People's Perceptions of Divorced Women in the Age of Digital Connectivity
A Field Study of a Sample of Young Internet Users

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Abstract:
This study aims to reveal young people's attitudes towards divorced women by identifying the factors and causes that have contributed to reshaping traditional social representations and perceptions, from a disparaging view and stereotypical image of divorced women into greater awareness as a result of digital openness. To this end, the study focused on a sample of young people within the digital space.
To achieve the study's objectives, a descriptive approach and statistical methods were employed, with a questionnaire used to collect data. Statistical analysis was conducted using frequencies and percentages. The study's findings revealed that the digital space has helped break down the stereotype of divorced women, leading young people's perceptions to shift toward those who are understanding and supportive, and away from those who have reshaped their views in a new digital form.
Keywords: divorced women; young people; digital openness; social stigma; perceptions.

Introduction

Divorce is a complex and multifaceted issue faced by societies across different eras; Algerian society, like others, has seen high rates of divorce over successive years. Women are the victims in this context, having historically been subjected to various forms of social stigma, negative perceptions and stereotyping, and being associated with failure and various deviant and immoral behaviours.
With digital openness and the widespread use of digital space by young people, who are most engaged with it, keeping pace with developments and addressing various issues through this space, divorced women have become a topic discussed and consumed across the digital sphere. Digital openness has helped to redefine the status of divorced women and raise awareness of their cause, transcending geographical boundaries and the traditional social practices imposed by society against them, which confined them to stereotypes from which they could not break free.
The massive flow of information across the digital space has contributed to the emergence of more complex mental constructs among young people, as the social life of divorced women has shifted from a narrow social reality to the virtual space. This has opened up a

greater scope for young people to freely express ideas and concepts, and to reframe the demeaning view and social stigma within a new digital framework. Building on the above, this field study aims to understand the nature of young people's social representations through digital openness, and how the latter has contributed to reshaping traditional societal consciousness by introducing more objective representations of women; and, conversely, how the digital space has contributed to the reproduction of traditional representations in a new digital guise. From this, we pose the following general question**:**

What are young people's perceptions and attitudes towards divorced women in the context of the new digital openness? This question gives rise to the following sub-questions:

1. To what extent has digital openness contributed to the emergence of new patterns of social stigma against divorced women, according to young people's perceptions?
2. Has the stereotypical image of divorced women changed in the context of digital openness, according to young people's perceptions?

Hypotheses:

1. Has digital openness contributed to the emergence of new forms of social stigma against divorced women, according to young people's perceptions?
2. In the context of digital openness, has the stereotypical image of divorced women changed, according to young people's perceptions?

Significance and Objectives of the Study: The significance of this topic lies in the following points:

• To highlight and understand the traditional social practices and perceptions of young people in the real world, as well as their practices and perceptions in the virtual world.

• To explain the role of digital inclusion in raising social awareness, providing support to divorced women, and empowering them socially and economically.

• To understand the characteristics and algorithms of the digital space in further promoting and shaping young people's perceptions.

Through this study, we also aim to achieve the following objectives:

• To analyze young people's perceptions and concepts regarding divorced women, situated between cultural heritage and digital openness.

• To explore digital factors and their role in shaping young people's mental imagery and technical practices.

• Propose preventive and digital strategies to protect divorced women in the digital space.

1. Concepts of the study:

1.1 Definition of divorce:

Linguistically: it is the release from bonds and the act of letting go; it is abandonment or separation. One says 'he divorced the country', meaning he left it and departed from it, and 'she divorced the people', meaning she left them. One says 'I divorced the country' if one leaves it, and 'I divorced the people' if one leaves them; and 'the divorced camel' is one that has no bonds or restraints upon it, and 'the horse is divorced' if it runs off without being restrained. A slave is said to be 'talq' (released) when he becomes free, and a prisoner is 'talq' when he is set free... (Sharqi Rahima, 2018, p. 172.)

Terminologically:

It is defined as the annulment of the marriage contract between a man and his wife through the use of direct language, or that which implies it, or a description of its meaning in explicit terms, or that which is associated with its concept. It may also be effected indirectly through a Sharia judge and by mutual agreement between the husband and wife. Divorce is permissible under Sharia law, as stated in Islamic legislation, which includes the Holy Quran, the Sunnah of the Prophet, and the consensus of Islamic scholars and jurists. (Jinan Muhammad Abdullah & all, 2017, p. 10.)

