Scouts

and

Citizenship Values

Dr. Mohamed Abou El-khir

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Dedication

To the world's youth who will aspire for the better

Contents

Introduction

We live in a new episode in the human history; accelerated technological development, cultural pluralism, scientific discoveries, and genetic engineering, traveling to Mars and interactions with other galaxies, ... multiple cognitive revolutions, which humanity has never known throughout its path, and therefore this book sheds light on a fundamental topic in the system of values in the era of globalization, this topic shares the concept of the values of citizenship as a human culture in general, and also its association with the concept of scouting work in particular, because scouting is considered one of the human concepts, which has the power to spread at the international level among its members, and its programs with positive interaction for human progress and peace.

Therefore, we must take part in this civilizational system that we live in because it is necessary to represent the era in which we live with its culture, values, and goals, with its sciences and techniques. We must take advantage of our material and human energies, and make good use of all possible and potential youth capabilities; awareness of the concept of citizenship, which underpins human rights, the right to dignity, the right to equality, the right to life, for the progress of society. Awareness of this concept and its practice will distance us from discrimination - language, gender, religion, region - and the oppression, violence, and terrorism afflicted by misguided groups in our Arab society as well as the global community. Also, citizenship is the key to achieving cohesion in society,

as it instills feelings of belonging to the local homeland while at the same time feeling loyal to the global homeland.

Because this stage requires everyone to continuously develop the proper development of youth and their interaction in the tributaries of life, to make progress in the new cosmic society, which we hope will enjoy the spirit of "human fraternity".

To reinforce the principle of citizenship, we find the General Secretariat of the Arab Scout Organization, which has contributed a basis for the 27th Arab Scout Conference in Algeria from 24-30 May 2013, on scouting and active citizenship, "as the topic was chosen according to the aspiration of the Arab nation for the goal of youth in the second decade of the third millennium, active citizenship was chosen to be a road map and a program of action for the members of the scout movement to sharpen their hearts, energetic the minds, and merge the dignity of their qualities with the great acts entrusted to them and expected of them."[1] It is the conscious thought of the scout movement to build the mental, social and educational capabilities of Arab youth, to face the challenges of the future with mature thought and serious work to develop the local, national, regional and global community.

I was honored to present this study as part of the 27th Arab Scout Conference, Algeria 2013, it was developed according

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[1] Dr. Atef Abdel Majid, Secretary General and Regional Director of the Arab Scout, Arab Scout Conference 27, Algeria, 24-30 May 2013.

to the intellectual and historical conditions of our time to aspire for a bright future for our Arab world.

This study includes two chapters, the first shares the concept of citizenship, the relationship between citizenship and scouting, and how to promote the principle of active citizenship in the scouting community and the society. The second chapter explains the programs and mechanisms that must be implemented to spread this humanitarian concept and presents and explains the role of the leader in this field. An applied model is explained about the role of the Egyptian Ministry of Youth and Sports in activating active citizenship in the world scout community.

I hope that this book will benefit the reader in general, and the youth in scout's community in particular, so that it contributes a sincere patriotism in the process of social reform and encourages every creative thought to achieve a mature cultural environment, for an enlightened and civilized society. It is important to save and get the scouting banner to remain a high in the sky of our Arab world and all over the world. It is a culture of citizenship values for humans.

Dr. Mohamed Abou El-khir

Chapter I

The Concept of Citizenship

The Importance of Youth and Citizenship

Young people are the power of renewable nations, young people are the locomotive of pushing forward, youth are wealth within the structure of society. Talking about youth is one of the most principal issues of human development in the world, so young people are the cornerstone of building any country, where young people are the force: the thinker, the actor, and the creator of new projects. Therefore, the international community pays great attention to the youth policies, so we find the "first international year of youth" in 1985, and also the affirmation of the international consensus to declare 2010 the International Year of Youth, this is the result of the understanding that national strategies for youth policy can be learned from each other. Thus, these policies can contribute to more cooperative and coherent societies based on citizenship and active participation in programs as well the need to respond to the challenges, to go on their way towards a better future.

We can also find a growing Arab interest in developing youth policies, and the motivation for developing these youth policies in Arab countries is the need to invest in young people who are approximately 65% of the population. It is affirmed by the "Arab Youth Document" by the League of Arab States, which includes developing youth policies in the social, economic, political and cultural fields, which were approved by the Council of Arab Youth and Sports Ministers in session (34) held in the Kingdom of Morocco on 4/5/2011.

It is time to change the concepts, methods and visions in which youth institutions address the way they work, in order to prepare young people and build their capabilities and develop them, and enhance the spirit of responsibility for the coming challenges, taking into account the information revolution and technological progress in all activities of life, as well as understanding and knowing the experiences of developed countries through their programmers.

Arab youth live in a societal organization that works to find a change in old concepts, from the negativity of participation in public life, not making decisions, the absence of culture initiative, and other static patterns, to trying to open different perspectives of thought, to think about the past, to respect the other, and to open a dialogue with other, all these can support youth to generate creative dynamic energy towards future horizons that can change them and the society in which they lives, in a better way, and even to extend this energy to a global level through imaginative forms.

In other words, that means expanding the capabilities of young people in participating, negotiations, and the ability to work hard, because we live in a new cycle in the process of human development of the third millennium, and then a new Arab youth must be distinguished with distinctive characteristics that are geared towards diversity, competition, excellence, and universality. We definitely realize that the privacy of our Arab societies may differ from other societies, but the perception of the new youth, the mature youth, remains an essential element in the framework of keeping pace with the race of our time, and this requires us to take it into account and prepare for it, because that goes beyond the privacy of society to the generalization of our world.

These young people need to characterize by many features, abilities and skills so that they can live, interact, compete and outperform others in this challenging century. One of these characteristics is the enhancement of the value of the "active citizenship", so that it becomes a basic pillar in building his personality.

I start here with my sentence that was inaugurated for a lecture titled "Affiliation, Identity and Capacity Development"[1] on March 3, 2009, with a youth group at a UNESCO training course in Cairo, and the sentence: "We have to beautify our garden", and there was a question for young people? What is the garden? There were many answers, the neighborhood we live in, the house we live in, the city park, the environment in which we live, ... the country we live in. Yes, home. We must beautify our country; we must be a bright cluster in the pross of the nation. We have to live with each other in a spirit of citizenship, because the world is changing around us, and spatial and temporal boundaries have not become controlled by it, but new knowledge societies have emerged that do not recognize these boundaries, and have gone beyond possibility, as a result of the development of electronic means of communication, and the new technology developed, in the era of information and knowledge. Hence a necessary question arises, which is what we must do in this situation?

Based on the foregoing, this study aims to try to understand the concept of active citizenship, what are the main features of this concept, how the scout community can apply this

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[1] Lecture, "Affiliation, Identity and Capacity Development", UNESCO Youth Committee, Leadership Development Center in Helwan, on March 3, 2009.

concept, and what are the aspects of activities that can be presented to young scouts, then to identify the most important mechanisms that can contribute to spread the concept of active citizenship. The study also provides a presentation and explanation of the leader's role in this field. The study also supplies an analysis of how to use the concept of active citizenship in the Scout community. Therefore, this study tries to answer a set of questions:

1- What is the meaning and importance of citizenship?

2- Is there a relationship between citizenship and scouts?

3- How does the principle of active citizenship enhance the progress of the scout community and then society?

4- What are the mechanisms for spreading the concept of active citizenship in the Scout community?

5- What is the role of the Egyptian Ministry of Youth and Sports in stimulating active citizenship in the Scout community?

Historical Introduction and Definition

In this context of research and before defining the meaning of citizenship, it is worth noting the historical dimension of this principle, as an attempt to understand the development of human society. We find a crystallization of the meaning of citizenship as a concept since the issuance of the Universal Declaration of Human Rights on December 10, 1948, and it is extremely important to realize the reference to humanitarian law International in terms of, and a reference to the culture of citizenship among the peoples of our contemporary world. This concept is a culture of exercising rights, and performing the duties guaranteed by the constitution and law, at the level of every country, large or small.

Article 1 of the Universal Declaration of Human Rights provides for a comprehensive philosophical principle of the human relationship with man and it "All human beings are born free and equal in dignity and rights. They have endowed reason and conscience and they should treat each other with a spirit of brotherhood." Article 2 also tells, preventing discrimination between people and enjoying basic rights so that these rights are established "for all without distinction as to race, sex, language, religion ... as well as all countries and territories, regardless of their legal status."[1]

But if we look at human history, we can say that citizenship is an authentic Egyptian phenomenon, since the dawn of

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[1] Ahmad Menisi: Human Rights, Youth Political Encyclopedia (16), Center for Political and Strategic Studies, Al-Ahram, 2008, p. 95.

ancient civilization, considering that Egypt is the first unified country since the ancient history of humanity. Thus, through the ages of history, until now, Egyptian citizenship has become a first decade Social in history. The Egyptians edit it among themselves as a contractual, written, and customary document that expresses the will of a united people, and the will of a nation, which are the will of all citizens in view of the unity of identity that unites them.

