

The Social Return of the Mawada Initiative to Preserve the Entity of the Egyptian Family

Prepared by
Dr. Ayman Nasser Abdel Mohsen Al-Mokann
Assistant Professor of Social Planning at the
Higher Institute of Social Work in Cairo

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Abstract:

The study aimed to measure the social return of the Mawada initiative, identify the obstacles facing the achievement of the social return of the Mawada initiative to preserve the Egyptian family entity, and propose suggestions to activate the social return of the Mawada initiative to maintain the Egyptian family structure. This was done through an evaluative study based on a sample social survey methodology, utilizing a questionnaire for the beneficiaries of the Mawada initiative to preserve the Egyptian family entity, totaling 334 individuals. The study reached a number of findings, the most important of which is that the largest percentage of youth preparing for marriage are in their fourth year of university and reside in urban areas. Additionally, the initiative contributed to increasing awareness of the principles of choosing a future partner, as well as raising awareness that discussing economic decisions is an important process with one's partner, and not forcibly taking control of the wife's income. Furthermore, there is a statistically significant direct relationship between the dimensions of the social return of the Mawada initiative for preserving the Egyptian family entity, represented in: social rehabilitation, economic rehabilitation, health rehabilitation, psychological rehabilitation, religious rehabilitation, and the overall dimensions of the social return of the Mawada initiative for maintaining the Egyptian family structure.

Key words: The Social Return, Mawada Initiative, The Egyptian Family.

First: Introduction:

The family represents the main source and the first building block in any society, so the stability of the family means the stability of society. If the family is sound, then society is sound, and vice versa. The family is the initial nucleus of the social systems present in any human society; it reflects the condition, nature, and behaviors of its individuals. Societies, regardless of their size, begin with the individual, who only exists through the family, which is the pillar of every society. The reform or corruption of society is based on the family, considering it the first and smallest world that opens the eyes of a person, where feelings grow, and predispositions are formed, feeding talents (Abdulsamad, 2010). The importance of studying the family comes

from its significant place and importance in human society, as well as its existence since the beginning of human life on earth and its continuity throughout history and civilizations. The family performs essential functions in the lives of both individuals and groups, even though these functions may differ or the form of the family may change across different societies and eras. Marriage is considered one of the important social systems in life as it is the legitimate way to establish a family (Jilani, 2022, 243). Marriage has been defined since ancient times.

Marriage has been known since ancient times as a "legal bond between a man and a woman with its rules and regulations, and married life is based on affection, mercy, and harmony between the spouses." A person may be fortunate in their marriage and live happily, or they may not be fortunate, leading to a difficult life (Othman, Hassan, 2000, 45). The Almighty says in His verses, "And among His signs is that He created for you from yourselves spouses that you may find tranquility in them, and He placed between you affection and mercy. Indeed, in that are signs for a people who reflect." (Ar-Rum, verse 21). A sound marriage depends on the foundations of choice established by Sharia, endorsed by society and accepted by individuals. Therefore, the increase in divorce cases arises from the lack of understanding, unequal marriage, and failure in making the right choice. Thus, marital preparation is considered a key component of increasing family awareness, which in turn leads to the continuity and success of married life (Al-Ghamdi, 2011, 279). This is what the study (Ahmad, Abdel Jalil, 2021) confirmed, that the choice of marriage is the first and most important step in completing the marriage process and forming a family, as it is one of the most important decisions in a person's life. It determines either the success or failure of the marriage; a poor choice leads to instability in the family and consequently its weakness and that of society, while a good choice has the opposite effect. The process of choosing a partner for marriage varies from one community to another. The study (Ahmad, 2018) also pointed out that choosing a life partner is a defining moment in an individual's life and a realization of their personality, and harmony in marriage is the common issue that needs attention. For a marriage to be successful the marital relationship must be based on affection, mercy, satisfaction, economic and social compatibility, as well as religious and cultural compatibility. The study (Wang, 2012) aimed to uncover the criteria for choosing a life partner

among a generation of youth. The results showed that economic and social criteria ranked first among females, focusing on high levels of education, independence, and having a stable and rewarding job. On the other hand, among young males, the primary criterion in their selection process was the aesthetic aspect and physical health of the life partner. The study was based on the absence of a role for the family or prevailing customs in choosing a partner for this group of youth.

Statistics indicate that there is an increase in the number of divorce cases in Egypt, reaching (198,000 cases annually) in 2017, according to estimates from the Central Agency for Public Mobilization and Statistics. 38.1% of the divorce cases involved marriages that lasted no more than three years, and 15% of them were married for only one year. Meanwhile, the number of divorce cases in Egypt in 2020 reached (222,000 divorce cases annually), and in August 2022, the number of divorce cases rose to (254,777 cases annually). This confirms a lack of necessary knowledge regarding the foundations of family formation among newlyweds. (Central Agency for Public Mobilization and Statistics, 2022). As a result of the increasing rates of divorce cases in Egypt among newlyweds, the President of the Republic has assigned the Ministry of Social Solidarity to prepare and implement a comprehensive national program to protect the structure of the Egyptian family, titled 'Mawada Initiative'.

The results of the study (Abdul Rahim, 2007) confirmed that newly formed families suffer from problems that lead to early divorce, including the issue of poor relations between spouses, which manifests in the wife's reliance on her parents and siblings to intervene in her life, constant quarrels between the spouses, and also economic problems reflected in the wife's insistence on her needs without understanding or appreciating the husband's income, leading the wife to borrow money to cover some aspects of life. The study (Alreza, 2021) aimed to identify the extent of the impact of social, economic, and technological changes and how they negatively affect family relationships, leading to division between spouses and causing divorce. Early divorce has recently become a phenomenon that raises significant concern. Early divorce is defined as divorce that occurs within the first five years of marriage, and it has become widespread in society.

The results of the study (Hafez, 2010) indicated that the main problems between spouses in newly formed families are represented in unhealthy social relationships, mismanagement of economic affairs, low cultural

level and awareness in newly formed families, and issues related to marital disputes. This was confirmed by the study by Viet & Uyen (2021), which stated that when opportunities for dialogue and constructive communication between spouses decrease, and they lose the ability to discuss household matters and couples fail to solve their problems, this negatively reflects on their lives, leading to dysfunction and negative effects on child-rearing. Additionally, the social relationships and interference of family members in marital affairs are other causes of marital problems, resulting in a state of nervous tension and disagreement among them. The results of the study (Lucas & Thompson, 2017) also confirmed that cultural differences between spouses are among the main reasons that lead to the existence of problems stemming from a lack of compatibility between the two parties, threatening the social stability of the family and the continuity of married life. Furthermore, marital life between spouses is disrupted due to their differences, and the lack of social communication between them intensifies.