A divorced woman may be defined as a woman who was bound by a lawful and legal marriage contract, but whose marital bond has been dissolved, whereby her social status changes as she has left the framework of married and family life.

2.1Youth:

It is well known that defining the stage of youth remains a subject of debate amongst scholars and specialists, given the sensitivity of this age group in terms of its significance in an individual's life. The term 'youth' and the 'youth stage' generally refer to the period during which physical, sensory and instinctual changes occur; sociologists generally place this between the ages of 15 and 25, or even 30. (Younes Laoubi, Yamina Yalgoul, 2016, p. 315)

It is also defined as a 'social category determined by the extent to which young people fulfil their roles; sociologists view the period of youth as beginning when society seeks to prepare the individual to assume their social status, and to play a role or roles in building society. This is achieved when the individual is able to occupy a stable position in society, whilst psychologists view the youth stage as linked to the completion of the individual's motivational and emotional development in light of their predispositions and basic needs, and the completion of their growth and all aspects of their individual, mental and temperamental personality in a way that enables them interact normally with others in the social sphere." (Adnan Abu Musleh, 2006, p. 15)

Youth can be defined as a phase of peak vitality and a decisive stage in young people's lives, marked by the transition from one stage to another.

3.1 Social Stigma:

The term is used in the sociology of deviance to refer, in conjunction with social reaction theory, to the social interpretation of deviance; it is regarded as the result of social interaction and control rather than as the result of factors related to individuals' psychology and genetic characteristics. Stigma refers to the process of attributing faults and sins indicative of moral depravity to individuals in society, thereby describing them with repugnant qualities or characteristics that bring shame upon them or give rise to rumours about them. (Jamal Ma'touq, 2008, p. 260).

Atef Ghaith defines stigma as 'a negative mental image attached to a specific individual as an expression of disapproval and condemnation of that individual as a result of their engagement in deviant behaviour that conflicts with the prevailing values and principles of society.' (Ghaith, 1995, p. 441).

Social stigma can be defined as the negative view and rejection that society directs towards other individuals; however, with regard to our topic social stigma against divorced women we refer to the disparaging view and harsh judgement held by society against women when they separate from their husbands, the condemnation of them, the levelling of all manner of accusations against them, and their social rejection.

4.1 Digital openness:

A revolution in the world of technology as one of the most prominent outcomes of globalization, which has seen significant developments in media and communication technologies and the widespread use of the internet via social media platforms, or what is known as new media. This has led to profound changes affecting all political and social representations and has given rise to new patterns of non-traditional social interactions, leading to virtual networks of new forms of communities, namely the virtual or digital community, which a group of individuals united by shared interests, not necessarily bound by geographical boundaries or ethnic, tribal, political or religious ties, They interact via modern means of communication and social media platforms, and develop among themselves the conditions for membership of the group, rules for entry and exit, mechanisms for interaction, and the norms and ethics that must be observed. In the words of Weigand and Moor, a virtual community is a 'technological social system' (Asia Belkhir, 2021, pp. 271, 272)

Digital openness can be defined, based on our study, as the significant and rapid development of technology and digitalization, aimed at creating a broader digital environment for interaction and participation and opening up opportunities for knowledge without restrictions.

5.1 Social representations:

The concept of representation derives from the Latin word 'representare', which corresponds in Arabic to the terms 'tasawur' or 'tamu'l', meaning 'to evoke' or 'to make something present'. Psychological terminology defines it as: the formation of mental images within the mind aimed at interpreting a situation or series of situations in the world in which the individual lives; that is, it is the process of bringing to mind an image existing in the mind that is linked to the environment in which that individual lives. (Ben Ouda Nasr al-Din, Miloud Hussein Ahmed, 2023, p. 982)

Bourdieu states: " The representations that individuals have of their position in social space are generated by a system of perceptions and judgements, which in turn are generated by a specific position determined by one's place in the distribution of goods, taking into account the representations that others have of this position, which are determined by the accumulation of capital as well as one's position. To emphasise this, according to Pierre Bourdieu, that distribution finds its symbolic expression in lifestyle, and that individuals' representations of how they embody that position all stem from what he calls the system of perception and evaluation, Furthermore, these representations play a major role in legitimizing social and class differences, and the representations of actors vary according to their social conditions. (Pierre Bourdieu, 1990, p. 153) .

