Global Citizenship Education and Scout Movement Curriculum in Egypt: Perspectives from Scouts and Scout Leaders

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Abstract

This study investigated Scouting’s contribution, as a non-formal educational movement, in educating global citizens. To address the research questions, I used a mixed-methods case study design, which necessitated the collection of both qualitative and quantitative data concurrently using varied data sources (surveys, interviews, and the senior scout curriculum document). The study explored the Egyptian scouts and scout leaders’ perspectives of global citizenship and their views on the potential of the Arab senior scout curriculum (2011) to contribute to the development of 15-17 years old scouts as global citizens. In addition, I assessed the extent to which the curriculum encompasses critical global citizenship education perspectives.

This exploration was guided by a conceptual framework of global citizenship education that incorporated three dimensions—Global Awareness, Global Competence and Character, and Global Engagement and Action. This framework was informed by conceptualizations such as Andreotti’s (2006) global citizenship education, Larsen’s (2014) critical global citizenship, and the global citizenship theoretical model developed by Morais and Ogden (2011).

The findings demonstrate that participants’ understanding of citizenship in general, and global citizenship in particular largely conforms with the soft (non-critical) approach to conceptualizing and exercising citizenship. Participants generally believe that scouts’ participation in the senior scout curriculum-related activities contributes to their development as global citizens. However, scout leaders voiced concerns about the senior scout curriculum content and related activities being insufficient, in its current state, to develop scouts as global citizens. The analysis of the curriculum document revealed a paucity of global focus in the curriculum’s educational objectives and activities and the absence of most of the critical pedagogy perspectives. The findings suggest that scouts and scout leaders in Egypt have an ambitious conception of global citizenship and they believe that Scouting is a viable vehicle to educate global citizens. Nevertheless, in
reality, the scout curriculum and practices in the Egyptian Scouting context do not offer opportunities for the development of critical forms of global citizenship education.

This study advances the scholarly knowledge about the Scout Movement and informs global scout curriculum developers and policy makers of opportunities for engaging scouts as active global citizens.

Keywords

The Scout Movement, Scouts, Girl Scouts, Globalization, Global citizenship, Global citizenship education, Non-formal education.
Summary for Lay Audience

Globalization has substantially affected all aspects of our life. These effects have thoroughly reshaped our world. The UNESCO has called for prompt actions at all levels to address global challenges that have causes and effects beyond national boundaries and require cross-borders collaboration.

Education plays a vital role in addressing social, political, cultural, and global issues, as well as supporting peace, human rights, equity, diversity, and sustainable development. Scouting is one of the world's largest non-formal educational organizations with over 50 million members in 200 countries and territories worldwide. Scouting purposes preparing young people to be active local citizens and active global citizens. To examine these claims, I undertook a study to assess the potential of the scouting curriculum—as the core of the scout educational program in the Arab region, to contribute to educating for global citizenship in Egypt. This included exploring the participants’ perspectives of global citizenship and their experience-based opinions on the potential of the Arab senior scout curriculum (2011) to contribute to the development of the 15-17 years old scouts as global citizens. In addition, this study attempted to evaluate the extent to which the curriculum encompasses critical global citizenship education perspectives.

The study results demonstrate that the participants’ conceptualization of global citizenship focuses on socio-cultural citizenship perspectives that address the racial, ethnic, and cultural underpinnings of citizenship in a soft (non-critical) approach with less focus on critical citizenship perspectives and approaches. Participants believe that scouts’ participation in senior scout curriculum-related activities contributes to their development as global citizens, however, scout leaders voiced a lesser degree of agreement with this assumption. The analysis of the curriculum document revealed a scantiness of global focus in the curriculum’s educational objectives and activities. Furthermore, most of the critical education perspectives were found to be lacking.

This study contributes to the insufficient scholarly knowledge regarding the role of non-formal education in general and the Scout Movement in particular. Findings will make
significant contributions to our understanding of Scouting as a movement aimed at developing the global citizen. Findings will be useful for national scout organizations globally to improve their educational programs.
Dedication

This dissertation is dedicated to the souls of my late parents who were the reason behind my existence in this world, and to whom I am, and will remain forever indebted.

To my family—my wife and my two sons. You are my life companions, the greatest wealth of my life, and the reason behind my perseverance that keeps me going.

To my scoutmasters who positively influenced my life and to my scout brothers and sisters all over the world with whom I spent the happiest times enjoying a myriad of outdoor activities and a spirit of world-brotherhood.
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Finally, I would like to thank all the participants in this study—scouts and educators, for their active participation and for providing valuable thoughts and insights.
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Chapter 1

1 Introduction

The present study investigated the Arab senior scout curriculum (2011) with the aim to examine its ability to contribute to the development of young people (15-17 years of age) as global citizens. Using a mixed-methods case study design, this research explored the scouts and scout leaders’ perspective of global citizenship and the potential of the Arab senior scout curriculum (2011) to develop scouts as global citizens. In addition to surveys and interviews, a document analysis of the curriculum was undertaken to assess the extent to which the curriculum encompasses critical global citizenship education perspectives. This study contributes to the literature on global citizenship education, mainly in the non-formal education sector, and provides insights into key elements that can be adopted more generally in classrooms.

1.1 Background

Traditionally, education aspires to develop ethical citizens who are able to serve their communities and contribute to the prosperity of their societies (Pinar, 2014; A. Q. Yu et al., 2018). In an increasingly interconnected and interdependent world, environmental problems, terrorism, disparity, and corruption are ethical issues found to be steadily escalating. Such issues need to be addressed through a constant educational process that cultivates moral standards for continuous participation as citizens in a globalized world (Bialik et al., 2015). This is one reason why the UN Secretary-General considers global citizenship education one of the three strategic priorities in education for the UN agencies and member states. Confronting the arising interconnected global challenges of the 21st century requires adopting a relevant and transformative education that nurtures the values of active care, peace, tolerance, justice, and inclusiveness (United Nations, 2012).

Educational programs, such as Scouting, have the potential to address UNESCO’s goals of education for sustainable development aimed at ensuring “inclusive and equitable quality education and promoting lifelong learning opportunities for all” (UNESCO, 2017, p. 6).
Scouting exists in over 200 countries and territories throughout the world, sharing the same purpose of educating their youth members to become responsible citizens of the world (Membership Task Force, 2017; WOSM, 2011). Moreover, Scouting is a steadily growing movement in terms of membership. The worldwide membership between 2005 and 2010 marked absolute growth of more than seventeen million, with a growth average of 8.31 percent. The latest official membership census conducted by the World Organization of the Scout Movement (WOSM) in 2015 indicates that officially registered members total 41 million including 37 million youth and 4 million adults (Membership Task Force, 2017). Furthermore, the Membership Report (2017) estimated that “there are more than 50 million young people currently involved in Scouting worldwide, which is substantially higher than the 40.89 million captured through the Census data” (p. 2). The World Organization of the Scout Movement still has an ambitious vision aimed at achieving a significant membership growth reaching 100 million young people globally by the year 2023 (Membership Task Force, 2017; WOSM, 2014b). These significant figures and statistics indicate that the scout curriculum and its activities are apparently addressing a considerable number of youths all over the world, including Egypt—one of the Arab countries where I conducted my study. This signaled a need to better understand this movement that involves millions of young people around the world, especially in the Arab Region where the total number of scouts exceeds 5 million (Arab Region, n.d.), and further explore the Arab Scouting curricula’s ability to develop global citizens.

In the Arab region, starting in 2006, collective efforts were made to develop scout curricula addressing the four age groupings targeted by its educational mission. These efforts were coordinated by the Arab Regional Scout Office, featuring the participation of scout program leaders from national scout associations and some academics from the curriculum studies field in the Arab countries. As a result of these efforts, four curricula were produced, one for each age group: Cub Scouts (7-11 years old), Scouts (12-14), Senior Scouts (15-17), and Rover Scouts (18-24) (Arab Scout Organization, 2011a). These curricula were published by the Arab Regional Scout Office of the World Organization of the Scout Movement in July 2011. The curricula serve as guiding frameworks for National Scout Organizations throughout the Arab Region (Arab Scout
Organization, 2011a). My research study focuses on exploring the role of the senior scout curriculum in educating global citizens in Egypt.

1.2 Non-formal Education

Education is a lifelong process where learning starts at birth and continues throughout an individual’s life (Blossfeld & von Maurice, 2011; Medel-Añonuevo et al., 2001; Samuelsson & Park, 2017; UNESCO, 2016). Education scholars suggest three main types of education and learning that are likely to happen in a variety of contexts. These are formal, informal, and non-formal education (Ainsworth & Eaton, 2010; Harper, 2011; La Belle, 1982). Informal and non-formal education preceded and existed under several other names before formal schooling (Gathumbi, 2013), and are “as old as education itself” (Thompson, 1995, p. 12). To differentiate between all three types: the term formal education corresponds to the traditional institutionalized and systematic educational models supervised by the formal academic authorities and directed in compliance with a specific body of ruling laws and standards. It also applies a rigid curriculum in terms of learning objectives, content, as well as teaching and assessment strategies, and normally leads to an officially recognized certification. Informal education refers to non-structured intentional or non-intentional learning resulting from the individual’s quotidian life activities—work, family, or leisure. This type of education does not entail any official certification. Non-formal education is a structured intentional education undertaken by an educational body. It targets identifiable learners and pursues pre-determined learning objectives. Both informal and non-formal types of education occur outside of the academic settings (Coombs, 1976; Dib, 1988; European Centre for the Development of Vocational Training, 2007; Rogers, 2014; Tony & Smith, 2011).

Starting from the late 1960s, education scholars criticized the formal education and schooling system arguing that it does not respond to the diverse, rapidly growing, and permanently evolving needs of individuals and societies. Signaling “a need for creating out-of-school responses to new and differing demands for education” (La Belle, 1982, p. 160), education scholars called for an education that is less authoritarian, more flexible, relevant to the needs of each society, and conducive to fostering basic skills and
character. As a result, the term ‘non-formal education’ evolved during the early 1970s endorsed by educationalists like Philip Coombs (1976) and others. These scholars have shed light on the features of non-formal education as a complementary type that offers a greater temporal and special flexibility and freedom (Ainsworth & Eaton, 2010; Gathumbi, 2013; La Belle, 1982). Furthermore, non-formal education pursues approaches that “emphasize the democratization of the educational process, people's participation and self-reliance in pursuance of a better quality of life” (Thompson 1995, p. 14).

Non-formal education is a major form of education that is defined as an “activity based on an educational–pedagogical concept that has developed in educational and community organizations outside of school” (Romi & Schmida, 2009, p. 260). The world’s biggest youth organizations adopted the following definition:

Non-formal education refers to planned, structured programs and processes of personal and social education for young people designed to improve a range of skills and competencies, outside the formal educational curriculum. Non-formal education is what happens in places such as youth organizations, sports clubs, and drama and community groups where young people meet, for example, to undertake projects together, play games, discuss, go camping, or make music and drama. (Council of Europe, n.d.; The Big 6 Youth Organizations, 2019, p. 8)

Achieving the educational and social goals in non-formal education occurs by applying flexible approaches in applying principles, content, organizations, and tools, away from the school’s formal environment. Non-formal education, moreover, is a useful apparatus to increase learners’ active involvement in developing their personal characters and social abilities, contributing to the betterment of their communities, and consequently, promoting social change. Thus, it typically happens during the free time and is offered to the targeted population to participate on a voluntary basis (La Belle, 1982; Romi & Schmida, 2009).
Recognizing the holistic nature of education and the necessity of adopting approaches that support lifelong learning and fulfill a wide range of needs for people of all ages, the World Education Forum held in Korea May 2015 issued *The Education 2030 Framework for Action* (2016). The participants stressed the need for providing all individuals with more flexible learning opportunities and the importance of recognizing and validating the knowledge, skills, and abilities gained through non-formal and informal education (UNESCO, 2016).

It is noteworthy to mention that non-formal education is not an alternative to formal education. It is rather an add-on to complement formal education and its shortcomings in achieving the ultimate goal of education (Gathumbi, 2013; Romi & Schmida, 2009).

### 1.3 Scouting: A Non-Formal Educational Movement

Scouting is a non-formal educational movement that started in August 1907 when Robert Baden-Powell held the first experimental Scout camp on *Brownsea Island*, near Poole in Dorset, England. Attended by 20 boys from different backgrounds, the organizer aimed at bridging gaps in society and providing young people the opportunity to learn new skills using new and unusual instructional approaches. The camp was a great success and the applied training methods were workable and attractive to young people. Following this success, Baden-Powell published the first edition of his book *Scouting for Boys* in January 1908 aimed at providing the existing youth organization with new training approaches appealing to boys. Youngsters started to organize themselves into what was to become one of the largest voluntary youth movements in the world. The book was also a huge success as it sold over 100 million copies since its publication, which makes it one of the bestselling books of all time. As a result of this success, boys began to organize themselves in groups to practice scout activities included in the book and the idea of scouting expanded to become one of the largest voluntary youth movements in the world, with over fifty million members. (*Boy Scouts | History & Facts*, n.d.; *Scouts - Our History*, n.d.; *The Story of Scouting*, n.d.).
The Scout Movement is defined as “a voluntary non-political educational movement for young people open to all without distinction of gender, origin, race or creed, in accordance with the purpose, principles, and method conceived by the Founder” (WOSM, 2011, p. 3) aimed at supporting the growth of young people’s full capabilities—physically, intellectually, emotionally, socially, and spiritually—to become responsible active citizens engaged in the betterment of their communities on the local, national and global levels (WOSM, 1998b, 1998a, 2015b).

1.4 Egypt: Background

The current study on Scouting is situated in the Arab Republic of Egypt—a country located in the northeast Africa continent and one of the bassinets of the ancient civilization that has long been enjoying a strategic location for the spread of trade and ideas connecting Africa, Asia, and Europe (Dorio, 2016). Additionally, Egypt is considered “one of the largest and most important countries in the Middle East and Africa” (Cook et al., 2017, p. 285), and one of the prominent intellectual, educational, religious, and cultural hubs of the Arab and Islamic world. Due to its location and geopolitical features, Egypt has been historically targeted by colonial powers being an ideal location of control. With more than 100 million inhabitants, Egypt is the largest Arab country, where most of its people live in towns, cities, and villages on the sideways of the River Nile. In terms of ethnicity, Arab Egyptians make 95 to 97 percent of Egypt’s population while other minorities such as Nubians, Berbers, Bedouin Arabs, Beja, Dom, Europeans, and others comprise the other 3 to 5 percent. Muslims represent the vast majority of all Egyptians. Approximately 10 percent of Egyptians are Coptic Christian, which is the largest Christian minority in the region (Baker et al., 2021; Capmas, 2020; Egypt Population (2020) - Worldometer, n.d.; Where Is Egypt?, n.d.; Kinuthia, 2018).

In Egypt, various types of schooling currently exist within three major categories: public, private, and Azhari (Islamic religious) schools. Private education is considered of a higher quality featuring better and more student-centered pedagogical approaches and a higher level of foreign language proficiency. Graduates from secondary private schools are most likely to join better higher education institutions in Egypt. However, private education fees are beyond the reach of all except the richest families. Therefore, attending private school is subject to a student’s family socioeconomic conditions. According to Krafft et al. (2019) “for poor households, even low-fee private schools are often prohibitively expensive or require substantial financial sacrifice” (Krafft et al., 2019, p. 2), therefore, they mostly attend public schools. Furthermore, “Azhari schools are attended by students of diverse socio-economic backgrounds” (p. 1). Scouting is active in schools and universities in Egypt as part of the extracurricular activities. Although Scouting operates under the Egyptian Federation for Scouts and Girl Guides, most scout troops are associated with schools, clubs, mosques, and churches. Rover scout units are associated with universities and higher education institutions (“Egyptian Federation for Scouts and Girl Guides,” 2021).

1.5 Researcher’s Positionality and Motivations

My interest in researching a Scouting related topic stems from my strong belief that the Scout Movement has a unique approach to educating young people. I observed its positive impact on individuals, colleagues, friends, and students. I joined the Scout Movement in 1975 at the age of 10 and continued to be active in Scouting throughout my life. Realizing that Scouting contributed to shaping my personality and instilled in me a number of important values that bolstered success across different stages of my life, I have always felt morally obliged to give back in many ways. One of these is trying to contribute to the efficacy of Scouting education through rigorous academic investigation to enhance the movement’s ability to face the educational challenges caused by different phenomena, including but not limited to globalization. I started to build interest in this...
specific topic: global citizenship education in the Scout Movement during my graduate studies where I conducted a pilot study analyzing the rover scout curriculum (2011b) addressing young adults (18-24 years).

This study is informed by my introspections as an experienced educator who spent over 40 years in the education field. I have undertaken diverse volunteer and professional leadership roles as a scout leader, especially in the youth program field in WOSM. I also have international experience in formal education settings, which enriched my educational perspective. I applied rigorous pragmatic research methods to maintain objectivity, sustain integrity, assure the reliability, credibility, and validity of the research findings, as well as endeavor to avoid bias.

1.6 Purpose of the Study

My doctoral research endeavors to address a gap in the literature investigating the contribution of non-formal educational activities in educating for global citizenship. Scouting is arguably an important educational movement that is assumed to have a noticeable influence on developing its youth members at the local, national, and international levels. Moreover, this educational movement features large membership and presence almost everywhere across the globe. However, no academic research has been conducted to assess the ability of Scouting programs to educate the global citizen. Therefore, I decided to conduct my doctoral study to address this gap in the research. The study focus is on exploring the potential of the Arab senior scout curriculum (2011) to contribute to the education of young people (15-17 years of age) in the Arab world to become global citizens.

1.7 Research Questions

The research was guided by the following research questions:

1) How do senior scouts and scout leaders in Egypt perceive global citizenship?
2) What are the scouts’ and scout leaders’ perspectives about the potential of the Arab senior scout curriculum (2011) to develop scouts as global citizens?

3) If, and how, does the Arab senior scout curriculum (2011) encompass critical global citizenship education perspectives?

1.8 Research Design

Aiming to understand the Arab senior scout curriculum in Egypt and to address my research questions, I utilized a mixed-methods case study design. I conducted document analysis of the senior scout curriculum (2011) in addition to surveys and interviews with scouts and scout leaders—as outlined in detail in the methodology chapter of this dissertation—to investigate the existence of global citizenship education in the scout programs in view of the related scholarly theories and literature.

1.9 Conceptual Framework

To investigate a Scouting curriculum, I chose to use the socio-culture theory at large, and several other theories and conceptual frameworks of critical global citizenship education developed by scholars in this field.

To achieve the purpose of this research, based on the work of Andreotti (2006), Larsen (2014), and Morais and Ogden (2011), I developed a global citizenship education conceptual framework comprising three dimensions—Global Awareness, Global Competence, and Character, and Global Engagement and Action. The Three-Dimensional Global Citizenship Education conceptual framework provided a consistent and clear conceptualization of global citizenship education and its related concepts, which helped in guiding the inquiry.

1.10 Significance and Knowledge Contribution

This research is designed to contribute to the scant scholarly literature in the field of non-formal education in general, and the Scout Movement in particular. The importance of enriching the conversation in this field is clear when comparing the limited research in
this domain with the large body of research in formal educational settings. Realizing that the Scouting educational mission is addressing young people and is already serving fifty million of our youth worldwide, one can easily understand the necessity of a comprehensive exploration of Scouting education through a scholarly lens. Furthermore, the findings of my research will be useful for scout organizations globally, as they will be made available in both academic spaces and print resources circulated by national scout associations. Findings also are designed to improve non-formal educational programs and contribute to scholarly literature in the field. Study findings make significant contributions to understanding Scouting as a movement aimed at developing global citizens and include recommendations for policy makers, curriculum developers, educators, and researchers.

1.11 Structure of Dissertation

In order to explore and present my research study, I have organized this dissertation into six chapters. The purpose of this chapter is to introduce the problem, purpose, and questions related to this study. In this chapter, I provide the background and context for my research that focused on exploring the role of the Arab senior scout curriculum—as an apparatus of a non-formal educational organization—in educating global citizens in Egypt. I also outline the essential domains of research framing my study providing a brief description of the research design, methodology, and theoretical/conceptual framework; following that, I shed some light on my study significance and knowledge contribution to the field of non-formal education in general and the scout educational programs in particular. In Chapter 2, literature review and conceptual framework, I review and briefly examined the history and current state of knowledge in my research-related areas, based on the existing scholarly research. From this perspective, I highlighted several topics that are inextricably linked to my study, such as globalization, global citizenship, and global citizenship education. Furthermore, I included an overview portraying the state of citizenship education and global citizenship education in Egypt as a research venue. In addition, I considered the role of the Scout Movement in educating for global citizenship as depicted in the Scouting related literature. I then provided a description of the Scouting educational curricula in general and the senior scout curriculum in particular. As a result
of reviewing the literature in the field, I indicated the gaps in the literature, which are addressed by the study. Following that, I explain my theoretical framework supporting the data and the three-dimensional critical global citizenship conceptual framework developed to guide my study.

In Chapter 3, I provide an overview of the research design and identify the steps taken in conducting this research. I also presented the data sources and participants’ profile, the steps involved in analyzing the data. Furthermore, I underlined the research’s ethical considerations and limitations. In Chapter 4, I present my findings.

In Chapter 5, to answer my research questions, I provide a critical interpretation of the collected data related to the participants' perception of global citizenship, their perspectives regarding the potential of the Arab senior scout curriculum (2011) to develop Scouts as global citizens in Egypt, and the extent of which the Arab senior scout curriculum (2011) encompass critical global citizenship education perspectives. In chapter 6, I present my conclusion and address how I make sense of this rich data by providing implications to researchers, educators, and scout organizations. I indicate the limitations of the study and provide suggestions about future research avenues in this field.

1.12 Summary

The first chapter of this dissertation served as an introduction to my research study in which I included contextual background information about the site of my study, Egypt, and highlighted the importance of my research in terms of dealing with the issues resulting from globalization and investigating the potential of the Scout Movement to educate for global citizenship. This chapter also introduced the three types of education with a special focus on the non-formal education type delivered by the Scout Movement. The chapter also indicated the researcher’s motivations and positionality. Furthermore, I presented the purpose of the study, research questions, the research design, the guiding conceptual framework, and the significance of the study and its importance in enriching the knowledge in the field of non-formal education. The chapter concludes by outlining
the structure of the dissertation. In the next chapter, I review the relevant literature that informed this study and present my theoretical framework.
Chapter 2

2 Literature Review and Conceptual Framework

Drawing on the scholarly literature and related referential documents, this chapter highlights the history and contemporary state of the topics relevant to my research study. I begin by outlining the phenomenon of globalization, expounding on its multiple conceptualization and various definitions, defining characteristics, and challenges. I then summarize the literature tackling globalization related topics, namely: global citizenship—including conceptualization debate, dimensions, what it means to be a global citizen; global citizenship education (GCED)—definition, history, and previous related concepts, the need and importance, different approaches, tensions, and challenges. I also include a sub-section drawing on the history and current situation of Citizenship Education and Global Citizenship Education in Egypt, according to Egyptian scholarship.

Afterward, I include sub-sections treating the non-formal type of education and introducing the Scout Movement’s educational nature, its conception of global citizenship, and its approaches to education in general, and to educating global citizens in particular. I then consider the literature related to the scout curriculum and its relation to the curriculum field and theorists that advocate for the type of education that is personified in the Scouting curriculum. Furthermore, I added an overview of the senior scout curriculum under focus.

I conclude this chapter by identifying gaps in the literature and by presenting the theories informing the research and the conceptual framework guiding my research.

2.1 Globalization

Globalization is restructuring how we view the world. Although there is no scholarly agreement on a single definition of globalization according to Robinson (2007), ideas agreed upon by most scholars include massively accelerated social change, augmented connectivity of people and places, and their implications on economic, social, political, and cultural aspects of people’s life. The two most significant defining characteristics of
globalization, according to Robertson and White (2007), are global interconnectedness and global consciousness. However, some disciplines have emphasized one or the other. For example, in political sciences, international relations, and economy, interconnectedness has been viewed as the defining feature of globalization, while in the field of sociology, anthropology, and history, consciousness has been highlighted. Those characteristics are manifested through four main interrelated and intertwined dimensions: the cultural, the social, the political, and the economic. One or two of those dimensions could be more noticeable at a specific time or place. For example, the cultural and economic dimensions are more perceptive in the modern world (Robertson & White, 2007).

The debate around the globalization concept brings about a great deal of variation, diversion, and sometimes contradictions and dissimilarity that are highlighted in the related literature (McGrew, 2007). Some consider globalization as ‘a force of good’ (Moore, 2000), ascribing it to positive notions such as development, advancement and stability, assimilation, and collaboration. Others associate it with deterioration, imperialism, and destabilization (Al-Rodhan & Stoudmann, 2006). Many conceive globalization as equal to Americanization and an apparatus that fosters the US hegemony and endangers local cultures by promoting a homogenous common culture (Myers, 2006). Similarly, some researchers, including Petras and Veltmeyer (2001), liken globalization to the imperialism of the twenty-first century, arguing that it only benefits giant transnational companies, organization administration experts, and privileged individuals. Others take an opposite stand defending globalization suggesting that it has a ‘human face’, which can benefit everybody and ameliorate people’s life conditions (Bhagwati, 2005; Moore, 2000). Actually, the debates and disagreement between intellectuals are not limited to the ambiguity of its definition. The controversy also includes whether the term is utilized to indicate “a historical epoch, a process, a theory, or a new paradigm” (Reich, 1998, p. 3).

It is imperative to recognize and appreciate the conceptual status of globalization as being debatable and contested (Robertson & White, 2007), as opposed to being an “ontological matter” (p. 64). Hence, globalization has various definitions and was conceptualized in
many different ways by philosophers and theorists. Each posits different definitions of the term globalization, each of which is based on a different approach. For example, Al-Rodhan and Stoudmann (2006) perceive globalization as a revolutionary global process that cannot be strictly defined nor contained within a fixed period of time. Waters (1995) defines globalization as “a social process in which the constraints of geography on social and cultural arrangements recede and in which people become increasingly aware that they are receding and in which people act accordingly” (p. 5). Tomas Larsson (2001) sees globalization through its main characteristics manifested in the increased easiness of interaction and connectivity between people across the world for common benefit. Other thinkers understand globalization through a commercial economic lens and define it as a mechanism that causes a speedy process of world assimilation creating one economic universe (Gibson-Graham, 1996). For the purpose of this research, I perceive globalization as an opportunity for fostering cultural awareness and global collaboration in all domains, which leads to creating a better world where people enjoy peace, liberty, and prosperity (Marquardt, 2005).

As the world is becoming more and more globalized, “each individual’s life has implications in day-to-day decisions that connect the global with the local, and vice versa” (UNESCO, 2014, p. 14). With this, many world issues, phenomena, and problems are becoming clearly interrelated and interconnected. Starting from the 1970s onward, globalization studies emerged around several globalization aspects that attracted the attention of researchers from all disciplines, studying a wide variety of topics. These aspects include the rise of a globalized economy, new production mechanisms, new sorts of finance and consumption, and the appearance of ‘transnational or global cultural’ arrays and practices. On the political level was the expansion of transnational institutions, and various global governance structures. A great deal of exceptional mobility and migration flow around the world, and the appearance of new forms of social order, inequality, and oppression were perceived by the researchers as globalization phenomena that warranted being studied (Robinson, 2007).

The increasing interdependence and interconnectedness of people and places made global citizenship (GC) an inescapable reality. Thus, it has become indispensable for
individuals, societies, and countries to be equipped with the requisite knowledge, skills,
and performances, needed for success in this globalization era in order to maximize its
benefits and reduce undesirable effects. An individual needs to be able to act as a global
citizen to succeed in such an increasingly globalized world (Langran et al., 2009), albeit,
the paramount question centers around what do we mean by global citizenship? and
specifically, what does it mean to be a global citizen?

2.2 Global Citizenship

Just like globalization, global citizenship is a disputed concept among scholars and
researchers. Multiple interpretations of what it means to be a global citizen exist
(UNESCO, 2013, 2014). Some have called global citizenship ‘citizenship beyond
borders’ or ‘citizenship beyond the nation-state’ (Hoffman, 2004), and others choose to
call it ‘planetary citizenship’ concentrating on the global community’s responsibility to
preserve planet Earth (Henderson & Ikeda, 2004). Evans, MacDonald, and Weber (2009)
argue that the conception of ‘citizenship beyond the state’ has been in existence for two
thousand years. For example, the ‘world citizenship’ that motivated individuals to
contribute to the ‘common good’ and highlighted the “universal law of nature”, and the
term “cosmopolitan citizen” were introduced by Immanuel Kant, one of the chief
theorists and philosophers of the Enlightenment. These conceptions of the global
dimension of citizenship intensified during the First and Second World Wars, leading to
the foundation of the United Nations and other main global, ‘supra-national’ institutions
and numerous organizations aimed at promoting transnational global ethics and
cooperation.

In the globalized world we live in, many scholars agree on the need for individuals to act
as global citizens. However, there is no unanimous agreement of what global citizenship
means or entails (Langran et al., 2009). As a result, the term global citizenship is used in
the literature in different ways and sometimes not adequately defined. therefore,
superficially identical idioms are being used to define a loftier global identity, such as
“universal, world, post-national, and transnational citizenship” (Oxley & Morris, 2013, p.
859). The impact of the theoretical stands in viewing global citizenship adds another
layer of variability and difficulty in defining the concept. Some theorists differentiate between global citizenship, world, and international citizenship, coupling global citizenship with social justice, ‘world citizen’ with trade and mobility, and ‘earth citizen’ with the environment. Other scholars consider these terms identical and synonymously utilized (Reysen & Katzarska-Miller, 2013). For Reysen and Katzarska-Miller (2013), global citizenship is about conscious concern, compassion, cherishing cultural diversity, and endorsing social justice combined with a feeling of responsibility to take action. For them, global citizenship is a manifest illustration of the influence of various globalizing processes on people’s identity, proactive attitudes, and behaviors as a result of taking a global standpoint. They suggest that global awareness (the understanding of global concerns and the individual’s interconnectedness with others) and one’s normative environment (e.g., friends, family, and school) would possibly result in associating the self with a superordinate global identity. Hence, the defining themes for genuine global citizenship incorporate normative environment, global awareness, global citizenship identification, intergroup empathy, valuing diversity, social justice, environmental sustainability, intergroup helping, and responsibility to act (Reysen & Katzarska-Miller, 2013).

Many scholars suggest that the examination of national citizenship theories would provide a more comprehensive understanding of what global citizenship entails. They believe that national citizenship ideas can be used to theorize global citizenship. For example, to better understand global citizenship, Langran et al. (2009) started by looking at citizenship at a national level where they identified three main dimensions of citizenship, namely the legal, the psychological, and the political. They argue that the same three dimensions are applicable to global citizenship. However, the authors acknowledge various challenges related to the legal and political dimensions, mainly the legitimacy and representation. So, for them, global citizenship is “the recognition that individuals in the 21st century have rights, duties, identity and the potential for representation on a global scale” (p. 5). A legitimate representation depends on the legality of every country’s political system which validates their alleged representation of their citizens’ interests (Langran et al., 2009).
Alternatively, other scholars and researchers provide an elucidation based on their understanding of the best formula of global citizenship. They argue that the implicit conceptualization of global citizenship, repeatedly portrayed as adding a global dimension to the national citizenship, might jeopardize our aims to challenge the status quo (Pashby, 2011). For example, Oxley and Morris (2013) suggested two comprehensive understandings of global citizenship, namely: the cosmopolitan global citizenship and the advocacy-based global citizenship. Each encompasses four conceptions that accentuate distinctive understandings of the nature and purposes of global citizenship. The cosmopolitan type of global citizenship comprises the political, moral, economic, and cultural global citizenship, while the advocacy type encompasses the social, critical, environmental, and spiritual global citizenship.

Furthermore, Langran et al. (2009) suggest three dimensions characterizing global citizenship: first, ‘legal global citizenship’ which encompasses the rights and duties; second, ‘psychological global citizenship’, which includes the individual’s identity in a ‘global political community’; third, ‘political global citizenship’ which entails representational legitimacy in intergovernmental organizations. Drawing on these notions of legitimacy and representation, some scholars maintain the impossibility of such global citizenship. In addition to this, they refer to this impossibility based on two main reasons: i) citizenship functions as part of a formal political structure that is absent at the global level”; and ii) ongoing skepticism about citizenship as an unambiguously emancipatory, empowering institution”. Alternately, they view citizenship as a governance method executed by the state with varying degrees of participation of its citizens. Thus, they believe that citizenship constitutes an establishment that can have advantages and disadvantages. Citizenship can be a mechanism that helps in establishing a political space, but it might as well “serve to regulate and dis-empower the individual even as the state alleges to empower, liberate, and trust that same person” (Wood, 2008, p. 25).

In the same spirit, Isin and Turner (2007) maintain that “[a] citizen exists originally within the political confines of a state, and until a genuinely global state exists that has sovereign powers to impose its will, it is misleading to talk about the ‘global citizen’” (p. 14). In a clear correlation between effort, reward and virtue, they argue that citizenship is
innately linked to the state and based on the reciprocity between obligations and rights, which infers a connection between rights and land, therefore, a legitimate claim of a person’s rights of citizenship benefits is primarily based on this person’s past contributions.

According to UNESCO, global citizenship is a “sense of belonging to the global community and common humanity with its presumed members experiencing solidarity and collective identity among themselves and collective responsibility at the global level” (UNESCO, 2013, p. 3, 2014, 2015, p. 14). Global citizenship is about realizing one’s relation to others and the environment, building one’s knowledge and action on universal common principles, and celebrating diversity and multiplicity. This entails stimulating a ‘global gaze’ that connects “the local to the global and the national to the international” (UNESCO, 2014, p. 14). Additionally, UNESCO (2013) posits another definition of global citizenship as a ‘psychosocial framework for collectiveness’ which generates cooperation, actions, and commitment within its members for a better world and future revering of the values of “human rights, democracy, justice, non-discrimination, diversity, and sustainability, among others” (p. 3). Similarly, Oxfam (2015a) defines a global citizen as an individual who:

- Is aware of the wider world and has a sense of their own role as a world citizen.
- Respects and values diversity.
- Understands how the world works.
- Is passionately committed to social justice.
- Participates in the community at a range of levels, from the local to the global.
- Works with others to make the world a more equitable and sustainable place.
- Takes responsibility for their actions. (Oxfam, 2015a, p. 5)

Education—formal, informal, or non-formal—is believed to have a vital role in fostering global awareness and preparing young people for active involvement in a global civic culture (Evans et al., 2009) by providing them an adequate global citizenship education (UNESCO, 2013). There is an indispensable need for all people to advance their knowledge, awareness, and capabilities to be able to successfully survive in a
continuously globalized world and share in crafting a world better (Jenkins, 2015). This speaks to the important role that education should play in this respect (UNESCO, 2013, 2014, 2015).

Considering the significance of global citizenship, an increased emphasis on global citizenship education has occurred over the past twenty years or so, and elements of the global aspect of citizenship have gradually amplified in formal education curricula. Teachers, educational leaders, governments, and researchers have been increasingly focusing on exploring what it means to educate for global citizenship, how it is embodied in the school curricula, and how it could be taught (Evans et al., 2009). UNESCO (2013) refers to the importance of global citizenship education as a requirement of a globalized world that emphasizes the indispensability of an appropriate shift in the education discourse and the role of global citizenship education in resolving global issues, including “supporting peace, human rights, equity, acceptance of diversity, and sustainable development” (p. 1). Therefore, what is global citizenship education? In the following section, I will attempt to encapsulate some of the different views of this concept in the literature.

