong adherence to traditional values and standards, so it insists, for example, on the girl's skills in household management and her moral reputation. It also imposes on the young man not to see his life partner except through the traditional method.

This type of choice deprives those concerned with establishing the future family of many of their legitimate rights that facilitate the state of understanding for them, from which the cohesion of the new family may deteriorate and expose it to many problems that may lead to divorce in the end (Shaltout, 1976, p. 359).

Accordingly, the marital choice process constitutes a pivotal point in the march of potential children, as poor choice exacerbates marital disputes due to the lack of harmony and cultural and educational difference between the two spouses, so various problems and conflicts appear on the stage of marital life such as hatred, voluntary abandonment, moral corruption of one of the spouses, absence from home, neglect of the other party's care, and finally the impossibility of reconciliation between them (Soueif, 1968, p. 328).

This situation naturally leads to the disturbance of juvenile children, deprives them of balanced social life, eats away at their psyches and personalities, and makes them easy prey for deviants with the aim of integrating them into the world of crime. Therefore, it is necessary to look at poor marital choice in terms of its impact on children in their psyches, convictions, and their view of social life and their concept of right and duty.

Marital treatment based on beating, threats of killing, desecrating the marital home by committing forbidden acts in it, and pushing the wife to behave contrary to honor (Al-Nahhas, 1975, p. 841)—all these are practices that cause a great defect in the educational process and produce children unable to absorb reality and adapt to it, not accepting it, but rather wanting to get rid of it by various methods, including illegal and socially unacceptable methods such as crime and deviation.

5.2 Divorce

Marriage represents the most prominent social process upon which society depends in ensuring the legitimacy of its continuity and the permanency of its cultural and value system. Therefore, marriage is socially expected to serve society's project in ensuring its hegemony, framing its individuals, and leading them to melt into reproducing the same heritage that constitutes the depth of society and its productive spirit for social actions.

Therefore, society is keen that the marital relationship be solid, capable of continuity, and far from all the troubles that prevent its continuity and achievement of its desired goals. However, the movement of society, the acceleration of social change processes, the change in the pace and pattern of social life, and the inability of some to keep pace with it and respond to its requirements push them to fall into social collisions inside and outside the family, topped by the phenomenon of divorce.

The latter is an expression of multiple levels of the social crisis hitting the structure of society. The arrival of the two spouses to the stage of separation and final dissolution of the marital relationship between them, even if it means from the sociological perspective the limitation of reasons for compatibility between them, the decay of coexistence requirements, and their inability to manage and solve their various disputes.

In consideration of these dangers, societies and legislation are strict in the matter of divorce and do not tolerate it, like Islamic law. Islam, even if it permitted divorce, made it the last stage after attempts at reform and rebuilding the edifice of affection and understanding between the two spouses and the participation of family and guardian in that. It considers it a coercive solution when necessary and when the corruption of continuing the marital relationship becomes greater than divorce.

Despite this, Islamic law insists on warning against it and not excessive in it. It was narrated in the hadith that the Messenger of Allah (peace be upon him) said: 'The most hated of lawful things to Allah is divorce,' and the Almighty said in Surat An-Nisa: 'And if you fear dissension between them, send an arbitrator from his family and an arbitrator from her family. If they both desire reconciliation, Allah will cause harmony between them' (Surat An-Nisa 35).

Islam legislates divorce for need, not for purpose, and for justice, not for demolition, according to compelling and convincing reasons, including: severe disagreement that makes it impossible to find a solution, intense hatred between spouses, betrayal, chronic disease and infertility, life imprisonment, inability to support the family, and long travel such that the husband's news is cut off and it is not known whether he is alive or dead.

This restriction indicates the seriousness of divorce, which Islam comprehends, so it imposes on the man financial and behavioral obligations after it occurs. Despite all these legal controls, the divorce rate is still high in many Arab Islamic societies, and this, if it indicates anything, indicates the severity of society's disintegration and the depth of changes in the family system and its leakage into the entire social structure (Maoud, 2004, p. 77).

