



Challenges Facing Dissemination of Dialogue Values in the Egyptian Rural Society and Methods of Confrontation



Mohamed Abo Elazayem[#], Nagwa El Agroudy, Fatima A. Shafiq, Tamer Mansour

Department of Agriculture Economic, Agricultural and Biological Research Division,
National Research Centre, 33 El Buhouth St., 12622 Dokki, Giza, Egypt.

DISSEMINATION of dialogue values such as justice, tolerance, freedom, humility and other positive dialogue values should not be viewed unilaterally, but should be viewed through a broad system of vision and thought. It represents about 57.3% of the total population in Egyptian society. This means the importance of attention to the problems facing the dissemination of dialogue values in rural society and ways to address them.

The most important of these problems are the increase of illiteracy among the rural population, the high rate of poverty, the lack of renewal of religious discourse, the multiplicity of obstacles that hinder the ability of rural NGOs to achieve their goals, increase the divorce rate, the ineffectiveness of political party work, the phenomenon of revenge and retaliation in the rural community, and the phenomenon of smoking, and addiction.

The study recommended activating the efforts exerted to confront the problem of illiteracy in the rural society, pushing more investments by the state, businessmen and the rural civil society, renewing the religious and emphasizing the decision of Al-Azhar and the Ministry of Endowments to establish two international academies to prepare an enlightened religious preacher capable of confronting terrorism and extremism in modern ways that are compatible with Variables of our contemporary reality, Speeding up the issuance of the new law of the Egyptian civil work, activating the role of family and community counseling before marriage to reduce the phenomenon of increasing the divorce rate, raising social awareness of the importance of political party work to establish the rules of democracy in Egypt, and the development of integrated rural development as a main entry to face the phenomenon of revenge, and activating the role of work And volunteer in rural areas to face the problem of smoking and abuse and addiction.

Keywords: Challenges, Dissemination, Dialogue values, Rural society.

Introduction:

Human beings are the goal of development and at the same time the main lever of this process, rather, the efficient human element is one of the most important resources of the society that must be cared for, to play an important role and contribute effectively to the development

activities in the society. There is no doubt that the rural community makes a unique contribution to the national economy, and the rural population is the basis of the Egyptian demographic structure. In 2016, the rural population reached 52.2 million, representing 57.3% of the total population of 91 million (CAPMAS, 2008).

[#]Corresponding author eimail: ertmohamed-azayem@hotmail.com

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The most important of these problems are the increase of illiteracy among the rural population, the high rate of poverty, the lack of renewal of religious discourse, the multiplicity of obstacles that hinder the ability of rural Non-Governmental Organizations (NGOs) to achieve their goals, increase the divorce rate, the ineffectiveness of political party work, the phenomenon of revenge and retaliation in the rural community, and the phenomenon of smoking, and addiction.

The methods of confrontation are to intensify efforts to address the problem of illiteracy, develop plans to alleviate poverty, activate religious discourse to confront the phenomenon of violence, terrorism, intolerance, activate efforts directed to overcome the problems facing rural volunteer work to spread the principles of understanding and constructive dialogue, and increase family and community awareness to face the problem Divorce, Increasing family and community awareness to face the problem of divorce, laying the foundations for activating the partisan action aiming at spreading the culture of dialogue and accepting the other opinion. Raise community awareness to alleviate the problem of revenge, which destroys the stability of rural society, alleviate the problem of smoking and addiction especially among young people, and work to address the phenomenon of growing violence in rural society.

Research problem

Despite the importance of conducting research studies on the problems facing the dissemination of dialogue values in society and methods of confrontation, there is a shortage of such studies, especially in the Egyptian rural society, which requires further studies in this vital and important subject.

Research goals

The main objective of the research is to study the most important problems facing the dissemination of dialogue values in rural society.

Research importance

The research addresses a very important topic of studying the problems facing the dissemination of dialogue values in Egyptian rural society and ways of confrontation. There is no doubt that laying the proper foundations for the dissemination of dialogue values in society is the real building block to reduce the phenomenon of non-love, tolerance and hatred and increase the degree of violence seen in an unprecedented manner in various Arab and Islamic countries.