2.3 Global Citizenship Education (GCED)

Global citizenship education is a comparatively new term when compared to other concepts that existed since the seventies such as ‘global education’ or ‘world studies’ (Davies, 2006; Jenkins, 2015). Whereas ‘world studies’ were concerned with highlighting global interdependence, increasing ‘international awareness’, and cherishing cultural diversity through applying cooperative experiential learning and examination of values, global citizenship education focuses on social justice which requires active involvement to fulfill the responsibilities implied by the global ‘citizenship’ (Davies, 2006). Global citizenship education concerns issues related to equity, justice, ethics, and politics rather than the simple elucidations of global education that focuses on multiculturalism or international consciousness (Davies, 2006; Jenkins, 2015). Drawing on this understanding, we may realize that the inclusion of ‘citizenship’ in global education infers more than what was expected from world studies, and not just an advanced local
citizenship education; it emphasizes the active involvement component which is manifested in three key aspects: “social justice, rights, and engagement with culture and with cultural conflict” (Davies, 2006, p. 6). According to Davies (2006), citizenship is about rights and responsibilities, duties and privileges, thus, education for global citizenship requires some sort of active engagement in advocating these rights. This indicates the necessity of including basic legal knowledge in our educational curriculum, so students will have, at least, knowledge of rights, their legal implications, and their related responsibilities.

As a response to the rising importance of global citizenship, increased attention has been paid by scholars, researchers, and educational institutions to the global dimension in citizenship education and its repercussions for policy, curricula, teaching, and learning (UNESCO, 2015). Global citizenship education has become a focus in the formal and non-formal education sectors (Shultz, 2007) as well as in the higher education institutes aimed at increasing students’ awareness of “what it means to be a citizen in a globalized world” (Larsen, 2014, p. 1). Driven by globalization, new types of citizenship are evolving, pinpointing the need to discuss the impact of globalization on education processes. Davies, Evan, and Reid (2005) argue for the necessity of demolishing the barriers between citizenship education and global education. They call for continuous discussions to construct an entirely new approach to global citizenship education, which goes beyond inserting international or global content or activities to the current citizenship activities and programs. A rigorous global citizenship education, therefore, aims at instilling in students an international stance, strengthening the learners’ sense of belonging to the global community, as well as a responsibility to act for its betterment (Phillips & Schweisfurth, 2014).

Global citizenship education is perceived by UNESCO (2013) as a transformative lifelong learning process that addresses all ages, therefore it can be carried out in all forms and settings of delivery, whether through formal, non-formal, or informal education. Characterized by its flexibility and variability, global citizenship education provides learners with opportunities and enhances their competencies to realize their rights and duties to contribute to a better future all over the world. GCED also encourages
learners’ engagement in undertaking active roles to deal with global challenges and to contribute to “a more just, peaceful, tolerant, inclusive, secure and sustainable world” (p. 3). This could be achieved only if educators, curriculum developers, trainers as well as policy-makers in formal, non-formal, and informal education took the necessary steps to “ensure that learners of all ages and backgrounds can develop into informed, critically literate, socially-connected, ethical and engaged global citizens” (UNESCO, 2015, p. 7).

Defined by essential features including learning, reflecting, and acting, Oxfam’s (2015a) vision of education for global citizenship is a transformational conception of education aimed at preparing young people to engage critically and actively with the current increasingly globalized world’s life challenges and opportunities. In addition, their vision includes enabling youth to fully participate in eliminating injustice and creating a safer and more sustainable world. GCED considers a student as a citizen in-training, thus implying constructing a new conception of globally oriented citizenship. Broadly speaking, the literature on GCED perceives a ‘global’ citizen as “the one who ‘responsibly’ interacts with and ‘understands’ others while being self-critical of his/her position and who keeps open a dialogical and complex understanding rather than a closed and static notion of identities” (Pashby, 2011, p. 428).

Andreotti (2006) compares soft global citizenship education with critical global citizenship education stressing the fact that “there is no universal recipe or approach that will serve all contexts” (p. 49). She highlights the importance of each, but more so of critical global citizenship education. Many other scholars, such as Larsen (2014), Evans et al. (2009), and Chung and Park (2016) emphasize the critical approach as being central to global citizenship education for it encourages learners and educators to discover and comprehend knowledge from numerous perspectives. For example, Evans et al. (2009) accentuate the importance of nurturing critical awareness, reflexivity, and the sense of responsibility regarding local and global issues of disparity and discrimination because global citizenship entails a thorough understanding of global interdependence and pivotal concern towards others. They argue that developing students’ critical skills is crucial for preparing them to enact this version of ‘critical global citizenship’, and that soft global citizenship education approaches will most probably beget the replication of
“relationships of inequity, power abuse, and exploitation that contribute to global
injustice in North-South relations” (Evans et al., 2009, p. 24). Education for global
citizenship, therefore, must provide opportunities for learners to improve their abilities “as agents of change and to reflect critically on this role” (Oxfam, 2015a, p. 5). Because
‘knowledge’ is partial, subjective, and founded on, or motivated by our own preferences
and interpretations, educators have to be ‘critical’, analyzing knowledge from their own
as well as other people's viewpoints. This diminishes the risk of delivering faulty or
imprecise information to forthcoming generations which may affect their
conceptualization of chief concepts such as social justice, civilization, and education
(Andreotti, 2006).

Criticality according to Chung and Park (2016) is what makes up the difference between
global citizenship education and education for sustainable development. Contrary to what
many people think, Chung and Park (2016) argue that education for sustainable
development (ESD) not only focuses on environmental education, it also fosters global
citizenship education which helps in responding to global environmental issues. They
view the main characterization that differentiates GCED and education for sustainable
development (ESD) as follows: ‘global citizenship’ included in the GCED is categorized
as critical global citizenship, while the ‘global citizenship’ in ESD is a soft global
citizenship. Likewise, Johnson and Morris (2010) advocate the essentiality of criticality
(critical thinking / critical pedagogy) for educating global citizens.

The conceptualization of critical thinking varies from simply the ability to use logic in
reaching accurate conclusions to a more profound understanding focusing on students’
ethical and/or ideological apprehension. In fact, critical thinking goes beyond simply
‘thinking’ and should involve critical awareness, critical self-reflection, and for some
scholars (Andreotti, 2006; Cogan & Kubow, 1997; L. Johnson & Morris, 2010; Larsen,
2014; Tudball, 2005; Yosso, 2002), it should also include ‘critical engagement and
action’, which brings it closer to the domain of critical pedagogy. The essence of the
Freirean philosophy of education is to eliminate the hegemonic oppression through
creating pedagogic approaches that are context-specific, with a goal to help educators and
students discuss and activate their critical awareness and involvement in the struggle for
emancipation (Glass, 2001; McLaren, 1999; McLaren & Leonard, 1993; Shor, 1999; Spaaij & Jeanes, 2013). Critical pedagogy literature, according to DeLeon (2006), revealed common themes that demonstrate a resilient political component, such as school transformation, change, social justice, empowerment, and emancipation. Although some might conclude that differences between critical thinking and critical pedagogy are not clear, we can identify four unique elements that distinguish critical pedagogy from critical thinking—“the ideological/moral; the collective/social; the subjective/context-driven; and praxis (reflective action)” (L. Johnson & Morris, 2010, p. 80). While the focus of critical thinking is abstract, individualistic, and context neutral, critical pedagogy’s focus is ethical, social, and context driven.

The complex and challenging nature of a critical approach to global citizenship education creates tensions originating from its constant re-examination of perceptions, values, dogmas, and world views. Most of these tensions are centered on the dilemma of endorsing universality and accentuating individuality at the same time. Concrete examples of those tensions are global solidarity versus competition, reconciliation between local and global identities and concerns, and education’s role in challenging existing conditions (UNESCO, 2013, 2014). Agreeing with UNESCO’s concerns, Chung and Park (2016) acknowledge that global citizenship education might create tensions between local and global identities. It can also prompt conflicting interests even on the national level in terms of curriculum control. Rising awareness, caused by critical and moral global citizenship education that rejects dictating knowledge from above and seeks to challenge the current state of affairs of unfairness, injustice, and inequality, could be considered a threat to the traditional existing conditions. These tensions triggered by the shift from ESD’s soft global citizenship education to critical global citizenship education need to be mediated by intellectuals and education researchers in order to be alleviated (Chung & Park, 2016; UNESCO, 2013, 2014).

Responding to the imperative need for actions to promote peace, well-being, prosperity, and sustainability all over the world, the UNESCO agency launched a broad research and consultation process that resulted in many publications and recommendations aimed at helping in endeavors to educate global citizens that are knowledgeable, ethically-
oriented, critical, socially-connected, and engaged (UNESCO, 2015). Due to its composite and multifaceted nature, ‘global dimension of citizenship’ might be difficult or sometimes impossible to interpret and implement in formal schooling settings as a result of the intersecting identity attachments, the different beliefs, morals, worldviews, capricious conceptualization of rights and responsibilities within global governance contexts, unclear lines between various concepts, and the fluctuation of its characterizations (Evans et al., 2009). This speaks to the important role of other institutions involved in educating youth in an informal or non-formal way, the Scout Movement being chief amongst those institutions.

2.4 Educating for Citizenship / Global Citizenship in Egypt

2.4.1 Overview

To point out that education and politics are innately linked is to state the obvious. Hence, it is not surprising that the formal education system in Egypt, which is described as one of the strongest in the Arab world, has been employed constantly by different successive totalitarian governments to promote political ideologies and agendas (Waddell, 2013). This usually happens through either integrating the citizenship / civic education values in courses or subject matters titled National Education or Social Studies within the national curriculum addressing students in the formal school system (Faour, 2013; Faour & Muasher, 2011), or disseminating these values indirectly as a hidden component in public schools’ textbooks of social studies, history, geography, Arabic language, and religion curricula (Baraka, 2008).

2.4.2 Citizenship Education in Egypt

Citizenship Education and Civic Education are two terms that are used interchangeably by the Egyptian Ministry of Education as well as by some researchers such as Bakinaz Baraka for example, in their paper entitled “Citizenship Education in Egyptian Public Schools: What values to teach and in which Administrative and Political Contexts?” (Baraka, 2008). While some scholars view the synonymous use of the two terms is acceptable in some cases (Muleya, 2018), others perceive it as terminology confusion
(Aly et al., 2016). However, they all agree that both terms have some convergent elements and share numerous components designed to develop a good citizen through learning the ethics of allegiance, loyalty, patriotism, rights and duties, and tolerance (Aly et al., 2016; Muleya, 2018).

Agreeing with Tawil (2013), I believe that both terms are not equal and should not be used interchangeably as they delineate two opposite sides of a continuum of possible approaches to citizenship education. At one end of the continuum stands Civic Education, which encompasses traditional and conservative approaches centered around national and cultural principles usually carried out by “teaching and the transmission of information and knowledge about the history of the social order and the functioning of national institutions … aimed at the reproduction of the existing social order” (p. 3). At the other end of the continuum is Citizenship Education encompassing critical transformative approaches that are learner-centered, based on moral values relating to “civil, social, and political rights” (p. 3) with the aim to develop learners’ abilities to play an active role in improving social order (Tawil, 2013).

Traditionally, most of the citizenship education literature concentrates on formal education more than the other two forms of education—non-formal and informal. However, more attention has recently been given to the role of social and civic organizations in preparing youth to become active citizens (Aly et al., 2016; Waly, 2014; Youniss & Hart, 2005). In the case of Egypt, limited research on citizenship education has been conducted and, similarly, their focus was on formal education in schools and universities with less focus on other sectors. Following the revolution in January 2011, a number of studies were conducted to investigate citizenship education in Egyptian schools prior to and after the revolution. These studies found that citizenship education elements in school curricula are unable to educate students to become active citizens of a democratic system. The primary focus of the curricula is endorsing the government’s ideologies and celebrating its achievements. As for the impact of outreach programs and organizations, studies concluded that they are almost non-existent (Waly, 2014).
Egyptian citizenship, as a concept, was first conceived at the time of Mohamed Aly (1805-1848), the creator and architect of Modern Egypt. Aiming to construct a modern state, he built a strong national army, and most importantly, he founded the national Egyptian Ministry of Education that created a remarkably outstanding educational system. Afterwards, Egypt witnessed several political regimes and developments creating a new class of educated Egyptians. This class cherished their citizenship and embraced nationalism which was heightened, leading to the early evolution of the nationalist movement striving for the country’s full independence from the British colonization (El-Nagar & Krugly-Smolska, 2009).

Citizenship education curricula in Egypt existed following its liberation from the British colonization in 1922 amid its transition into an independent state aimed at bolstering Egyptian nationalism and accentuating its independence (Aly et al., 2016; El-Nagar & Krugly-Smolska, 2009). Following the 1952 revolution, the educational system in Egypt focused on propagating the revolution’s achievements, some of which are apocryphal and ignore opposite views. Focusing on promoting the socialist democratic ideology and fostering belongingness to the Arab nation within so-called “Arab Nationalism”, Nasser’s regime nurtured an educational approach that impeded student participation, disallowed criticality, autonomy, and freedom of thought (Baraka, 2008; Cook et al., 2017).

After the war in 1973, Sadat’s regime included ideas underlining values related to loyalty to the country, and pride of Egyptian cultural identity. The curricula also emphasized the role of peace and dialogue in achieving the Camp David Peace Treaty in 1978 and returning the Egyptian occupied territories in Sinai. Thereafter, Mubarak ruled from 1981 to 2011 when Civic Education was prioritized due to pressures from international agencies such as World Bank, USAID, or the UNDP on Egypt. These agencies urged for quality education that includes democratic ways of teaching and learning to conform with the most recent international standards of development.

However, in practice, many Egyptian and Arab scholars of education viewed schools as a producer of submissive human beings. These scholars claimed that schools instructed students to become passive-obedient by exemplifying these submissive principles guiding
the relationship between teachers and students, and by discouraging questioning and criticality. This pedagogic environment led to the continuation of despotism and disparity in Arab societies. Furthermore, some other scholars argued that authoritarianism was strongly connected to the patrilinear structure of Arab societies supported by the culture that indoctrinated obedience of the young to the old (Sobhy Ramadan, 2012). In the same vein, scholars suggested that authoritarian political regimes will eventually produce “authoritarian educational systems that lack accountability and transparency, and they nurture a school climate of blind obedience to authority figures” (Faour, 2013, p. 4), which contradicts the model of active citizenship outlined above.

In the same spirit, the analysis of the related school textbooks under the leadership of Mubarak (the third president of the Arab Republic of Egypt), for example, demonstrates a special focus on “authority, nationalism, tourism importance, cultural diversity and role of government in service provision; it also shows less emphasis on citizenship and human rights; and minimum emphasis on rule of law, social justice, and political participation” (Aly et al., 2016, p. 14; Baraka, 2008). It was also noted by Faour (2013) that national education aims are blended with religious and nationalist principles. For example, a goal for the education—elementary, middle, and secondary in Egypt includes: “to deepen the belief of learners in their faith, its principles, values, and its perspective on man, universe, and life; and the alignment of their behavior with that perspective in words and deeds” (p. 7). However, according to Faour, these aims lack determination, corresponding plans of action, and necessary resources in order to be implemented.

Egypt witnessed numerous consecutive changes during a short period in the aftermath of the January 25th revolution in 2011, until 2014 under different leaders, namely the Supreme Council of the Army Forces (SCAF), President Mohammad Morsi, and the interim President Adly Mansour. Consequently, three different curricula were issued during three academic years—2011/2012, 2012/2013, and 2013/2014. Responding to people’s aspirations, these curricula incorporated more citizenship education values highlighting human rights and political participation (Aly, 2017; Aly et al., 2016).
Aiming to examine the status of citizenship and civic education in Egypt with a focus on the non-formal sectors, a group of Egyptian researchers conducted a study published by the Danish Egyptian Dialogue Institute in partnership with the Egyptian Youth Federation and the German Federal Agency for Civic Education under the title *The Road to Citizenship Education in Egypt*. The study noted that the Ministry of Education school curricula uses the term *Civic Education* to reflect *Citizenship Education*, while the Ministry of Youth uses both terms—Civic Education and Citizenship Education—interchangeably. Nevertheless, all non-governmental organizations use the term Citizenship Education. Participants’ responses indicated general concern about the disparate allocation of governmental services among the different provinces in Egypt. Research findings also showed that young participants appreciated the experiential, interactive, and inquiry-based Citizenship Education approaches that enable students to actively co-construct their learning experiences and have their own initiatives in shaping their actuality and future (Aly et al., 2016).

Interestingly, when looking into citizenship education within the non-formal sector, the study included Ministry of Youth’s programs, the Civil Society Organizations (CSOs), and the non-governmental organizations (NGOs) which are not educational in nature. At the same time, the study overlooked the Scout Movement which is defined as an “educational movement for young people open to all without distinction of gender, origin, race or creed” (WOSM, 2011, p. 3). Such definition is an overt declaration of the Scout Movement’s educational nature and the values of citizenship education that it promotes. Moreover, the educational approaches and strategies that are most applauded by the participants of the study represent the very scout approach called *learning by doing* (Scouts Canada, 2016; WOSM, 1997, 1998b, 1998a, 2015b).

2.4.3 Global Citizenship Education in Egypt

Being a transformative and lifelong learning process, GCED aims to develop knowledgeable, critically literate, socially connected, principled, and engaged global citizens. This can be achieved by increasing learners’ abilities to understand their human rights and responsibilities in an interconnected world and to engage actively in eliminating injustice and creating a better world that is safer and more sustainable. Global
Citizenship Education, thusly, stresses the values of justice, peace, tolerance, inclusiveness, safety, and sustainability (Oxfam, 2015b; UNESCO, 2013, 2015).

In view of the foregoing studies in the Egyptian context, one can conclude that the global dimension of Citizenship Education in Egypt does not appear to be emphasized enough and perhaps absent in the formal education sector. The focus historically has been on fostering nationalism through highlighting the values of belongingness to one’s country and serving its interests by integrating civic values in the formal schooling textbooks. Most of these values are for national citizenship and the only case in which some global citizenship values, such as peace and dialogue, were included in the curricula was in 1978. However, civic and citizenship values are interpreted in a way that serves the ruling regime’s interests. Furthermore, even with the existence of citizenship education values in public school official documents, there is “a wide gap between the stated goals of national education programs and their implementation” (Faour, 2013, p. 3). The human rights issue is a highly controversial topic in some parts of the world, including the Arab region where formal educational curricula contain human rights values in diverse ways based on their interpretation and referring to the concept of cultural particularity. A review of the textbooks of eleven Arab countries in relation to Citizenship Education suggests that school textbooks in all eleven countries promote a number of those rights mentioned in the Universal Declaration of Human Rights. However, he argues that “what students read in their textbooks about human rights is disconnected from what is implemented in their communities” (Faour, 2013, p. 12).

2.5 The Scout Movement

According to the WOSM, Scouting is a non-formal educational movement aimed at supporting the growth of young people’s full capabilities—physically, intellectually, emotionally, socially, and spiritually—to become responsible active citizens engaged in the betterment of their communities on the local, national and global levels (WOSM, 1998b, 1998a, 2011, 2015b). The Constitution of the World Organization of the Scout Movement (2011) emphasizes the educational nature of the movement explicitly in its definition: “The Scout Movement is a voluntary non-political educational movement for
young people open to all without distinction of gender, origin, race or creed, in accordance with the purpose, principles, and method conceived by the Founder” (p. 3). In view of its wide pervasiveness and coherent global organizational structure (Membership Task Force, 2017; WOSM, 2011), Scouting claims to deliver the type of education that provides “a profound understanding that we are tied together as citizens of the global community, and that our challenges are interconnected” as articulated by the UN Secretary-General in 2012 (Education First, n.d.; UNESCO, 2015, p. 14). Nevertheless, the educational nature of the movement, which is the main reason for its existence, is usually overlooked, undervalued, and under-researched. My research is an attempt to explore this part of the contribution of the Scout Movement in (or to) the field of global citizenship education. In this section, I review the studies and scholarly literature on the Scout Movement.

Studies have been conducted to explore some aspects of the Scout Movement, most of which are aimed at assessing its contribution in shaping young people’s personalities, character, and behavior. For example, Clark (1940) explored the educational and recreational contributions of Girl Scouting in the United States. Scheidlinger (1948) conducted a comparative study of the Boy Scout Movement exploring the various cultural impacts in different national and social groups in Poland and the United States. Holton (1951) addressed the scout educational program alignment with that of the US educational institutions in terms of “philosophy, subject matter, psychology, methods, and institutional relations” (p. 393) and the significant role played by the Scout Movement in the American educational and social development at the time of the study. Royes (1998) examined the effect of using the Scouting curriculum as an intervention for increasing the self-esteem of female adolescents. Similarly, Camur (2001) and Pryke (1998) addressed the effect of the patrol system as one of the scout method elements in supporting youth social developments. Likewise, Mohammad et al. (2019) studied the social skills development of secondary school students in Pakistan as a result of their involvement in Boy Scout activities. Haidir (2020) also conducted a study exploring the impact of the Scouting activities on enhancing students’ moral values in Indonesia. Asensio-Ramon et al. (2020) investigated the impact of the Scout Movement as a free
time option on improving adolescents’ academic performance, self-esteem, and social skills.

Gravelle and Deschenes (2004) considered the impact of outdoor education activities and experiences on helping the scouts’ spiritual development. Moreover, Ridkratoke et al. (2011) studied the effect of a Boy Scout curriculum, based on the adventure education approach of the Scouting founder—Lord Baden Powell, on enhancing the survival skills of primary school students in Thailand. Furthermore, Westberg-Broström (2013) analyzed the educational objectives and means of achievement of the Swedish scout programs to assess its ability to develop a responsible citizen in Sweden. In a similar vein, Ruiz-Olivier et al. (2013) evaluated the effect of the scout program in instilling prosocial altruistic behavior in its youth members in Spain. By the same token, Mislia et al. (2016) considered the Scout educational activities’ effect in forming students’ character, while Ramadhani et al. (2019) explored the influence of the scout extracurricular activities on fostering elementary student’s integrity in Indonesia. In addition, Nureva and Tohir (2020) considered the relationship between scout extracurricular activities and student discipline in Indonesia.

Scholars also addressed equity and social science issues in the movement. For example, Goodman (1998), Patrick (2001), and Johnson (2016) addressed the issue of gender or belief based exclusion in the Boy Scouts and discussed the constant litigation of the Boy Scouts of America membership policy referred to as “Three G policy”—girls, godless, and gays, which used to exclude women, atheists, agnostics, and publicly avowed homosexuals. By the same token, Mills (2011) examined the various UK girl scouts’ practices in relation to gender while shifting from a masculine to a co-educational organization over the course of the twentieth century. Likewise, Denny (2011) explored the embedded gender messages infused in Boy Scout and Girl Scout handbooks as well as in the scout activities and instructional approaches. Lowe (2017) explored the possibilities for environmental citizenship and the possibilities of social transformation and justice offered to girls through Scouts Canada programs.
On another note, scholars explored the Scout Movement in relation to various other issues. For example, Johnston (2015) discussed how the Scout Movement adopted an internationalist agenda in the early years following its founding (1907–1929) and transformed from an inward militarist program to a liberal international movement, after the First World War. In a similar vein, Parsons (2005) reviewed how the Kenyan Boy Scout Movement navigated the turbulent era of independence and decolonization process in Kenya from 1959 to 1964. Likewise, Trepanier (2015) examined the conceptual debates around masculinities and tensions within the Scout Movement’s network of institutional and cultural support in Canada from the 1910s through the 1960s. In other studies, Dégi and Asztalos (2021) explored scouts' and educational stakeholders' (teachers and scout teachers) views of Scouting methods of training and instruction and how to integrate these methods into formal education settings.

Although Scouting is an important movement given its worldwide presence and its huge membership, Scouting is an under-searched phenomenon. My research is an attempt to explore the Scout Movement’s contribution to the education of young people and to the development of active global citizens in Egypt.

### 2.6 The Scout Movement and Global Citizenship

Ever since its establishment, Scouting strives to be a global movement aimed at educating global citizens. The global dimension in educating young people to be good citizens in their local, national, and world communities is clearly enunciated by the founder, Sir Robert S. Baden Powell, in his book entitled *Scoutmastership: A Handbook for Scoutmasters on the Theory of Scout Training* (1920). He articulated that “no one can be called educated who has not a willingness and a desire, as well as a trained ability to do his part in the world's work” (p. 48). This pronouncement is indicative of the strong connection between three concepts: Scouting, education, and global citizenship.

Three of several factors that make the Scout Movement innately able to be a substantial player in the field of global citizenship education are: 1) the Scouting foundational values that stimulate and guide all its effort to help in “creating a better world” (Scouts Canada,
n.d.; WOSM, 1998a, p. 3); 2) the global widespread of Scouting membership (WOSM, 2014a); and 3) the vigorous voluntary engagement of its members. These three factors make innately able to be a substantial player in the field of global citizenship education. Given that Scouting is governed and overseen by an organizational structure that works in a harmonious coherent way at all levels—territorial, provincial, national, sub-regional, regional, international, and world levels (WOSM, 2011)—it is positioned to be a key doer in educating for global citizenship.

The definition of the Scout Movement, its purpose, principles, and method, which constitute the fundamentals on which Scouting is founded, clearly communicate its educational essence, and its commitment to the ideals of global citizenship (Vallory, 2012). Based on its universally shared principles, Scouting is open to everyone regardless of their gender, origin, ethnicity, or religious belief, aiming to “contribute to the development of young people in achieving their full physical, intellectual, emotional, social and spiritual potentials as individuals, as responsible citizens and as members of their local, national and international communities” (WOSM, 2011, p. 3).

Publicly published policies on Scouting stress its role in preparing young people to become active citizens within their local communities and also active global citizens. For example, the World Scout Youth Involvement Policy states that

Scouting contributes to the empowerment of autonomous individuals and the holistic development of active global citizens for the community. Enabling young people for being Active Citizens in the present and future should be seen as one of the end results of our Scouting educational process. (WOSM, 2015a, p. 17)

The World Scout Youth Programme Policy indicates the type of characteristics Scouting seeks to foster in its youth members in order to become “active global citizens”:

- **Autonomous**—able to make choices and to control their personal and social life as an individual and as a member of society.
- **Supportive**—able to show concern for others, able to act with them and for them, and able to put themselves in the other person’s shoes (empathy).
- **Responsible**—able to take responsibility for their actions, keep commitments, and complete whatever they undertake.
- **Committed**—able to assert themselves in respect of values, a cause or an ideal, and to act accordingly.
- **Culturally sensitive**—able to respect other paradigms by virtue of their gender, ethnicity, religion, language, or culture. (WOSM, 2015b, p. 11)

### 2.7 The Scouting Approach to Educating Global Citizens

The world Scouting constitution defines Scouting as an educational movement (WOSM, 2011) that offers its members various opportunities to learn about different cultures, to explore diverse global issues, to act and get involved by individual and group initiatives, activities, and events that are regularly organized throughout the year. The Scouting youth members comprise four main age groups: *Cub Scouts* (7-11), *Scouts* (12-14), *Senior Scouts* (15-17), and *Rover Scouts* (15-17). Each age grouping has its specific curriculum applied through individual and group activities that responds to the precise needs of young people in that particular age group (Arab Scout Organization, 2011a). The scout curricula constitute the core of the scout program, as well as various educational activities organized and implemented using the Scout Method. The Scout Method is “a system of self-education” that includes “the promise and law, learning by doing, experience of living in a small group, adult/youth relationships, personal progression and evaluation, life in nature, […] a symbolic framework” (WOSM, 1997, p. 4), and “community involvement” (WOSM, 2019, p. 12).

The envisioned impact of the Scout Movement, on both local and global levels, is clearly manifested in its mission adopted at the 1999 world scout conference in Durban, South Africa. This impact is also demonstrated in the vision of Scouting, known as Vision 2023, adopted at the 2014 World Scout Conference held in Ljubljana, Slovenia (WOSM, n.d.-a, 2014b). The mission statement of Scouting is “to contribute to the education of young people, through a value system based on the Scout Promise and Law, to help build a better world” (WOSM, 2000, p. 1). Furthermore, the vision states that “by 2023, Scouting will be the world’s leading educational youth movement, enabling 100 million
young people to be active citizens creating positive change in their communities and in the world based on shared values” (Membership Task Force, 2017, p. 2; WOSM, n.d.-a, 2014b, p. 5). This symbolizes the commitment of the Scout Movement towards educating for global citizenship and highlights the fact that scouts are perceived as global citizens. A similar global perspective is present in most national scout organizations around the world. For example, the mission, vision, and values of Kenya Scouts Association, Scouts Australia, and Scouts Canada are all aimed at developing educated youth as outstanding world citizens that are capable of significantly contributing to constructing a better world (Kenya Scouts Association, 2015; Scouts Australia, n.d.; Scouts Canada, n.d.). To conclude, the Scouting approach to educating global citizens is considered by some scholars, such as Vallory (2012) and Mills (2011, 2013) as an exceptional approach in its capacity to educate youth who are locally rooted, nationally belonging, globally committed, and contributing to uplift their communities.

2.8 The Arab Scout Educational Curricula

2.8.1 Overview: Curriculum and the Arab Scout Curricula

Curriculum is a controversial concept that is defined and conceptualized by education theorists in various ways: some perceive curriculum as content, others view it as the learner’s whole experiences, some look at curriculum as learning objectives, others define it as a plan for instruction (Lunenburg, 2011). In the same way, according to Gosper and Ifenthaler (2014), curriculum is thought of as the learners’ experience in a particular class or educational program that typically ends with certification. Curriculum can denote the content, the educator’s goals or strategies, the design of the educational activities, and evaluation. It can also refer to the connection of those activities with the defined learning outcomes, or “the change in skill, knowledge, and capability experienced by the student” (p. 61). The scope of the curriculum can apply to a single unit of short-term study or to an educational or training program that lasts for several years. Other scholars define curriculum as “a plan for providing sets of learning opportunities for persons to be educated” through accomplishing a set of broad aims and
relevant detailed objectives (Saylor et al., 1981, p. 8). Conclusively, curriculum in its simplest definition is “a plan for achieving the goals” (Ornstein et al., 2018, p. 26).

Despite the controversial nature of the concept, curriculum enjoys a lofty position in education and is widely perceived by scholars as “the heart of education” (Null, 2011, p. 1; Pinar, 2014, p. 72) and “the intellectual and organizational center of education” (Pinar, 2004, p. 32). Curriculum points out the aims of the educational activities, provides educators with guidelines of their actions (Pinar, 2014), and helps in identifying the philosophy and objectives, selecting the educational experiences and activities, selecting and organizing the content, considering pedagogic strategies, and in evaluating students abilities and the learning outcome (Ornstein et al., 2018). For Null (2011), the utmost importance of curriculum in education is two-fold: “First, curriculum is about what should be taught. Second, it combines thought, action, and purpose” (p. 1). While education is a blurry concept that occurs in many ways and within various formal, informal, and non-formal contexts—families, places of worship, media, and several other influences encircling the learner—curriculum “is a specific, tangible subject that is always tied to decision making within institutions, whether they are schools, churches, non-profit agencies, or governmental programs” (Null, 2011, p. 1)

The educational goals of Scouting are accomplished through numerous educational apparatus, chief amongst these instruments in the Arab Region is the scout curricula. In 2011, the Arab Regional Scout office produced and published four educational curricula documents addressing the four age groupings mentioned earlier in this chapter. The Arab Scouting curricula incorporate a broad conception of multiple ideas conceptualizing the field and, at the same time, applies different practices that are more flexible, social, personal, and learner-centered.

Scouting education views the scout curriculum as “the totality of what young people do in Scouting—the activities, how it is done—the Scout method, and the reason why it is done—the purpose” (WOSM, 1997, p. 3). This means that all purposeful activities performed by scouts using the unique Scout Method—whether formally organized or
routine day-to-day activities such as cooking and cleaning during camps, etc.—are regarded as an educational opportunity to achieve Scouting’s educational objectives.

This reveals an agreement with renowned curriculum pioneer scholars including Franklin Bobbitt, for example, who defines curriculum as the entire range of directed and undirected experiences aimed at discovering and developing the individual’s capabilities; or it is the series of intentional training experiences utilized by an educational institution to flawlessly accomplish this aim (Bobbitt, 2013).

Following curriculum scholars’ conception of the three parts of curriculum discourse: political, programmatic, and practical (Hopmann, 1999), also called the three levels of curriculum planning: institutional, programmatic, and classroom (Deng, 2010). Scouting curricula can be considered both institutional and programmatic. These curricula are institutional in terms of representing the envisioned standard of scout education and its relation to the community and culture. As institutional curricula, they set the comprehensive goals and broad approaches to scout education which outline the ideals, criteria, and anticipated outcomes that respond to the various stakeholders’ expectations in a specific socio-cultural context (Deng, 2010; Doyle, 1992; Westbury, 2008). They are also programmatic because they convert the expected outcomes and ideals outlined in the institutional curriculum to take a more operational form linking the institutional curriculum to the classroom curriculum (Deng, 2010).

The classroom curriculum, according to Doyle (1992), is a “set of enacted events in which teachers and students jointly negotiate content and meaning” (p. 492). Classroom curriculum transforms the programmatic curriculum into suitable learning practices that attempt to translate social and cultural epitomes into practical teaching frameworks (Deng, 2010; Westbury, 2008). In other words, the function of this curricular level is converting the ‘institutional’ and ‘programmatic’ curricula to appropriate learning practices suitable to the understanding, needs, and abilities of students in a particular classroom setting (Deng, 2010). In Scouting, the so-called classroom curriculum is the scout unit program of activities that translates the goals and objectives into practical educational experiences “based on actions and relationships, which offer the young
person the opportunity to acquire knowledge, skills, and attitudes envisaged by a given objective” (WOSM, 1997, p. 29). In light of the age group curriculum objectives, the unit leaders, in close cooperation with the youth members, design their plan of activities and various events that enable the scouts to ‘learn by doing’ and to advance in their scout trail using a progressive scheme designed to help assess their acquisition and progress.

In reviewing the scout curriculum documents, one can easily detect the presence of guiding educational objectives in their various forms. It is clear that the development of the scout curricula for different age groups is inspired by the four fundamental curricular questions proposed by Ralph Tyler (1949):

1) What educational purposes should the school seek to attain?

2) What educational experiences can be provided that are likely to attain these purposes?

3) How can these educational experiences be effectively organized?

4) How can we determine whether these purposes are being attained? (Tyler, 1970, p. 1).

The same four questions were transformed later into four steps in the work of Smith, Stanley, and Shores (1957) and further developed into seven steps by Hilda Taba (1962), all inspired by and indebted to Tyler’s rationale.

2.8.2 The Arab Senior Scout curriculum (2011)

As previously mentioned, my research focuses on the curriculum document that addresses the senior scout section, namely The Senior Scout Leaders’ Educational Handbook issued in 2011, with the aim of exploring its ability to educate global citizens. Senior scouts are youth ranging in age from 15-17 years, the adolescent age which Scouting originally targeted in the first place (Benard et al., 2005; WOSM, 1998b).

