Research Article

Family Impact on Social Violence (Juvenile Delinquency) in Children and Adolescents

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Abstract

Delinquency is a social and social phenomenon, although biological, psychological, geographic, ethnic, racial and other factors play a very important role in the formation and type of crime, the problem's explanation is based on the social environment, the delineation of the sociology domain it is social, especially the way the smallest and most important social institution, the family, plays an important role in co-operating and harmonizing the normative behaviors of individuals with the social environment.

Here we look at the role of the family as a barrier to juvenile delinquency (based on family order). This work is especially important in terms of the delimitation of the factors under study in scientific work because it is impossible to accurately consider and measure all aspects and angles in investigative work.

If the family can be a major factor in crime and promote its adverse conditions, then the optimum conditions in the family allow the child's mental, emotional, psychological and social development to be the most important step in preventing crime.

The increase in crime rates seems to indicate a weakening of family group relationships so that group unity has been shattered. To the extent that the members' relationships are out of the control of intimate, emotional and ethical relationships, the risk of the elimination of the vital function of the family of educating norms and social values will not be left to the offspring.

What is important in the relationships and connections of the family, in such a way that individuals as carriers and actors of roles have to play in such a way that the essential function of preserving the unity and cohesion of the family is pursued. A home that is empty of words is a pest of teenage emotional, emotional and social growth, a lack of love and affection and lack of consistency and harmony in the family leads to criminal behavior.

Whenever the emotional and moral foundation of the family is loose, it affects the family order (divorce) and delinquency occurs. Family order and regulation are inversely related to the process of criminalization. When divorce goes up, the internal conflicts of the family climax and children in their adolescents are trapped in the backdrop of their parents in an alert area such as addiction, delinquency and so on.

However, the relationship between parents and children, the disintegration of the family and the lack of family order and balance, the erosion of religious and moral beliefs in juvenile delinquency plays an important role.

If the values of one person and the values of the people who are affected by him, instead of protecting the behavior from non-criminal behavior, support criminal behavior, that person will probably be guilty.

Solidarity, consistency and stability of the family's cornerstones provide a good foundation for individuals to squeeze and internalize fairly perfectly accepted general norms and easily implement social delivery, roles and researchers in a way that they are expected to do.

A family is a small group whose inseparable feature is its inferiority. The socialization of the future generation is one of the most obvious and fundamental tasks of the family [1]. Affection is a solid foundation of the family, hatred is in the opposite direction and involves hypocrisy and separation and controversy. When hatred and deep conflict and conflict go to the focal point, the survival of the family order is shaken between its people.

Importance and necessity of the issue

If you look at this phenomenon with a sociological point of view, delinquency can be considered a social disease that needs to be treated. Certainly, in order to fight any disease, it must first be recognized and discovered in the context of its emergence, then saved the patient and prevent the reoccurrence of the disease again. If the delinquency is considered to be a disadvantage and social harm, then the "adolescent stratum" as one of the vulnerable strata of the community is at risk of developing or suffering from this disorder.

Investigating the causes relevant authorities to find out how to form abnormal actions, then look for the right and appropriate ways to fight them. Therefore, such studies and research are needed to identify deviations and crimes better and deeper, their origins are discovered and ultimately pave the way for the rehabilitation of delinquents. Finally, such explorations provide the potential for preventing the diversion and fall of talents into the potential human potential of the community and the family and state, the present and future of the country are freed from many material and spiritual losses.

Considering that tomorrow's construction depends on the vigorous active force and the physical and mental health of the younger generation, we need to use all the facilities of the community to prevent, combat and eradicate the juvenile delinquency of our country.

On the other hand, what is worrying is the irreparable damage and damage caused by the collapse of the family center, the damage that affects all family members, including children. After separation for most people, a period of emotional and emotional duplication and new mood changes that have a profound effect on the behavior of the family, especially the children, including the delinquency.

Research purposes

Our goal in this study is to see how the family plays a role in creating or preventing juvenile delinquency and what family factors are effective in their delinquency. What is a crime and what variables and reagents can be measured?

In general, we want to investigate the delinquency in the family context and the relationships between parents and children, with an emphasis on family order. What is a discipline and how is family order maintained? What causes disorder in the family order? What are the implications of the family order (fours)? With regard to the fact that the social order of the wisdom faces at least four dimensions (four) which are:

1. Common Concern

2. Common synchronization

3. Common empathy

4. Joint co-existence

If these four problems are resolved in the social group (family), the family will have order and balance [2]. In other words, the lack of sympathy, consistency, empathy and joint coexistence in the family lead to a disorder in the family order. We want to know if this disturbance in family order can lead to divorce. Also, disturbance in family order can lead to the delinquency of family members, including children. In addition, divorces affect the offender's offense.

We consider the critical form of divorce in order to eliminate family order. Loss of order in the family will have consequences, including delinquency. In our research, we compare the two healthy and unhealthy families (delinquent and non-criminal).

With the hope that through this research we have been able to identify and address the behavioral problems of adolescents and the results for the parents of educators and families who are having problems with their adolescents to inform them about how their children are treated, as well as for the judiciary And the prisons and authorities of the country.

Introduction

Delinquency is a social and social phenomenon, although biological, psychological, geographic, ethnic, racial and other factors play a very important role in the formation and type of crime, the problem's explanation is based on the social environment, the delineation of the sociology domain It is social, especially the way the smallest and most important social institution, the family, plays

an important role in co-operating and harmonizing the normative behaviors of individuals with the social environment.

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What is important in the relationships and connections of the family, in such a way that individuals as carriers and actors of roles have to play in such a way that the essential function of preserving the unity and cohesion of the family is pursued. A home that is empty of words is a pest of teenage emotional, emotional and social growth, a lack of love and affection and lack of consistency and harmony in the family leads to criminal behavior.

Whenever the emotional and moral foundation of the family is loose, it affects the family order (divorce) and delinquency occurs. Family order and regulation are inversely related to the process of criminalization. When divorce goes up, the internal conflicts of the family climax and children in their adolescents are trapped in the backdrop of their parents in an alert area such as addiction, delinquency and so on.

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A family is a small group whose inseparable feature is its inferiority. The socialization of the future generation is one of the most obvious and fundamental tasks of the family [1]. Affection is a solid foundation of the family, hatred is in the opposite direction and involves hypocrisy and separation and controversy. When hatred and deep conflict and conflict go to the focal point, the survival of the family order is shaken between its people.

Explain the discussion

Deviation

Each community expects its members to adhere to values and norms, but there are always people who do not observe some of these values and norms. The community reads "compatible" or "homogeneous" and those who behave in a way that is "incompatible" or "incoherent" in harmony with values and norms. So social harmony means observing norms, but social insecurity is a defect in social norms. Therefore, those who associate with society are considered "normal" and those who do not have the same name are called "unconventional". Out of the unconventional individuals, who have not lived up to their abnormal short-term behavior, they are distant or distracting and call their behavior "social distortion" or "social deviation".

