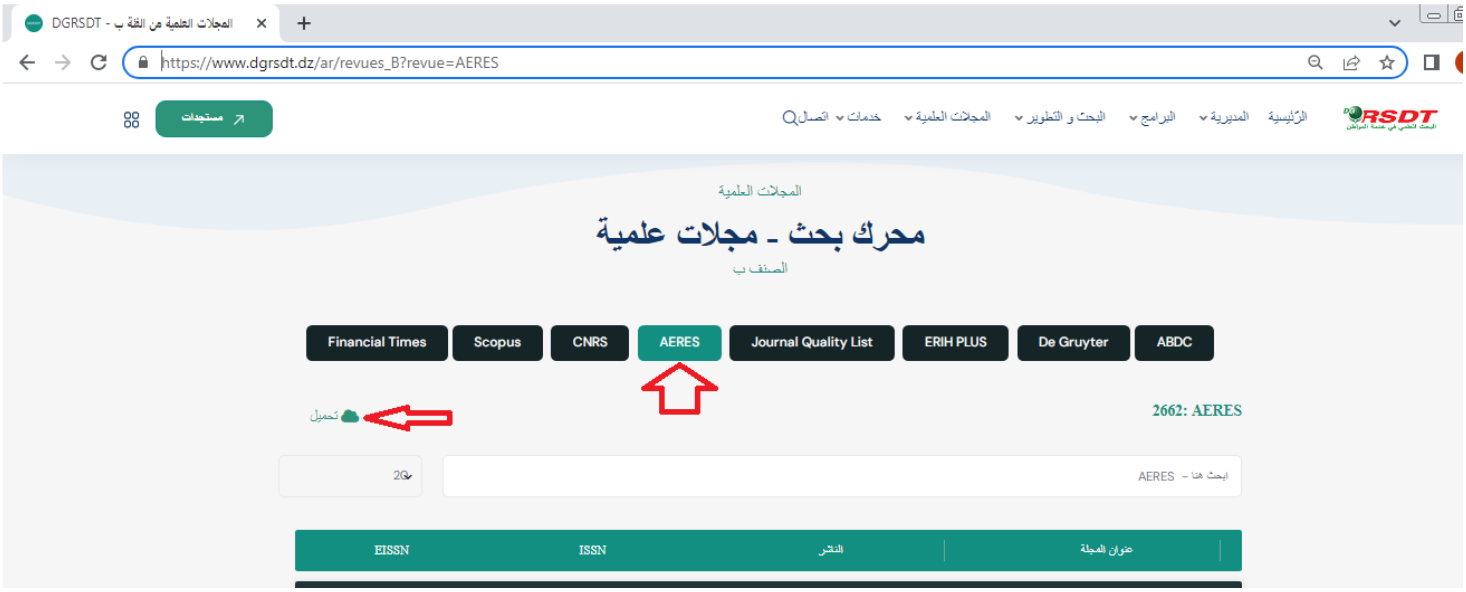
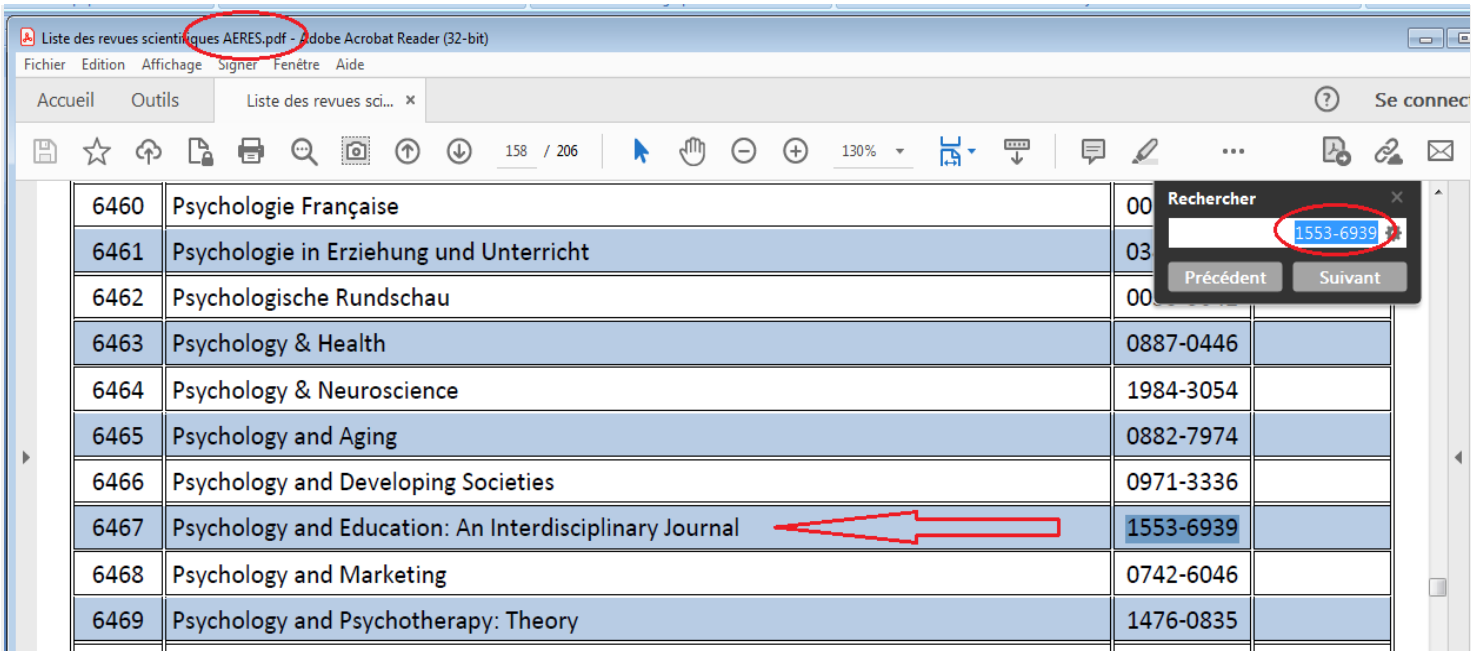
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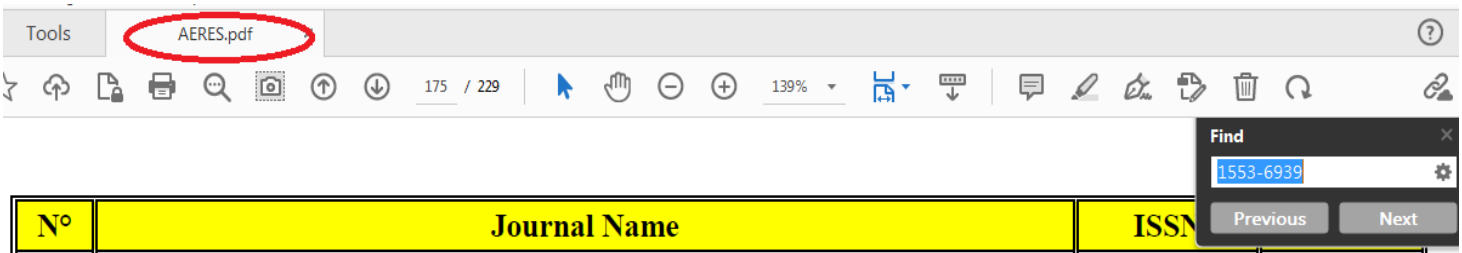


