

The Value System and Its Role in Reducing Juvenile Delinquency and Deviance

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The value system is considered one of the most important systems that work to achieve and embody societal equilibrium by regulating individuals' behavior in accordance with the nature, objectives, and characteristics of society. It accompanies the individual from birth until the attainment of consciousness through the process of socialization and formation, particularly during childhood and adolescence, which are characterized by receptivity, rapid learning, and responsiveness (Fahmy, 1999, p. 29).

As the value system functions as a set of standards guiding behavior, it simultaneously establishes the collective consciousness and the moral conscience that determines for individuals what is good and acceptable and what is bad and rejected (Al-Ramini, 2010, p. 30).

Through the process of socialization and formation, the value system plays an active and vital role in combating and monitoring the phenomenon of juvenile delinquency and deviance by fostering awareness and responsibility, embodying maturity, and instilling discipline standards through the promotion of legal culture and responsiveness to norms.

The social and cultural transformations that societies have undergone through the phenomenon of globalization, which has compelled local societies to replace some of their values and standards, have facilitated the spread of juvenile delinquency and threaten pathways of deviance. To contain and reduce this phenomenon, it is necessary to rebuild the value system and activate its mechanisms to restore individuals to a state of compliance and normativity.

The problem of juvenile delinquency is considered one of the most complex and intertwined phenomena in terms of its causes. It constitutes a fundamental obstacle to the advancement of societies, impeding their progress and destabilizing them, especially since the issue is of a purely social nature, with multiple contributing factors including personal biological and psychological factors, as well as social and environmental factors that have influenced the formation of individuals and the direction of their behavior toward deviance and non-normativity.

Keywords: *value system, juvenile delinquency, deviance, socialization, social control, globalization*

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Introduction

Values have been, and continue to be throughout the course of history and life, a referential framework that governs and regulates the behavior of individuals and groups, directing their positions, actions, and conduct in a manner consistent with the objectives of society on the one hand, and with its distinctiveness and stability on the other. Values also constitute a safety valve for societies by ensuring the preservation of social homogeneity, cohesion, and continuity, away from obstacles. Through this article, we shall examine the extent to which values are effective in reducing the phenomenon of deviance and delinquency, given that the value system is an integrated and balanced social system, despite the repeated attempts to globalize it at all levels through the standardization of individuals' social and cultural lives, which has affected society culturally, psychologically, and socially.

This situation has made it necessary to turn attention to this system and work toward its protection. It has also become necessary to establish a scientific and academic vision that enables us to determine which values should be reinforced, supported, and developed—especially the authentic values—or which should be combated and deterred—the imported values—or which should be reformulated in a manner that combines identity, authenticity, and modernity, and that saturates youth with awareness and a spirit of responsibility.

Values-based education is that which is founded on convincing individuals to commit to upright behavior, on the premise that upright behavior is that which does not contradict the social and moral orientations of society, so that it becomes the referential framework upon which the individual relies in their choices or in justifying their orientations. Accordingly, it has become imperative to pay attention to the importance of values-based education and the activation of its mechanisms to reduce the phenomenon of juvenile delinquency and the deviance experienced by local society, and by Arab societies at large, especially since the phenomenon of globalization has worked to dismantle values and separate them from individuals' lives under the pretext of liberation.

Specialists have agreed that juvenile delinquency constitutes a dangerous and disturbing phenomenon, representing a real threat to the security, stability, growth, and value-based and social structure of society. Examining the details of the phenomenon and its causes requires, first and foremost, looking into the educational and formative history of the child—the juvenile—and the extent to which they have absorbed sound and positive values, and the extent to which they have been raised in a proper, sound, and balanced socialization. Any imbalance in any of these aspects will open the way and pave the causes of the phenomenon.

The value system is a complete and integrated system capable of regulating individuals' behavior, and it has the capacity to direct it, provided that socialization is sound and correct. The value system is an effective system with the ability to maintain order—so how could it be incapable of guiding behavior and setting standards?

