

Social stigma of women who are late for marriage - a field study in the city of Aflou –

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Received : 02/02/2025 ; Published: 05/01/2026

Abstract:

The current study, entitled: Social stigma among women who are late for marriage - a field study in the city of Aflou - aimed to reveal the extent of social stigma among members of the sample, which consisted of (88) women who were late for marriage.

The snowball method was also used to collect the sample members, using the descriptive approach appropriate for this study, relying on the social stigma scale prepared by BADWAN Fidaa (2019), which consists of (30) statements. After the statistical treatment applied in the social sciences (spss22), our study concluded with the following results: There is a moderate prevalence of social stigma among women who are late for marriage, and there is no statistically significant correlation between social stigma and age among the sample members, while there are statistically significant differences in social stigma and the educational level variable, there are also no statistically significant differences in social stigma and the profession variable.

Keywords: stigma; social stigma; social stigma theory; women who are late for marriage.

Introduction

Marriage is a necessary and indispensable input to building family life as it is the religious, legal and social framework for it, and through it responsibilities, rights and duties are determined. No casual bond between a man and a woman can rise to the sanctity of marriage, as long as this relationship is not subject to the principles and laws of society, therefore, marriage is the only means that organizes group life and preserves the human species, which prompts all societies to give this relationship (marriage) an appearance and sanctity that exceeds all imaginations due to its extreme importance in the life of the individual.

1.1-The problem of the study:

Marriage is one of the requirements of human life to ensure the continuation and survival of the human species, and its establishment within a legitimate, social and legal framework, according to certain conditions and standards, which gives the individual psychological and social comfort. Allāh Almighty said: “And Allāh has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things” (Surat An-Nahl, verse 72)

Getting married in Algeria is no longer within the reach of all young people, because marriage is a phenomenon that has been affected by many of the changes that have occurred in Algerian society, which are summarized in various social and economic crises...etc. But sometimes those seeking marriage may delay taking this step, voluntarily or under duress, and this issue has become one of the issues that must be researched. Delay in marriage affects both men and women, but it

affects women more, as according to the National Office of Statistics in Algeria (2017), there are more than 11 million women who are late in marriage, after it was about 5 million in 2015, and this significant increase has made women flounder in many situations. Social, economic and psychological problems, because women have characteristics that differ from men psychologically and socially, including society's view of them, suffering from psychological disorders (depression, anxiety, stress, social stigma, isolation and psychological loneliness, low self-esteem and disturbances in the situation...)

The marital system in Algerian society in general has witnessed radical transformations, and perhaps one of the most prominent changes that have affected the structure of marriage is the delay in its age in recent years, which in turn has affected the marital system, including the high rates of spinsterhood among women and celibacy among men who have exceeded the first age of marriage. The exacerbation of this phenomenon led those in charge of family affairs to declare the danger, given the dire consequences resulting from this phenomenon, especially since Algerian society began to witness, in parallel with this phenomenon, the spread of other types of marriages such as customary marriage, misyar, and some serious sexual deviations...etc.

The phenomenon of delaying the age of marriage in Algerian society has appeared recently as a result of the important and rapid changes that have affected society and that have included various areas of life, however, on the other hand, we find that the age of marriage is characterized by its delay, and this depends on the circumstances that Algerian society experienced, as in the past marriage took place as soon as individuals reached the age of maturity, but in our days the age of marriage has become relatively later than before.

In 1966, marriage was early, because women married before the age of twenty and married in large numbers, while in our current time the situation has almost reversed, as women marry in small numbers before the age of twenty, and the percentage of single women in the [20-24 years] category exceeds 60%, as the average age of marriage is estimated. In 1998, it was 31.3 years for males and 27.6 years for females. In contrast, this rate moved, according to an official study, to 33.5 years for men and 29.5 for women in 2006, in contrast to what it was in 1966, when the average age of marriage for males was estimated at 23.6 and for females, 18.3 years.

The delay in the age of marriage among young people, which has caused the spread of the so-called phenomenon of spinsterhood, in our Arab societies, has become a major danger with many aspects and forms, which has its causes and consequences that differ from one society to another, as it is considered an obstacle to its growth and progress, and may inevitably contribute to its disintegration and collapse, if it has not been met with realistic and reform solutions.