Although Scouting education addresses a wide range of ages, it is important to realize that Scouting is particularly suited for adolescents and aimed at enabling them to develop their capacity to act as autonomous individuals, who make their own choices in life as an essential phase in their development to be active and happy citizens that contribute to creating a better world (WOSM, 1998b, 1998a). To reiterate, there is a clear emphasis on the connection between Scouting, education, and global citizenship.
The senior scout curriculum (Arab Scout Organization, 2011c) comprises three levels of objectives: educational aims for this particular age section, objectives addressing each of the personal growth areas (physical development, intellectual development, social development, spiritual development), and behavioral measurable objectives which describe the precise learning outcomes. These outcomes are classified into Bloom’s three domains of acquisition: cognitive, affective, and psychomotor (Lunenburg, 2011, p. 4; Seaman, 2011, p. 30), in other words, knowledge, attitudes, and skills respectively (Arab Scout Organization, 2011a, 2011c; Benard et al., 2005; WOSM, 1997). The senior scout curriculum document also includes a number of suggested examples of activities and educational practices through which scouts can achieve these objectives. Moreover, a progressive scheme was designed to help scouts take agency in tracking their own progress and to assist leaders in evaluating and acknowledging the achievement of the scouts, as well as celebrating their advancement in learning.

2.9 The Gap in the Literature

Extensive research (Blevins, 2011; Chan, 2016; Dill, 2011; Galipeau-Konate, 2014; Gravel, 2008; Hendershot, 2010; Hulme, 2011; LaMachia, 2016; Martin, 2014; McKeague, 2016; Pugliese, 2015; Reed, 2014; Shea, 2013; Sklarwitz, 2015; Stein-Smith, 2011; Takazawa, 2016; Yu, 2010) has been conducted in the field of global citizenship education exploring formal educational institutions’ response to the process of globalization. Less research has been conducted to explore the non-formal educational contribution in educating global citizens. Furthermore, research investigating Scouting’s educational contribution, as a non-formal educational movement, is evidently scarce and of limited scope, which is disproportionate to its importance in the education field. My research is an attempt to address this gap focusing on exploring the potential of the Arab senior scout curriculum (2011) to contribute to the education of young people (15-17 years of age) in Egypt to become global citizens.
2.10 Conceptual Framework

Taking a pragmatic stance, this study explores the Arab senior scout curriculum (2011) with the aim to address its potential to contribute to the development of young people (15-17 years of age) as global citizens. To achieve this, I used a theoretical framework from socio-cultural theory at large, and from other theories and conceptual frameworks of critical global citizenship education developed by scholars in this field.

Choosing socio-cultural theory in education as the main lens to investigate a Scouting curriculum is justified because it speaks clearly to the Scouting educational approach as elucidated later in this chapter. Socio-cultural theory also upholds my assumptions about learning and aligns with my understanding of education for it claims that knowledge is socially-constructed and that environment, culture, and social interaction play an essential role in an individual’s learning, development, and ‘meaning-making’ (Lantolf, 2000).

Education in Scouting is defined as a “life-long process” where learning is created in cooperation between learners and educators (Benard et al., 2005, p. 12; WOSM, 1998b, p. 2, 1998a, p. 7). This conforms with the sociocultural approach to education described by Eun (2010) “as a process, rather than product, aimed towards the co-construction of knowledge” (p. 404). According to DeCoito and Gitari (2014), a sociocultural approach as outlined in Vygotsky’s sociocultural theory perceives learning as an act that happens in a particular sociocultural context in which knowledge, skills, and behaviors are transmitted through interaction between more experienced and less experienced learners. They also maintain that education, in order to fit in a sociocultural framework, should be locally undertaken, context-related, and relevant to the learner’s life. This clearly speaks to the nature of Scouting education where learning occurs in the local scout unit and in a collaborative way between members of small groups where they interact and learn from each other’s experiences with the support of an adult educator.

A sociocultural approach has four defining characteristics: emphasizing the importance of social interaction in constructing knowledge, applying active learning and teaching strategies, using inquiry-based activities that are socio-culturally oriented, and aiming at
achieving development of a comprehensive nature (Eun, 2010). Learning in Scouting is sociocultural because it occurs using one or more of the Scout Method’s educational tools, which fulfill the above-mentioned four defining characteristics. For example, the team system is one of the educational tools representing the social context where the majority of the learning process is undertaken, and where knowledge is co-constructed. In addition, learning by doing fosters an entirely experiential, practical, active, and hands-on learning experience. Furthermore, in terms of the comprehensiveness of development which is the fourth characteristic of a sociocultural approach (Eun, 2010), Scouting education is aimed at helping youth achieve a well-balanced, harmonious, and integral development of his / her full potential (Benard et al., 2005; WOSM, 1998a, 2011).

The socio-cultural context is accentuated by several education and curriculum theorists and scholars because, on the one hand, education in general and curriculum in particular ought to respond to the needs of society and, on the other hand, because they believe that learning is socially constructed (DeCoito & Gitari, 2014; Gosper & Ifenthaler, 2014). To elaborate, John Franklin Bobbitt, the father of the curriculum development field, when he published his book How to Make a Curriculum in 1924 emphasized the importance of considering the needs of society in the process of making the curriculum (Null, 2008). Likewise, Dewey perceives education as a dual, “one psychological and one sociological” (Flinders & Thornton, 2004, p. 17), whereby both are important and interconnected. For Dewey, the learner is a social human being, and “society is an organic union of individuals”, therefore, we should not subtract one factor from the other to avoid “being left only with an abstraction” or “an inert and lifeless mass” (Flinders & Thornton, 2004, p. 18).

In view of the continuous debatable meaning of global citizenship, a suitable and thorough investigation of the curricula should be built on a clear understanding of what it means to be a global citizen. Furthermore, I recognize the centrality of a critical approach to global citizenship education and the importance of bringing a more critical lens to my research in order to challenge the field of Scouting education and to problematize the work done by the Scout Movement in developing its members’ abilities to critically reflect and act as global citizens. Therefore, my research was guided by a coherent
conceptualization of global citizenship education-related concepts provided by Andreotti’s (2006) conceptualization of global citizenship education, the conceptual framework of critical global citizenship (CGC) suggested by Larsen (2014), and the global citizenship theoretical model developed by Morais and Ogden (2011). These authors’ conceptualizations of global citizenship education are built on critical understandings underpinned by critical or post-colonial theories and form the basis of my own conceptual framework.

As noted above, Andreotti (2006) distinguishes between global citizenship education that is either soft or critical. Soft global citizenship education according to Andreotti (2006) perceives “poverty and helplessness” as the main global problem that is manifested in the “lack of ‘development’, education, resources, skills, culture, technology, etc.” (p. 46). It also assumes that “we are all equally interconnected, we all want the same thing, and we can all do the same thing” (p. 47). Therefore, the solutions are based on charitable actions fulfilling responsibility FOR the other or educating the other. Hence, soft global citizenship education is aimed at empowering people to be active citizens who act “according to what has been defined for them as a good life or ideal world” (p. 48) by means of applying various strategies to increase consciousness about global problems. However, this approach could result in creating an embedded feeling of cultural hegemony, reinforcing “colonial assumptions and relations, reinforcement of privilege, partial alienation, [and] uncritical action” (p. 48).

On the other hand, the main concerns of critical global citizenship are the world’s inequality and injustice, which encompasses “complex structures, systems, assumptions, power relations and attitudes that create and maintain exploitation and enforced disempowerment and tend to eliminate difference” (Andreotti, 2006, p. 46). Intervention in critical global citizenship is based on ‘political/ethical’ actions aimed at undertaking one’s “responsibility TOWARDS the other (or to learn with the other)” (Ibid, p. 47). Critical global citizens perceive global interdependence as imbalanced and disproportionate, which sustain unequal relations of power allowing elites to impose their own views on the rest of the world. Thusly, critical global citizenship education aims to empower “individuals to reflect critically on the legacies and processes of their cultures,
to imagine different futures and to take responsibility for decisions and actions” through “promoting engagement with global issues and perspectives and an ethical relationship to difference, addressing complexity and power relations” (Ibid, p. 48). Critical global citizenship education promotes analytical thinking which leads to taking more cognizant actions to fulfill one’s ethical responsibilities. However, this critical approach could result in causing “internal conflict, critical disengagement, [and] feeling of helplessness” (Ibid, p. 48).

Criticality, according to Andreotti (2006), is not about finding out if “something is right or wrong, biased or unbiased, true or false. It is an attempt to understand origins of assumptions and implications” (p. 49). Critical literacy, therefore, endeavors to provide learners with the space “to reflect on their context and their own and others’ epistemological and ontological assumptions” (p. 49). Recognizing the nature of knowledge as partial and incomplete, constructed by our experiences in a specific cultural context, critical literacy acknowledges the need for a transformative approach that helps learners reconstruct this knowledge by considering others’ perspectives and experiences as well as understanding others’ cultural contexts (Andreotti, 2006). Critical action for Andreotti (2006) is subject to the individual’s choice after a vigilant examination of the context, various viewpoints, power relations, and consequences.

Building on Andreotti’s work, the conceptual framework of critical global citizenship (CGC) suggested by Larsen (2014) encompasses two main constituents: Awareness/Analysis and Engagement/Action. The first component, Awareness/Analysis, combines awareness with close and considerate scrutiny of different global phenomena and comprises four intersecting and interconnected dimensions: difference awareness, self-awareness, global awareness, and responsibility awareness. Difference awareness involves recognizing and welcoming the multiplicity of thoughts, morals, religious and cultural beliefs, and practices in the world that may challenge one’s own. A critical global citizen should be able to analyze the historical origins of current biased, discriminatory, and racist understandings of difference. Self-awareness points to the learner’s consciousness of his/her own identity while recognizing the limitation of one’s view of the world which might prove to be mistaken and understanding that others’ views of the
world shall be respected no matter how different their views are. **Global awareness** encompasses recognizing the world’s prevailing environmental, political, social, and economic interconnectedness and circumstances. This implies understanding current most important problems “that are played out in local settings throughout the world, such as poverty, homelessness, HIV/AIDS, lack of access to clean air and water, housing, food” (Larsen, 2014, p. 6). **Responsibility awareness** according to Larsen (2014) requires us to recognize one’s responsibility towards the wellbeing of the ‘other’ and the inevitability of collaboration to make the world a better place. This includes reflecting on the variety of roles to be undertaken by individuals, societies, organizations, and countries in responding to incidents of injustice, out of genuine care for “others, society, and the environment” (p. 6).

The second component of critical global citizenship, according to Larsen (2014), **Engagement/Action**, infers the ability to respond to the existing unfairness and inequities. This entails the “mobilization of one’s own privilege and power to make a difference in the lives of those who are not as privileged as oneself” (p. 6). **Engagement/Action** has three dimensions: self-action, civic action, and social justice action. **Self-action** includes simple, regular actions that one makes in their daily life that signifies a deep belief in equity, fairness, and care. **Civic action** refers to publicly reacting to and actively participating in civic affairs and in the social life of one’s community at local, state, and national levels in order to “solve social problems and improve society” (Larsen, 2014, p. 7). Finally, **social justice action** entails challenging the unfair belief systems and the firmly held assumptions aiming at swaying and changing societies, organizations, and other authority structures in order to enact social justice (Larsen, 2014).

The theoretically grounded and empirically validated scale to measure global citizenship developed by Morais and Ogden (2011) encompasses three dimensions: **Social Responsibility**, **Global Competence**, and **Global Civic Engagement**. The first dimension, **social responsibility** is defined as the anticipated degree of interdependence and care about others, society, and the environment. The second dimension, **global competence** refers to open-mindedness and endeavoring to comprehend others’ cultures and beliefs and making use of this awareness to connect and cooperate efficiently with others outside
one’s typical setting. The third dimension, global civic engagement, reflects a genuine willingness to identify issues affecting the local, regional, national, and global communities and to take voluntary and advocacy actions to help solve these problems.

Each of these dimensions has three dependable sub-dimensions. Social Responsibility’s sub-dimensions are first, global justice and disparities, where learners consider societal problems and pinpoint cases and examples of global inequality and unfairness. Second, altruism and empathy, which implies that students respectfully explore varied perceptions and “construct an ethic of social service to address global and local issues” (p. 448). Third, global interconnectedness and personal responsibility, which means the enhancement of learners’ awareness of the effect of local practices on creating global problems. Global Competence’s three sub-dimensions are self-awareness, intercultural communication, and global knowledge. Self-awareness aims at enabling students to identify their boundaries and their capability to participate effectively in a multicultural world. Intercultural communication is the second sub-dimension that encompasses various intercultural communication skills and capabilities. Global knowledge comprises developing the learners’ awareness and feeling of responsibility towards global happenings. Global Civic Engagement’s sub-dimensions are the involvement in civic organizations, political voice, and global civic activism. Involvement in civic organizations means volunteer participation in the activities of cross-national civic organizations. Political voice implies that students synthesize “their global knowledge and experiences in the public domain” (p. 448). Finally, global civic activism means engaging students in meaningful local practices that contribute to boosting a global plan of action (Morais & Ogden, 2011).

2.11 A Three-Dimensional Global Citizenship Education (GCED) Conceptual Framework

For the purpose of this research, based on the work of Andreotti (2006), Larsen (2014), and Morais and Ogden (2011), I developed a GCE conceptual framework comprising three dimensions—Global Awareness, Global Competence and Character, and Global Engagement and Action—to utilize, mainly, in exploring the Arab senior scout
The aim is to assess the potential of the curriculum to contribute to educating global citizens in Egypt and to address its alignment with a scholarly critical global citizenship education framework. The Arab senior scout curriculum (2011), in order to be aligned with this critical global citizenship education conceptual framework and able to contribute to the formation of global citizens, should contain educational objectives and activities aimed at instilling critical global citizenship characteristics (features) in the senior scouts as discussed below.

2.11.1 First Dimension: Global Awareness

*Global Awareness* focuses on developing a critical awareness about one’s own and others’ cultural commonalities and differences, increasing students’ awareness of major global issues and problems, and helping students realize the interrelation between the local and the global. Global Awareness also implies helping learners understand the origins of disparities and recognize one’s limitations and ability to engage successfully in an intercultural encounter.

2.11.2 Second Dimension: Global Competence and Character

*Global Competence and Character* addresses developing intercultural communication skills and fostering students’ flexibility, and tolerance toward other cultures as well as developing students’ ability to identify instances of global injustice and disparity. Global Competence and Character also concerns furthering students’ concern for social and environmental justice and building up an ethic of social service responding to local and global issues. This dimension also infers enhancing learners’ capability to reflect critically on one’s own positionality, power, and privileges in relation to race, gender, and social class. Global citizenship education should nurture students’ recognition, appreciation, and respect for the diversity of views, beliefs, thoughts, ideals, and practices in the world even if it might be deeply different or even contrary to one’s own.

2.11.3 Third Dimension: Global Engagement and Action

*Global Engagement and Action* involves encouraging students to act as critical responsible global citizens during one’s ordinary daily life habits, nurturing students’
voluntary active involvement in civic institutions, enabling students’ participation in meaningful local activities that contribute to the advancement of global agendas and challenge cultural stereotypes. A critical approach to global citizenship education should enhance students’ ability to challenge and work to change existing rules and structures that repeatedly produce various forms of injustice. It is also essential to promote learners’ ethical engagement with global issues through taking informed responsible actions, as well as helping them construct their political voice.

2.12 Summary

This chapter provided a general review of the literature and research in the areas related to my study. In the first section, I presented the current debate on the globalization phenomenon. In the second section, I reviewed the existing literature on the different conceptualizations of global citizenship. The third section investigated different contemporary approaches to global citizenship education. The fourth section presented a synopsis illustrating the status of citizenship education, and global citizenship education in Egypt. Sections 5 and 6 outlined the Scout Movement’s approach to educating for global citizenship. Section 7 provided an elucidation of the scout educational curricula in view of the curriculum theories, and an overview of the senior scout curriculum under focus. In section 8, I highlighted gaps in the literature and the scarcity of research addressing global citizenship education in non-formal education in general, and in the Scout Movement in particular. I concluded this chapter by introducing the theoretical and the conceptual framework informing and guiding my study.
Chapter 3

3 Methodology

This chapter provides an overview of the research methodology employed in this study to examine the potential of the senior scout curriculum (2011) to educate for global citizenship. I begin by presenting the design of the study, outlining the study context, describing the data collection methods and instruments, and portraying the study participants. I then elaborate on and explain approaches to data analysis and conclude by indicating the ethical considerations of the study.

3.1 Research Design

The purpose of the study was to explore the experiences and views of both the scouts and leaders on the potential of the Arab senior scout curriculum to develop global citizens in Egypt. The study also seeks to examine the Scouting curriculum in terms of its alignment with critical global citizenship education in light of the conceptual framework guiding this study. Thus, a case study approach is justified as the study was conducted to explore an existing phenomenon within its real context employing numerous data sources (Swanborn, 2010; Yin, 2014) while benefiting “from the prior development of theoretical prepositions to guide data collection and analysis” (Yin, 2014, p. 17). Case study according to Punch and Oancea (2014) is a strategy of employing a blend of research methods to investigate a case “aiming to preserve and understand the wholeness and unity” (p. 148) of this case. Similarly, Thomas (2011) perceives case study as a holistic scrutiny of individuals, actions, decisions, epochs, plans, systems, guidelines, or organizations using single or multiple methods. Yin (2014) emphasizes the prominence of case study research in different fields, including education, as it “contributes to our knowledge of individual, group, organizational, social, political, and related phenomena.” In addition, “a case study allows investigators to focus on a case and retain a holistic and real-world perspective” (p. 4).

In light of my research, this is a case of the potential of non-formal curricula to develop global citizens in Egypt. A case study design allowed me to seek scouts’ and scout
leaders’ experiences and views on the potential of the Arab senior scout curriculum to develop global citizens. Case study also provides a proficient analysis and a more comprehensive account of the Arab senior scout curriculum’s inclusion of critical global citizenship education perspectives that align with the aforementioned scholarly frameworks. This helps in ascertaining the curriculum’s potential to develop global citizens.

Mixed-methods is “an approach to inquiry in which the researcher links, in some way (e.g., merges, integrates, connects), both quantitative and qualitative data” (Creswell & Garrett, 2008, p. 322). In other words, mixed-methods is “the class of research where the researcher mixes or combines quantitative and qualitative research techniques, methods, approaches, concepts or language into a single study” (Johnson & Onwuegbuzie, 2004, p. 17) “or across a set of related studies” (Collins et al., 2012, p. 850). Mixed-methods research was conceptualized as we know it today in the late eighties. However, even before these years, authors expressed the significance of collecting both quantitative and qualitative data (Creswell & Garrett, 2008). Mixed-methods research is also defined as all practices used to gather and analyze both quantitative and qualitative data, whether concurrently or sequentially, in a single study (Driscoll et al., 2007).

Many prominent researchers believe that mixed-methods approach is comparable with other research paradigms that have favored the use of a mono methodology (Denscombe, 2008) for a better and more profound understanding of research problems (Creswell & Garrett, 2008). They argue that this approach possesses the needed credentials to be considered as a distinguished methodology in social research as it embraces various paradigmatic traditions, contains practical components, provides profound and possibly stimulating and meaningful interaction with the variances of the research field, and enables better understanding of today’s troubled world (Greene, 2008). Meanwhile, mixed-methods research offers dialectic opportunities to accomplish a thoughtful understanding of a significant social phenomenon (Greene, 2012). While quantitative research approaches are characterized by providing corroborative evidence through using numbers and measures to generate findings (Krathwohl, 2009), qualitative methodology is a useful approach to explore areas that are not yet thoroughly researched and to
discover relevant variables that later can be tested through other forms of research approaches due to its fluid, evolving and dynamic nature (Corbin & Strauss, 2015). By using mixed-methods as a more comprehensive and practical approach, we are benefiting from the strong features of both, quantitative and qualitative research methodology. Furthermore, mixed-methods research offers the best opportunities for answering research questions in a productive manner and enhances the study in many ways as well as provides the best combination required for the development of strong evidence. Moreover, mixed-methods offer an explanation and consensus around the interpretation of the data (Krathwohl, 2009). Using mixed-methods in my research is preferred and justified since the underpinning philosophy behind my choice is pragmatism, developed by Dewey and others, which means applying what works best to answer research questions (Creswell & Garrett, 2008).

3.1.1 Convergent Parallel Mixed Methods Design

Relevant to my research, the case study approach was undertaken using a convergent parallel mixed-methods design (Creswell, 2013) which entails the collection of both qualitative and quantitative data concurrently. These data are analyzed separately then converged to compare and relate the results to provide fuller analysis and better understanding and interpretation of the findings (Creswell, 2013; Driscoll et al., 2007). I employed the convergent mixed-methods design as follows:

1) Phase One: collecting and analyzing both qualitative and quantitative data (Creswell, 2013; Driscoll et al., 2007) through conducting a document analysis, a survey, and interviews. This phase comprises the following steps: 1) conducting a document analysis of the curriculum, 2) surveying 117 senior scouts and 28 scout leaders and analyzing the resulting data, 3) conducting in-depth interviews with seven senior scouts and seven scout leaders and analyzing the resulting data.

2) Phase Two: “comparing the results to determine if the findings confirm or disconfirm each other” (Creswell, 2013, p. 269).

3) Phase Three: discussing the findings, providing the interpretation of convergent or divergent results, and drawing conclusions.
This design offers pragmatic benefits when seeking answers to the research questions. Qualitative analysis provides a profound comprehension of the documents, survey, and interviews’ responses, while quantitative analysis provides a thorough assessment of responses’ patterns (Driscoll et al., 2007). The complexity of the research questions warrants the use of qualitative and quantitative data collection techniques as the first two questions explore what, and the third question explores if and how. Integrating both quantitative and qualitative data in my research has several benefits: it provides a more consistent and solid understanding of the research problem (Creswell & Garrett, 2008, p. 322), enhances the credibility and the validity of my research by triangulating the findings, adds a complete and comprehensive account to the area of inquiry, and helps explain and illustrate the findings (Bryman, 2006).

3.2 Context / Setting

The Arab senior scout curriculum is developed to be utilized in 20 member Arab countries in the Arab Scout Region (Arab Scout Organization, 2011c). The study was conducted in Egypt, the largest country in the Arab world (Capmas, 2020; Egypt Population (2020), n.d.) situated in the northeast Africa continent and has long been enjoying a strategic location for the spread of trade and ideas connecting Africa, Asia, and Europe (Where Is Egypt?, n.d.). Moreover, Egypt is one of the Arab Scout Region’s 20 member countries and the host country of the WOSM Arab Regional Scout Office since its establishment in 1954. According to the WOSM membership report (2017) based on the published WOSM Census Data as of December 2015, there are 288,174 registered scouts from all age groupings in the Arab Region.

Egypt has 82,940 WOSM registered members (i.e., 28% of the scout population in the Arab Region that comprises 20 countries). The number of registered senior scouts (15-17 years old) in the Arab Region is 42,626 members (2,197 female and 40,429 Male), out of which 16,010 (male only) in Egypt (i.e., more than 37% of the Arab senior scout population). Nevertheless, “the official annual census data provided by NSOs is not sufficiently accurate in capturing the real number of Scouts active in the Movement” (p. 2) as they are sometimes outdated—taken based on censuses conducted in the eighties.
and “many Scouts are not reported through this dataset” (p. 2). Thus the assessed number of active members is significantly higher than the number captured through the official census data (Membership Task Force, 2017, p. 2). A clear example of this variance between census number and the actual estimated number can be found on the WOSM official website stating that the Arab Scout Region’s role “is to support the 5 million (registered and unregistered) members of its National Scout Organizations” (Arab Region, n.d.). Following this example and applying the same ratios on the variations, one can estimate the number of active senior scouts in Egypt is much more than the number captured in the WOSM census. This means, if Egypt has 28% of the Arab Region’s Scout Population—which is 5 million (Arab Region, n.d.), then the number of active scouts in Egypt may be around 1,400,000 from all age sections. Accordingly, the senior scouts in Egypt would probably be around 270,000 – 277,000 active members, which is 37% of the senior scouts’ population in the Arab Region.

The rationale for choosing Egypt as a research site is twofold: 1) the large number of active scouts in the country compared to other countries in the region, 2) the ease of access and knowledge of the field, as I was a scout and a scout leader in Egypt for more than 40 years.

3.3 Instruments and Data Sources

In order to answer my research questions and explore the potential of the Arab senior scout curriculum (2011) to contribute to the education of young people (15-17 years of age) in the Arab world to become global citizens, I employed the following instruments and data sources in my research:

3.3.1 Curriculum Document

Document analysis is an efficient method for reviewing or assessing all types of documents, whether printed or electronic, computer-based or Internet-transmitted (Bowen, 2009). Document analysis method has a lengthy practice history in research due to the importance of documents and written texts in organizational structures and educational systems. Furthermore, this method offers additional ways to explore the
meanings and the social functions of texts in educational research (Cortazzi, 2002). Whereas document analysis is used by many researchers as complementary to other research approaches (Cortazzi, 2002), it can be used as a stand-alone method as well (Bowen, 2009). The advantages of document analysis as a research method are numerous including: efficiency, availability of researched documents as sources of data, cost-effectiveness, lack of obtrusiveness and reactivity, constancy, accuracy, and broad coverage (Bowen, 2009).

Documents offer a genuine picture about the organization and/or the activities, as well as the researched topic. Documents enable the researcher to understand the context, generate new interview questions, and obtain “supplementary research data information and insights derived from the documents that can be valuable to the knowledge base” (Gibton, 2015, p. 60).

In light of the three-dimensional Critical Global Citizenship Education Conceptual Framework, I explored and analyzed the curriculum document entitled The Senior Scout Leaders’ Educational Handbook (2011) published by the Arab Regional Office of the World Organization of the Scout Movement. The aim is to determine to what extent the Arab senior scout curriculum (2011) encompasses critical global citizenship education perspectives and is able to contribute to developing global citizens.

### 3.3.2 Surveys

“Surveys (also called questionnaires) offer a standardized method of collecting both quantitative and qualitative data from individuals” (Jensen & Laurie, 2016, p. 138). They can be used by researchers aiming at acquiring information about the participant’s knowledge, personal experience, thoughts, and views provided that the reliability and validity of the survey measures are observed (Jensen & Laurie, 2016). The aim of the surveys is to collect data at a specific time describing existing situations or establishing criteria for assessing existing conditions or figuring out the relations between particular events. Consequently, surveys vary in complexity, either providing simple frequency or introducing relational analysis. They also vary in terms of their scope or size, either large or small (Cohen et al., 2007; Fogelman, 2002).
Survey features efficiency and economy as it gathers data on a one-shot basis; targets large population; generates numerical data; provides descriptive, inferential, and explanatory information; employs key factors and variables to derive frequencies; gathers consistent information; confirms connections; presents material which is uncluttered by specific contextual factors; backs or contradicts hypotheses about the target population; gathers statistically processed data; and enable generalizations about specified factors or variables as it depends on large scale data collected from a wide-ranging population (Cohen et al., 2007).

The use of survey as one of the methods fits perfectly with the pragmatic approach taken in my research, as I used the same survey questions for all respondents (Muijs, 2012). In the context of my study, the surveys were completed by participants online through Western University’s Qualtrics survey platform. Participants were recruited from various parts of Egypt. The approximate time needed to complete the survey is 30-50 minutes. Each participant was provided with a unique link (single-time use). In addition to the demographic data questions, survey participants were asked to respond to three open-ended questions and twenty-two Likert scale questions. The three open-ended questions include:

1) In your opinion, what are the key characteristics of a global citizen?
2) Do you think of yourself as a global citizen?
3) Why do you think or do not think of yourself as a global citizen?

Each of these twenty-two questions represented one of the conceptual framework elements, organized under three main sections: global awareness, global competence and character, and global engagement and action (Appendix 8). For the purpose of this research, the surveys aimed to explore senior scouts and scout leaders’ understanding of the characteristics of a global citizen and to provide their feedback on whether participating in scout activities relevant to the senior scout curriculum helps them to develop the needed knowledge, competence, and attitude required of global citizens. In this respect, the survey addressed the first and second research questions for this study: ‘How do senior scouts and scout leaders in Egypt perceive global citizenship’ and ‘What
are the scouts and scout leaders’ perspectives about the potential of the Arab senior scout curriculum to develop scouts as global citizens?’

3.3.3 **Interviews**

The interview is a powerful, flexible instrument and a productive source of data when undertaken competently, either as the sole method of research or combined with other methods (Wragg, 2002). It offers an excellent opportunity for human purposeful interaction which allows using ‘multi-sensory’ channels to acquire and interpret ‘verbal, non-verbal, spoken and heard’ data (Cohen et al., 2007), to find out participants’ experiences, ideas, and feelings about the researched issue, and “what significance or meaning it might have” (Mears, 2012, p. 170).

For the purpose of my research, a set of in-depth semi-structured interviews (Mears, 2012; Wengraf, 2001) were conducted. Conducting semi-structured interviews helped me achieve my research goals as it enabled me to use various types of questions and prompts to obtain “data grounded in the experience of the participants as well as data guided by existing construct in the particular discipline within which one is conducting research” (Galletta, 2013, p. 45).

Scouts provided implied consent at the end of the survey (Appendix 5), and a verbal consent was obtained from scout leaders at the start of each interview and documented by the researcher (Appendix 7). All interviews were conducted online using various communication means (i.e., Skype and other secure internet-based applications). The duration of interviews ranged from 45 to 90 minutes for leaders (Appendix 6) and scouts (Appendix 10). Based on the survey responses, seven senior scouts from amongst those previously surveyed were interviewed with the aim of going “deeper into the motivations of respondents and their reasons for responding as they do” (Cohen et al., 2011, p. 411). I also interviewed seven scout leaders (adult educators) facilitating this specific age group. The purpose was to gather more in-depth qualitative data to address my research questions by allowing participants to describe their experiences and views of the potential of the Scouting curriculum to develop scouts as global citizens “in their own terms and in ways that are meaningful to them” (Van den Hoonnaard, 2012, p. 78). Guided by the
Three-Dimensional Critical Global Citizenship Education Conceptual Framework, the interviews addressed the second question through exploring the scouts and scout leaders’ views on the ability of the Arab senior scout curriculum (2011) to develop global citizens based on their personal experiences and participation in the senior scout related activities. Interviews with the scout leaders were aimed at eliciting their insights, as educators, on the potential of the curriculum to develop critical global citizens in light of the conceptual framework used for this study.

3.4 Recruitment and Participants

3.4.1 Recruitment

Since I am a former scout leader, I continue to have strong connections with scout groups, leaders, and scouts in Egypt. An Advertising Poster (Appendix 2) was posted on the noticeboards of the local scout groups and was promoted on scout groups’ social media. The individuals who expressed their willingness to participate—via emails, phone, or any of the social media platforms, were provided the study details and all information related to their participation in the research process. Furthermore, the recruitment ad and emails included a Letter of Information (Appendix 4) providing the needed information to enable participants to make an informed consent or refusal to participate in the study—an explanation of the research processes, a description of possible risks, a description of the expected benefits, and a clear indication of the voluntary nature of participation and the right of withdrawal at any stage without prejudice (Cohen et al., 2007).

3.4.2 Participants

A representative purposive sample—from both scouts and scout leaders—ensured that my study reflected the various geographic zones of the scout population in Egypt. Overall, participants included 152 scouts and scout leaders (117 scouts; 35 scout leaders). I selected senior scouts who spent at least one year in this age section (i.e., 16 - 17 years old) to ensure that they have enough knowledge about the researched curriculum and that they participated in a considerable number of their age section’s related scout programs.
and activities. In addition, I included a range of senior scout leaders who had undertaken various roles at the local and national levels and who were experienced in facilitating and overseeing this specific age section. To protect their anonymity, each participant was assigned a pseudonym. Detailed accounts of participants, including age and gender, are outlined in the following sub-sections.

3.4.2.1 Survey Participants

The survey was completed by 117 senior scouts, who are members of local units from various urban and rural cities in Egypt. Three-quarters of the scout survey participants were male and had been members of the Scout Movement for at least three years. Scouts were from a variety of regions with 25% from the Nile Delta region, 25% from Greater Cairo, 20% from Suez Canal Cities, less than 20% from Upper Egypt, and 10% from Alexandria (Table 3.1).

Table 3.1

*Scouts Survey Participants’ Demographics*

<table>
<thead>
<tr>
<th>Demographics</th>
<th>Choices</th>
<th>Sample (n)</th>
<th>Percentage %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>Male</td>
<td>87</td>
<td>74.4</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>30</td>
<td>25.6</td>
</tr>
<tr>
<td>Age</td>
<td>16 Years Old</td>
<td>66</td>
<td>56.4</td>
</tr>
<tr>
<td></td>
<td>17 Years Old</td>
<td>51</td>
<td>43.6</td>
</tr>
<tr>
<td>Region</td>
<td>Greater Cairo</td>
<td>31</td>
<td>26.5</td>
</tr>
<tr>
<td></td>
<td>Alexandria</td>
<td>13</td>
<td>11.1</td>
</tr>
<tr>
<td></td>
<td>Nile Delta</td>
<td>33</td>
<td>28.2</td>
</tr>
<tr>
<td></td>
<td>Upper Egypt</td>
<td>18</td>
<td>15.4</td>
</tr>
<tr>
<td></td>
<td>Suez Canal</td>
<td>22</td>
<td>18.8</td>
</tr>
<tr>
<td>Duration of Scout Membership</td>
<td>1 - 2 Years</td>
<td>29</td>
<td>24.8</td>
</tr>
<tr>
<td></td>
<td>3 - 4 Years</td>
<td>19</td>
<td>16.3</td>
</tr>
<tr>
<td></td>
<td>5 - 6 Years</td>
<td>25</td>
<td>21.4</td>
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<tr>
<td></td>
<td>7 - 8 Years</td>
<td>26</td>
<td>22.2</td>
</tr>
<tr>
<td></td>
<td>9 - 10 Years</td>
<td>18</td>
<td>15.4</td>
</tr>
</tbody>
</table>
Survey participants also included 28 scout leaders (93% males and 7% females) undertaking various levels of responsibilities. Two-third are over thirty years old and with more than 20 years of experience in the Scout Movement, one third served as a scout leader for more than eleven years. Fifty percent of the participants were from Greater Cairo region, 33% from the Nile Delta region, 33% from Alexandria region, and the remaining number are from Upper Egypt and Suez Canal regions (Table 3.2).