Young people in the pre-marriage stage have various needs and demands related to how to choose a partner, the nature of the marital relationship, psychological and physical changes, the legal rules regulating the relationship between spouses, and the roles assigned to each spouse to benefit from married life (Al-Sabeela, 2013, p. 114). This emphasizes the importance and necessity of preparing, educating, and qualifying young people in the pre-marriage stage. A study (Al-Anzi, 2009) concluded that there are three methods followed in the process of choosing a spouse: the first method is the restricted choice where the family nominates a partner for their son or daughter, and the child has the right to accept or reject, or vice versa. The second method is the forced choice, where the family selects a partner for their son or daughter without consulting them. The third method is the free personal choice, where the individual chooses their partner entirely freely, without any family-imposed restrictions on the selection process.

A study (Lee-Hoyoung, 2004) indicated that there are a set of main factors that help improve marital relationships, as it observed that the increasing divorce rate is one of the top three demographic problems in Korea. It has become a serious social, health, and economic issue, with the percentage of married couples, especially newlyweds, who separate increasing to 23% among the divorced. This study recommended intensifying efforts to improve marital relationships, and that marital

therapy should include mental training. Presidential initiatives represent a modern approach to addressing the developmental issues that concern society, as they encompass multiple developmental dimensions, including health, education, economic aspects, and infrastructure, and they also enjoy greater community participation (Ahmed, 2022). This was confirmed by a study (Mohamed, 2011) which demonstrated the positive contributions of community initiatives in achieving justice in educational, health, and other services.

As stated in the study (Mohamed, 2020), the importance of community initiatives adopted with in the community to achieve development in the targeted areas, and the necessity for humanitarian and social professions to activate them among different segments of society, especially among youth, due to their significant role in the development process.

As these presidential initiatives have multiplied and diversified, among them is the Mowada initiative aimed at preserving the integrity of the Egyptian family. The Mowada initiative seeks to raise awareness among young people aged 18 to 25, providing them with the knowledge and life skills necessary for family formation, within a framework of understanding, constructive dialogue, mutual respect, complete knowledge of each other's needs, and role distribution within the family, as well as addressing problems and differences. (Ministry of Social Solidarity, 2019). A study (Al-Bahyi, 2004) emphasized the importance of the necessary knowledge and skills for teaching family life to newly formed families. This study revealed the need for wives to have a program to teach family life aimed at equipping them with knowledge and skills, such as accepting polygamy and respecting the husband in cases of conflict, along with the families' need to gain knowledge and skills related to proper upbringing and how to deal with sudden life events.

This was confirmed by a study (Abdul Wahab, 2020) regarding the importance and effectiveness of presidential initiatives and the trust of citizens in the services provided through them, considering these initiatives as a form of cooperation and networking between official and civil institutions both locally and internationally. In light of what has been presented and within the framework of the current study on the growing role of presidential initiatives, applying it to the Mowada initiative as one of the important community initiatives aimed at raising awareness among youth and providing them with the knowledge and

skills necessary to form a family, containing problems and conflicts, and reducing the rising rates of divorce in Egypt. From this standpoint, assessing the social impact of the initiative identifies the indicators and strong and important points that help various state agencies concerned with the issue to improve the efficiency of making better decisions regarding the impact of the initiative on society, in addition to focusing on the most important challenges, whether social, psychological, economic, or health-related, etc. Therefore, the social effects of the Mowada initiative should be taken into account to preserve the structure of the Egyptian family, as it represents an important indicator showing the return the initiative provides for beneficiaries. Given the researcher's interest in understanding the social return of this initiative, the problem of the current study has been identified as: What is the level of social return of the Mawada initiative for preserving the entity of the Egyptian family.

Second: The importance of the study:

- 1- The current study benefited from previous studies as theoretical guides in formulating the study problem and defining its objectives.
- 2- The Egyptian state's interest in implementing many programs, projects, and initiatives related to maintaining the structure of the Egyptian family, including the "Mawada" initiative, which aims to raise awareness among youth and support them with the knowledge and skills necessary to form a family and reduce the rising divorce rates.
- 3- The continuous and significant increase in the number of divorce cases in Egypt, which affects society in general according to estimates from the Central Agency for Public Mobilization and Statistics.
- 4- This study comes as a necessity that emphasizes the importance of conducting many previous studies that confirmed the need to preserve the structure and cohesion of the Egyptian family.
- 5- Raising awareness, educating, and teaching family life to youth preparing for marriage may contribute to forming a cohesive and successful family and mitigating the severity and frequency of various problems they may face in their family life, including violence, divorce, and khula, among others.
- 6- This study may assist those working in the field of family and youth, as well as planners, decision-makers, individuals, and society as a whole, including both governmental and non-governmental organizations, to understand the national project for preserving the

structure of the Egyptian family, "Mawada Initiative," and the efforts made to reduce the rising divorce rates in Egypt.

7- The scarcity of studies and scientific research, to the best of the researcher's knowledge that have addressed the social return of the Mawada Initiative.

8- The data from this study may be useful in enriching the theoretical and practical framework of the social work profession in general, and social planning in particular, regarding measuring the social return of the Mawada Initiative and preserving the structure of the Egyptian family.

Third: Objectives of the study:

1- Measuring the social return on the Mawada initiative to preserve the entity of the Egyptian family.

2- Identifying the obstacles facing the achievement of the social return on the Mawada initiative to preserve the entity of the Egyptian family.

3- Proposing suggestions to activate the social return on the Mawada initiative to preserve the entity of the Egyptian family.

Fourth: Study hypotheses:

(1) The first hypothesis of the study: "It is expected that the level of social return from the Mawada initiative to preserve the Egyptian family entity will be high": This hypothesis can be tested through the following dimensions:

1. Social qualification for young people preparing for marriage.
2. Economic qualification for young people preparing for marriage.
3. Health qualification for young people preparing for marriage.
4. Psychological qualification for young people preparing for marriage.
5. Religious qualification for young people preparing for marriage.

(2) The second hypothesis of the study: "There are no statistically significant differences between the responses of youth according to gender regarding their determination of the level of social return of the Mowada initiative for preserving the Egyptian family."

(3) The third hypothesis of the study: "There is no statistically significant variation between the responses of youth according to grade level regarding their determination of the level of social return of the Mowada initiative for preserving the Egyptian family."

(4) The fourth hypothesis of the study: "There are no statistically significant differences between the responses of youth according to place of residence regarding their determination of the level of social return of the Mowada initiative for preserving the Egyptian family."