Egypt has created history and civilization. James Priestd says in his valuable book "Dawn of Conscience" describing Egypt. "In the beginning, Egypt was ... before the time I was born, and before history, here everything began agriculture, architecture, writing, paper, and engineering, Law, order, ... here, above all conscience was born."[1] The meaning of the pronoun in this regard is that the inner voice that directs the person to good, truth and beauty, and at the same time warns him of error. It is the spacious spirit that made the ancient Egyptian build his house, grow his field, create his art, construct his temples, and make a civilization influential in the history of humanity in all its spiritual and material dimensions.

Citizenship in the Islamic perspective looks at the human being absolutely, and the divine honoring is for him and for all the children of Adam {And We have certainly honored the children of Adam} [Al-Isra: 70]. Quranic discourse is mainly addressed to the public, and the criteria for differentiation between people are the piety that is open to everyone {The most noble of you in the sight of Allah is the most righteous

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[1] James Henry Breasted: The Dawn of Conscience, translated by Dr. Salim Hassan, the Library of Egypt, the thousand books (108), p. 137.

of you.} [Al-Hujurat: 13]. Rather, Islam made other religious a part of itself, when he declared that the religion of Allah throughout the history of prophecies and messages is one religion, and that the diversity in religious laws among the nations of the messages is a diversification within the framework of the unity of this religion {To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation} [Al-Maida: 48]. The Islamic perspective put this philosophy of citizenship in practice and application, and clarified it in the constitutional covenants and covenants from the first moment of the establishment in the first year of migration, where the nation was based on pluralism, and on equality in rights and duties between multiple citizens in religion and united in the nation and citizenship. The text of this in – Sahefat Al-Madina – confirms that everyone is equal in the country.[1]

The concept of citizenship is also confirmed in a unique historical event in our time, which is the meeting of the Grand Imam, Dr. Ahmed Al-Tayeb, Sheikh Al-Azhar Al-Sharif and the Pope of the Vatican, Pope Francis, in the United Arab Emirates, during the conference about "The Human Document Of Fraternity". This conference was in Abu Dhabi February 4, 2019, which worked to approve Peace between peoples, awakening feelings of love and mutual respect between East and West and between North and South.

Dr. Ahmed Al-Tayeb, Sheikh Al-Azhar mentions about the significant role for this document that contains "an invitation to spread the culture of peace, respect for others and achieve the well-being of all mankind, as an alternative to a culture of

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[1] http://islamstory.com/ar

hatred, injustice, violence and blood, and to demand world leaders and policymakers, and those who have in their hands the fate of peoples ... demanding them to intervene immediately to stop the bloodshed and take innocent lives,"[1] Putting an immediate end to the conflicts, strife and absurd wars that are about to bring us back to a miserable civilization retreat foreshadowing the outbreak of a third world war. " And what the Pope Francis's word about the value of citizenship also confirms is that "freedom is a right for every person: everyone enjoys freedom of belief, thought, expression, and action. Pluralism and diversity of religion, color, gender, race, and language are wise divine will through which God created human beings. This divine wisdom is the source from which the right to freedom of belief and the freedom to be different ... all human beings are brothers and they live as such, and they prove the great human family in harmony of diversity."[2]

And if there are many definitions of citizenship, we take some definitions that clarify this concept, "Citizenship in its true sense is the set of rights and responsibilities that bind individuals to the state on an equal basis and regardless of the differences between them, and it is the source of individuals' sense of loyalty and affiliation, which encourages them to take care of public affairs."[3]

In another definition, "citizenship is belonging to one community that generally includes a unified social, political and cultural bond in a particular country. According to the

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[1] https://www.albayan.ae/across-the-uae/news-and-reports/2019-02-04-3478936.

[2] https://www.almasryalyoum.com/news/details/1367275

[3] Nahed Ezz El-Din: Civil Society, Center for Political and Strategic Studies, 2008, pp. 32-33.

theory of Jean-Jacques Rousseau, a citizen's "social contract" has human rights that must be presented to him while simultaneously carrying a set of social responsibilities that are necessary the term "citizenship" derives from the term "citizen", which is the individual who participates in raising the level of his civilized society through the official work to which the volunteer work belongs."[1]

In a definition of Egyptian thinker Dr. William Suleiman Kelada (1924-1999), who is described as the jurist of the theory of citizenship, he was able in the introduction to his book on citizenship, to define the features of this theory with an integrated vision, and still it constitutes as a reference in this field. "His theory is based on the importance of the citizen's awareness that he is a native citizen of his country, and not just a resident who is subject to a specific system, without taking part in the decision-making process within this system. In shaping his view of himself, his country, and his partners in the character of citizenship, based on this participation. Thus, there is a connection, here, between the citizen and the sense of belonging (identity) and the citizen's enjoyment of all the rights of citizenship, the rights system, civil, political, economic, social ... etc. "[2]

This means that citizenship is a core to human rights, the right to dignity, the right to equality, the right to live, and for the sake of the renaissance of society. These rights have a general framework of accompanying responsibilities, because the characteristic of patriotism does not only require that a person seek his rights that are due on the homeland, rather, he must

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[1] http://ar.wikipedia.org/wik
[2] Ahmed Youssef Qarai: Citizenship Culture ... in Egyptian Political Thought, Issues and Opinions, Al-Ahram, November 21, 2008.

also perform the rights that the homeland has on him. Progress cannot take place without attracting the hearts of citizens towards the center of urbanization and organization and directing their souls voluntarily to fulfill the rights of their homeland. Therefore, this feeling of citizenship is one of the most essential elements for achieving cohesion and interconnection among members of society, for their belief that they enjoyed it. They can preserve and protect, in exchange for compliance with their duties towards the state and society. So this organic relationship cannot be established between the individual on one hand, and the homeland on the other hand, without the presence of the two parties, the citizen and the state, that is, the citizen - the individual – is the person who feels of belonging, and the state that is responsible for looking after citizens, and be able to fulfill the "citizenship" benefits."[1]

In this perspective, then, "citizenship is the key to achieving cohesion in society, where feelings of belonging to the small group instill in a sense of loyalty to the large group. But it is cohesion and solidarity in which the personal will plays the key role, because it is based on the agreement that individuals entered with their free choice, to set up organizations and associations. They defend their interests that is committed to working within the limits of the system and the specific legal rules of conduct, so that it achieves its goals by peaceful and permissible means, without resorting to the use of violence. This means preserving the stability of society."[2]

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[1] http://www.alriyadh.com/2009/12/29/article485163.html
[2] Nahed Ezz El-Din: Civil Society, Al-Ahram Center for Political and Strategic Studies, Cairo, 2008, p. 33.

On the other hand of the concept of citizenship, we can clarify this controversial point that some people do not realize about achieving the principle of citizenship, which is the right of the individual to disagree. The principle of citizenship does not mean eliminating differences in visions and points of view, because humans differ among themselves in the color of their skin, facial features, and language customs, traditions, religion, race ... and other manifestations of difference between each other, as they also differ in opinions, ideas, beliefs and tendencies, and in the midst of all these differences, some may agree with us and others may differ from us, although this must be respected, appreciated and addressed by peaceful means. Citizenship emphasizes on pluralism on the basis of recognition of the existence of diversity and difference within a single society, respect for this diversity, and the consequent differences, and finding appropriate formulas to express this diversity and plurality, and by the same logic, acceptance of the other - in relations between people - is a necessary condition for dialogue. The human being does not discuss or negotiate with one that denies its existence, and does not exchange opinion with someone who does not recognize it at all, all with the motives of respecting the other without being selfish, and upholding the values of peace and volunteering for the sake of others, then "citizenship as a principle and reference ...., does not cancel the process of competition in the social space, adjust it by the controls of the homeland but it is based on respect for diversity, and is sought by means legal and peaceful to take advantage of this diversity in valuing the base of national unity. So that everyone feels that their future depends on them, and that they do not form a burden for their privacy, but rather

a field for expressing them in harmony, the law of difference, the horizons of the times and the gains of civilization." [1]

A society in which the spirit of citizenship prevails is a civilized society, in which individuals and groups accept the presence of others who disagree with them and value their rights to express their views. Diversity of opinions is richness. It is complementarity and tolerance. It is the peaceful coexistence that pushes the cohesion of all members of society, forming one unite that works to advance it. "The development of citizenship is a measure of the degree of modernization of society, because it depends on the values of generality and achievement."[2]

The Arab Youth Document (Marrakesh 2011) shares that youth - as an integral part of the world's youth - is a fundamental pillar in building and development, as the largest and most important segment in Arab society, and also on the importance of optimal investment for Arab youth. The document highlights that from our tolerant values and Arab culture, and from the principles of rights the human being and their right to free and decent living, and to seek harmony and participation in finding the best ways to advance the global youth movement. Therefore, the document affirms the principle of the right to citizenship "based on moral and religious values the social and the general human heritage that governs the movement of our Arab societies. Arab youth are deeply aware of all human rights issues and see in them the main point in their view of the human being in general, where they meet with the universal human conscience in the system

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[1] http://www.oujdacity.net/international-article-12530-ar/
[2] Muhammad Mahmoud al-Gohari and others: Encyclopedia of Sociology, Volume 3, Supreme Council of Culture, 2001, p. 1413.

of important human values, and stands against everyone who objects to human rights in various parts of the world."[1]

The Arab Youth Document 2016, under the auspices of the League of Arab States, is more developed with the era of knowledge, as the document consolidates the spirit of belonging to the homeland, working on unity among the Arab youth, bringing history and civilization into their conscience, and creating communication and dialogue channels to exchange experiences for the advancement of Arab youth, and its empowerment Of global competitiveness. Hence, there are demanding to develop Arab youth knowledge, skills and values, so that they can deal with the developments of our time and the challenges in an efficient and effective manner.