In sociology, the "diversion" of a set of behaviors that do not conform to social norms in the same credibility and execution and therefore in the social group, give rise to various responses that are called social control. Thus, deviations from physical and psychological impairments begin with delinquency as a result of violations of religious regulations, ethical orders, social practices and non-criminal legal rules [3].

Marshall Clinard has suggested that the term "diversion" should refer to situations in which man behaves contrary to the accepted path of society to the extent that society can withstand it. Therefore, crime and delinquency are the most obvious forms of deviation. Criminality refers to acts that are in violation of the law and are subject to legal penalties and delinquency refers to criminal acts of juvenile offenders.

The offender refers to someone who has been subjected to a violation of the laws and rules of the community and has been convicted and imprisoned by social laws. The delinquent includes children and adolescents.

The deviation is relative, meaning that it cannot provide a decisive definition of it. Acts are deviant not only in relation to certain community standards at a given time in the history of that society.

Divorce

Divorce is the word divorce between men and women, getting rid of marriage and getting rid of marriage. Divorce is a social relationship (between two people and two social groups), supervised by the competent authorities (as representatives of the community) and by the investigation of the necessary measures.

Divorce is among the saddest social phenomena. The balance of humans disappears just as I do to the community. One can rightly say that there is no study of social pathology and social deviance and social delinquency without identifying divorces. In other words, any society seeking health should curb this phenomenon [4].

The collapse of the family is "a situation in which the child's parents are separated from each other for the purpose of canceling or dissolving the marriage and this separation period lasts more than three months".

Divorce literature and writings indicate that most divorces are a stress and stress crisis that affects all family members. Studies show that the average child lasts from 18 to 24 months to be matched by divorce [5].

Koenig considers divorce to be a disability due to the lack of couples' characteristics, not the effect of marriage and the existing family.

Marital instability has become less and more synonymous with concepts such as marital dissolution, divorce, poor quality of marital life [6].

Family

A family is a group composed of people who, through marriage, intercourse, or admission (as children), as husband, wife, mother, father, brother and sister, have a common cultural relationship and live in a particular unit.

The family is among the most common social organizations and is formed on the basis of marriage between at least two opposing sexes, in which there are actual bloodlines or documents found. (Along with these relationships, we also see contracts for child admissions), the family usually has a place of sharing, although this is not always the case and it is also a matter of distinguishing between the concept of family and household and the various functions of personal, physical, economic and educational and no society can ever come to life unless it comes from healthy families.

The family is a social institution in society. The concept of a family institution is a network of roles or networks of expectations and homework, but when the family is spoken as a small natural community, it means "we", which was created in a relatively interactive warm environment with a fairly distinct identity and the members of "we" they share a sense of belonging and emotional attachment and they give them a kind of collective identity in front of us.

Discipline

The order is structural. The word meaning of the order is very clear, the order in the word means arrangement, sequence and sequence [7].

In the sense of enforcing norms and norms and the existence of a performance guarantee for the implementation of norms, if the society is not organized, it indicates non-observance of norms in that society.

Equilibrium, in addition to being constructive, at the same time, identifies a balanced and balanced psychological relationship between structural components. Namely, whether the observance of norms is balanced and or not balanced. Parsons reduces the various dimensions of social order to the normative dimension.

Alexander considers collective discipline to be a kind of inward engagement. According to this view, the social order is a normative and supra-individual order; in fact, these are the norms that interconnect individuals as interconnected meshes. Durkheim's collective conscience reflects this order, which is why Durkheim considers the basis of every social order as emotional in his final analysis. If the inner social order loses its emotional peculiarity, it also disappears at the same time.

Parsons says that in his view, the order is not a wish, not an ideal, but a matter. Parsons sees the foundation of life as the internalization of the institutional norms and values of individuals.

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Humans introduce human freedom only as a complete internalization of group norms as a desirable order.

Study of theories of delinquency (deviation) and family order

There are several opinions about deviant behavior, each based on their own assumptions and findings, examines these deeds. Here are three major approaches, psychology and sociology.

We first review the psychology of deviation and then we will examine the sociology of deviation, which are:

- Structural pressure theory
- Tagged theory or social response
- Theory of Cultural Transition
- Social control theory
- Sociological Theories of Structural Strain Distortion

As already mentioned, sociological theories of deviation are divided into six main sections, which we consider here to evaluate each of the following:

Structural pressure theory

In 1938, Robert K. Merton, a Harvard sociologist, published an article entitled Social and Anomie Structure, based on Durkheim's beliefs of anomy (social anomie) and social cohesion [8]. It is argued that deviations from the structure and culture of society originate. He begins his argument with the criterion of a collective agreement on values and believes that all members of the community share common values. But since members of the community are placed in different positions in terms of social structures, they do not have equal opportunities to understand common values. Such a situation may cause deviation. In the words of Merton, the socio-cultural structure of the society puts pressure on the deviant social behavior of people who are in different positions.

Anomalies have been created in the social system due to socially constructed gaps between dreams (common goals) and real achievement (access to social tools for achieving these goals).

An example of the United States is Merton, who designs his theory as follows: He says that for many Americans, material success, especially the material welfare state (possession and wealth creation), is a cultural goal. There, money is considered to be the factor of success. It is also the only cultural means to achieve success, high education and high-income jobs.

There may not be a problem if all Americans have the same access to legally approved tools for gaining monetary success. But the special emphasis in the United States is on promoting targets without equal attention to the means to achieve these goals. The poor and minorities often find themselves in an unfavorable position in terms of achieving at least minimal formal education and insecure economic resources. Therefore, the high pressure of people leads to a diminutive and the use of abnormal actions. They cannot achieve cultural-certified goals through the use of legal instruments. Hence, corruption occurs in order to achieve goals by any means, such as evil [8].

Merton argued for five practices of action or adaptation, the first approach and the other four methods that result in the non-acceptance of the legal or other means, or both, are deviations. Includes the creation of opportunities for social situations, which are organized into three categories: Contemplate, Deviant, Inaccurate.

In short, Merton shows in his analysis of how society's culture and structure are diverted. Excessive emphasis on cultural goals in the American society, which ends at the cost of breaking the conventional ways of succeeding, tends to create strain distortions, a pressure that varies according to the person's base in the social structure. Also, the way a person responds to this pressure will depend on his base on the social class. Merton explains the deviation in terms of the nature of society, not the perverted personality.