Social representations can be defined, in procedural terms, as the concepts and knowledge formulated by society to understand reality and shape values, norms and behaviours, the aim of which is to organize society and define its public image; thus, social representations regarding divorced women refer to the stereotypes and judgements formed by society towards women.

2. Research Methodology:

1.2 Research Approach:

1.1.2 Descriptive Approach:

The nature of the subject necessarily requires us to use the descriptive-analytical method. It can be defined as: "an investigation that focuses on the phenomenon as it currently exists, with the aim of diagnosing it, revealing its aspects, and determining the relationship between its elements". (Jamal Maatouk, 2009, p. 120). We have adopted this approach in our research to describe and analyze the phenomenon from a sociological perspective. This approach is suitable for diagnosing the situation of divorced women in the digital environment according to the perceptions and views of Algerian youth, by observing the phenomenon as it appears in reality and collecting data on it. This helps in analyzing the relationships and correlations between variables to provide a sociological explanation, with a view to finding realistic solutions for prevention and treatment.

2.2.2 The statistical approach:

The statistical approach can be defined as: "A branch of mathematical studies that relies on the collection, organization and classification of information and data for a specific subject, presenting it in tabular or graphical form, analyzing it mathematically, drawing conclusions from it and working to interpret them." (Abdul Nasser Jandali, 2005, p. 213). We employed this method as it enables us to collect information, convert it into figures and organize it into tables, thereby allowing us to measure the strength of the relationship between digital openness and the subject of divorced women, and to test the validity of our hypotheses. Statistical processing was carried out based on frequencies and percentages, followed by a sociological analysis.

2.2 Study sample and tools:

We used the questionnaire technique, which is a method whereby the researcher poses a set of questions to members of the sample in order to obtain information from them that is processed quantitatively and compared with what was proposed in the hypotheses. 'The questionnaire is a direct technique for posing questions to individuals in a guided manner, as the formats of the answers are predetermined, This allows for quantitative analysis with the aim of discovering mathematical relationships and making quantitative comparisons' (Said Sab'oun, 2012, p. 155).

More than 100 electronic questionnaires were distributed to a group of young people active on social media, in order to ascertain their attitudes and perceptions regarding divorced women in the context of digital openness. The survey was distributed from 25 October 2025 to 20 December 2025, and we received 82 valid electronic questionnaires.

The questionnaire contained a range of closed, open-ended and semi-closed questions, with a focus on those relevant to the hypotheses. It was divided into three main sections:

• Section 1: Personal details of the respondent.
• Section 2: Questions relating to the first hypothesis.
• Section 3: Questions relating to the second hypothesis.

The sample was based on a purposive sample, which is defined as 'one that differs from random samples in that the researcher obtains information from those they encounter, thus providing an idea of the group of individuals from whom the information was gathered' (Rachid Zerouani, 2002, p. 198). Our sample consisted of 82 young people (both male and female) found in the digital space, focusing on certain characteristics relevant to the study's hypotheses.

3. The fieldwork aspect of the study:

1.3 Presentation and sociological analysis of the tables:

Table (1): 'Gender and its relationship to young people's perceptions of divorced women'

Gender / Young people's perceptions	Male		Female		Total	
	K	%	K	%	K	%
Négative	51	%86.44	08	%34.78	59	%71.95
Positive	08	%13.55	15	%65.21	23	%28.05
Total	59	%100	23	%100	82	%100

Source: Prepared by the researche

Table(1), which illustrates the relationship between gender and young people's perceptions of divorced women, shows that the highest proportion 71.95% relates to negative perceptions among young people, with 86.44% of males holding such views, followed by 34.78% of females. As for positive perceptions among young people, the figure stands at 28.04%, with 13.55% among males and 65.21% among females.