Algerian society has been exposed to many social, familial and economic changes during recent decades, as a result of urbanization, economic transformations, security conditions, rapid technological developments and other causes, which we will return to in detail, all of which affected the view towards marriage as an important dimension of the family system in our society. The problem of delaying the age of marriage has spread and worsened, and the number of singles and spinsters has increased after it was known for its early marriage and the small number of singles and spinsters.

Figures provided by the National Office of Statistics revealed that the rate of celibacy in Algeria reached 30% among the population over the age of 15 years, meaning that 9 million Algerians of both sexes are single, and the rate of celibacy among men reached 32.5%, which is

equivalent to 5 Millions of single people, while among women over 15 years old, it was estimated at 27%, or about 4 million single women, which was called the country of singles.

Women who are late for marriage may be exposed to social stigma, and this may extend to self-stigma. To reach a correct understanding of the psychological approach that psychologically explains the occurrence of stigma, the reason for its occurrence, and its effect on the individual psychologically in terms of its formation and the mechanisms of attaching it to the individual, we decided to conduct this study, where we will initially address the symbolic theory, which has branched into several directions and theories, then the direction of social reactions, social stigma theory, and social structure,

These theories, according to (Al-Badaina, 1996), have in common:

1. Focus on the socio-historical development of stigma.
2. Affixing stigma to specific people in a specific time and place.
3. The symbolic and practical consequences of stigmatization processes.

Therefore, this study aimed to determine the extent of self-stigma among women who are late to marry, and to identify the reasons that may increase this phenomenon, and its psychological and social consequences.

Hence we ask the following questions:

- What is the level of social stigma among women who are late for marriage - a field study in the city of Aflou-?
- Is there a statistically significant correlation between the social stigma of women who are late for marriage - a field study in the city of Aflou, and the variable age?
- Are there statistically significant differences in the social stigma of women who are late for marriage - a field study in the city of Aflou, depending on the educational level?
- Are there statistically significant differences in the social stigma of women who are late to marry - a field study in the city of Aflou, depending on the variable profession?

1.2 - Study hypotheses:

Through the study problem, the following hypotheses were formulated:

- To what extent is social stigmatized among women who are late to marry, in the city of Aflo - to a high degree?
- There is a statistically significant correlation between the social stigma of women who are late for marriage - in the city of Aflou, and the age variable.
- There are statistically significant differences in social stigma among women who are late for marriage - in the city of Aflou, depending on educational level.
- There are statistically significant differences in the social stigma of women who are late for marriage - a field study in the city of Aflou, depending on the profession variable.

1.3 - Reasons for choosing the topic:

One of the reasons that led to our choosing this topic is that it is an old/modern topic, and it is one of the important topics, especially at the present time, given the psychological pressures that women go through, as a result of the many women's problems and issues, especially women who are late for marriage.

1.4- Study Objectives:

The study aims to:

- Determining the extent of social stigma among women who are late for marriage - in the city of Aflou.
- Knowing the relationship between social stigma and the variable age among women who are late for marriage - in the city of Aflou.
- Determining the differences in social stigma among women who are late for marriage - in the city of Aflou, and the educational level variable
- Knowing the differences in social stigma among women who are late for marriage - in the city of Aflou, and the variable of profession.

1.5 - The importance of the study:

The importance of the subject of the study lies in two aspects:

Theoretical importance: which can be summarized as follows:

- The importance of the study sample (women late for marriage), who represent the marginalized sample in society.
- The importance of the problem of realistic and concrete study, and the importance it poses in women's issues and its impact on their lives.
- The importance of the subject of the study stems from defining and clarifying the stigma that the study group suffers in society as a result of this delay in marriage.

Practical importance: It lies in the following:

- The importance of this study lies in providing libraries with studies on this topic, adding this study as a reference for students and researchers, and taking it as previous studies to rely on.
- The study is important because it seeks to know the level of social stigma that women who are late for marriage are exposed to, which would help produce results to improve the psychological state of this group.

1.6 -Procedural definitions of the study concepts:

- Stigma:

Stafford and Scott say that stigma is a characteristic of people who stand in contrast to one social standard. (Bruce and Jock. 2020)

The World Health Organization (WHO) defines stigma as a sign of shame, disgrace, or rejection that attaches to troubled individuals through others' rejection and contempt of them, and results in isolating individuals, causing them to be persecuted, discriminated against, and harassed. (Abou Lifa, 2017, p. 29)

- Social stigma:

It is a complex intellectual construct, with an educational, cultural and social origin, and is due to personal experiences and cultural and educational practices. In the field of psychiatry, it is an obstacle that prevents early and successful treatment, and it is also an obstacle to seeking early help. (Ezarrad et al., 2018, p. 99)

Goffman (1998) defined social stigma as a socially stigmatized person who was previously desired, becomes a social outcast, as he becomes a different individual from other individuals for any reason, whether psychological, mental, or social.