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6460	Psychologie Française	00	
6461	Psychologie in Erziehung und Unterricht	03	
6462	Psychologische Rundschau	00	
6463	Psychology & Health	0887-0446	
6464	Psychology & Neuroscience	1984-3054	
6465	Psychology and Aging	0882-7974	
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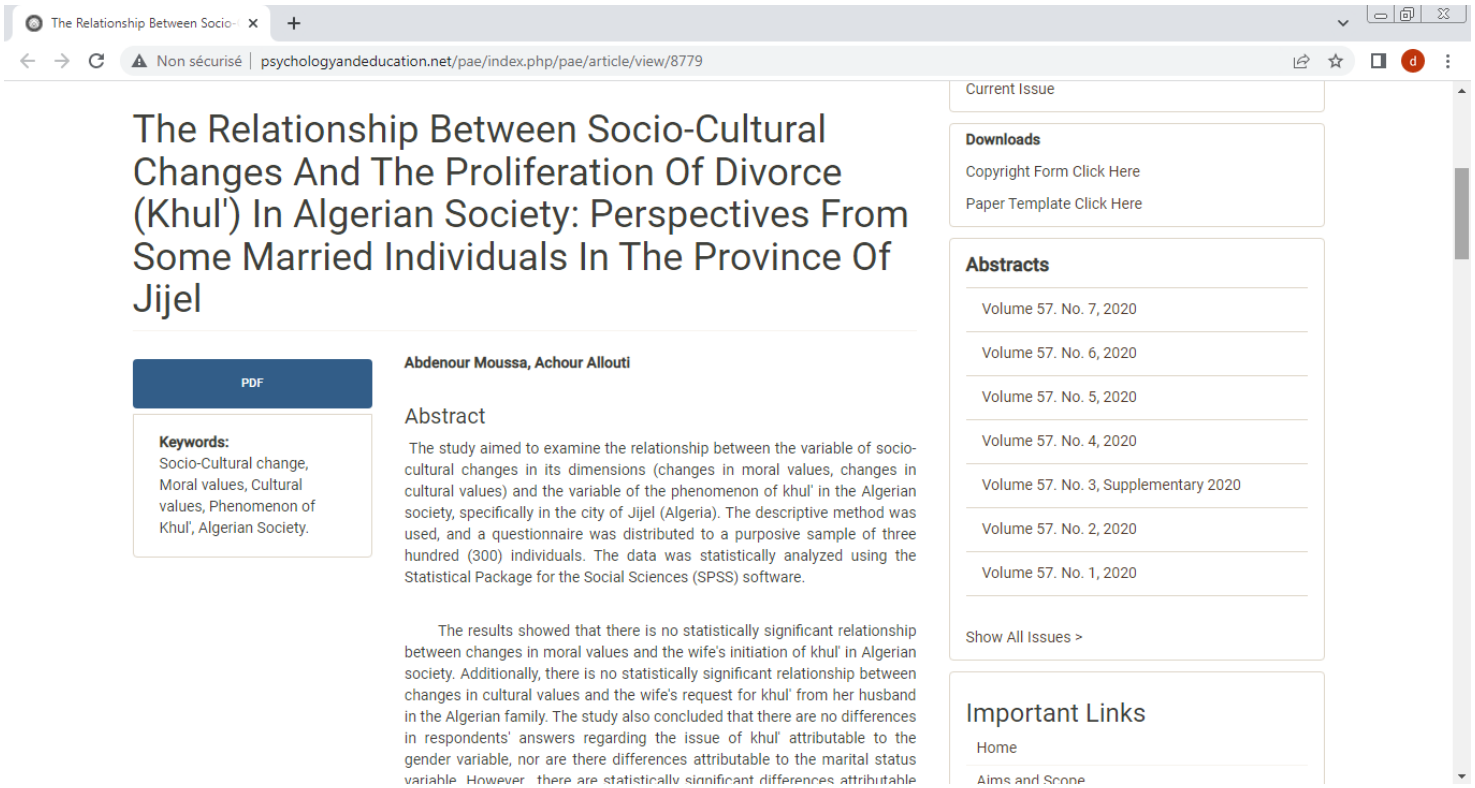
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With Warm Regards,

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PDF

Keywords:
Socio-Cultural change, Moral values, Cultural values, Phenomenon of Khul', Algerian Society.

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The results showed that there is no statistically significant relationship between changes in moral values and the wife's initiation of khul' in Algerian society. Additionally, there is no statistically significant relationship between changes in cultural values and the wife's request for khul' from her husband in the Algerian family. The study also concluded that there are no differences in respondents' answers regarding the issue of khul' attributable to the gender variable, nor are there differences attributable to the marital status variable. However, there are statistically significant differences attributable

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Abstract:

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Keywords: Socio-Cultural change, Moral values, Cultural values, Phenomenon of Khul', Algerian Society.

1-Introduction

Socio-cultural changes are one of the complex and multi-dimensional challenges that affect various aspects of human life, including the family. These changes have led to increased interconnectedness and interaction among countries, driven by globalization, which utilizes means such as trade, technology, culture, and politics. Despite the numerous benefits of globalization, such as improved communication and cultural exchange, it has profound effects on family cohesion.

This situation has necessitated that families find ways to adapt to socio-cultural changes in order to maintain their cohesion and stability. Family cohesion is one of the fundamental pillars of societies, as the family constitutes the basic social unit that contributes to the social and cultural fabric of society. There is a need to be aware of the multiple challenges that this cohesion faces, which requires integrated efforts from all members of society, including the family itself.

Some manifestations of a lack of cohesion are evident through what families experience, such as family separation, which is one of the social challenges facing many families around the world, including in Arab societies and the Algerian society. Family separation refers to the breakdown of relationships among family members.