Materials and Methods and Data Sources

The research relied on the descriptive analysis methods which explain the variables affecting the dissemination of dialogue values in the Egyptian rural society. Statistical indicators were used to inference, Research data relied on the Arab references and scientific research related to the field of research and statistical data published by the Central Agency for Public Mobilization and Statistics, the General Authority for Adult Education & Literacy, The General Union of Associations and NGOs in the Arab Republic of Egypt.

Results

Results revealed that the most important problems facing the dissemination of dialogue values in rural society are:

Increasing illiteracy among the rural population

Illiteracy is considered to be one of the most important problems facing the Egyptian society in general and the rural areas in particular, as it represents a real danger facing the economic and social development plans. The United Nations uses the illiteracy rate as a criterion for separating developed and developing countries. This rate is estimated at 20% of the total population over 15 years (Clarck, 1985), which means that Egypt is still a developing country according to this scale, where the illiteracy rate was 28.7% in 2018 as shown in Table 1.

From Table 1 it is clear that the number of illiterate reached about 18 million illiterates, or 28.7% of the total population according to the target group, and the table shows that the number of illiterate females amounted to 10.4 million individuals, representing about 58.00% of the total number of illiterate, while the number of illiterate

males reached 7.52 Million people, representing about 42% of the illiterate population in Egyptian society. This means that the illiteracy rate is concentrated among females compared to males. There is no doubt that increasing female illiteracy hinders the dissemination of positive dialogue values in Egyptian society.

Table 2 shows the high illiteracy rate in rural governorates in Upper Egypt where the highest illiteracy rate was 42.1% in Minya governorate and the female illiteracy rate reached 51.5% while the illiteracy rate among males was 33.2%. Which is the highest rate of illiteracy among different governorates, the prevalence of illiteracy leads to the decline of human resource characteristics in the governorate, which helps to disseminate closed values, violence and terrorism in the community.

The same table also shows the highest governorates in the literacy rate, which reached 10 governorates, including 9 rural governorates by 90%, while there is one border governorate, Marsa Matrouh Governorate, as shown in the Table 2.

The increase in the poverty rate

Poverty is one of the most important societal issues. Reducing poverty rates is one of the main objectives of development. To achieve this goal, a strong mix of country-specific growth and distribution policies is required. Countries that combined rapid growth and improved income distribution were the fastest in reducing poverty (Bourguignon, 2005).

Poverty is one of the main problems in the Egyptian society, as it is the most dangerous phenomenon on the stability of society, and because it is one of the most important obstacles to development, successive Egyptian governments are exerting their efforts to reduce poverty in Egypt, especially the countryside. Despite this, official statistics indicate an increase in poverty among the various regions of the Arab Republic of Egypt.

Figure 1 shows that the percentage of poverty in the total Republic is about 27.8%, and the poverty rate is increasing in rural areas, whether in Upper Egypt or lower Egypt governorates.

TABLE 1. Number of illiterate in Egyptian society according to age group 15 years and over until 1/1/2018

Statement	Number in million	% Percentage of total population
Male	7.52	23.4
Female	10.40	34.4
Total	17.92	28.7

Source: Arab Republic of Egypt - General Authority for Book Education and Literacy - Information and Decision Support Center - Statistical Data on the Number of Illiterates in Egypt - 2018.

TABLE 2. Most illiterate governorates in the Egyptian society

Number	Governorate	Male (%)	Female (%)	Total ratio (%)
1	Minya	33.2	51.5	42.1
2	Bani Sweif	31.3	48.3	39.6
3	Asyut	31.7	46.5	38.9
4	Fayoum	32.1	45.5	38.6
5	Sohag	29.3	46.9	37.8
6	Behera	29.9	44.5	37
7	Marsa Matrouh	24.7	46.6	34.9
8	Qena	23.5	42.3	32.7
9	Kafr El-Sheikh	26.3	37.6	31.9
10	Sharqia	24.4	34.3	29.2
	Total	23.4	34.4	28.7

Source: Compiled and calculated - Arab Republic of Egypt - General Authority for book education and literacy - Center for Information and Decision Support - Statistical data on the number of illiterate in various governorates of the Republic - 2018.

