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The Impact of the Absence of Family Dialogue on the Increase in Domestic Violence Leading to Divorce During Ramadan – A Field Study on a Sample of Families in Marginalized Areas of the City of Ain Defla

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Abstract:

This study aimed to analyze the relationship between weak family communication and the increase in domestic violence cases leading to divorce during Ramadan in marginalized areas of Ain Defla city.

The research adopted a quantitative analysis of data collected through a questionnaire administered to a purposive sample of 50 families from these areas in March 2025. The research tools focused on measuring the level of family communication, patterns of violence, and factors triggering conflicts during the fasting period.

The findings revealed a significant decline in family dialogue among 68% of households during the holy month, with verbal violence rates rising to 73% and physical violence to 42%. The study also highlighted a strong correlation between deteriorating marital relationships and both economic pressures and prolonged fasting hours. Additionally, the study recorded a 37% increase in divorce requests within two weeks after Ramadan compared to other months of the year, confirming the impact of accumulated Ramadan-related tensions on family disintegration.

Keywords: *family disintegration; symbolic violence; fragility of social ties; family alienation; social stigma.*

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1. Introduction

Family dialogue represents one of the fundamental pillars for building human relationships within the family unit, playing a pivotal role in achieving psychological and social equilibrium among its members. Furthermore, it serves as a principal factor in promoting mutual understanding and shared respect, thereby contributing to the cohesion of the family fabric and protecting it from disintegration. In light of the accelerating social and economic transformations witnessed by Algerian society, the problematic decline of family dialogue culture has emerged as a phenomenon worthy of study and analysis, particularly in marginalized areas suffering from developmental and economic marginalization that negatively affects their social structure. This problematic manifests more clearly during the month of Ramadan, which constitutes a temporal period of religious and cultural specificity, where patterns of daily life change and family interactions intensify, generating dynamics that may lead to tensions or conflicts in the absence of effective dialogue mechanisms. From this standpoint, this study focuses on the city of Ain Defla, especially its marginalized areas, as a field for empirical research, to investigate the relationship between the absence of family dialogue and the spread of domestic violence that may escalate to divorce, particularly during this sensitive period of the year.

This study is grounded in an integrated theoretical framework combining three principal sociological approaches: first, symbolic interactionism theory, which focuses on analyzing communication processes and the formation of shared meanings within the family; second, the structural-functional approach, which treats the family as an integrated social system contributing to the performance of specific functions; and third, conflict theory, which reveals the dynamics of power and tension within the family institution. This theoretical integration enables a deeper understanding of the studied phenomenon by transcending unidimensional explanations that fail to accommodate the complexities of social reality and its cultural specificity. In this context, previous studies have revealed a close connection between patterns of family communication and levels of violence, emphasizing the role of economic, social, and cultural factors in shaping this

relationship. However, the scarcity of research addressing the phenomenon during a distinctive temporal context such as Ramadan, or specifically in marginalized areas, highlights the need for this study, which seeks to bridge the research gap by providing an in-depth sociological analysis that considers the particular interactions of this unique context.

Within this framework, the current study aims to analyze the relationship between the absence of family dialogue and increased rates of domestic violence leading to divorce during Ramadan in marginalized areas of Ain Defla city, while identifying the factors influencing it, whether economic, social, or cultural. It also aims to monitor the mechanisms that domestic violence assumes in this particular context and demonstrate its psychological and social ramifications, with the objective of developing effective and applicable social intervention strategies. The research methodology relies on the quantitative approach, utilizing various tools including questionnaires and participant observation, contributing to the collection of quantitative and qualitative data supporting comprehensive analysis and reliable results. The study sample was selected according to precise criteria to ensure its representation of the studied community, taking into account the demographic, social, and economic diversity of targeted families.