Hence, the document aims to "enhance the opportunities of youth to know their rights, duties and responsibilities, enhance their social, political, developmental and environmental participation, remove obstacles that affect their full contribution to achieving the goals of a comprehensive and balanced development. It is important to educate Arab youth on pride in their national belonging, their Arab identity, and prepare them for a responsible life in which they enjoy all their rights guaranteed to them by national constitutions and charters and international and regional agreements." The document also affirms the adoption of "policies and programs that immunize youth against extremism, terrorism, and narrow the social gap between young people to ensure a safe

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[1] Arab Youth Document: The Council of Arab Ministers of Youth and Sports and it was approved by Resolution No. 734 in the 34th session that was held in Marrakesh, Kingdom of Morocco, on 4/5/2011.

and stable life for all young people regardless of gender, age or social level."[1]

In this context of the Arab vision, it can be said that belonging means a feeling of the individual or citizen that it is part of the whole, and if they are members of a family then they are an integral part of the structure of this society in which they live, coexists with him and interacts with their interactions, represents their culture and their loyalty for the society, which is at the same time a part of the global family without losing identity, and works on the interest of man everywhere. In other words, it is part of the homeland and of the global homeland to contribute to the human civilization.

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[1] Ibid.

Scouting and Citizenship

If the principle of citizenship is truly a major component of the integrated personality, then in this perspective, can we talk about the originality of citizenship in forming the character of the scout in order to revive the culture of active citizenship within the framework of the rights and duties system in the scout community? To answer this question, we can refer to the origins of the scout movement. We have found since its inception at the hands of its founder, Baden-Powell (1857-1941), moving towards the concept of active citizenship, when he went to the island of "Prunes" on the ninth of August 1907, with twenty children of some of his companions, and some children of farmers and workers. To apply his scouting program with them, which succeeded in making them work in a team work group, capable of self-management, respecting each other without discrimination, and they are from different social groups, they used their responsibilities without abusing their powers, but was dealing in mutual consent.[1]

And if we look at the Arab Scout Movement - that is, since Muhammad Abdul Jabbar Khairi, the idea of Scouting from Britain that he visited in 1911 - to see the latest developments in Europe in the field of education - we will find a broad history full of activities and programs that achieve the same goals of the Baden Powell's vision, which is known as the concept of the scout movement as "A voluntary, non-political educational movement that is far from distinguishing between color, gender and creed and is open to all."[2] Meaning, the

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[1] Ibrahim Kinan: The Skills of Advanced Scouting, University Publishing House, Cairo, 2012, p. 18.
[2] Hassan Salem Hassan and others: The first specialized meeting for the scouts' advanced scouts, 2008, Benha Sportsman, 2008, p. 2.

concept of the scout movement emphasizes that it is non-political because it does not interfere in political conflicts, and it is educational because it aims at the comprehensive development for the capabilities of young people, by acquiring strong knowledge and behaviors to build the strong personality of a society's progress.

The Scout Movement aims to "contribute to the development of teenagers and young people, an integrated education with meanings, coordinated aspects, interrelated parties, transcending the minors, and aspiring to achieve the highest that an individual and society desires, and directs the energies and capabilities of teens to reach with them to an unprecedented giving through their unlimited capabilities, represented by an example of the physical, mental, social and spiritual abilities, as individuals, as citizens and as members of their local, national and global societies."[1]

The scout movement depends on fundamental principles in its system, namely:

1- The duty towards God: It aims from this to abide by the law of God, to perform his obligations, to perform what he commanded, and to avoid what he forbade.

2- The duty towards the homeland: loyalty to the homeland, defending it, lifting it, and sacrificing it for its dear and honorable sake.

3- The duty towards others: The others are (the family - the neighbors - the people of the neighborhood - everyone - the friends ...) and the duty:

A- Promoting friendship and peace with others

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[1] Ibrahim Kinan: The Skills of Advanced Scouting, Op.cit, p. 13.

B- Participation in the development of society with appreciation and respect for human dignity and the integrity of the natural world.

C- The duty towards the self: the responsibility of every person for developing themselves and their abilities to be an example and role model for others and not to be dependent on their community.[1]

These principles are implemented through the promise, in which the oath is taken, and which the individual takes upon themselves when they enter this movement, this spiritual and moral contracting that the Scout obeys to before God first, then his leader and the group second to the progress of society, provided that he is faithful to these goals the sublime in which he lives and has, and this is for oath: (I promise with my honor that I do my best in what is necessary towards God and then others and that I work according to the law of the scouts.)[2]

Based on the that, we can conclude that the origins, goals and principles of the Scout Movement are in essence dependent on the principle of citizenship, but rather active citizenship, which exercises these rights and duties on the ground, because the Scout Movement aims to spread the spirit of loyalty and redemption to the homeland among the youth and develop them with sincere national formation, likewise, self-reliance, participation in service work and volunteering for self-development, the local homeland and the international community, all without discrimination or prejudice among the participants, and the essence of the rights of the principle of citizenship lies in ensuring freedom for the citizen in a way that does not conflict with the freedom of others - for absolute

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[1] Ibid., Pp. 13-14.
[2] Ibid, p. 14.

freedom means only Chaos pervades I have to undermine the building of society and mislead its members - and also the supremacy of the principle of citizenship makes the individual feel his dignity, humanity and reassurance in expressing themselves freely without fear of punishment. There is no doubt that the sense of equality and justice pushes citizens to dedicate to the service of the nation and sacrifice for it.

The concept of active citizenship contributes to creating the conscious, participant, and interacting citizen with the issues of his society and the issues of the world, far from the political dimension, whatever the nature of the political systems, as the political systems differ according to the nature of the country, and the degree of economic, social and cultural progress in society. It is a broad view that transcends the boundaries of the self to the big society, it is a global human view, and therefore citizenship is an essential element in the business philosophy and goals of the scout movement to achieve civilization progress.

So, the concept of active citizenship gives young scouts the process of getting the information, directions, and skills necessary to exercise their rights and responsibilities as active citizens in their society and their homelands. In other words, the concept of active citizenship that we seek not only mobilizes the minds of young people with information about dignity, freedom, equality, difference and other rights, but rather it is based on the basis that the scout and the scout community exercise those rights, believe in them, and recognize them as rights of others, and that It respects it as principles of supreme value, working to build a kind of interactive and constructive relationship between the participants, and also with society, the country and the world

at large. These relationships are dominated by affiliation, promotion of public interest, and positive participation.

This local spirit that leads to globalization imposes on us in this place a fundamental issue that presents itself in the one global community, which is the issue of globalization. Thinkers differ about globalization and its positivity and negativity, in terms of the difference of intellectual perspectives and the different directions, which fluctuate between condemnation and support, and even glorification, as some condemn it, for its disadvantages in cracking cultural identity, and thus weakening affiliation, others glorify it as an entry point for the modernization and development of developing countries to ensure a place on the global level.

And if there are many opinions about the concept of globalization, then Ronald Robertson, the author of GLOBALIZATION book, writes, "Globalization is a new qualitative development in human history after the world has become more interconnected and shrinking, and he believes that awareness of this interdependence and contraction is one of the features of this historical moment."[1] This means that there is a global human dimension of globalization, and then we must take the bright side of globalization from this communication, and interaction in the charitable aspects of the renaissance of man and societies.

Globalization is a new stage of the emergence and development of modernity, in which social relations intensify

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[1] Robertson, Ronald: Globalization, London, 1992.

at the global level, where an inseparable cohesion takes place between the home and abroad, and connects the local to the world with economic, cultural and human ties.