One of the manifestations of this separation is divorce or annulment, and khulʿ, the latter being a legal form of marital separation that grants the wife the right to seek a divorce from her husband in exchange for renouncing certain financial rights. Khulʿ is part of Islamic legal rulings and reflects the Sharia's concern for justice and the protection of women's rights. However, its application in Arab societies is influenced by various social, cultural, and economic factors. In general, marital life does not lack certain economic, social, health, psychological, or moral difficulties throughout its course. While sometimes these difficulties can be overcome by the spouses in cases of harmony and compatibility in their functional roles within the family, there are problems that may be difficult to face due to a lack of knowledge related to these difficulties. This may prevent the continuity of marital life, prompting the husband to seek divorce or the wife to seek khulʿ as a solution. This solution, while easier to obtain, often disregards the consequences of such a decision, which can undermine family stability and potentially lead to societal imbalance.

2. General Framework of the Study:

2.1. Research Problem and Questions:

The marital system, as one of the social systems present in Algerian society, is among the most significant systems influenced by various socio-cultural changes imposed by globalization. Marriage is a crucial social institution within the community, serving as the legitimate means of establishing a family. It is also a psychological phenomenon dependent on a set of conditions such as readiness, sacrifice, and the ability of both parties to bear responsibilities. Despite the importance of the marital relationship between a man and a woman, it is not without problems that often hinder the fulfillment of its fundamental functions correctly.

Sociological studies indicate that ongoing problems and conflicts between spouses threaten the integrity of the family and weaken its bonds, which may ultimately lead to separation, resulting in either divorce or khulʿ.

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Sociological studies indicate that ongoing problems and conflicts between spouses threaten the integrity of the family and weaken its bonds, which may ultimately lead to separation, resulting in either divorce or khulʿ.

This can occur due to the couple's inability to bear the burdens and lack of full readiness for marriage, socially or economically. "Marriage can face particular problems, especially in the early stages, due to the couple's lack of experience in marital life and their lack of experience in positive interaction methods within the family. Additionally, their strong sense of individuality, insistence on their positions, and stubbornness in their behavior can lead to continuous marital disputes that eventually result in the collapse of the family structure" (Gharib, Samia, and Saeed, 2019, p. 122).

Considering that marriage is a primary condition for establishing a family, which is the result of marital interaction, divorce and khulʿ are among the most prominent manifestations of the

breakdown of the marriage bond and the family structure. While the fundamental nature of the marital relationship should be built on love, affection, and harmony between the spouses, as evidenced by Allah's words: "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought" (Surah Ar-Rum, Ayah 21).

However, this relationship may be disrupted by certain events, making the hope of its continuity between the spouses difficult. Thus, it becomes wise to dissolve it, which can be done unilaterally by the husband, known as divorce, or by the wife, either through divorce according to Article 53 of the Algerian Family Code (2005) or through khulʿ according to Article 54 of the same law. The latter is resorted to by a wife who loathes her husband and finds it impossible to address the reasons for her aversion, leaving khulʿ as the only solution in Islamic Sharia, which the Algerian legislator has adopted. However, the legislation has oscillated between considering khulʿ as a concession and a right until the issuance of Order (05/02) in 2005 concerning the Family Code, which clarified that khulʿ is a right for the wife that she can resort to whenever she wishes without the husband's consent. "This law came after the amendment of the Family Code issued in 1984, which abolished the clause 'man is the head of the family' and the husband's right to appeal or contest divorce and khulʿ rulings that existed in the first law. Article 54 of the same law states that 'a wife may, without the husband's consent, buy her release from the marriage for a financial consideration, even if the husband and wife do not agree on the financial consideration for khulʿ" (B.M., 19/09/2020, p. 21).

The reasons for khulʿ in society may vary, but they generally result from the series of economic, social, and technological transformations that grow year after year, negatively affecting the social systems that constitute the social structure. Their impact has begun to manifest, affecting women, their families, and the society they belong to. This problem has spread significantly in Algerian society, making khulʿ, alongside divorce, a frightening phenomenon with noticeable increases in its rates. This may be attributed to social and cultural changes and the increased awareness of women's rights, not to mention the pressures of modern life. Statistics indicate that Algerian courts recorded 13,000 cases of women seeking khulʿ in 2018, representing 19% of the total number of divorce cases in society. This number is continually increasing, with some reports suggesting that khulʿ cases jumped to 15,000 in 2020. These alarming statistics necessitate understanding their causes and implications while proposing appropriate solutions.

Thus, this study aims to explore the phenomenon of khulʿ and its relation to certain socio-cultural changes in its prevalence in Jijel, Algeria, framed by the main research question:

Is there a statistically significant relationship between socio-cultural changes and the prevalence of khulʿ in Algerian society from the perspective of some married individuals in the city of Jijel?

2.2. Study Hypotheses:

Based on the theoretical background of this study, the hypotheses are formulated as follows:

- There is a statistically significant relationship between changes in moral values and the wife's inclination to request khulʿ in Algerian families.
- There is a statistically significant relationship between changes in cultural values and the wife's inclination to request khulʿ in Algerian families.
- There are statistically significant differences in respondents' views on the phenomenon of khulʿ attributed to demographic variables (gender, place of residence, marital status).

2.3. Importance and Objectives of the Study:

The importance of this study stems from the significance of the topic of khulʿ as a social phenomenon that threatens the stability of Algerian families. This reality is imposed by globalization and the cultural and social changes it brings, both locally and internationally. The benefits anticipated from this research paper include:

- Understanding the opinions of individuals with certain social characteristics (married, divorced, widowed, or involved in khulʿ) regarding the reasons leading to the spread of this phenomenon.
- Revealing the nature of the relationship between changes in moral values as a dimension of socio-cultural changes and the inclination of spouses towards khulʿ in Algerian society, using the city of Jijel as a case study.
- The study also aims to uncover the nature of the relationship between changes in cultural values, as a second dimension of socio-cultural changes, and the wife's decision to pursue khulʿ in Algerian families. Additionally, it seeks to identify the extent to which there are differences in the average responses of the respondents regarding the inclination and resort to the phenomenon of khulʿ as a solution that women currently use to achieve self-independence from the man with whom they had a marital relationship. This is analyzed according to demographic variables, including gender, place of residence, and marital status.
- Furthermore, the researcher aims to propose some recommendations to mitigate the spread of this concerning phenomenon, which has notably increased in modern societies and specifically in Algerian society.

3. Theoretical Framework of the Study:

3.1. Study Concepts:

Socio-Cultural Changes: These are defined as "a state of interconnection between cultural and societal elements. The term socio-cultural refers to the cultural and intellectual characteristics that distinguish a human gathering. The socio-cultural reality indicates the current state of society, including the intertwined social relations and practices in its normal state or the reactions to a particular problem or phenomenon" (Al-Azhar, 2013/2014, p. 10).