- Social stigma theory:

The concept of stigma appeared in Goffman's theory of naming or stigma in his book *The Stigma* (1963), Cetsos (1962), Shor (1973), and Specter and Cetsos (1977). He referred to the inferiority relationship that strips the individual of the eligibility for full social acceptance. Research in this field is mainly based on the problems resulting from the stigmatization of individuals and groups, and on the coping mechanisms they use to confront these problems (Al-Warikat, 2004, p.....)

- Women who are late for marriage:

Those who are late in marriage are women who are over the age of thirty, and in some environments the age of 28, and no man has proposed to them until this age, or they have missed the marriage train, and have reached what is called "spinsterhood."

(Obaid, 2000, p. 7) defines spinsterhood among men or women: one who has not married or concluded a marriage contract; In custom, it is said about a spinster that she missed the train of life, or that she did not enter the world because, according to people's custom, the world is the marital nest, which is established between a girl and a boy to give birth to children who will brighten their lives and bring them happiness.

2 - Theoretical framework and previous studies:

2.1- The theoretical framework of the study:

With the emergence of stigma theory in the early 1970s in the United States of America as a result of the criticism directed by followers of the critical conflict trend of the theories that prevailed before the 1960s, and several factors prompted some thinkers to shift attention from the criminal, his environment, his surroundings, and his companions to the role of authority. In terms of academic reasons, it emerged from the Chicago School, especially from the works of Mead, Thomas, Cooley, and Becker, as well as the works of Lemert, and Merton's concept of the self-satisfaction deception; They focused on the importance of social interaction between individuals and its impact on the self, the vision of others, and their reactions to people.

The meanings of this are those responses related to the action, meaning that the person responds to the meaning of the act of stigmatization and not to the act itself, and this is what Cooley's theory of the mirror of the self emphasizes, in which it confirms that we see ourselves by taking on the role of others, where the individual's focus is on the self and how it appears, and how we perceive our actions is through our expectations of what others see in us (Al-Warikat, 2004, p. 192)

The concept of social stigma:

Stigma is linguistically: it is a flaw, stigmatizing a thing is its defect, and stigma is a flaw in speech, which is a defect and shame. It is said that so-and-so has a stigma, meaning his defect. (Ibn Manzur, p. 436), or shame, defect, and rift, (Ibrahim, 1989, p. 1038)

Terminologically: The first person to use the term stigma was sociologist Erving Goffman

Definition of social stigma:

According to Goffman (1963), it is the attachment of undesirable epithets or labels to an individual by others, in a way that deprives this individual of social acceptance or support from society (Khair Ezarrad et al., 2017, p. 99). Therefore, it is a description that shames the individual and distorts him in a profound way. It is also like a bad feeling that sticks to the individual and stands as an obstacle to the individual's life, an undiminished social life (Ahmed, 2020, p. 136).

Social stigma is also defined by Marshall as "a state of humiliation or lowering the level of an individual's status". While Khair Ezarrad and others defined it as "a complex intellectual structure that has an educational, documentary, and social origin, and is due to personal experiences and cultural and educational practices. In psychiatry, it is an obstacle that prevents early and successful treatment, and it is also an obstacle to seeking early help." (Khair Ezarrad and others) et al., 2018, p. 99).

The Psychology Dictionary also defines stigma as a negative social trend related to an individual's characteristics, which can be considered mental, physical, or social deficiency. Stigma involves social rejection and can unfairly lead to discrimination and isolation of the individual.

2.2- Previous studies:

- **The study (Ahmed, 2020)** revealed self-stigma as a predictor of cognitive distortions and difficulty in emotional regulation among the physically disabled, on a sample of (78) of the physically disabled; The scale of self-stigma and cognitive distortions prepared by the researcher and the difficulty of emotional regulation scale were used (Abadi, Sofiane, and Amin, 2019). The results reached the following:

The high level of self-stigma among the research sample, as well as the presence of a statistically significant positive correlation between self-stigma and both cognitive distortions and difficulty in emotional regulation among the research sample. The degrees of self-stigma contributed to predicting the degrees of difficulty in emotional regulation among the physically disabled, and finally, the dimension of perceived social rejection as one of the dimensions of self-stigma was the most dimension in terms of predictive ability for both cognitive distortions and difficulty in emotional regulation.