1. The Concept of Values

1.1 Values in Language

In *Al-Mu'jam Al-Wasit*, it is stated that the value (qima) of something is its worth, and the value of goods is their price. It is said of someone that they have qima, meaning they have stability and perseverance in their endeavors.

The term 'value' in language is derived from 'qiyam' (standing), which is the opposite of sitting. Qiyam also means resolve, as in the Quranic verse: “And that when the servant of God stood up calling upon Him” (Surah Al-Jinn, verse 19), meaning he resolved. Qiyam also carries the meaning of preservation and reform, as in: “Men are the protectors and maintainers of women” (Surah Al-Nisa', verse 34).

Qiyam also denotes standing firm and steadfastness. As for 'qawam,' it means justice, good stature, and good posture. The term 'qima' in language is the singular of 'qiyam' and refers to the price of something through appraisal (Ibn Manzur, n.d., pp. 356–357).

Based on the above, the linguistic meaning of value encompasses resolve, preservation, reform, steadfastness, moderation, uprightness, and good stature (Al-Ramini, 2010, p. 30).

As stated in *Lisan Al-'Arab* by Ibn Manzur: “Qiyam carries the meaning of preservation and adherence; it also means steadfastness and uprightness. It is said: I established the thing and set it upright, so it stood—meaning it became upright. The qima is the price of something through appraisal” (Ibn Manzur, n.d., pp. 356–357).

The Dictionary of Sociology considered the term 'value' synonymous with the term 'interest,' on the basis that their subject matter is one and the same, related to everything that arouses the group's attention and what it considers profitable or satisfying of social needs (Al-Zalbani, 1973, p. 8).

1.2 Values as a Technical Term

The concepts and definitions of values vary according to the scientific disciplines or branches addressing this topic, or according to the differing referential frameworks defining it. This has caused the concept of values to take on the coloration of those fields or frameworks, as is the case with its philosophical, sociological, or psychological conceptions (Al-Zayoud, 2011, pp. 22–23).

Arriving at the sociological connotation of values must begin from their social, epistemological, and cultural foundations. From this perspective, values must be treated as a type of social data that expresses the homogeneity and consistency leading to social consensus. Sociologists have differed in their definitions of values. Talcott Parsons defined values from the standpoint of their function, giving paramount importance to shared values in maintaining the social system, describing them as: “an element in a shared symbolic system that is considered a standard, or a level of selection among directional alternatives that exist in a situation” (Al-Zayoud, 2011, p. 23). He also defined them as: “the standards by which we judge whether something is desirable or undesirable.”

Schwartz defined values as: “Concepts or representations of the desirable, pertaining to a certain type of behavior or a certain end, which transcend specific situations and can be ranked according to their relative importance” (Al-Zayoud, 2011, p. 23).

Others have maintained that values from the perspective of social sciences are: “Values, beliefs, and ideals are emotions and sentiments held by the individual and the group. Value phenomena actually exist as a scientific fact; values can be distinguished, identified, connected, classified, and compared using scientific methods. From this specific perspective, value-based information can be regarded as the actual information of the social sciences” (Saeed, 2008, p. 19).

Halim Barakat defined values as: “Beliefs about matters, ends, and preferred forms of behavior that direct people's feelings, thoughts, positions, actions, and choices, and organize their relationship with reality, institutions, others, and themselves, with place and time, and that justify their positions and define their identity and the meaning of their existence—that is, they relate to the quality of preferred behavior in the sense of existence and its purpose” (Barakat, 1991, p. 329).

Al-Samaluti defined them as: “A set of emotionally shared ideas revolving around what is desirable, to which group members are emotionally attached by virtue of their representation of them through the processes of socialization, and which contribute to organizing behavior” (Al-Zayoud, 2011, p. 23).

Émile Durkheim defined values as: “One of the mechanisms of social control that is independent of individuals' selves and external to their individual manifestations” (Al-Zayoud, 2011, p. 23).

Rokeach defined values as: “A belief or conviction that is enduring and expresses a personal or social preference for a certain mode of existence or a certain end over a different behavioral mode or alternative end” (Fahmy, 1999, p. 32).