The wave of globalization is accelerating, drawing its vitality from the current scientific and technological revolution, and from the advanced developments in the means of communication and information, and then has created a new field for interactivity, in learning, analysis, critical insights, and other exchanging experiences, which in turn can bring value to scouts for more Achieving its goals, aspirations, enthusiasm, and motivating active participation and interaction in society. "There is no doubt that education in the twenty-first century, which, as a result of various considerations, will be online education, will apply these values, and then minds will formulate a new form, so that they are able to produce innovative thought, And creativity in all areas."[1]

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[1] Alsaed Yessin: Cultural Training Essay in the Information Age, Al-Ahram Newspaper, January 14, 2010.

Citizenship Values in the Scout Community

The concept of citizenship to the scout community sets significant values as follows:

1- Respecting the system

Given that the scouts set a traditional of rules about the rights and duties that an individual has because of joining its membership, therefore members must adhere to these rules to be accepted and continue within the scout community.

2- Achieving democracy

The concept of citizenship provides the scout with an atmosphere for positive participation and expression of free will, different views, respect for difference in opinions, and strengthening the language of dialogue to reach solutions that are acceptable to all, in which the opinion of the majority is accepted and at the same time respect for the minority, in order to uphold the values of tolerance and coexistence from community development. It is an affirmation of the culture of democracy.

3- Promoting socialization

Citizenship instills in the scout community the values of loyalty, affiliation, cooperation and responsibility, and positive initiatives to develop their society, and the society in general. Belonging to a scouting group encourages the scout

to sacrifice and deny a personal vision for the sake of the group, and for achieving the common goals of community progress. This also drives the scout to volunteer initiatives, which in turn helps the development of society.

The culture of citizenship is the national identity, the scout needs and awareness of the national self in its historical depth and folklore to show a rational, non-fanatic national culture that understands the present and looks forward to the future. From here it highlights the importance of establishing a national culture, practiced by all the people of the homeland without discrimination, a creative national culture as a result of a creative debate between popular culture and contemporary culture, and the outcome of this controversy is integrated into a new society: an enlightened national culture, carrying in its originality and contemporary.

4- Activating sustainable development

Citizenship culture is a necessity for scouting to achieve sustainable development, a culture of citizenship is not a luxury, and it is not a recreational dimension of society, because today's battle is a mental battle, a battle of creative thought, human development is a long-term investment, human capital is a giant force, achievement in humans is important, and human development is a necessity to preserve Economic or social reforms, which play the moral role in the formation of man, and thus play an enlightenment of ideas, it is the ideas that change people's lives and move them from the old to the new, and I remember Heraclitus, the philosopher of Greece, saying, "If I choose between a new idea and the throne of Persia, I choose a The idea ", and then the culture of citizenship, can change the pattern of values within the scout

society system. An enlightened scout can create a current in which society changes, and it practices it to make an evolution. Citizenship here is what makes up the mind and conscience of man, so he creates an added value to what works, so community development occurs the culture of citizenship is a spiritual entity that creates cohesion for the values of society. This is what we consider to be necessary as cultural reform and conceptualization cannot be separated from other aspects of development. Development has two aspects, material and moral and values, and that the development of citizenship is part of sustainable development where legislation and institutions alone cannot bring about development, without being accompanied by change in ideas and concepts, building in stone is a shaky foundation if human construction is not compatible with it.

5- A bridge to communicate with the other

In a multicultural era of globalization, which can result in a clash between the people of one country or between different civilizations, the culture of citizenship for the scouts is able to transform the relations of the clash into relations of dialogue and positive understanding between people and between different peoples, based on the basis of mutual respect between Affiliated and belonging to diverse groups or civilizations. The culture of citizenship is an ambassador for peoples in a world where knowledge is varied. It is a culture of citizenship that deepens tolerance, security, peace, and a comprehensive civilizational coexistence between people.

Thus, we find the closing statement of the symposium "Youth Policy Symposium in the Arab-European Framework"[1] to confirm that in 2009, the European Union adopted the first youth report and a new youth strategy to enhance mutual understanding among young people from all parts of the world.

The concept of citizenship can give up the Arab culture, especially youth work from its cocoon, to stop looking at its only mirror, and to open a window from which we can get into a cultural dialogue with the other. Then, young people can learn a lot of experiences and a lot of knowledge because of exchange experiences, visits and awareness of other cultures customs and traditions in the humanistic sense. It all takes us to share the following:

• International cooperation between the youth of the Arab world and the youth of the world in the field of youth policies in general and scouts in particular.

• Contributing to global policy development processes on global issues concerning young people, such as the environment, unemployment, illegal immigration, etc.

• Improve mutual knowledge and update information on youth.

• Build youth ability to achieve the Millennium Development Goals and human rights.

• Cooperation is necessary to activate the policy of youth affiliated with intercultural dialogue.

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[1] Symposium "Youth Policies in the Arab-European Framework", League of Arab States, Sharm El-Sheikh, during the period from 1-4 June 2010.

6- Enhancing human and aesthetic values

Some scholars see that the values belong to the acquired factors in human behavior, for the individual of us does not generate an individual with any value towards any external subject, but this value is formed as a result of contact with different external situations, affecting them in a way so that they can form some special directions that combine what is so-called values. Values play a significant role in shaping the social and aesthetic construction of an individual. Yes, the values differ from one place to another place, from time to time, and from an age to another age. Values are broad in scope because they include all aspects of human activity (social, intellectual, economic, ethical, scientific ...) and the importance of values stems from being the most key factors determining the behavior of individuals in society. The unity of values in society makes, its cohesion, in contrast, the degree of inequality in values manufactures contradiction, disintegration of society. The value is not the manifestations of the individual's needs, but also the needs of society and its various institutions. Therefore, the culture of citizenship can create the fabric of values in the scout community directly, and the general community indirectly, so this culture of citizenship is one of the essential elements in directing human behavior.

Three Features of the Scout Community

The Scout Movement supports the value of active citizenship through three key features:

First: Learning by Doing

One of the most prominent features of scouting work is learning through doing. This feature is one of the approaches that have an effective impact in applying the concept of active citizenship in a practical way through scouting programs and projects that take place in the camps, or that are implemented on the ground in society.

The mission of the scouts is to contribute to the education and development of youth, in order to achieve the maximum upgrading of their spiritual, mental, social and physical abilities as individuals and responsible citizens in their local, national and global societies, through workable practice and the use of time in many beneficial things, and to show talents and skills undiscovered. Examples of actions that scouts seek to instill among the participating youth are: first aid - scouting games - tracing - innovation - environmental programs - peace education programs, and perhaps the best scouting programs for active practice, organizing camps and outdoor with the natural environment, which applies programs with its various activities, and learning by practice are implemented by setting up camps, though, the basic measures that must be taken - before camping, during camping, and after camping - and defining its needs. During the activities, there are preparation and evaluation of programs, and the work of the art of wood,

water games, tour on foot, wandering, sports, and also because the camp provides an opportunity to reflect on God's ability, greatness, and deepening meditation.

In that sense, the use of scouting elements and tools is an interactive environment, which is the making of the action and the sensation of it. During this experience, there is a real connection and activity for both the individual and the group, and through its participation in one unity. Objects and themes come together in one crucible, which creates the live experience for the participants. In this context, thoughts, feelings, and actions are combined through discussion, interactive, practical action, for all the participating scouts' members. The scout community supplies the environment in which cultural and emotional functions unite together, hence knowledge is generated, it is an important opportunity for self-expression and collective expression, it is awareness and learning through practice in the scout environment. It is learning within the context of broader interests about knowledge and the good life. In this field, it is said that the general goal of practice and learning is reform, for this, "The goal of reform is to make individuals better, so the goal of learning is to learn how to look from different perspectives to be better." [1]

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[1] PETERS, R.S ed (1973) The philosophy of education. London, Oxford University Press, p.21.

Second: Working Groups

The scouting program is determined to be based on the quality of the person and group basis in its pension environment. The program here works to prepare the scouts youth in an integrated and balanced way, physically, mentally, spiritually and socially, and develop their own capabilities and mobilize their energies to play an effective role in building society and developing it for a better future.

Scouting activity has the power of a group. It is a dynamic, exploratory, collective process. It supplies immediate social contact between the participants. The group can become a source of strength for management, expression, action, and creativity. Teamwork in scouting activity helps participants to be flexible, to give participants an opportunity to express their thoughts and feelings and implement their suggestions while working. This helps the participants to reach their own creative discoveries, and then we build a positive personality in the community.