In the opinion of Merton, if extreme individualism prevails and only the goal of success, a subtle change will occur. However, unofficial rules and regulations lose their ability to systematize, institutionalized punishments, which are tools of social order lose their effectiveness and everyone returns to their own personal skills. Individuality, instead of social participation it is the result that some sociologists call devastating social unity.

The Social Response Theory emphasizes that by labeling a deviant act, we move a chain of events that moves a person to larger deviations and eventually deploys the structure of a deviant life [9].

In his book "Aliens-Studies in the Deviant Sociology," Baker argues that deviation is the interaction between those who commit a deviant act and (or allegedly committed) and the rest of the community who are likely to belong to different groups Are divided. Repeatedly points out elsewhere: "Deviation is not how a person acts. It is a practical result that others attribute to an offender in accordance with the enforcement of laws. This tag depends on the true or false idea of the community itself or even on the subgroups within the community. Baker seems to agree with this general theory that "creates the rules of criminals."

Sometimes the label is basically wrong, as in cases where young people are placed in detention centers simply because their parents leave them and they do not have any support facilities, sometimes these young people are labeled in the public mind as delinquent. And this perverted title seems to be a social group giving a new identity to them, or a new role attributes a series of new expectations to him. Since then, the social group responds to this expectation and this way strengthens the label in its place and affects all the reactions and future interactions of the individual. This issue of labeling is particularly serious in people with mental illnesses, commonly referred to as perverted behaviors, because such individuals are not able to play the role that society expects from them. The person who has been given the mental illness to him has the difficulty of removing it, regardless of how much he can reconcile with his community [9].

Tagged theorists point out that we all are involved with deviant behavior because we violate some of the norms. They reject the general idea that humans can be divided into normal and abnormal groups. For example, some of us violate the maximum speed of driving, we do not inform our tax authorities about our actual income, unauthorized entry into private property and Theorists call the labels these "initial deviations" [8]. The concepts of the first or second deviation and the second or second deviation provided by Lumber tune help to show how people are appropriated as distractions.

The initial deviation of the deviant behavior is one that is in harmony with the rest of the structure and structure of our lives. Deviant behavior is so minor or accepted by everyone, or so well-worn and often it is not stated by social control agents that a person is not publicly perceived as a "distracting person," but as a "respectable and deserving person", a little mysterious or non-existent normal known.

The secondary deviation is that the social identity of the individual is a distracting person. Sometimes the discovery of a particular deviation (rape, proximity, homosexuality, theft, drug use), or even a false accusation, is enough to denigrate the tagged person (aggressor, addict, etc.).

The labeling process is important because it can be an irreversible point in organizing a deviant life. A person who suffers from an initial deviation can still maintain and observe a set of roles and positions and can share the pressure and relationships of the group. But when the "divert" label gets to the people, they are deprived of their jobs or they are away from their profession, ordinary people are thrown out of them, they are likely to be imprisoned and forever the name "offender" remains on them. This rejection and isolation of people who are labeled distracting the group of people to overcome those who have the same destiny and the same situation. Participating in the subculture is a way to cope with disappointing and discouraging situations and to find support. Emotional and individual acceptance. This combined with a perverted pervert group strengthens the individual as a distracting one, introducing a lifestyle coupled with deviation and using deviations to defend against the conventional society [8,9]. In short, the theorists of the tag say that the response or response of the community is defined as a deviation, not behavior, deviation, when behavior is evaluated as a behavior that is far from normal norms, this "causes a chain of social responses" And others define, evaluate and label it, in general, deviation depends on what laws are chosen by a community and in which situations and in which individuals it is emphasized. The major significance of spectators and social watchers is whether or not the person acts as a distracting person. So, to social monitoring, the nature of the laws and labels that are being struck on individuals is emphasized and emphasized that what is considered as a distraction for one person may not be divergent from the point of view [8].

Application of tag theory

For a group of writers, the social response theory shows how a deviant act is the beginning of a series of events that deforms the deviation pattern deeper and more acceptable [9].

William Chambellis (1973) uses tag theory to explain the different perceptions and definitions that members of the community provide of the behavior of the two teenagers. He was involved in the activities of the Synthesis group, a white gang group of 8 boys from the upper class and the Ruffins Group studied a white gang group of six boys downstairs. Although the criminal offenses of the first group were similar to those of the second group, it was always the second group that was involved in problems and was known as a distracting one.

Chambliss concludes "The community looks at the Ruffins group as evil sons. The boys take this impression and set off criminal patterns. They get an impression of themselves as distracting and choose friends who accept this idea, the more alienation and separation from

society, the greater their freedom of expression and violence towards representatives and the legal community and this neglect increases the negative attitude of the community and continues the process of committing the crime" [8].

Evaluation of tag theory

In the eyes of theorists, the more labels of juvenile delinquency reflect the aggressive behavior of the police, the courts and the relevant experts, which inadvertently teach young people to treat them as delinquent and behave like criminals, is it really true?

This theory has considered a person to be unaware of the ability to make informed decisions. As Martha points out, a devious person has not been left alone to fall into the pit, which is not possible to escape; on the contrary, the individual has the choice. In many stages of the deviant process, he chooses to continue this path.

On the other hand, there is little information about what constitutes a criminal offense in principle. The first motive has not paid attention to coexistence. The label theory does not explain why the reaction to the label affects the person's personality in the second stage to the same extent. What is at stake is the second or second deviation that social intervention interferes with and separates one from others with a token or tag of this behavior and he does not explain what the role of socialization is here [9].

Deviations cannot be detected without regard to the norms. If the behavior is not deviant unless there is such a label, how can we classify the hidden and uncovered deviations?

Theory of Cultural Transition

Gabriel Tard (1843-1904) introduced the theory of imitation to explain the distortion. The tarsus was strongly influenced by the question of what plays a significant role in human behavior. He says that perpetrators, such as "good" people, imitate the ways people have met, heard, or heard about, but, on the contrary, people who are law-abiding imitate other perpetrators.

Shaw and McCay have invented the term "delinquency area" and say that in poor neighborhoods cities, delinquent behavior is a normal pattern. In such areas, young people learn and internalize their values and behaviors and as a result, they become delinquent because they are friends with close friends who have been delinquent and devious. [8,9].

Sutherland theory of differential association

Sutherland (1883-1988) is a sociologist who collaborated with the Chicago School of Sociology and founded the Theory of Social Integration [8]. This theory is based on the symbology of interaction and emphasizes the role that social interaction plays in shaping human behavior and attitudes [8,10].

Criminal behavior is learned through communication and association with criminal patterns that are accessible and acceptable and encouraged in the individual's environment (physical and social environment) [9].

Sutherland says people are diverted to the extent that they participate in environments where the ideas, stimuli and techniques of crime are acceptable to the environment, for example, they learn how to get, use, or steal illicit drugs and then sell theft objects.