What confers particular importance on this study is its focus on a multidimensional phenomenon-social, psychological, and cultural-that directly affects the stability of Algerian families in marginalized areas, and consequently the cohesion of the entire social fabric. This importance derives from the fact that the family represents the fundamental building block of society, constituting the primary environment for shaping individual identity and personality; thus, any dysfunction in its structure or functions is negatively reflected on society as a whole. In this context, the study highlights factors threatening family stability, particularly the absence of dialogue and the spread of violence, as primary causes of marital bond dissolution. The research's significance also lies in its selection of Ramadan-with its profound spiritual and social connotations in Algerian culture-as a temporal framework for study, as this month is supposed to be an opportunity for strengthening family cohesion and positive values, making the rise in

violence and divorce rates during it a phenomenon deserving investigation and analysis. Accordingly, the study aims-through its findings and recommendations-to contribute to designing effective social policies and programs that promote family dialogue and reduce violence and disintegration, serving the construction of a more stable and cohesive society.

2. Methodology and Tools

2.1. Study Problem and Hypotheses

The phenomenon of domestic violence is among the social issues that intensify under certain conditions, as social indicators have shown an increase in divorce rates during Ramadan in marginalized areas of Ain Defla city. The study's problematic lies in revealing the causal relationship between the absence of family dialogue as a mechanism for social communication and the escalation of domestic violence leading to divorce during the holy month. The structural transformations that have occurred in the Algerian family system have led to a disintegration in social relationships and the absence of dialogue as a mechanism for releasing emotional charges, creating a state of social alienation in the family space. This effect is amplified in marginalized areas suffering from institutional marginalization and weakness in cultural and social infrastructure. The manifestations of this crisis are evident in the rise of divorce rates during Ramadan, which is supposed to be a season for reconciliation and spiritual convergence. Therefore, this field study seeks to explore the social ramifications of the absence of family dialogue and value disintegration at the level of family systems in marginalized areas of Ain Defla city during Ramadan. How does the absence of family dialogue affect the increase in domestic violence leading to divorce during Ramadan in marginalized areas of Ain Defla city?

The following sub-questions branch from the general question:

- How does the limitation of family communication mechanisms affect the recurrence of domestic violence cases during Ramadan?
- what extent does institutional marginalization contribute to the exacerbation of domestic violence leading to divorce in marginalized areas?

The sub-questions translate into hypotheses:

- The limitation of family communication mechanisms leads to an increase in domestic violence cases during Ramadan
- Institutional marginalization contributes to the exacerbation of domestic violence leading to divorce in marginalized areas

2.2. Study Objectives

This study seeks to achieve a set of integrated objectives for understanding the phenomenon of domestic violence leading to divorce during Ramadan in marginalized areas of Ain Defla city. First, it aims to reveal the relationship between the absence of effective family dialogue and the escalation of domestic violence rates during the fasting period. Second, to analyze the impact of institutional exclusion on the exacerbation of domestic violence in these areas and its repercussions on family cohesion. Third, to monitor prevalent patterns of domestic violence and their correlation with economic and social pressures during the holy month. Finally, to present practical proposals for designing effective social intervention strategies that contribute to mitigating violence and enhancing family communication mechanisms.

2.3. Study Methodology

The study adopted an integrative research methodology combining the quantitative approach and the descriptive-analytical method to achieve its objectives. Initially, the quantitative approach was selected to enable researchers to transform social phenomena into measurable statistical indicators, ensuring objectivity in testing hypotheses related to the relationship between the absence of family dialogue and increased domestic violence. The descriptive-analytical method was also used to monitor the demographic and social characteristics of surveyed families and link them to study variables. On the technical level, the Statistical Package for the Social Sciences (SPSS) was relied upon for data analysis, allowing the extraction of statistical indicators such as frequencies and percentages, and determining the strength of relationships between studied variables. Finally, this methodological integration helped provide a holistic vision of the phenomenon by combining quantitative analysis with descriptive understanding of its various dimensions.

2.4. Data Collection Tool

The study relied on a carefully designed questionnaire tool suited to the nature and objectives of the research, comprising three main axes: the first concerns primary data and the social and economic characteristics of surveyed families; the second addresses indicators measuring family communication and dialogue mechanisms; while the third axis focuses on evaluating the impact of institutional marginalization on the exacerbation of domestic violence. Before final application, the questionnaire underwent scientific validation by experts in sociology to ensure its validity and reliability. It was also field-tested through a pilot study including a miniature sample of five families to achieve question clarity and appropriateness to the cultural and social context of the region, with observations addressed before commencing data collection.