Table 3.2

Scout Leaders Survey Participants’ Demographics

<table>
<thead>
<tr>
<th>Demographics</th>
<th>Choices</th>
<th>Sample (n)</th>
<th>Percentage %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Role</td>
<td>Scout leader</td>
<td>5</td>
<td>17.9%</td>
</tr>
<tr>
<td></td>
<td>Policy maker</td>
<td>8</td>
<td>28.6%</td>
</tr>
<tr>
<td></td>
<td>Experienced scout leader</td>
<td>15</td>
<td>53.6%</td>
</tr>
<tr>
<td>Age</td>
<td>21-25 Years Old</td>
<td>3</td>
<td>10.7%</td>
</tr>
<tr>
<td></td>
<td>26-30 Years Old</td>
<td>5</td>
<td>17.9%</td>
</tr>
<tr>
<td></td>
<td>31-35 Years Old</td>
<td>3</td>
<td>10.7%</td>
</tr>
<tr>
<td></td>
<td>36-40 Years Old</td>
<td>6</td>
<td>21.4%</td>
</tr>
<tr>
<td></td>
<td>Over 40 Years Old</td>
<td>11</td>
<td>39.3%</td>
</tr>
<tr>
<td>Gender</td>
<td>Male</td>
<td>26</td>
<td>92.9%</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>2</td>
<td>7.1%</td>
</tr>
<tr>
<td>Duration of Scout Membership</td>
<td>6-10 Years</td>
<td>3</td>
<td>10.7%</td>
</tr>
<tr>
<td></td>
<td>11-15 Years</td>
<td>4</td>
<td>14.3%</td>
</tr>
<tr>
<td></td>
<td>16-20 Years</td>
<td>3</td>
<td>10.7%</td>
</tr>
<tr>
<td></td>
<td>More than 20 Years</td>
<td>18</td>
<td>64.3%</td>
</tr>
<tr>
<td>Number of Years as a Scout Educator</td>
<td>1-5 Years</td>
<td>14</td>
<td>50.0%</td>
</tr>
<tr>
<td></td>
<td>6-10 Years</td>
<td>5</td>
<td>17.9%</td>
</tr>
<tr>
<td></td>
<td>11-15 Years</td>
<td>3</td>
<td>10.7%</td>
</tr>
<tr>
<td></td>
<td>More than 15 Years</td>
<td>6</td>
<td>21.4%</td>
</tr>
<tr>
<td>Region</td>
<td>Greater Cairo Region</td>
<td>14</td>
<td>50.0%</td>
</tr>
<tr>
<td></td>
<td>Alexandria Region</td>
<td>5</td>
<td>17.9%</td>
</tr>
<tr>
<td></td>
<td>Nile Delta Region</td>
<td>6</td>
<td>21.4%</td>
</tr>
<tr>
<td></td>
<td>Upper Egypt Region</td>
<td>2</td>
<td>7.1%</td>
</tr>
<tr>
<td></td>
<td>Suez Canal Region</td>
<td>1</td>
<td>3.6%</td>
</tr>
</tbody>
</table>
3.4.2.2 Interview Participants

Seven male senior scouts were interviewed in order to seek deeper insight, clarification, examples supporting their response to particular survey questions, and to gain more information to help me understand some contradictory findings from the surveys. In particular, the interview aimed to seek scouts’ motivations and reasons for their survey responses in relation to the potential of the Arab senior scout curriculum to develop scouts as global citizens (Table 3.3).

Table 3.3

Interview Participants – Scouts

<table>
<thead>
<tr>
<th>Pseudonym</th>
<th>Gender</th>
<th>Regions</th>
<th>Role</th>
</tr>
</thead>
<tbody>
<tr>
<td>SA</td>
<td>Male</td>
<td>From three regions, namely: Upper Egypt, Suez Canal Region, and Nile Delta Region.</td>
<td>Five were troop members with no leadership role, one was a patrol leader (head of a small group in the troop), and one was a Senior Patrol Leader (head of the patrol leaders from the scouts).</td>
</tr>
<tr>
<td>AM</td>
<td>Male</td>
<td></td>
<td></td>
</tr>
<tr>
<td>WS</td>
<td>Male</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SR</td>
<td>Male</td>
<td></td>
<td></td>
</tr>
<tr>
<td>MA</td>
<td>Male</td>
<td></td>
<td></td>
</tr>
<tr>
<td>GM</td>
<td>Male</td>
<td></td>
<td></td>
</tr>
<tr>
<td>HM</td>
<td>Male</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

I also interviewed seven experienced scout leaders, ranging from 23-66 years of age, who possessed various levels of experience with the senior scout curriculum. The interviews aimed to deepen my understanding of how scout leaders in Egypt perceive global citizenship and the potential of the Arab senior scout curriculum to develop scouts as global citizens (Table 3.4).

Table 3.4

Interview Participants – Scout Leaders

<table>
<thead>
<tr>
<th>Pseudonym</th>
<th>Gender</th>
<th>Age</th>
<th>Region</th>
<th>Role</th>
</tr>
</thead>
<tbody>
<tr>
<td>U</td>
<td>Male</td>
<td>23</td>
<td>Upper Egypt, Suez Canal Region, Nile Delta Region Greater Cairo Region.</td>
<td>Three senior scout troop leaders and four experienced scout leaders and policymakers at various levels in their careers.</td>
</tr>
<tr>
<td>V</td>
<td>Male</td>
<td>29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>W</td>
<td>Male</td>
<td>38</td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>Male</td>
<td>42</td>
<td></td>
<td></td>
</tr>
<tr>
<td>T</td>
<td>Male</td>
<td>30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Y</td>
<td>Male</td>
<td>58</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Z</td>
<td>Male</td>
<td>66</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
3.5 Data Analysis

Data analysis was an ongoing process throughout the life of my research, commencing at the same time as data collection and continuing in concert with data collection from the various data sources. The goal of the analysis was to make sense of the collected data in terms of the participants’ definitions of the situation, noting patterns, themes, categories, and regularities through an analysis process that encompasses preparing, organizing, accounting for, and elucidating the collected data (Cohen et al., 2007; Lichtman, 2013; Male, 2016).

In this study, I collected both quantitative and qualitative data using multiple data sources, mainly: survey for scouts and scout leaders, interviews with scouts and scout leaders, and the scout curriculum document. Qualitative data were obtained by means of conducting two sets of interviews with the scouts and the scout leaders. Quantitative data were obtained by means of conducting two online surveys, one for scouts and one for scout leaders.

In the following sub-section, I explain in detail the procedures of concurrently analyzing both qualitative and quantitative data within an integrated mixed-methods design following the six-steps strategy suggested by Creswell and Clark (2018). These are: 1) Preparing the data for analysis; 2) Exploring the data; 3) Analysing the data; 4) Representing the data analysis; 5) Interpreting the results; and 6) Validating the data and results.

3.5.1 Concurrent Qualitative and Qualitative Data Analysis Procedures

The following are the steps taken to analyze the qualitative data:

3.5.1.1 Preparing the Data for Analysis

I started by organizing qualitative data from multiple sources—survey, interviews, and documents. I transcribed the interview responses, participants’ responses to the survey
open-ended questions, and the results of the curriculum content analysis. These texts were transcribed into word processing files for analysis (Creswell & Plano Clark, 2018).

I exported the quantitative data from the Qualtrics survey to an Excel file and prepared the data set for quantitative statistical analysis by removing unnecessary columns and responses to the qualitative open-ended questions. I assigned numeric values to each of the responses (for the Likert scale questions I assigned 5 to *Strongly agree*, 4 to *Agree*, 3 to *Neutral*, 2 to *Disagree*, and 1 to *Strongly disagree*). I checked the data for errors or missing values. After this, I exported the data set to the SPSS program where I assigned values to each of the variables and choices. The data set was organized to run relevant tests and descriptive statistics.

3.5.1.2 Exploring the Data

In exploring the data, I engaged in a thorough reading of the resulting data several times trying to comprehend the whole picture and make sense of the information (Creswell, 2013; Creswell & Plano Clark, 2018). While reading and looking at the data, I recorded interesting or significant thoughts and identified some follow-up questions in order to seek further clarification on participants’ responses.

For the quantitative data, I visually inspected the data set to check for and deal with any missing values (Creswell, 2012). Next, I examined the tendencies to check the normality of data distribution. Using SPSS, I undertook a descriptive analysis to get the mean, standard deviation, and frequencies of responses to each of the survey questions. I also conducted a descriptive analysis to find the weighted mean, and standard deviation of the three major sections of the two surveys.

3.5.1.3 Analyzing the Data

After thoroughly reading through the data, I started the data analysis process applying deductive and inductive thematic analysis techniques. While the inductive analysis approach identified themes derived from the data, the deductive analysis approach entailed using predetermined themes and codes derived from the theoretically grounded conceptual framework developed for the purpose of this research (Azungah, 2018; Braun
& Clarke, 2006; Gale et al., 2013; Hsieh & Shannon, 2005; Mayring, 2004). Informed by the participants’ responses and the conceptual framework guiding the study, I created two codebooks— one for the participants’ perception of global citizenship (Table 3.5) and the other for the potential of the Arab senior scout curriculum to develop scouts as global citizens (Table 3.6).

Table 3.5

*Codebook 1 - Participants’ Perception of Global Citizenship*

<table>
<thead>
<tr>
<th>Themes</th>
<th>Description</th>
<th>Subthemes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scouts’ perception of global citizenship and its key characteristics.</td>
<td>Exploring how the scouts perceive global citizenship and its key characteristics.</td>
<td>• Scouts’ perception of a global citizen’s key characteristics. • Scouts’ self-perception as global citizens.</td>
</tr>
<tr>
<td>The scout leaders’ perception of global citizenship and its key characteristics.</td>
<td>Exploring how the scout leaders perceive global citizenship and its key characteristics.</td>
<td>• Scout leaders’ definition of a global citizen’s key characteristics. • Scout leaders’ self-perception as global citizens.</td>
</tr>
</tbody>
</table>

Table 3.6

*Codebook 2 - The Potential of the Arab Senior Scout Curriculum to Develop Scouts as Global Citizens*

<table>
<thead>
<tr>
<th>Themes</th>
<th>Description</th>
<th>Subthemes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Global Awareness</td>
<td>Explores the senior scout curriculum’s ability to develop scouts’ critical awareness in relation to cultures, global issues, the interrelation between the local and the global, and origins of disparities.</td>
<td>• Awareness of own identity and culture. • Awareness of cultures’ commonalities and differences. • Awareness of global issues and problems • Awareness of the interconnection between local and global. • Awareness of the origins of racism and inequalities. • Identifying examples of global injustice and disparity.</td>
</tr>
</tbody>
</table>
The qualitative data analysis was undertaken utilizing NVivo 12 software. As a faster and more efficient way than the traditional hand-coding, the use of this software enabled me to benefit from its multiple features appertaining to “storing and organizing data, the search capacity of locating all text associated with specific codes, interrelated codes for making queries of the relationship among codes” (Creswell, 2013, p. 245). I uploaded all transcribed interviews and other qualitative data to NVivo and then started the analysis procedures. In the case of inductive analysis, after creating the list of initial codes, NVivo’s word frequency query was used to generate a word cloud highlighting the emergent most frequently used words. I used a manual thematic analysis to further examine and develop the codes resulting from the NVivo analysis. Codes with similar meanings were grouped under the related themes. I then analyzed the resulting themes to portray the participants’ common understanding of global citizenship’s key characteristics.

| Global Competence and Character | Explores the senior scout curriculum ability to help scouts’ build the competence and character needed for a citizen living in a globalized world. | • Intercultural communication skills.  
  • Flexibility and tolerance toward other cultures.  
  • Ability to evaluate social issues  
  • Concern for social justice.  
  • Concern for environmental justice.  
  • Building an ethic of social service.  
  • Critical reflexivity about own positionality and privileges.  
  • Appreciation of diversity and differences. |
To analyze the quantitative data resulting from the surveys and interviews, I used quantitative data analysis computer software programs, namely SPSS, and Excel (Connolly, 2012), to save effort and time and to generate statistics and display graphics that help make sense of the data. In this step, I also scrutinized the quantitative database in unison with the qualitative data themes.

3.5.1.4 Representing the Data Analysis

Fourth, I presented the findings from the qualitative data analysis grouped and classified under categories and themes, along with quotes taken from participants’ responses to demonstrate evidence and to consider participants’ various perspectives, which provided a rich description and discussion. I also included illustrative figures and tables. I represented summaries, tables, and charts of the quantitative data analysis. At this stage of the process, data transformation procedures ensued by transforming quantitative results into qualitative themes or descriptions. To do so, I developed “joint display tables and text summaries that represent the results of the analyses that incorporated the transformed information” (Creswell & Plano Clark, 2018, p. 323). I presented the findings from both quantitative and qualitative data under the related theme or category to address the research questions.

3.5.1.5 Interpreting the Results

The fifth step is to interpret the meaning of the results within the discussion chapter, which “involves stepping back from the detailed results and advancing their larger meaning in view of the research problems, questions …. existing literature … [and] … [the researcher]’s related experiences” (Creswell & Plano Clark, 2018, p. 311). I started the interpretation of the findings by providing a summary of the major findings. At this stage, whenever needed, I combined findings from both qualitative and quantitative data analysis for meaning-making and to answer my research questions. Furthermore, comparisons were “made between the findings and those of past research studies in the literature” (p. 311). In view of the research questions, I contrasted the findings of both data types compared with previous studies and theories to draw conclusions.
Interpretation also helped me identify some of the study procedure limitations and implications for future research.

3.5.1.6 Validating the Data and Results

Finally, the sixth step of qualitative data analysis encompassed validating the data by ensuring its trustworthiness or authenticity, which contributed to the quality of my research study. To validate qualitative data, I applied several strategies including member checking, triangulation, accurate thick description, and reporting of confirming evidence. These strategies are meant to contribute to the validity of my findings in terms of credibility, transferability, dependability, and confirmability (Creswell & Plano Clark, 2018; Lincoln & Guba, 1985, 1986). By means of member-checking strategy, participants were asked to check the accuracy of my interpretation of their responses and to confirm that the findings truthfully reflect their opinions and experiences. They were given the opportunity to expand or make the needed expansion, elaboration, or corrections so that findings are reflective of their own experiences.

Triangulation of data from the multiple sources (surveys, interviews, and document analysis) supported the credibility of my research study (Lincoln & Guba, 1985). Transferability addresses the core issue of “how far a researcher may make claims for a general application of their theory” (Gasson, 2004, p. 98) which means the ability of other researchers to generalize study findings to their own context (Morrow, 2005). Due to the small sample sizes and absence of large-scale statistical analysis, qualitative findings are not intended to be transferable to other contexts. However, I offered an appropriate amount of information about the various aspects of the study in relation to the researcher’s positionality: “instruments, the research context, processes, participants, and researcher–participant relationships to enable the reader to decide how the findings may transfer” (Morrow, 2005, p. 252).

To ensure findings’ dependability and authenticity, I observed the consistency of “the way in which a study is conducted … across time, researchers, and analysis techniques” (Gasson, 2004, p. 94). To do so, I explicitly explained the process through which findings were derived including defining the procedures of data collection and analysis, keeping a
record of the detailed study activities and procedures (Gasson, 2004). Finally, addressing the issue of confirmability entails ensuring that findings “represent, as far as is (humanly) possible, the situation being researched rather than the beliefs, pet theories, or biases of the researcher” (Gasson, 2004, p. 93). To achieve that, in addition to the steps taken to address the dependability issue, the connection between data collection, analysis processes, and findings was evident, which enables the reader to confirm the adequacy of the study findings (Morrow, 2005). Findings were also confirmed by the triangulation of data from various sources.

I endeavored to address issues of validity and reliability since the early stages of my research across qualitative and quantitative strands of data collection, analysis, and throughout the process. This includes the choice of a convergent parallel mixed-methods design, which helped in developing “valid and complete conclusions” (Plano Clark, 2015, p. 393); selecting the data collection methods and quality instruments; choosing a relevant representative sample; executing proper tests and descriptive analysis; and the rigor of interpretation of results. Moreover, the various validation strategies applied in this research—such as triangulation, member-checking, contrasting qualitative and quantitative data to find out if they confirm or complement each other, and comparing findings with existing literature, were useful to ensure the quality of the overall research findings.

### 3.6 Ethical Considerations

As my research involves human informants, I was attentive to the ethical considerations related to participants’ informed consent; confidentiality and anonymity; the use and misuse of results; honesty and trust; access to findings, avoidance of harm and risk; and ownership and security of data (Burton & Bartlett, 2009; Cohen et al., 2011; Hammersley, 2017; Punch, 2006, 2009; Swain, 2016). I obtained the approval of Western Non-Medical Research Ethics Board (NMREB) before beginning my research and data collection process. See Appendix 1, the NMREB ethics board approval letter I received.

I provided participants with information about the research enabling them to provide informed consent to participate voluntarily in the study while indicating their ability to
withdraw from the study at any point in time. I applied strict measures to guarantee the privacy of the research respondents including, but not limited to, preserving anonymity throughout the data collection, analysis, and reporting.

Another issue related to my positionality is that of an insider (in-group) researcher, bringing to the research my experience and understanding of the Scouting curriculum that I gained from being in this field for a lengthy period. This experience, according to Creswell (2013), might create bias as it “may cause researchers to lean toward certain themes, to actively look for evidence to support their positions, and to create favorable or unfavorable conclusions about the sites or participants” (p. 237). Thus, I was always reflexive on my “biases, values, and personal background” (Creswell, 2013, p. 237) to prevent my positionality and biases from misleading my interpretation of the collected data. Throughout my study, I applied various types of methods and procedures to maintain a high standard of objectivity in interpreting the research data, which enhanced the research rigor and validity of its findings. In addition, findings were made accessible to the respondents as part of the findings’ validation procedure (Burton & Bartlett, 2009) and a member checking process was conducted as a means of protection against misrepresenting or misinterpreting the participants’ views (Swain, 2016). In the next chapter, I describe the findings from my study.

3.7 Summary

This chapter sought to provide an overview of the research methodology and rationale for using a mixed-methods case study design. I described the research site. I also provided detailed description of the three data collection methods that informed this study and how the data were generated and analyzed using concurrent data analysis procedures. I concluded this chapter by highlighting the ethical considerations. In the following chapter, I present the study findings.
Chapter 4

4 Findings

This chapter illustrates the study findings from both the qualitative and quantitative data in light of my research questions and the conceptual framework overarching my research. The data analysis aimed to examine the ability of the senior scout curriculum (2011) to contribute to global citizenship education and any potential alignment with a critical global citizenship education framework. Following the analysis of data resulting from surveys, interviews, and document analysis (the Arab senior scout curriculum of 2011), the findings are organized under two major sections. First, I present the participants’ conception of global citizenship and its key characteristics; and second, the potential of the Arab senior scout curriculum (2011) to develop Scouts as global citizens.

4.1 Participants’ Perceptions of Global Citizenship and its Key Characteristics

The findings in this section address the first research question: How do senior scouts and scout leaders perceive global citizenship?

The findings are organized under two sub-sections reporting scouts and scout leaders’ responses to the open-ended interviews and survey questions about their perception of global citizenship and the main characteristics of a global citizen.

4.1.1 Scouts’ Perception of Global Citizenship

This sub-section reports the findings from the scouts’ responses to the following open-ended survey questions:

1) In your opinion, what are the key characteristics of a global citizen?
2) Do you think of yourself as a global citizen?
3) Why do you think or do not think of yourself as a global citizen?
4.1.1.1 Scouts’ Perception of Global Citizen’s Key Characteristics

When responding to the open-ended survey question related to defining the global citizens’ key characteristics, the scouts’ input varied to a large extent. Out of the 117 survey respondents, 90 scouts, (i.e., 77%), answered this question. To illustrate scouts’ perceptions, the following word cloud was generated in NVivo12 to highlight—based on the font sizes—the most frequent keywords used by the participants to report on what they consider as key characteristics of a global citizen (Figure 4.1).

**Figure 4.1**

*Word Cloud Exploring Scouts’ Conception of Key Characteristics of Global Citizens*

Scouts’ survey data—resulting from their responses to the open-ended questions—reported an array of detailed and extensive descriptions of global citizen characteristics. For example, the words that were most frequently used by scouts to describe characteristics of a global citizen include: people, country, responsible, respect, cultures, participation, others, and love.
For an in-depth understanding of the scouts’ responses in relation to their perception of the key characteristics of global citizens, I thoroughly explored and further analyzed the resulting themes, and grouped the words that have identical, related, or equivalent meaning under corresponding themes.

As a result, ten themes emerged from the data, namely: cultural awareness and sensitivity; intercultural communication abilities; awareness of global issues; helping others and serving the community; responsibility and commitment; participation in solving global problems; concern for justice and human rights; good education; peace values and friendship; and good national citizenship. In addition, scouts referred to a number of other characteristics outside the aforementioned ones. Figure 4.2 illustrates scouts’ perceptions of key characteristics of global citizens.

**Figure 4.2**

*Scouts’ Perceptions of Key Characteristics of Global Citizens*

The findings indicated that 39% of scouts felt that cultural awareness and sensitivity is a key characteristic of a global citizen. This includes learning about one’s own as well as others’ cultures; being an open-minded, tolerant, and flexible person; and respecting other cultures, religions, ideas, and beliefs. For example, scouts stated that a global citizen should:
Be aware of many things and many countries’ cultures and to know his country’s civilization and information about the peoples of the world. (Scout-059)

Respect all faiths, cultures, religions, races, ideologies, and opinions. (Scout-001)

To observe the customs and traditions of other countries; to respect the laws of any country he visits [...] and to be familiar with and respectful of other people’s cultures. (Scout-002)

Features like open-mindedness, friendship, collaboration, cultural awareness, and accepting other cultures are notably reiterated in the scouts’ survey responses.

Participating scouts believe that “the global citizen is a citizen who is broadminded and aware of other cultures” (Scout-003). Similar to this view, Scout-010 defined a global citizen as a “friendly, broad-minded person who has a good amount of general knowledge and [is] willing to know more about other cultures”.

Several scouts including Scout-020, Scout-040, and Scout-051 concurred that “open-mindedness” as well as “embracing new cultures” are fundamental for global citizenship.

Scouts’ data also rendered ‘tolerance’ and ‘flexibility’ as key qualities of a global citizen. For example, participants noted that a global citizen is “open to understand and [to] accept the opinions of others” (Scout-018 and Scout-059) and has the ability to rapidly adapt to all circumstances, and to “cope with all conditions” (Scout-017 and Scout-020).

Scouts’ responses (21%) to the survey’s open-ended questions further indicated the importance of caring about and helping others and serving one’s community. Examples of these conceptualizations included:

A global citizen is useful for society and people and sympathetic by nature. (Scout-007 and Scout-020)

A global Citizen should care about the people surrounding him/her. (Scout-013)
Teamwork, voluntary participation, community service, and working to achieve the sustainable development goals are the main constituents of global citizenship. (Scout-009)

Participation in charity work. (Scout-022)

Three scouts noted volunteering and active participation in community service and development as one of the main traits of a global citizen. (Scout-048, Scout-049, and Scout-060)

Additionally, scouts also indicated that a global citizen “loves to help others” and “assists everyone that needs help”. Furthermore, one scout indicated that a global citizen is “a person that develops his skills in order to be beneficial to the world”.

Ideas related to good national citizenship and loyalty to one’s country are reiterated in the data (20%). For example, Scout-016 stated that “he must be loyal to his homeland and defend it no matter what”. Likewise, Scout-017 stressed “preserving the country's resources and spreading awareness in one’s country”. Scout-018 and Scout-060 said that a global citizen should “obey the laws”; “respect, appreciate, glorify his country and maintain its facilities”. Similarly, Scout-098 stated that a “global citizen loves his country and everyone from different religions and races”. In a similar vein, the notion of rights and duties was also noted. Scout-061, referring to national citizenship, indicated that one should “know that as you have your own rights there are much more duties you have to do”. Scout-052 suggests that a global citizen is a person who “has a sense of belongingness and love to their country and is always ready to confront its enemies; looks after his country and its development”.

Scouts (14%) highlighted the importance of having intercultural communication abilities. For example, scouts posit a global citizen “is the citizen who can deal with all groups anywhere in the world” (Scout-062). Similarly, Scout-077 believes a global citizen “is the person who has more than one culture [and possesses] the ability to deal with other nationalities”. Some believed that traveling and participating in international events was essential for the global citizen to enhance understanding of people from different parts of
the world. For example, Scout-043 and Scout-059 stated that a global citizen has “constant ambition for participation in international activities” and is “able to travel to many countries”.

Participants also considered foreign languages proficiency to be essential for global citizenship. The ability to speak fluently and to express oneself in more than one language is a frequent theme in several scouts’ feedback. Scouts pointed out the importance of “speaking more than one language” (Scout-014, Scout-056, and Scout-057) as an important instrument to help “better communicate with different nationalities and to know general information about other countries” (Scout-079). In the same vein, scouts added that “a global citizen is eloquent and has the ability to speak several languages to communicate with people from outside his country” (Scout-080). Identical tendencies were found in other responses stressing the importance of being “fluent in more than one language” (Scout-002) and the ability to “speak many languages” (Scout-012 and Scout-059).

As for global action, scouts’ responses (14%) underlined the importance of individual participation in solving global problems and working to support sustainable development. Scouts stated that being a global citizen entails personal action such as “adopting lifestyles like zero-waste to help save the globe or by rallying up with other young global citizens to help identify their global rights” (Scout-001). In addition, “the global citizen contributes to global issues by doing his part” (Scout-003) by “working to achieve the sustainable development goals” (Scout-009 and Scout-042) and “learning about global problems and trying to find solutions to them” (Scout-047).

The idea of caring about the environment was frequent in several scout responses. For example, Scout-013 believes a global citizen “should take care of the surrounding environment by participating in campaigns to promote and help in preventing different types of pollution that causes massive harm to our planet”. Scouts also highlighted the personal commitment and action through using and consuming “environment-friendly materials and products” (Scout-017) and “developing positive skills and attitude towards the proper use of environmental resources” (Scout-095 and Scout-099).
Some scouts (13%) highlighted the essentiality of having a “sense of responsibility” (Scout-025) and commitment. A global citizen according to them acts as a “responsible” (Scout-21) and “active member” (Scout-84) of the society that is “able to undertake responsibilities” (Scout-088) and “takes responsibility for their actions” (Scout-099).

Scouts also believe that global citizenship requires individual to have a sense of “commitment” and “inner conviction that the change he/she wishes in society will only happen from within each individual” and “to have an internal motivation with a desire to change and to find solutions” (Scout-069).

Scouts (13%) also mentioned good education and extensive knowledge as key qualities describing a global citizen. While some responses combined education with awareness of global issues or cultural awareness, others stated ‘good education’ distinctively without reference to any special type of knowledge. For example, Scout-005 perceives a global citizen as “an educated person with knowledge of and aware of what is going on around him in this world” whereas other scouts stated that they should be “well educated” (Scout-061, Scout-75, Scout-87, and Scout-93) and “up to date” (Scout-051).

Scouts (11%) pointed out that global citizenship is about promoting peace values including love, sympathy, friendship, and collaboration. They argue that global citizenship implies “building friendships with people from other countries, learning about different cultures and civilizations, customs and traditions” (Scout-046). Likewise, Scout-095 indicated that “a global citizen makes friends from different cultures and personalities” and “contributes to promoting peace and allow us to participate in projects to gain experience” (Scout-035). Global citizenship according to them is being “loving and respectful” to others (Scout-028 and Scout-029). Also, to be “cooperative” (Scout-031) and “considerate of people’s circumstances and to sympathize with others” (Scout-082).

Values pertinent to equity and social justice such as freedom, fairness, inclusiveness, and anti-discrimination were found in some responses (10%). For example, Scout-027 pointed out that a global citizen “serves the common interest and helps all people without discrimination”. Scout-020 highlighted the importance of “intellectual liberation” or
freedom of thought as key hallmarks of global citizenship. Similarly, Scout-026, Scout-056, and Scout-067 indicated that “freedom, justice, good living conditions”, and “anti-racism, and equality” are essential traits of global citizenship.

In a similar vein, the notion of rights and duties was also noted. Sometimes associated with the global dimension is the essentiality for other countries to respect the rights of individuals, as explicitly mentioned by scouts 001 and 002.

Scout-052 suggested that a global citizen is a person who “possesses the courage to always say the truth … does not differentiate between rich and poor”.

Scouts (9%) regarded awareness of global interconnectedness, issues, and problems as key characteristics of a global citizen. For example, one participant stated, “a global citizen is someone who has a unique set of characteristics that helps connect the globe”. He also added:

\[\textit{Having a sense of globalization and to develop close emotions to what is happening on the globe from climate change, global warming to mass shootings, and hunger problems. In conclusion, a global citizen, at the end, is not the one who only thinks of his problems nor he thinks about his family's problems nor of his country's problems, yet his mind is racing because he is thinking about the globe's problems.} \] (Scout-001)

In addition, Scout-069 indicated that a global citizen should be aware of global problems and the needs of society. He also highlighted the importance of possessing the ability, desire, and personal motivation to participate in solving these problems and to work for bringing about change.

Some scouts also highlighted the sense of belongingness beyond the nation-state. Global citizenship according to them is “building a sense of belonging to all humanity” (Scout-035) and realizing that “people live in the same big city and are strongly connected like a family, and when you help people, you help yourself” (Scout-004), therefore one should be “keeping abreast of global challenges and developments” (Scout-046).
When asked to define the key characteristics of a global citizen, scouts assigned other various attributes revolving around ethical values and behaviors as well as a good person’s traits, conduct, and attitudes. For example, they define a global citizen as “sociable and good in dealing with problems”; “thinker, innovative”; “polite, loyal, and always ready”; “curious, adventurous, and confident”; “social and energetic”; and “self-challenging”. In addition, a global citizen according to scouts has “to be eloquent”; “ethical, hard-working up to his capacity, is not lazy and does not procrastinate”; and have “self-esteem”; “self-confidence and ability to speak in front of strangers” as well as leadership and team working abilities. They also stated values like “honesty, trustworthiness, humility, courage, and sincerity”; “good manners”; and “kindness”.

Furthermore, some scouts emphasized the importance of religious commitment and the fulfillment of one’s religious duties. For example, Scouts stated that a global citizen is “committed to his religion, whether Muslim or Christian or otherwise” (Scout-051). Furthermore, a global citizen “cares about his customs and religious traditions” (scout-076) and “fulfills [one’s] religious duties” (scout-077).

Finally, data reported some responses of scouts who consider political awareness and participation are essential for global citizens. Global citizenship for them entails:

*Having the skills needed for civic participation and political effectiveness.*
(Scout-037)

*Always trying to positively influence society; and recognizing my rights and fulfilling my duties.* (Scout-047)

*Know that as you have your rights there are much more duties.* (Scout-061)

### 4.1.1.2 Scouts’ Self-Perception as Global Citizens

When asked on the survey whether they view themselves as global citizens, out of 117 scouts who answered this question, 55% (n=64) said they think of themselves as global citizens, 6% (n=7) scouts said they do not view themselves as such, and 39% (n=46) scouts were undecided (Figure 4.3).
Those 64 scouts who viewed themselves as global citizens were asked to justify their viewpoint. Fifty-six scouts provided reasons behind such self-identification.

Using NVivo12, an illustrative word cloud was created to determine the most frequent keywords used by the participants to report on the reasons behind their self-perception as global citizens (Figure 4.4).

**Figure 4.3**

*Scouts' Self-Perception as Global Citizens*

![Bar chart showing percentages of responses: Yes (55%), No (6%), Don't Know (39%).]

**Figure 4.4**

*Word Cloud Exploring Reasons behind Scouts' Self-Perception as Global Citizens*
The scouts’ responses—in regard to why they think they are global citizens, were further analyzed to classify the words that have identical, related, or equivalent meaning under the corresponding themes. The following themes emerged representing the reasons behind scouts’ self-perception as global citizens: being a scout; cultural awareness, sensitivity, abilities; helping others and serving the community; concern for justice and human rights; awareness of global issues; and contributing to solving global issues. In addition, scouts provided other rationales as to why they self-reported as global citizens.

Figure 4.5 illustrates scouts’ responses on the reasons why they perceive themselves as global citizens.

**Figure 4.5**

*Reasons behind Scouts’ Self-Perception as Global Citizens*

The scouts who identified themselves as global citizens refer to various reasons. A sizeable number of the scouts (30%) considered themselves global citizens just by the virtue of being a scout or member in a renowned scout group. Participants stated:

*Because I belong to the Scout Movement that implanted in me all good qualities, which I consider the qualities of the global citizen. (Scout-011)*
Because I am a member of the Scout Movement, which is always coping with global developments by strengthening the capabilities of youth. (Scout-042)

As a member of the Scout Movement and because the Scout Movement works to prepare a global citizen through global activities and initiatives, most of which aim to solve problems and develop the self and the world. (Scout-046)

Because I am a scout and one of the qualities of Scouting is knowledge and friendship with all people, not based on religion or color. (Scout-066)

Because I joined the greatest Scouts, Al Salam Scout Group. (Scout-074)

One-fifth (21%) of the scout survey participants highlighted cultural awareness, sensitivity, and the intercultural abilities that made them self-identify as global citizens. They stated:

I respect all colors, faiths, religions, ideologies, and opinions. (Scout-001)

I respect other people’s rights, religion, cultures, customs, and traditions [and] I do not get myself involved in any disputes that raise problems. (Scout-002)

I accept and respect the diversity of people and their differences and would feel okay dealing with them. I love to experience new things and meet new people from all over the world. (Scout-010)

I live in a community where every day I meet new people from different nationalities and cultures that made me understand people around the world more. (Scout-011)

I try to deal with matters in a more civilized way and to look forward to the Western and foreign cultures. (Scout-083)

Speaking other languages was mentioned as one of the intercultural abilities that made some scouts believe they are global citizens. For example:

I study two languages, so it will be easy to deal with foreigners. (Scout-079)
Almost one-fifth (18%) of the scout survey participants also believed they are global citizens because they help others and volunteer to serve their communities. Scouts stated:

*I love volunteering and serving my community.* (Scout-005)

*I also try to help people in need whenever I find anyone in need of help.* (Scout-013)

*I love helping people and serving society.* (Scout-019)

*I love volunteer work.* (Scout-020)

*I am happy to participate in all effective projects to develop the country and take responsibility sometimes to help people.* (Scout-035)

*I help others in places far from me.* (Scout-069)

*Because I help others without waiting for anything in return.* (Scout-090)

Some scouts (11%) considered caring about equality, justice, and human rights a reason for their self-perception as global citizens. Examples include:

*I feel a sense of responsibility to help when the rights of others are violated no matter where in the world they live.* (Scout-011)

*I do not have a bias towards certain classes, and I can deal with as many people, regardless of their personality, race, or religion.* (Scout-062)

*I have rights, duties and I have the right to express my opinion.* (Scout-063)

*Because I believe that, all people are equal and believe that I am just as important as everyone else [is].* (Scout-076)

Some scouts (7%) considered themselves global citizens because they are aware of global issues and problems. For example, they said:

*I have an utmost sense of globalization, like most teens, we care about our future, and our future relies on the globe so if the globe has a problem, then our future does too.* (Scout-001)
I am interested in political events around the world. (Scout-037)

Because I am familiar with global developments, initiatives, and partnerships. (Scout-045)

Because I asked about the social phenomena and problems facing more than one society. (Scout-069)

In addition, scouts (7%) think they are global citizens because they contribute to facing global challenges, especially the environmental issues, through participating in programs aimed at supporting the achievement of the sustainable development goals. For example, participants said:

I work to achieve the Sustainable Development Goals. (Scout-007)

I think of myself as a global citizen as I try as much as I can to minimize harmful wastes from our environment. (Scout-013)

I started to take advantage of solutions offered by other scouts in other countries and regions, comparing between those solutions and finding what can be done in my community to implement them. (Scout-069)

I take care of the environment around me. (Scout-098)

A sizeable number of the scouts (30%) considered themselves global citizens just by the virtue of being a scout or member in a renowned scout group. Participants stated:

Because I belong to the Scout Movement that implanted in me all good qualities, which I consider the qualities of the global citizen. (Scout-011)

Because I am a member of the Scout Movement, which is always coping with global developments by strengthening the capabilities of youth. (Scout-042)

As a member of the Scout Movement and because the Scout Movement works to prepare a global citizen through global activities and initiatives, most of which aim to solve problems and develop the self and the world. (Scout-046)
Because I am a scout and one of the qualities of Scouting is knowledge and friendship with all people, not based on religion or color. (Scout-066)

Because I joined the greatest Scouts, Al Salam Scout Group. (Scout-074)

Furthermore, Scout-091, Scout-096, and Scout-097 linked being a global citizen with adhering to the scout law, promise, and values such as trustworthiness, honesty, bravery, humility, and faithfulness. Others attributed their development as global citizens to the scout education and practices, for Scouting inculcates in them “all good qualities required for the global citizen” (Scout-007); teaches them “to love good for people and help them at all times” (Scout-004). Similarly, Scout-009, Scout-042, and Scout-064 and Scout-066 refer their self-identification as global citizens to the Scouting education that encourages friendship and fraternity regardless of differences in race or religion and develops their potentials through involving them in global activities and initiatives most of which aim to solve problems and to contribute to achieving the sustainable development goals. In addition, according to Scout-049, members of the Scout Movement “are working to serve our societies through activities that contribute to the growth, prosperity, and development of local, regional and international communities”.