Fifth: Concepts of the study:**1- The concept of social return:**

It is linguistically defined as "what returns as a profit to the participant in a certain action" (Arabic Language Academy, 1994, 439). It is also defined as "everything that people gain in terms of knowledge, the skills they have developed, the growth and maturity they have achieved, the values and positive attitudes they have adopted, as well as the new economic and social activities, values, and traditions that the project has introduced to the community, and the improvement of development rates through influencing specific variables" (Hashim, 1995, 10).

The concept of social return refers to "everything that individuals gain in terms of knowledge, the skills they have developed, the maturity and growth they have achieved, and the new valid values and attitudes they have adopted, in addition to what any project may introduce to individuals, groups, and society in terms of new skills, values, attitudes, activities, and economic and social services that contribute to improving development rates by influencing specific variables (United Nations Environment Program, 2010, 470).

In this current study, social return means "the benefit or positive impact that young individuals preparing for marriage gain as a result of receiving services and training courses through projects and the Mowada initiative and their participation in them, which achieves stability for them and maintains the existence of the Egyptian family."

2- The Concept of the Mowada Initiative:

The term 'initiative' in the glossary of social sciences refers to the individual's ability to reach a sense of autonomy and to persist to the extent that a person focuses all his energies on achieving a specific goal (Al-Jawhari, 2010, 20).

It is also known as "tasks, activities, or time-defined projects, which are aimed at achieving goals and demonstrating work and progress in various fields. The initiative is considered a strategic plan aimed at achieving community stability through effective activities, transforming ideas and opinions into a tangible reality (Al-Khaz'aleh, 2016, 60).

The Mowada Initiative in the current study refers to an initiative aimed at preserving the structure of the Egyptian family by supporting and qualifying young people preparing for marriage with the knowledge and experience necessary to establish a family, developing mechanisms for family support and guidance, resolving disputes, and

addressing problems and differences in a way that contributes to reducing divorce rates. This initiative also aims to raise awareness among young people in the age group of 18-25 years.

- Community initiatives objectives:

Community initiatives aim to achieve the following (Abdul Ghani, 2018, 461):

- 1- Solving the problems facing the community and improving individuals' living conditions through cooperation among all sectors of society
- 2- Building trust within the community among all sectors through shared responsibilities in planning, implementation, and monitoring.
- 3- Improving the planning process within communities and encouraging popular participation.
- 4- Finding solutions and alternatives to community issues that affect society.
- 5- Responding to a necessary community need in order to solve it, leading to community development.
- 6- Helping to activate the role of individuals within the community and integrating them into community development work.
- 7- Strengthening the skills and capabilities of community members regarding project management to elevate society.
- 8- Promoting positive change and building developmental project management.
- 9- Encouraging thinking and creativity among community members for development and growth.
- 10- Fostering national and social values within communities.

3- The Concept of the Egyptian Family:

The family linguistically: it is derived from the family, "We created them and tightened their bonds", or the constraint that restricts or binds something. It is said this binds the bonds of families, i.e., it restricts them, or all of something or all of it. It is said this thing belongs to you (Academy of the Arabic Language, 1994, 83).

- The family in the English language is defined as all the people living in the same house where the parents and children live, and there is a bond of blood and kinship (Al-Ba'lkhi, 2005, 212).

- In the social work dictionary, the family is defined as a primary group whose members are linked by blood ties, adoption, or marriage, which includes a shared residence and mutual rights and obligations, and is responsible for the upbringing of children (Al-Sukari, 2000, 193).

- It is also defined in the sociology dictionary as a biological and systematic social unit consisting of a man and a woman bound by a marital relationship (Badawi, 2006, 87).
- It is a social system primarily consisting of a man and a woman connected in a socially organized manner, and the number of family members may increase through childbirth or adoption, or by some relatives joining the family. The term family can also refer to the remaining part due to the death or separation of one of its structural units (Al-Sayyid, 1998, 146).

The researcher can define the Egyptian family in the current study as an organized social system consisting of a man and a woman (husband and wife) who have mutual rights and obligations, and it is an inevitable necessity confirmed by nature for the continuation of life and the survival of the human element.

Sixth: The methodological procedures of the study:

(1) Type of Study:

This study is an evaluative study that aims to use data, information, and objective evidence to determine the extent to which programs and projects achieve their objectives. Therefore, the current study aims to measure the social return on the Mowada initiative to preserve the structure of the Egyptian family. Measuring the social return is one type of evaluation, and based on its results, judgments can be made about the program or project, its success and the degree of this success, as well as identifying negative aspects and providing suggestions to address them. The study relied on using a sample survey method for the young beneficiaries of the Mowada initiative to preserve the structure of the Egyptian family at the Higher Institute for Social Work in Cairo, with a total of 334 individuals.

(2) Fields of Study:

(A) Spatial Domain:

The spatial field of study is represented in the Higher Institute of Social Service in Cairo, due to the implementation of the Mowada initiative to preserve the entity of the Egyptian family within a framework of direct cooperation and coordination between the Ministry of Social Solidarity and the General Administration of Student Activities at the Ministry of Higher Education and Scientific Research.

(B) The human domain:

The human field of study in the social survey with a sample of young beneficiaries from the Mawada initiative to preserve the entity of the

Egyptian family at the Higher Institute of Social Services in Cairo is as follows:

(1-1) Sample Unit: The sample unit for the study consisted of young beneficiaries of the Mowada initiative aimed at preserving the Egyptian family structure, specifically students in the second, third, or fourth year at the Higher Institute of Social Work in Cairo, regardless of their gender, age, or place of residence.

(1-2) Preview Framework: The youth benefiting from the Mawada initiative to preserve the entity of the Egyptian family were surveyed at the Higher Institute of Social Services in Cairo, and their number reached (2564), distributed as follows:

Table No. (1) Shows the distribution of youth in the study community.

n	The Statement	The study group	The number of youth
1	The academic year 2020/2021	The Fourth Division	964
2	The academic year 2021/2022	The third division	800
3	The academic year 2022/2023	The second division	800
The collection			2564

(1-3) Type and Size of the Sample: The type of sample was a stratified random sample, and by applying the law of optimal sample size (Al-Dohayan, Hassan, 2002, 247), the size for the youth beneficiaries of the Mowada Initiative to preserve the Egyptian family structure at the Higher Institute of Social Services in Cairo was (334) cases. A proportional distribution method was used, as follows:

Table No. (2) Shows the distribution of youth using the optimal sample size law.

n	The Statement	The study group	The number of youth	The optimal size
1	The academic year 2020/2021	The Fourth Division	964	126
2	The academic year 2021/2022	The third division	800	104
3	The academic year 2022/2023	The second division	800	104
The collection			2564	334
The sample of validity and stability is outside the scope of the study sample.			20	

(C) Time Domain:

The time frame of the study represents the period of data collection from the Higher Institute of Social Work in Cairo, which began on 1/2/2023 and ended on 14/3/2023.