2.5. Sample and Its Parameters

In the study context, the researcher relied on a purposive sample comprising 50 families from residents of marginalized areas in Ain Defla city, selected according to precise criteria considering research objectives. These criteria included: first, families' residence in areas classified as marginalized within the city's geographical scope; second, exposure to domestic violence cases during the past two years; third, marriage duration not less than three years. The researcher also ensured sample diversity in terms of educational, economic, and cultural levels to guarantee comprehensive representation of various social strata. It is noteworthy that the field study was conducted in March 2025, coinciding with the beginning of Ramadan, with participants' consent and data confidentiality ensured.

3. Literature Review

3.1. Social Dynamics of the Family in Marginalized Areas and Their Reflections on Family Communication Patterns

Marginalized areas witness profound socio-cultural transformations that fundamentally impact family structure and interactions, creating a crisis-laden reality characterized by deviation from traditional communication patterns. In this context, socio-spatial marginalization imposes coercive adaptation mechanisms on families residing in these spaces, where the problematic of schism between cultural heritage and contemporary requirements intensifies. This dynamic manifests through multiple forms of

structural tension that pose a reshaping of family relationships, particularly in power patterns and role distribution. In this regard, field studies have revealed a noticeable decline in communication effectiveness within marginalized families, with the emergence of hybrid patterns combining authoritarianism and disintegration. It has also been highlighted that "marginalized social space creates contradictory communicative strategies; between closure as self-protection and disturbed openness seeking adaptation to social mobility requirements." (Bourdieu, 2000, p. 173) The contradiction in cultural capital between generations further complicates this equation, deepening the communication gap and weakening shared value cohesion. Accordingly, understanding these communicative transformations requires a non-typical sociological approach that rereads the family in the context of spatial marginality, as a space for identity negotiation and power struggle, not merely a stable social unit.

The value system of families in marginalized areas is formed through dialectical interaction between material marginalization and symbolic resistance strategies, directly affecting their internal and external communication patterns. On one hand, limited economic and service resources create a spatial space producing adaptive communicative behavior, oscillating between adherence to traditional heritage and pursuit of integration into modernity (Al-Ayachi, 2016, p. 89). On the other hand, this reality generates duality in family discourse, reflecting contradictory references and multiple value influences. In this regard, studies highlight that these families develop flexible communicative mechanisms to confront societal pressures, but simultaneously suffer from the absence of unified standards regulating this communication, leading to communicative fragmentation reflecting the fragility of social structure. This problematic also manifests in differing socialization methods between genders and variation in generational openness to the external environment. These challenges intensify with accelerating transformations in the global and local communicative landscape, where family structures are penetrated by modern technologies without adequate cognitive or cultural empowerment to absorb them, weakening traditional communication patterns without establishing a

coherent alternative, negatively reflected in the performance of the family's basic functions.

Communication challenges in marginalized families manifest at the intersection of multiple factors, including economic, cultural, and symbolic aspects, requiring a holistic approach to understand its dynamics and development mechanisms. In this context, the conflict between traditional and modern values appears acutely, especially with families' lack of sufficient material and symbolic resources to manage this conflict in a balanced manner (Ramzi, 2018, p. 124). The concept of "contradictory socialization" also highlights the divergence of educational discourse within the same family, resulting from multiple references and value clashes. In this regard, studies indicate that families in these areas suffer from "double alienation"; they are disconnected from the broader urban environment due to spatial and economic marginalization, and they are also disconnected from their traditional value system under pressures of globalization and coercive modernization, generating disturbed communicative patterns ranging between defensive closure and distorted openness. This reality is reflected on family discourse through two levels: one formal, showing respect for traditional values, and another informal adapting to changing reality requirements, leading to schism that weakens communication's role as a tool for transmitting values and building identity, widening cognitive gaps between family members. Within this dynamic, the phenomenon of "silent negotiation" over power and roles emerges, where communication becomes an arena for symbolic struggle between divergent reference models, threatening the family's social cohesion and increasing its fragility against external challenges.