The data clearly indicates that gender plays a role in shaping young people's perceptions, with males' perceptions differing from those of females. Females' perceptions of divorced women are often characterized by empathy; they view divorced women as victims of a failed marriage and of an irresponsible man, and they support and stand by her. In contrast, men's perceptions range from a condescending view to regarding divorced women as a source of shame; this view has been shaped by socialization and ingrained in young people's minds since time immemorial, particularly among males who tend to hold negative views of the opposite sex.

Table(2): Educational attainment among young people and its impact on their perceptions of divorced women

Level of education / Young people's perceptions	Primary		Lower secondary		Upper secondary		Upper secondary		Total	
	K	%	K	%	K	%	K	%	K	%
Yes	00	%00	9	%50	15	%65.21	21	%53.84	45	%54.87
Sort of	01	%50	8	%44.44	08	%34.78	15	%38.46	32	%39.02
No	01	%50	01	% 5.55	00	%00	3	%7.69	05	%6.09
Total	2	%100	18	%100	23	%100	39	%100	82	%100

Source: Prepared by the researche

Table (2), which examines young people's educational level and its relationship to their perceptions of divorced women, shows that the highest proportion (54.87%) was recorded among religious young people who answered 'yes', followed by those who answered 'somewhat' at 39.02%, whilst the responses of those who answered 'no' accounted for 6.09%

Educational level is considered a decisive factor in shaping and building young people's awareness and perceptions of divorced women, as a higher level of education typically contributes to the development of more open and positive attitudes towards the image of divorced women, attributing the cause of her divorce to social and economic circumstances or to a lack of compatibility between the spouses, rather than placing the blame solely on the woman. In other words, education is a decisive factor in shaping an awareness that dismantles preconceived notions against divorced women, leading to a reassessment of their status in society. However, others at different levels of education (secondary), where divorced women are sometimes viewed as guilty or less likely to remarry, reflecting a traditional social perspective.

Table (3): The socio-cultural context and its impact on stereotypes regarding divorced women

Socio cultural context / Stereotype	Has some influence		To some extent		Has no impact		Total	
	k	%	k	%	k	%	k	%
yes	48	%76.19	07	%38.88	00	%00	55	%67.07
No	15	%23.80	11	61.11%	01	100%	27	%32.92
Total	63	%100	18	%100	01	%100	82	%100

Source: Prepared by the researche

Table(3), which examines the socio-cultural context and its impact on stereotypes regarding divorced women, shows that 67.07% of respondents answered 'yes', followed by 32.92% who answered 'there is no connection'.

The social environment has a significant influence on young people's perceptions of divorced women, viewing them as a disgrace to society or the family to which they belong, on the grounds that they are primarily to blame for the divorce and failed to preserve their marital relationship and family and that they brought this situation upon themselves. Based on this judgment, society begins to treat them differently and view them with suspicion within the community to which they belong, as well as within their family. We also observe that she is exposed to various segments of society without protection or defence, because, as a divorcee, she is deemed untrustworthy and seen as having brought this situation upon herself. Thus, a woman's every action is condemned; she is viewed with suspicion and mistrust. Therefore, the prevailing cultural background within society significantly impacts the status and social standing of the divorced woman. (Linda Boulaq, Nasira Brahma, 2024, p. 124). The socio-cultural environment regards divorce as a failure and a divorced woman as a failure; such a view serves as a fundamental framework in shaping the stereotypical and negative image of the divorced woman, as it holds her responsible for the breakdown of the family, even in cases where she is not the cause.

Table(4): Illustrates the digital space and its role in reshaping traditional practices relating to divorced women.

Digital space	Contributes	To some extent	Does not contribute	Total

Traditional practices	k	%	k	%	k	%	k	%
Social practices	25	%64.10	15	%62.5	12	63.15 %	52	% 63.41
Economic practices	12	%30.76	8	%33.33	5	26.31 %	25	%30.48
Cultural practices	02	%5.12	01	%4.16	2	10.52 %	5	%6.09
Total	39	%100	24	%100	19	%100	82	%100

Source: Prepared by the researche

Table(4), which concerns the digital space and its contribution to reshaping traditional practices associated with divorced women, shows that the highest percentage (63.41%) relates to social practices, followed by economic practices at 30.48%, and finally cultural practices at 6.09%.