Operational Definition: In this study, socio-cultural changes refer to the set of social and cultural patterns that are translated into the behaviors and actions of certain individuals according to their social status after marriage. These changes result from the evolution of moral and cultural values following interactions and contribute to the spread of the phenomenon of Khul'.

Khul': This is defined as "the separation between spouses with their mutual consent in exchange for compensation paid by the wife to her husband, which distinguishes it from divorce, where the separation is initiated unilaterally by the husband, dissolving the marital bond without compensation"(Noureddine, 2015, p. 106).

Operational Definition: In this study, Khul' refers to the dissolution of the marital bond initiated by the woman as a result of various socio-cultural changes in the local community. These changes manifest in the evolution of moral or cultural values related to the daily life of the family within the local community.

Moral Values: These are defined as "the standards and principles upheld by a society, either explicitly or implicitly. Every system contains values endorsed by the society, allowing us to discuss economic, educational, and familial values" (Bayoumi, 2004, p. 85).

Operational Definition: In this study, moral values refer to the set of ideas and principles embraced by both the husband and wife before and during marriage. These values form the basis for

interactions between the partners, some of which eventually lead to the woman's decision to seek Khul'.

Cultural Values: These are defined as "the complex whole which includes knowledge, beliefs, art, morals, law, customs, or any other capabilities and habits acquired by a human as a member of society"(Tylor, 1871, p. 03). They are also defined as "behavioral patterns or problem-solving methods that are more likely to be used by members of society due to their frequency and the possibility of imitation" (Wallace, 1961, p. 25).

Operational Definition: In this study, cultural values refer to the set of customs, traditions, practices, and beliefs embraced by members of the local community with different social statuses (married, single, divorced, Khul'ee, or initiator of Khul'). These cultural patterns determine their actions and decisions within the family framework, directly influencing the decision to seek Khul' or divorce.

3.2. Previous Studies:

To reinforce the study's framework, hypotheses, and objectives, several studies relevant to the research topic were reviewed for their content and methodological implications. These studies address both directly and indirectly the variables and dimensions of the current study. Here, the most pertinent studies are presented in chronological order from oldest to most recent.

Study by Brija Sharifa (2016): Titled "Socio-Cultural Changes and Their Impact on the Cultural Identity of Algerian Society - A Socio-Cultural Study of Some Indicators of Change Across Some Algerian Cities" (Brija, 2015/2016), this study aimed to understand the state of Algerian cultural identity amidst current socio-cultural changes. It sought to highlight the negative effects of these changes, raise awareness about the cultural conflict prevailing in the cultural space, and recognize the disturbances in cultural identity that adversely affect the social structure of society. The study was based on a sample of 113 individuals (83 females and 30 males) distributed across six Algerian provinces: Oran, Ain Temouchent, Tlemcen, Algiers, Tizi Ouzou, and Adrar. The study concluded that changes in cultural identity reflect fluctuations in the core (mother) culture due to contemporary conditions (such as cultural interactions, globalization, etc.) and the influx of communication technologies. It emphasized that researching the cultural identity of Algerian society is not easy and requires extensive and diverse studies that consider specific socio-historical data due to the country's political and historical circumstances.

Study by Sanani Abdel Nasser (2020): Titled "The Algerian Family and the Phenomenon of Khul': Causes and Effects" (Sanani, 2020), this study aimed to understand the reality of Khul' and the reasons why women insist on seeking it. It also examined whether material conditions and societal transformations affect family continuity and cohesion. The study was based on a random sample of 400 divorce cases involving both males and females. It concluded that the increasing phenomenon of Khul' is a reality faced by Algerian families amidst ongoing socio-cultural and economic transformations. The rising rate of marital dissolution through Khul' is a legitimate right granted by Algerian legislation to women. Although various motives behind Khul' include mistreatment, family neglect, and marital infidelity, the study highlighted that regardless of the term used (divorce, annulment, or Khul') and the initiating party, the negative impacts on family disintegration, increased hostility, and adverse effects on children and society are significant, leading to psychological issues and deviant behavior.

Study by Mohamed Ben Lakbir and Ali Boukhemish (2020): Titled "The Phenomenon of Khul' among Working Women and the Decline of Marital Authority in Light of the Latest Algerian Family Law - A Legal-Social Field Study of Married Working Women in the Public Sector in Adrar City" (Boukhemish, 2020), this study aimed to identify the reasons for Khul' among married working women and the decline of the husband's authority within the family. It also examined the decision-making power within Algerian families using a sample of 297 individuals. The study found that the employment and income of married women affected decision-making authority within the family, reducing the husband's power and significantly contributing to the spread of Khul'. It also noted that most husbands did not interfere with the financial autonomy of their working wives, a right protected by Article 37 of the Family Code. Disputes over the wife's work or salary were identified as major issues in family cases involving working women, with many legal complaints citing the husband's seizure of the wife's monthly salary as a core issue. The study concluded that Khul' has become more prevalent, challenging the husband's authority, primarily due to women's employment and financial independence.

Study by Ali Abdul Kadhim Aja Al-Shammari (2023): Titled "Divorce and Its Relation to Certain Variables in the Iraqi Environment" (Al-Shammari, 2023), this study aimed to understand the level of divorce in the Iraqi environment based on demographic changes (such as family interference in marital life, type of residence, pre-marital romantic relationships, educational level, kinship, fertility, influence of friends, social media, television content, physical appearance, social status, type of residence, and age). The study found statistical significance for several factors: women blamed family interference in marital life for problems more than those who did not allow such interference, proximity to family residence increased the likelihood of problems, and pre-marital romantic relationships were seen favorably compared to traditional marriages in terms of reducing separation rates. Working wives feeling exploited as mere sources of income led to deteriorating marital relationships, and social media had a negative impact on marital relations. The study also noted that social status and cultural level influenced mutual respect and balanced relationships, contributing to stable marital behaviors. Women viewed urban environments as more problem-prone and conducive to separation than rural areas, and age played a role in maintaining stable marital relationships.

4. Methodological Procedures for Field Study:

4.1 - Methodology Used: The researcher relied on the method of social survey (sampling survey) due to its suitability for the nature of this descriptive study and achieving its objectives. This method aims to obtain answers from the sample individuals regarding the relationship between socio-cultural changes and the prevalence of the phenomenon of Khul' in Algerian society.

4.2 - Study Population and Sample: The study population includes residents of the Jijel province and some of its municipalities. The population of the province is estimated at 152,281 individuals as of May 2024 (source: all-populations.com). The selected individuals reside in the city of Jijel and some of its 28 municipalities, including urban, semi-urban, and rural areas. To achieve the actual purpose of the study, a purposive sample of 300 individuals was chosen. These individuals are currently married or have previously been married and are currently in a specific family situation (divorced, widowed, initiated Khul', or been divorced).