(1) The dimensions of the study and its sources:

Number of phrases	The sub-dimensions	The main dimensions
7	Social rehabilitation for youth approaching marriage	The social return of the Mowada initiative to preserve the entity of the Egyptian family.
7	The economic rehabilitation of youth preparing for marriage	
7	Health rehabilitation for youth approaching marriage	
7	Psychological rehabilitation for young people preparing for marriage	
7	Religious qualification for young people preparing for marriage	
10	The obstacles facing the achievement of the social return of the Mowada initiative to preserve the entity of the Egyptian family.	
10	Proposals to activate the social return of the Mowada initiative to preserve the Egyptian family entity.	
• The main sources of those dimensions were determined by referring to the theoretical literature directed toward the study and previous studies.		

(1) Study tools:

The data collection tools were represented in:

- A questionnaire for young people on the social return of the Mowada initiative to preserve the Egyptian family structure:
 - The researcher designed a questionnaire form for youth using Google Drive Models regarding the social return of the Mowada initiative to preserve the entity of the Egyptian family in light of the theoretical heritage directed towards the study and previous studies related to the research problem of the study. The link to the questionnaire is as follows: <https://2u.pw/pEV7zRB>
 - The youth survey included the following primary data sheet: (gender, age, study level, and place of residence).
 - The youth survey included the following dimensions: the social return of the Mowada initiative to preserve the Egyptian family structure, the obstacles facing the achievement of the social return of the Mowada initiative to preserve the Egyptian family structure, and suggestions for activating the social return of the Mowada initiative to preserve the Egyptian family structure.
 - The youth questionnaire relied on a three-point scale, where the response to each statement was (Yes, somewhat, No), and each of these responses was assigned a weight (score) as follows: Yes (three points), somewhat (two points), No (one point).

To verify the content's validity of the "logical validity" of the youth questionnaire, the researcher reviewed the theoretical literature, scientific books, previous studies and research that addressed the dimensions of the study, as well as the objectives of the Mowada initiative. Then, this literature was analyzed to reach the various dimensions and the phrases related to these dimensions that are connected to the study's problem in order to determine the dimensions of the social return of the Mowada initiative aimed at preserving the Egyptian family structure, which include (social rehabilitation, economic rehabilitation, health rehabilitation, psychological rehabilitation, and religious rehabilitation). The tool was then presented to a number of (5) referees from the faculty members specialized in social planning at the Higher Institute of Social Services in Cairo and the Faculty of Social Work at Helwan University to express their opinions on the tool's appropriateness in terms of the linguistic accuracy of the phrases and their relevance to the study's dimensions. Some phrases were amended, added, or removed, and some linguistic formulation errors were corrected for others. Based on that, the tool was formulated in its final version.

- The stability of the youth questionnaire was calculated using the reliability coefficient (Cronbach's alpha) for the estimated reliability values, by applying it to a sample of (20) individuals from the youth (outside the study sample), and the reliability coefficient was (0.906), which is an appropriate level for statistical reliability.

- The researcher also conducted a statistical stability test for the youth questionnaire using the Spearman-Brown formula for split-half reliability, where the statements of each dimension were divided into two halves. The first part includes the values obtained from responses to individual statements, while the second part includes the values representing paired statements, applied to a sample consisting of 20 individuals from the youth (outside the study sample). The correlation coefficient between the two halves of the tool was found to be 0.914, which is statistically significant at the level of 0.01, and the reliability coefficient was 0.955, indicating that the reliability coefficients for the tool exhibit a high degree of reliability.

(1) Determining the level of dimensions of the youth questionnaire:

The level of dimensions of the youth questionnaire can be determined using the arithmetic mean, where the start and end of the three-point scale categories are: Yes (three points), somewhat (two points), No (one point). The data was coded and entered into a computer, and to determine the length of the cells of the three-point

scale (the minimum and maximum limits), the range was calculated = highest value - lowest value ($3 - 1 = 2$). This was divided by the number of scale cells to obtain the corrected cell length ($2/3 = 0.67$) and then this value was added to the minimum value on the scale or the start of the scale, which is one point, in order to determine the upper limit of this cell. Thus, the length of the cells became as follows:
Table No. (3) Shows the levels of arithmetic means for the dimensions of the study.

The level	Values
Low level	If the average value of the expression or dimension ranges from 1 to 1.67
Intermediate level	If the average value of the phrase or dimension ranges from 1.68 to 2.34.
High level	If the average value of the expression or dimension ranges from 2.35 to 3

(1) Qualitative and quantitative analysis methods:

The study relied on the following methods for data analysis:

- Qualitative analysis method: in accordance with the nature of the study topic.
- Quantitative analysis method: The data was processed using a computer with the Statistical Package for the Social Sciences (SPSS.V. 24.0), and the following statistical methods were applied: frequencies and percentages, arithmetic mean, standard deviation, range, Cronbach's alpha reliability coefficient for estimated reliability values, Spearman-Brown equation for split-half reliability, Pearson correlation coefficient, t-test for independent samples, and one-way ANOVA to determine the significance of variance between groups.

Seventh: Results of the field study:

♣ Axis One: Description of the Youth in the Study Community:

Table No. (4) Illustrates the description of the youth in the study community. (334=N)

S	The type	Repetition	%	S	Quantitative Variables	س	Σ
1	Male	18	5.4	1	The age	20	1
2	Female	316	94.6	S	The academic group	Repetition	%
The collection		334	100	1	The Second Division	104	31.1
S	Place of residence	Repetition	%	2	The Third Division	104	31.1
1	Rural	96	28.7	3	The Fourth Division	126	37.7
2	Urban	238	71.3				
The collection		334	100	The collection		334	100

The previous table indicates that:

- The largest percentage of young people preparing for marriage are females at 94.6%, while males represent 5.4%.

- The average age of youth about to get married is 20 years, with a standard deviation of approximately one year.
- The largest percentage of young people preparing for marriage live in urban areas at a rate of (71.3%), followed by those living in rural areas at a rate of (28.7%).
- The largest percentage of youth preparing for marriage is in the fourth year, accounting for (37.7%), followed by the second and third years, each with a percentage of (31.1%).