- **(Haridi, 2019)** studied the degree of social stigma and antisocial personality disorder among a sample of female users of psychoactive substances compared to a sample of male users of psychoactive substances on a sample of males, females, and abusers of psychoactive substances, using the Social Stigma Scale for Misuse of Psychoactive Substances prepared by the researcher, as well as the personality diagnosis questionnaire for Abd Allah Al-sayyid Aaskar.

The study resulted that there are no statistically significant differences between both males and females on the degree of social stigma, as well as the presence of statistically significant differences, especially in the dimension of the manifestations of social stigma practiced by general members of society towards females, and the absence of differences between the female and male groups in the degree of social anti-stigma disorder. Society, and there was no difference in the degree of social stigma for the two groups of both sexes who had multiple relapses (4 times).

-**(Khair Ezarrad, Hawachin, and Al-Tarawna, 2018)** discussed the irrational thoughts and beliefs behind the social stigma of mental illness in Jordanian society - a psychosocial study on a sample of individuals in Jordanian society, on a sample of (186) individuals, including (97) males and (87) females, based on the social stigma scale prepared by the researchers, which consists of (47) items, using the appropriate descriptive approach for this study. The results were as follows: There are no

significant statistical differences between these percentages, which indicates that the concept of social stigma of mental illness is the same among all members of the sample, regardless of gender, age, and educational level.

-Al-Darawcha (2010) also addressed knowledge, social stigma, and attitudes of Jordanian university students, and social stigma toward those infected with AIDS, on a random sample of (683) respondents from three universities, using the scale: Stigma and AIDS by Abd Allah Dahdah, applied to several Arab environments.

The results showed a low level of knowledge of AIDS among university students, and a high level of social stigma for people infected with AIDS among Jordanian university students. The level of their attitudes towards those infected with AIDS was very negative, and it was found that there were statistically significant differences in attitudes due to both the variable of social gender and religious commitment. It was also found that there were no statistically significant differences in students' attitudes towards those infected with AIDS due to income, the infection of a family member with AIDS, and the desire for AIDS testing procedures.

3- Method and tools:

3.1- Study Methodology:

The method used in this study is the descriptive method, through which we tried to study the social stigma of women who are late for marriage, and the descriptive method depends on studying the phenomenon as it exists in reality, describing it accurately, and expressing it quantitatively and qualitatively, as the qualitative expression describes the phenomenon and explains its characteristics, while the quantitative expression gives us a numerical description that explains the amount, size, and degree of the phenomenon.

3.2- Limitations of the study:

The study included the following limits:

-Spatial boundaries: A field study was conducted on the issue of social stigma among women who are late for marriage, in the city of Aflou Laghouat.

-Time limits: The subject was studied within the month of January of the year (2022) until March 15, 2022.

-Human limits: A basic sample of (88) women who were late for marriage was chosen, which was selected using the grid sampling method, and from it a exploratory sample of (30) of the sample members was selected.

3.3- Study sample:

The study sample consisted of:

- Exploratory sample: The exploratory sample for the research consisted of (30) women, representing (0.3%), who were selected randomly. The age range of the sample ranged between (35-54) years, with an average age of (33.17) years, and a standard deviation of (08.96) years. The sample contained (11) women staying at home (36.70%), and (19) working women (63.30%). As for educational level, it contained (13) women with a secondary education level (43.30%), and (17) women with university level, representing (56.70)%, and Table No. (01) shows the characteristics of the survey sample.

Table (1): shows the characteristics of the exploratory sample.

variable		Females 30		Total	
		Nbr	Ratio%	Nbr	Ratio%
Age	35-54	30	0.3	30	100
Profession	Stay. at home	11	36.70	11	36.70
	worker	19	63.30	19	63.30
	Total	30	100	30	100
Educational level	secondary	13	43.30	13	43.30
	university	17	56.70	17	56.70
	Total	30	100	30	100

- Basic sample:

The basic study sample consisted of (88) females, representing (0.88%), who were selected using the grid sampling method. The age range of the sample ranged between (35-58) years, with an average age of (46.5) years, and a standard deviation of (09.03) years. The sample consisted of (18) women staying at home (30.00%), (70) working women (70.00%), (30) with a secondary education level (44.00)%, and (58) with a university education level (56.00)).