Likewise, Scout-044 posits “as members of the Boy Scouts, [this] gives us the opportunity to meet friends from different countries of the world and allows us to know about different civilizations and cultures as well as [to] participate in global initiatives and goals”. Furthermore, Scout-072 indicated that Scouting membership granted her several opportunities to travel a lot without worrying, to gain experiences, and to have more confidence in herself; therefore, she believes she is a global citizen.

Scouts also considered themselves global citizens for a myriad of other reasons. For example, they believed they are global citizens because they are human beings that exist and live in the world. They stated:

Because I am a human being who lives in the world. (Scout-033).

Because I live in the world. (Scout-064)
In a similar vein, they wrote about having “leadership personality” (Scout-009) and team working abilities (Scout-020); being educated and knowledgeable (Scout-010, Scout-087); and being “sociable” (Scout-019). They also referred to their passion to travel, to meet new people, to live new experiences, and to explore new places and cultures (Scout-010, Scout-012, Scout-055, and Scout-077); and obeying the rule of law and being a good example for others (Scout-011); endeavoring for self-development (Scout-024, Scout-026, Scout-083, and Scout-091); “feeling of belongingness to [one’s] homeland” (Scout-041); having “loyalty to [one’s] country” (Scout-085); having a sense of commitment to the development of their communities and country (Scout-048, Scout-098); and being impactful in his society (Scout-031). Some scouts also referred their self-perception as global citizens to other reasons, such as having self-confidence (Scout-012, Scout-072); being trustworthy and honest (Scout-023); and fulfilling their religious duties (Scout-026, Scout-028, Scout-041, Scout-081, and Scout-082).

4.1.2 Scout Leaders’ Perception of Global Citizenship and its Key Characteristics

This sub-section reports the findings from the scout leaders’ interviews and open-ended survey questions. To reiterate, 28 scout leaders completed the survey and seven scout leaders participated in the interviews.

4.1.2.1 Scout Leaders’ Definition of Global Citizen Key Characteristics

When asked in the open-ended survey question and interviews to define global citizen and their key characteristics, scout leaders provided various types of responses. Based on their understanding, some scout leaders opted to provide their definition of global citizenship, others opted to define a global citizen, and a third group opted to elaborate on a global citizen’s main features and characteristics. While some responses were short and limited in scope, others were broader and/or multifaceted.
To depict scout leaders’ perceptions, I created the following word cloud using NVivo12 to determine the most frequent keywords used by the participants to report on what they consider as key characteristics of a global citizen (Figure 4.6).

**Figure 4.6**

*Word cloud exploring Scout Leaders’ Perception of Key Characteristics of Global Citizens*

For an in-depth understanding of the scout leaders’ responses in relation to their perception of the key characteristics of global citizens, I thoroughly explored and further analyzed the resulting codes, and grouped the words that have identical, related, or equivalent meaning under corresponding themes.

Twenty-five of the participating scout leaders reported on the survey several characteristics they perceive as key to global citizenship. The responses were grouped under ten themes, namely: cultural awareness and sensitivity; intercultural communication abilities; participation in advancing global agendas; promoting peace and collaboration; awareness of global issues; global belongingness and interconnectedness; responsibility and commitment; concern for justice and human rights; good education;
and good national citizenship. Figure 4.7 illustrates scout leaders’ responses as to the reasons they perceive themselves as global citizens.

**Figure 4.7**

*Scout Leaders’ Perception of Global Citizenship Key Characteristics*

For just over half (52%) of the participating scout leaders who responded to this question, cultural awareness and sensitivity are the most important features of a global citizen. This includes the awareness of and respecting one’s own culture as well as others’ cultures, opinions, and beliefs. For example, scout leaders stated that a global citizen:

*Is respectful of his own culture, belief, identity, and practice as well as others.*

(Scout-Leader-V)

*Appreciates the civilization and culture of his homeland.* (Scout-Leader-S)

*Respects his own customs, religion, and traditions as well as the religions, customs, and traditions of others; and respects the opinions of others no matter how different they are from his opinions and beliefs.* (Scout-Leader-E)

*Tolerance; familiarity with others’ cultures; awareness of global issues; and the ability to work, coexist, and deal with different human personalities and with other cultures.* (Scout-Leader-I)
Open-mindedness ... cultural awareness (Scout-Leader-B)

Scout leaders (36%) expressed that a global citizen should have enhanced intercultural communication abilities. For example, participants stated:

A global citizen is an individual who can deal with different cultures and accept differences in culture and opinions. (Scout-Leader-W)

The person who can deal with different cultures and accepts the difference between them. (Scout-Leader-G)

The ability to work, coexist, and deal with different human personalities and with other cultures. (Scout-Leader-I)

Ability to communicate skills. (Scout-Leader-A)

Good communication skills, and the ability to engage and to deal with different cultures. (Scout-Leader-P)

To have conflict resolution skills. (Scout-Leader-H)

Critical thinking, flexibility ... collaboration, and familiarity with technology. (Scout-Leader-B)

On a related note, almost one-third (28%) of the participants also highlighted a global citizen’s participation in advancing global agendas and solving global problems. Scout leaders stated:

To become active responsible global citizens. This happens by encouraging youth to undertake active roles aiming to confront and solve global challenges. (Scout-Leader-F)

A global citizen also contributes to solving global challenges. (Scout-Leader-Y)

Global citizenship means building a sense of belonging to humanity; [...] ; meeting global challenges; solving the 21st century’s challenges; building a
world where a culture of peace and sustainability prevails; achieving the sustainable development goals. (Scout-Leader-L)

A global citizen contributes to the development of the environment. (Scout-Leader-J)

Correspondingly, one-quarter of the scout leaders stressed the importance of developing one’s awareness of global issues and problems. Participants said that a global citizen should:

Be aware of the world’s problems and how can one contribute to find solutions whether at the local or international level. (Scout-Leader-Q)

Have knowledge of global events, developments, and problems. (Scout-Leader-P)

Preoccupation with global and humanitarian issues. (Scout-Leader-P)

Knowledge of global issues, events, and problems. (Scout-Leader-O)

Scout leaders (24%) considered promoting peace and collaboration as key to global citizenship. This includes feelings of sympathy and care for others as well as building international relations, friendships, and participation. Scout leaders noted:

Global citizenship entails building a world where a culture of peace and sustainability prevails. (Scout-Leader-L)

A global citizen is a peaceful individual who loves others, spreads peace and brotherhood. (Scout-Leader-E)

The ability to deal with others and establish good relationships at all levels. (Scout-Leader-N)

Continuous contact with peers from several countries at the personal and institutional levels; participation in meetings with individuals or organizations
from other countries or globally, whether in person or via social media. (Scout-Leader-O)

The collaboration between the habitants of the globe based on global citizenship. (Scout-Leader-H)

Twenty percent of the scout leaders also highlighted the idea of global belongingness and interconnectedness as an important feature of a global citizen. Participants stated:

A global citizen is an individual who feels that he belongs to a world that is larger than just the country in which he lives. (Scout-Leader-Z)

A global citizen is he/she who senses and interacts with what is happening globally, even if he/she lives in his own country. To look at things with a global vision and to monitor the global developments with a sense that he is part of this world who affects and is affected by what is happening all over the world. (Scout-Leader-Y)

Global citizenship is an educational tendency to build a sense of belonging to humanity. (Scout-Leader-F)

Furthermore, participants (16%) echoed the necessity for a global citizen to have a sense of responsibility and commitment. For example, scout leaders said:

A global citizen is characterized by his sense of responsibility, the ability to make a decision, and the ability to define and pursue their goals. (Scout-Leader-A)

Global citizens are responsible and committed individuals [who are] able to take responsibility for their actions and keep their commitments. (Scout-Leader-X)

On another note, participants (12%) indicated that having concern for equity, justice, and human rights is central to a global citizen’s characteristics. Scout leaders noted:
Global citizenship means [...] dealing with all people as equal citizens in a giant country called the world while enjoying the same rights away from racism based on belief, color, or language; respecting human rights, democracy, and respecting the laws derived from them; rejecting tyranny, arrogance, and dictatorship at all levels—family, society, state, and the world. (Scout-Leader-H)

An individual characterized by a spirit of openness to the other who is different in color, gender, religion, language ... etc. They also have a spirit of tolerance and sympathy with human planetary problems such as love of freedom and the pursuit of equality between humans and the ability to accept cultural differences and to accept others. (Scout-Leader-Z)

Scout Leaders (12%) also mentioned good education and thorough knowledge as key qualities describing a global citizen. For example, Scout-Leader-D considers having a “good educational level ... [and] possessing of basic knowledge and information” essential features of a global citizen. Scout-Leader-U also believes a global citizen should “master transparent, impartial research methods”.

Scout leaders’ responses (12%) included good national citizenship to be one of the key characteristics of a global citizen. For example, they believe that a global citizen should have “loyalty and belongingness to his family and country” (Scout-Leader-R) and to contribute to their country’s civilization through “volunteering to serve their homeland” (Scout-Leader-S).

Scout leaders also mentioned other varied characteristics in their responses. Most of which are ethical in nature portraying a good scout, a good personality, and a good local citizen as well. For example, Scout-Leader-R stated that a global citizen is “a person of good manners who loves the Scout Movement and acts according to the scout promise and law”. A global citizen, he added, “is brave, adventurous, strong, determined, acts properly in difficult situations, loves others, loves nature and outdoor life”. Also, a global citizen is “creative, innovator, [who] has multiple hobbies and skills as well as ability to endure difficulties and to develop their knowledge, capabilities and behavioral attitudes”. Furthermore, according to Scout-Leader-R, a global citizen has “loyalty and belonging to
his family and country [...] and looks forward to a bright beautiful future armed with the life skills he learned”.

Scout-Leader-C and Scout-Leader-J believe a global citizen should be characterized by “nobility; valor”, “honor, honesty, and trustworthiness,” they also added “the love of camping and traveling”. Furthermore, Scout-Leader-D highlighted the importance of knowledge, education, and political awareness. In the same vein, Scout-Leader-U underlined the importance of having moral values such as sincerity, loyalty, and courage; mastering transparent, impartial research methods; and abidance by the teachings of ones’ religion.

In another vein, Scout-Leader-H stated that “abiding by the scout law and promise” is essential for a global citizen, as he believes that “everyone who wears a scout scarf is a global citizen”.

4.1.2.2 Scout Leaders’ Self-Perception as Global Citizens

When asked on the open-ended survey questions whether they view themselves as global citizens, out of 28 scout leaders, two-thirds (n=18) said they think of themselves as global citizens, two scout leaders said they do not view themselves as such, and eight scout leaders (29%) were undecided (Figure 4.8).

Figure 4.8
Scout Leaders’ Self-Perception as Global Citizens
The 18 scout leaders who self-identified as global citizens referred to various reasons why they saw themselves as global citizens. The word cloud in Figure 4.9 highlights the most frequent keywords used by the participants to report on the reasons behind their self-perception as global citizens.

**Figure 4.9**

*Word cloud exploring Scout Leaders’ Self-Perception as Global Citizens*

I conducted further analysis of the scout leaders’ responses to classify the words that have identical, related, or equivalent meanings under the corresponding themes. As a result, the following themes emerged representing the reasons behind scout leaders’ self-perception as global citizens (Figure 4.10). These themes are awareness of global issues and problems; embracing peace, tolerance, and collaboration; cultural awareness, sensitivity, and abilities; being a scout; living in a globalized and interconnected world; and concern for equality and human rights.
Scout leaders’ responses reported an array of different reasons behind their self-perception as global citizens. Forty percent of those who view themselves as global citizens attribute their self-identification as global citizens to Being aware of and caring about global issues and problems was mentioned. Scout leaders said:

*I respect others’ ideas, values, and diversity.* (Scout-Leader-B)

*I always strive to achieve and spread peace and love in society and all over the world.* (Scout-Leader-E)

*Spreading a culture of peace and non-violence.* (Scout-Leader-F)

*Because I accept to live in peace with others.* (Scout-Leader-M)

Embracing peace values, tolerance, and collaboration were mentioned by 40% of the participants as some of the reasons why they think of themselves as global citizens. The following are examples of the scout leaders’ responses:
I also have a concern about global environmental, social, health, and educational issues. (Scout-Leader-E)

Implementing public service projects to achieve the goals of sustainable development. (Scout-Leader-F)

Awareness of the negative effects of human abusive performances on the universe and the environment. (Scout-Leader-H)

Because I participated in discussing many global issues, such as peace, climate change, and others. (Scout-Leader-Q)

Almost one-third (30%) of those who viewed themselves as global citizens highlighted the importance of cultural awareness, sensitivity, and the intercultural abilities that made them self-identify as global citizens. Scout leaders stated:

I respect my own culture and others’ [cultures] as well, I respect diversity, and I believe that all people are equal. (Scout-Leader-B)

I enjoy the values and ethics of my country [...] my customs and traditions. (Scout-Leader-C)

Because I have dealt with persons from different cultures, and I was able to accept their ideas and beliefs. (Scout-Leader-G)

A considerable number of scout leaders (30%) consider themselves global citizens by virtue of being members of the Scout Movement committed to its values and principles. For example, Scout-Leader-E explains:

Being a member of a global movement that includes youth from different countries of the world and various other religions, I grow up learning to love others and to preserve the environment surrounding me and the planet earth in general and I always strive to achieve and spread peace and love in society and all over the world.
Similarly, Scout-Leader-F highlights the Scouting impact on his self-identification as a global citizen in the following statement:

*Through Scouting, I learned that I am part of the world and that the influence of every effective individual in this world may make a big difference by spreading a culture of peace, non-violence, human rights, equality between men and women in addition to implementing public service projects to achieve the sustainable development goals.*

Likewise, Scout-Leader-J emphasizes the effect of the scout activities and method including the outdoor life. He also believes that the application of the scout law and promise contributes to developing and building a healthy and safe environment.

One-fifth of the eighteen scout leaders who believe they are global citizens consider themselves global citizens simply because they live and exist in a globalized and interconnected world. For example, Scout-Leader-B refers his self-perception as a global citizen to being part of a world of increased connectedness. Similarly, Scout-Leader-H broadened the conception of global citizenship to include all human beings. He indicated that he thinks of himself as a global citizen because he believes that citizenship should not be constrained by homeland, borders, or attributes. The world according to him “belongs to every human being in a huge and large universe that seeks a generation that possesses global awareness of the negative effects of the abusive performances on the universe and the environment”.

Furthermore, some participants (10%) self-identified as global citizens because they believe in human equality and human rights. Scout leaders said:

*I believe that all people are equal.* (Scout-Leader-B)

*Spreading a culture of peace, non-violence, human rights, equality between men and women.* (Scout-Leader-F).
4.2 The Potential of the Arab Senior Scout Curriculum to Develop Scouts as Global Citizens

This section reports findings based on the feedback of scouts (learners) and scout leaders (educators) in relation to their perspectives on the potential of the Arab senior scout curriculum (2011) to develop scouts as global citizens. Findings in this section are derived from senior scouts and scout leaders’ responses to i) survey items, and ii) interview questions, and are organized and presented accordingly.

4.2.1 Participants’ Overall Perspectives on The Potential of the Arab Senior Scout Curriculum to Develop Scouts as Global Citizens

The findings in this section address the second research question: What are the scouts and scout leaders’ perspectives about the potential of the Arab senior scout curriculum (2011) to develop Scouts as global citizens?

The following sub-section illustrates the data resulting from the responses of both senior scouts and scout leaders to the survey and interview questions. Participants—scouts and scout leaders were asked in the survey if they believe that scouts’ participation in the senior scout curriculum-related activities contributes to the formation of global citizens. The scouts’ responses revealed a high level of agreement with this statement ($M = 4.36$, $SD = .8570$) while scout leaders responses showed moderate level of agreement with this statement ($M = 3.35$, $SD = .0261$). (Table 4.1 and Figure 4.11).
Seven scout leaders were interviewed to obtain their insights into the potential of the senior scout curriculum to educate global citizens. In addition, I sought clarification and more information about survey responses. When asked if they believe that the senior scout curriculum, in general, contributes to the formation of global citizens, scout leaders responded as follows:

Yes, but it will be lacking the education related to the local or international issues and politics. (Scout-Leader-U)

Totally yes. It is designed for that. (Scout-Leader-X)
It still needs some improvement that makes the practical aspects more real in application and not just words. (Scout-Leader-T)

Yes, to some extent. (Scout-Leader-W)

It contributes to a very limited degree due to political and societal factors and influences. (Scout-Leader-Z)

It slightly does, I believe that much work is needed to update and make it more focused on application. (Scout-Leader-V)

It may contribute to the education of global citizens in its current form; however, rapid changes are happening that is why the curriculum has to be renewed at least annually to keep pace with development. (Scout-Leader-Y)

4.2.2 Participants’ Account of the Curriculum’s Potential to Foster Scouts’ Global Awareness, Competence, and Engagement

In order to acquire a detailed image of the participants’ perspectives regarding the potential of the Arab senior scout curriculum to develop Scouts as global citizens, senior scouts and scout leaders were asked to respond to twenty-one questions on the survey. Each of these questions represents one of the conceptual framework elements, organized under three dimensions: global awareness, global competence and character, and global engagement and action. Data from both surveys were analyzed in order to enable comparison between the views of the scouts and scout leaders (Tables 4.2, 4.3, and 4.4). In addition, findings from scouts’ and scout leaders’ interviews are presented to substantiate or refute survey findings.

4.2.2.1 Global Awareness

Table 4.2 summarizes the descriptive statistics for the first dimension seeking participants perspectives on whether or not scouts’ participation in activities related to the senior scout curriculum increased their global awareness as per their responses to six statements forming this dimension.
The results show a high level of agreement with the six statements included in this dimension amongst the scouts with a weighted mean of 3.98 and Standard Deviation of 0.58.

The scout leaders’ responses show a medium level of agreement with the six statements included in this dimension with a mean of 2.95 and Standard Deviation of 0.68.

Table 4.2

Descriptive Statistics for the Survey’s First Dimension—Global Awareness

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<td>Understanding the</td>
<td>24</td>
<td>21.4</td>
<td>30.8</td>
<td>35.9</td>
<td>10.3</td>
</tr>
<tr>
<td>reciprocal impact of</td>
<td></td>
<td></td>
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<tr>
<td>both local and global</td>
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<tr>
<td>actions.</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Raising scouts’ awareness</td>
<td>25</td>
<td>21.4</td>
<td>30.8</td>
<td>35.9</td>
<td>10.3</td>
</tr>
<tr>
<td>of the origins of biased</td>
<td></td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>and racist views about</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>difference.</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Helping scouts understand</td>
<td>25</td>
<td>21.4</td>
<td>30.8</td>
<td>35.9</td>
<td>10.3</td>
</tr>
<tr>
<td>the roots of inequality</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>and wealth differences</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>both globally and locally.</td>
<td></td>
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</tbody>
</table>

Weighted mean and std. deviation of the first dimension: “Global Awareness”:

<table>
<thead>
<tr>
<th>Weighted mean</th>
<th>Std. deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.98</td>
<td>0.58</td>
</tr>
<tr>
<td>2.95</td>
<td>0.68</td>
</tr>
</tbody>
</table>

Note: S/A = Strongly agree, A= agree, N= Neutral, D= disagree, and S/D= strongly disagree

In addition to survey findings, scout leaders provided their perspectives in the interviews and shared evidence to support their claims regarding the existence of the above-mentioned components of the global awareness dimension. Most interviewed scout leaders (six out of seven) with some variation in the extent of agreement, believe that the curriculum content and related activities contribute to developing scouts’ awareness of one’s own identity and culture. They stated:
Yes. This happens using various types of instruction. Some are direct—theoretical lecturing or practical training, while others are indirect, such as tours and excursions that enhance their awareness of their identities and history. (Scout-Leader-U)

Of course, the senior scout curriculum-related activities shape the scouts’ awareness of their own identity and culture. If we have a deeper look at the educational area in the curriculum called “Our lives in the community” and the other one called “our nation”, you will find that both are purely giving directions to make sure that senior scouts are aware of their identity and culture. Activities like national occasions, visiting neighborhood institutes, and others will help increase this part of the curriculum. (Scout-Leader-X)

Theoretically, I would say yes, it does. But the application is far behind. From what I saw compared to what is in the curriculum I believe that the curriculum fails to make the scouts aware of their identity and culture. This is clearly demonstrated when they are exposed to other cultures, in many situations they get rid of their mother culture to dive into the new one. The youth fail to maintain the balance between preserving their own culture and interacting with other cultures. They sometimes submit to western cultures even in their own communities thinking that this is modernity. (Scout-Leader-V)

Most of the scout leaders (six out of seven) believe that the curriculum content and related activities contribute – to a limited extent – to developing scouts’ understanding of cultural similarities and differences. As Scout-Leader-X stated:

The senior scout curriculum helps senior scouts to identify various cultures’ commonalities and differences. It is obvious from the area called “our world”, which emphasizes the traditions of different cultures and nations. One of the most popular activities in the jamborees at the world and regional levels is the international evening where Scouts are sharing their music, costume, food, dancing, and games.
Scout-Leader-W also added: “Yes, by learning about the cultures of other countries, the history of the Scout Movement in multiple regions, and participating in camps around the world”.

However, others noted the limited opportunities within the curriculum for learning about other cultures. A few representative quotations include:

*Yes, but in a very limited way because Arab youth are largely isolated from effective and constructive communication with other cultures, and the negative mental image of many Arab youths about the West, and vise versa, due to media exaggeration and/or misunderstanding of the Islamic religion.* (Scout-Leader-Z)

*I don’t think it’s in the curriculum […] it’s not really stressed in the curriculum, but some scouts or some people do it individually […] because of social media so they tend to interact … and … because of the international events, they normally do travel for the jamboree, or campout in Europe or here and there, they meet people there, and when they go back home, they stay like in touch with them on Facebook or social media* (Scout-Leader-V).

The majority of the interviewed scout leaders believe that the curriculum is lacking adequate content and related activities to develop scouts’ understanding of topics in relation to global awareness. These are the awareness of: major global events, issues, and problems (four out of seven); the reciprocal impact of both local and global actions (six out of seven); the origins of biased and racist views about difference (six out of seven); and the roots of inequality and wealth differences (five out of seven).

In terms of increasing scouts’ awareness of the major global issues and problems, scout leaders noted the lack of explicit content within the curriculum in this respect, scout leaders said, for example:

*No explicit points or activities in the curriculum targeting that issue.* (Scout-Leader-T)

*No, this is not part of the curriculum.* (Scout-Leader-U)
These things are not mentioned and they were not touched before but in the last like ... let’s say ... like four years ... yeah, probably four or three years ... you know... more attention was given to these global issues because of the change of the agenda of the world scout organization, so now that WOSM itself is leading a lot of campaigns on like gender inequality.... Again, you know, it is not stressed in the program, it is not. It is being done just as part of the international scout agenda, but not as part of the local scout agenda. (Scout-Leader-V)

On the other hand, some leaders considered the senior scout curriculum an excellent tool for educating about global issues. However, they refer to some programs designed by the world Scouting. As Scout-Leader-U explained:

Definitely, the senior scout curriculum activities make the senior scout aware of global issues and problems. In the areas of “Environment” and “Good Consumption”, senior scouts learn many things about the Planet Earth, Climate Change, Clean Energy. There is a World Scout Programme called Scouts Go Solar, which is very suitable for the senior scout section that benefited thousands of members across the globe to help raising their awareness of new clean energy solutions that can be used in Scouting and life in general, like Solar cooks and solar campfire. This is just one of the issues around the world, but the Scouts for SDGs initiative is tackling all sustainable development goals.

As for increasing scouts’ awareness of the reciprocal impact of both local and global actions, a number of scout leaders did not see that the curriculum had the potential to teach scouts about the interconnected nature of global issues. Scout-Leader-Z explained, “the domain dealing with this concept in the curriculum document entitled "Our World" is very simplistic, naïve, and insufficient. I think it will not result in real awareness of ways to identify interconnected global issues”. Other scout leaders concur with this opinion referring to the political nature of these topics. Scout-Leader-V said:

When it comes to things that could touch with politics, you know, like international agendas and international issues, global issues, you know, I think for some reasons, you know, they just prefer to avoid them, to skip them. These
are not mentioned in the curriculum. And even things like the environmental ... the global warming, it's ... it's a political issue now, you know, this is not just an environmental issue. Therefore, they don't come near these issues, except for some practices.

They, however, mentioned some scouts’ individual initiatives on social media to contribute to spreading awareness of some global environmental issues:

*I like what a lot of the senior scouts are doing on social media, at least they're so active, and even now with the wildfires and so they're posting about it, they're raising our awareness about it. But practically inside the scout meeting and scout activity, they don't talk about global issues .... and how these decisions are going to affect their local communities, you know, they don't come near these staff.* (Scout-Leader-V)

Scout leaders noted that the curriculum does not include any educational objectives or activities to increase scouts’ awareness of the imperial or historical origins/basis of current biased and racist views about difference. The following are examples of Scout leaders’ responses:

*No explicit points or activities in the curriculum targeting that issue.* (Scout-Leader-T)

*No, there is false and distorted awareness as a result of the colonial era that our Arab countries went through and the general educational curricula in schools contributed to this case. The multiplicity of forms of education led to waves of severe westernization in some countries, and to waves of closure and extremism in other countries.* (Scout-Leader-Z)

*While it is crucially important, it's not mentioned or practiced. On the other hand, there is, I believe in the media, there is a big wave against this direction, you know, a big wave supporting these biased and racist views about differences ... I mean, it is important, but it was not mentioned, very important. It is crucially important in this time because of the biased media, the biased system*
all over the world. So, this means a scout must be able to decide for himself or herself, you know, based on knowledge, but this knowledge is not provided. So, they don’t have the right decision-making criteria. So, they just follow what they see on the media, or what an adult tells them. I see it is crucially important to be able to take that decision for themselves and to get the knowledge for it, but the curriculum is not talking about it. The practice is not mentioning it. (Scout-Leader-V)

Scout leaders shared the following, in terms of increasing scouts’ awareness of political-economic and socio-cultural roots of inequalities in power/wealth globally and locally:

Not in the curriculum, and we do not raise these issues because these topics are controversial and could lead to discussing the state or government policy, which is considered sensitive in our current unstable conditions. Limitation between political and non-political topics is blurry and unclear. (Scout-Leader-U)

No activities in the curriculum that help understanding the roots of inequality, whether globally or locally. Because of the disparities that exist in Arab societies without exception, which is reflected in the youth movements themselves, including the Scout Movement that has the same disparities that exist in society. Although young people see the manifestations of this disparity, Arab thinkers and leaders do not address much the concepts and ideas of human equality because of its political and intellectual sensitivity. (Scout-Leader-Z)

4.2.2.2 Global Competence and Character

Table 4.3 summarizes the descriptive statistics reflecting participants’ perspectives on whether or not scouts’ participation in activities related to the senior scout curriculum (2011) develops their global competence as per their responses to eight statements forming the global competence and character dimension. Results show a high level of agreement within the scouts with the eight statements included in this dimension with a weighted mean of 4.22 and Standard Deviation of 0.48. The scout leaders’ responses
show a medium level of agreement with the statements included in this dimension with a weighted mean of 3.21 and Standard Deviation of 0.70.

**Table 4.3**

*Descriptive Statistics for the Survey’s Second Dimension*

<table>
<thead>
<tr>
<th>Statement</th>
<th>Scouts</th>
<th>Scout leaders</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>SA</td>
<td>A</td>
</tr>
<tr>
<td>Developing intercultural communication skills.</td>
<td>N=68</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>Fostering flexibility and tolerance towards other</td>
<td>N=60</td>
<td>42</td>
</tr>
<tr>
<td>cultures.</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>Developing the ability to evaluate social issues and</td>
<td>N=28</td>
<td>57</td>
</tr>
<tr>
<td>identify examples of global injustice.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Increasing concern for social justice.</td>
<td>N=47</td>
<td>43</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>Increasing concern for environmental justice.</td>
<td>N=57</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>Building up an ethic of social service responding</td>
<td>N=52</td>
<td>47</td>
</tr>
<tr>
<td>to local and global issues.</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>Enhancing critical self-reflexivity on one’s own</td>
<td>N=44</td>
<td>41</td>
</tr>
<tr>
<td>privileges.</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>Nurturing recognition, appreciation, and respect</td>
<td>N=58</td>
<td>44</td>
</tr>
<tr>
<td>for the different views, beliefs, thoughts, ideals,</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>and practices.</td>
<td>49.6</td>
<td>37.6</td>
</tr>
<tr>
<td>Weighted mean and std. dev. of the Second</td>
<td>4.22</td>
<td>0.48</td>
</tr>
<tr>
<td>dimension: “Global Competence and Character”.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Note. SA = Strongly agree, A = agree, N = Neutral, D = disagree, and SD = strongly disagree*

In addition to survey findings, scout leaders shared in their interviews evidence to support their claims in terms of developing global competence and character. Most scout leaders (five out of seven) believe that the curriculum content and related activities contribute to developing scouts’ intercultural communication skills referring to encouraging scouts to learn other languages and scouts’ participation in international activities. They said:
Absolutely, and this is very obvious in encouraging senior scouts to learn other languages and find friends from other countries. Participating in regional and world events is part of this as well. (Scout-Leader-X)

Yes, the scout activities develop presentation and communication skills. (Scout-Leader-W)

Yes. By encouraging scouts to learn foreign languages and to know about other cultures. (Scout-Leader-U)

Yes, there are many gatherings and local visits, which include many cultures in addition to foreign visits and international camps that help achieve this goal satisfactorily. (Scout-Leader-Y)

Six of seven scout leaders that were interviewed believe that the curriculum content and related activities contribute to fostering scouts’ flexibility and tolerance towards other cultures. Participants stated:

Scouting is a unique environment for young people to become pliable, flexible, and tolerant toward other cultures. Just visit any World Scout Jamboree and you will see almost an ideal world. Senior scout curriculum is part of this, and in “our world” field you will find the activities that even encourage the understanding of other cultures and ensure the co-existence. (Scout-Leader-X)

Yes, through dealing and interacting with other cultures during international events. (Scout-Leader-W)

Yes. We organize the cultural day in our gatherings to teach scouts about other cultures. (Scout-Leader-U)

Yes, indeed, all activities gather scouts from different religions, races, and Scouting have a strong role in increasing the flexibility of the scout through joint programs that are color-blind and have no religion or race-based discrimination. (Scout-Leader-Y)
No. The multiple formal educational curricula—between civil and religious education; foreign and national curricula, public and private education systems ... etc. produced a multicultural society full of contradictions and conflicting biases. The Scouting curriculum will not solve problems caused by the formal educational curriculum with its various distortions. (Scout-Leader-Z)

All interviewed scout leaders believe that the senior scout curriculum lacks content and activities to develop scouts’ ability to evaluate social issues and identify examples of global injustice. Some Scout leaders explained how Arab conception of fate influences whether social issues and injustices are addressed by the senior scouts:

Arab culture tends to consider the disparities between humans as an inevitable fate ... and therefore these thorny ideas are not discussed in youth curricula. Despite this, young people feel that there is inequality and global injustice, but educators and policymakers avoid including any ideas that develop young people’s awareness towards understanding the roots of this inequality. Although the Islamic religion enjoins fairness and rejects oppression and injustice, some religious leaders and intellectuals use religious texts to prove that the disparity is divine. (Scout-Leader-Z)

Scout-Leader-X, while negating the existence of explicit content or activities to develop scouts’ ability to evaluate social issues and identify examples of global injustice, he mentioned the indirect impact of some of the curriculum-related activities in this respect:

[although] “there is a lot of activities like seminars, community projects, and awareness campaigns are directed to help Scouts contributing positively and concretely in the community, yet I do not think that this was specifically directed toward identifying the global injustice and disparity, but it will help indirectly in the process of identification”.

Furthermore, all interviewed scout leaders believe that the senior scout curriculum lacks content, activities, and practices to develop scouts’ concern for social justice. Scout-Leader-V stresses that the scout curriculum and related practices “totally fails to do so”
for various reasons. Specifically, participants talked about the financial constraints that some Scouts faced that prevented them from participating in activities. Scout leaders explained that “practices in Scouting in many cases do not consider this due to various reasons including financial constraints” (Scout-Leader-Z). Scout-Leader-V concurred with this opinion saying that “scouts would not be able to join an activity because of their financial inability”. They then highlighted inequality practices inside the movement itself:

"what's even worse is that inside the activities or inside the local scout groups you would find someone who is favoring some of the kids from a higher social class or because of their parents’ position over the others and they do publicly.

Other participants talked about the nature of the scout organization in Egypt as a governmental-organized-non-governmental-organization “GONGO” As Scout-Leader-V explained:

"the reason is that the Scout Federation in Egypt is a GONGO, meaning an NGO that runs under the supervision of the government. We should be aware of the social issues, including social justice, you know, but it does not go further” Because it is a government organization”. [...] “so, you do not put the system, you do not set the rules, you do not control it, you are just part of it.