The more people contact people with such environments earlier (age), repeat calls often more often (social abundance), closer and deeper connections (deeper socialization) and the duration of these socializations is longer (the duration of socialization) similarly, the likelihood that they will ultimately become a delinquent is more.

The problem is not just in imitation; deviant behavior is not only learned but also taught. Therefore, this theory focuses on what is being learned (including specific techniques and techniques for committing a crime) and from whom it is learned [8].

Sutherland claimed that, through socialization processes, some people are more susceptible to crime than others; these individuals have internalized a crime-orientation approach that gains from groups that have been closely associated with them. This group may be a family or a childhood group, an adult friend group, or neighbors that are effective in socializing. There are also subcultures in which you can learn how to commit crimes and encourage behaviors that are contrary to current behaviors in society.

The more family members are healthy and more intimate, the less distortion possible [10].

Regardless of a man's family, the problem of delinquency is far less problematic than an irregular family. Normative support is stronger here, with fewer opportunities to learn and learn deviations.

A stable community and group of neighbors are likely to have a lower percentage of crime than an unstable community.

Evaluation of cultural transfer theory

The theory of cultural transition suggests that socially disapproved behaviors, like socially approved behaviors, are created through socialization processes. This theory does not apply to some forms of deviation, especially in ways in which neither techniques nor appropriate definitions and desires are gained from other perpetrators. Examples include Cheaters, occasional and occasional attackers, sometimes unprofessional robberies of shops, offenders and other offenders. In addition, both criminals and non-females often grow in the same environment. The patterns of criminal behavior are presented to both people, but only one of the two offenders (like two vectors that grow in a bad and annoying situation, but one pastor and the other one a gangster).

Individuals may face the same pattern and have different perceptions and behave differently [8].

Social control theory

Social control theorists assume that there is a normative system and it is from this system that deviations come out and that most people are in accordance with dominant and dominant values, because of the existence of internal and external controls. Internal controls are internalized norms and values that one learns. In this case, the theorists of control are sympathetic to socialization theorists. External control of social rewards is due to social reconciliation and social penalties due to deviations that a person receives. This theory emphasizes the fact that one connects the individual with the community [9].

This theory considers concordance as the result of the existence of social ties between the people of society and the application of

various kinds of control by the community to the perceived and discriminating people as a result of the disruption of the connections of a person with the conventional order of society.

Traumas Hiroshi believes that erosion is due to the weakness or disintegration of individuals belonging to society. Hiroshi argues that it is not necessary to explain the motive for delinquency because "we are all the forces that all naturally are capable of committing criminal acts." He says people who have a strong relationship with other groups, such as family, school and peer groups, are less likely to commit a criminal offense. He introduced four social loops, that is, belief or belief, attachment and belonging, commitment and engagement [10].

The idea is that internal values have been lower. The more conscientious beliefs are, the less likely it is to deviate. [9] Hiroshi says "A person who feels less likely to obey the rules is more likely to violate the law".

Commitment: A person's reasonable investment in the community and the risk that exists when he or she becomes distracted [10]. Commitment is to accept the general objectives of the whole community.

Engagement: Engaging in individual activities in social institutions such as church, school and local organizations [9]. This element is based on the observation of the general perception that "the hands of the unemployed are the works of evil and evil" and that being busy limits the opportunity for delinquent activities [10].

There is solidarity between unemployment and the severity of delinquency, the more a person plays a more important role in each of these elements, the less likely to commit deviation.

Hiroshi reports that in general, there is no connection between reported criminal activities and the social class, except that children from the poorest families are more likely to be diverted.

It also analyzes the effects of affiliation with parents, schools and peer groups on reported delinquency and finds that, regardless of race and class and without regard to the delicacy of friends, boys who are heavily dependent on their parents are less likely to commit crimes rather than boys who are less affiliated [10]. As the attachment between the parents and the child becomes weak, the child's child crime rate increases.

From the points given, we conclude that:

- Reducing intimacy in family members' interrelationships has a positive effect on the amount of delinquency.

- There is an inverse relationship between ethical beliefs and the severity of delinquency.

- There is a direct relationship between the correlation between the members and the level of control (no matter how much correlation between members, more control and more).

- The more control the more, the lower the crime.

Danser and Laub stated that there is no relationship between juvenile delinquency and unemployment and adult unemployment. Burke and colleagues conclude: At least for perpetrators, unemployment and poverty are the cause of crime. Leftieen and Hill

provided a list of structural poverty that included child mortality, lower education, single parenting and income families. They found that there was a strong relationship between these criteria and the amount of homicide [10].

- There is a direct relationship between unemployment and the probability of committing a crime.

- There is a direct relationship between poverty (economic problem and low income) and the amount of delinquency.

- There is a direct relationship between the family and the amount of delinquency. (There is a direct relationship between family order and crime rate).

The Ecology of Deviation's Theory - Chicago School

Ecology refers to the relationship between organisms and the environment. Chicago members of the school used this concept of the growth of large cities and argued that human behavior can be explained in terms of its urban environment. Large cities, especially it's the central part, are often organized crime scenes, where young people have the opportunity to learn the successful ways of committing many crimes. Collaborative Shaw and Henry McKay, using this view in the Deviation Study, split the city of Chicago into five districts and found that the crime rate was from area 1, which is the trading center, to the 5th area, located on the outskirts of the city is reduced.

Shaw and McKee explain the results as follows: District 1 is a highway and a large population displacement. There are two main reasons for this: firstly, immigrants who come from the village to the city because they often do not have enough money and have fewer living expenses in area one, usually start their urban life from the area. The expansion of commercial centralization in the area from the city is the second reason for the displacement of the population. Shaw and McKee argue that this urban growth process is the reason for the focus of crime and delinquency in the area of population transfer.

A high population movement prevents the formation of a stable society and leads to a socially disorganized society. Unorganized social signs include delinquency, prostitution, gambling, illicit drug use, excessive consumption of alcohol, violence and broken families; these are the characteristics of the trade and commerce center. These acts are due to the fact that population control centers are weak in social control and such controls as public opinion, public oversight and family control are not so strong as to prevent the emergence of deviant values and norms.

Shaw and McCay's study in some parts of Chicago shows that the "bad" areas of the city (with the lack of opportunities, dilapidated homes and the presence of manifestations of moral corruption) have a high rate of juvenile delinquency, which in some cases is twenty times higher than that of the regions it is good. Therefore, it can be concluded that there is a positive (direct) relation between poverty and the existence of moral corruption in the environment and the amount of delinquency in adolescents. There is also an inverse relationship between the amount of control and the severity of delinquency.

Assessing the Chicago School Theory of Deviation: The Chicago view has the advantage of linking structural and sub cultural theories to the community. Shaw and McCay point out that the amount of

delinquency precisely matches economic factors, earnings from area one to area five gradually increase. The rate of delinquency is also reduced from central to outlying areas respectively.