The second axis: the social return of the Mowada initiative to preserve the Egyptian family entity:

(1) Social rehabilitation for young people about to marriage:

Table No. (5) Shows the social rehabilitation for young people preparing for marriage. (334=N)

s	Phrases	Responses						Arithmetic Mean	standard deviation	Ranking
		Yes		To some extent		No				
		Repetition	%	Repetition	%	Repetition	%			
1	The initiative contributed to raising awareness about the foundations of choosing a future partner.	322	96.4	12	3.6	-	-	2.96	0.19	1
2	The initiative provided me with the awareness of how to avoid marital problems in the future.	310	92.8	24	7.2	-	-	2.93	0.26	3
3	The initiative has given me the skill of positive dialogue with the other party.	287	85.9	44	13.2	3	0.9	2.85	0.38	6
4	The initiative contributed knowledge about ways to form a cohesive family.	308	92.2	25	7.5	1	0.3	2.92	0.28	4
5	The initiative contributed to instilling positive values to achieve family stability.	309	92.5	24	7.2	1	0.3	2.92	0.28	4
6	The initiative contributed to providing me with information about the reasons for divorce.	311	93.1	23	6.9	-	-	2.93	0.25	2
7	The initiative has given me the skill of listening to the other party.	297	88.9	36	10.8	1	0.3	2.89	0.33	5
Social rehabilitation as a whole								2.91	0.17	level

The previous table shows that:

The level of social qualification for young people about to marriage is high, with an average of (2.91). The indicators of this, according to the ranking of the average, are as follows: in the first rank, the initiative contributed to increasing awareness of the foundations of choosing a future partner with an average of (2.96). Following this, in the second rank, the initiative provided me with information about the reasons for divorce with an average of (2.93) and a standard deviation of (0.25). Then, in the third rank, the initiative equipped me with awareness on how to avoid future marital problems with an average of (2.93) and a standard deviation of (0.26). Finally, in the sixth rank, the initiative gave me the skill of positive dialogue with the other party with an average of (2.85).

(2) Economic rehabilitation for young people about to marriage:

Table No. (6) Shows the economic qualification for young people preparing for marriage.

(334=N)

s	Phrases	Responses						Arith metic Mean	standa rd deviati on	Rank ing
		Yes		To some extent		No				
		Repe tition	%	Repe tition	%	Repet ition	%			
1	The initiative made me aware that managing the family's financial matters is a shared responsibility between both parties.	309	92.5	24	7.2	1	0.3	2.92	0.28	3
2	The initiative provided me with the awareness that discussing economic decisions is an important process with the partner.	315	94.3	18	5.4	1	0.3	2.94	0.25	1
3	The initiative made me aware that financial expenditures depend on a pre-determined budget.	276	82.6	50	15	8	2.4	2.8	0.46	7
4	The initiative made me aware that discussing the family's financial situation should be away from the children.	303	90.7	16	4.8	15	4.5	2.86	0.46	5
5	The initiative provided me with the necessity of	289	86.5	36	10.	9	2.7	2.84	0.44	6

s	Phrases	Responses						Arith metic Mean	standa rd deviati on	Rank ing
		Yes		To some extent		No				
		Repe tition	%	Repe tition	%	Repet ition	%			
	rewarding family members in case of commitment to financial plans.				8					
6	The initiative provided me with the necessity of not forcibly taking the wife's income.	319	95.5	10	3	5	1.5	2.94	0.29	2
7	The initiative has made me aware of the necessity to establish future financial plans for the family.	304	91	27	8.1	3	0.9	2.9	0.33	4
Economic rehabilitation as a whole								٢,٨٩	٠,٢١	High level

The previous table shows that:

The economic qualification level of youth about to marry is high, with an average of (2.89). The indicators for that, according to the ranking of the average, are: the first rank, the initiative made me aware that discussing economic decisions is an important process with my partner, with an average of (2.94) and a standard deviation of (0.25). This is followed by the second rank, where the initiative made me aware of the necessity to not forcibly seize the wife's income, with an average of (2.94) and a standard deviation of (0.29). Then in the third rank, the initiative made me aware that managing financial matters of the family is a mutual responsibility for both parties, with an average of (2.92). Finally, in the seventh rank, the initiative made me aware that financial expenses depend on a predefined budget, with an average of (2.8).

(3) Health rehabilitation for young people about to marriage:

Table No. (7) Shows the health rehabilitation for young people preparing for marriage. (334=N)

s	Phrases	Responses						Arithm etic Mean	standar d deviation	Rankin g
		Yes		To some extent		No				
		Repe tition	%	Repe tition	%	Repe tition	%			
1	The initiative contributed to raising awareness about the necessity of medical examinations for those wishing to marriage.	325	97.3	8	2.4	1	0.3	2.97	0.19	1
2	The initiative provided me with information about reproductive health.	312	93.4	20	6	2	0.6	2.93	0.28	4
3	The initiative contributed to spreading the culture of medical information related to the formation of a healthy family.	315	94.3	18	5.4	1	0.3	2.94	0.25	3
4	The initiative made me aware that the purpose of the medical examination for those wishing to marriage is to discover infectious and critical diseases for both parties.	321	96.1	12	3.6	1	0.3	2.96	0.22	2
5	The initiative has made me aware that spacing out births allows the wife to fulfill her family responsibilities.	298	89.2	30	9	6	1.8	2.87	0.38	6
6	The initiative made me aware of the importance of the population issue and its impact on the economic condition of the family and society.	301	90.1	24	7.2	9	2.7	2.87	0.41	7
7	The initiative provided me with a change in attitudes towards family planning and reproductive behavior.	302	90.4	30	9	2	0.6	2.9	0.32	5
Health rehabilitation as a whole								2.92	0.18	High

The previous table shows that:

The health qualification level of young people preparing for marriage is high, with an average of (2.92). The indicators, according to the ranking of the average, are as follows: in the first rank, the initiative has contributed to raising awareness about the necessity of medical testing for those wishing to marriage, with an average of (2.97). Following in second place, the initiative made me aware that the purpose of the medical examination for those wishing to marriage is to detect infectious and critical diseases for both parties, with an average of (2.96). Then, in third place, the initiative has contributed to spreading the culture of medical information related to forming a healthy family, with an average of (2.94). Finally, in seventh place, the initiative has made me aware of the importance of the population issue and its impact on the economic situation of the family and society, with an average of (2.87).