Allinson defined them as: “Ideas that express what is worthy of desire and attention, and thus they represent for the individual in daily life an action, a social life, and plans for the future” (Fahmy, 1999, p. 33).

Hasan Al-Sa'ati defined values as: “Belief-based ideas related to the utility of everything in society; the utility may be physical health, intellectual acuity, pleasure, material abundance, good reputation, or other personal benefits. Value, then, is a belief related to what is new that dictates upon the individual a set of directions and behaviors that embody this value.” In contrast, Anthony Giddens considers that among the essential elements in all cultures is a system of ideas that defines what is important, desirable, and preferred in society, and that these abstract ideas—or values—are what impart specific meaning and provide guiding indicators for directing human interaction with the social world (Al-Masri & Muhammad, 2013, p. 12; Giddens, n.d., p. 82).

Gilles Ferréol and colleagues defined values by saying: “A value is a quality or behavior whose ideal character has been agreed upon individually or collectively, which makes the individuals or groups characterized by or acting upon this value desirable and worthy of appreciation” (Boufoul Boukhamis, n.d., p. 31).

From the above, it is clear that values influence human behavior due to their great and necessary importance in interpreting the latter. Indeed, they are considered a primary determinant as they are the conditioned reflex of individuals' needs, desires, inclinations, interests, and motivations. Thus, they are the guides and regulators of behavior, and they also protect the social structure through adherence to them (Fahmy, 1999, p. 96).

2. Values and Behavior

Some consider values to be the driving force of behavior, or that they provoke behavior. In this sense, actual behavior is linked to value. In this regard, Adler states that values equal or are equivalent to actual behavior (Khalifa, 1992, p. 53).

Others view values as general rules that define and classify appropriate behavior in different situations, distinguishing between acceptable and unacceptable behavior.

Values and norms also clarify the acceptable principles and ideas and the legitimate directions of society, and thus they clarify the various paths and means that individuals should follow in order to achieve their objectives (Fahmy, 1999, p. 96).

Morris, on the other hand, defined values as: "The preferred or desired orientation or behavior among available alternatives" (Khalifa, 1992, p. 55). He classified values into three main categories:

General values: These are detected through the preferential standard.

Conceived values: These rely on symbols in the domain of preferential behavior; that is, they approximate ideal conceptions.

Objective values: These are those that can be controlled through five factors: self-control, enjoyment of work, self-sufficiency, acceptance of others' ideas and opinions, and enjoyment of life.

It thus becomes clear that many of the behavioral patterns issued by the individual when dealing with various social situations are a function of what the culture has defined as a desirable style, rather than a function of what individuals embody of values they consider worthy of their attention. Preferential response does not occur in a vacuum but within a specific social context, and this response must be understood in light of the context in which it exists. Behavior is the outcome of the interaction between two directions: one toward the object and the other toward the situation. Action and behavior are not determined solely by attitudes or values, but alongside them exist needs and situational circumstances. As a result, some researchers have attempted to deal with values through both attitudes and behavior together, on the basis that attitudes and behavior—or action—are the final outcome of value directives (Khalifa, 1992, p. 55).

Thus, values become meaningless or useless if they are not translated into desirable and acceptable behavior that reflects the content and subject of those values. Values are therefore considered as determinants of acceptable and desirable behavioral patterns, and as reinforcers or directors of these behaviors in various life situations that are socially acceptable.

3. Functions of Values

There is no doubt that values play a prominent role and perform an essential function in the life of the individual, as they constitute the intangible dimension of human behavior. They represent the principal nerve of emotional, cultural, or social behavior of the individual.

Smith considers that values play a major role in shaping the psychological entity of the individual through basic functions, including: providing the individual with a sense of purpose in what they do and directing them toward that goal; establishing the foundation for unified individual and collective action; serving as a basis for judging the behavior of others; enabling the individual to know what to expect from others and the nature of their reactions; and instilling in the individual the sense of right and wrong—that is, values-based education (Alam Al-Tarbiya, p. 454).