Emile Durkheim's Theory

Crime is any type of action that, at its own expense, causes a special reaction to the act of action, which is called punishment. Crimes are actions that all members of a community condemn in their entirety. The only common feature of the masses is that they all violate the ethical beliefs that the general public adheres to and as a result, censures the community. Whatever the collective conscience is stronger, the anger (general) is more intense against the crime that is against the violation of social commands.

Durkheim considered crime as a normal phenomenon and even for the consequences of that, it was a positive social function. Crime is for the norm that there is no society that can impose its full compatibility with social orders on all its members. Of course, provided that the crime reaches for any social sample and does not exceed that amount.

The influence of Durkheim's theories on criminology is remarkable and significant. He describes the processes of social change, including industrialization, as part of the development of a more basic form of society, in a more advanced mechanical way. In a mechanical form, each social group in a society is relatively separate from other social groups and is essentially self-sufficient. Individuals living under the same conditions do the same things and have single values. The division of labor is small and there is little need for individual talent and Coherence of society is based on the homogeneity and similarity of people in society.

In contrast to the organic community, in which the various sectors of society are largely reliant on the division of organized labor. Social cohesion is based on the diversity and variety of functions of different sectors of society.

The law plays an important role in maintaining the social cohesion of each of these two types of societies. In the mechanical societies, the functions of the law are to strengthen the similarity and harmony of the members of the social group and thus tend to suppress any deviation from the norms. On the other hand, inorganic societies, the rule of law is to regulate the interactions of different parts of the community and to deal with illegal activities. If this adjustment is inadequate, the result can be a variety of social anomalies, including crime. Since the law plays such different roles in two types of societies, crime appears differently. Durkheim argues that, to the extent that the society remains in a mechanical state, it is a "normal" crime, that is, if society is unpunished, it is hermetically controlled too much, as society moves to an organic state, the probability for a state There is a sickly and abnormal phenomenon that Durkheim calls it anomy and causes various types of social disorders and abnormalities such as crime [10]. To Durkheim, humans are creatures with unlimited desires, unlike other animals they do not accept satiety of their biological needs. "Man has the more he wants more and the fulfillment of every need, instead of diminishing human dreams, also brings new needs." From this natural insatiability of the human species, it follows that human dignity can only be controlled by external supervision, namely by social monitoring. Whenever social adjustments become disrupted, the influence of the community's supervisor on individual

tendencies will no longer is effective and people will be left to their own. Durkheim calls this anomalous. In this situation, individual aspirations are no longer regulated by common norms and as a result, people without moral guidance and everyone follow their own personal goals and provide grounds for criminal and criminal behavior [10].

Social structures with high suicide rates differ in terms of the relative lack of coherence and abnormalities. Groups differ in terms of degree of integration, that is, some groups have full control over their individual members and they are in the framework of their group is completely integrated, but there are other groups that act freely on their members. Whenever a tightly integrated society is in place, that community controls its members, resulting in less suicide. Durkheim considers important binomials as social issues responsible for suicide rates in society. These two factors are social cohesion and social adjustment.

Durkheim argued that the economic abundance that excited human desires would also risk the occurrence of anomalies. Because this abundance deceives us to believe that we are only dependent on ourselves. While "protecting our poverty against suicide because it is a deterrent in itself". "The less a person is, the less tempted to extend the scope of his needs indefinitely".

The nature of social reality and its transformations cause a difference in the rate of suicide, for example, a war with a recession creates a state of collective depression, which in turn leads to an increase in suicide rates.

The causative factor is not material conditions, but the instability that this creates in social life. Durkheim's Anomy concept is the basis for sociological interpretations of deviation. For Durkheim, anomy has the same meanings: failing to internalize the norms of society, the inability to adapt to the changing norms or even the tensions resulting from the contradictions in norms.

In Durkheim's view, new social trends in urban-industrial societies are the result of changing norms, disturbing and underestimate the social control of individuals. An increase in the population, the creation of new ways of life and possibly more freedom for people, but also more likely deviant behavior.

Durkheim focuses on three basic criteria to prevent the occurrence of deviation:

1. Providing ethical rules and beliefs to the individual through the process of socialization (Durkheim considered religion as one of the forces that made people feel ethically obliged to support community requests). Durkheim's importance in preserving collective morality and social order is to prevent the occurrence of anomalies and suicides in society, which is generally due to the division of labor (and the flow of social segregation).

   Durkheim proposes three basic elements for ethics in the Ethics Sociology Plan: a) emotional bond and feelings of intimacy toward society; b) discipline (discipline or regularity and self regulation); c) autonomy and consciousness and sense of independence.

2. To create the necessary facilities for the fulfillment of various goals of the people and society.

3. Establishment of an out-of-control system for overseeing

disruptions and directing them towards a group or collective interests.

Durkheim therefore, believes that the pathological phenomenon of social disruption is due to the reduction of collective morality, the lack of a legal system and the supervision of individuals.

Durkheim (1933), the founding theory that the division of labor based on sex, which encourages dependence on each other (solidarity), is inevitably necessary for a steady family system [11]. The division of labor does not necessarily mean dispersion and incoherence, but, on the contrary, tasks, if they are sufficiently interconnected, are in themselves balanced and regulated. The division of labor is one of the foundations of social order [12]. The results of the division of labor are the establishment of a sort of self-organization of the social and moral foundation.

The system of division of labor is the turning point of Durkheim's work, after which this stage is created by creating a "social glue" of the society. Such a community is "normal" and natural in the Durkheim term. Normal society has a "coherence" of integration and ultimately reaches "stability".

In short, the system is what is formed on the basis of collective needs and collective needs create collective consciousness by having collective beliefs based on collective agreements. Collective awareness forms social action through four main channels of social norms. That this social action is itself a social function and social function completes the process of internalization and in this situation, the individual enters into the system of division of labor. The system of division of labor is the first stage in the fabrication of society, which results in a normal organization in society and the norm is to calm down and maintain order. So the society reaches the final stage, which is real cohesion and stability, which, in turn, consolidates communal consciousness through "social solidarity". In Durkheim's view, if society goes through this cycle, it is a healthy, correct and normal society.

The second stage of the Durkheim system's growth was that the norms separated from the collective consciousness, in the form of tasks and functions and then entered the construction stage of the division of labor system. At this point, what is important is the degree of "separation" and the distinction between social roles. The division of labor into two theorems is one, the distinction and differentiation of social roles and the effect of this distinction and differentiation in social cohesion and the type and extent of the relationship of social elements with cohesion.