The above data indicates that the digital space has helped break down the barrier of social isolation and the stereotype suffered by divorced women as a result of traditions imposed by society since ancient times. In the past, a divorced woman was considered a disgrace who could not move on with her life. However, with technological progress and the emergence of the digital space, the stereotype and traditional practices regarding divorced women have been reshaped. The rise of digital awareness has contributed significantly to changing some traditional practices, including the reconstruction of the identity of divorced women. Women have become more open to the outside world and lead normal lives; the digital space has enabled this by allowing them to express and defend themselves across various platforms. Women have also become self-reliant, able to pursue a career, work remotely, or set up businesses through what is known as home-based entrepreneurship. Providing a source of income for divorced women leads to a sense of self-worth, boosts their self-confidence, and alleviates the psychological pressures they face primarily related to their fear of the future, how to adapt to their new situation, and the need to rely on others. Furthermore, the economic empowerment of divorced women contributes to raising their family's standard of living and lifting them out of poverty and social vulnerability. (Ben Shihab Asma, 2024, p. 75)

Empowering women economically and socially enables them to make their own decisions and to support themselves and their families. The digital space has also contributed to divorced women's ability to understand their rights and claim them; the digital space has helped to break down all these constraints and traditional practices towards divorced women.

Table(5): Social media platforms and their impact on the emergence of patterns of digital social stigma

Social media	Face book	Instagram	Twitter	Tik Tok	Other	Total

platforms Social media platforms	k	%	k	%	k	%	k	%	k	%	k	%
yes	65	94.4 %4	15	65.21 %	12	70.5 %8	15	78.94 %	8	% 72.72	11 5	82.73 %
No	04	5.79 %	08	34.78 %	5	29.4 %1	4	21.05 %	3	27.27 %	24	17.26 %
Total	69	100 %	23	%100	17	100 %	19	%100	11	%100	13 9	%100

Source: Prepared by the researche

Table (5), which examines social media platforms and their impact on the emergence of patterns of digital social stigma, shows that these platforms are linked to such patterns, with an estimated correlation of 82.73%. The breakdown shows that "Face book" is the leading platform, with an estimated correlation of 94.44%, followed by "TikTok" at 78.94%, Twitter at 70.58%, and" Instagram " at 65.21%. As for the respondents' answers denying this, they were few, amounting to 17.26%.

The table shows us that social media platforms have had a significant impact on the emergence of new patterns of social stigma. Social media platforms have made it easier for young people to transfer existing patterns of social stigma from the real world onto these platforms, as they are the heaviest users and most active on these platforms. On these platforms, they create their own hidden environment under the pretext of having freedom of expression and speech and of expressing their opinions on various topics, whether or not this harms those facing specific circumstances. The main focus is on making prejudiced judgements, stigmatizing, and bullying divorced women. This digital stigma manifests itself through negative comments, digital harassment, cyberbullying, and other forms. The rapid spread and public interaction have amplified these phenomena, turning them into social pressure that affects the targeted individual within their environment or family. This is because the anonymity of users encourages greater boldness in practicing stigmatization without fear of punishment.

Digital stigmatisation is also considered more harmful and impactful for divorced women, as it is governed by technology that is used by everyone without restriction. This was confirmed by a study entitled 'Digital Degradation', which found that the emergence of new platforms has helped to spread stigmatisation and the categorisation of others. Online stigmatisation has become permanent, and the stigma attached to a person is more visible. It exists on the internet, and anyone can easily search for it, which has a significant impact on social and cultural threats within society. (Sahar Muhammad Ibrahim Gharab, 2025, p. 1723).

Table(6): This table illustrates the extent to which young people engage with digital feminist discourse and how this relates to the reshaping of their perceptions of divorced women.

Engaging with the discourse Redefining perceptions	There is some interaction		of sorts		There is no interaction		Total	
	k	%	k	%	k	%	k	%
yes	50	%92.59	13	%76.47	6	%54.54	69	%84.14
No	4	%7.40	4	%23.52	5	%45.45	13	%15.85
Total	54	%100	17	%100	11	%100	82	%100

Source: Prepared by the researche

The data in Table (6),show the extent to which young people engage with digital feminist discourse and how this relates to the reshaping of their perceptions of divorced women. 'Yes' responses ranked first at 84.14%, followed by 15.85% for young people who answered 'No'.