(4) Psychological rehabilitation for youth about to marry:

Table No. (8) Illustrates the psychological preparation for young people approaching marriage. (334=N)

S	Phrases	Responses						Arith metic Mean	stand ard devia tion	Ran king
		Yes		To some extent		No				
		Repe tition	%	Repe tition	%	Repe tition	%			
1	The initiative provided me with the awareness that role exchange between spouses is important to understand each other.	315	94 .3	17	5. 1	2	0 .6	2.94	0.27	4
2	The initiative made me aware of the necessity to boost the morale of both parties.	319	95 .5	14	4. 2	1	0 .3	2.95	0.23	2
3	The initiative has given me practical experience in solving the problems I face within the family.	304	91	29	8. 7	1	0 .3	2.91	0.3	6
4	The initiative provided me with the experience that married life requires both parties to interact together in a manner characterized	322	96 .4	10	3	2	0 .3	2.96	0.23	1

S	Phrases	Responses						Arith metic Mean	stand ard devia tion	Ran king
		Yes		To some extent		No				
		Repe tition	%	Repe tition	%	Repe tition	%			
	by respect and appreciation.									
5	The initiative provided me with information about the necessity of controlling my emotions and feelings when dealing with the other party.	313	93 .7	20	6	1	0 .3	2.93	0.26	5
6	The initiative helped reduce the level of anxiety for those preparing for marriage.	289	96 .5	43	12 .9	2	0 .6	2.86	0.37	7
7	The initiative taught me the importance of emotional support for the other party.	314	94	19	5. 7	1	0 .3	2.94	0.26	3
Psychological rehabilitation as a whole								2.93	0.17	High level

The previous table shows that:

The level of psychological preparedness for young people about to marriage is high, as the average reached (2.93). The indicators of this, according to the ranking of the average, are as follows: in the first rank, the initiative provided me with the experience that married life requires both parties to interact together in an atmosphere of respect and appreciation with an average of (2.96). In the second rank, the initiative made me aware of the necessity of boosting the morale of both parties with an average of (2.95). In the third rank, the initiative emphasized the importance of emotional support for the other party with an average of (2.94). Finally, in the seventh rank, the initiative contributed to reducing the intensity of anxiety among those about to marry with an average of (2.86).

(5) Religious rehabilitation for youth about to marriage:

Table No. (9) Shows the religious qualification of young people preparing for marriage. (334=N)

s	Phrases	Responses						Arithmetic Mean	standard deviation	Ranking
		Yes		To some extent		No				
		Repetition	%	Repetition	%	Repetition	%			
1	The initiative made me aware that marriage is a contract that facilitates the companionship between a man and a woman.	315	94.3	15	4.5	4	1.2	2.93	0.3	6
2	The initiative made me aware that the engagement is a request for a person to marry a woman who is lawful for him according to Sharia.	307	91.9	16	4.8	11	3.3	2.89	0.41	7
3	The initiative made me aware that the sermon is not a binding contract, but rather a promise to establish a marriage contract in the future.	321	96.1	11	3.3	2	0.6	2.96	0.23	3
4	The initiative provided me with the awareness that the law has set conditions for the validity of marriage, one of which is the condition of eligibility.	314	94	18	5.4	2	0.6	2.93	0.27	5
5	The initiative has made me aware that the relationship between spouses should be based on kindness.	325	97.3	9	2.7	-	-	2.97	0.16	1
6	The initiative provided me with the awareness that the law has defined mutual rights between spouses.	323	96.7	10	3	1	0.3	2.96	0.2	2
7	The initiative made me aware that marriage is about achieving social and psychological stability.	323	96.7	8	2.4	3	0.9	2.96	0.24	4
Religious rehabilitation as a whole								2.94	0.15	High level

The previous table shows that:

The level of religious qualification among young people preparing for marriage is high, as the mean score reached (2.94). The indicators for this, according to the ranking of the mean scores, are as follows: the first rank provided me with the awareness that the relationship between spouses should be based on kindness with a mean score of (2.97), followed by the second rank where the initiative increased my awareness that the Sharia has stipulated mutual rights between spouses with a mean score of (2.96) and a standard deviation of (0.2). Next, the third rank informed me that engagement is not a binding contract but rather a promise to establish a marriage contract in the future with a mean score of (2.96) and a standard deviation of (0.23). Finally, the seventh rank provided me with the awareness that engagement is the request from a man to marriage a woman who is permissible for him according to Sharia, with a mean score of (2.89).

Axis Three: The obstacles facing the achievement of the social return of the Mowada initiative to maintain the structure of the Egyptian family:

Table No. (10) Shows the obstacles facing the achievement of the social return of the Mowada initiative to maintain the structure of the Egyptian family. (334=N)

S	Phrases	Responses						Arithmetic Mean	standard deviation	Ranking
		Yes		To some extent		No				
		Repetition	%	Repetition	%	Repetition	%			
1	The duration of the initiative is not sufficient to cover all the information related to how to build a cohesive family.	115	34.4	92	27.5	127	38	1.96	0.85	3
2	The lack of awareness and knowledge necessary for the foundations of family formation among newlyweds.	199	59.6	53	15.9	82	24.6	2.35	0.85	1
3	Using traditional means to present the content of the Mowada initiative to preserve the Egyptian family entity.	130	38.9	52	15.6	152	45.5	1.93	0.92	4
4	The weakness of the experiences of the trainers responsible for implementing the Mowada initiative.	83	24.9	27	8.1	224	67.1	1.58	0.86	9
5	The reluctance of young people approaching marriage to participate in the Mowada initiative to preserve the Egyptian family structure.	186	55.7	53	15.9	95	28.4	2.27	0.88	2

S	Phrases	Responses						Arithmetic Mean	standard deviation	Ranking
		Yes		To some extent		No				
		Repetition	%	Repetition	%	Repetition	%			
6	The weakness of good preparation to present the Mowada initiative to preserve the entity of the Egyptian family.	92	27.5	46	13.8	196	58.7	1.69	0.88	7
7	The lack of clarity regarding the objectives of the Mowada initiative to preserve the structure of the Egyptian family.	85	25.4	28	8.4	221	66.2	1.59	0.87	8
8	The procedures for enrolling in the Mowada course are complicated.	104	31.1	39	11.7	191	57.2	1.74	0.9	6
9	The negative outlook of young people approaching marriage towards the Mowada initiative.	129	38.6	52	15.6	153	45.8	1.93	0.92	4
10	Lack of awareness about the importance of the Mowada initiative for preparing youth for marriage.	136	40.7	26	7.8	172	51.5	1.89	0.96	5
The obstacles as a whole								1.89	0.7	Intermediate level

The previous table shows that:

The level of obstacles facing the achievement of the social return of the Mowada initiative to maintain the entity of the Egyptian family is average, with an average score of (1.89). The indicators of this, according to the ranking of the average score, are as follows: first place is the lack of awareness and necessary knowledge of the foundations of family formation for newlyweds with an average score of (2.35), followed by second place being the reluctance of young people about to marriage to attend the Mowada initiative to maintain the entity of the Egyptian family with an average score of (2.27), then in third place the duration of the implementation of the initiative is insufficient to cover all the information related to how to build a cohesive family with an average score of (1.96), and finally in ninth place is the weakness of the experience of the trainers implementing the Mowada initiative with an average score of (1.58).