Table No. (02): shows the characteristics of the basic sample.

variable		Females		Total	
		Nbr	Ratio%	Nbr	Ratio%
Age	35-38	88	0.88	88	100
Profession	Stay. at home	18	30.00	18	30.00
	worker	70	70.00	70	70.00
	Total	88	100	88	100
Educational level	secondary	30	44.00	30	44.00
	university	58	56.00	58	56.00
	Total	88	100	88	100

3.4- Study tool:

The Social Stigma Scale was relied upon by (Fidaa Bassam Hassan Badwan, 2019) prepared by (Badwan, 2019) after a slight change was made in some of the phrases, as the word “divorce” was changed, “after my divorce”... with the word “my late for marriage”....)

The validity and reliability of the scale was calculated in the current study and for its standardization in the Algerian environment: It includes (30) statements, including (28) positive expressions , namely: (2,1,3,4,5,6,7,8,9,10,11). 13,12, 14, 15, 16, 17,18,20, 21, 23, 24, 26, 27, 28,29, 30), and two negative expressions: (19, 22). The scale's expressions are answered using five alternatives (never, rarely, sometimes, often, always), where positive expressions are given a value scale from (1-5), and negative expressions are given a value scale from (1-5), and the scores of this scale range between 30 and 150.

Validity: Validity was calculated in two ways:

-Content validity: The internal consistency validity of the social stigma scale among those who are late for marriage in the city of Aflou was calculated by calculating the correlation of the score of each item with the total score of the scale. Table No. (03) shows the results resulting from the statistical treatment of content validity.

Table (3): shows the correlation coefficient of the score of each item with the total score of the social stigma scale.

Item No	Correlation coefficient	Significance level	Item No	Correlation coefficient	Significance level
01	*0.37	0.001	16	**0.58	0.042
02	0.27	0.002	17	**0.55	0.138
03	**0.49	0.001	18	**0.69	0.006
04	0.23	0.001	19	**0.62	0.209
05	**0.51	0.001	20	**0.82	0.004
06	**0.73	0.009	21	**0.46	0.001
07	0.31	0.001	22	**0.60	0.086
08	**0.59	0.001	23	**0.55	0.001
09	**0.45	0.005	24	**0.50	0.012
10	**0.44	0.358	25	0.17	0.014
11	0.29	0.001	26	**0.74	0.117
12	**0.69	0.009	27	**0.46	0.001
13	*0.37	0.001	28	**0.65	0.039
14	**0.83	0.001	29	**0.62	0.001
15	**0.89	0.001	30	**0.56	0.001

** Statistically significant at 0.01 / * Statistically significant at 0.05

It is clear from Table No. (03) that (05) are insignificant expressions, and (25) are significant expressions at a significance level of (0.01) or (0.05), and their coefficients ranged between (0.37*-0.89**), which gives an indication of the existence of Internal consistency coefficients, and therefore its items are considered valid for what they were designed to measure.

-Terminal comparison validity (discriminant validity): The differences between the averages of high scores and the averages of low scores were calculated using a T-test to indicate the differences between the averages. Table No. (04) shows the results resulting from the statistical treatment of the validity of the terminal comparison.

Table (4): shows the differences between the average scores of high and low scores for the social stigma scale.

The Scale	Low Score N: 15		High Score From: 15		Degree Of Freedom	T-Value	Significance Level
social stigma	Arithmetic average	standard deviation	Arithmetic average	standard deviation	28	-6.32	0.0001
	71.53	10.04	97.07	11.99			

**Statistically significant at 0.01

It is clear from Table No. (04) that there are statistically significant differences at the significance level (0.01) between high and low scorers on the social stigma scores, where the T value reached (6.32), which indicates that the scale is valid and can be adopted in the current study.

Scale reliability (stability):

The reliability coefficient of the social stigma scale was calculated using Cronbach's alpha and the Gitman equation, and the following table No. (05) shows the results resulting from the statistical treatment of reliability.

Table (5): shows the calculation of the Cronbach's alpha coefficient, and the length correction using the Gitman equation, for the social stigma scale.

The Scale	Cronbach Coefficient	Number Of Items	Gitman Coefficient
Social Stigma	0.91	30	0.84

It is clear from Table No. (05) that the value of the Cronbach's alpha reliability coefficient for the social stigma scores was (0.91), and after correcting for height with the Gitman equation, it was (0.84), which are two high values that indicate the stability of the scale.