Young people's engagement with feminist discourse in the digital sphere contributes effectively to shaping their awareness and perceptions of divorced women, as young people's active engagement with feminist discourse has reinforced the value and status of divorced women in society. Interaction and participation in online groups, academic seminars, and community associations have reshaped traditional perceptions and made young people more aware of issues concerning divorced women.

Positive engagement with feminist discourse has been the driving force that has broken down barriers by highlighting the real-life experiences and struggles of divorced women, the impact of stigma, and women's successes and rights, amongst other things... Young people's engagement with feminist discourse has made the picture more realistic for them, thereby further cementing their awareness. We can say that this effective engagement has created a new path for divorced women by improving their social image, changing the negative perceptions of them, and opening up a new life and a space for them to thrive and excel.

Table(7): Shows the relationship between the characteristics of cyberspace and the distortion of the social identity of divorced women

Characteristics of the digital world Distortion of social identity	Contributes		To some extent		Does not contribute		Total	
	k	%	k	%	k	%	k	%
yes	48	%84.21	08	%44.44	4	%57.14	60	%73.17
No	9	%15.78	10	%55.55	3	%42.85	22	%26.82
Total	57	%100	18	%100	7	%100	82	%100

Source: Prepared by the researche

The data in Table**(7)**, which examines the relationship between the characteristics of the digital space and the distortion of the social identity of divorced women, shows that the response 'Yes, there is a relationship' ranked first at 73.17%, followed by the response 'No, there is no relationship' at 26.82%.

The digital space serves not only as a means of communication but also as an environment capable of influencing, reconstructing, and reshaping opinions and attitudes. Through its various platforms, the digital space functions as a dual system that contributes to the distortion of the social identity of divorced women by reinforcing social stigma and stereotyping women as guilty and superficial. The digital space allows anyone, regardless of their status, to bully, comment on, and disparage divorced women and express opinions about their situation and way of life in a manner that cannot be spoken or expressed in reality. However, through various platforms and by hiding behind screens under pseudonyms, divorced women can be labelled with various attributes, and their image socially distorted.

Due to its technical characteristics, the digital space eliminates privacy and provides an opportunity for digital social stigmatization against divorced women. Instead of becoming a space that liberates divorced women from a demeaning perspective, it reproduces traditional concepts that contribute to the distortion of the image and identity of divorced women in society. The digital space is more harmful to divorced women because it is the most widely used by various sections of society and is the most widespread and effective channel for disseminating information.

Table (8): illustrates social representations in the digital sphere and their impact on reinforcing the stigma attached to deviant and immoral behaviour towards divorced women.

Social perceptions Deviant behaviour	Have an impact		To some extent		Have no impact		Total	
	k	%	k	%	k	%	k	%
yes	52	%92.85	10	52.63 %	5	71.42 %	67	%81.70
No	4	%8.92	9	47.36 %	2	28.57 %	15	%18.29
Total	56	%100	19	%100	7	%	82	%100

Source: Prepared by the researche

The data in Table (8), highlight social perceptions within the digital sphere and their role in reinforcing the stigma surrounding deviant and immoral behaviour towards divorced women. The highest percentage, at 81.70%, was recorded among respondents who answered 'yes', followed by those who answered 'no', at 18.29%.

Based on the above data, it is clear that social perceptions of divorced women do not stem from the circumstances and reasons that contributed to the divorce or the woman's situation after the divorce, as young people's social perceptions are shaped by beliefs, inherited social traditions, and deeply rooted cultural attitudes passed down through generations, viewing divorced women as failures and unfit to build a family. Furthermore, this reinforces the view that after divorce, a woman loses control, becomes liberated and uncontrollable; as soon as a woman escapes a man's control, she becomes, in their eyes, unchecked and available to all; they implicitly interpret this mental image as her being deviant and