Therefore, divorce cannot be considered a purely family matter but is a social phenomenon that contributes significantly to the destruction of society and the dismantling of its various ties. It is a mechanism for disabling an educational and socialization institution that contributes decisively to forming the social personality of children and instilling the collective conscience in them, which ultimately leads to the spread of individual and selfish perceptions that lead to deviation and crime.

When divorce leads to the disintegration of the marital bond and removes the pillars of communication between the two spouses, it exposes children, adolescents, and young people to very deep psychological tremors that affect their personality because they, without introductions and suddenly, find themselves after the separation of the parents deprived of care, protection, educational incubation, and psychological and social support.

This deprivation causes children to lose their psychological, mental, and behavioral balance due to their oscillation between the divorced parents and their exposure to all painful experiences and educational, educational, and social

disturbances. This is capable of making them perceive a state of lack of interest in them, preoccupation, neglect of them, and not working for their comfort in all the details of their lives and their multiple needs.

In some cases, the mother's absence may lead to the emergence of a type of emotional excitability (Mansour, 1979, p. 403) that creates the impulsive, violent, disturbed, and unbalanced social action, which is considered by social perspectives as deviation because it is not consistent with the socially desirable and required.

Perhaps what increases the negativity of divorce on children is the father's marriage for the second time and the replacement of another woman in the mother's place with her values, standards, and difference in educational, communicative, and emotional performance from the original mother, especially since the social and popular culture is full of heritage and cultural momentum that insults the second wife, warns against her, and stigmatizes her with evil, aggression, and the attempt to marginalize the first wife's children and absolute and unfair bias towards her children, attracting the father to them only, and creating all excuses and reasons to push the first wife's children out of the house as a dangerous element for her life and her children, resulting in their deviation and the street framing their behavior.

Many different studies have stood on such a situation and proved that adolescents who were living in disintegrated homes were suffering from emotional, behavioral, social, and health problems to a greater degree than adolescents who were living in ordinary homes. It was also found that the majority of those expelled from school due to poor adaptation had their parents separated or divorced, so a strong tendency towards anger and a desire for isolation appeared in them (Al-Issawi, 1976, p. 325).

Some of them were less sensitive to social acceptance, less able to self-control, and more distressed (Al-Qabbani, 1975, p. 725), due to the absence of the solid educational reference represented by the stable and conscious family of its role and status, as well as the sense of social injustice and society's inability to provide an institutional alternative that provides protection for it.

John Bowlby believes that the disorder of many deviants is basically due to the troubled relationships that were formed due to the separation of children in their early life stages from the mother. The child who is deprived of his mother's care at this stage suffers from personality disorders and becomes vulnerable to deviation and crime (Al-Issawi, 1976, p. 335). The orientation towards crime in this case for adolescents is not a rational choice as much as it is an undervalued emotional impulse that assumes the right to confront the difficult reality that they did not choose, even through crime and threatening social safety.

In this regard, we can note the state of interconnection between the high divorce rate in Algerian society and the high crime rate among adolescents, which was confirmed by the study conducted by researcher 'Kassal Messaouda' on the problem of divorce in Algerian society (Kassal, 1996, p. 25).

Divorce pushes children to face social and economic dangers without parental care and protection, without a solid educational and educational stock, and with simple and naive field social experience, especially since the rise of divorce levels in Algeria coincides with the economic crisis hitting low-income families and threatening the disappearance of the middle class, which raises the reasons and factors of children's deviation and their engagement in the world of crime.

In addition to this, the decline in commitment to moral values among youth and the group of friends and the dominance of dissolution media material broadcast by modern communication media on the imagination of adolescents and its transformation into an alternative moral, cultural, and educational reference for the family and its reception of them away from the collapsed family supervision.