2.1 On the Individual Level

Values have numerous functions connected to the individual or the group, which are reflected in the behaviors or actions of each. Some have enumerated functions for values at both the individual and collective levels, as articulated by Ihab Issa and Tarek Abd Al-Ra'ouf in relation to educational and moral values (Al-Masri & Muhammad, 2013, p. 12).

On the individual level, these functions include: providing individuals with choices that determine their behavior—in other words, defining the form of responses—and thus playing an important role in shaping individual personality and defining its objectives within a correct normative framework; giving the individual the possibility of performing what is required of them and granting them the ability to adapt, conform, and achieve satisfaction; providing the individual with a sense of security, as they draw upon values to confront their inner weakness and the challenges they face; giving the individual the opportunity for self-expression, affirming their identity through a deep understanding of it and its potentials; working to control the individual's desires and ambitions so that they do not overpower their reason and conscience, because values link their behavior and actions to standards and judgments by which they act and are guided; and working to reform the individual relatively and morally, directing them toward goodness, benevolence, and duty.

2.1.1 The Directive Function

This function is embodied through directing individuals and groups toward certain directions that satisfy their spiritual and material needs. Through this function, the power of values becomes evident in moving the individual and society from a state of undeclared chaos to normativity, through which the individual and the group are regulated and its binding force is perceived, so that the value becomes similar to a binding legal rule that is followed by punishment in case of violation. Similarly, values impose the same responsibility on the individual if they deviate from the course prescribed by the value system. To the extent that values are the forces and meanings that shape social action, the latter is linked to the general context of society, which is translated by the state of consistency and harmony through values. Accordingly, some consider values to be a set of normative judgments derived from constants connected to realistic contents that the individual absorbs through their emotional engagement and

interaction with various situations and experiences, far from dissolution, provided that these judgments gain acceptance from society (Al-Tijani, 2011, p. 78; Al-Yamani, n.d., p. 84).

2.1.2 The Preferential Function of Values

This function allows individuals the opportunity to choose among positive and valid alternatives for organizing society. It also contributes to satisfying individuals' needs in a manner consistent with the objectives and goals of society in order to achieve satisfaction. Furthermore, it formulates social standards for the purpose of measuring individual behavior on the one hand, and judging it on the other—whether through rejection or acceptance. In this regard, the Qatari researcher Amina Al-Kazim states: “Albert Vernon's study addressed values and their measurement through selection, and as a result, some skills emerged that reflect people's ideas, actions, and values. Morris designed a value scale, and based on it, he divided the value into thirteen items, each describing a way of life or a value, and then asked the person to rank these items according to their importance and degree of preference” (Al-Kazim, n.d., p. 42).

2.1.3 The Organizational Function of Values

This function is embodied through the ability of the individual or society alike to deal with needs and objectives according to the standard of priority—that is, it gives the individual the ordering of their priorities imposed by the state of place, time, and the general context of what the society is experiencing. This ensures the survival and stability of society because it transcends, through this function, the state of contradiction and disorder—as will be clarified when addressing the functions of values on the social level—through the choices and guidelines that values provide as indicators.

2.2 On the Social Level

On the social level, the function of values is represented, according to Ihab Issa Al-Masri and Tarek Abd Al-Ra'ouf, in the following: they preserve society and its cohesion, defining its life objectives, ideals, and principles; they help society face the changes occurring within it by determining the correct choices that facilitate people's lives; they connect the parts of society's culture to each other so that they appear consistent, and they work to give social systems a rational basis that becomes a conviction in the minds of the members of society belonging to this culture; and they provide society with the formula by which it deals with the world, defining its objectives and justifications for existence, and accordingly individuals behave and define their behaviors (Al-Masri & Muhammad, 2013, p. 42).