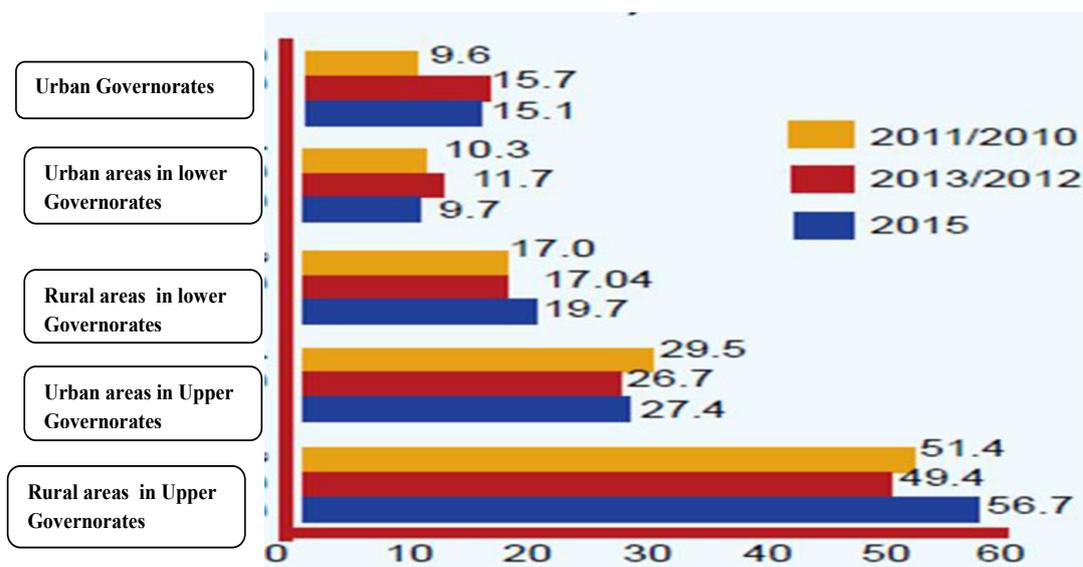


Fig. 1. Poverty rates in Egypt according to geographical areas during the period from 2010 to 2015 [Source: Arab Republic of Egypt - Central Agency for Public Mobilization and Statistics (CAPMAS, 2008)]

The poverty rate in rural areas is 19.7% while in urban areas it is 9.7%, which means that rural poverty is 103.1% higher than in urban areas.

The same table also shows that the poverty rate in Upper Egypt urban areas is 27.4% while in Upper Egypt rural areas 56.7%. This means an increase in poverty in rural Upper Egypt compared to rural lower Egypt, and this confirms the increase in the poverty rate in rural areas, whether in Upper Egypt or lower Egypt, This requires intensifying efforts to address poverty, as increasing poverty leads to more economic pressures on the individual and the family, thus weakening the spread of positive dialogue values in Egyptian society.

Poverty affects societal values to a great extent. Islam equated poverty and disbelief. The Prophet (peace and blessings of Allaah be upon him) did not seek refuge anything from it as much as he did from poverty. He says (peace be upon him) "poverty was almost like disbelief" (Narrated by Tabarani). He used to say (peace be upon him) "I seek refuge in you from disbelief and poverty", when one of them asked: Are they equal? He said: Yes" (Narrated by Abu Dawood , Nesaee and Ibn Majah). He considered Islam to leave a member of the community lost or hungry is a denial of the religion itself by saying "Have you seen the one who denies the Recompense? ⁽¹⁾Then such is the (man) who repulses the orphan (with harshness),

⁽²⁾And encourages not the feeding of the indigent (Surat Al-Ma'un, verses 1-3.).