Statistics also indicate that delinquent adolescents descending from divorced parents, their fathers practiced crimes of theft, drinking alcohol, and gambling by 65%, which makes it easier for children to imitate them and follow in their footsteps after divorce and liberation from their supervision and care. The same statistics indicate that cases of crime and behavioral deviation are concentrated in major cities such as the capital, Oran, and Constantine, knowing that these cities contain only 20% of the total population (Manea, 1996, p. 84).

The deviation experience for children accumulates before and after divorce. Even if divorce pushes towards crime, it is more motivating and more influential when it coincides with a previous criminal experience drawn from one of the parents before divorce.

5.3 Moral Corruption of Parents

Moral corruption of parents refers to the collapse of the foundational moral, religious, legal, cultural, and civilizational references and controls that regulate their behavior and social action inside and outside the family. It is a deviant perception of social life centered around the self, its interests, and its acquisitions, making it the primary reference for daily practices and social relations woven with the surroundings.

This results in dealings that are not governed by compatible social values, do not observe general social taste, assault the rights of others, create chaos, satisfy needs with deviant formulas, and are indifferent to the consequences and results for children, family, and society in general.

Given that the moral corruption of parents is a transitive phenomenon and its effects are necessarily transmitted to children and form a behavioral reference for them, and its coincidence with children's tendency to simulate, imitate, and search for practical role models, it transforms into a real danger that runs socially and takes multiple and complex paths that leak into the corners of the social structure and transmit moral corruption to it and generalize manifestations of deviation in it through bad education or through total educational abandonment.

Given this danger, it was necessary for us to address the moral corruption of parents as a manifestation of family disintegration that produces juvenile deviation as follows:

• **Father's Deviation:** Fatherhood, from a sociological perspective, goes beyond the instinctive, biological dimension and the traditional formations familiar to simple social imagination and accustomed to customs and popular culture. Fatherhood takes multiple dimensions and many manifestations, including psychological, emotional, including spiritual, emotional, including educational, cultural, including social, material, and economic.

The ethnic, historical, and family extension of children descends from the father and is linked to them to the end, and they work to transmit it and ensure its continuity in the future. Their engagement in society with all its components is also linked to him and his abilities and his understanding of the nature of social life.

Fatherhood does not inherit material property rights only but inherits temperaments and traits that qualify children to obtain full social membership accepted by the social system for them. Fatherhood is also an entitlement to practice authority over children in the direction of building their social awareness, strengthening their sense of belonging, and leading them towards moral, mental, and psychological maturity, which requires the use of education, socialization, guidance, control, legitimate punishment, building experiences and skills, providing barriers and protection, and satisfying their various needs.

Appreciating the function of fatherhood and ensuring its representation in family life constitutes a basic guarantee for protection from deviation and crime and ensuring the safety of family and society together. However, disdain for the fatherhood function and not performing its sensitive roles is considered a basic tributary for building deviant tendencies and trends among juvenile children specifically.

The danger of the father's deviation lies in creating a continuous series of deviant manifestations that branch out and complicate continuously and reproduce themselves in multiple ways that keep pace with social variables and harmonize with any material and technological development that comes to society.

If the father is addicted to alcohol and drugs or trades in them, he opens before his children fields of engagement in criminal and illegal activity. Some studies have proven that many parents involved in the world of drugs were sharing with their children in their activities, agreeing with them in that and helping them.

It is enough for the father to be a thief or addicted to forbidden beverages for the juvenile to rush into the stream of deviant actions without fear or punishment from him. He acts freely in this regard. Also, parents coming home drunk and carrying quantities of wine that they drink in front of their children, they are making a family scene that socializes children with addiction, legitimizes this practice for them, and urges them to participate in it, and thus the transition from the normal juvenile to the deviant juvenile (Hanaa; Al-Qafash, 1972, p. 805).

There is no doubt that the ignorant deviant father of the rules of education and social preparation for children constitutes a danger to them and facilitates their entry into the world of crime. The father as a primary social authority, when misused, can provide protection for the deviant son, give credibility to his deviation, and support him with experience that makes him penetrate more into the world of crime.