Others consider that among the functions of values is that they work to formulate the collective mind, given the directive and guiding authority they carry, which often transcends the limits of desire. According to Abdel Karim Ali Al-Yamani, these functions include: preserving the social and moral cohesion of society, defining its life objectives, ideals, and stable, settled principles that provide it with the necessary cohesion and stability for practicing a healthy social life; working to maintain the individual's activity free from contradiction and disorder; protecting society from excessive selfishness and reckless desires, by leading individuals to objective thinking in their actions as attempts to reach goals that are ends in themselves; helping to predict the future of societies, as they are the fundamental pillar upon which human civilization rests, and they are indicators of civilization—a society whose members adhere to

authentic moral values can be predicted to have civilization, progress, and prosperity; providing society with the manner in which it interacts with other human societies, defining its objectives and justifications for existence, so that its members follow the appropriate path, giving society its distinctive form and defining what it should be; being used in the process of psychological treatment and educational and vocational counseling, as they enable members of society to exercise self-control; connecting the parts of society's cultures to each other so that they appear cohesive, interconnected, and consistent, which helps maintain the cohesion and social unity of society; and preserving the stability and entity of society by helping it face the changes it undergoes through determining the correct choices and alternatives that facilitate people's lives (Al-Yamani, n.d., pp. 90–92).

4. The Concept of Juvenile and Delinquency

Investigating the concept of the juvenile requires addressing its definition from the social, psychological, and legal perspectives, and then determining the age of the juvenile according to the Algerian legislator and the international conventions ratified by Algeria.

3.1 Definition of the Juvenile

Article 1 of the Convention on the Rights of the Child, approved by the United Nations General Assembly on November 20, 1989, and ratified by Algeria with interpretive declarations on December 19, 1992, defined the juvenile (referred to in the Convention as a child) as: “every human being below the age of eighteen years unless, under the law applicable to the child, majority is attained earlier.”

The Convention used the term 'child' for the juvenile, which is the internationally recognized term. The second rule of the United Nations Standard Minimum Rules for the Administration of Juvenile Justice also stipulates that a juvenile is “a child or young person who, under the respective legal systems, may be dealt with for an offence in a manner which differs from an adult.”

The Algerian legislator addressed the age issue by determining the age of accountability and responsibility in terms of assessing the act between harm and benefit, and also addressed it in the Penal Code, considering every minor who has not exceeded eighteen years of age, without specifying a minimum age for the minor.

3.2 The Social and Psychological Concept of the Juvenile

The juvenile, according to the social and psychological concept, is formed from childhood until reaching social and psychological maturity. The signs of maturity appear in relation to their ability to commit to standards and the requirements of values, which they consider as guides for behavior and conduct, and thus the distinction between what is acceptable and what is rejected. Some have divided the age of the juvenile into three stages: the stage of self-focus, the stage of other-focus, and the stage of social and psychological maturity.

3.3 Definition of Deviance

According to Cohen (1959), deviance is “behavior that violates expectations whose legitimacy is recognized by institutions and social systems” (Abd Al-Khaliq & Ramadan, 2001, p. 19).

Merton (1961) defined it as “behavior that concretely departs from the standards established for people in their social circumstances” (Abd Al-Khaliq & Ramadan, 2001, p. 19).

Parsons considers deviance to be “a disturbance in the equilibrium of the interactive system” (Al-Salih, 2000, p. 32).

3.4 Definition of Delinquency

The origin of the term 'delinquency' (junuh) in Arabic is the inclination toward a particular direction. For example, it is said 'he inclined toward peace,' meaning he leaned toward and chose peace. It is also meant to denote sin. As a technical term, it is a translation of the English term 'Delinquere,' which derives from the Latin name 'Delinquenta,' from the verb 'delinuere,' meaning 'to fail' or 'to offend.' The delinquent juvenile is called 'Juvenile Delinquent' (Aween, n.d., p. 18).

One of the earliest definitions of juvenile delinquency is the one adopted by the White House Conference held in 1930, which considers a juvenile “who is not adjusted is a delinquent until it appears that their behavior has become bad to such a degree that they may be placed under the law” (Aweis, n.d., p. 16).