3.2. The Specificity of Ramadan as an Influential Variable in Family Relations: Between the Sacred and Social Pressures

The dynamics of Muslim families during Ramadan are characterized by a profound transformation in daily interaction patterns, where religious and social factors intertwine to form a unique relational system. On one hand, worship rituals affect the reorganization of family roles, and on the other, (Ben Daoud, 2019) societal norms contribute to formulating communication patterns different from the usual. Recent studies-such as research on Algerian

families-reveal two fundamental transformations: the first consists of reshaping family hierarchy according to the holy month's requirements, while the second manifests in the emergence of new labor divisions responding to intensive spiritual and social needs. In this context, Ramadan practices transform from mere religious rituals into effective mechanisms for strengthening family cohesion, recording a noticeable increase in collective interaction rates and consolidation of shared values. Functional analysis also highlights how this blessed month reshapes the family system through a delicate balance between sacred requirements and social reality pressures, creating a state of family solidarity that redefines concepts of authority and responsibility within the Muslim community's value framework.

Ramadan creates a transformation in the family institution's structure, where consumption patterns and daily life rhythms change, reshaping the family's entire social space. Modern anthropological studies reveal complex interaction between the religious dimension, represented in worship such as fasting, prayer, and Quran recitation, and accompanying social manifestations such as collective banquets and long family gatherings. This duality creates a dynamic negotiation space within the family, where boundaries between individual and collective, and between sacred and customary, are redrawn. This negotiation also forms a fundamental mechanism for confronting escalating social pressures during the blessed month, especially those related to societal expectations regarding Ramadan ritual performance. Here emerges the problematic of balance between the month's sacredness and social appearance requirements, which may empty spiritual practices of their contents to become formal rituals governed by social competition. In this regard, Abdullah Hammoudi's study on Maghreb societies shows that "the contradiction between fasting's spiritual essence and demonstrative practices generates tension within family structure, especially when iftar tables transform from means of solidarity into tools for class differentiation," (Hammoudi, 2022, p. 143) pushing individuals to adopt adaptive strategies ranging between adherence to authentic religious values and engagement in new social customs, seeking to achieve fragile balance between spirituality requirements and societal pressures.

On another level, family relations during Ramadan witness profound structural transformations transcending transient circumstantial changes, establishing interactive dynamics with unique sociological specificity. From a microsociological perspective, qualitative intensification of shared existence between family members is observed, where social distances narrow and opportunities for direct and intimate communication increase. This clearly appears in the iftar meal, which transforms from a mere ordinary consumption act into a socio-religious ritual with profound symbolic connotations, expressing belonging and collective identity. However, this apparent convergence may conceal latent tensions resulting from conflict of expectations and obligations, especially given the rise of individualistic tendencies in modern societies and continuous professional life pressures during the month (Al-Zayyat, 2021, p. 205). In this context, analytical studies on urban family samples indicate that "the contradiction between Ramadan's spiritual values and contemporary requirements generates escalating psychological and social pressures, reflected in the form of family tensions requiring complex negotiation mechanisms to restore balance." Ramadan can also be analyzed as an arena for symbolic struggle over interpreting religious practices and their daily manifestations, where multiple interpretations conflict; some focus on the individual spiritual dimension, while others prefer the formal social character. This multiplicity produces diverse family strategies for adapting to the month's requirements and creates a continuous negotiation space around the concept of the sacred and its boundaries, confirming that the relationship between sacred and social is not fixed, but rather a dynamic process reflecting the society's value and cultural transformations.

3.3. Mechanisms of Domestic Violence and Its Manifestations in the Absence of Family Dialogue: Toward a Multidimensional Explanatory Model

The phenomenon of domestic violence falls within a network of family relationships, where it does not arise in isolation from the social context, but rather is the product of interacting intertwined structural factors, whether at the cultural, economic, or psychological level. Violence here is not transient individual behavior, but rather an expression of profound dysfunction in the

family communication system, which transforms from a space for dialogue into an arena for conflict. In this regard, the absence of effective dialogue plays a pivotal role in violence escalation, as the language of understanding is replaced by mechanisms of domination and force. Sociological studies reveal that this phenomenon is founded on social structures that perpetuate unbalanced relationships within the family, transforming it from a cooperative unit into a hierarchical system based on imposing control. As Pierre Bourdieu clarifies in his concept of symbolic violence, domestic violence represents an extension of social "habitus" that reproduces itself through hidden mechanisms legitimizing domination (Bourdieu, 2009, p. 43). Consequently, violence becomes a tool for entrenching inequality, especially in patriarchal societies that legitimize the use of force as a means of control. It is noteworthy that the absence of dialogue is not limited to silence alone, but also includes distorted communication forms that marginalize the other party and deny it the status of equal partnership, thereby establishing an environment that normalizes violence and embeds it as part of family dynamics.