The deviant and criminal father makes for his children an unsocial lifestyle, meaning he makes for them a personality contrary to the values, standards, and customs of society, which increases in deepening the gap between them and their society and urges society to isolate them and confront them legally, customarily, and punitively.

The morally bad father does not care to develop high ideals and moral values in his children but leaves them without guidance or care, mistreats them through a vulgar linguistic style and utters it in front of them, which corrupts their nature and morals. He pushes them forcefully towards violent reactions and deviant ones most of the time.

In the same context, we can add that some fathers have weak, indifferent, isolated personalities educationally and unable to weave a network of strong family relations, which weakens the emotional and social growth of juveniles and escalates the probability of their deviation after their inability to adapt and harmonize with the external world (Al-Bustani, 1963, p. 586).

Some of these defects present in the father's personality make his care for the juvenile bad care and descend with him to the level of loss of care. All this deterioration in bearing educational responsibility and making the bad paternal model forces the juvenile son in many times to impersonate these bad examples due to his intense attention that is sharp and affected even if without desire from him.

Perhaps this is what Abu Hamid Al-Ghazali pointed out in the past when he said: 'The child is a trust with his parents, and his pure heart is a precious simple jewel free from every inscription and image, and it is receptive to everything inscribed in it and inclined to everything that is inclined to it' (Al-Khoury, 1964, p. 33).

This necessarily leads us to emphasize the importance of preparing future fathers in the direction of practicing the fatherhood function with its correct outputs, absorbing the costs of the educational function, appreciating the responsibility of paternal authority truly, and acquiring correct moral, religious, and cultural references that enable them to understand their responsibilities as fathers and confront the difficult and stumbling social life challenges.

• **Mother's Deviation :** The mother constitutes the first incubator for children and is their first experience with external social life, on whom they depend in the first external communication processes they perform. She contributes significantly and decisively to building the psychological and social aspects of their personality, and most educational processes are built on her in their early stages.

Motherhood in its social aspect is considered the foundational stage in social socialization with all the educational, guiding, and evaluative processes intermingled in it, the transfer of social values, and the empowerment of the cultural and social system in the personality of children and subsequent generations. Motherhood is also a huge social responsibility in terms of building children's tendencies and trends and merging them smoothly into the societal system.

Therefore, the mother is required to be aware of her value for children and society together. The cognitive, cultural, and moral construction of the mother is an urgent necessity that society is keen to provide and develop with the aim of providing educational quality for children and ensuring the greatest possible amount of social safety.

In addition, motherhood is the socially authorized to prepare the future mother and provide her with the experiences and skills she needs to maintain the performance of motherhood roles in the manner accepted by society.

However, the motherhood function faces many crises and problems that hinder the performance of its natural roles, divert it from the right path, and turn it into a means to threaten society. The modernist tide that swept the contemporary world and the expanded influence of feminist movements caused a great shake-up in the social function of motherhood and re-read its status, rearranged its rights and duties anew, and its relationship with man, family, and society.

Western modernity with its individualistic and independent tendency and its capitalist consumer spirit placed the mother before new unprecedented choices that urge and push her towards liberation and getting rid of the alleged male hegemony, seeking individual success, and proving the individual female self in the field of education, work, politics, and competing with man in everything.

This was reflected subsequently on her family roles and educational tasks in childcare and leading them towards social success. The basic characteristic of the contemporary mother became paid external work and total preoccupation with it, giving the largest part of the educational process to other institutions such as kindergartens, school, media, civil society, and others.

This naturally paved the way for educational vacuum to leak into children's lives and their easy direction towards deviation and crime amid the mother's preoccupation with them.

The pattern of contemporary life and its complexities of social relations and its many economic, educational, and security challenges contributed greatly to exploiting women and leading them to drift towards liberation from customs, traditions, and social authenticity and being dragged behind imitating the Western cultural social model in its media-marketed image without scrutiny or rational and critical reading of it.