The English scholar Cyril Burt defined juvenile delinquency as follows: “Delinquency occurs in a child when his social tendencies become so dangerous that he becomes, or ought to become, the subject of official action” (Qawasmiyya, n.d., p. 62).

The term 'deviant juvenile' has wide circulation, associated with departure from values, standards, and directions. It is necessary to distinguish between the deviant juvenile and the juvenile at risk of deviance (pre-delinquency). The deviant manifests their deviance through behaviors that violate standards, which have become known due to their association with criminal activity and behavior, while the juvenile at risk of deviance carries the causes within themselves and conceals them, waiting for a stimulus to express them. The difference between them lies in the result—harm—and the immediacy of danger.

Some define the delinquent juvenile as: “a juvenile in the period between the age of discernment and the age of criminal majority, who is before the judicial authority, or any other competent authority, having committed one of the crimes, or found in one of the dangerous situations defined by law” (Abd Al-Khaliq, 2001, p. 23).

Most legislations have gone to determine the age of the juvenile and to designate the punishable crimes, without stipulating a specific definition of juvenile delinquency. The Algerian legislator did not address the definition of juvenile delinquency, but it can be inferred from the articles of the law—the Penal Code and the Code of Criminal Procedure—that the delinquent juvenile is a juvenile whose age is less than eighteen and who commits a crime stipulated by the Penal Code.

3.5 The Concept of the Deviant Juvenile

Defining the deviant juvenile constitutes a central axis and a fundamental approach for any attempt to study what is known as the phenomenon of juvenile delinquency.

The term 'juvenile' applies to the young person throughout the stage of their life that begins from birth until they reach the stage of psychological and social maturity, and the elements of mature responsibility are complete for them. The deviant juvenile, from this perspective, is a victim of bad and unsound social, economic, health, cultural, or civilizational circumstances.

Jalal Al-Din Abd Al-Khaliq defined the deviant juvenile as: “a person who violates the sanctity of the law and commits an act that is prohibited at a certain age, and if an adult had committed it, they would have been subject to punishment, whether this act is a contravention, a misdemeanor, or a felony” (Abd Al-Khaliq & Ramadan, 2001, p. 24).

Ruth Cavan defined the deviant juvenile as: “every child or young person whose behavior deviates from social standards to a significant degree, leading to harm to themselves, their life's future, or society itself” (Al-Duri, 1985, p. 28).

Most studies indicate that the manifestations of deviance are multiple and its forms are diverse, including: drug abuse, sexual deviance, hooliganism and the use of violence in public spaces—especially schools—seizure of public spaces, involvement in neighborhood gangs, lack of fear of social or legal accountability, carrying weapons, running away from home and school, poor academic achievement, and so forth.

5. Factors Leading to Deviance

4.1 Peer Groups

The peer group plays an important role in the life of the adolescent in shaping their behavior, even in defining their culture and life concepts, especially if the adolescent is experiencing constant emptiness. The peer relationship differs from the individual's relationship with their family in two respects: first, the family relationship is imposed, permanent, and not optional, whereas peer relationships are subject to change, substitution, and diversification; furthermore, they expand the experience that the adolescent needs, in contrast to family performance, which does not provide what they seek. Friendship exposes them to new patterns of behavior and helps them try out new behavioral roles and acquire different conceptions. Often, this group addresses topics that the family does not adequately teach, which fall under what is called taboos, especially those related to sex. This is what makes the peer group play an important role for the adolescent. At present, youth have taken the peer group as a model for their behavior, rather than their parents. The peer group exercises its influence on the adolescent through several means, the most important of which are: exerting moral pressure in many cases to adopt certain behaviors, such as smoking, which is associated with masculinity; pushing the adolescent toward imitation; inducing the adolescent to adopt the values of peers that have been formed according to their own concept; the absence of family supervision or the withdrawal of the family opens the opportunity for the peer group to reconstruct the individual; and the peer group works to form a distinct identity, which is often characterized by violence and deviance (Watfa, 1993, p. 36).

Peer groups may be a negative or positive factor for the individual, depending on the values and behaviors they adopt.