Participants in scout work are involved in a social process. The event, the act with others and learning through interaction with others can give the participants an opportunity to practice variations in language, in different situations, and also the opportunity to communicate the feelings of the participant with others, each participant in the scout activity can learn, to understand, in a more intimate way the role that they should do it, it is learning through a deep and intimate style. In addition, scouts can improve a group's social health. "It is not necessary, unlike the widespread practice, to work in activities designed to instill healthy trends in collaboration

values, peer sensitivity, and collective commitment." [1] For example, when young Scouts discuss issues related to the project, they develop communication and collaboration skills simultaneously, which may be of help to the group. So, the scouting activity is a collective process, in which the participants are given a continuous role in making and remaking the culture of active citizenship, through the role of the participants' activity openly from each other, in a good atmosphere of social interaction.

Scouting activity is an important factor for the participant to learn and understand their presence in society. It is a place to develop their social awareness through activity. It is used to broaden their awareness, to help participants understand human experience, and it is a way to use our ability to understand another people's experience. Scouting activity can give participants an opportunity, to build social awareness and put ourselves in the shoes of others, which is the way to develop human awareness and understanding. Over time, participants decide what their personalities are, why they behave this way, and how they relate to others, they begin to understand a great deal for themselves. Participants can gain insights that help them understand people and then life. Participation among young people in the process of social interaction, through which young people are formed, so that it takes a specific place in the system of social roles, which is also teaching the individual to social patterns, trends and values of interaction through the various institutions of society. The most important thing is that faces the issue of raising young people in society is trying to find the causes of indifference and reluctance to take part, and the atrophy of

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[1] Burgess, Roma and Gaudry, Pamela (1986) Time for drama. Milton Keynes, Open University Press p.52.

social affiliation with development issues within the structure of society. The Scout Program opens the way for more positive participation of the individual and the group in development issues in its social and economic aspects, and affirms the strengthening of the group's role in forming the human conscience, by performing its role assigned to it in these vital issues.

Scouting is a social interaction, through which ideas are discovered, negotiated, evaluated, changed, and used. It offers opportunities for participants to collaborate in a wide variety of diverse groups. Each member can present their vision to others, and make effective cooperation and communication, and the important thing is that the scout can move from one perspective to another, achieving social exchange. When a group builds something together, for example working in groups towards a common goal, its members learn valuable lessons in cooperation. Social differences are forgotten in sharing ideas and activating attitudes, "it is a field of permanent interaction and sustainable dialogue with the environment and a delicate sensitivity to social mobility ... and in this sense it carries the contents of change and is inhabited by the concerns of developing reality because it invests a generation that looks forward to change and reform, effective participation in the modernization movement, Once, ambitious, and eager for the better, "it is the mature relationships built on trust between the participants, the active citizenry."[1]

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[1] Abdel-Khalek Ezzahi: Activation with youth institutions and bets for planning and creativity, Media Graphic Foundation, Tunis, 2008, p. 47.

Third: The Scout Leader as a Facilitator

The scout leader is one of the pillars of the scout movement and the course of work in it, through which programs are implemented and individuals are trained. The scout leader must play their role properly in order to achieve the goals of the scout movement at the highest level and best way, they are the ideal example that are emulated, they are the model to follow because they are the persons who lead the scout youth group, and then this affects their behavior and directs their work, and in that sense, they are the focus of the group's behavior, and the central person in the group knows how to create an atmosphere of harmony and a fine situation for the group, and knows how it works to increase the effectiveness of the group, and how they get their full cooperation.

The scout leader must handle what happens during the program. Therefore, the leader helps to choose the activity with the group, to communicate knowledge, encourage skill development, and impose standards of behavior. In these circumstances, what is learned in the activity, may be the result of the choices made by the leader, whether consciously or unconsciously, and these may depend on such factors as basic ideas, the attitudes of the participants, and the topic being discussed. Additionally, the leader-group relationship is the cornerstone of building the activity.

It is not a scout leader's job in the programs, to order participants or transfer part of the knowledge. The leader is seen as a tool to create potential areas of learning, where scouts can take part in events. If participants are not encouraged to take a greater degree of responsibility for their

learning, it may be necessary for leaders to re-examine their attitudes and relationships during the activity, because it is beneficial for the learning process to be active and interactive, as well as individual and social activity in a dynamic environment, rather than see the finder as a passive person. The field of scouting requires flexibility of the leader, to give the opportunity to the participants, to express their thoughts, feelings, and proposals for the project that they will undertake. Therefore, it is important for the leader to be a facilitator and assistant to Scout Participants, to create potential areas of learning, through which they can take part creatively and energetically.

The leader is a cornerstone, and it should help young Scouts to understand the meaning and value, on the topic involved, so it can achieve what Vygotsky calls a cognitive development zone. "The cooperative relationship between (the participant) and the leader is very important. It is up to the teacher who accepts Vygotsky's view to build a professional relationship with (the participants) as a smart coach for their education."[1] Therefore, psychologists and sociologists emphasize that the leader has an active part in the learning process, and that it must be clear that all leaders handle promoting the personal and social development of those involved with them in the activity program.

And if the leader is a teacher as we can understand and therefore "the leader's job is to improve the participant's level from level X to level X + 1. Where he sees Vygotsky, the teacher occupies an educational role. This shows that the

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[1] Sutherland and, Peter (1992) Cognitive development today. London, Paul Chapman, p.45.

leader must direct (the participants) to pay attention, focus and learn in a way So, the participant will be placed on the situation to be eligible for any skill. The leader must connect with the participants one of the key words of Vygotsky: the nearby development zone. The nearby development zone allows us to determine the future of the near participant and the state of dynamic development, allowing not only what was achieved developmentally, but also when it comes to maturity.

In the field of scouting activity, the relationship between the leader and the participants is very important, to create the effectiveness of different skills. This relationship requires mutual trust and cultural and emotional honesty in building meaning in the form of dialogue, rather than education with indoctrination. It is helpful for a leader to be motivating. The leader helps participants develop and enrich the actual approach to activity and achievement through their own efforts. Because the participants have diverse learning capabilities, the scouting activity places these different capabilities in a single medium. Inside this medium, the more advanced searchlight can help to fulfil development. The leader plays an important part of the individual and the group, by helping them solve problems, understand the goals of the activity, understanding and stimulating feelings for the participants towards achievement and innovation. Thus, this is the scout leader.

Chapter II

Active Citizenship Programs

Implementation Programs to Activate Citizenship

Scouting plays an important role in the process of creating the concept of active citizenship by multiple means, the most important of which, is scout gatherings, scouting decisions and programs that establish practical values in the souls of scouts, as well as through the leader and their relationship with young scouts, and if the leader is a believer in the values found in programs, it is easy to convince young people and vice versa. The scout system can influence the upbringing of youth by promoting citizenship and creating new patterns of thinking, direction, and behavior. And creating social awareness through many mechanisms in this framework.

The process of nurturing the concept of citizenship is the true introduction to perpetuating the values of unity and cohesion within the motherland and the global homeland, to create an effective and positive citizen, because we need effectiveness and positivity, and this requires the necessity of reviewing the content and methods of the operation of programs and activities of the scouts. And determines the effectiveness of the concept of citizenship in nurturing in the scout community, according to several considerations, including:

1- The nature and content of the curricula and activities presented in the scout gatherings.

2- The way activities are presented, which must be based on the democratic method that consecrates the values of criticism, dialogue, and the independent thinking of the scout.

3- The leader's quality and cultural awareness of the principle of citizenship, and the nature of their relationship with Scout groups.

Because citizenship aims to prepare young people and educate them in proper knowledge that contributes to activating positive participation in all societal issues, in order to develop and modernize the local and global community, therefore it is suggested that the goals of the scouting programs for the concept of active citizenship are as follows:

1- Contributing to building the integrated personality of the scout by spreading the concept of active citizenship.

2- Preparing a conscious generation of scouts who believe in the values of democracy and community participation by expressing opinion, accepting the other, taking part in decision-making, and working in a team spirit. Exchange of views through conscious dialogue and accept the other in an organized framework.

3- Deepening the values of national and international loyalty, due to the scout's interest in the issues that concern their generation, country, and the world around them.

Based on the philosophy of the principle of active citizenship, and on the importance of the scouting society's openness to the general community, as an essential partner in the reform process, because the success of the reform experience requires high efficiency, capable of finding implementation mechanisms, to translate and transform policies into a tangible reality, from here comes deeply convinced of the role of active citizenship, as a beacon for social enlightenment, it is able to change concepts, and it is able to form a harmonious pattern for members of society.