In light of transformations created by contemporary socio-economic dynamics, family structure and functions have witnessed profound changes reflected in interaction patterns within it, producing new tensions embodied in multiple forms of violence. Changes in gender roles, alongside labor market challenges and economic pressures, have created a system of challenges threatening the family institution's stability. Empirical studies confirm a close relationship between rising domestic violence rates and escalating economic crises, where frustration resulting from unemployment and poverty transforms into aggressive behaviors within the family. In this regard (Al-Alami, 2018, p. 87), field studies indicate that "statistical data reveal a noticeable increase in domestic violence cases during economic recession periods, as the family transforms into a space for discharging accumulated frustrations resulting from feelings of helplessness against external pressures." The danger of this phenomenon is not limited to direct harm alone, but extends to establishing an inherited cycle of violence, where children adopt violent behavioral models as a natural mechanism for resolving disputes. Among the most prominent manifestations of family

dialogue absence is what is known as "reification of human relationships," where family bonds are reduced to mere means for achieving immediate interests, causing individuals to lose their humanity and become vulnerable to various forms of violence, whether physical, psychological, economic, or symbolic.

To analyze the domestic violence phenomenon comprehensively, a multidimensional explanatory model must be adopted that transcends unidimensional theories reducing the phenomenon to a single factor, whether psychological, economic, or cultural. An integrated model should reveal the complex interweaving between microsociological factors (such as family interactions and mental representations) and macrosociological factors (such as structural contexts and cultural discourses), which combine to produce and perpetuate violence. In this regard, Moroccan researchers (Al-Harras, 2019, p. 124) emphasize that "dismantling this system requires an interactive approach integrating analysis of social structures generating violence with mechanisms of its individual internalization, without overlooking the role of religious and cultural discourses that may contribute to its justification." Hence, rebuilding families' value systems on foundations of mutual recognition and equality is a fundamental condition for restoring dialogue as a preventive mechanism. However, the greatest challenge lies in dismantling the cultural and mental arsenal that normalizes violence, transforming it into an "ordinary" practice in daily life. To achieve this, integrated policies are required addressing the phenomenon's structural roots through legislative, educational, and media mechanisms, alongside strengthening community support networks for vulnerable families, contributing to transforming deep structures perpetuating violence.

4. Results and Discussion

4.1 Results and Discussion in Light of the First Hypothesis

Table (01): The Relationship Between Family Communication Level and Verbal Violence Rate During Ramadan

Family Communication Level High	**Verbal Violence RateLow**		**Verbal Violence Rate**		**Total**	
	N	**%**	N	**%**	N	**%**
Weak communication	18	78.30	05	21.70	23	46.00

Moderate communication	09	72.90	12	57.10	21	42.00
Good communication	01	16.70	05	83.30	06	12.00
Total	**28**	**56.00**	**22**	**44**	**50**	**100**

The table data indicate a clear inverse relationship between family communication level and verbal violence rate during Ramadan. We observe that 78.3% of families with weak communication suffer from high rates of verbal violence, whereas this percentage decreases to 42.9% in families with moderate communication, and reaches only 16.7% in families with good communication.

These findings reveal the importance of communication structure within the family as a protective mechanism against violence. In the marginalized areas of Ain Defla city, weak communication channels transform into a primary generator of tension that intensifies during Ramadan due to accompanying psychological and economic pressures. This phenomenon can be interpreted through George Herbert Mead's symbolic interactionism theory, where the absence of mutual understanding and effective communicative symbols leads to disruption in social roles within the family, creating a fertile space for verbal violence to grow as an alternative means of expressing needs and feelings. Furthermore, families in marginalized areas suffer from double marginalization-social and economic-which amplifies tensions and reduces the capacity to develop effective communication mechanisms.