Egypt's Central Agency for Public Mobilization and Statistics (CAPMAS, 2008) announced that poverty rates in the country rose to 32.5 percent of the population by the end of the fiscal year 2017/2018, compared with 27.8 percent in 2015/2016. Upper Egypt (south of the country) topped the list of the poorest governorates in the Republic, Assiut Governorate recorded a poverty rate of 66 percent, followed by Sohag Governorate with 65.8, Luxor 55.3 percent, Qena 57.8 Minya 56.7. In contrast, governorates such as Port Said, Gharbia and Damietta were among the poorest areas in northern Egypt. Figure 2 shows the poorest governorates in the Arab Republic of Egypt.

Non-renewal of religious discourse

Religious discourse is one of the most important issues in the lives of Muslims today. The prevalence of religious illiteracy and cultural invasion and manifestations of penetration and economic crises and other problems of life made the modern Muslim away from the pure fountains of Islam because of the lack of time and many obstacles and chances. He did not remain relevant to the realities of religion except the religious discourse that he receives through the Friday sermon, through religious teaching or through the media (Housin, 2017).

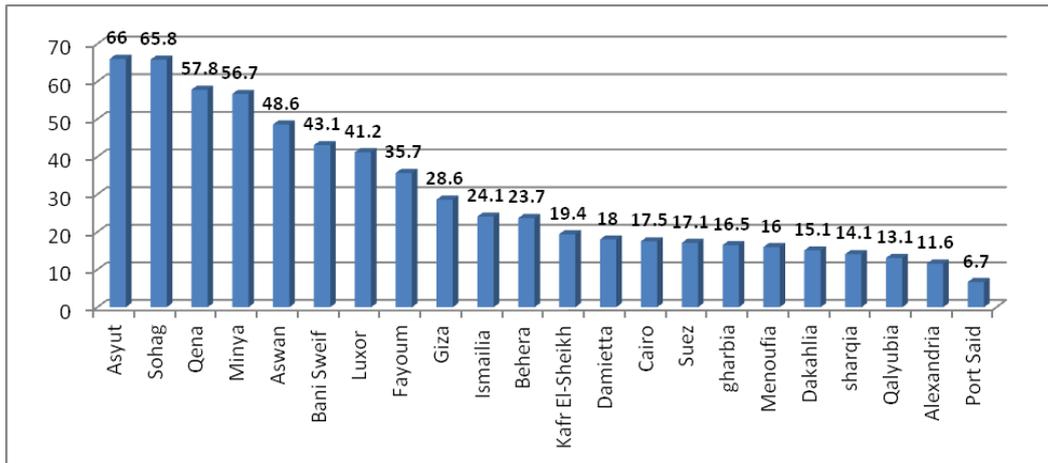


Fig. 2. Poverty rates in the governorates of Egypt in 2015 [Source: Central Agency for Public Mobilization and Statistics in Egypt 2015. Bulletin of income, expenditure and consumption]

There is no doubt that the renewal of religious discourse is inevitable in light of the atmosphere of dark extremism, which limits the lives of people and their religion. Which narrows the impatience of the other and reaches the blood of the other and kill him, and hence the renewal of religious discourse is necessary while maintaining the constants of religion (Hassan, 2017). It is blatant ignorance of Islam and the Qur'an (Al-Tayeb, 2018) to say that the relationship of a Muslim with a non-Muslim or infidel is a relationship of blood, or to say: Islam is a religion of sword and slaughter and chase others and coercion of people to Islam or else their necks flew, We have learned in Al-Azhar in the jurisprudence that the reason for fighting in Islam is not blasphemy, but aggression against Muslims, and who said otherwise returned to him from senior imams investigators, who overturned this contrary view, with reasonable and impartial evidence. They said: The only case that a Muslim must take up arms and fighting others is the case of assaulting others against Muslims, whether it is an attack on faith or land or money or honor, here must defend these sanctities. This is what all the laws of truth and justice impose, and because the war in Islam is an exception and compulsion, God forbade Muslims- if they were to fight - to override the right to defend themselves, and called this transgression assault. He called this transgression assault, and he said in the Koran "Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors" (The Holy Quran, Surat Al-Baqarah, Verse 190).