This caused many of them to abandon their social responsibilities and demolish all social constituents and explicit and declared collision with society and refusal to perform the social role as defined by society, which often led to building a distorted relationship for their children with their social environment and their inability to absorb society's values and lifestyle methods.

This reflects negatively on their compatibility and integration into it and may push them to exit from it and antagonize it in various ways, including deviation and crime. The liberated mother who flees from the prevailing social and moral reality in the local family reality and tries to clone certain models from the lives of other families whose circumstances, culture, and social heritage differ from the society in which she lives will cost her children heavy losses (Barakat, 1969, p. 213) on the psychological and behavioral level together.

They will also find justifications for deviation and engagement in the world of crime or will be easily exploited in this direction by satisfying her desire for liberation, material gain, tampering with her honor and reputation, and exploiting her sexually and in promoting drugs and others.

The mother's behavior of crime and deviation brings the act of crime closer to children and puts them in the circle of deviation in terms of coexistence with it, daily observation of it, ease of imitating it, and reproducing it.

The woman's surrender to this trend and these convictions, despite its progressive and modernist character, conflicts with the value, cultural, and moral load of the Algerian family and puts the mother in a state of abandonment of her natural role, and puts before the juvenile's eyes strange patterns of life that differ completely with what he learns at school or learns from the extended family and hears from religious discourse, which creates for him incentives to imitate her as primarily a role model and the first to make his orientations.

The children's rejection of their mother's practices may push them to collide with her and try to get out of her control, and they may be forced to flee from home and fall into the arms of the street with all its dangers and manifestations of deviation and criminal groups.

What complicates the situation more for children is that the mother's deviation takes various manifestations such as indecency, recklessness, aggression, assault on others starting from children to the husband and family members up to neighbors, abnormal sexual behavior, theft, addiction to alcohol and drugs, lying, and gossip.

All these deviant manifestations cannot be concealed from children but puts them in direct confrontation with it either by rejection and denunciation or by imitation and identification. The matter may be more influential on females than males due to the nature of the privacy that brings them together.

It became clear through research conducted on '350 girls who practice prostitution that a third of them grew up away from home and in conditions dominated by disorder due to the mother's deviation' (Al-Harouni, 1968, p. 107).

Based on the foregoing, it becomes clear that the moral corruption of parents and deviation in their personality and behaviors push children and juveniles specifically to emulate them and take from their negative trends and pathological behavioral methods.

It should be noted here that it does not mean that all socially disturbed homes produce deviant children, but they mostly cause confusion in the growth of their personalities and make them more in contact with deviation and deviants.

If the family is morally dissolved, this is considered one of the faces of family disintegration that makes the juvenile live deteriorating between injustice, humiliation, fear, and aggression, where deviation becomes an acceptable matter for him (Burt, 1955, P 101) and a state of necessity that adds compulsion to him and pushes punishment away from him as he imagines.

Family disintegration sometimes leads to preparing conditions for children's deviation, especially after their sense of social insecurity and their inability to face problems and their transformation to search for the easiest and fastest methods to achieve resources and achieve goals without considering the legitimacy of the means used in reaching the goal.

From here, conscience is absent and commitment to prevailing social standards and systems is absent (Al-Sani'e, n.d., pp. 33-39). Non-normative orientations and indifference to social and legal systems prevail in the orientations of juvenile children, and their desires and will become the primary reference for their social action, which invites them more to deviation.

6. Family Institution Disintegration and Potential Costs on the Balance of Society's Value and Cultural System

Family disintegration works to create a deep imbalance in the presence and balance of values in daily social life and the extent of its ability to frame the social action of individuals descending from these families.

The basic common values such as cohesion, respect, cooperation, tolerance, understanding, coexistence, compassion, appreciation of others, helping the needy, and standing with him in cases of hardship and others find themselves unable to activate their presence and directly influence building normal behavior for individuals and proceeding with them to transcend the repercussions of disintegration and its multiple problems.

If family disintegration generates strong psychological frustration and strong confusion in relationships, interactions, and social ties, it also produces a social disconnection and isolation for some that pushes them to perceive that the prevailing social culture is ineffective and unable to serve them, does not understand their needs, and is unable to develop their abilities and refine their talents.