Table (02): The Relationship Between Time Allocated for Family Dialogue and Occurrence of Quarrels During Ramadan

Time Allocated for Family Dialogue	**Frequent Quarrels**		**Rare Quarrels**		**Total**	
	N	**%**	N	**%**	N	**%**
Less than 30 minutes	20	83.30	04	16.70	24	48.00
20-60 minutes	08	44.40	10	55.60	18	36.00
More than one hour	02	25.00	06	75.00	08	16.00
Total	**30**	**60.00**	**20**	**40.00**	**50**	**100**

The table shows that 83.3% of families allocating less than 30 minutes daily for dialogue experience frequent quarrels during Ramadan, whereas this percentage decreases to 44.4% for families allocating 30-60 minutes, and

reaches only 25% for families allocating more than one hour for daily dialogue.

These results reflect the importance of the temporal dimension in family communication quality. Within the context of marginalized areas, time constitutes a scarce resource given difficult living conditions and preoccupation with securing basic family needs. This dynamic can be understood through Pierre Bourdieu's concept of "social capital," where time allocated for dialogue represents an investment in building a solid network of family relationships that forms a protective barrier against violence. Moreover, Ramadan, despite its sanctity and spiritual values, represents an additional challenge for families in marginalized areas due to changes in daily routine and increased financial pressures related to the holy month's requirements, which reduces the possibility of allocating sufficient time for dialogue, especially with extended fasting hours and accompanying physical fatigue. This aligns with sociologists' theses regarding "structural violence" to which marginalized groups are exposed.

Table (03): The Relationship Between Family Conflict Resolution Methods and Resorting to Physical Violence During Ramadan

Conflict Resolution Methods	**Resorting to Physical Punishment**		**Rare Quarrels**		**Total**	
	N	**%**	N	**%**	N	**%**
Shouting and threatening	16	84.20	03	15.80	19	38.00
Estrangement and silence	08	48.10	11	57.90	19	38.00
Dialogue and negotiation	01	08.30	11	91.70	12	24.00
Total	**25**	**50**	**25**	**50**	**50**	100

The results show that 84.2% of families adopting shouting and threatening as a conflict resolution method witness physical violence cases during Ramadan, whereas this percentage decreases to 42.1% in families adopting estrangement and silence, and reaches only 8.3% in families adopting dialogue and negotiation.

These data reveal the importance of institutional mechanisms for conflict resolution within the family system. In the marginalized areas of Ain Defla city, the family appears to lack cultural resources enabling it to adopt effective negotiation strategies, which pushes it toward primitive methods

such as shouting or violence. This phenomenon can be interpreted through Robert Merton's concept of "relative deprivation," where marginalized families feel frustrated due to the gap between their aspirations and actual capabilities, especially during Ramadan, which imposes additional social and economic requirements. The absence of reference models for proper communication also plays a central role, as generations transmit violent interaction patterns through social upbringing mechanisms. This reflects what Pierre Bourdieu described as "symbolic violence," manifested in the normalization of certain forms of violent interaction and their perception as natural in specific social contexts.

Based on the results presented in the tables, the field data confirm the validity of the first hypothesis stating that "limited family communication mechanisms lead to increased domestic violence cases during Ramadan" in the marginalized areas of Ain Defla city. A clear inverse relationship appears between family communication indicators (level, allocated time, adopted methods) and violence rates in their various forms.

From a sociological perspective, these results reveal a multidimensional intersection between the socio-economic fragility of marginalized areas and family violence dynamics. This phenomenon can be interpreted through what sociologists call "accumulation of obstacles," where multiple factors converge (poverty, marginalization, weak cultural capital, seasonal pressures during Ramadan) to form a fertile environment for violence growth.

This phenomenon can also be understood through Robert Agnew's "social strain theory," where Ramadan constitutes an intensive pressure period on marginalized families due to conflicting social expectations (adherence to the month's spiritual values) with limited capabilities (economic difficulties, inadequate housing conditions, physical fatigue), creating tension that vents through violence channels in the absence of effective communication mechanisms.