4.3 - Characteristics of the Study Sample:

Table 1 illustrates the distribution of study participants according to the dependent variables.

Variable	**Variable Level**	Frequency	Percentage (%)
Gender	Male	126	42%
	Female	174	58%
Age of Participant	23-30 years	61	20.30%
	31-37 years	136	45.3%
	38 years and above	103	34.3%
Marital Status of Participant	Married	158	52.7%
	Divorced	113	37.7%
	Widowed	23	7.7%
	Separated	6	2%
	Urban	128	42.7%
	Rural	107	35.7%
	Semi-urban	65	21.7%
Total		300	100%

Prepared by the researchers using the Statistical Package for the Social Sciences (SPSS) version 22.

Based on Table 1, it is evident that the majority of the respondents are females, accounting for (58.0)% of the total sample, compared to (42.0)% males. This disparity can be attributed to the researchers' focus on sampling women, as they are primarily involved in the divorce process, often seeking divorce from their husbands due to reasons likely initiated by the husbands. Women frequently face persecution, arbitrary treatment, and various forms of violence from their husbands, which likely contribute to their decision to seek divorce.

The predominant age group is between 31 and 37 years, representing 45.3% of the total sample. This is understandable as young individuals, especially those within this age range, are typically those entering marriage, having secured employment and provided necessary resources for starting a family. The next age group, aged 38 years and above, accounts for 34.3% of the total sample. This group often has marital experience and may have encountered marital issues, but many resolve them without resorting to legal or family interventions.

The youngest age group, aged 23 to 30 years, represents 20.3% of the total sample. Despite their younger age compared to other groups, they are often eager to marry, emphasizing the importance of understanding between spouses from the outset of engagement.

Regarding the participants' places of residence, urban residents are the most represented, accounting for 42.7% of the total sample. This is primarily due to the geographical distribution of the population in Jijel province, where the majority reside in urban areas, a consequence of the

socioeconomic changes during the black decade of the nineties, which led many displaced people to settle in cities after leaving their rural homes.

4-4 Study Instrument:

In this study, the researcher used a questionnaire as the main tool for data collection from the respondents. The study instrument included three hundred (300) respondents representing various marital statuses (married, divorced, widowed, separated) in the city of Jijel.

The questionnaire comprised three dimensions aligned with the study variables:

1. The first dimension pertained to demographic data (gender, age, marital status, place of residence).
2. The second dimension included statements to measure indicators associated with socio-cultural changes, consisting of two fundamental aspects: changes in ethical values and changes in cultural values.
3. The third dimension contained statements to measure the prevalence of divorce in society through a set of indicators.

4-5 Estimation of Sample Responses towards the Dimensions of the Instrument based on the Mean:

Standard values for measurement were determined using the arithmetic means of the respondents' responses (some individuals having specific marital statuses – married, divorced, widowed, separated – residing in the city of Jijel and some in its adjacent municipalities), as indicated in Table (02)

Table 2. Illustrates the Adopted Grades in Discussing the Results

Adopted Ranges for Arithmetic Mean Classification	Degree of Compliance
From 1 to 2.60	Weak Agreement
From 2.61 to 3.40	Moderate Agreement
From 3.41 to 5	High Agreement

4-6- Study Tool Validity and Reliability:

- ✓ Face Validity: The researcher presented the questionnaire to a number of expert reviewers to solicit their feedback and suggestions regarding the suitability and clarity of the questionnaire content for its intended measurement. Based on their input, adjustments were made, and the questionnaire was finalized.
- ✓ Questionnaire Reliability: In order to assess the reliability of the questionnaire and ensure the respondents' credibility in answering its items, Cronbach's Alpha coefficient was utilized in its final overall form. The following table demonstrates this:

Table 3 illustrates the value of Cronbach's Alpha coefficient.

Number of Items	Cronbach's Alpha Coefficient
40	**0.765**

Based on Table 3, the Cronbach's Alpha coefficient for the study variables is 0.765, indicating a high and acceptable value for scientific analysis purposes.

4-7- Statistical Methods Used in the Study: Several statistical methods were employed using the Statistical Package for the Social Sciences (SPSS) version 22, including:

- Frequencies and percentages to determine the relative representation of the sample according to demographic characteristics.
- Means and standard deviations to describe responses according to the Likert scale.
- Pearson correlation coefficient to detect the correlation between dimensions and items of the questionnaire.
- Independent samples t-test to test differences based on the gender of the participants.
- Analysis of Variance (ANOVA) to determine differences in means based on the demographic characteristics of the participants (marital status, place of residence).

5- Presentation and Analysis of Field Data:

5-1 Presentation and Analysis of the Results of the First Partial Hypothesis: Which states that there is a statistically significant relationship between changes in moral values and the wife's initiation of divorce in Algerian families.

Table 4. Mean and Standard Deviation Values :

No.	Statement	Mean	Standard Deviation	Ranking
	Change in Ethical Values			
01	Lack of planning for marriage and agreement on some issues (housing, woman's work, number of children, etc.).	4.03	0.53	03
02	Conflict and lack of understanding between the wife and her in-laws.	3.97	0.60	03
03	Lack of responsibility and selfishness in men.	3.97	0.62	08
04	Absence of tolerance and mercy within the family.	3.99	0.57	09
05	Resorting to lying and dishonesty persistently in resolving conflicts.	3.92	0.60	05
06	Interference of the wife's relatives in managing her life, or vice versa.	4.03	0.50	11
07	Bias against the wife by the husband during marital conflicts.	3.97	0.50	02
08	Men displaying courage, justice, and fairness when conflicts arise	3.92	0.68	07
09	Lack of cooperation and solidarity in sharing common responsibilities within and outside the home.	3.95	0.68	12
10	Wife abuse and violence by the husband.	4.03	0.44	10
11	Ability to tolerate and deal calmly with difficult situations.	3.97	0.42	01
12	Living with or near relatives is indicative of being more prone to problems.	4.03	0.58	06
Changes in cultural values.				
13	Not adhering to the Sharia regulations in Islamic religion.	4.03	0.58	02
14	Appreciation, responsibility, and commitment play a significant role in enhancing marital relationships.	3.96	0.67	10
15	The age difference between spouses contributes to the regularity and decline of marital relationships.	4.21	0.63	01
16	Urban environment has a clear impact on separation between partners compared to rural areas	4.00	0.58	04
17	External family relationships (peer groups, relatives, friends) influence one spouse's thinking in situations and events.	3.97	0.60	07
18	Social media platforms play a role in determining the positive or negative relationship between spouses	3.97	0.62	08