The majority of the interviewed scout leaders (five out of seven) believe that the senior scout curriculum lacks content and activities that impact scouts’ concern for environmental justice. Participants stated:

"It is not in the curriculum. This is a new concept that I did not hear about before. I believe it is a good idea and a very important concept. (Scout-Leader-U)

Other participants highlighted some promising external curriculum resources and environmental programs conceived by the world scout office, in addition to some isolated initiatives of environmental projects undertaken by individuals or groups:
After the integration of the sustainable development goals recently within the youth scout programs, I expect a remarkable change. I have noticed that scouts are becoming interested in that. (Scout-Leader-T)

I don’t think it’s mentioned in the curriculum. But it could be mentioned in [the] new scout environmental program, [which is] applied in Egypt now. We have seen some scout projects to increase the awareness and to take action towards these environmental issues. We have some in rural practice who do have done some projects ... actually ... in rural areas where they have less resources for clean water, for example, I think there were some projects to help the people in Upper Egypt, in some villages to clean the water for them ... but this is not in the curriculum. That is just one individual practice. (Scout-Leader-V)

The majority of the interviewed scout leaders believe that the senior scout curriculum lacks content and activities to nurture scouts’ recognition, appreciation, and respect for the different views, beliefs, thoughts, ideals, and practices, as illustrated in the following quotes:

The curriculum does not specifically stress the aspect of appreciating other traditions even if it might be deeply different or even contrary to one’s own. I suggest that the Curriculum should be improved by using the Peace and Human Rights Education Document that was produced by WOSM. (Scout-Leader-X)

Not highlighted in the curriculum objectives. However, this could be achieved through participating in international camps around the world. (Scout-Leader-W)

Not strongly, it lightly goes over it, and the practice fails to do it. We see a lot of examples, you know, when they're exposed to other cultures or other practices, they tend to make fun of it, they tend to criticize it without even studying it or getting some knowledge about it. Yeah. I personally had this kind of misunderstanding before I get exposed to other cultures. (Scout-Leader-V)
The curriculum does not include this, but it happens through practice and during participation in the activities. (Scout-Leader-U)

Most scout leaders (six out of seven) believe that the senior scout curriculum lacks content and activities to enhance students’ capacity for critical reflexivity about one’s own positionality, power, and privileges as they relate to gender, social class, and race. Scout leaders said:

No, it is not in the curriculum, but we sometimes discuss slightly the relations between male and female and their rights and equality. One’s power and privileges are new concepts around here and are not discussed or taught in our context even at schools. (Scout-Leader-U)

It is not included in the curriculum, and it might be the opposite in the practice. People are proud of their privileges. No, no, that is something still new, because of the society we live in. They are impacted more by society than Scouting at this point. Not only the gender thing but also the social class. They are not so flexible. You see this when they go for a national camp or so, they are into groups, you know, those who come from that certain social level they tend to go together. A lot of the time they criticize or make fun of other scouts the way they look or the way they dress sometimes, the way they act sometimes and the same happens vice versa. (Scout-Leader-V)

As part of the Sustainable Development Education in general, which become an important part of Scouting Education recently, senior scouts will have enough competencies to understand the power of their gender and the balance with the other one, as well as the social class and race. There is a focus from the World Organization of the Scout Movement in partnerships with UN Women on gender equality, under the HeForShe Campaign. (Scout-Leader-X)

The majority of the interviewed scout leaders (five out of seven) believe that the curriculum content and its related activities help scouts to build up an ethic of social service, but only at the local level.
Yes, indeed. One of the things that Scouting can be active at when other domains are restricted. Only the services to local communities. (Scout-Leader-U)

Yes, it does this in a week and limited way focusing only on the local issues. (Scout-Leader-Y)

It does, through community service activities and projects. (Scout-Leader-V)

We have to remember that community development and service is part of [the] Scouting purpose, which is a default part of the senior scout curriculum. Community Involvement is also one of the eight elements of the Scout Method. [Also], the Better World Framework programs such as the Scouts of the world award and messengers of peace, all under the Scouts for SDGs initiative, are directed to respond to local and global issues. (Scout-Leader-X)

Two scout leaders disagreed and highlighted the lack of content and activities addressing local and global issues. Scout-Leader-Y stated:

No... it is necessary to integrate issues like environment and lack of water into the scout curriculum. Also, other local or international issues as well.

### 4.2.2.3 Global Engagement and Action

Table 4.4 summarizes the descriptive statistics for the survey’s third dimension seeking participants’ perspectives on whether scouts’ participation in activities related to the senior scout curriculum (2011) encourages their engagement with global issues as per their responses to seven statements forming this dimension.

Results show a high level of agreement with the seven statements included in this dimension within the scouts with a weighted mean of 3.94 and Std. Deviation 0.62.

The scout leaders’ responses show a medium level of agreement with the statements included in this dimension with a weighted mean of 3.12 and Std. Deviation 0.70.
In addition to survey findings, scout leaders shared in their interviews evidence to support their claims in terms of developing global engagement and action. Four of seven scout leaders believe that the curriculum lacks the related content and activities to encourage scouts’ personal critical responsible action during one’s routine and ordinary daily life.

<table>
<thead>
<tr>
<th>Description</th>
<th>Scouts</th>
<th>Scout leaders</th>
</tr>
</thead>
<tbody>
<tr>
<td>Encouraging personal critical responsible action during one’s routine and ordinary daily life habits.</td>
<td>f 67 40, N 6, A 3, D 1, Mean 4.44, Std. Deviation 0.78</td>
<td>f 8, N 11, A 6, D 3, Mean 3.50, Std. Deviation 1.14</td>
</tr>
<tr>
<td>Nurturing voluntary active involvement in civic institutions and organizations.</td>
<td>f 46, N 41, A 22, D 2, Mean 4.05, Std. Deviation 0.97</td>
<td>f 9, N 13, A 4, D 2, Mean 3.86, Std. Deviation 0.97</td>
</tr>
<tr>
<td>Enabling the participation in meaningful local activities that contribute to global agendas.</td>
<td>f 35, N 35, A 14, D 2, Mean 3.74, Std. Deviation 1.07</td>
<td>f 3, N 11, A 6, D 8, Mean 4.04, Std. Deviation 0.88</td>
</tr>
<tr>
<td>Promoting active involvement in challenging cultural stereotypes.</td>
<td>f 35, N 55, A 16, D 7, Mean 3.94, Std. Deviation 1.00</td>
<td>f 1, N 9, A 9, D 7, Mean 3.32, Std. Deviation 1.02</td>
</tr>
<tr>
<td>Enhancing the ability to challenge and work to change systems and structures reproducing injustice over time.</td>
<td>f 28, N 49, A 30, D 10, Mean 3.81, Std. Deviation 0.90</td>
<td>f 1, N 2, A 6, D 17, Mean 3.00, Std. Deviation 1.02</td>
</tr>
<tr>
<td>Promoting ethical engagement with global issues by taking informed responsible actions.</td>
<td>f 36, N 42, A 37, D 2, Mean 3.96, Std. Deviation 0.83</td>
<td>f 1, N 7, A 6, D 12, Mean 2.39, Std. Deviation 0.88</td>
</tr>
<tr>
<td>Helping scouts construct their political voice by presenting their global knowledge and experiences in the public domain.</td>
<td>f 23, N 45, A 32, D 15, Mean 3.62, Std. Deviation 1.00</td>
<td>f 0, N 4, A 7, D 12, Mean 2.75, Std. Deviation 1.05</td>
</tr>
</tbody>
</table>

Weighted mean and std. deviation of the third dimension: “Global Engagement and Action”. 3.94 0.62 3.12 0.70

Note. SA = Strongly agree, A= agree, N= Neutral, D= disagree, and SD= strongly disagree
habits. However, some of these personal actions such as recycling are happening out of personal initiatives from the scout leaders and the scouts themselves. Participants said:

Although it is not mentioned in the curriculum document, we started working on the Sustainable Development Goals that include all these things. (Scout-Leader-U)

No. I do not think it is stressed or mentioned in the program, we don’t recycle in the scout programs. It is not. (Scout-Leader-V)

We cover these issues during the scout activities and through different workshops. (Scout-Leader-Y)

Most interviewed scout leaders (six out of seven) believe that the curriculum content and related activities contribute to nurturing scouts’ voluntary active involvement in civic institutions and organizations. They stated:

The senior scout curriculum current version specifically mentions the engagement with NGOs in voluntary work, and Scouting in general - as a method - encourages constantly being volunteers in community development projects. Look at the “our life in society” field and you will find this encouragement in the curriculum. It goes without even saying. (Scout-Leader-X)

Yes, scouts are encouraged to participate in community service projects. (Scout-Leader-W)

Yes. This is one of the best domains that Scouting education is strong at. We always conduct community service projects to address social issues. (Scout-Leader-U)

A disagreeing scout leader highlighted that “the reality of the application shows that scouts are active only inside their troop headquarter and most leaders do not encourage them to expand and go out to the community to achieve these goals”. (Scout-Leader-T)
Six out of seven scout leaders believe that the curriculum lacks educational objectives or activities in relation to enabling scouts’ participation in meaningful local activities that contribute to global agendas. Scout leaders said:

*I think this happens through the Scouts for SDGs imitative.* (Scout-Leader-X)

*No. In my view, this is because the real role of Scouting has not appeared in society.* (Scout-Leader-T)

*No, this is not clearly mentioned in the curriculum.* (Scout-Leader-U)

*Unfortunately, the curriculum does not include such ideas. However, its application requires a strong network for exchanging ideas.* (Scout-Leader-Y)

All interviewed scout leaders believe that the curriculum lacks educational objectives or activities to help promote scouts’ active involvement in challenging cultural stereotypes. Participants stated:

*No. I think the reason for this is the lack of understanding of different cultures and customs.* (Scout-Leader-T)

*No. However, young people of this age usually tend to resist stereotypes because of their personal characteristics without a noticeable effect from the scout curriculum.* (Scout-Leader-U)

*The senior scout curriculum may not explicitly promote active involvement in challenging cultural stereotypes, but if they apply the Dialogue for Peace program it will lead effectively to gain the value of challenging their own misconception and stereotyping.* (Scout-Leader-X)

Although the publicly stated aims of the Scout Movement as being “in general committed to encourage positive change in the community” (cited by Scout-Leader-X), most of the scout leaders (six out of seven) believe that the curriculum lacks educational objectives or activities to enhance scouts’ ability to challenge and work to change systems and structures reproducing injustice over time. They highlighted that “Scouting is detaching
itself away from the politics” (Scout-Leader-W), therefore, these topics are avoided “for reasons related to the current political conditions [that makes it] not possible to do that without being involved in criticizing some of the government’s actions and decisions (Scout-Leader-U). Scout-Leader-T emphasized the “need to, first, encourage youth empowerment and to inspire them to initiate that by themselves”. Others highlighted the impact of the socio-cultural context:

No, it does not. The structures and systems that exist among Arab countries are still heightening the concepts of race, clan, tribe, tribal origin, and affiliation, etc. This will have an end only by the rule of law and the prevalence of the scientific and rational approach and reliance on human competence before their origin, family affiliation, or socio-economic level. The low-level education offered to students from the poor classes contributes to the continuity and reproduction of inequality and disparity. (Scout-Leader-Z)

Scout-Leader-V reported a personal incident showing the difficulty and the unpleasant consequences of engaging with these issues in real situations within the scout context:

I personally have had some experiences with this in my local scout group. I did not agree with the system we had … and I was trying to change, to make some change, and I ended up being overthrown [and I] was sent away, you know, in a very nice way, in a very soft way. (Scout-Leader-V)

No consensus between scout leaders regarding the ability of the curriculum’s educational objectives and related activities to promote scouts’ ethical engagement with global issues by taking informed responsible actions. They mostly believe that the curriculum itself lacks the explicit content to achieve this, however, they mentioned the implicit indirect effect of the scout method and practices, the individual initiatives, and the participation of some scouts in activities initiated by the world scout office to adopt the sustainable development goals. They stated:

This is part of the Scout Method and the new sustainable development education. (Scout-Leader-X)
Yes, but only recently. (Scout-Leader-T)

I believe the ethical engagement with global issues happens but not necessarily as a result of the scout curriculum-related activities. It happens silently on individual level out of the scout meetings or activities. (Scout-Leader-U)

Yes, to some extent. Considering that Scouting is a global movement of ethical values. The curriculum has activities that develop this trend and moral attachment. However, the activities that are practiced are more local than planetary, due to the disparity that exists between developed and least developed countries. What is required is to develop activities that foster international cooperation in serious global issues such as climate change and poverty eradication. (Scout-Leader-Z)

Through programs like Messengers of Peace and World Scout Environmental Program. Not in the senior scout curriculum. I think the senior scout curriculum is not fully updated. (Scout-Leader-V)

The senior scout curriculum (2011), according to the scout leaders, lacks educational objectives and activities to help scouts construct their political voice by presenting their global knowledge and experiences in the public domain. They stated:

The political views are not well integrated in the senior scout curriculum. I think this could be integrated through debates and awareness campaigns that are occasionally done when there is any political action happening around, either locally or nationally (e.g.: elections, referendum ... etc.). (Scout-Leader-X)

No. This is because youth empowerment is only a theoretical motto until the moment. (Scout-Leader-T)

No, Scouting is detaching itself away from the political issues. (Scout-Leader-W)

No. It is not safe to be involved in politics. (Scout-Leader-U)
In general, participants frequently spoke about avoiding discussing or dealing with topics of a critical nature as these are viewed as political and too sensitive. Scout leaders explained:

*They avoid it. It is very sensitive. So, they just ... I think ... you know ... they do not talk about it because these things are misinterpreted.* (Scout-Leader-V)

*No, again it is difficult to discuss such issues due to their political nature. Leaders are cautious to involve in such issues because Scouting is non-political.* (Scout-Leader-W)

*because of the same reason we talked about before ... because it is a sensitive topic, it gets into politics. So, they don’t want to talk about it.* (Scout-Leader-V)

*It is not possible to discuss and express our ideas around some global issues without considering this as involvement in politics.* (Scout-Leader-U)

*“It is difficult to discuss such issues due to its political nature.* (Scout-Leader-W)

Scout leaders also talked about the gap between the curriculum content and its application:

*Theoretically, I would say yes, it does. But the application is far behind.* (Scout-Leader-V)

*Some objectives are just theoretical. For example, one of the educational objectives of the senior scout curriculum is to develop the scout’s capabilities to solve personal and social issues, but in practice, I have not yet seen any implementation of that fundamental goal, not even seminars or other activity types aimed at that.* (Scout-Leader-T)

The findings from the scouts’ interviews indicated that most of them (six of seven) have neither a senior scout curriculum handbook nor a progress booklet (also called a progress card). Furthermore, the badges (insignias marking the scout progress) are not within the
reach of the scout units. This indicates that their responses to the survey questions were based on their personal interpretation of some scout activities and experiences they have gone through in their life. Their responses to the interview questions demonstrated a lack of knowledge about the curriculum content and associated activities. Most of the interviewed scouts said that their responses to the survey were based on their own understanding. Scout-SA said: “all my answers [to the survey questions] were my personal viewpoint and my perception”.

Scouts also referred to rhetoric theoretical statements about the defining characteristics of the Scout Movement. For example, when asked about one example of global injustice and disparity and how the senior scout curriculum was able to address these, Scout-SR said: “the scout principles teach us this … Scouting develop all the person’s dimensions”. Likewise, Scout-GM said: “Scouting is an educational non-political movement that has no discrimination. It teaches us that there is no discrimination based on religion or gender and that all have equal rights and duties”. When I asked him to mention specific examples of curriculum-related activity through which he learned this, he said: “I learned this from the leader and the scout law”.

Other scouts spoke of the impact of activities in which they (or some of their scout friends) participated. When asked about the scout curriculum-related activities that helped him identify, see, and understand the similarities and differences between cultures, Scout-AM said: “I understood this through my participation in the world scout jamboree”. Scout-SA said: “When we participate in international scout camps outside of Egypt, we learn about other cultures. I didn’t participate in these camps, but my friends did”.

Some scouts mentioned the novelty of some concepts such as environmental justice: “I didn’t know this concept before, but I participated in a camp that included a variety of workshops on topics like renewable energy, environmental pollution, and nuclear waste” (Scout-WS).

Some scouts highlighted the effect of the scout traditions, educational method, and activities—camps, field trips, community service projects, etc.—in shaping their
personality and helping them understand and practice values like cooperation, respecting others’ beliefs, caring about the environment, and volunteering to serve the community. Scout-WS said: “I don’t know if it’s included in the curriculum, but it’s implemented in the scout practices during camps and activities”.

On another note, some scouts’ responses revealed their aspiration to be critical and to engage in positive change. For example, when asked if his participation in the curriculum-related activities enhanced his ability to challenge and work to change systems and structures reproducing injustice, Scout-AM raised concerns about some leaders’ practices that prevent criticality in the Scout Movement:

> Frankly, I see that Scouting currently has no room for criticism, and this is not a defect in the Scouting itself, but rather a defect in those in charge of it.
> Unfortunately, this does not fit with the current era and the critical generation ...
> ... I see that the critical space does not sufficiently exist in Scouting, and this contradicts its essence in developing youth.

### 4.2.3 Document Analysis: Aligning Arab Senior Scout Curriculum with the Three-dimensional Critical Global Citizenship Framework

In this section, findings from the document analysis will be highlighted. These findings address the third research question: If, and how, does the Arab senior scout curriculum encompass critical global citizenship education perspectives?

As mentioned in Chapter 3, Data Analysis, the exploration of the curriculum document was undertaken via employing a deductive analysis approach in light of the Three-Dimensional Critical Global Citizenship Education conceptual framework. This strategy was utilized to determine to what extent the Arab senior scout curriculum encompasses critical global citizenship education perspectives and is able to contribute to developing global citizens.
The senior scout curriculum under focus in this study is *The Senior Scout Leaders’ Educational Handbook*, developed and published by the Arab Regional Scout Office in 2011 to serve as a guiding framework to the national scout associations in the Arab region. Some national scout organizations produced a local version of this curriculum while other scout organizations in several countries – including Egypt – chose to adopt the very same curriculum without modification.

In its ninety-one pages, the document includes an introductory section defining the Scout Movement and its aim; the Scouting principles, the Scouting educational method, the scout promise, and the scout law. This introductory section also presents the specific terms used in this age section, the senior scout insignia, the educational goals of the senior scout age section, the characteristics of the 15–17-year-old youth in each of the personal development areas, and the kind of activities to address these characteristics.

The second section of the document presents the basic curriculum constituents. The points mentioned below, excerpted from the curriculum document, display the individual’s personal growth (development) areas and the associated curricular domains supporting each of these areas (Arab Scout Organization, 2011c, p. 26).

<table>
<thead>
<tr>
<th>Growth Areas</th>
<th>Curricular Domains</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual Development</td>
<td>- The Religion for Life.</td>
</tr>
<tr>
<td>Intellectual Development</td>
<td>- Science and Technology.</td>
</tr>
<tr>
<td></td>
<td>- Skills.</td>
</tr>
<tr>
<td></td>
<td>- The Environment.</td>
</tr>
<tr>
<td></td>
<td>- Proper Consumption (of resources).</td>
</tr>
<tr>
<td>Health and Physical Development</td>
<td>- Physical fitness.</td>
</tr>
<tr>
<td>Social Development</td>
<td>- Our Life in the Society.</td>
</tr>
<tr>
<td></td>
<td>- Our Home Land.</td>
</tr>
<tr>
<td></td>
<td>- Our World.</td>
</tr>
<tr>
<td>The Scouting</td>
<td>- Scout’s skills, ethics, and traditions.</td>
</tr>
</tbody>
</table>

As mentioned in Chapter 2 of this dissertation, the *senior scout curriculum* (2011) contains three levels of objectives: educational aims for the senior scouts’ age section, general objectives fulfilling the personal growth (development) areas (spiritual development, intellectual development, physical development, and social development),
and behavioral measurable objectives which describe the precise learning outcomes. The curriculum document also includes several suggested examples of activities through which these objectives can be achieved. Moreover, a progressive scheme was designed to help scouts and leaders track the progress and acknowledge the achievement.

The findings from the curriculum documents analysis are presented in Tables 4.5, 4.6, and 4.7. Each table represents one of the three dimensions of the conceptual framework – Global Awareness (Table 4.5), Global Competence and Character (Table 4.6), and Global Engagement and Action (Table 4.7) – and illustrates, in detail, the findings pertaining to the themes forming this dimension.

**Table 4.5**

*Curriculum Mapping of Senior Scout Curriculum with Three-Dimensional Critical Global Citizenship Education Perspectives - First Dimension: Global Awareness*

<table>
<thead>
<tr>
<th>Themes</th>
<th>Evidence in the Curriculum Document</th>
</tr>
</thead>
</table>
| **Awareness of own identity and culture:**<br>**To develop scouts’ awareness of their own identity and culture.** | Area: Social development  
Curriculum domain: Our life in Society  
- To know the prevailing social norms and traditions while focusing on their positive side (p. 33).  
- To be committed to the positive social traditions and cultural norms (p. 33).  
- To write an article about the predominant customs and traditions in the society (p. 33).  
- To outline three predominant social customs and traditions explaining their effect on individuals and society (p. 41).  
- To collaborate with his teammates to issue a journal about the predominant social customs and traditions in their society (p. 41).  
- Area: Social development  
Curriculum domain: Our nation  
- To write a list of the national and Arab events and celebrations (p. 34).  
- To know how national and Arab events are celebrated (p. 34).  
- To prepare a list of national and Arab celebrations and to differentiate between them (p. 41).  
- To participate in celebrating the national events (p. 41). |
| **Awareness of Cultures’ commonalities and differences:** | Area: Spiritual development  
Curriculum domain: Religion for life  
- To understand the relationship between religions (p. 30) |
### Themes

**To help students identify various cultures’ commonalities and differences.**

- To acknowledge the importance of interreligious dialogue (p. 30).

#### Area: Social development

**Curriculum domain: Our world**

- To learn another language different than his mother tongue (p. 35).
- To master speaking and writing using one of the foreign languages (p. 35).
- To learn about the customs and traditions of other nations in the world (p. 35).
- To outline the benefits of making friends on the Arab and global levels (p. 35).
- To make friends from different countries (p. 35).

### Awareness of global issues and problems:

**To increase students’ awareness of major global events, issues, and problems.**

- No explicit mentioning of this in the curriculum.

### Understanding the reciprocal impact of both local and global actions:

**To help students realize the interrelation between local performances and their universal consequences and vice versa.**

- No evidence in the curriculum’s educational objectives or activities.

However, the Sustainable Development Goals were mentioned in the document once, in the environmental domain, in broad general terms as follows:

- To realize how imperative is to spread awareness of the importance of renewable and non-renewable resources within the sustainable development goals.

### Awareness of the origins of biased and racist views about difference:

**To raise students’ awareness of the historical imperialist origins of current biased and racist views about difference.**

- No evidence in the curriculum’s educational objectives or activities tackling explicitly this issue in terms of critical awareness of the historical origins of biased and racist views about difference. Instead, some implicit notions of a soft approach to education exist in the spiritual and social development areas that encourage inclusiveness and foster sympathy and compassion towards others different from us.

#### Examples from the spiritual development area:

- To explain five religious texts describing ways to deal with others (p. 30).
- To apprehend three of the religious concepts (such as symbiosis, empathy, compassion ... etc.) (p. 30).
- Examples from the social development area:
  - To know how to deal with people with special needs (p. 34).
  - To learn about various types of disabilities (p. 34).
  - To explain ways to deal with one type of disability (p. 34).
  - To learn the sign language (p. 34).
  - To participate in a camp for people with special needs (p. 34).
<table>
<thead>
<tr>
<th>Themes</th>
<th>Evidence in the Curriculum Document</th>
</tr>
</thead>
<tbody>
<tr>
<td>• To show respect to the people with special needs (p. 34)</td>
<td></td>
</tr>
<tr>
<td>• To abide by the etiquette of dealing with people with special</td>
<td></td>
</tr>
<tr>
<td>needs (p. 34).</td>
<td></td>
</tr>
<tr>
<td>• To explain the rights of disabled persons in society (p. 42).</td>
<td></td>
</tr>
<tr>
<td>• To visit a disability institution and write a report about his visit</td>
<td></td>
</tr>
<tr>
<td>(p. 42).</td>
<td></td>
</tr>
</tbody>
</table>

Understanding the roots of inequalities and wealth differences:
 *To help students understand the political-economic and socio-cultural roots of inequalities in power/wealth globally and locally.*

<table>
<thead>
<tr>
<th>Themes</th>
<th>Evidence in the Curriculum Document</th>
</tr>
</thead>
<tbody>
<tr>
<td>• No evidence in the curriculum’s educational objectives or activities tackling this issue.</td>
<td></td>
</tr>
</tbody>
</table>

**Table 4.6**

*Curriculum Mapping of Senior Scout Curriculum with Three-Dimensional Critical Global Citizenship Education Perspectives - Second Dimension: Global Competence and Character*

<table>
<thead>
<tr>
<th>Themes</th>
<th>Evidence in the Curriculum Document</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intercultural communication skills:</td>
<td>Area: Social development</td>
</tr>
<tr>
<td>*To develop students’ intercultural communication skills and their</td>
<td>Curriculum domain: Our world</td>
</tr>
<tr>
<td>capability to participate effectively in multicultural encounters.*</td>
<td>• To master speaking and writing using one of the foreign languages (p. 35).</td>
</tr>
<tr>
<td></td>
<td>• To learn about the people’s customs and traditions in the world (p. 35).</td>
</tr>
<tr>
<td></td>
<td>• To make friends from various countries (on the Arab and world levels) (p. 35).</td>
</tr>
</tbody>
</table>

Flexibility and tolerance toward other cultures: *To foster students’ flexibility and tolerance toward other cultures.*

<table>
<thead>
<tr>
<th>Themes</th>
<th>Evidence in the Curriculum Document</th>
</tr>
</thead>
<tbody>
<tr>
<td>Area: Spiritual development</td>
<td>Curriculum domain: Religion for life</td>
</tr>
<tr>
<td>• To explain five religious texts describing ways to deal with others (p. 30).</td>
<td></td>
</tr>
<tr>
<td>• To know the connection between religions (p. 30).</td>
<td></td>
</tr>
<tr>
<td>• To recognize the importance of the inter-faith dialogue (p. 30).</td>
<td></td>
</tr>
</tbody>
</table>

Ability to evaluate social issues: *To develop students’ ability to evaluate social issues and identify instances and examples of global injustice and disparity.*

<table>
<thead>
<tr>
<th>Themes</th>
<th>Evidence in the Curriculum Document</th>
</tr>
</thead>
<tbody>
<tr>
<td>Area: Social development</td>
<td>Curriculum domain: Our life in society</td>
</tr>
<tr>
<td>• To learn about 3 social problems and how to handle them (p. 33).</td>
<td></td>
</tr>
<tr>
<td>• To define two social problems and compare between their manifestations in their society and other society (p. 41).</td>
<td></td>
</tr>
<tr>
<td>• No evidence in the curriculum’s educational objectives or activities to help scouts identify instances and examples of global injustice and disparity.</td>
<td></td>
</tr>
<tr>
<td>Themes</td>
<td>Evidence in the Curriculum Document</td>
</tr>
<tr>
<td>---------------------------------------------------</td>
<td>-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Concern for social justice: Boosting scouts’ concern for social justice (equal access to wealth, health, justice, education, jobs, and well-being).</td>
<td>No evidence in the curriculum’s educational objectives or activities tackling this issue.</td>
</tr>
<tr>
<td>Concern for environmental justice: Boosting scouts’ concern for environmental justice (to secure equal access to clean natural resources and healthful and safe living environment)</td>
<td>No evidence in the curriculum’s educational objectives or activities tackling this issue. The curriculum has a domain dedicated to the environment with several educational objectives to increase scouts’ knowledge and foster their care and concern about nature and environment. However, these objectives and activities are not discussing the concept of environmental justice.</td>
</tr>
</tbody>
</table>
| Ethic of social service: To help students build up an ethic of social service responding to local and global issues. | Area: Social development  
Curriculum domain: Our life in the society  
• To learn about 3 social problems and how to handle them (p. 33).  
• To participate positively in solving social problems (p. 33).  
• To participate with his teammates in a community development project (p. 41). |
| Critical reflexivity about own privileges: To enhance students’ capacity for critical reflexivity about one’s own positionality, power, and privileges as they relate to gender, social class, and race. | No evidence in the curriculum’s educational objectives or activities tackling this issue.                                                                                                                                                  |
| Appreciation of diversity and differences: To nurture students’ recognition, appreciation, and respect for the diversity of views, beliefs, thoughts, ideals, and practices in the world even if it might be deeply different or even contrary to one’s own. | No evidence in the curriculum’s educational objectives or activities tackling this issue explicitly and purposefully. Some objectives and activities mentioned in the spiritual development area are encouraging forming friendships, learning about customs and traditions of peoples from other cultures, knowing how to deal with others different from you … etc.  
The following is an example of this:  
Area: Spiritual development  
Curriculum domain: Religion for life  
• Knows the prevailing social norms and traditions while focusing on its positive side (p. 33).  
Nevertheless, none is stressing the appreciation and respect for the diversity of views, beliefs, thoughts, ideals, and practices in the world even if it might be deeply different or even contrary to one’s own. |
**Table 4.7**

*Curriculum Mapping of Senior Scout Curriculum with Three-Dimensional Critical Global Citizenship Education Perspectives - Third Dimension: Global Engagement and Action*

<table>
<thead>
<tr>
<th>Themes</th>
<th>Evidence in the Curriculum Document</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal critical action:</td>
<td>No evidence in the curriculum’s educational objectives or activities tackling this issue except one objective on page 32 that encourages in broad terms the proper dealing with the environment.</td>
</tr>
<tr>
<td><em>To encourage students to act as critical responsible global citizens during one’s routine and ordinary daily life habits (such as recycling, choosing eco-friendly products, engaging in positive interactions with others, demonstrating respect and care for themselves and others from different cultures and backgrounds... etc).</em></td>
<td></td>
</tr>
<tr>
<td>Voluntary active involvement in civic institutions:</td>
<td>While there is evidence of educational objectives and activities that enjoin learning about the role of civic institutions, these do not focus on the scouts’ voluntary active involvement in such civic organizations. Examples of these evidence are:</td>
</tr>
<tr>
<td><em>To nurture students’ voluntary active involvement in civic institutions and organizations that contribute to solving social problems and community development.</em></td>
<td>Area: Social development</td>
</tr>
<tr>
<td></td>
<td>• To learn about the role of governmental and non-governmental institutions (government / syndicates / unions / NGO’s / etc.) (p. 30).</td>
</tr>
<tr>
<td></td>
<td>• To compare between governmental and non-governmental institutions (p. 41).</td>
</tr>
<tr>
<td></td>
<td>• To participate in planning a visit to one of the governmental or non-governmental institutions (p. 41).</td>
</tr>
<tr>
<td></td>
<td>• To partake in organizing a project in collaboration with relevant non-governmental institutions (p. 41).</td>
</tr>
<tr>
<td>Local activities that contribute to global agendas:</td>
<td>No explicit mention of the global agenda in the curriculum document. The curriculum document does not highlight the global consequences of local performances. There are no educational objectives nor activities that serve other global issues in relation to equity, social justice, peace, democracy, human rights, etc.</td>
</tr>
<tr>
<td><em>To enable students’ participation in meaningful local performances and activities that contribute to the advancement of global agendas.</em></td>
<td></td>
</tr>
<tr>
<td>Challenging cultural stereotypes:</td>
<td>Area: Intellectual development</td>
</tr>
</tbody>
</table>
The analysis of the senior scout curriculum document indicated the lack of global focus throughout the curriculum. Furthermore, there’s no evidence in the curriculum content on the existence of most of the critical perspectives, especially regarding developing scouts’ critical global competence and encouraging their critical engagement and action on both local and global levels.

4.3 Summary

In this chapter, I presented detailed findings generated from all data sources—surveys, interviews, and documents. The chapter is divided into three sections, each of which addresses one of the three research questions. The first section displays the findings related to the participants’ perception of the key characteristics of a global citizen and whether they consider themselves global citizens or not, and why. Most of the scouts and scout leaders considered cultural awareness and sensitivity to be the main feature needed for a global citizen. Other features included intercultural communication abilities;
awareness of global issues; helping others and serving community; having a sense of responsibility and commitment; participation in solving global problems; having concern for justice and human rights; and promoting peace values and friendship. While the scout responses reported good education; and good national citizenship as the main features of a global citizen, Scout leaders added that being a global citizen requires having a sense of global belongingness and interconnectedness.

In terms of self-perception as global citizens, 55% of the scouts and 64% of the scout leaders consider themselves global citizens. Participants who self-identify as global citizens infer having cultural awareness, sensitivity, and abilities; awareness of global issues; concern for equality, justice, and human rights; contributing to solving global issues including promoting peace values and tolerance; and helping others and serving community. Interestingly, both scouts and scout leaders perceive themselves as global citizens by simply being a scout and living in a globalized world. Scouts also consider themselves global citizens because they are good citizens of their country.

The second section of this chapter reported participants’ viewpoints regarding the potential of the Arab senior scout curriculum to develop global citizens. Responses showed that they believe, to varying degrees, that the curriculum is able to educate for global citizenship. Nevertheless, most leaders’ feedback during the interviews suggests that it needs improvement and updating to be more effective in educating global citizens.

The third section highlighted the findings resulting from the analysis of the curriculum document to explore if it includes global citizenship perspectives that align with the conceptual framework guiding this study. Findings indicate partial alignment with the Three-Dimensional Critical Global Citizenship Education conceptual framework. The curriculum content was found to be lacking critical perspectives and needs to be improved by strengthening the practical experiential activities emphasizing global competence and action.
Chapter 5

5 Discussion

In a world that has been increasingly reshaped by the different aspects of globalization, education—formal or non-formal—should adopt transformative educational approaches that prepare today’s youth to cope with globalization implications and challenges, which helps them become successful citizens living in globalized societies (UNESCO, 2014). Specifically, education should cultivate and foster the values of active care, peace, tolerance, justice, and inclusiveness (United Nations, 2012).

The Arab senior scout curriculum is one of four curricula—addressing four age groupings—developed through a collective work led by the Arab regional scout office. The purpose of these curricula is to serve as guiding frameworks for National Scout Organizations throughout the Arab world (Arab Scout Organization, 2011a).

Despite Scouting’s large membership, worldwide existence, and clearly stated educational mission to educate youth to become active citizens in the world, no academic research has been conducted to assess the ability of Scouting programs in the Arab region to educate for global citizenship. This study addresses the gap through an exploration of the potential of the Arab senior scout curriculum (2011) to contribute to the education of young people (15-17 years of age) in Egypt to become global citizens.

To this purpose, three research questions guided the study: 1) How do senior scouts and scout leaders perceive global citizenship? 2) What are the scouts’ and scout leaders’ perspectives on the potential of the Arab senior scout curriculum (2011) to develop scouts as global citizens? and 3) If, and how, does the Arab senior scout curriculum encompass critical global citizenship education perspectives?

In this chapter, I discuss the findings addressing the research questions. The discussion is informed by the conceptual framework of critical global citizenship education which I developed, specifically the three-dimensional framework of critical global citizenship education, and by the literature reviewed in Chapter 2 of this dissertation.
5.1 Discussing the Findings and Research Questions

This section discusses the findings pertaining to each of the research questions. In this section, I attempt to understand and interpret participants’ perceptions (and opinions) apropos “global citizenship”. It also links the discussion to findings from the document analysis. The discussion is informed likewise by the theoretical (and conceptual) framework and related literature. The section is further divided into three subsections, to align with the three research questions of the study.

5.1.1 Research Question 1: How do Senior Scouts and Scout Leaders Perceive Global Citizenship?

The participants’ perception of global citizenship is deduced from their definition of the key characteristics of a global citizen and, from the features of global citizenship—that is, they are viewed as global citizens if they self-identify as such.

I will discuss the key features/characteristics considered for an individual to be designated as a global citizen, as defined by the scouts and the scout leaders in the survey and interviews. These are: cultural awareness and sensitivity; intercultural communication abilities; contributing to solving global issues; promoting peace and collaboration; awareness of global issues; sense of responsibility and commitment; concern for justice and human rights; and sense of global belongingness and interconnectivity. Furthermore, participants highlighted some other characteristics, namely good education; being a good local citizen; helping others and serving community; and being a scout.

5.1.1.1 Cultural Awareness and Sensitivity

Cultural awareness and sensitivity are at the top of the list of key characteristics of a global citizen, as perceived by the study participants. All other characteristics were mentioned much less frequently. The reiteration of cultural awareness and sensitivity in most participants’ feedback speaks to Scouting’s conception of “active global citizens” as described in the Scouting essential guidebooks. According to the World Scout Youth
Program Policy, one of a global citizen is cultural sensitivity—the ability to respect other paradigms by virtue of their gender, ethnicity, religion, language, or culture (WOSM, 2015b, p. 11).

According to the study participants, cultural awareness and sensitivity includes learning about one’s own as well as others’ cultures. This implies respecting customs and traditions as well as religious-related practices of one’s own and others’ cultural groups. A global citizen, therefore, is a friendly, broad-minded person who has a good amount of knowledge and is willing to know more about other cultures. A global citizen is also an open-minded, tolerant, and flexible person who respects all faiths, religions, races, ideas, ideologies, opinions, and beliefs no matter how different they are from their own opinions and beliefs.