Multiple problems facing volunteer work in Egypt
Volunteerism in Egypt has long been a result

of a cumulative heritage based on the concept of goodness. Non-governmental organizations are an important partner whose role in development cannot be overlooked. The emergence of NGOs in Egypt dates back to the 19th century, where the first civil society appeared in 1821 named the Greek Society in Alexandria and then followed by establishment of several associations (Shaker et al., 2017).

Volunteer work in Egypt is the institutional or regular work, which is practiced through associations and civil institutions, which are governed by laws and regulations. Automatic spontaneous volunteerism is a non-institutional work undertaken by an individual on a voluntary basis at his/ her own discretion, without interference from anyone. Table 3 shows the multiplicity work fields of NGOs in Egyptian society.

The largest number of these associations work in the field of cultural, scientific and religious services where the number of these associations 10913 associations, representing about 22.85% of the total number of associations.

Egypt has also taken serious steps to reform the legislative and institutional framework governing the movement of associations and civil institutions by issuing Law 84 of 2002 and its executive regulations, which is considered a qualitative leap in the civil work in Egypt, where the principle of establishment decided by notification and free the movement of NGOs from administrative restrictions and open work

to include all productive activities and services that contribute to community development and increase employment opportunities for young people. The law also decided on a number of advantages and exemptions necessary to encourage its activity, and also legalized the idea of Islamic endowment.

However, the state subsequently passed Law 70 of 2017 on civil work after the January 2011 where there was a high level of foreign funding for NGOs. Therefore, the parliament approved the issuance of the law, which has many obstacles that prevent the possibility of the Egyptian NGOs to achieve their objectives, for example:

- The existence of penalties of imprisonment of one to five years and a fine of not less than

50,000 pounds and not more than one million pounds on members or heads of NGOs who commit administrative or financial violations related to the activities of associations, which were not previously stipulated in a law of civil work that Egypt has witnessed since 1923, and these penalties are not commensurate with the nature of the violations committed by the law on civil work, which leads to the reluctance of citizens to volunteer in the activities of NGOs.

- Establishing the national organization for regulating the work of foreign NGOs, which consists of representatives of 10 ministries and agencies. The law stipulates that this body should be given more powers, thus preventing the possibility of foreign NGOs working and therefore they tend to stop their work in Egypt.

TABLE 3. NGOs in Egypt in 2015 according to work fields in descending order

Work fields	No.	%
1- Cultural, scientific and religious services	10913	22.86
2- Family care, including		
- Social Welfare	2502	5.24
- Childhood and motherhood	3570	7.48
- Family care	3531	7.4
- Aging care	755	1.6
- Social Defense	231	0.5
- Pensioners	152	0.31
- Prisoners	143	0.3
Total	10884	22.80
3. Development including:		
- Development of local associations	6892	14.44
- Environmental Development	2316	4.85
- Family economic development and income development	530	1.11
Total	9728	20.4
4. Social assistance	9187	19.24
5. Health services	2663	5.58
6. Family planning	2401	5.02
7 - Care for groups with special needs	1248	2.61
8. Consumer Protection	300	0.62
9. Human rights	71	0.15
10. Organization and management	50	0.10
11. Other	289	0.6
Total	47744	100

Source: Calculated from: Arab Republic of Egypt - General Union of NGOs and NGOs - Number of NGOs in Egypt in 2015 by field of work - 2016.

- Obliging the founders to pay a fee not exceeding LE 10,000 for the registration of the association's system in the register of the administrative authority, as this amount is large and prevents many citizens from establishing associations, which contradicts the constitution's right to form associations.

- Prohibiting the conclusion of any agreement in any form with a foreign entity inside or outside the country before the approval of the National Authority to regulate the work of foreign non-governmental organizations, as well as any amendment, as this is one of the possibilities of joint civil work with various concerned parties.

Increase in divorce rate

Increased social problems in society lead to more social pressures on the individual, family and society as a whole, which makes it difficult to constructive positive dialogue between members of the community and the emergence of cases of violence and hatred between the community, and the increase in divorce rates in the community is reflected on young children who are not guilty but are victims parents. In this context, Table 4 shows the increase in the number of divorces in the Egyptian society from about 199.86 thousand cases in 2015 to about 211.6 thousand cases in 2018, an increase of about 6%. This percentage increases with the fact that the number of divorces is often unregistered, especially between marriages between young people and those who are not officially registered, which makes it more difficult for divorce in Egyptian society.