19	Movies and television series affect the relationship within a family.	3.77	0.61	12
20	Emotional harmony between spouses has an impact on the continuity of the relationship and overcoming family problems.	3.96	0.60	09
21	Believes that the age difference between spouses affects the regularity and decline of the relationship between them.	3.97	0.40	05
22	Believes that the urban environment, compared to the rural environment, contributes to marital problems between partners.	3.96	0.68	11
23	Women's employment contributes to raising their legal awareness of their rights within the family.	4.00	0.50	03
24	Believes that women's employment contributes to raising their legal culture regarding their rights within the family.	3.97	0.55	06
khul variable				
01	I believe that the weakening of the religious commitment of the spouses has contributed to the disintegration of the family and resorting to divorce.	4.09	0.73	01
02	Physical and psychological violence is considered one of the reasons that lead the wife to seek divorce.	4.05	0.60	02
03	Addiction of the husband to alcohol, drugs, or gambling may be a sufficient reason for requesting divorce.	4.03	0.93	05
04	Forced marriage or marriage without genuine consent from the wife is followed by the wife's request for divorce if the opportunity arises.	3.85	0.71	09
05	The wife's desire for independence and a better life can lead to divorce.	3.73	0.80	14
06	Facilitating divorce procedures in legislation has contributed to an increase in the number of divorce cases.	3.98	0.85	08
07	Differences in personality and values between spouses (after marriage) push them towards separation.	4.03	0.58	04
08	Decreased communication between spouses has a significant impact on the marital relationship.	3.85	0.84	10
09	Persistent tension, arguments, and the inability to understand each other weaken the relationship between them.	3.81	0.92	12
10	Interference of relatives in the lives of spouses may lead to conflicts and ultimately to divorce.	4.01	0.70	06
11	Marital infidelity or extramarital relationships are considered reasons for separation between spouses.	4.05	0.75	03
12	Prolonged isolation and lack of desire to communicate between spouses can easily lead to separation.	3.81	0.99	13
13	Seeking emotional support from outside the family for one of the spouses may have negative consequences.	3.73	0.85	15
14	Failure of the husband to fulfill his financial duties and not spending on the family may be a reason for requesting divorce.	4.00	0.00	07
15	Constant contemplation of separation between partners affects the relationship between spouses.	3.67	0.98	16
16	Delaying the resolution of disputes between spouses affects the continuation of the relationship between them.	3.81	0.90	11

Prepared by the researchers using the Statistical Package for the Social Sciences (SPSS) version 22.

The observations from Table (04) indicate that the averages related to ethical distance are close, ranging between (3.92-4.03), where the sample individuals agree to a high degree on items related to changes in ethical values. The first three statements from the study sample's opinions are as follows:

Paragraph "10", where the researchers acknowledge that spousal abuse and violence perpetrated by men are the primary reasons for wives seeking divorce, with an average of (4.03) and a standard deviation of (0.44). This indicates that women in the local community no longer passively endure abuse but resort to divorce to avoid the constant psychological and physical harm, which researchers consider the main reason for divorce in contemporary societies.

Following is paragraph "06", with an average of (4.03) and a standard deviation of (0.50), indicating that interference by the wife's or husband's family in managing her life is a major reason for driving a wedge between spouses, rather than helping them overcome differences to preserve marital bonds. This finding aligns with Afaaf Badawi Mahmoud's study (2008), which addressed the class and ecological dimensions associated with divorce, showing that the primary social reasons for divorce include interference by the spouse's family, in addition to the husband's abandonment of the marital home.

There is a positive correlation between the wife's educational level and her request for divorce for reasons such as husband's abandonment of the home, sexual dysfunction, interference by the spouse's family, and the husband's greed for the wife's wealth, as well as differences in educational level between spouses. This implies that the higher the wife's educational level, the more likely she is to seek divorce for these reasons (Afaaf Farag Badawi, 2008, p. 86).

As for item three, number (01), which the researchers agree on with an average of (4.03) and a standard deviation of (0.53), it acknowledges that reasons for divorce stem from a lack of planning for marriage with understanding about various issues such as housing, women's employment, number of children, etc. This is consistent with Khalifa's study (2008, p. 96), which addressed the use of divorce in addressing family problems, factors, and mechanisms of social services in dealing with them, indicating that the majority of women who sought divorce lacked understanding between the parties during the engagement period. This suggests that this period has a clear impact on building a healthy marital relationship, especially in rural areas, where direct relationships prevail. The study also confirmed that the presence of family members experiencing psychological problems is a strong reason for seeking divorce.

As for the averages of items related to changes in cultural values, they range between (3.77 - 4.03), indicating that the sample individuals agree to a high degree on the reasons associated with cultural values leading to divorce between spouses. The researchers believe, in item "15", that the age difference contributes to the stability or decline of marital relationships, with an average of (4.21) and a standard deviation of (0.63). Some theoretical studies suggest that "age proximity between spouses contributes to increased psychological and emotional compatibility between them, perhaps due to similarities in environmental and social influences across generations. Conversely, other studies do not see age as a factor in the relationship between spouses and its stability, giving precedence to emotional and ideological compatibility" (Yahya, 2012, p. 114).

Furthermore, the researchers believe that not adhering to Islamic legal principles to resolve family problems and disputes, with an average of (4.03) and a standard deviation of (0.58), may be

due to society's abandonment of consulting religious figures known for their religious culture. This indicates a decline in the role of the mosque institution and religious discourse in general in solving the problems faced by Algerian families amidst the continuous changes in individuals' daily lives.

The third item, which the researchers agree on to a high degree, number (23), with an average of (4.00) and a standard deviation of (0.50), states that women's participation in the workforce has contributed to raising their legal awareness of their rights within the family. This is considered self-evident, as women have become more liberated than before, and their participation in the workforce has enabled them to interact more with educated women who may work with them in various positions. This enhances their legal and religious culture, especially concerning their personal lives

Regarding the divorce variable, the researchers perceive that the first item, number (01), where they attribute divorce motives associated with socio-cultural changes to the weakening of religious values among spouses leading to family breakdown and resorting to divorce, with an average of (4.09) and a standard deviation of (0.73), is similar to not adhering to religious principles associated with cultural values. As previously mentioned, this fundamentally stems from not seeking guidance from religious figures during disputes, resorting instead to friends, colleagues, and family intervention, which often complicates matters rather than resolving family disputes.