3.5- Study procedures:

This study was conducted according to the following steps:

1. Shedding light on some theoretical frameworks and previous studies related to the variables of the study.
2. Choosing the appropriate scale to conduct this study and the social stigma scale was chosen (Badwan 2019)
3. The study tool was applied to a survey sample of (30) women who were late for marriage in the city of Aflou, to ensure the validity and reliability of the scale.
4. The basic study tool (the Social Stigma Scale) was applied to a basic sample of (88) women who were late for marriage, in the city of Aflou, to verify the study hypotheses.
5. Correcting metrics and tables for data, drawing, interpreting and discussing results.
6. Formulating recommendations and proposals, in light of the results of the study obtained.

3.6- Statistical methods:

The Statistical Package for the Social Sciences, version no. 22 (SPSS22), was used, and several statistical methods were relied upon, which are:

- 1- Pearson correlation coefficient.
- 2- T-test for the significance of the differences between the means.
- 3- Cronbach's alpha coefficient to calculate reliability.
- 4- Gutman's equation for semidivision.
- 5- Arithmetic and hypothetical mean, and standard deviation.

4- Results and discussion:

4.1- Presentation, discussion and interpretation of the results of the first hypothesis:

This hypothesis states the following: "There is a high level of social stigma among those who are late for marriage in the city of Aflou."

To verify the validity of this hypothesis, the researchers calculated the hypothetical mean and the arithmetic mean of the social stigma scale for those who are late for marriage in the city of Aflou, and in Table No. (06) Shows the results of the statistical treatment are presented:

Table (6): Shows the extent of social stigma among sample members.

The Scale	Number Of Items	Hypothetical Mean	Arithmetic Mean	Standard Deviation	The Level
Social Stigma	30	109-70	82-32	17.56	middle

It is clear from Table No. (06), that the level of social stigma among those who were late for marriage in the city of Aflou was moderate, and therefore this hypothesis was not valid. The social stigma faced by women who are late for marriage regarding marriage, as it was found that there is moderate social stigma among the sample members, and it appears to us from this result that social

stigma is moderate, and this may be due to the factor of the environment that has witnessed a significant development, as it can be interpreted that the spread of social stigma for women who are late for marriage, can vary greatly depending on the culture and society in which the woman lives. In some cultures, there may be social pressure on women to marry at an early age, and therefore, women who delay marriage may face challenges of social stigma.

Social stigma can appear in the form of reservations or negative analyses toward a woman who is late for marriage, such as assumptions about the reason for not marrying, including a lack of personal attractiveness or ability to achieve emotional stability. Her personal or professional accomplishments may be ignored, and the focus instead depends on the marital status. It is important to understand that social stigma is not usually justified, and may be unfair because the decision to marry or not is a personal decision that depends on a variety of factors, and may be influenced by personal, professional, and economic life circumstances.

To combat this stigma, societies must be encouraged to think more openly and acceptingly about diversity in personal life trajectories, and foster a culture of respect and appreciation for individuals' decisions about their personal lives.

4.2 - Presentation, discussion and interpretation of the results of the second hypothesis:

This hypothesis states the following: “There is a statistically significant correlation between social stigma and age among women who are late for marriage, in the city of Aflou.

To verify the validity of this hypothesis, the researchers calculated the Pearson correlation coefficient between degrees of social stigma and age, and in table No. (07) Shows the results of the statistical processing are presented:

Table (7): shows the Pearson correlation coefficient between social stigma scores and the age variable.

The Scale	The sample	Correlation coefficient	Significance level
Social Stigma	88	0.04	0.746

****Statistically significant at 0.05**

It is clear from Table No. (07) that there is no statistically significant correlation between social stigma and the age variable, as the correlation coefficient reached (0.04), and therefore the hypothesis was not valid.

Although social stigma for late marriage women may exist, it cannot always be directly linked to age, as social stigma may be influenced by a variety of factors, such as culture, religion, social values, and personal tendencies.

Of course, age may play a role in shaping society's expectations about marriage and married life, as some may believe that women who are unnaturally late in marrying may face social pressure, however, other individual factors such as education, profession, cultural background, and personal tendencies may have more influence on how women are classified by society.

Some women may choose not to marry for personal, professional, or social reasons, and this choice may enjoy societal support and respect, and it is necessary to understand that social stigma does not

depend only on age, but also on a host of other factors that shape the social and cultural context of the individual.