Durkheim shows that what constitutes social cohesion is a collection of ritualistic emotions and behaviors. The affiliation of production is committed and commitment and social interest are also the main elements of social and moral norms. So, without emotional attachment, the normative order is impossible, it is the basis of the normative order of affection society. The sense of belonging to the community, mutual trust, mutual friendship, which is one of the main characteristics of social solidarity, is all rooted in effective affinity. Emotional dependence is one of the main pillars of the community. The family is the first socialization agency that fosters the affection of the individual and makes one more emotional affiliation than other members. According to Durkheim, social solidarity is based on equality in thought, feeling and action.

- There is a meaningful relationship between the ethical beliefs and emotional attachments of the members of the group.

- The higher the group's degree of agreement, the members exhibit less deviant behavior and increased commitment to collective conscience.

- The more rigorous allocation system, the more order and hence the deviation is less.

- The greater the coherence, the greater the social stability.

- The greater the social stability, the more conscientious the consistency and the more legitimacy, the less the deviations.

- The more complete the socialization process, the lower the level of deviation from the general norms.

William Goode's Theory

The feelings and emotions between the husband and wife are important in a small family unit; the family of a woman and a husband are based on love and are made up of few people who are in close contact with each other. If a woman or a man in such a family does not have the love and interest they expect, the motivation for the continued family life will be weakened, which is why the amount of divorce in such families is relatively high.

It defines the disadvantage of the family as follows: the collapse of the family unit, the dissolution or disintegration of social roles, since one or more people are not adequately responsible for the tasks and duties they have assumed. There is a lot of attention to divorce because other types of family breakdown are likely to end in this way.

Types of Family Breakdown:

1. The family unit has not been completed; irregularity can be considered as a form of family breakdown for two reasons:

(a) A husband or father is incapable of performing homework due to his role defined by the community and the mother and the child.

b) Family members, both father and mother, cannot carry out their roles, especially with regard to social control, which is a major indirect cause of irregularity.

2. The family can be broken down because one of the two spouses volunteered to divorce, terminate, divorce, divorce and leave the job.

3. Change in the definition of the role of the different impact of cultural change. These changes may affect the relationship between husband and wife. But the main result is the contradiction between parents and young people.

4. A hollow family in which members live together but have the least contact and do not have the capacity to perform emotional support for each other.

5. The cause of the family crisis may be external events, such as the temporary absence or absence of a spouse due to death or imprisonment in prisons or due to disasters or impersonal disasters such as floods, wars and economic downturns.

6. Internal problems that cause unsuccessful failure in the role play. The cause of family breakdown may be a mental, emotional and physical illness. A child may be mentally retarded, as well as a child or spouse's mental illness or chronic or non-chronic diseases [13].

It is a vital, healthy and coherent set, based on a pattern that is specific and orderly. Therefore, if society loses its order, its calm is also lost and its organizational structure is shaken and eventually, its cohesion will be disintegrated and inevitably, that society will no longer be a stable and healthy society, but a crisis-driven society. This has suffered from "social breakdown" and "social disintegration".

What happens to children when the parent's family loses its mother or father?

Good says that children who are raised in a happy and happy home are more likely to turn themselves into happy and healthy people.

Psychological studies show that children of "hollow" families are less likely to have joy and mental health precisely because family members have failed in their emotional duties to each other and growers say warmth (intimacy) Attachment, love and affection are necessary for proper socialization. Good describes the factors that affect the child's socialization, including such factors as the warmth, nurturing and affection of parents or other people (such as teachers and peer groups) who are trying to socialize the child. If those who socialize are affectionate, it's likely that the child would love them and pay attention to their wishes and feelings. Merciful and beloved parents are more likely to be better off than others to take care of their child's needs [14].

In relation to simple behavioral problems, over decades, the results of studies have shown that juvenile delinquency is associated with "discrete families." Of course, most of these divisions are due to divorce. Juvenile delinquency has also been associated with their class status, which is the highest rate for the lower class of the community. This, in turn, shows that both divorce and juvenile delinquency are more likely to be the experience of children of families who have not had a good family status.

Studies have shown that, even in cases where the status of a class is constant, the amount of delinquency in discrete families is relatively higher than that of healthy families and between children of separated families is higher than divorce, so that children in families that are in The result of the death of one of the parents are frustrated because the person who suffers from social support is less likely to have had a period of disagreements, maladies and identity or lack of loyalty. Studies also show that grown children in families whose parents fail to divorce but who continue to fight and fight have more emotional problems than children of divorced households. The quality of the relationship between the parents has the greatest effect, so hostility, anger, coldness and withdrawal are likely to have a more destructive effect on children than one parent's absence.

The contradiction between parents the effect of divorce on children is greater, preventing divorce may be more effective than divorce in juvenile delinquency [13,14]. Some studies point out that the lives of children with widowed mothers are better than the lives of children with divorced or never married mothers. [15] The contradiction between parents after divorce directly predicts behavioral problems in their offspring. Children who live in a

tense family (with contradiction) are probably more emotional and behavioral issues show that children living in non-conflicting families. For some children, the main benefit of parental divorce is to stop or discourage parental abuses and grudges.

On the other hand, it is natural that some parents are involved in divorce after divorce. The controversy between parents after divorce affects the child's behavioral adjustment, which affects the child's relationship with both parents, the parent-child relationship, affects the child's emotional processes. Equally likely, it is likely that in divorces that couples both show hostility toward each other, they are trying to involve their children in their controversy. They tell their children how bad the other side is, the more likely it is to work. On the growth of the child's personality. In fact, attention to the negative impact of the conflict between parents after the divorce on the child's adaptation creates a major issue for the supervisor discussion [14].

Relations between children and blood parents-especially mothers-often   show signs of tension and conflict. For example, Huntington and Cox, 1982 found that one year after the divorce, mothers have less affection and affection than their children. They punish them more ruthlessly and more severely, they become more unstable in applying for order than mothers who have not been divorced.

Recent research shows that reaching adolescents does not improve recovery in poorly injured relationships between children and parents. Adult parents have less attachment to their parents than their parents and they have fewer connections with them. However, as mothers usually have child care, relationships between their offspring and their fathers, especially after a divorce, are weak and vulnerable.

The path diagram shows the more problems the relationship between parents and children, the attachment of parents-children and the happiness of marital life has a negative effect on divorce; the greater the happiness of marriage, the less divorce.

The greater the happiness of more marital life, the greater the attachment of the parent-child and the negative impact of divorce on the parent-child attachment (in the case of father and child). Strong evidence suggests that a positive relationship with a parent can be a safeguard for the undesirable effect of parental divorce on a girl or boy. In a longitudinal study of 184 divorced families, Klein and Johnston (1991) found that the contradiction between parents indirectly affects the child's behavioral and emotional problems. This contrasts with the deterioration in mother-child relationships, which is characterized by less warmth, less empathy and less waiting for control.