TABLE 4. Number of divorce certificates in the Egyptian society during the period 2015-2018.

Year	No.
2015	199867
2016	192079
2017	198269
2018	211554
Percentage increase during the period	5.84%

Source : Arab Republic of EGYPT – Central Agency for public Mobilization and statistics, Statistical Yearbook (2019).

Table 5 shows that the age of divorce occurs in intermediate stages of life , where the age of the divorced man (during the period 2012-2018) maximum reached in 2014, where it about 39

years and two months, while the age of divorced woman during the same was about 33 years old and four months old. These average rates increase the negative social effects of divorce and affect the stability of the individual, family and society, especially among young children who need more care.

Ineffectiveness of the political party system

In view of the development of party life in Egypt, we find that it began in the early twentieth century through the birth of the National Party to face the British occupation, but some believe that the real birth of the experience came the emergence of the Wafd Party after the revolution of 1919 to express the demands of the revolution, However, party life stumbled after the 1952 revolution by issuing a decision to abolish all political parties as a result of their failure to resolve national issues. By 1976, the parties had returned, but it was a formality to give pluralism to the ruling regime, and this situation continued until the January 2011 revolution, where the phenomenon of partisan explosion occurred in the issuance of a large number of different parties in thought and ideology. After June 30, there is a clear weakness in the role of parties in political upbringing despite an increase in the number of parties, which amounts to about 80 in 2013 (Saber, 2017).

This study recommended that the role of political parties in Egypt should be activated. The state should not support one party at the expense of another, or marginalize a particular party, in order to ensure fair party competition and to raise people's awareness of the importance of political parties and their roles. Thus, it is expected to improve the status of political parties, which supports political participation and lay the foundations of democracy in Egypt, and helps to increase the members of society to participate in the party, For example, Mr. Ashraf Rashad, head of the Future of Watan Party (Al-Masry-alyoum Newspaper, 2019), an important party in Egypt, explained that the number of participants in the party reaches 340,000 members. This number is very small. In light of the increasing population in Egypt.

The phenomenon of retaliation continues in rural society

Revenge is one of the most serious negative social phenomena that affect the stability of Egyptian society, especially in rural areas of Upper Egypt. The phenomenon of revenge is one

from bad habits and remnants of ignorance that were widespread before Islam, when Islam shone with its tolerant teachings, this phenomenon was eliminated. He began retribution where he applies justice and is done by the guardian, not individual people so that life is not a mess.

Revenge is that the parents of blood (relatives of the dead) to kill the killer himself or kill one of his relatives in retaliation for themselves without leaving the right of the State to establish a legitimate retribution.

The continuation of the phenomenon of revenge in Egyptian society leads to the continuation of the series of violence, killing and sacrificing innocent relatives in case of the inability to take revenge from the killer himself. This ongoing bloody series leads to weak dialogue values in Egyptian rural society.

Revenge in Upper Egypt requires only blood relatives from the father's side and the relatives of the mother have nothing to do with the vendetta, although they sometimes provide support and assistance. The revenge does not fall despite the passage of years, even if the murderer for many years remains hidden or behind bars. In one of the villages of Badrasheen in Giza, two young men killed a seventy-year-old elder in revenge for their father despite the passing of 50 years of his death, and was repeated in one of the villages in the governorate of Minya, where the grandmother insisted on revenge for her son, despite fifty years of his death. The killer spent half of them in prison and she motivated her grandson to retaliate and the end was inevitable.

Some people of Upper Egypt do not consider imprisonment as a substitute for revenge. The right of the state is not their right and their law is not their law. When it comes to discussion we find the answer spontaneously (the grave is much narrower than the cell) (Jandab, 2001).