This understanding corresponds with Oxley and Morris’ (2013) cultural global citizenship, which they classify under the cosmopolitan type of global citizenship. It also relates to one of Oxfam’s defining features of a global citizen, that is, to respect and value diversity (Oxfam, 2015a). This is consistent – in part – with Larsen’s (2014) Difference Awareness and Self Awareness—two of the four “overlapping, connected and inter-related” dimensions forming the first component of her conceptual framework of critical global citizenship. According to Larsen, Difference Awareness “involves recognition and respect for the diversity of ideas, values, beliefs and practices in the world [and] Self-Awareness means an awareness of one’s own identity” (p. 5).

### 5.1.1.2 Intercultural Communication Abilities

Having intercultural communication abilities is reported by the participants to be one of the key characteristics of a global citizen. Intercultural communication abilities, according to the study participants, includes the ability to engage, deal, establish, and maintain good relationships with individuals or groups from other nationalities, religions, and cultures that are genuinely different than one’s own; having conflict resolution skills; and the ability to speak fluently and to express oneself in more than one language.
This finding is consistent with the second dimension of the conceptual framework *Global Competence and Character*, which encompasses developing learners’ intercultural communication skills. These responses are also in line with previous studies highlighting the multicultural communication abilities as essential for developing a globally competent citizen living and interacting successfully in an increasingly multicultural globalized world (Deardorff, 2009; Hunter, 2004; Lee Olson & Kroeger, 2001). Furthermore, Morais and Ogden (2011) stress the importance of developing intercultural communication skills as a main constituent of global competence, which entails demonstrating “an array of intercultural communication skills and [having] the ability to engage successfully in intercultural encounters” (p. 448). Participants’ understanding of global citizenship partially corresponds to the second dimension of the study’s conceptual framework—*Global Competence and Character*, addressing the development of intercultural communication skills and fostering students’ flexibility, and tolerance toward other cultures.

### 5.1.1.3 Contributing to Solving Global Issues

Aligning with UNESCO as well as Oxfam’s definition of global citizenship, taking actions contributing to solving global issues is one of the main characteristics of a global citizen, as defined by the study participants. For example, Scout-003 said, “the global citizen contributes to global issues by doing his part”. Scout-Leader-Y posits, “A global citizen also contributes to solving global challenges”. This also corresponds, to some extent, with scholars’ understanding of global citizenship that entails ethical engagement and critical action. For example, Reysen and Katzarska-Miller (2013) emphasized the necessity of being proactive and taking responsible action to promote social justice and advocate for cultural diversity. Furthermore, Andreotti (2006) considers taking mindful actions essential to fulfill one’s ethical responsibilities as a critical global citizen. Likewise, Larsen’s (2014) framework of critical global citizenship emphasizes one’s engagement with global issues and taking the needed actions for fulfilling one’s commitment to equity, fairness, and care for others by actively participating in solving social problems. However, the type of action reported by most of the study participants seems to be different. As noted in the Findings chapter, participants gave special
emphasis to the Sustainable Development Goals and caring about the environment to illustrate their understanding of what global citizenship means.

This finding is also consistent with the third dimension of this study’s conceptual framework *Global Engagement and Action*, which involves promoting learners’ ethical engagement with global issues through taking informed responsible actions.

5.1.1.4 Promoting Peace and Collaboration

In line with the United Nation’s (2012) ideas voiced in its major new education initiative, study findings demonstrated participants’ awareness of the importance of promoting peace values and collaboration to respond to the challenges of the 21st century. The same notion is echoed by UNESCO (2013, 2015) and Oxfam (2015b), stressing the need for educational endeavors to promote justice, peace, tolerance, and inclusiveness. Participants mentioned various ways to promote peace including being “loving and respectful” to others (Scout-028 and Scout-029), “cooperative” (Scout-031), and “building friendships with people from other countries” (Scout-046) and “from different cultures and personalities” (Scout-095). These notions are consistent with Larsen’s (2014) “self-action”, which entails “demonstrating respect and care for themselves and others, and the development and maintenance of relationships with those who may have previously been viewed as the “Other” (p. 7).

The scout leaders’ articulation of this idea was clearer and more profound as they perceived a global citizen as “a peaceful individual who loves others; [and] spreads peace and brotherhood (Scout-Leader-E). Global citizenship according to them entails “building a world where a culture of peace and sustainability prevails” (Scout-Leader-L). Furthermore, they infer the reason for their self-identification as global citizens to being advocates for peace and collaboration who “strive to achieve and spread peace and love in society and all over the world” (Scout-Leader-E), and to “spread a culture of peace and non-violence” (Scout-Leader-F). This finding is consistent with what has been voiced by UNESCO (2013) on the need for a global citizenship education that responds to the various global problems, including “supporting peace, human rights, equity, acceptance
of diversity, and sustainable development” (p. 1), and contributes to creating “a more just, peaceful, tolerant, inclusive, secure and sustainable world” (p. 3).

5.1.1.5 Awareness of Global Issues

UNESCO and many scholars, including Andreotti (2006) and Larsen (2014) view developing awareness of major global issues and problems as an essential element of global citizenship. Similar ideas were found in the participants’ feedback as described in the previous chapter, with participants specifically noting that a global citizen needs to be aware “of global events, developments, and problems” (Scout-Leader-P, Scout-001)

This finding also aligns with part of the first dimension of the conceptual framework guiding this study, Global Awareness, revolving around increasing students’ awareness of several topics including major global issues and problems.

5.1.1.6 Responsibility and Commitment

Scouts and leaders emphasized the importance of having a “sense of responsibility and commitment” [and] “inner conviction that the change he/she wishes in society will only happen from within each individual” and “to have an internal motivation with a desire to change and to find solutions”. A Global citizen according to them is a responsible and committed individual who takes responsibility for their actions and keeps their commitments.

Having a feeling of commitment and responsibility to take action for change is one of the global citizen’s key features that is frequently mentioned in the literature. UNESCO (2013, 2014), Oxfam (2015), Reysen and Katzarska-Miller (2013), Phillips and Schweisfurth (2014), Andreotti (2006), Larsen (2014), and other key theorists in the field stressed the essentiality for a global citizen to be mindful of their responsibility towards the wellbeing of the ‘other’ and the indispensability of cooperation to make the world a better place. Similarly, the scout education clearly sets out its definition of an active global citizen emphasizing the essentiality of being responsible and committed, which entails taking responsibility for their actions and keeping their commitments towards
others and society. Moreover, this finding speaks to the third dimension of the study’s conceptual framework *Global Engagement and Action* that involves fostering students’ sense of responsibility and boosting critical responsible action during their daily life.

### 5.1.1.7 Concern for Justice, and Human Rights

In harmony with most of the theories mentioned earlier in the literature and consistent with the study’s conceptual framework, scouts and scout leaders’ feedback emphasizes the prominence of concern for social justice and human right. Vibrant examples of this are what numerous Scouts consider vital qualities of global citizenship: freedom, justice, anti-racism, equality, democracy, and freedom of thought. Findings also reveal that some scouts and leaders perceive global citizens as agents of change and advocates for justice have the courage to speak the truth and not differentiate between the rich and the poor.

The study findings provide evidence that some of the study participants endorse a distinct understanding of the nature and purposes of global citizenship—being critical and advocacy-based as described by Oxley and Morris (2013), Larsen (2014), Pashby (2011), Andreotti (2006), Evans et al. (2009), Chung and Park (2016) and other theorists, opposite to the cosmopolitan type of global citizenship. This understanding also concurs with Oxfam’s definition of a global citizen as an individual who “is passionately committed to social justice” and has the ability to act “as an agent of change” (Oxfam, 2015a, p. 5).

Participants’ conceptualization of global citizens included aspirational notions of critical engagement and action as advocates for social justice and human rights. These ideas speak, to a limited extent, to the third dimension of the conceptual framework guiding this research, namely *Global Engagement and Action*. This dimension involves encouraging students to act as critical responsible global citizens by promoting their ethical engagement and enhancing their ability to challenge existing practices and organizations that constantly produce various forms of injustice. Participants highlighted the global citizen’s “sense of responsibility to help when the rights of others are violated no matter where in the world they live” (Scout-011) and the essentiality of “rejecting tyranny, arrogance, and dictatorship at all levels—family, society, state, and the world.”
(Scout-Leader-H). However, findings from the interviews showed that scout leaders were cautious in highlighting the responsibility to act as agents for change or being advocates for equity, human rights, and social justice. Their responses demonstrated more of a soft (non-critical) approach described by Andreotti (2006) as being limited to applying various strategies - when possible - to increase consciousness about global issues “according to what has been defined for them as a good life or ideal world” (p, 48). Scout leaders realize the controversial nature of human rights topics in some parts of the world, including the Arab region where, according to Faour (2013), “what students read in their textbooks about human rights is disconnected from what is implemented in their communities” (p. 12). Being an activist in these domains means – in this context – involving oneself in politics, which could be unsafe. Therefore, leaders in the interviews clearly detach themselves from politics.

5.1.1.8 Sense of Global Belongingness and Interconnectivity

Findings indicated that scouts and leaders believe a global citizen should have a strong sense of belongingness that exceeds their national geographic state. Global citizenship according to them is “building a sense of belonging to all humanity” (Scout-035) and realizing that “people live in the same big city and are strongly connected like a family, and when you help people, you help yourself” (Scout-004), therefore one should be “keeping abreast of global challenges and developments” (Scout-046).

This is consistent with what has been stated by UNESCO, portraying global citizenship as a “sense of belonging to the global community and common humanity with its presumed members experiencing solidarity and collective identity among themselves and collective responsibility at the global level” (UNESCO, 2013, p. 3, 2014, 2015, p. 14). It also conforms with Oxfam’s definition of a global citizen—an individual who “is aware of the wider world and has a sense of their own role as a world citizen” (Oxfam, 2015a, p. 5). This finding also aligns with part of the first dimension of the study’s conceptual framework—Global Awareness, which focuses on helping students understand the connection between the local and the global.
5.1.1.9 Being a Good Local Citizen - Helping Others and Serving Community:

Interestingly findings showed consensus when considering loyalty to one’s country and practicing good local/national citizenship, a prerequisite to being a global citizen. Global citizenship for participants starts by exercising rights and undertaking one’s duties and responsibilities towards their motherland, then extends beyond their country to encompass the world. For example, Scout-061 states: “know that as you have your own rights, there are much more duties you have to do”. Others mentioned that a global citizen “obeys the laws”; “respects, appreciates, glorifies his country and maintains its facilities” (Scout-018 and Scout-060); and “is always ready to confront its enemies, and looks after his country and its development” (Scout-052).

This finding speaks to the understanding of Langran et al. (2009) and other scholars who argue for the usability of national citizenship concepts to theorize for (and to better understand) global citizenship. By looking at citizenship education in the Egyptian and Arab region’s context—where the global dimension is not emphasized enough (Faour, 2013), one can understand the normalcy and rationale behind this tendency. When citizenship education curricula, textbooks, according to Faour (2013), are focusing traditionally on promoting nationalism and stressing the values of belongingness to one’s country and serving its interests as the only way to be an ideal citizen, the outcome will be the magnification of the values of patriotism and national belongingness at the expense of supranational affiliation, which could be the case here.

Following the same logic, being a good citizen requires caring about others, helping others, and serving one’s community. Scouts believe a global citizen has to “care about the people surrounding him/her” (Scout-013) and to be “useful for society and people and sympathetic by nature” (Scout-007 and Scout-020). Global citizenship, according to the scouts’ responses, requires “volunteering and participating in community service and development”. Helping others and serving the community are fundamental ethics of the Scout Movement. One of the three principles of Scouting—the values it stands for, is “Duty to others” explained as “a person’s relationship with, and responsibility within,
society in the broadest sense of the term: his or her family, local community, country and the world at large, as well as respect for others and for the natural world” (WOSM, 1998b, p. 19). Moreover, Scouting’s conception of an “active global citizens” entails having the ability “to show concern for others [and] to act with them and for them” (WOSM, 2015b, p. 11). This may explain why helping others and serving community are considered essential to being a good citizen as well as a good scout. This finding also is consistent with what Larsen (2014) calls “Responsibility Awareness” which includes recognizing one’s ethical responsibility towards “others, society, and the environment” (p. 6).

5.1.1.10 Good Education

A further novel finding is that good education is considered by the study participants to be one of the key qualities describing a global citizen. As mentioned in the findings chapter, some participants stated ‘good education’ distinctly without reference to any special type of knowledge. A global citizen, according to several scouts, should be “well educated” and “up to date”. Others combined education with awareness of global issues or cultural awareness, therefore, a global citizen for them is “an educated person with knowledge and awareness of what is going on around him in this world”. Both highlighted the importance of good education for an individual to be a successful global citizen. This finding is in accordance with findings reported by Jaberi (2019) exploring young people’s perception of global citizenship. Jaberi stressed the importance of a good education in shaping individuals to be active members of their local and global societies, and in helping communities all over the world to grow. Good education positively impacts people’s mindsets to challenge their status quo and work towards a better collective future. Jaberi believes that “good education could nurture the global generation’s aspirations for global mindedness, inclusivity, and tolerance” (p. 201).

Worthy to mention here that good education is highlighted by Andreotti (2006) as one of the main global problems if we look through a soft global citizenship lens. They consider that poverty and helplessness are the results of a lack of education and development.
5.1.1.11 Being a Scout

The findings presented in the last chapter illustrate that scouts considered that being a member of the Scout Movement prompts them to self-identify as global citizens. They clearly refer to the nature of the Scout Movement as a global educational movement that exists all over the world and is “open to all without distinction of gender, origin, race or creed, in accordance with the purpose, principles, and method conceived by the Founder” (WOSM, 2011, p. 3). They also refer to the educational aspect of the movement and its impact on developing the individuals’ capabilities and characters.

5.1.1.12 Concluding Thoughts on the First Research Question

The findings related to the first question are a vibrant demonstration of the participants’ understanding of citizenship, in general, and global citizenship, in particular. Based on their responses, scouts’ and scout leaders’ conceptualization mostly conforms with the soft approach to viewing and exercising citizenship. The findings related to the first question also indicate the participants’ view of a global citizen as an ethical person of moral values and character. This is consistent with the conceptualization of global citizenship in the literature as being built on ethical basis of awareness and action (Andreotti, 2006; Davies, 2006; Jenkins, 2015; L. Johnson & Morris, 2010; Morais & Ogden, 2011; UNESCO, 2015).

Findings cast a new light on the importance of ‘good education’, which is highlighted by the participants as an important key characteristic of global citizens.

When reflecting on the participants’ survey responses in relation to equity, social justice, and human rights, one could easily perceive that scouts and scout leaders have a more progressive conception of what it means to engage in active citizenship or Critical Global Citizenship—as referred to by Andreotti (2006), Larsen (2014) and other scholars—than what is offered in the curriculum and associated activities.

Scout leaders in the interviews clearly detach themselves from dealing with several topics related to equity and social justice. The scout leaders were more explicit about
highlighting the risky consequences of dealing with these issues or involving themselves in any advocacy actions that might lead to criticizing some of the ruling government’s decisions and performances, as this will be interpreted as political opposition which could be hazardous, as noted by one leader: “It is not safe to be involved in the politics”. I probed those participants who expressed their concern about political activism and asked whether it is possible to be critical and apolitical at the same time. Their response was that it is too difficult and “better play it safe and keep away from politics”. This illustrates the ways in which the local political context influences how the scout leaders perceive global citizenship. Safety and security concerns shape their understanding of global citizenship in ways that are more aligned with soft notions of global citizenship, which do not privilege critical pedagogy.

5.1.2 Research Question 2: What are the Scouts and Scout Leaders’ Perspectives on the Potential of the Arab Senior Scout Curriculum to Develop Scouts as Global Citizens?

In this sub-section, I discuss, reflect on, and interpret the findings addressing the second research question: What are the scouts and scout leaders’ perspectives on the potential of the Arab senior scout curriculum to develop scouts as global citizens? These findings were analyzed from the survey and interview responses of senior scouts and scout leaders.

5.1.2.1 Participants’ Perspectives on the Potential of the Arab Senior Scout Curriculum to Develop Scouts as Global Citizens.

Findings illustrate that most participants believe that, generally, scouts’ participation in the senior scout curriculum-related activities contribute to the formation of global citizens, however, there is a considerable degree of divergence between the scouts’ and scout leaders’ views in this respect. Furthermore, findings also propose that a significant percentage of the scout leaders who participated in the survey and interviews are either dubious or skeptical about the potential of the senior scout curriculum, in its current state, to develop scouts as global citizens.
Scouts’ responses in the survey show a higher level of agreement than the leaders’ responses as indicated in the survey descriptive analysis results—the average score of the scouts’ responses is 4.36, and 3.35 for the leaders (Table 4.1). A closer look at the difference between scouts’ and scout leaders’ responses to this survey question provided further insights into this variance. For instance, when asked if they believe that scouts’ participation in the activities related to the senior scout curriculum contributes to the formation of global citizens, almost 90% of the scouts agreed or strongly agreed, whereas only 57% of the leaders agreed or strongly agreed that the scouts’ participation in the activities related to the senior scout curriculum contributes to the formation of global citizens.

Scout leaders’ interviews shed light on the reasons behind their responses. Although five out of seven interviewed scout leaders suggested that the senior scout curriculum might contribute, “to some extent”, to the formation of global citizens, their opinions were wary and conditional. For example, they expressed some reservations related to the absence of some topics “related to the local or international issues and politics”, the impact of political and social dynamics, and the need for continuous review and updating the curriculum content.

Similar discrepancies between the scouts’ and the scout leaders’ perspectives are detected when looking at the survey results in relation to the detailed elements forming the conceptual framework’s three dimensions—global awareness, global competence and character, and global engagement and action.

In terms of global awareness, scouts’ responses to six statements forming this dimension demonstrate a high level of agreement with these statements with a weighted mean of 3.98 and Standard Deviation of 0.58, whereas scout leaders’ responses reveal a moderate level of agreement with a mean of 2.95 and a Standard Deviation of 0.68 (Table 4.2). Findings from the scout leaders’ interviews further reveal a lower level of agreement. Overall, the majority of the scout leaders believe that the senior scout curriculum-related activities do not contribute to developing scouts’ global awareness. They only agreed with two statements out of six and disagreed with the other four statements. Some scout
leaders voiced their concern regarding several aspects that needs to be addressed by the curriculum developers. They pointed out the need for updating the curriculum and improving the ways of implementing related activities. Others pointed out the gap between theory and practice (between the content and the tangible impact on the scouts’ behaviors).

There was also disagreement about the four other components of the first dimension—global awareness. For example, four out of seven scout leaders believe that the curriculum lacks educational objectives and activities that develop senior scouts’ awareness of the major global events, issues, and problems. Similarly, six out of seven scout leaders believe that the curriculum lacks educational objectives and activities to help senior scouts understand the reciprocal impact of both local and global actions and behaviors; and to raise their awareness of the origins of biased and racist views about difference. Likewise, the majority of the scout leaders pointed out the curriculum shortcomings in relation to educational objectives and activities to help scouts understand the roots of inequality and differences, globally and locally. In terms of these four components, scout leaders highlighted several reasons behind their absence in the curriculum and related activities.

While acknowledging its importance, many scout leaders clearly stated that dealing with these topics is unsafe and risky because of their association with politics. Other scout leaders referred to the existing conditions, media, and the formal educational system as the reason behind the absence of these concepts and the role these systems play in disseminating misconceptions and maintaining the status quo. This speaks to the concerns raised by Langran et al. (2009) and Wood (2008) regarding the citizenship being utilized as a governance method effected by the state regardless of the degree of citizens’ participation, which makes it disadvantageous purposing only regulating and dis-empowering the individual instead of creating a liberating political space.

As for the second dimension—global competence and character, results of the descriptive analysis show a high level of agreement within the scouts. Within the eight statements included in this dimension, the scouts’ responses resulted in a weighted mean
of 4.22 and Standard Deviation of 0.48, while the scout leaders’ responses show a moderate level of agreement with a weighted mean of 3.21 and Standard Deviation of 0.70 (Table 4.3). Findings from the scout leaders’ interviews disclose a higher level of disagreement with some of the statements and a lower level of agreement with others.

Overall, the majority of the interviewed scout leaders (71%) believe that the senior scout curriculum lacks content and activities that contribute to developing scouts’ global competence and character. They agreed with three out of the eight components shaping this dimension, specifically, developing intercultural communication skills (71%); fostering flexibility and tolerance towards other cultures (86%); and building up an ethic of social service responding to local and global issues (71%). Contrarily, the interviewed scout leaders (100%) believe that the curriculum lacks educational objectives and activities to develop scouts’ ability to evaluate social issues and identify examples of global injustice, and to increase scouts’ concern for social justice. Furthermore, they also renounce the curriculum’s ability to enhance scouts’ critical self-reflexivity on one's own privileges (86%); to nurture scouts’ recognition, appreciation, and respect for the different views, beliefs, thoughts, ideals, and practices (71%); and to increase scouts’ concern for environmental justice (57%). The reasons behind the scout leaders’ responses are indicative of the absence of critical elements in the curriculum, including content and educational activities aimed at developing global competence and character.

In terms of the potential of the curriculum to develop scouts’ ability to evaluate social issues and identify examples of global injustice, and its ability to increase scouts’ concern for social justice, participants noted that these concepts and values are neither included in the curriculum content nor are practiced in the scout units, referring to a discouraging cultural and societal context. Scout leaders explained that practices in Scouting and in the society at large contribute to maintaining social injustice, backed by distorted cultural and religious interpretation justifying social injustice and disparities between people as divine and “inevitable fate”. Some scout leaders also reported personal situations and anecdotes of witnessing this disparity practiced in the scout groups.
Regarding the potential of the curriculum to enhance scouts’ critical self-reflexivity on one’s own privileges, in relation to gender and social status, scout leaders’ comments reported the absence of this content from the curriculum. Besides noticing that “ones’ power and privileges are new concepts around here and even are not discussed or taught in our context, even at schools” (Scout-Leader-U), they also highlighted some of the unfavorable social and cultural conditions that help sustain disparities based on gender and privileges. However, this also shows the need for a critical approach in other types of education—formal and informal—to change these unfavorable conditions.

As for the potential of the curriculum to increase scouts’ concern for environmental justice, scout leaders stated that there are no educational objectives or activities in the curriculum to address this topic. Furthermore, they indicated the unfamiliarity of the environmental justice concept in Egypt, even for them as leaders. Scout leaders also pointed out some other programs developed by the World Scout office that some scout leaders use out of their personal initiative.

A similar observation is noted for the third dimension – global engagement and action – where scouts’ responses show a high level of agreement with the seven statements with a weighted mean of 3.94 and Std. Deviation 0.62 (Table 4.4). Nevertheless, scout leaders’ responses reveal a moderate level of agreement with the statements, with a weighted mean of 3.12 and Std. Deviation 0.70. Scout leaders’ survey results signal a lower level of agreement than the scouts, and more so when we compare these findings with findings from the scout leaders’ interviews.

Overall, the findings indicate that the majority of the interviewed scout leaders believe that the senior scout curriculum lacks content and activities aimed at encouraging scouts’ engagement with global issues. Furthermore, the findings also show that the senior scout curriculum lacks content and activities that fulfill six of seven components forming the global engagement and action dimension. In terms of the curriculum’s ability to encourage personal critical responsible action during one’s routine and ordinary daily life and to foster scouts’ participation in meaningful local activities that contribute to global agendas, the findings show the absence of these concepts in the curriculum. Findings
from the scout leaders’ interviews also accentuated the absence of curriculum content or related activities that satisfy the advocacy-based components in relation to global engagement and action. These are promoting active involvement in challenging cultural stereotypes; enhancing scouts’ ability to challenge and work to change systems and structures reproducing injustice over time; promoting ethical engagement with global issues by taking informed responsible actions; and helping scouts construct their political voice by presenting their global knowledge and experiences in the public domain.

Based on the scout leaders’ feedback, the curriculum and associated activities do not encourage scouts to be critically engaged with global issues for several reasons including the political climate that makes it difficult, if not impossible to tackle topics of a sensitive and controversial nature in some contexts. The difficulty of educating for critical engagement is even more evident, according to the participants, when realizing that Scouting in some countries is a governmental-organized-non-governmental-organization “GONGO”, which means that it operates under the supervision of the government, therefore, “the government establishes the systems and sets the rules” Scout-Leader-V). According to Kleinschmit and Edwards (2017), this quasi-governmental hybrid organization results in a “creeping normalcy of increased political influence by the host governments” (p. 529) which limits how the participants and the curriculum itself can address more critical aspects of global citizenship.

The findings based on the participants’ statements are a testimony to the problematic situation in some contexts where discussing these controversial topics is not as easy as in western contexts. One of the participants referred to a personal experience in trying to change the working system in one of the scout groups, a trial that ended by him being “kicked” out “in a nice way”. However, this “nice way” is not guaranteed if one became involved in spreading critical awareness and action against what is considered by the society as the best practice. This anecdote signals the absence of youth empowerment in a context where it is supposed to be fostered and encouraged. It also indicates the dominance and acceptance of inequitable practices. Advocating critique of inequities, injustices, and existing power structures, a characteristic of critical global citizenship, is
difficult, if not impossible, in contexts where such actions are considered oppositional to the status quo.

Participants also suggested that other barriers to a critical approach in this context are the existing structures and systems that celebrate the concepts of lineage to a certain race, clan, tribe, tribal origin, family affiliation, and socio-economic level. For example, participants noted that students from poor families are offered low-level formal education, which contributes to the continuity and reproduction of social inequalities and disparities. These findings align with Krafif et al. (2019) regarding Egypt’s education system and the socio-economic factors constraining the ability of students from low-income families to get better quality formal education. This also signals the importance of the complementary role Scouting plays as non-formal education that is supposed to be “flexible and dynamic in its ways of working” to achieve its purpose in educating active global citizens (WOSM, 1998b).

While recognizing the centrality of a critical approach to global citizenship education, it is also important to acknowledge the contextual factors that play a decisive role in selecting an approach that is suitable to the context. Speaking to this notion, Andreotti (2006) stressed the fact that “there is no universal recipe or approach that will serve all contexts” (p. 49).

5.1.2.2 Concluding Thoughts on the Second Research Question

Overall, findings related to the second question assume that, in general, participants believe that the Arab senior scout curriculum (2011) is able to develop scouts as global citizens with some variance between the survey participants—scouts and scout leaders. However, findings from scout leaders’ interviews suggested that a critical form of global citizenship is difficult to be enacted for context-related reasons. The amount of variance became more apparent with the integration of the scout leaders’ interview findings in relation to the detailed components of the three dimensions of global citizenship education. The comparison demonstrated contradiction between the findings of the surveys and that of the scout leaders’ interviews. To explore this issue trying to find explanations, I sought participants’ viewpoints on the possible reasons behind this
variance and consulted the literature to constitute as much interpretation as possible. I argue that some of the devising factors behind these differences include experience, knowledge, outside resources, individual initiatives, personal experiences, positive bias, and hidden curriculum, as outlined below.

**Experience:** Many scholars highlighted the innate connection between education and experience (Chan, 2016). Experience is “the knowledge and skill accumulated as a result of direct involvement in events or activities” (*What Does Experience Mean?*, n.d.). Thus, the level of experience and training in Scouting are determinant factors in shaping participants’ perspectives. Scout leaders are more experienced than the senior scouts and more familiar with the Scout Movement’s educational curriculum and its related programs. Likewise, some scouts or scout leaders are more knowledgeable or more experienced than others for various reasons related, for example, to their training level, the length of their scout membership, or their participation in scout activities. Most interviewed scout leaders are experts with high level of training and thorough knowledge in the senior scout curriculum field, and therefore their responses were based on the precise curriculum content and its related activities.

**Knowledge:** Another factor that may have played a role in the variance between the survey and the interview findings could be the degree of scouts and scout leaders’ knowledge of the curriculum and whether the activities they are doing are related to the curriculum. When asked whether they have the senior scout handbook or any other pedagogical tools such as the progress card, all scouts responded ‘no’, except for one who had a digital copy. Access to the Internet is significantly limited and of poor quality and low speed, especially in some areas in Egypt outside of Cairo and Giza (FreedomHouse, 2020; Gizis, 2019; Noureldin, 2017). The availability of the scout handbook and other related learning tools is extremely important in ensuring the achievement of educational goals. The scout handbook includes the myriad of educational activities—group and individual—from which scouts can choose. The progress card, for example, helps scouts track and record their learning progress and acknowledges their achievements. These instruments in Scouting are as important as the student textbooks, worksheets, and progress reports in formal schooling. Verspoor and Kin (1990) emphasized the crucial
importance of the student textbook, for educators and students, in providing good quality education as it outlines the scope and impacts the teaching methods and classroom behavior by organizing the instruction and providing evaluation criteria. Thus, the absence of knowledge about the scout curriculum may explain some of the differences in findings between the scouts and the scout leaders.

**Outside resources, individual initiatives, and personal experiences:** Scout leaders’ initiative in using outside curriculum resources (Morley, 1976) as well as adopting out-of-curriculum activities that they find contemporary and important is another reason behind participants’ survey findings that contradict interview and curriculum document analysis findings. For example, participants’ responses, based on their practical experience, shed light on how scout leaders benefit from outside-of-curriculum resources and programs to enrich scouts’ educational experience. They claimed that, based on their experience, most of the scout activities are created by the scout leader, sometimes guided by the curriculum and some other times guided by the Scouting principles in general.

When asked for examples supporting their responses related to perspectives of which I found no evidence in the curriculum documents, scouts referred to their participation in regional and global activities and programs developed and organized by the World Scout office such as the World Scout Jamboree, Scouts for Sustainable Development Goals Program and Better World Framework. Scout-044 posits “as members of the Boy Scouts, [this] gives us the opportunity to meet friends from different countries of the world and allows us to know about different civilizations and cultures as well as [to] participate in global initiatives and goals”.

**Positive bias:** Another interpretation of the variance between survey and scout leaders’ interview findings is that some participants may be positively biased towards the Scout Movement. This is highly likely as participants in an organization such as Scouting would be more than likely biased in favor of that organization. *Response bias* is “a general term for a wide range of cognitive biases that influence the responses of participants away from an accurate or truthful response” (What Is Response Bias?, n.d.). A *response bias* comes in a range of forms, one of which is the participant’s tendency to
select the most socially desirable option or to give judgement based on their sentiment (Brown, 2016; Paulhus, 1991). Thus, participants’ positive bias towards the Scout Movement could be one of the reasons to explain their responses. Scout leaders explained this in their own words. For example, Scout-Leader-X explained that some scouts may have responded to particular questions because “they are happy overall with Scouting, so they assume it is great or good anyway, or they believe Scouting is offering this learning opportunity somehow holistically even if there is no evidence on activity or educational objective.” The first part of this statement speaks to participants’ response bias and the second part refers to the hidden curriculum, which I address next.

**Hidden curriculum:** Scouting is a means to inculcate good or positive character in students using hidden curriculum (Haidir et al., 2020). Hidden curriculum is a key factor in shaping learners’ character where they learn from their peers and educators’ habits, behaviors, and the educational institution’s operating environment, which can influence and shape their character (Gunawan et al., 2018). In accordance with this description of the hidden or unwritten curriculum, much learning in Scouting (as in all educational contexts) happens implicitly during scouts’ interaction with their scout leaders and through the constant practice of the scout principles, values, tradition, rules, code of conduct, and applying the scout method during regular unit meetings and camps.

Participants’ responses provided some evidence of learning through hidden curriculum. For example, scout leaders believe that “ethical engagement with global issues happens but not necessarily as a result of the scout related activities” (Scout-Leader-U). In addition, Scout-072 indicated that Scouting membership granted her several opportunities to travel a lot without worrying, to gain experiences, and to have more confidence in herself; therefore, she believes she is a global citizen.

**5.1.3 Research Question 3: If, and How, does the Arab Senior Scout Curriculum Encompass Critical Global Citizenship Education Perspectives?**

Any curriculum or educational program ought to include relevant, well-defined, educational objectives that are crucial for curriculum planning and implementation.
Educational objectives provide tangible guidelines for learners, educators, and parents by setting the direction of the curriculum and goals, which “help ensure that educational processes are aligned and that instructional activities are directed toward the defined outcomes or learning accomplish that goal” (Behar-Horenstein, 2010, p. 615). The scout curricula and programs are no exception. To be able to play a role in developing critical global citizens, the senior scout curriculum has to include relevant educational objectives and activities. Guided by the Three-Dimensional Critical Global Citizenship Education conceptual framework, I explored the curriculum document using deductive themes to find out if, and how the Arab senior scout curriculum encompasses critical global citizenship education perspectives.

Overall, findings from the senior scout curriculum document analysis demonstrate a scarcity of global focus in the curriculum document’s educational objectives and, consequently, its related activities. Findings also revealed the absence of most of the critical education perspectives as described in the Three-Dimensional Critical Global Citizenship Education conceptual framework guiding this research. The following sections discuss the findings pertinent to each of the conceptual framework’s three dimensions.

5.1.3.1 Global Awareness

Findings from the curriculum document analysis included evidence of explicit educational objectives and related activities addressing two out of six themes forming the dimension of global awareness. These are developing scouts’ awareness of their own identity and culture and raising scouts’ awareness of various cultures’ commonalities and differences. For example, in relation to ones’ own culture, scouts are required “to know the prevailing social norms and traditions while focusing on its positive side” (p. 33) and “to collaborate with his teammates to issue a journal about the predominant social customs and traditions in their society” (p. 41). As for the awareness of world cultures’ commonalities and differences, scouts are required, for example, “to learn about the customs and traditions of other nations in the world” and “to outline the benefits of making friends on the Arab and global levels” (p. 35).
I found no evidence of educational objectives or activities addressing the four other themes of the global awareness dimension—awareness of major global events, issues, and problems; understanding the reciprocal impact of both local and global actions; awareness of the origins of biased and racist views about difference; and defining the roots of inequalities and wealth differences.

These findings correlate with those resulting from the scout leaders’ interviews and show a limited alignment with the conceptual framework in terms of advancing critical global awareness. One can understand why the curriculum is lacking themes incarnating critical perspectives for similar reasons highlighted by the scout leaders in their interview responses. However, what I found peculiar is the dearth of concepts that are essential to educating global citizens even if we are taking the softest approach to education. Achieving the Scout Movement’s declared claim of educating for global citizenship (WOSM, 2011) depends on setting relevant educational aims and involving scouts in purposeful activities and experiences to help them realize the world interconnectivity and to understand how events, actions, and decisions made globally can affect individuals and groups in local communities and vice versa (Larsen, 2014; Morais & Ogden, 2011).

Therefore, it is essential for a global citizen to be, at least, aware of major global events, issues, and problems (Andreotti, 2006). Nevertheless, there was no evidence of curriculum objectives to help achieve one of the Scout Movement’s most important aims as cited in its constitution.

5.1.3.2 Global Competence and Character

In relation to developing scouts’ global competence and character, the analysis of the curriculum document was aimed at locating evidence of educational objectives or activities that correlate to each of the eight themes forming this dimension. These are intercultural communication skills; flexibility and tolerance toward other cultures; ability to evaluate social issues and identify instances of global injustice and disparity; concern for social justice; concern for environmental justice; ethic of social service responding to local and global issues; capacity for critical reflexivity about one’s own power and privileges; and the appreciation of diversity and differences.
The findings included evidence of educational objectives and activities that partially support four out of the eight themes mentioned above. For example, in relation to developing scouts’ intercultural communication skills and their capability to participate effectively in multicultural encounters, the curriculum focused on learning foreign languages, knowing about other cultures, and building friendships with peers from different cultures.