The literature on this subject shows that a good relationship between parents-children is a positive factor in improving and improving post-divorce compliance in the child.

The child's relationship with both parents with behavioral problems of the child Beta = -26 indicates that the increased relationship of the child with both parents actually causes less behavioral problems in the child. Also, the child's relationship with both parents has an indirect effect through anger and the search for parental support for child behavioral issues. The direct effect of parent-child conflict with children's behavioral issues is Beta = 25. That is, the more conflicts between parents, the more children's behavioral issues will be. The

indirect path through the child's communication with both parents shows the child's behavioral problems.

Goode summarizes a number of variables related to preparation for divorce, such as: urban background, marriage in adolescence, short or short acquaintance before marriage (shortening the nomination period), unsuccessful couples 'parents' lives, lack of marriage from friends and Relatives, disparity in the background and differences in the obligations and duties of the mutual interactions of the couples.

According to Dowl and Lewis, one of the causes of divorce in today's societies is marriageable and unplanned marriages. Ladies and gentlemen noted that "shortage of marriage" is a cause of divorce.

The rates of divorce and death are higher in poorer neighborhoods, where the amount of delinquency is high, as well as the parental role models for their children and social control, it is important to pay attention to parents and parents if they are not male and female. Have a role to play and cannot learn the proper patterns of behavior [13].

The economic situation is shaky and unstable in single-parent families, especially in families with only mothers, who are poorer than other families and their poverty and deficits are deeper than other groups. According to Duncan and Hoffman 1985, there is a lack of economic security, or a commonplace, among these families and even among single-parent families living above the poverty line. The average income of families with (parent or father) is higher than the income of single-parent families, but to some extent, less than the income of natural families (with natural parents) [15] are among the serious consequences of economic problems for parents and children, low levels of parenting, instability of discipline and depression in adolescents.

Chalabi's theory-order at the micro level

As noted each viewpoint to some of the factors affecting the order. Since Chalabi has fully and completely explained the factors affecting the orderly level at the micro level, we have used Chalabi's theory in the theoretical part of the paper.

He states that "the social order of the wisdom faces four main problems in at least four dimensions: these four problems are:

1) Common Interpersonal.

2) Common synchronization.

3) Common empathy.

4) Joint co-operation.

Chalabi poses these four problems (four) for each social group. According to him, any group if it has solved these four problems is in order, but if they have these four problems, they will lose their order and balance and become disturbed. Here we consider the family as the most natural social group and consider these four problems for the family as a structural group. According to the theory, if the family does not have these four problems, its order is balanced and stable, but if one of these four problems in the family exists, it will lead to a reduction in the order and balance of the family. For example, a family may be wealthy and family members have no problem with this, but there is no shared affection among family members, the order in this family will be unbalanced and unstable.

Chalabi says, "The two basic elements of society are micro, individual and interactions. Analytically, the potential interaction has two main aspects; one means of the instrument and the other is a statement".

Chalabi also points out that in the interactive dimension of social construction, the instrumental relations have a rebound effect and against expressive relations, have an obstructive effect on order and society. By definition, instrumental relation is not the goal itself, but it is a means for the rejection of something or for a certain purpose. Typically, this kind of relationship is cold and special and is innocent of intimacy. The main concern of actors involved in this type of relationship (whether individual or collective activists) is to maximize their own benefit. This kind of potential-deteriorating relationship is competitive, violent and contradictory (mainly of a kind of distributive conflict). There is some sort of intimacy, trust and commitment in the statement that there are warmth and distribution. Emotional attachment and social affiliation form the basis of this type of relationship. And as much as the emotional and ethical aspects of the expression relationship increase, the amount of obstructive and disciplinary effect is increased as well.

Chalabi states that "through interaction is the statement that" us "or" community "or social group is formed. With the formation of "us" or group, we can talk about regular and relatively stable ideas of interactions. At the micro level, analytically, the two elements of "individual" and "interaction" and their combined effect, "we", are all three. "For each of these three elements, four dimensions are presented in the context of the Parsons.

Chalabi points out that in the exchange of goods, the goods and services need to be converted around the relationship. In the relationship of power, orders are exchanged and finally, in social relations, rights, affections and duties are exchanged.

For the "us", we refer to four dimensions as well; in the dimensional dimension "us" regulates its relationship with its environment. In the political dimension (G), the role of leadership in our "is" and in the cultural dimension, the role of information, their transmission and learning are major and interactions in the social dimension I, which is the central axis of our "we".

Chalabi states that "with our organization, one can speak of a sort of wisdom, this social order simultaneously embracing individuals, interactions and "us". In order to preserve us and in consequence, to preserve interactive patterns, the social order of wisdom faces at least four dimensions with four major problems:

1. Common Consensus.

2. Common synchronization.

3. Common sympathy.

4. Common coexistence.

Chalabi says without a minimum set of symbols, information and shared values, the relative interactions of the "us" must not be conceivable. Therefore, one of the requirements of the micro-order is to provide at least a coherent, shared understanding and a shared joint assessment. If there is no common sense in the above dimensions, the disorder in the three elements of the order, namely, the person, the interaction and the "us", is obtained and the ability

to learn is reduced, the effective execution capacity of the individual is not effectively used and the symbol of the individual is saved. Will remain personal and limited. Individual cognitive maps are not modified and, consequently, the individual loses the minimum control power and adaptation to the environment effectively. These are the consequences of a disturbance in the personality system.

He adds In relation to the interaction element, it is obvious that the interactions in the communication dimension are at least disturbed and lose their function. Following this, "us" loses its adaptive capacity to its environment and gradually degrades its cultural boundaries and finally, if there is at least some kind of shared value (value information and common norms), then all three of these elements are in turn disrupted. The person loses his sense of commitment and belonging to others and he loses and gradually suffers from anomy and alienation, that is a kind of confusion, a feeling of separation and isolation. Interaction is also impaired in the context of expression, in other words, communication (social) is damaged. The rights and duties in this are also corrupted.

Chalabi goes on to say the second problem of the microcosm (G) is the issue of joint coordination. The social order demands some kind of external compromise. Why? Mainly due to the fact that individuals are unique in the organic dimension and capacity to perform (G). Moreover, while socialization is assumed that all their needs are normative, both in the process of learning and socialization, they acquire unique experiences in relation to the different environments. Therefore, it is conceivable that individuals each have their own requirements and desires. In a word, individuals, while sharing a common interest, are also relatively and potentially in opposition to conflicts of interest, especially in the face of scarcity. In this way, in order to prevent the actual conflict of interests and its activeness, it is necessary to find a solution that, by means of the external compromise, virtually some kind of unity of action and synergy can be achieved. In the event that the issue of joint synchronization (bilateral extermination) is not solved, collective and long-term material will be overshadowed by individual and short-term material. The result that "us" in the external relationship loses its adaptive power and internally has a coherent problem.