These results call for adopting a comprehensive approach in addressing family violence phenomenon in marginalized areas, taking into account the communicative dimension as a fundamental entry point for prevention and intervention, while attending to the cultural and social specificities of these areas and the additional challenges imposed by Ramadan.

4.2. Results and Discussion in Light of the Second Hypothesis

Table (04): The Relationship Between Institutional Services Level and Family Violence

Institutional Services Level	High Family Violence Cases		Low Family Violence Cases		Total	
	N	%	N	%	N	%
Very low	18	36.00	04	08.00	22	44.00
low	12	24.00	06	12.00	18	36.00
Moderate	05	10.00	03	06.00	08	16.00
High	0	00.00	02	04.00	02	04.00
Total	**35**	**70.00**	**15**	**30.00**	**50**	**100**

The data show that 44% of families suffer from very low institutional services levels, of which 36% suffer from high family violence levels. Additionally, 36% of families suffer from low service levels, of which 24% witness high family violence cases. Meanwhile, families enjoying moderate or high institutional services levels (20% combined) show a much lower family violence percentage of only 10%.

These results reveal a strong inverse relationship between institutional services level and family violence. The absence of service institutions in marginalized areas creates a pressured environment lacking social and psychological support mechanisms. This "institutional vacuum" places the family in direct confrontation with life pressures without supportive community mediators, exacerbating internal tensions and increasing the likelihood of resorting to violence as a mechanism for dealing with frustration and psychological pressure. Moreover, the absence of cultural and recreational institutions deprives families of spaces for venting and positive social communication, deepening social isolation and increasing family closure in an escalating tension cycle.

Table (05): The Relationship Between Access to Judicial/Legal Services and Divorce Cases Resulting from Family Violence

Access to Judicial/Legal Services	High Family Violence Cases	Low Family Violence Cases	Total

	N	%	N	%	N	%
Very difficult	16	32.00	03	06.00	19	38.00
Difficult	12	24.00	04	08.00	16	32.00
Moderate	05	10.00	06	12.00	11	22.00
Easy	01	02.00	03	06.00	04	08.00
Total	**16**	**32.00**	**16**	**32.00**	**50**	**100**

The data indicate that 38% of families face severe difficulty accessing judicial and legal services, of which 32% witness high divorce rates. Additionally, 32% of families face difficulty accessing these services, of which 24% suffer from high divorce rates. Conversely, families enjoying moderate or easy access to judicial services (30% combined) register a lower percentage of high divorce cases at only 12%.

These results reflect the pivotal role of judicial and legal institutions in mitigating family violence severity and its consequences. Difficulty accessing these institutions-whether due to geographical distance, lack of legal awareness, or financial cost-deprives victims of legal protection mechanisms and reinforces a "culture of silence" regarding family violence. This "institutional disability" leads to violence accumulation and exacerbation until reaching a point of no return (divorce). Furthermore, the absence of institutional programs for family mediation and marital counseling prevents addressing problems in their early stages. Consequently, institutional marginalization transforms into a multiplying factor for violence dynamics within the family, increasing the likelihood of marital relationships ending in divorce.

Table (06): The Relationship Between Availability of Social/Psychological Support Programs and Family Violence Patterns Leading to Divorce

Availability of Social/Psychological Support Programs	**Severe Physical and Psychological Violence**		**Verbal and Economic Violence**		**Low or No Violence**		**Total**	
	N	%	N	%	N	%	N	%
Nonexistent	14	28.00	08	16.00	02	04.00	24	48.00
Very limited	09	18.00	07	14.00	03	06.00	19	36.00
00Relatively limited	02	02.00	03	06.00	01	02.00	06	12.00
Available	00	00.00	03	00.00	01	02.00	07	14.00
Total	**25**	**50.00**	**18**	**36.00**	**07**	**14.00**	**50**	**100**

The results show that 48% of families suffer from absence of social and psychological support programs, of which 28% witness severe physical and psychological violence and 16% suffer from verbal and economic violence. Additionally, 38% of families have very limited access to these programs, of which 18% suffer from severe physical and psychological violence. Conversely, families enjoying relative or complete access to support programs (only 14%) register a low percentage of severe physical and psychological violence at only 4%.