Following is the second item, number (02), with an average of (4.05) and a standard deviation of (0.60), in which the researchers acknowledge that physical and psychological violence are primary reasons prompting wives to seek divorce. This is corroborated by legal studies affirming that Algerian legislation clarified Article 54 of the Family Law through Order No. 05/02, explicitly stating that divorce is a right for the wife, contrary to the previous interpretation where the husband's consent was obligatory. Issuing a divorce without his consent violates legal and Islamic Sharia provisions (Nouraldin, 2015, p. 112). This legal interpretation considers various factors, foremost among them being violence against women perpetrated by men, granting women the right to dissolve the marital bond at their discretion without the husband's consent.

The third item, number (11), indicates that marital infidelity or extramarital affairs are reasons for separation between spouses, with an average of (4.05) and a standard deviation of (0.75). Here, it can be said that women in the past used to tolerate such behaviors by some husbands, considering them taboo or unspoken matters. However, nowadays, women have found a solution to such problems and others by seeking divorce as a means to reclaim their dignity.

Table 5 illustrates the Pearson correlation coefficient value for the first hypothesis.

Dimension	Pearson Correlation Coefficient	The statistical significance value (Sig)	Statistical significance
Ethical Values Change	**0.110**	**0.066**	Not statistically significant at the 0.05 significance level
Initiation of Divorce by Couples			

Prepared by the researchers using the Statistical Package for the Social Sciences (SPSS) version 22.

Observing Table (05), the Pearson correlation coefficient between the level of ethical values change and the tendency of wives to divorce is (0.110), while the statistical significance value (Sig) = (0.05). Since this value (Sig=60.05) >(0.05) the significance level, it is statistically insignificant.

Therefore, we accept the null hypothesis (H0) stating that there is no statistically significant relationship between the change in ethical values and the tendency of spouses to divorce; and reject

the alternative hypothesis (H1) stating that there is a statistically significant relationship between the change in ethical values and the tendency of spouses to divorce.

The researcher attributes this to the fact that the change in ethical values alone in the local society is not sufficient to be the main reason for women's decision to divorce. There are other factors that play an additional role in pushing the wife to divorce, such as some motives related to personal and psychological reasons. Women are seeking self-realization and gaining their freedom, especially after their financial independence from men, following their entry into the workforce. This is consistent with a study by Mohammed Ben Lakbir and Ali Boukemish (2020), which affirmed that the economic factor represented by the work of married women as well as their income had an impact on decision-making power within Algerian families, as they no longer relied on their husbands economically, which contributed to the alarming spread of divorce.

5-2- Presentation and Analysis of the Results of the Second Sub-Hypothesis:

Which states that there is a statistically significant relationship between the change in cultural values and the tendency of wives to divorce in Algerian society.

Table 06 illustrates the Pearson correlation coefficient for the second hypothesis.

Dimension	Pearson Correlation Coefficient	The statistical significance value (Sig)	Statistical significance
The Change in Cultural Values	**0.05**	**0.37**	**Not statistically significant at the 0.05 significance level**
Spousal khul			

Prepared by the researchers using the Statistical Package for the Social Sciences (SPSS) version 22.

Observing Table (06), the Pearson correlation value for the relationship between the level of cultural values change and the degree of the wife's inclination towards divorce is 0.05, with a statistical significance value (Sig) of 0.05. Since this Sig value (0.37) > (0.05), it is not statistically significant.

Therefore, we accept the null hypothesis (H0) stating that there is no statistically significant relationship between the change in cultural values and the inclination of couples towards divorce. We reject the alternative hypothesis (H1) stating that there is a statistically significant relationship between the change in cultural values and the inclination of couples towards divorce.

The researcher attributes this to the fact that cultural values change alone is not a sufficient convincing factor for a wife to seek divorce from her husband. There are complementary reasons, as highlighted in a study by Ali Abdul-Kazim Ajah Al-Shammari (2023). His study identified a set of factors contributing to the prevalence of divorce in society, such as parental intervention in marital life, proximity of housing to parents, marrying based on a pre-existing emotional relationship compared to traditional marriages, exploitation of wives as mere sources of income leading to deterioration of marital relationships, among other factors.

5-3- Presentation and Analysis of the Results of the Third Sub-Hypothesis:

Which states that there are statistically significant differences in respondents' responses regarding the phenomenon of divorce attributed to demographic variables (gender, marital status, place of residence), at a significance level of (0.05).To test the third sub-hypothesis, the derived hypotheses are as follows:

H0: There are no statistically significant differences in respondents' responses towards the phenomenon of divorce attributed to the gender variable.

H1: There are statistically significant differences in respondents' responses towards the phenomenon of divorce attributed to the gender variable.

H0: There are no statistically significant differences in respondents' responses towards the phenomenon of divorce attributed to the marital status variable.

H1: There are statistically significant differences in respondents' responses towards the phenomenon of divorce attributed to the marital status variable.

H0: There are no statistically significant differences in respondents' responses towards the phenomenon of divorce attributed to the place of residence variable.

H1: There are statistically significant differences in respondents' responses towards the phenomenon of divorce attributed to the place of residence variable.

Table 7 displays the results of the independent samples t-test towards the issue of divorce attributed to the gender variable.

The issue of divorce according to the researchers	**The sample**	**The standard deviation**	**The arithmetic mean**
For males:	126	0.30	
For females:	174	0.28	
T value:	0.970		
Significance level (Sig)	0.33		
Level of significance	0.06		

Prepared by the researchers using the Statistical Package for the Social Sciences (SPSS) version 22.

The observation from Table (08) indicates that the value of (T) for the variable of divorce in Algerian society is (0.970), with a significance level of (0.33) while the significance level is (0.05). Since (0.33 > 0.05), we conclude that there is no statistically significant difference in the responses of the participants regarding the reasons for the spread of divorce in Algerian society attributed to the gender variable. Therefore:

We accept the null hypothesis H0, which states: There is no statistically significant difference in the responses of the participants regarding the phenomenon of divorce attributed to the gender variable.

And we reject the alternative hypothesis H1, which states: There is a statistically significant difference in the responses of the participants regarding the phenomenon of divorce attributed to the gender variable.

The researcher attributes this to the fact that both males and females attach similar importance to the issue of divorce in society. They both bear the responsibility of separation, as the psychological harm suffered by men is often comparable to that experienced by women, albeit to varying degrees. Considering that the local community remains largely conservative, a woman who seeks divorce may be viewed with disdain and contempt, as if she is seeking liberation without understanding the underlying reasons for her actions. On the other hand, the recent Family Law, in Article 54, grants women the freedom to divorce their husbands with ease. This has contributed to

diminishing the patriarchal tendency prevalent in Algerian society in general and the local community in particular.

Table 08 shows the results of the One-Way Analysis of Variance (ANOVA) regarding the issue of divorce attributed to the marital status variable.