4.3- Presentation, discussion, and interpretation of the results of the third hypothesis:

This hypothesis states the following: “There are statistically significant differences between the social stigma of those who are late to marry, in the city of Afrou, according to educational level.”

To verify the validity of this hypothesis, the researchers calculated a T-test for the significance of differences in degrees of social stigma, and table No. (08) presents the results of the statistical treatment:

Table (8): shows the results of the t-test for the significance of the differences between the scores of social stigma and educational level.

Educational level	Secondary n = 9		University n=41		Degree of freedom	Value-T	Significance level
the scale	Arit. Mean	Stand. Deviat.	Arit. Mean	Stand. Deviat.	2.029	48	0.048
Social stigma	71.89	14.70	84.61	17.46			

It is clear from Table No. (09) that there are statistically significant differences between the educational level in the scores of the social stigma scale among women who are late for marriage, in the city of Afrou.

Yes, there can be significant differences between the educational level and social stigma of women who are late for marriage, and these differences can appear in several aspects for women with a higher level of education, and they may be more likely to adopt advanced and open views regarding personal life paths, including the decision not to marry.

She may have a deeper awareness of personal rights and personal freedom, and a woman with a high level of education may be more able to achieve financial and professional independence, which reduces social pressures for marriage, and reduces dependence on marriage as a means of financial security, because a woman with a high educational level may have broader social networks or social support, which could make it easier for her to deal with social stigma in the event of not marrying, and the woman with a higher educational level are more able to think critically and analytically, which helps them better deal with social expectations and potential stigma.

These factors may make highly educated women less vulnerable to social stigma for delaying marriage, or may enable them to deal more effectively with such stigma when it occurs. However, a woman's own cultural and social context may still play an important role in determining how she responds and reacts to social stigma.

4.4- Presentation, discussion and interpretation of the results of the fourth hypothesis:

This hypothesis states the following: “There are statistically significant differences between social stigma in the city of Afrou depending on profession”.

To verify the validity of this hypothesis, the researchers calculated a t-test for the significance of differences in the degrees of social stigma among women who are late for marriage, and table No. (09) displays the results of the statistical processing:

Table (9): shows the results of the t-test to calculate the differences between social stigma and the profession variable.

profession level	Staying at home		A worker		Degree of freedom	Value-T	Significance level
the scale	Arit. Mean	Stand. Deviat.	Arit. Mean	Stand. Deviat.	48	-0.82	0.413
Social stigma	80.00	20.26	84.14	15.25			

It is clear from Table No. (09) that there are no statistically significant differences in the degrees of social stigma among women who are late for marriage, in the city of Aflou, according to profession, and therefore this hypothesis was not valid.

Although occupation may have an impact on some aspects of a woman's life who has delayed marriage, it is possible that social stigmatization of women in this context exists equally regardless of the profession they practice. Most of the social stigma related to late singlehood may be related to societal expectations about marriage and the social role of women, regardless of their profession. Cultural expectations regarding marriage and family may affect how people view a woman who is late in marriage, regardless of her job or profession.

However, the type of occupation may influence women's interactions with social stigma, as some women may have specific occupations that are considered more challenging in terms of interpersonal relationships, or work-life balance, which may lead to different interactions with social stigma. Overall, occupation may have a limited impact on the social stigma of late marriage women, but it cannot be considered a major factor affecting the occurrence of social stigma itself.

5- Conclusion:

Through analysis, interpretation, and discussion of the general results of the study, we conclude that:

- 1- The level of social stigma among women who are late for marriage in the city of Aflou is average.
- 2- There is no significant, statistically significant correlation between social stigma and age among women who are late for marriage in the city of Aflou.
- 3- There are statistically significant differences in the social stigma of women who are late for marriage in the city of Aflou, depending on the educational level, in favor of the university level.
- 4- There are no statistically significant differences in social stigma among women who are late for marriage in the city of Aflou, depending on the profession.

Finally, we conclude that social stigma is a psychological and social reaction to events, and a result of life situations, due to several psychological, social, and behavioral symptoms. The severity

of the stigma also varies according to the type of age of the woman who is late for marriage, and sometimes the social stigma is negative or positive, which generates will and self-confidence in them.

A woman who is late for marriage is considered more vulnerable to social stigma, as a result of her continuous advanced age imposed in this life, and her fear for herself and her family from social stigma, All of this, has generated a lot of despair and frustration for her.

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