Axis Four: Proposals to Activate the Social Return of the Mowada Initiative to Preserve the Egyptian Family Structure:
Table No. (11) Shows proposals to activate the social return of the Mowada initiative to preserve the structure of the Egyptian family. (334=N)

s	Phrases	Responses						Arithmetic Mean	standard deviation	Ranking
		Yes		To some extent		No				
		Repetition	%	Repetition	%	Repetition	%			
1	Encouraging young people about to get married to attend the Mowada initiative to learn how to build a cohesive family.	328	98.2	4	1.2	2	0.6	2.98	0.19	1
2	Considering the timing for presenting the Mowada initiative to align with the youth preparing for marriage.	305	91.3	28	8.4	1	0.3	2.91	0.3	7
3	Simplification of the scientific content of the Mowada initiative presented to youth preparing for marriage.	298	89.2	28	8.4	8	2.4	2.87	0.4	8
4	Intensifying the number of training courses for the Mowada initiative to benefit the largest number of young people preparing for marriage.	307	91.9	25	7.5	2	0.6	2.91	0.3	7
5	Good preparation for presenting the Mowada initiative for young people about to get married.	316	94.6	17	5.1	1	0.3	2.94	0.24	4
6	Presenting successful real-life models in training youth preparing for marriage.	314	94	19	5.7	1	0.3	2.94	0.26	5
7	Activating the role of the media in promoting the goals of the Mowada initiative to preserve the	320	95.8	12	3.6	2	0.6	2.95	0.24	2

s	Phrases	Responses						Arithmetic Mean	standard deviation	Ranking
		Yes		To some extent		No				
		Repetition	%	Repetition	%	Repetition	%			
	entity of the Egyptian family.									
8	Raising awareness about the importance of the Mowada initiative for preparing young people about to get married.	319	95.5	12	3.6	3	0.9	2.95	0.26	3
9	The positive outlook of young people approaching marriage towards the Mowada initiative.	317	94.9	16	4.8	1	0.3	2.95	0.24	2
10	The ease of the procedures for enrolling in the Mowada course to qualify young people preparing for marriage.	313	93.7	17	5.1	4	1.2	2.93	0.31	6
The proposals as a whole								2.93	0.16	High level

The previous table shows that:

The level of proposals for activating the social return of the Mowada initiative to preserve the Egyptian family structure is high, with an average of (2.93). The indicators for this, according to the ranking of the average, are as follows: first rank is encouraging young people about to marriage to attend the Mowada initiative to learn how to build a cohesive family, with an average of (2.98). The second rank is activating the role of media in spreading the objectives of the Mowada initiative to preserve the Egyptian family structure, and the positive outlook of young people about to marriage towards the Mowada initiative, with an average of (2.95) and a standard deviation of (0.24). The third rank is raising awareness of the importance of the Mowada initiative to qualify young people about to marriage, with an average of (2.95) and a standard deviation of (0.26). Finally, the eighth rank is simplifying the scientific content of the Mowada initiative presented to young people about to marriage, with an average of (2.87).

Axis Five: The correlation matrix of the relationship between the dimensions of social return from the Mowada initiative to preserve the entity of the Egyptian family:

Table No. (12) Illustrates the correlation matrix for the relationship between the dimensions of the social return on the Mowada initiative for preserving the Egyptian family.

The dimensions The dimensions		Social rehabilitation	Economic rehabilitation	Health rehabilitation	Psychological rehabilitation	Religious rehabilitation	The dimensions of the return as a whole
The youth) N(١٢٤ =	Social rehabilitation	1					
	Economic rehabilitation	0.560**	1				
	Health rehabilitation	0.516**	**٠,٦٧٤	1			
	Psychological rehabilitation	0.575**	**٠,٥٥٢	**٠,٥٥١	1		
	Religious rehabilitation	0.435**	0.459**	0.550**	0.532**	1	
	The dimensions of the return as a whole	0.772**	0.844**	0.832**	0.801**	0.733**	1

**Moral at (0.01)

* Moral at (0.05)

The previous table illustrates that:

There is a statistically significant direct relationship at the significance level (0.01) between the dimensions of the social return of the Mowada initiative for preserving the Egyptian family structure, represented by: (social rehabilitation, economic rehabilitation, health rehabilitation, psychological rehabilitation, religious rehabilitation, and the dimensions of the social return of the Mowada initiative for preserving the Egyptian family structure as a whole). This may be due to the existence of a direct correlation between these dimensions and how they express what the study aims to achieve.

Axis Six: Testing the Study Hypotheses:

(1) Test of the first hypothesis of the study: "It is expected that the level of social return from the Mowada initiative to maintain the Egyptian family entity will be high:"

Table No. (13) Shows the level of social return of the Mowada initiative to maintain the structure of the Egyptian family as a whole. (334=N)

s	The dimensions	The arithmetic mean	Standard deviation	The level	Ranking
1	Social rehabilitation for youth approaching marriage.	2.19	0.17	High	4
2	The economic rehabilitation of youth preparing for marriage.	2.89	0.21	High	5
3	Health rehabilitation for youth approaching marriage.	2.82	0.18	High	3
4	Psychological rehabilitation for young people preparing for marriage	2.83	0.17	High	2
5	Religious qualification for young people preparing for marriage	2.94	0.15	High	1
Aspects of social return as a whole		2.92	0.14	High level	

The previous table shows that:

The level of social return on the Mowada initiative to preserve the Egyptian family as a whole is high, with an average of (2.92), and its indicators according to the ranking of the arithmetic mean are as follows:

- The first order is the religious qualification for young people preparing for marriage with an average score of (2.94).
 - The second order is the psychological rehabilitation for young people preparing for marriage with an average score of (2.93).
 - The third ranking is health qualification for young people preparing for marriage with an average score of (2.92).
 - The fourth ranking is the social qualification for young people about to marry with an average of (2.91).
- The fifth ranking is the economic qualification for young people about to marry with an average of (2.89).

- This leads us to accept the first hypothesis of the study, which states that "it is expected that the social return level of the Mowada initiative for preserving the structure of the Egyptian family will be high."

(1) The second hypothesis test for the study: "There are no statistically significant differences between the responses of youth according to gender regarding their determination of the level of social return from the Mowada initiative to preserve the entity of the Egyptian family."

Table No. (14) Shows the significance of the differences between the responses of young people based on gender regarding their

determination of the level of social return from the Mowada initiative to preserve the family identity in Egypt.