In their view, it is a backward system from the past not qualified to adapt to the spirit of the times. They even accuse it of causing the dismantling of their family ties, so their faith in it decreases, and the motives of their compliance with it and its presence in their social existence are limited, making it non-functional in their daily lives.

Family disintegration in this form portrays the social cultural system for victims of family disintegration as a negative, eroded, backward, and coercive system that the individual should exit from and not commit to as a behavior expressing undisclosed and hidden dissatisfaction, which may lead to the birth of a parallel social culture conflicting with the original culture and the birth of an entire generation that glorifies incoming culture at the expense of its society's culture (Al-Khouli, n.d., p. 298).

All this raises levels of social tension and contributes strongly to activating the causes of the emergence of crime and deviation.

In this regard, social disintegration theory presented an analytical attempt to build a comprehensive scientific perception about the existing relationship between social disintegration and the phenomenon of crime.

Michel Mann sees that disintegration is a concept that refers us to a set of disorders that affect the pattern, system, and tradition in society and is linked to social change, and on the other hand, negatively affects society (Michel Mann, 1994, pp. 662-663), covering its effects all components of the social system, including the system of social values and the cultural system.

Crime is only committed by individuals for whom social values and prevailing culture do not represent a basic reference and who do not care completely about complying with them. The criminal usually finds himself in direct confrontation with them. Society criminalizes deviants initially from the moral side by condemning them for desecrating its values and culture, then condemns them legally through the institution of justice and its various rulings.

Consistent with this argument, 'Selin' sees that the cause of the existence of criminal behavior is social disintegration and the ineffectiveness of control processes with those approaching crime and deviation.

The importance of social values and culture lies in preserving social balance by maintaining the harmonious and compatible relationship between individual demands and needs and the requirements of social safety and justice in the distribution of privileges.

Therefore, this theory relied on comparison between different societies and between the life stages of the individual within the single society, to conclude by emphasizing that primitive rural societies are characterized by harmony, balance, and stability because the demands and goals of their members are consistent and harmonious with the values and culture of society.

The individual therefore feels safe within this society and does not find a need or justification for practicing criminal behavior. As for civilized society, it is characterized by the lack of harmony among its members due to the difference in their goals, demands, and desires.

This is due to the expansion of society and the multiplicity of groups within it, and thus their value and cultural tendencies diversify, which expands the possibilities of social disintegration, and this in turn opens the way towards crime and deviation.

Selin thus concludes to explain criminal and deviant behavior by society's lack of harmony and the regularity of values and culture in leading individuals' behavior.

This theory can be used as a guide in explaining the phenomenon of family disintegration and understanding its relationship to the criminal phenomenon. The Algerian family has undergone many and varied changes in terms of its structure, roles, social status, and even its value and moral system.

This change has put it into some social, economic, and cultural problems, shook its stability and balance relatively, and exposed some of its members to adopt westernizing theses that are not consistent with its cultural and religious heritage, which put them in direct confrontation with the majority of society and with traditional compatible values, paving the way for new social practices classified by the traditional perspective as deviation and stabbing the family identity.

In light of this oscillating situation, family disintegration finds its way towards spread and practices with increasing effectiveness its effects on juvenile children and proceeds firmly with them towards crime and deviation.

7. CONCLUSION

Through the data reviewed above and through the scientific and methodological examination of the relationship between family disintegration and children's delinquency towards crime and deviation, many important conclusions are revealed that clarify how some juvenile children interact with the emergency and unnatural situation produced by tensions and poor relations between parents.

In general, we can summarize the conclusions we reached as follows:

- **The Family as Primary Reference:** The family institution constitutes the primary reference on which children rely in building their behavioral patterns, moral orientations, methods of social integration, and adoption of the social cultural load. Despite the state of continuous change that continues to strike various social structures, including the family, Algerian society still relies on the family in socializing the generation on its values and standards and resisting some manifestations of unruliness.