The third problem of order at the micro level (I) is Chalabi's view of mutual empathy and the sense of joint belonging. He argued that "our main dough" is, in fact, "belonging to each other and to us. The lack of at least a kind of sympathy and a sense of joint belonging means our absence and our annihilation to the "I". In the final analysis, Kim's dismay sees the foundation of any social order as affection. "

Chalabi states that if at least some sort of empathy is common, all three elements of personality, interaction and "we" all fall into trouble. First, the individual loses his commitment and emotional attachment to others, especially "us". Second, social interaction loses its meaning and concept and thirdly, "our" becomes a kind of accumulation by losing its social dimension and simultaneously with the loss of the collective identity of individuals towards us. In other words, all three elements tend to the A pole. In fact, our center of gravity is I and it is close to the desire to find "us" to A and to disappear.

The closer relationships are between the members of the group, the group will be able to maintain and strengthen its uniqueness.

In the context of the case, four types of exchanges can be analyzed analytically.

Chalabi further notes that "the asymmetric exchange is warm, effective and emotional, in this exchange, the parties feel positive to each other. Sacrifice, transcendental help, is the forgiveness of the prominent manifestations of this type of exchange. In the symmetrical exchange of warmth, the welfare and the benefit of both parties are both first and foremost; the parties are mutually respectful of each other and are interested in the well-being of each other. The origin of this particular mutual respect and common attention to the well-being of each other should be sought in the spirit of sympathy, trust and mutual goodwill".

The last major problem of social order that raises the Chalabi's wisdom is a common coherence. He is aware of the joint venture of joint ventures and joint ventures. Basically, a common benefit is rooted in common and common human needs the needs that cannot be met by aggregate and with the participation of others in the aggregate. The manifestation of a collective solution lies in solving some common needs in equilibrium situations, that is, contractual equilibrium (such as driving rules) or in covenants (such as law).

In Chalabi's view, "the purpose of a joint venture (common danger) is the degree of mutual need of individuals to collaborate in physical effort. The great manifestation of this partnership is to encourage us to work".

Chalabi asks if the problem of the common co-ordination of the order is not solved, then the three elements, the person (person), the interaction and "we," will all be weakened and disrupted mainly in dimension (A). In terms of personality, an individual does not receive an effective response to his needs and does not benefit from any surplus of the cooperative, his intelligence and the capacity to perform his functions also diminishes. In relation to the interaction element of exchange relations, the defect in the first place is diminished and finally, in relation to the element "us," the power of its adaptation to the external environment and its regulatory and regulatory power decreases both to the internal environment of both.

Chalabi adds in the absence of a joint solvability problem, all three elements of the interaction and the "we" of each of the axes of AL tend to the GL axis. "We" are more compact (more naturally), more compact (in terms of innovation and recruitment), more motile (in terms of the displacement of individuals) and eventually, more extreme, by inclining the smaller GI axis (in numerical terms) (In terms of value orientation).

As stated above, Chalabi poses four problems for each group or "evil" at the micro level each group with "we". (The group means sociology and natural communities with four problems). If these four problems are solved, the order is balanced and stable. Chalabi's views on the order of the micro level can be plotted for each group and is a general theory that covers all groups. If there is a sympathetic, synergistic, sympathetic and coherent group, its order is balanced and stable. But if, for example, there is a coincidence in a group, but there is no empathy, the order in the group will be unbalanced and it will be disturbed.

Based on what has been said, according to Chalabi's theory of the order of reason, four hypotheses can be presented for each social group according to its four substantive problems (four) as follows. These hypotheses include:

1- There is a positive relationship between the common thinker and the order in the group.

2- There is a positive relationship between the synchronization and the order in the group.

3- There is a positive relationship between the shared sympathy and the order in the group.

4. There is a positive relationship between the joint coordination and the order in the group.

That is, the more sympathy, common sense, common synergy and joint co-operation in the group, the order of that group will be more stable and more balanced.

In the present study, we mean a group that is a specific group that is a distinct manifestation of a natural group and that family and we consider the four above-mentioned problems in the family.

Conclusion

As noted, the order of the micro-level faces four major problems: the common sense, common empathy, common synergy, common coherence. Each group is in order if it has solved these four problems, otherwise, it will be interrupted. Disturbance in family order can lead to divorce and delinquency of family members, including children.

Essentially, family roles are realized in the most effective manner, which includes all essential functions of the family and are fairly distributed among the members, as well as the pursuit of pension rights in the members' duties, in the families of juvenile delinquents due to family disruption and assignment of roles In the family it is not right, the parents are neglected and they do not care about the educational, educational, economic and recreational issues of children and adolescents, leaving them alone and leaving more children to the community and peer groups and supervision of parents on them it is decreasing.

Generally, the frontiers in the families of juvenile offenders are not well-suited, such families may lead their members to covertly aggressive behaviors and the struggle for power generation in the family is intensifying. Family roles are different in non-juvenile offspring families and in non-criminal juvenile families, roles are more favorable. Because family roles include: the roles and responsibilities of family members, how to divide tasks among members, the power of planning for tasks, the definition of roles and boundaries for members and the regulation of ordering in the families of juvenile offenders towards nonjuvenile offenders at a lower level. This has had a great impact on their criminal behavior.

In fact, these issues have made non-juvenile offspring families a safe place for them and adolescents will be away from harm by sheltering them. The weakness in implementing family roles is one of the main causes of behavioral disorders, especially delinquency in adolescents.

In the group of juvenile delinquents and non-delinquent in issues such as the power of family in solving their problems, supporting each other in times of crisis, defining ways to solve a problem, evaluating applied solutions, explicit communication, mutual trust, accountability for creating regulations and awareness of the issues of other family members are different and this difference can trigger antisocial behavior in the offspring of the adolescent family.

Basically, the presence of affection and affection in the center of the family helps to strengthen the faith, inculcate moral values and create a positive self-concept in adolescents and has an important role in juvenile behavior. Also, establishing intimate relationships in the family is an appropriate environment for problem-solving and juvenile issues and is an appropriate means for relieving puberty discomfort.

Considering the variables of the Parsons model, in particular the emotional variable against emotional neutrality, we conclude that there is a relationship between emotional attachment and order and stability in the family and we deduce from the personal benefit variable against the collective interest that the family members focus on Concerning the goals of family order, we have a direct relationship. According to Parsons, in terms of developmental and personality development, we conclude that there is a positive or direct correlation between the emotional relationship between parents and children and the support and support of family members by maintaining family order.

Hiroshi believes that the reduction of intimacy in family members' interactions on the amount of delinquency has a positive effect.

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