4.2 Social Media and Cinema

It cannot be denied that social media sites and cinema films are among the most prominent contemporary media and means that help the individual toward deviance, especially since cinema and television constitute a powerful stimulus capable of gaining control, as is the case with television programs that dominate adolescents' thinking to such an extent that they become prey to many problems. We find among adolescents a great deal of influence and imitation, and being drawn into pornographic films and films featuring nudity, especially since the sexual instinct is strong during adolescence, creating a strong desire for expression. Social media sites, cinema, and television thus contribute to: normalizing the individual with deviant behavior, forming a deviant peer group, eliminating family supervision, creating a false identity, glorifying violence and crime, confirming social learning theory through the imitation of behavior, and removing religion from the individual's life.

4.3 Family Factors

The negative family factors influencing children's lives are multiple and intertwined, producing a rebellious and fragile generation that does not respond to values and standards. The most important of these factors include the following:

4.3.1 The Nature of Parental Treatment of the Child

Parental treatment constitutes the path and direction toward the psychological, intellectual, value-based, and social construction of the child. If parental treatment is sound and follows proper methods and mechanisms, the result will be satisfactory and consistent with the requirements of proper socialization. Parental treatment, when balanced and moderate—without excess or neglect—always leads to a balanced and responsible construction. When it is otherwise, the results often lead to deviance or delinquency due to exaggeration in pampering and care, or their opposite, such as authoritarianism, cruelty, and the practice of violence—whether verbal or physical.

4.3.2 Parental Divorce

Divorce has been, and remains, the most detested of permissible things in the sight of God, due to the profound effects it leaves—whether on the spouses, the children, or society. Divorce makes children feel responsible from a young age, forcing them to leave school and be released from its obligations in order to search for work, or under the pretext of searching for work. “Divorce between spouses leaves negative effects on the upbringing of children, and they are forced by this situation to leave school and search for work, and harmful consequences may result for their psychological state if they cannot find work, and some of them may resort to committing the crime of theft to satisfy their needs by any means” (Manea, 1997, p. 93).

In the same context, it is considered that “material disintegration is due to the absence of both parents together within the family framework, by their absence, or the absence of one of them” (Abd Al-Sattar, 1978, p. 166).

Divorce has been, and remains, a direct and active cause of children's deviance and delinquency, due to the absence of supervision, companionship, and follow-up, and the disruption and imbalance of the socialization process, which eliminates awareness and understanding among children. Thus, the social adaptation process, in which values and standards actively and continuously participate, is affected.

4.3.3 The Moral and Emotional Collapse of the Family

Weak communication, the absence of dialogue, and the decline in the level of affection, intimacy, and empathy among family members contribute to creating a charged and confused environment that pushes individuals and children to search for alternative environments to the family one. This alternative environment is often unhealthy and unregulated in terms of structure and performance. The new environment transforms into an alternative incubator to the family, implanting values and instilling standards that mostly do not conform to proper formation and socialization, especially with the objectives and goals of society.

Moral and emotional collapse directly weakens the informal control mechanisms exercised by the family, such as values and standards, which weakens family relationships and makes children vulnerable to responding to external stimuli.

Conclusion

The value system is the source that inspires the state of equilibrium within society, as it constitutes the referential framework that works to direct individuals' behavior and align it with social standards. The relationship between values and deviance is one of mutual influence: the more effective and active the value system is, the stronger and more present the social standards are, working to contain deviant tendencies, contain deviance, dry up its causes, and eliminate its forms.

The value system is not reduced to being merely theoretical foundations or an imagined system; rather, it consists of practices that reinforce individuals' sense of collective belonging and their social and moral responsibility toward society. Any retreat or defect in this system allows the presence of causes of deviance and opens the field to the vacuum left by the value system before negative external stimuli. It is therefore necessary to reinforce this system and elevate the value system toward effectiveness and continuous presence in order to strengthen bonds and the spirit of responsibility in a society governed by the rule of law and the fear of accountability.

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