Scouting plays a role through its programs and projects in opening opportunities for exchanging experiences, opening channels for giving best practices, in addition to creating new horizons for developing the cultural setting for the concept of active citizenship among institutions at the national, regional and international levels. Through Scout programs and projects that take place within its framework, there are various proposals to add innovative ideas to develop. This is confirmed by the basic principles of scouting, where necessary the importance of instilling a culture of development, by spreading the values that help the potential capabilities of the scout generation and stimulating creativity, interest in scientific research, consolidating the values of initiation, achievement, teamwork, and willingness to take responsibility and respect for science. All these can contribute to eradicating poverty and ignorance and enhances opportunities for progress. The application of the concept of effective citizenship is not through the words of preaching, but through actual practices and vital social attitudes on the ground, through scouting programs. This enlightened view of promoting a culture of active citizenship can be translated into a set of factors:

First: modern technology and the Scout Youth Observatory

The nature of the stage we are going through in the local communities and the global community, in the coming period, serious and continuous work in order to develop and update the methods and mechanisms of scouting work, taking advantage of technology, and the knowledge society, in order to achieve the optimal investment of available material and

human resources, to confront many of Problems, and also to build the capacity of young people in general, and develop a culture of active citizenship in particular. Because we live in the era of the network, "Net ... means the new organizational formations, which are based on the widespread use of interconnected media, and network models that characterize the most advanced economic sectors, and this applies to large companies competing strongly with competition, as well as for local communities. and global. "[1]

The use of modern technology in the scouting system through the spread and development of technological devices in scout sites. The use of information systems and communication across networks, will lead to speedy delivery, rationalization of spending, accuracy and efficiency in work, and the preservation of information to support decision-making in future planning, in addition to achieving the presence and interaction of cultural and artistic activities at the national, Arab and international levels.

Technology is an essential feature of this age in which we live, and hence this norm must conceive with it in the Scout community. Bill Gates says in his book "Information after the Internet", "A day will come, not so long ago, in which you will be able to run your business, study, and explore the world and its cultures, and be called on to your device screen any major concert or stage show, win new friends, and check what the neighboring markets offer... all of that while you are in

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[1] Elsaed Yessin: The Cognitive Civilization Network from Real Society to the Virtual World, Social Science Series, The Egyptian General Book Authority, Family Library, 2009, p. 21.

your place. " It is the civilized reality today, which made many variables, whether behavioral, cognitive or technical, and among the most important of these variables is information technology that is based on electronics, communications and electronic computers. This electronic development has resulted in convergence and a merger between parts of the world until become a global village based on a network of contacts, this of course imposes itself on the cultural and knowledge realities. Technological progress makes us deal with things in a unique way. For example, the Internet came to become a new means of communication and dialogue between individuals and institutions outside the narrow valley and across continents, and this different method pushes us to new creative horizons towards knowledge, and then we want young people to have another approach in formation and vision . That is why the recommendations of the "Seventh Arab Youth Forum" are:

 "Investing electronic means of communication, media and modern technology in developing the capabilities of youth, improving Arab youth reality, and uniting Arab youth discourse.

- Promoting cultural exchange between Arab youth and spreading the culture of technology.

- Preparing youth leaders in the field of technology education who represent Arab youth in the international fields."[1]

That is why this technology stream can be invested in the work of an observatory as a scout platform.

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[1] The Seventh Arab Youth Forum, the National Youth Council in cooperation with the League of Arab States, in the period 21-25 / 7/2011, Cairo.

Scout Youth Observatory

Proceeding from the fact that the interest in research and studies in the field of youth is an important response to the civilizational and cultural challenges we face in the era of knowledge, which are intertwined with its political, social and economic counterparts in light of the effects of globalization. Therefore, they require organized scientific treatment, which serves the goals of scientific research and the youth system Scouting, to expand the area of interest and the viewing perspectives.

A "Scout Youth Observatory" can be established, which aims to listen to young people, to know its concerns, problems, aspirations and dreams, and to follow them, conduct research and forward-looking studies on the Scout Youth Sector, and organize consultations to seek their help in preparing development plans for this important vital community. Spreading developmental ideas, especially active citizenship, the Observatory also works to:

• Develop communication and dialogue with the Scouts youth

• Learn about the diagnosis and concerns of youth scouts

• Provide advice on topics of interest to the Boy Scouts in coordination with the relevant structures and institutions, and invest and evaluate their results.

• Provide sectoral consultations on issues related to Scout Youth issues and concerns in cooperation with relevant structures and institutions

• Organize seminars and training courses, training, and holding youth gatherings for scouts.

• Announce youth scout activities.

The Observatory can also target conducting studies and research on the needs of young people in the scout community, setting timetables for the survey and diagnosing problems to find their causes considering local and international variables. This can help to find solutions to lay the foundations for rational policies that contribute to the development of the scouting youth future. Through this scientific basis, within the formulation of a discourse that achieves good interaction and participation for the sake of the renaissance of Egyptian, Arab, and international society.

Second: The Guide to Citizenship

A guide to the concept of citizenship could be created, aiming to:

1- Developing the spirit of citizenship and enhancing the sense of national and global identity in its human dimension.

2- Introducing the Scouts to their rights and encouraging them to positive initiatives towards fulfilling those rights.

3- Setting up the values of participation, volunteering, and developing an entrepreneurial spirit among young scouts, and gaining their ability to take part in public life.

4- Combating discrimination in all its forms, especially discrimination against women and marginalized groups of children, youth, and people with special needs.

5- Promoting a spirit of tolerance, dealing with diversity and differences, and respecting public freedoms.

6- Developing positive trends to preserve the general interest of society and work to develop it and develop it in various fields.

The guide is divided into two parts so that it includes a special guide for young people and another for youth. Each of them suits have the requirements of the age and maturity of the target age group. Also, both guides can contain five basic units, information, main ideas, activities, applications that help to communicate information and skills to young people and youth people about active citizenship. These units are:

1- The Citizenship, which deals with the concepts of citizenship with the definition of citizenship, homeland and

patriotism, and the foundations of citizenship of loyalty, belonging, equality and justice.

2- The Rights and Responsibilities, which deals with the concept of rights, groups of rights, and responsibilities associated with rights.

3- The Participation, which deals with the concept of participation, areas of participation, levels of participation, and obstacles facing the participation of youth and youth.

4- The Official Institutions of the State, Non-governmental organizations, and the Arab and international community.

5- The Youth and Development, which deals with the concept of development and various approaches to development, and the concepts of volunteering and empowerment for the renaissance of society.

Third: Projects and Humanitarian Symbols

It is the linking of economic and social work to the dimension of the culture of active citizenship, in the sense that we create communication channels and weave threads linking these components with each other. Thus, the work becomes a single entity, for example setting up a camp, sending a medical convoy to a remote oasis, or developing a group of poor villages, and other aid projects, how beneficial these projects are called human symbols at the local and international levels in different fields such as Mandela, Nageb Mahfouz, Collen Baoul, and Mohamed Younes. This will be able to achieve distinguished achievements that we are proud of these characterizes as the countries are always given symbols. if this revives the memory of touch icons bright, will stir questions about these figures What efforts are made? How did they achieve success? This can constitute a trend towards the role model we want for the future generation of scouts. The role model that awakens the inherent abilities towards creativity, and leaves and gives up negativity and inactivity, therefore the role model can drive towards respecting the value of effort, science and action with all sincerity. Thus, this is what we need because our time is betting on those who know and realize the world's progress.

Fourth: Creative Generation

It is very significant to cultivate the spirit of the citizenship culture among the members of the scouts, which can encourage the emergence of talents in various fields such as poetry, story, plastic arts, music, etc. In addition conducting training courses in the cultural and artistic fields - next to the courses in social work that take the most share from time and effort - and also doing national and international competitions to discover the talented will contribute to upgrading the human potentials of the scout's personality, which must be comprehensive in dealing with community issues, and not be unilateral in looking at things, all of this is at the heart of achievement in humans. Providing members with knowledge and information related to interacting with the developments of our world are essential needs for modernization. Moreover, working to discover talented youth and their methods of caring and developing the creative and critical minds, and to stimulate interest and awareness of the importance of citizenship culture, different working techniques and mechanisms, and methods of their employment, this is an addition to value Community knowledge, and then this indirectly subsidizes to the advancement of work in the Scout community.

Fifth: Communication with the Other

The invitation of creators, intellectuals, and people with successful experiences in scouting program from Arab countries and the international community, is a policy consistent with the era of knowledge and cultural pluralism, for example, a call for a scientist, a Nobel Prize-winning writer in literature, an economist with development projects, or a someone with social initiatives, sports, music player, plastic artist ... all of this creates interactions with other cultures, and we learn about other life experiences that can produce new ideas that contribute to the Scout community and the renaissance of society.