Analyzing the differences among the respondents regarding the issue of divorce based on marital status.	Mean	Mean Deviation	F Value	Overall Significance Level (Sig)	Level of Significance (α)	Statistical Significance
Married	**3.89**	**0.30**	**0.69**	**0.55**	**0.05**	**Not statistically significant**
Divorced	**3.90**	**0.27**				
Widowed	**3.98**	**0.24**				
Separated or Divorced	**3.82**	**0.30**				

Prepared by the researchers using the Statistical Package for the Social Sciences (SPSS) version 22.

The observation from Table (08), regarding the analysis of variance of sample respondents' answers regarding the issue of divorce, according to the variable of marital status, indicates that the value of "F" was (0.69), while the overall significance value (Sig) was (0.55), with a significance level of (0.05). As there are no statistically significant differences in respondents' answers regarding the issue of divorce based on marital status for married individuals, we accept the null hypothesis H0 stating that there are no statistically significant differences in respondents' answers regarding the issue of divorce attributed to marital status, and reject the alternative hypothesis H1 stating that there are statistically significant differences in respondents' answers regarding the issue of divorce attributed to marital status.

The researcher attributes this to the fact that the perspective of the surveyed individuals towards the issue of divorce is similar regardless of their social status (married, divorced, widowed, separated, or divorcing). This indicates two main factors: Firstly, there is social consensus, reflecting a significant agreement among individuals from different social categories regarding the issue of divorce. This common social view may result from shared cultural, religious, or social factors that influence individuals' attitudes, especially considering the conservative nature of the local community and its distinctiveness compared to other regions. Secondly, it indicates stability in values and beliefs, suggesting that the values and beliefs associated with divorce are consistent across various social groups. This consistency in opinions suggests a general acceptance of the concept of divorce and specific criteria for evaluating it.

In conclusion, the consensus in viewpoints on the issue of divorce among different social statuses (married, divorced, widowed, separated, or divorcing) indicates social agreement and stability in the values and beliefs associated with this issue, reflecting a general acceptance and common understanding regardless of individual experiences.

Table 09 illustrates the results of the one-way analysis of variance (ANOVA) concerning the issue of divorce attributed to the variable of residency.

Analysis of the differences among the respondents regarding the issue of divorce based on residency.	Mean	Mean Deviation	F Value	Overall Significance Level (Sig)	Level of Significance (α)	Statistical Significance
Urban	**3.81**	**0.26**	**15.20**	**0.00**	**0.05**	**Statistically significant**
Rural	**3.94**	**0.30**				
Semi-urban	**4.03**	**0.27**				

Prepared by the researchers using the Statistical Package for the Social Sciences (SPSS) version 22.

From the observations in Table (09) regarding the analysis of respondents' responses towards the issue of divorce according to the variable of place of residence, it is evident that the value of "F" is (15.20), while the overall significance value (Sig) is (0.00). With a significance level of (0.05), since (0.00 =) Sig < (0.05), there are statistically significant differences. Therefore: We reject the null hypothesis (H0) stating: There are no statistically significant differences in respondents' responses towards the issue of divorce attributed to the variable of place of residence. And we accept the alternative hypothesis (H1) stating: There are statistically significant differences in respondents' responses towards the issue of divorce attributed to the variable of place of residence.

The researchers attribute this to the institutional complexity in urban and semi-urban areas compared to rural areas, especially since the issue of divorce is subject to a set of constraints that distinguish the rural environment from the urban environment. Factors such as cultural and social factors related to customs and traditions play a role, as rural areas tend to adhere more to traditional values, while other areas (urban and semi-urban) are more accepting of social changes.

Additionally, differences in education and awareness of various social issues may vary between regions. Places with higher levels of education may have a deeper and broader understanding of divorce and women's rights, leading to different perspectives compared to areas with lower education levels.

Economic conditions can also influence views on divorce. In areas facing economic hardships, divorce may be a sensitive issue affecting the family's economic stability, which in turn influences opinions on divorce.

Religious beliefs, adherence to religious teachings, and media influences also play a role in shaping attitudes towards divorce. Regions with extensive media coverage and access to various social media and the internet may have different perspectives on divorce compared to areas lacking these modern means of communication.

Study Suggestions:

1. **Reassess Eligibility for Marriage**: Create mechanisms and conditions that compel both parties to adhere to carefully planned regulations to overcome disputes related to marriage eligibility.

2. **Conduct Awareness Campaigns**: Organize awareness campaigns targeting newlyweds by utilizing civil society institutions, media, and religious institutions. These campaigns should address common issues such as avoiding interference from relatives, adherence to religious regulations, etc.
3. **Pre-marital Agreements**: Require couples to agree in advance, as part of the marriage contract, on the main causes of divorce, such as employment, housing, number of children, etc., through careful planning before marriage.
4. **Educate Couples**: Provide pre-marital education similar to some European countries, offering mandatory or optional courses covering topics such as effective communication, financial planning, sexual health, and child-rearing. Religious institutions can also play a role through pre-marital preparation programs focusing on family values and religious principles.
5. **National Task Force**: Establish a national task force comprising sociologists, psychologists, and legal experts to conduct studies and gather information from judicial and social circles to identify the actual causes of divorce and develop practical solutions.
6. **Legislative Review**: Form special committees within legislative bodies to review divorce laws (Algerian Family Law) and adapt them to current socio-cultural conditions, identifying laws no longer suitable and proposing new ones.
7. **Strengthen Judicial Support**: Provide various courts and judicial councils with experts in sociology, psychology, and family affairs to provide necessary guidance and solutions on a case-by-case basis, ensuring legal legitimacy.
8. **Collaborative Efforts**: Coordinate efforts of religious institutions, civil society organizations, political parties, etc., to promote family awareness and unity, fostering mutual respect between spouses in accordance with the teachings of Islam through training courses.

7- Conclusion:

The phenomenon of divorce is one of the social phenomena that has witnessed a noticeable spread in many societies in recent times. This phenomenon reflects fundamental changes in lifestyle and thinking among individuals, especially among women. The spread of divorce can be attributed to several factors, including cultural and social changes, increased awareness of women's rights, and economic transformations that have granted women more financial independence.

It is important to note that divorce, despite being a legitimate right for women, carries multiple dimensions that require deep understanding and careful management. It is not just a legal procedure but a process that can affect families and communities in various ways. Therefore, dealing with this phenomenon requires awareness and attention, along with providing psychological and social support to the parties involved. Additionally, promoting dialogue and understanding between spouses to resolve conflicts peacefully before resorting to divorce is essential.

In conclusion, the spread of divorce reflects positive aspects, such as empowering women and granting them the right to make decisions in their marital lives. However, it also calls for consideration of potential social and psychological effects and working on awareness and education to ensure a balance between individual rights and social stability.

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