(334=N)

The dimensions	Research community	The number)N(The arithmetic mean	Standard deviation	Degrees of freedom (df)	Value T	The indication
Social rehabilitation for youth approaching marriage	Males	18	2.86	0.23	332	- 1.489	Not indicative
	Females	316	2.92	0.16			
Economic rehabilitation for youth about to marriage.	Males	18	2.87	0.23	332	- 0.287	Not indicative
	Females	316	2.89	0.21			
Health rehabilitation for youth approaching marriage.	Males	18	2.91	0.18	332	- 0.189	Not indicative
	Females	316	2.92	0.18			
Psychological rehabilitation for young people preparing for marriage.	Males	18	2.85	0.26	332	- 1.333	Not indicative
	Females	316	2.93	0.16			
Religious qualification for young people preparing for marriage.	Males	18	2.94	0.12	332	- 0.198	Not indicative
	Females	316	2.94	0.15			
Aspects of social return in general	Males	18	2.89	0.19	332	- 1.019	Not indicative
	Females	316	2.92	0.14			

**Moral at (0.01)

* Moral at (0.05)

The previous table shows that:

- There are no statistically significant differences between the responses of young males and females regarding their assessment of the social qualification level for youth approaching marriage.
- There are no statistically significant differences between the responses of young males and females regarding their assessment of the social qualification level of youth approaching marriage.
- There are no statistically significant differences between the responses of young males and females regarding their assessment of the economic qualification level of young people preparing for marriage.
- There are no statistically significant differences between the responses of young males and females regarding their assessment of the health qualification level for youth approaching marriage.
- There are no significant differences statistically between the responses of young males and females regarding their assessment of the psychological preparation level for youth preparing for marriage.

- There are no statistically significant differences between the responses of young males and females regarding their assessment of the level of religious qualification for youth preparing for marriage.

- There are no statistically significant differences between the responses of young males and females regarding their assessment of the levels of the social return dimensions of the Mowada initiative for preserving the integrity of the Egyptian family as a whole.

This leads us to accept the second hypothesis of the study, which states that "there are no significant statistical differences between the responses of young people according to gender regarding their determination of the level of social return of the Mowada initiative aimed at preserving the Egyptian family structure."

(1) Testing the third hypothesis of the study: "There is no statistically significant variation between the responses of youth according to their educational level regarding their determination of the level of social return of the Mowada initiative for maintaining the Egyptian family."

Table No. (15) Shows the analysis of variance for the social return of the Mowada initiative to maintain the entity of the Egyptian family according to the responses of the youth based on their academic year.

Study community The dimensions	The second division (104=N)		The third division (104=N)		The Fourth Division (126=N)		Value F	The indication
	The arithmetic mean	Standard deviation	The arithmetic mean	Standard deviation	The arithmetic mean	Standard deviation		
Social rehabilitation	2.92	0.16	2.91	0.19	2.92	0.16	0.12 1	Not indicative
Economic rehabilitation	2.91	0.18	2.87	0.24	2.88	0.2	1.03 1	Not indicative
Health rehabilitation	2.94	0.13	2.93	0.19	2.9	0.2	1.35 5	Not indicative
Psychological rehabilitation	2.95	0.15	2.91	0.21	2.92	0.15	0.92 3	Not indicative
Religious rehabilitation	2.95	0.15	2.94	0.15	2.93	0.13	0.56 5	Not indicative
The social return as a whole	2.93	0.12	2.91	0.17	2.91	0.12	0.89 9	Not indicative

**Moral at (0.01)

* Moral at (0.05)

The previous table shows that:

- There is no statistically significant difference between the responses of young people according to their academic year (second year/ third year/ fourth year) regarding their assessment of the social qualification level for young people about to get married.

- There is no statistically significant difference between the responses of young people according to their academic year (second year/ third year/ fourth year) regarding their assessment of the economic qualification level for young people about to get married.
 - There is no statistically significant difference between the responses of young people according to their academic year (second year/ third year/ fourth year) regarding their assessment of the health qualification level for young people about to get married.
 - There is no statistically significant variance between the responses of young people according to their academic year (second year/third year/fourth year) regarding their assessment of the psychological readiness of youths about to get married.
 - There is no statistically significant variance between the responses of young people according to their academic year (second year/third year/fourth year) regarding their determination of the level of religious qualification for young people preparing for marriage.
 - There is no statistically significant variance between the responses of the youth according to their academic year (second year/third year/fourth year) regarding their determination of the level of dimensions of the social return of the Mowada initiative to preserve the integrity of the Egyptian family as a whole.
 - **This leads us to accept the third hypothesis of the study, which states: "There is no statistically significant variation in the responses of youth according to their academic level regarding their determination of the level of social return from the Mowada initiative to maintain the Egyptian family structure."**
- (1) Fourth hypothesis test of the study: "There are no significant statistical differences between the responses of youth according to their place of residence regarding their assessment of the level of social return of the Mowada initiative to preserve the entity of the Egyptian family."

Table No. (16) Shows the significance of the differences between the responses of young people according to their place of residence regarding their determination of the level of social return from the Mowada initiative to preserve the Egyptian family structure. (334=N)

The dimensions	Research community	The number (N)	The arithmetic mean	Standard deviation	Degrees of freedom (df)	Value T	The indication
Social rehabilitation for youth about to marriage	Rural	96	2.93	0.15	332	0.980	Not indicative
	urban	238	2.91	0.17			
The economic rehabilitation of youth preparing for marriage	Rural	96	2.89	0.2	332	-0.069	Not indicative
	urban	238	2.89	0.21			
Health rehabilitation for youth approaching marriage	Rural	96	2.92	0.19	332	0.045	Not indicative
	urban	238	2.92	0.18			
Psychological rehabilitation for young people preparing for marriage	Rural	96	2.92	0.18	332	-0.258	Not indicative
	urban	238	2.93	0.17			
Religious qualification for young people preparing for marriage	Rural	96	2.95	0.14	332	0.740	Not indicative
	urban	238	2.94	0.15			
Aspects of social return as a whole	Rural	96	2.92	0.14	332	0.317	Not indicative
	urban	238	2.92	0.14			

**Moral at (0.01)

* Moral at (0.05)

The previous table shows that:

- There are no significant differences statistically between the responses of young people living in rural and urban areas regarding their assessment of the social readiness level of youth preparing for marriage.
- There are no significant differences statistically between the responses of young people living in rural and urban areas regarding their assessment of the economic qualification level of youth preparing for marriage.
- There are no statistically significant differences between the responses of young people living in rural and urban areas regarding their assessment of the health qualifications of youth preparing for marriage.
- There are no statistically significant differences between the responses of youth living in rural and urban areas regarding their assessment of the psychological readiness of young people approaching marriage.
- There are no statistically significant differences between the responses of youth living in rural and urban areas regarding their assessment of the religious qualification level of young people preparing for marriage.

- There are no statistically significant differences between the responses of young people residing in rural and urban areas regarding their assessment of the levels of the social return dimensions of the Mowada initiative to maintain the integrity of the Egyptian family as a whole.
- This leads us to accept the fourth hypothesis of the study, which states that "there are no statistically significant substantive differences between the responses of young people according to their place of residence regarding their determination of the level of social return of the Mowada initiative for preserving the structure of the Egyptian family."

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