The Results of the Culture of Citizenship

We want young people who believe in a culture of active citizenship, believe in a culture of challenging work, with sincere determination, and a spirit filled with hope carrying human issues in the local and global homeland. It is the youth who works, and bears a great effort to continue the path of scouting work, because they believe in the value of a person who believes in tolerance respect for the other, transcending the geographic and social environments, believing that the nation is a cellular need, believing that the country in which they live, are born on its land, breathe its air, drink its water, and learn in it, ... has a right, in fact, has rights over us, and at the same time they believe in these rights to the other in the global world. This youth stands as a constant beacon, creating a renewed glow, and an intellectual enlightenment in its fabric that turns it into a driving force forward, this youth can coalesce with reality and open the horizons of participation. Changing the environment to something better and higher, because it understands the challenges of the knowledge revolution of the third millennium. This group of youth has characteristics in three main dimensions:

The first dimension: Youth who have a mission and a vision that believes in working for people and not for self-interest, it is the patriotic sense that believes the role of the scout and the human being is working in developing reality, and from this vision turns from tendency the subjectivity that constitutes an essential impediment to growth, to the general spirit that drives the work of development, and from here the work of these young people is able to plan new formulations to transform reality into a better way. It is participation in decision-making, it is awareness of social responsibility, it is

the active citizenship of the scout that resists discrimination randomization, intolerance and extremist thinking, and here turns to scout cluster, able to create social mobility towards development and modernization of the local and international community.

The second dimension: Mastering the Work. respecting the work and mastering it until this work becomes a pleasure in practicing, but this is an essential pillar on the path to success. Thus, the scout is an "effective model" in its keenness to study the subject, work the timetable, put plans, set programs and to implement for community benefit. It is not competition for others, but competition for oneself, to create a value system that supports the value of achievement and action for the better.

The third dimension: Future Vision, it is important to have this vision as a new slogan that the scouts carry, which is starting from the world of the past - which we often confine within - and the present to the spaciousness of the future, by planning it, transforming from a static moment into a dynamic action, and the ability to transform moments of defeat into a starting point for victory, from moments frustration to moments of hope, it is thought anxious to prepare for the future in a scientific approach. Then, this approach is given to an enlightened generation aware of its role towards its society in facing civilizational challenges, and I do not mean only the mass of individuals group, but one individual is a moving beacon that shines a glow that illuminates the way of the future.

The Role of the Egyptian Ministry of Youth and Sports in Activating Citizenship in the Scout Community

Considering the developmental social movement in the Egyptian ground, it becomes necessary to work hard and tirelessly to combine and affirm the value of citizenship, and to spread the value of intellectual tolerance among the people of the country.

From this comes the necessity of a new business philosophy in the youth system, which moves Egypt to another stage in the national work process, based on the priority to advance production and development in all its dimensions, by linking the gains made by Article 82 of the 2014 Constitution and formulating a national policy For young people, it is comprehensive and integrated in the political, social and economic fields. This policy defines the needs of youth in various fields, sets goals and strategies for dealing with those needs, and provides a framework for the effort of government and civil society on which to build operational plans and programs to meet the needs, aspirations and hopes of young people for the future. This philosophy is based on several messages, the most important of which are:

1. Egypt is on its way to a new stage of development and modernization.

2. The continuation of the dialogue between youth and the partners in the spirit of citizenship is the only way to progress and achieve modernity.

3. Participation of the youth themselves in setting a national policy for youth, expressing their aspirations and visions for the future.

Whereas the ancient civilizational history of Egypt, and its vision of its promising future - after the January 25 and June 30 revolutions - confirm the importance of opening society to reform experiences in the world. Hence, Article 82 of the Egyptian Constitution, 2014, came in order to embrace youth's ideas, perceptions, dreams and viewpoints in various fields on the future process, which in turn affects the creation of a new Egyptian society, capable of dealing with local and global changes in the age of knowledge.

Article 82 of the constitution states, "The state guarantees the welfare of youth and young people, works to discover their talents, develop their cultural, scientific, psychological, physical and creative capabilities, and encourage them to collectively and voluntary work, and enable them to participate in public life."[1]

Considering the overall vision of the text of the article, the following goals can be achieved:

1. Broaden youth participation in dialogue on national and international issues.

2. Incorporate the youth part in all public policies related to youth.

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[1] http://www.sis.gov.eg/Newvr/consttt%202014.pdf

3. Contribute to building the integrated personality of youth by empowering the youth economically, socially, and politically.

4. Encourage and support the private sector and civil society to take part in achieving youth development.

It is clear from the foregoing that the social empowerment of youth is now an urgent necessity, and it must go ahead in parallel with its economic and political empowerment. The importance of scouting and social empowerment of youth becomes more evident if we look at actual thoughts against our youth, and misconceptions, which were crystallized in a set of problems expressed by young people themselves, when asked about social empowerment and its necessity, one of the most important of these problems that we must face :

1. Affiliation and Identity.

2. The lack of life skills that enable young people to take part in society.

3. The problem of unemployment, illegal immigration, smoking and addiction, and others.

To confront these and other problems, the Ministry of Youth and Sports, based on its strategy, implements some scouting, voluntary, and service projects and initiatives through the following axes: -

- Opening channels of communication between university students and exchanging experiences while deepening the principles of citizenship, affiliation, public work, and community participation.

- Discovering youth individuals having natural leader personalities and attract them to take part in the programs and activities of youth and scouts.

- Opening horizons for dialogue, accepting others, giving opinions, and exchanging cultures

- Investing the energies of youth in youth activities that help society.

- Training in the scientific method and gaining the ability to research, innovation and creativity.

- Evolving the skills of the leadership elements in terms of (teamwork - negotiation and communication skills - crisis management ... etc).

- Developing cultural and intellectual aspects and support individual and collective initiatives.

- Setting up the concept of volunteering among young people and university and institutional youth.

These are implemented in practice through the projects and initiatives of departments concerned with scouting, volunteering and civil education (community participation), programs and training courses, in cooperation with civil society associations and institutions entrusted with this. Hence many projects, programs and conferences came to emphasize this philosophy for achieving development for young people so that they have a sense of social responsibility, and emphasize the value of active citizenship to aspire to social participation, as follows:

First: The Arab Scout Centenary

The Arab Scout Centenary was implemented in cooperation between the Ministry of Youth and the Arab Scout Organization, in which the Arab International Scout Camp, "Scout Lifestyle" was organized with the participation of 1,200 Egyptian and Arab scouts, 50 European scouts, and 18 countries from the Nile Basin, during August and September 2012.

It is worth mentioning that the land of Abu Qir camp in Alexandria Governorate witnessed the second Arab scout camp in 1956, every Arab is proud that the activities of this centenary will be held on the land of Alexandria, and this place benefits from the emergence and youth of the Arab and international scout movement in the spirit of Egyptian civilization.

1. The aim of the meeting is to exchange cultures and learn about the diverse experiences of participants at the international level.

2. Documenting the bonds of friendliness, and friendship between the Arab scouts, and strengthening their unity to work on building their Arab society, promoting it, restoring its glories, preserving it and learning about its heritage, and celebrating the Arab Scout Centenary.

3. Contributing to the development and empowerment of youth and activate their practical participation in assuming leadership responsibility and decision-making.

4. Encouraging dialogue about the issues and challenges facing young people in the world, and their role in dealing positively with them.

5. Learning about the cultural and heritage monuments and monuments in the areas covered by the meeting in the Arab Republic of Egypt.

6. Introducing the scout movement and its targeted curricula and programs.

7. Evolving the acquaintance and communication between the Arab roving and between them and their counterparts from other scout regions.

8. Exchanging experiences and knowledge between mobile and Arab leaders.

9. Developing the ability of scout leaders to organize and manage major scout gatherings.

Second: Programs for Active Citizenship

• Cleaning the Nile in Nile provinces.

• The most Good-looking Place in the Egyptian governorates project.

• Volunteering for disadvantaged villages (medical convoys - removal of waste materials - making memorial).

• Youth train trips to Luxor to know Egypt's historical monuments.

• Making country trips, cultural, tourist and scientific one-day trips for exploration science centers in cooperation with the Ministry of Tourism.

• Implementing and judging the forum for creativity and scientific innovation for youth and young people.

• Producing civil education programs and building personal skills in civil education centers, youth centers and universities.

• Making programs to raise awareness of the dangers of smoking, addiction and prevention methods in cooperation with the Addiction Fund.

• Cooperation agreements with the German development cooperation GIZ to develop slums and youth centers with the participation of youth, civil society and the local executive in governorates.

• Cooperation agreement with the United Nations Volunteers Program to develop collective volunteer initiatives and institutions.

• Cooperation agreement with the UNDP and UNICEF in the field of preparing youth for the labor market, launching youth initiatives, research and study fields.

• Cooperation agreement with the World Bank and the National Council for Motherhood and Childhood to qualify young people for the labor market.

• Cooperation agreement with the Ministry of Communications to raise the efficiency of workers, link the ministry with the directorates and their branches, and train young people, graduates for information technology.

• The exchange of youth delegations between Egypt and various countries of the world to engage with international youth events.