These data reveal the role of social and psychological support programs in limiting family violence escalation and its transformation into more dangerous forms. The absence of these programs deprives families of social "shock absorbers" that help absorb tensions and redirect behaviors toward healthier patterns. This relationship can be interpreted according to the "relative deprivation" concept, where marginalized area residents feel institutional exclusion compared to urban areas, generating a sense of social injustice discharged within the family system. Moreover, the absence of institutional support mechanisms deepens families' "social fragility" and reduces their capacity to face crises, making violence an alternative strategy for dealing with problems. This confirms that institutional marginalization is not merely service absence but a multidimensional social exclusion process negatively reflected in family relationships and increasing their likelihood of disintegration.

Through comprehensive reading of the tables, a strong correlational relationship becomes clear between institutional marginalization and the exacerbation of family violence phenomenon leading to divorce in Ain Defla city's marginalized areas. Institutional marginalization manifests in three main dimensions: weak public services, difficulty accessing judicial institutions, and absence of social and psychological support programs.

The results indicate that these dimensions collectively form an integrated system of institutional deprivation affecting the family through direct and indirect mechanisms. On one hand, weak public services increase living and economic pressures on the family; on the other hand, it deprives them of support and protection mechanisms in confronting violence.

Based on these data, the second hypothesis is valid and proven by statistical evidence and sociological analysis. Institutional marginalization effectively contributes to exacerbating family violence phenomenon leading to divorce in marginalized areas by forming a social environment lacking resources and institutional support necessary for family stability and protection from disintegration.

5 Conclusion

In a related context, our field study—which focused on the impact of family dialogue absence in exacerbating domestic violence leading to divorce during Ramadan in Ain Defla city's marginalized areas—reveals critically important social realities. The results demonstrate a clear direct relationship between declining family communication quality and rising family violence rates, especially under difficult economic and social conditions experienced by this population. It should be noted that Ramadan constitutes an incubating environment for family tensions due to lifestyle pattern changes and financial pressures accompanying the month's requirements, in addition to increasing psychological pressures. The study also found that the traditional social structure prevailing in these areas—characterized by stereotypical gender role dominance—contributes to disabling the possibility of building healthy family dialogue, pushing some individuals toward adopting violent forms as means of expression or asserting dominance.

The study also revealed multiple family violence patterns during Ramadan, which are not limited to the physical aspect but extend to other forms such as psychological, verbal, and economic violence, which, though less visible, have no less dangerous impact on family cohesion. In a related context, an alarming rise in divorce cases immediately following the month's end is observed, indicating many families' failure to contain accumulated conflicts during that period. Notably, results showed a clear correlation between the family's educational and cultural level and its capacity to manage constructive dialogue, where violence rates decreased in higher-educated families, confirming awareness's role in strengthening family relationships. Additionally, the economic factor emerged as one of the phenomenon's main drivers, especially in marginalized areas where financial pressures intensify,

negatively reflecting on family stability and weakening positive communication among its members.

Based on the study results, we recommend—within the framework of addressing family dialogue absence and rising domestic violence rates leading to divorce during Ramadan in Ain Defla city's marginalized areas—following two main procedures:

First, establishing specialized family counseling centers in those areas, close to the local community, focusing on:

- Providing psychological and social support, especially in the pre-Ramadan period to prepare families psychologically and socially.
- Designing awareness programs that work to transform traditional concepts regarding gender roles and promote dialogue culture and shared family responsibilities, while respecting community values and specificities, and benefiting from positive religious discourse in establishing tolerance and family communication values.

Second, we recommend the following practical steps to enhance family dialogue and reduce domestic violence during Ramadan in Ain Defla's marginalized areas:

- Activating educational and religious institutions' role through integrating family education concepts into curricula and organizing awareness sessions in mosques focusing on Ramadan's spiritual values and their role in strengthening family bonds.
- Establishing helplines providing rapid family consultations, while enhancing family mediation services for early intervention in disputes before escalation.
- Providing targeted economic support including financial assistance and vocational training programs, especially for women, to enhance their independence and role within the family.
- Conducting in-depth field studies to understand family violence dynamics during Ramadan, with local community involvement in solution design to ensure their effectiveness and sustainability.

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