Despite the challenges facing the family and attempts by some elites to overcome it, it still imposes itself on the comprehensive social arena as a reference institution that cannot be replaced. Its decisive roles cannot be dispensed with by society in relation to its continuity, stability, and balance. The family still shows continuous resistance against economic, educational, and cultural crises and the overgrowth of modern communication technology that targets it and attempts to destabilize it and diminish its social role.

This resistance contributes to protecting society from many crises, including crime and deviation.

- **Multiple Manifestations of Family Disintegration:** Family disintegration in Algeria takes many manifestations and many formations such as divorce, material and emotional separation, hostility, the disintegration of material and moral ties, parents' bad morals, and their deviation. Each of these formations automatically affects children in the various branches of their lives and their psychological, intellectual, and behavioral structure.

Family disintegration as a pathological condition affecting the relationship between the two spouses goes beyond the simple marital institution and moves to the family institution with its various elements, whether at the nuclear or extended structure level. Family disintegration is a branching social phenomenon that sometimes shrinks and branches out at other times according to the strength of social change and its repercussions and according to the moral and cultural solidity of the couple specifically.

- **Impact on Educational Process:** Family institution disintegration strongly leads to a great disorder in the family environment and disables communication channels in it, which directly affects the educational and socialization process and hinders children's ability to absorb social reality, adopt the outputs of the cultural social system, and represent it in their social interactions.

Social disintegration creates a normative imbalance at the level of children, so their psychological, intellectual, and mental balance is disturbed, so they are unable to evaluate the troubled family situation rationally and objectively, unable to control their reactions, and may be exposed to a deep relapse that threatens their relationship with society.

This means that family disintegration creates a very bad social experience for children that afflicts them with disappointment from society, which they accuse of making justifications for this disintegration and its inability to protect their families and ensure their cohesion.

- **Summoning Crime and Deviation:** Family institution disintegration summons crime and deviation for many juvenile children and constitutes a fertile ground for making motivation towards them. This disintegration in one of its pathological angles consumes the couple's effort, energy, and time, so they are completely preoccupied with practicing their educational, guiding, and supervisory responsibilities towards their adolescent children saturated with bravado and the desire for social liberation and launch and success.

The state of comprehensive abandonment of the responsibilities and social roles required by parenthood creates a terrible vacuum in the social existence of children, puts them at a crossroads, and in a state of chronic dispersal, and puts before them behavioral and moral options that they cannot, due to their youth, understand and appreciate properly, which opens before them the doors of deviation, especially if this coincides with material and economic problems and the presence of deviant role models at the family level in the form of the mother's or father's deviation or in the form of external society such as the group of friends and neighbors who are not formed in their summoning to the world of crime and deviation.

- **Not an Absolute Determinant:** Family institution disintegration, despite its serious repercussions on the individual and society, does not constitute a permanent inevitability leading to juvenile delinquency. In many cases, a number of circumstances and factors that coincide with the emergence of family disintegration combine to lead all of them to building unsocial behavior and abnormal behavior for the juvenile.

Family institution disintegration is more contributing to summoning crime and deviation when the juvenile is not previously provided with appropriate values and standards and is not educationally and behaviorally qualified to face material problems and family hostilities.

We can record the ability of some juveniles to escape from social controls and show prior readiness for deviation. If this data is coupled with family disintegration, he will be closer than others to deviation and crime.

The phenomenon of juvenile delinquency is not deeply and correctly understood and absorbed except through holistic sociology that takes into account all circumstances and data surrounding the juvenile, such as cultural, educational, and economic circumstances, details of daily life, housing conditions, network of social relations outside the family, relationship with modern communication media, and the extent of connection and addiction to them.

If family disintegration is considered a vital factor that can summon the act of deviation for some juveniles, it does not constitute the absolute reference, so it can be more effective and more dangerous in affecting the juvenile if the latter is surrounded by other reasons and circumstances that add an additional motive for his deviation.

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