Third: Initiatives

Presenting the initiative "Simulation Model for the World Scout Conference - World Assembly of Youth" in cooperation between the Ministry of Youth and Sports, the Central Administration for Cultural and Voluntary Programs and the General Union for Scouts and Guides - and the Arab Scout Organization, during the period from 22-26 February 2019, the youth city of Abu Qir, in Alexandria. This initiative shows the strengths in the participation of youth, members of youth centers and distinguished individuals from the Egyptian Voice Forum. The initiative aims to:

 - Serve as an important transitional scouting tool to increase the participation of Egyptian youth in the global scout, through education and training and then practice and implementation.

- Give more space to creativity for Egyptian youth and get to know the importance of implementing this model.

- Take part the Egyptian youth from all Egyptian youth centers in the World Scout Conference, and the World Youth Forum that is an excellent value for global interaction.

The most important implementations of the initiative are:

- Training and educational sessions on the idea of the international conference and symposium.

- Training workshops for review the list of conference documents.

- Applying the simulation model of the World Youth Symposium by remote communication.

- Applying the simulation model of the World Scout Conference.

- Applying a plenary session and close the form to assess work and recommendations.

Fourth: National and international conferences

Youth conferences, whether at the national or international level, are an opportunity to exchange experiences, and visions of issues that occupy youth's thinking, whether in its local environment or the global in the era of cultural diversity and knowledge communication. Then the horizons open and look at issues from a more spacious perspective and multiple angles, which helps to innovate creative vision or doing better application in the real-world.

Numerous national youth conferences sponsored by the Egyptian state were implemented, so the idea of youth conferences under the slogan "Go ahead!" to confirm the adoption of the state by a new thought that allows young people to express their ideas and hopes, to become a unique case of communication, expressing transparency and dialog between youth and the state. This can establish new rules in the state's dealings with youth and breaking the barriers between them and the state, where President Abdel Fattah Al-Sisi was keen to attend and participate in all sessions of youth

conferences, beginning with the first national youth conference that was held in Sharm El-Sheikh. As a result of that, Mr. President declared that "The Year 2016 is a Year for Egyptian Youth, " and the president issued a package of decisions and assignments to activate the role of youth in the national work system and empower them in all fields. On Egyptian Youth Day, the decisions of President Abdel Fattah El-Sisi came, in his speech, at the Egyptian Opera House under the slogan "With the power of its youth, Long live Egypt ", as the state believes in the importance of youth in shaping Egypt's present and making its future. This significant event included launching a number of initiatives and directives to support youth politically, economically, socially, culturally and sportily, including the presentation of work developments related to the" Presidential Program for Qualifying Youth to Lead" after the end of the stage for selecting applicants to join the program, in addition to the "Egyptian Knowledge Bank" project, which will provide knowledge content from major scientific encyclopedias, and assign the central bank to implement a comprehensive and integrated program to support and develop small and medium business through directing banks and the banking sector with a minimum of 20% of the total loans during the next four years to finance small and medium-sized companies owned by youth in order to provide job opportunities for youth, and the formation of a specialized national committee, under the auspices of the Presidency of the Republic, to update educational curricula for all academic levels, taking into account the most recent studies and global achieving the consolidation of the ethics system.[1]

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[1] http://www.sis.gov.eg/Story/172065/

From the national vision of seven conferences, the Egyptian youth set out to interact with youth world, during which the youth move from the regional vision to the international scene. Since 2017, Egypt has held an international meeting under the title "World Youth Forum", under the auspices of President Abdel Fattah El-Sisi, in the presence a number of heads of state in the world and international personalities - young people from the countries of the world are hosted to achieve communication between them and exchange experiences in various fields, this is in addition to the most important message of the conference, which is to inform Egypt's message through its youth to the whole world, its content that Egypt is a country of love, peace and security. Despite all the attempts at distortion behind, there are powers and countries that do not want good for Egypt and its people, but no, Egyptian people will fight terrorism and take it out from the roots. These conferences witness multiple issues, for example: sustainable development, peace and development, civilizations and cultures, making future leaders, fighting terrorism, developing education, the importance of technology, the importance of arts, African and world youth, climate change and other topics.

At the International Youth Conference on November 6th, 2018, in Sharm El-Sheikh, Ahmed Al-Hendawy, Secretary-General of the World Scout Organization, said in the session under title "The role of world leaders in building and sustaining peace", that "we should focus on unleashing the capabilities of young people because they are opportunities for development, and we must invest in them and to push them to the decision-making positions, because there are about 350 million Arabs, and the proportion of two-thirds of this number is under the age of 30 years, i.e. youth, so they are a huge development energy, and among the challenges of the Arab

world is increasing unemployment for youth, which reaches 30%, youth in the Arab world. In fact, they are the real oil energy for development in the 21st century, and young people must be incorporated and urged to work and share peace. They are not a burden on investment and development, but rather a benefit from the energies of youth, because they are a creative development energy, and they must be pushed to decision-making positions, and because Egypt is the backbone of the Arab nation, and peace cannot be achieved without Egypt's key role." [1] These conferences and discussions open new horizons for correcting ideas, especially as the world today is moving towards a single global culture that transcends the old sectarian and ethnic considerations that it is time to change towards the concept of citizenship, the concept of human value.

The Egyptian state continues its efforts to launch many national and international initiatives and conferences to enhance the national identity of the youth and the spirit of belonging to them, as well as positive interaction with issues and youth of the world in a spirit of originality and contemporarily, and in line with the future directions for building modern Egypt.

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[1] https://www.mobtada.com/videos/49055

Recommendations for Developing Scout Work

While the motives for developing the scouting system differ from one country to another, but there is still a growing Arab and international interest in developing it for a better society, and the need to invest in young people, to increase awareness of local and global issues, and to enhance mutual understanding between youth of the scout movement from all over the world. In this context, it is necessary to combine cooperation between the Arab countries with each other, and to partner with the countries of the world. Hence, the following recommendations can be used:

- More support for cooperation in the field of formulating, implementing, evaluating and developing the youth scouting work system, through activating dialogue and exchanges between decision makers in the Arab countries and the international community.

- Supporting national and regional youth surveys and research in favor of showing indicators and evidence and updating knowledge-based youth scouting policies.

- Exchanging experiences in the field of scouting work in terms of studying joint activities and research, translating and publishing important reference documents, such as relevant policy documents, training manuals and a set of tools.

- Building the ability of youth scouting organizations, by training youth workers and other practitioners in the field of youth policies, to develop scouting work policies.

- Issuing a work guide explaining the skills of scout leaders in applying the concept of active citizenship in implementing scouting programs.

- Opening serious and effective dialogue and discussions on the concept of active citizenship, and linking it to society issues, through the scouts' youth meetings with national symbols, public figures and officials at all levels to engage with them.

- Implementing national scout conferences on the concept of active citizenship, interspersed with educational lectures and workshops for specific committees dealing with the features and elements of active citizenship to show youth visions and how to activate this aspect in scouting work.

- Cooperation and coordination with NGOs in implementing training courses on the concept of active citizenship to sharpen the ability of supervisors and enable them to perform their work.

- Making and spreading manuals and pamphlets, both paper and electronic, as an educational mechanism on the concept of active citizenship, distributed in seminars and scout sites, as well as on the website.

- Implementing a research competition to write on the topic of active citizenship, related to the field of scouting work at all levels, from the grassroots level to the top, to choose the winners for whom in-kind and financial prizes are monitored and honored during scout conferences or meetings.

- Documenting all activities and programs in this field in a documentary book and circulating it to the scouting people at all levels.

- Activating the Scout Youth Observatory to be an interactive communication link that includes scouting activities and supplying programs and studies on the concept of active citizenship.

- Cooperating and coordinating with the various media outlets in covering activities in the field of active citizenship to spread them to create awareness of the concept of citizenship on the side of society.

It is the cultural movement in the society of the scouts, awake to the innovations of life and the spirit of the times, that presents the visions of renewal in concepts and the system of changing and developing work for the better. Therefore, active citizenship is a fundamental dimension in the development process, and it is necessary to march in parallel with other social, economic and political elements to achieve the sustainable development of our world. The concept of active citizenship is a system of life, a way of thinking, and a method for solving problems. It is a culture and a pattern of behavior that the scout learns from the beginning of his scouting life and continues to acquire in it every day a new thought and behavior, which qualifies them to deal with those around them in a manner of respect. The principle of active citizenship works on development in the context of the values of respect for dialogue, the values of the scientific method, tolerance, respect for difference and cultural and intellectual diversity, rejection of violence, and the preservation of national identity. The active citizenship opens a wide vision for launching from the narrow view to the spaciousness of the universal conception of real human rights. Active citizenship in the Scout community arises from the nature of social action because of real participation on the ground, and not through a theoretical form, and this is what gives it strength in implementation because of practice. Hence, the promotion of a culture of active citizenship can shape the building of a new culture, a civilizing renaissance in the scout society, and openness to the cultures of humanity.

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