Increasing the phenomenon of smoking and addiction

Smoking is the main gateway to abuse and addiction in addition to the positive and negative effects of households surrounded by smokers. Table 6 shows the increase in the percentage of smokers, percentage of families with a single smoker, the percentage of people exposed to secondhand smoke in the family, and the number of smokers in rural areas compared to urban areas where these standards in rural areas are 16.6%, 40.8%, and 24.2%, 14.1 million smokers. Thus, the number of smokers in rural areas compared to urban areas increases by about 35%, there is no doubt that the increase in the number of smokers in rural areas affects the health of the rural population, and increase the phenomenon of abuse and smoking if the smoker smoking with bad friends. The problem of abuse and addiction strongly affects the stability of Egyptian society.

The reports show that the expenditure on drugs represents Egypt's income from the Suez Canal (Egypt's income from the Suez Canal in 2018 is about 76.713 billion pounds (Central Agency for Public Mobilization and Statistics, 2018) in addition to the expenditure of the state budget on drugs and drug treatment, as well as the harm inflicted on users and their families and detracts from their ability to work and produce (Ministry of Awqaf, 2014).

TABLE 5. Average age of divorce during the period 2012-2018

Years	Divorce man		Divorce woman	
	Month	Years	Month	Years
2012	2	38	10	31
2013	9	38	1	33
2014	2	39	4	33
2015	8	38	4	32
2016	9	38	5	32
2017	-	39	7	32
2018	1	39	9	32

Source: Arab Republic of Egypt - Central Agency for Public Mobilization and Statistics - Egypt in Figures (2020).

TABLE 6. Percentage of smokers positively and negatively according to the distribution between rural and urban areas

Statement	Urban areas	Rural areas	Total
Proportion of individuals who smoke	16.5%	16.7%	16.6%
Proportion of families with a smoker	39.7%	41.7%	40.8%
Percentage of people exposed to secondhand smoke in the Families	23.2%	25%	24.2%
Number of smokers in million	6.0	8.1	14.1

Source: Arab Republic of Egypt - Central Agency for Public Mobilization and Statistics - Egypt in Figures (2020).

There is no doubt that the increase in smoking, abuse and addiction in Egyptian society is a major element in the increasing violence and the emergence of new types of crime that have not appeared before, and this negatively affects the possibility of spreading dialogue values in society, especially in the Egyptian rural society.

Conclusion

Dissemination of dialogue values such as justice, tolerance, freedom, humility and other positive dialogues should not be viewed unilaterally, but should be viewed through a broad system of vision and thought. To solve the problems facing dissemination of dialogue values in rural society, the study recommended activating the efforts exerted to confront the problem of illiteracy in the rural society, activating the role of family and community counseling before marriage to reduce the phenomenon of increasing the divorce rate, raising social awareness of the importance of political party work to establish the rules of democracy in Egypt, and activating the role of work and volunteer in rural areas to face the problem of smoking and abuse and addiction.

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المشكلات التي تواجه نشر القيم الحوارية في المجتمع الريفي وطرق المواجهة

محمد جمال ماضي أبو العزائم، نجوي العجرودي، فاطمة شفيق، تامر منصور
قسم بحوث الاقتصاد الزراعي - المركز القومي للبحوث - الجيزة - مصر..

نشر القيم الحوارية كالعدل والتسامح والحرية والتواضع وغيرها من القيم الحوارية الإيمانية لا ينبغي النظر اليه بنظرة احادية الجانب بل يجب النظر اليه من خلال منظومة واسعة الرؤية والفكر, وأوصي البحث بضرورة إتخاذ الخطوات التي تواجه نشر القيم الحوارية في المجتمع الريفي المصري منها تكثيف الجهود لمواجهة مشكلة الأمية , وتفعيل الخطاب الديني لمواجهة ظاهرة العنف والإرهاب والتعصب والانفلات , وتفعيل دور العمل الاهلي الريفي, وازيادة الوعي الاسري والمجتمعي لمواجهة مشكلة الطلاق, وتفعيل العمل الحزبي الدائم لنشر ثقافة العمل الحر والتخفيف من حدة مشكلة التدخين والتعاطي والإدمان خاصة بين الشباب للعمل علي مواجهة ظاهرة العنف المتنامي في المجتمع الريفي.