engaging in immoral behaviour that contradicts the customs and traditions of society. In this regard, Sharqi Rahma clarified in her study that the view of a divorced woman differs from that of a married woman or a young girl because she has no one to rely on, neither her family nor her husband; consequently, there is a perception that any woman without a man in Arab society is a woman prone to sin, and sin here refers to committing sexual transgressions. hence the view is a sexual one; it is a view of sexual freedom. (Sharqi Rahma, 2023, p. 178) . Societal representations of young people reinforce social stigma and render any behaviour or action undertaken by a divorced woman in the virtual space a threat to society, its values and customs, making her even more ostracized and deprived of respect and appreciation; these representations further stimulate and fuel the stigma of deviance and immoral acts.

***Results*:**

Based on the findings, we conclude that digital connectivity is a double-edged sword in shaping young people's perceptions and attitudes towards divorced women. As illustrated in the tables above, the key findings of the study can be summarized as follows:

- The study demonstrated that digital openness has helped to free divorced women from the oppressive traditional social practices that previously forced them to lead difficult lives, constrained by societal norms and unable to fulfil their potential or build a future for themselves. Digital openness has opened up opportunities for women to forge a new identity and engage more fully with the digital world through work and learning, empowering them socially, economically and even culturally.
- The study showed that digital inclusion has helped break down the barrier of social isolation and challenge the stereotype of divorced women that they have suffered from for many years. Digital inclusion has opened up opportunities for divorced women, allowing them to become freer and more open in expressing themselves, their circumstances and their experiences, demanding their rights and gaining a better understanding of their responsibilities.
- The digital space serves as the voice of divorced women and the primary driving force in advancing the cause of divorced women, expanding its reach and visibility, raising awareness of it, and strengthening its presence, thereby ensuring their voices are heard across all sectors of society.
- The study also showed that digital openness has brought about a radical shift in changing and reshaping traditional perceptions and representations among young people, as they have become more aware of and sensitive to misconceptions regarding divorced women.
- The study demonstrated that digital openness has contributed to the reactivation of social stigma in the form of so-called 'digital social stigma', which is consistent with the nature of the digital environment. Through this space, women have become targets of various forms of digital stigma, including digital harassment, cyberbullying, digital blackmail, negative comments and others.
- The study highlighted that the nature and characteristics of the digital space and its algorithms, coupled with the irrational use of pseudonyms and fake identities by young people, have facilitated the widespread activation of digital stigma and reinforced

stereotypes towards divorced women, leading to them being targeted by various forms of deviant and immoral behaviour. Perceptions have thus been transferred from reality to online platforms.

***Conclusion*:**

It can be argued that digital openness is a double-edged sword when it comes to revealing young people's perceptions of divorced women, perceptions that range from positive to negative. On the positive side, digital openness has effectively contributed to changing traditional perceptions derived from cultural heritage, which are based on a condescending view and unjustified social stigma against divorced women. This has helped to break down the constraints and barriers that divorced women have long suffered from and to change the stereotypes and misconceptions surrounding them. Digital openness has made the voices of divorced women heard and transformed their suffering into a victory by highlighting the issues they face and moving them from the narrow confines of society into the wider digital space, so that their cause has become a matter of public opinion.

On the other hand, as a result of digital openness, young people have found the field wide open due to the absence of temporal and spatial constraints, the rapid spread of information, and other technical features that have created a safe ground for young people to reshape traditional perceptions, concepts, and stereotypes in a new digital way. Based on the above, we can offer the following recommendations:

- Revising preventive policies and strengthening legal oversight of forms of digital social stigma across the digital sphere.
- Establishing digital platforms that provide psychological and legal support to divorced women, and serve as a space for engaging with young people to dispel misconceptions.
- Intensify research and field studies on women's issues in general and divorced women in particular to raise awareness.
- Launch awareness campaigns targeting young people in particular to change and reshape their views on divorced women, emphasizing that divorce is a legal and legitimate decision to end an unhealthy relationship, not a judgment of moral failure.
- Encourage young people and foster a culture within schools and educational programs that supports divorced women, their right to rebuild their lives, and their recognition as human beings.
- Correct misconceptions within society and educate young people from an early age to respect divorced women, offer them support and assistance, and empower them economically and socially.

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