Related to fostering scouts’ flexibility, and tolerance toward other cultures, evidence of educational objectives and activities were found in the section of the document addressing spiritual development. For example, scouts are encouraged “to know the connection between religions” (p. 30); “to explain five religious texts describing ways to deal with others (p. 30); and “to recognize the importance of the inter-faith dialogue (p. 30).

There was also evidence of educational objectives and activities that partially support two other themes—developing scouts’ ability to evaluate social issues and identify instances of global injustice and disparity and building up an ethic of social service responding to local and global issues. The focus is always on the local with no explicit reference to the global. For example, scouts are required “to learn about three social problems and how to handle them” (p. 33) and “to participate with his teammates in a community development project” (p. 41). Thus, there is some evidence in the curriculum itself of content relating to scouts’ global competence and character. However, there is more absent with respect to this theme. For instance, with respect to developing scouts’ understanding of global issues, there is no evidence of any content to help learners identify instances of global injustice and disparity or to grow ethics of social service responding to global issues.

Furthermore, I found no evidence to support the four remaining themes forming this dimension, namely concern for social justice; concern for environmental justice; capacity for critical reflexivity about one’s own power and privileges; and the appreciation of diversity and differences. Once again, three of these themes are laden with critical perspectives that are not openly incorporated in the official curriculum document—known as the “overt, explicit, or written curriculum” (Glatthorn et al., 2018, p. 718).
These perspectives are overlooked, either for reasons related to the newness of the concepts, such as the *environmental justice* and the *self-reflection on one's own power and privileges*, or for being controversial topics that are usually coupled with politics in a context where the critical approach is difficult or even impossible because of the socio-political climate (Sika, 2016).

And finally, concurring with the findings from scout leaders’ interviews, the curriculum document analysis illustrates that the curriculum does not contain content to shape scouts’ critical global competence and character as described in the guiding conceptual framework.

The appreciation of diversity and differences, as described in this study’s conceptual framework refers to the appreciation and respect for the diversity of views, beliefs, thoughts, ideals, and practices in the world even if it might be deeply different or even contrary to one’s own (Larsen, 2014; Oxfam, 2015a; UNESCO, 2013). Some objectives and activities mentioned in the spiritual development area encourages learning about customs and tradition of peoples from other cultures, knowing how to deal with others different from you, and establishing and maintaining friendships, etc. Nevertheless, none is openly stressing that others’ views of the world must be respected no matter how different these views are.

### 5.1.3.3 Global Engagement and Action

Overall, findings from the document analysis yielded no evidence of the existence of curriculum content that would empower scouts’ critical global engagement and action, which is an essential dimension of the critical global citizenship education framework.

Although some of the actions included in the conceptual framework guiding this study are not political in nature, they do not exist in the curriculum. A clear example of this is the personal critical responsible global citizen’s action during one’s routine and ordinary daily life habits “such as recycling, buying fair-trade products, engaging in positive interactions with others, demonstrating respect and care for themselves and others” (Larsen, 2014, p. 7), which is not mentioned anywhere in the curriculum document and,
according to participants, is not even practiced at camps or events. Another example is *scouts' voluntary active involvement in civic institutions*. While there is evidence of educational objectives and activities that enjoin learning about the role of civic institutions, these do not focus on the ‘*voluntary active involvement*’ in such civic organizations. One cannot see a justifiable reason for excluding such engagement types that are indicative of the level of peoples’ awareness and commitment to basic human values as well as the scout ethics.

While the curriculum document lacks the focus on the global dimension, we found various educational objectives and activities emboldening students’ participation in meaningful local activities, which may *unintentionally* contribute to the advancement of particular global agendas. For example, the curriculum’s *environmental domain*, which fosters scouts’ environmental awareness and engagement in preserving the local environment, yet without any reference to the global interconnectivity and to the reciprocal effect of local and global human performances—local practices that may create global problems and vice versa (Larsen, 2014; Morais & Ogden, 2011). This applies to the ways of dealing with the world’s natural environmental resources. These educational objectives and activities may coincidentally contribute to serving global agendas in relation to the environment, not to developing the critical global citizen. This demonstrates the lack of alignment with global citizenship education theories that imply fostering one’s connection to others and to the environment, which denotes grounding our awareness and action on universally shared principles and provoking a ‘global gaze’ linking “the local to the global and the national to the international” (UNESCO, 2014, p. 14).

According to the conceptual framework guiding this study, educating global citizens entails promoting scouts’ active involvement in challenging cultural stereotypes and systemic barriers in society. The analysis of the curriculum document revealed only very few objectives that highlight the importance of maintaining objectivity and honesty when making judgements and applying logical thinking and rejecting myths. This clearly conveys a soft approach that is limited, insufficient, individual-centered and does not entail any critical engagement or action as described by related theories and literature.
Similarly, no evidence to address the remaining three themes, namely challenging cultural stereotypes; ethical engagement with global issues; and constructing students’ political voice. These findings are in accordance with findings from the leader scouts’ interviews refuting the alignment of the curriculum with the study’s theoretical and conceptual framework in terms of developing students’ critical engagement and action. Educating for global citizenship entails not only promoting a sense of one’s belongingness to the global community and common humanity but also bolstering their collective identity by actively practicing solidarity among themselves and fulfilling global collective responsibility (UNESCO, 2013, 2014, 2015), which leads to critical engagement and actions (Andreotti, 2006; L. Johnson & Morris, 2010; Larsen, 2014; Reysen & Katzarska-Miller, 2013).

5.1.3.4 Concluding Thoughts on the Third Research Question

The findings from the curriculum document analysis revealed a scarcity of global focus in the curriculum’s educational objectives and activities and the absence of most of the critical citizenship education perspectives, especially those related to critical competence and character and critical global engagement and action. In addition to the various constraints discussed earlier in this chapter in relation to the socio-cultural as well as socio-political factors that make it difficult to adopt a critical approach to citizenship education, I will reflect hereafter on another conceptualization issue that seems to be contributing to this dilemma.

Omitting critical education perspectives from the scout curriculum and practices could also be due to scout leaders’ faulty interpretation and misunderstanding of the nature of the Scout Movement, defined as a “non-political educational movement for young people” (WOSM, 2011, p. 3), especially when this understanding coincides with an unfavorable political climate. “Playing it safe” is an expressive phrase that explains how Scouting leadership in some regions or countries justifies using a soft educational approach as compliance with the criteria of the Scout Movement.

As a matter of fact, one can easily discover the fallacy of this argument when reading the explanation of the term “non-political” in one of the key world Scouting publications
entitled *The Essential Characteristics of the Scout Movement* (WOSM, 1998b) where it states, “Scouting is non-political in the sense that it is not involved in the struggle for power which is the subject-matter of politics … since this would be a breach of the independence of the Movement” (p. 30). Which precisely means maintaining the independence and autonomy of the movement and of its members. WOSM (1998b) states that because “the identification of the Scout Movement with any political party inevitably jeopardizes the objectivity and neutrality” (p. 30), therefore:

> the Scout Movement and its organization must not be identified with political parties. [...] Neither the Organization itself in its statements, publications, etc., nor anyone presenting him or herself as its representative must be identified with a party or other clearly structured political group within a democracy. (WOSM, 1998b, p. 30)

Being non-political in this logic does not entail Scouting’s complete separation from the socio-political realities. Thus, in theory, nothing impedes the Scout Movement from standing for ethical issues provided that this is “clearly related to its educational mission, is based upon its own Constitution and principles and is presented as such and not as part of the power struggle or partisan politics which the Scout Movement must transcend” (p. 31).
Chapter 6

6 Conclusions

The world’s increasing interconnectedness and interdependence created an indispensable reality and need. Globalization phenomena fashioned entirely new social, economic, and political realities and fostered different types of relationships with greater connectivity linking the local to the global and exposing individuals to a broader realm of ideas, beliefs, and cultural practices that are different from their own. Citizenship is no longer limited to the national geographic confines because, in our contemporary world, the meaning of ‘society’ is extended and ideas, practices, problems, and issues travel far beyond national borders. To cope with this reality, the concept of citizenship should also transcend to become global. In this way, an individual will be required to be aware of global issues, to acquire global civic skills, and to be involved in addressing and alleviating local and global problems. This is the crucial role that all educational institutions should be fulfilling to educate for global citizenship.

As a transformative lifelong learning process that targets all ages, global citizenship education has become a focus in the formal and non-formal education sectors (Shultz, 2007). Global citizenship education is aimed at enabling learners’ engagement with local and global challenges and undertaking active roles to contribute to creating a better world full of justice, peace, tolerance, inclusiveness, safety, and sustainability (UNESCO, 2013). The Scout Movement is one of these worldwide non-formal educational organizations that claim to educate for global citizenship.

This study has contributed to the body of literature exploring the Scout Movement’s influence and impact in the field of non-formal education. Furthermore, the study has addressed a gap in the literature and academic research in relation to the Scout Movement’s argued contribution to global citizenship education. The study investigated the Arab senior scout curriculum (2011) with the aim to examine its ability to develop young people (15-17 years of age) as global citizens in Egypt. This purpose was achieved by exploring scouts and scout leaders’ perspectives of global citizenship, the potential of
the Arab senior scout curriculum (2011) to develop scouts as global citizens, and the inclusion of critical global citizenship education perspectives in the scout curriculum.

Consistent with many of the related theories, literature, and research (Andreotti, 2006; Davies et al., 2005; Larsen, 2014; Noddings, 2005; Oxfam, 2015a; Phillips & Schweisfurth, 2014; Shultz, 2007; UNESCO, 2013, 2014, 2015), the study participants acknowledged the value and importance of educating for global citizenship, as a recipe for success in today’s globalized world. However, the terms ‘global citizenship’ or ‘global citizen’ were never mentioned in the Scouting curriculum document. The same applies to most of the global citizenship related concepts, such as globalization, global belongingness, global issues and events, equity, justice, liberty, world peace, human rights, and democracy. Some other fundamental concepts —such as democracy, for example, were mentioned only one time in the entire document, as one of the general objectives for the senior scout age section: “the use of the democratic way in running the affairs” (p. 13). Nevertheless, no educational objectives or activities to support achieving this goal and to help scouts understand its importance were found elsewhere in the curriculum document.

Scouts’ and scout leaders’ conceptualizations of global citizenship were diverse, and this divergence is normal in view of the contested nature of the concept even amongst education scholars and theorists. While each participant posits a partial explanation in defining global citizenship, none provided a comprehensive conceptualization that encompasses awareness, competence, and engagement altogether. Most participants define global citizenship as global awareness. Global citizenship is a combination of awareness, competence, and disposition as well as informed engagement. However, few and far are those responses that encompassed all three dimensions.

This was also the case for curriculum content. The curriculum, in general, does not focus on the ‘global’ dimension of issues, and in the event of dealing with global issues, it does not combine the understanding of these global issues and concepts with action for change. This will only occur through the development of a precise set of skills, values,
characters, and attitudes that strengthen scouts’ engagement with global issues and enable active participation in taking informed actions for the betterment of the world.

Based on the study findings, senior scouts and scout leaders articulated their perception of global citizenship by depicting the characters of the individual as a member of today’s world community. A global citizen, according to the study participants, is any individual having a growing sense of global belongingness and interconnectivity while possessing strong intercultural awareness, sensitivity, and competencies. As well, participants mentioned an awareness of global issues coupled with concern for justice and human rights and a feeling of responsibility, and commitment to act. A global citizen helps others, serves community, and contributes to solving global problems including promoting peace, tolerance, and collaboration. Participants’ perception, I argue, seems more advanced than the curriculum content in terms of alignment with the soft approach to global citizenship.

Overall, the findings related to the second and third research questions lean towards a limited alignment with the first and second dimensions of the conceptual framework—Global Awareness and Global Competence and Character. As for the third dimension—Global Engagement and Action, no evidence of the critical approach, as described by critical post-colonial theorists, was evident in the findings. Findings demonstrate the existence of soft uncritical actions and feeble attempts of the critical approach to global citizenship education.

The study findings suggest that the senior scout curriculum (2011) and related activities as well as the scouts and leaders’ conceptualization of global citizenship education align more with Andreotti’s (2006) description of soft global citizenship education that considers “lack of ‘development’, education, resources, skills, culture, technology, etc.” (p. 46) to be the manifestation of the main global problems. The focus of the soft approach to global citizenship education is to encourage people to be active citizens “according to what has been defined for them as a good life or ideal world” (p. 48) which is limited to increasing consciousness about global problems and does not involve any political advocacy or ‘critical action’. This approach, according to scholars supporting
critical and post-colonial approaches such as Andreotti (2006) and Larsen (2014), could result in implanting a feeling of cultural hegemony, backing up “colonial assumptions and relations, reinforcement of privilege, partial alienation, [and] uncritical action” (Andreotti, 2006, p. 48). This is exactly what was voiced by one of the scout leaders stating that scouts “sometimes submit to western cultures even in their own communities thinking that this is modernity”.

Nevertheless, the absence of some types of critical actions, in my opinion—given the contextual settings, does not mean the impossibility of educating for global citizenship. This is why Andreotti (2006) stresses that critical action is dependent on each person’s choice after a vigilant examination of the context, various viewpoints, power relations, and consequences.

Likewise, the absence of some elements of clearly and openly mentioned concepts related to one of the key components of global citizenship does not negate the accidental and unintentional occurrence of some results and learning outcomes as a result of what education scholars call “hidden curricula”. For example, the curriculum document does not highlight the global consequences of local performances, therefore acting locally on issues that serve global agenda is not in focus. However, this could happen unintentionally in some domains such as environmental education, and the resources consumption domains. The objectives and activities undertaken in these fields at the local level to preserve the environment and natural resources and to enhance the scouts’ abilities in planning and running various developmental projects will eventually serve the global agenda. Another example is the absence of crucially important terms such as ‘democracy’ does not mean the absence of democratic practices in the scout unit, which could inadvertently lead to inculcating the principles of democracy in the scouts. However, this will depend on the scout leaders’ training and awareness of the importance of such practices that effectively prepares scouts to be engaged active global citizens, as declared by the World Scout Office.

The findings of the study display Egyptian scouts’ aspirations for active participation and willingness to act as agents of change. They believe that Scouting is capable of
developing scouts’ “trained ability to do his part in the world's work” as articulated by Baden Powell (1920, p. 48). However, the senior scout curriculum (2011) and associated activities, as well as practices that take place in the Egyptian Scouting context do not provide opportunities for the development of critical forms of global citizenship.

Participants’ responses, as well as curriculum contents, are indicative of the actuality of the dominant socio-cultural convictions and performances that help uphold autocratic ways of operating the scout groups and associations. In addition to the previously mentioned examples in the findings and discussion chapters evidencing these circumstances, I re-cite here the response of Scout-AM who noted in a significant statement that “Scouting currently has no room for criticism … Unfortunately, this does not fit with the current era and the critical generation … I see that the critical space does not sufficiently exist in Scouting, and this contradicts its essence in developing youth”.

Similar contextual circumstances apply to the socio-political sphere in the region where the political climate is not favorable, and where advocacy-related actions are misperceived and may have harmful consequences. The study findings shed light on some barriers to global citizenship education, some of which are common with other contexts, and others that are context related.

**Conceptualization barrier:** The absence of consensus and the multiplicity of standpoints defining global citizenship—between theorists, researchers, education practitioners—is evidenced in the literature as well as the responses of study participants, which represents a serious barrier that impedes the concept conveyance process to the scout leaders and consequently to the scouts. Also, a conceptualization barrier exists in misinterpreting the non-political defining characteristic of the Scout Movement. For example, Scouting is portrayed in most of its publications as a social force that purposes helping its members to develop “as responsible citizens and as members of their local, national, and international communities” (WOSM, 1998b, 2011, 2019, p. 9), which implies a viable connection to and interaction with the socio-political realities.

**Socio-Political barrier:** Tensions and conflicting interest between national and global citizenship in relation to identity and political control is evident in the literature and in the
findings of this research. Egypt has a long history of promoting nationalism and patriotism as the ideal form of good citizenship by stressing the values of loyalty to one’s country and safeguarding its interests. However, these civic values were usually tied to partial and altered interpretations in order to serve the political interest of the ruling regimes. Moreover, according to the study respondents, some components of global citizenship education, especially the critical elements, are thorny topics of a controversial nature and political sensitivity. Dealing with this kind of topics is discouraged and consequently may hinder the educational process. Therefore, these concepts are usually avoided and overlooked, regardless of their importance.

*Cultural barrier:* Participants highlighted a barrier pertaining to the prevailing cultural norms, traditions, and practices in society. They noted inherited traditions and performances that help maintain and propagate biased views about others based on their social class, religious affiliation, etc. In addition to the previously mentioned examples, Scout-Leader-Z also pointed out the existence of “gender disparity by favoring males over females due to cultural traditions which manifests itself in the lack of appropriate and continuous opportunities for girls to exercise leadership and power”. Unfortunately, disparity exists even in Scouting. Some scout leaders abuse their established power and favor some youth over others because of their socio-economic level, origin, family, etc. To educate for critical citizenship on national or global levels, education policymakers should endeavor to address and dismantle this barrier as a starting point.

*Financial barrier:* According to the interviewed scout leaders, lack of financial abilities factor in depriving many youths of receiving a valid formal or non-formal education. Students from financially established families can go to private and international schools, while low-income families cannot afford expensive tuition fees. Scout-Leader-Z noted, “The low-level education offered to students from the poor classes contributes to the continuity and reproduction of the inequality and disparity”. As for Scouting, participation in the scout activities and events, especially the national and international, requires good financial abilities. Most of the interviewed participants refer their learning about global issues to their participation in international events. This participation is not
possible for those who cannot financially afford it. Poverty and wealth inequality constitutes a serious barrier that needs to be addressed.

6.1 Limitations of the Study

A limitation of a study design or instrument is “the systematic bias that the researcher did not or could not control and which could inappropriately affect the results” (Price & Murnan, 2004, p. 66). Relevant to my research, even though the case study is a distinguished form of empirical research, concerns were raised in relation to the rigor and generalizability (Yin, 2012, 2014). Therefore, I endeavored to address these issues via applying strategies to minimize their effect on the research validity and results. A mixed-methods approach was employed to prevent misleading evidence from impacting findings and conclusions (Yin, 2014). Three different data sources that included qualitative and quantitative research methods were used to enable triangulation to diminish the risk of systematic biases’ influence on the conclusions. Furthermore, the respondents’ sample included 117 scouts and 35 scout leaders for the surveys and interviews. Participants were selected from five different geographic regions in Egypt to ensure that the sample is representative of the scout population.

As for the second limitation related to the generalizability of the study findings, case studies makes no claim to be generalizable to a larger population as “it is assumed that we do not deal with a sample-to-population logic, but with generalizing from case results to a theory or model” (Swanborn, 2010, p. 66). Yin (2012) contends that when doing case studies, “researchers aim at ‘analytic’ rather than ‘statistical’ generalization … Analytic generalization depends on using a study’s theoretical framework to establish a logic that might be applicable to other situations” (p. 18). Being bound by a specific time and space, statistical generalization of the current study results to other contexts is not the intention. However, this single case study provided valuable insights into how Egyptian scouts (15–17 years old) understand global citizenship. Furthermore, the study’s theoretical framework warrants analytic generalization and might be applicable in other contexts.
6.2 Recommendations and Implications

In view of the impact of globalization on societies, it is extremely important to apprehend the challenges arising from these divergent realities and to construct coherent evidenced theoretical frameworks to inform the efforts of developing, updating, and implementing various curriculum and educational practices, including those of the Scout Movement. Academic empirical research can help scout educators and policymakers make informed decisions with respect to providing the type of education that is relevant, current, and effective in developing youth as successful active citizens in a globalized world.

Findings from the current study highlighted the misalignment of the senior scout curriculum content and related activities with the declared Scouting goals in terms of educating for global citizenship. Further research will help scout program leaders and policymakers assess and improve the scout curricula and activities addressing various age sections to enhance its relevance and ability to achieve the Scouting mission as conceived by its founder, and as represented in its constitution and publications. Further research will ameliorate the degree of consistency between the curricular envisioned outcomes and the Scout Movement’s educational mission and aims as expressed in the key Scouting official documents.

The results of this study echoed scouts and scout leaders’ perceptions as well as the content of the senior scout curriculum (2011) with respect to one specific topic—global citizenship, using a single case during a particular time frame. Additional research is needed with other age ranges and accompanying Scouting curricula and programs to explore the potential to develop global citizens in Egypt and other WOSM’s 172 member countries (WOSM, n.d.-b). Furthermore, it is equally important to address other aspects of the scout curriculum with the aim to improve its development and application processes, which contributes to the holistic development of its youth members.

In order to cope with the contemporary reality caused by global inevitable increasing interconnectivity and interconnectedness, and to empower young people and enable their active participation as agents of change, scout organizations need to infuse critical
perspectives into the scout curriculum. This will help develop the desired active global citizen who plays their part in creating a better world in which human rights, democracy, justice, non-discrimination, diversity, and sustainability are dominant and respected. Critical approach to global citizenship education goes beyond injecting international awareness content to the national citizenship activities and programs. It is about enhancing learners’ sense of belonging to the global community and fostering their ethical commitment to and engagement with global issues (Phillips & Schweisfurth, 2014). Relevant to the Arab senior scout curriculum under focus, the study findings suggest that it needs to be reviewed and updated to enhance its abilities to contribute to the development of scouts as global citizens.

Further studies should widen this limited scope by investigating, for example, the reality of the application of this curriculum. In addition, longitudinal studies will be useful to consider the long-term impact of the scout curriculum’s GCED conceptions on developing global citizens. Whereas Scouting is based on the concept of self-education, which implies taking responsibility for his or her own development (WOSM, 1998b), most of the scouts said they do not have access to the curriculum document or any tools indicating the curriculum requirements and the desired learning outcomes. This is crucially important to provide scouts with a copy of the scout guidebook if we want to activate their role in the self-education principle as the Scouting’s primary approach to educating its members.

Finally, findings revealed the existence of various programs and publications by the World Scout Office addressing many of the global issues and supporting the achievement of the Sustainable Development Goals. For example, Better World Framework includes various programs addressing global issues, such as Scouts for SDGs; Earth Tribe Initiative; Champions for Nature Challenge; Messengers of Peace Initiative; Scouts of the World Award; Dialogue for Peace Program; Tide Turners Plastic Challenge; Scouts Go Solar Challenge; and others (Earth Tribe, n.d.; The Better World Framework, n.d.). These programs and publications constitute a good opportunity for national scout organizations to enrich their program content and to enhance its relevance in terms of educating global citizens.
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https://search.proquest.com/education/docview/1449199056/abstract/846908B9DB67438FPQ/31


https://search.proquest.com/education/docview/1696062219/abstract/846908B9DB67438FPQ/34


https://www.scout.org/sites/default/files/library_files/Grand%20Total%20Membership%20with%20Genders%20at%2031%20Dec%202014.pdf

https://scoutsausinternational.files.wordpress.com/2014/06/vision-2023-strategy-for-scouting-draft.pdf


https://search.proquest.com/education/docview/816911557/abstract/846908B9DB67438FPQ/19
Appendices

Appendix 1  Research Ethics Board Approval

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Dear Dr. John DeCote

The Western University Non-Medical Research Ethics Board (NMREB) has reviewed and approved the NMREB application form for the above-mentioned study as of the date noted above. NMREB approval for this study remains valid until the expiry date noted above, conditional to timely submission and acceptance of NMREB Continuing Ethics Review.

This research study is to be conducted by the investigator named above. All other required institutional approvals must also be obtained prior to the conduct of the study.

Documents Approved:

<table>
<thead>
<tr>
<th>Document Name</th>
<th>Document Type</th>
<th>Document Date</th>
<th>Document Version</th>
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<td>Recruitment Materials</td>
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<td>1.03325 - Rand Script for Recruitment (Scout) - Interview</td>
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<td>Imprint</td>
<td>12/Mar/2019</td>
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<td>1.03325 - Interview Guide - Questions (Scout Master)</td>
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<td>1.03325 - Interview Guide - Questions (Scout)</td>
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<td>Consent/Assent</td>
<td>10/Mar/2019</td>
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No deviation from, or changes to the protocol should be initiated without prior written approval from the NMREB, except when necessary to address unanticipated adverse events or when the change(s) involves only administrative or logistical aspects of the study.

The Western University NMREB operates in compliance with the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans (TCPS2), the Ontario Personal Health Information Protection Act (PHIPA, 2004), and the applicable laws and regulations of Ontario. Members of the NMREB who are named to Investigate all research studies to which participants in discussions related, are aware of such studies when they are presented in the RER. The NMREB is registered with the U.S. Department of Health & Human Services under the IRB registration number IRB 00000041.

Please do not hesitate to contact us if you have any questions.

Sincerely,

Kathy Gough, Research Ethics Officer on behalf of Dr. Randall Graham, NMREB Chair

Note: This correspondence includes an electronic signature (substantiation and approval via an online system that is compliant with all regulations).
PARTICIPANTS NEEDED

FOR A RESEARCH STUDY EXPLORING:
The Potential of the Senior Scouts' Curriculum in Developing Global Citizens in Egypt

INTERESTED?
Contact Tarek Faid by email: [email]
Or [Contact Information]

To receive invitation and detailed information about the study and your participation.

WE ARE LOOKING FOR:
SCOUTS WHO ARE
- 16-17 years old,
- Active member of a Scout Troop,
- Willing to take part in the Study voluntarily.

SCOUT MASTERS:
- Facilitating the senior scout section.
- Trained and have experience in applying activities related to the researched Curriculum
Appendix 3 Email Script for Recruitment

Email Script for Recruitment

Subject Line: Invitation to participate in a research study, Global Citizenship Education in the Scout Movement

You are being invited to participate in a study that we, Tarek Faid and Dr. Isha DeCorto are conducting. You will be asked about your experience as a senior scout and whether the Arab Senior Scouts Curriculum contributes to the education of young people (15-17) to become Global Citizens.

You will be required to complete a survey and volunteer to participate in a semi-structured interview, which will be arranged with you at your convenience. The time commitment for the study is approximately 60 minutes for the survey and 60-90 minutes for the interview.

Please find attached a Letter of Information. If you would like further information on this study, please contact Tarek Faid at the contact information given below.

To participate in the study: [Link to the online survey]. Thank you,

Contact Information

Researcher’s name: Tarek Faid

Researcher’s affiliation: Faculty of Education, Western University

Researcher’s email address: [blacked out]
Appendix 4 Letter of information and Consent Online

Letter of Information & Consent (Online) – Scouts

Project Title: Global Citizenship Education in the Scout Movement: A Case Study of Scouting Curriculum in Developing Global Citizens in Egypt

Document Title: Letter of Information (Senior Scout)

Principal Investigator: Dr. Jia DeCee, PhD, Faculty of Education
Western University

Co-Investigator: Tarek Fadl, Ph.D., Candidate, Faculty of Education
Western University

1. Invitation to Participate
You are invited to participate in this research study which explores the potential contribution of the Arab Senior Scouts Curriculum to educating global citizens in Egypt. You are invited because you are a (a) senior scout (18-17 years old) and (b) number of local units from various areas or rural cities in Egypt.

2. Purpose of the Study
This study is designed to find out if the Arab Senior Scouts Curriculum (2011) contributes to the development of young people (15-17 years of age) as global citizens. The focus will be on two curricula handbooks, namely: The Arab Senior Scouts Leader Educational Handbook (2011), and The Arab Senior Scout Handbook (2011); both published by the Arab Regional Scout Office.

3. Length of Participation and Nature of Questions
The time commitment for the study is approximately 90 minutes for the online survey and 60-90 minutes for the interview. The survey questions will be mainly rating scale questions aiming at expressing your understanding of the characteristics of a global citizen and to get your feedback on whether you think participating in scout activities relevant to the Senior Scouts Curriculum helps you to develop the needed knowledge, competence, and attitude required of global citizens. The interview questions will be aimed at gaining a deeper, more in-depth understanding of your responses to the survey and exploring your views on the ability of the Arab Senior Scouts curriculum (2011) to develop global citizens based on your personal experiences and participation in the senior scout related activities.

4. Study Procedures
If you agree to participate, you will be asked to respond to an online survey consisting of twenty-three questions. If you volunteer to be also interviewed, please provide your contact information. In case you will be selected for interview, you will be invited to respond to fifteen questions. The interviews may be audio-recorded. It is anticipated that the interview will take about 60-90 minutes and will be conducted at a time and place convenient to you. You may also choose to participate only in the Survey or in both the Survey and the Interview. If you wish to participate in the interview, please provide your consent and your information in the designated section.

5. Possible Risks and Harms
There are no known or anticipated risks or discomforts associated with participating in this study.

6. Possible Benefits
Although there may be no direct benefit to the participants, the research study would greatly benefit the scouts by ensuring that the curriculum educates them to be global citizens capable of coping with the various challenges resulting from the globalization of today’s world. It will also provide the national program leaders with important information regarding the current and future needs of the Arab Senior Scouts in the region.

7. Confidentiality
All data collected on this online survey is anonymous. The researcher will be unable to withdraw your responses after you submit the survey. Hence, due to the anonymity of all responses, there is no way of tracing your responses in order to delete them from our database afterward, please consider this information towards the end before submitting your response.

8. Compensation
You will not be compensated for your participation in this study.

9. Voluntary Participation
Your participation in this study is voluntary. If you choose not to participate or refuse to answer any question, you will not be penalized at any time, you can do so without consequence to your relationship with the researchers on this study.

10. Contacts for Further Information
If you have any questions about your rights as a research participant or the conduct of this study, you may contact The Office of Human Research Ethics (519) 861-5000, ext. 123 or ethics@uwo.ca.

11. Consent
If you agree to participate, you will be asked to sign the consent form. To participate in this study, please check the box “Yes, I want to participate” before starting the survey. You will also be asked to provide your contact information and to sign the consent form to show your consent. You may refuse to participate in this study at any time. Your refusal to participate or your withdrawal from the study will not affect your participation in other research studies. If you have any questions or concerns about participating in this study, please contact the Principal Investigator or Co-Investigator.

This letter is your to keep for future reference.

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Global Citizenship Education in the Scout Movement

Welcome and Consent

Q1 Global Citizenship Education in the Scout Movement

Dear Senior Scout,

Thank you for agreeing to volunteer to participate in this study. You will be responding to 28 questions. The questions seek to address whether or not the Arab Senior Scouts Curriculum contribute to the education of young people (15-17) to become global citizens. Your input is very important and greatly appreciated.

Statement of Consent:

I understand the information provided for this study survey as described in the letter of information. Completing the survey indicates my voluntary consent on participating in the study.

☐ I DO NOT wish to participate (1)

☐ YES, I want to participate (2)
Appendix 6 Interview Questions

Interview Protocol – Scout Leaders

The following questions will be posed to the Scout Masters (Adult leaders who are in charge of applying the Senior Scout Curricula). They will be asked to explain their responses and to give concrete examples.

1. Describe a global citizen?
2. Do you believe that the Senior Scouts Curriculum contributes to the formation of global citizens? How? Please give some examples from the curricula itself.
3. How do you – as a senior scout leader – implement the senior scouts’ curricula?
4. Does the Senior Scouts activities shape the senior scout awareness of his own identity and culture? Explain.
5. Does the Senior Scouts Curriculum related activities help students identify various cultures’ commonalities and differences?
6. Does the Senior Scouts Curriculum related activities help the Senior Scout to examine and respect diverse perspectives? Explain.
7. Do you think that the Senior Scout Curriculum related activities help the senior scout to recognize and respect the diversity of ideas, values, beliefs and practices in the world? Explain.
8. Do you think that the Senior Scout Curriculum related activities make the senior scout aware of global issues and problems? Explain.
9. Do you think that the Senior Scout Curriculum related activities help students realize the interrelation between local performances and their universal consequences? Explain.
10. Do you think that the Senior Scout Curriculum related activities raise students’ awareness of the historical imperialist origins of current biased and racist views about difference? Explain.
11. Do you think that the Senior Scout Curriculum related activities help students understand the political-economic and socio-cultural roots of inequalities in power/wealth globally and locally? Explain.
12. Do you think that the Senior Scout Curriculum related activities help students recognize one’s limitations and ability to engage successfully in an intercultural encounter? Explain.
13. Do you think that the Senior Scout Curriculum related activities develop students’ intercultural communication skills and their capability to participate effectively in multicultural encounters? Explain.
14. Do you think that the Senior Scout Curriculum related activities help students acquire various global communication and nonverbal skills? Explain.
15. Do you think that the Senior Scout Curriculum related activities foster students’ ability, flexibility, and tolerance toward other cultures? Explain.
16. Do you think that the Senior Scout Curriculum related activities develop students’ ability to evaluate social issues and identify instances and examples of global injustice and disparity? Explain.
17. Do you think that the Senior Scout Curriculum related activities boost students’ concern for social and environmental justice? Explain.
18. Do you think that the Senior Scout Curriculum related activities help students build up an ethic of social service responding to local and global issues enhance students’ capacity for critical reflexivity about one’s own positionality, power and privileges as they relate to gender, social class and race? Explain.
19. Do you think that the Senior Scout Curriculum related activities nurture students’ recognition, appreciation and respect for the diversity of views, beliefs, thoughts, ideals, and practices in the world even if it might be deeply different or even contrary to one’s own? Explain.
20. Do you think that the Senior Scout Curriculum related activities encourage students to act as critical responsible global citizens during one’s routine and ordinary daily life habits such as recycling, buying fair-trade products, demonstrating respect and care for themselves and others? Explain.
21. Do you think that the Senior Scout Curriculum related activities nurture students’ voluntary active involvement in civic institutions and organizations that contribute to solving social problems and community development? Explain.
22. Do you think that the Senior Scout Curriculum related activities enable students’ participation in meaningful local performances and activities that contribute to the advancement of global agendas? Explain.
23. Do you think that the Senior Scout Curriculum related activities promote students’ active involvement in challenging cultural stereotypes? Explain.
24. Do you think that the Senior Scout Curriculum related activities enhance students’ ability to challenging and work to change established systems and structures, which have reproduced patterns of injustice over time? Explain.
25. Do you think that the Senior Scout Curriculum related activities promote learners’ ethical engagement with global issues through taking informed responsible actions? Explain.
26. Do you think that the Senior Scout Curriculum related activities enable students to construct their political voice by synthesizing their global knowledge and experiences in the public domain? Explain.
27. What do you think needs to be added to the Senior Scout to increase its ability in educating members to be global citizens?
Appendix 7 Verbal Consent Form

Verbal Consent Form - Interview (to be documented by researcher)

Project Title: Global Citizenship Education in the Scout Movement: A Case Study of Scouting Curriculum in Developing Global Citizens in Egypt

Document Title: Verbal Consent Form

Principal Investigator: Dr. Isha DeCoito, PhD, Faculty of Education
Western University,

Co-Investigator: Tarek Faid, Ph. D. Candidate, Faculty of Education
Western University,

☑ Do you agree that you have read the Letter of Information, have had the nature of the study explained to you and agree to participate? YES ☐ NO ☐

☑ Do you have any questions? YES ☐ NO ☐

☑ Do you consent to being audio-recorded? YES ☐ NO ☐

☑ Do you consent to being contacted for future phases of this research? YES ☐ NO ☐

☑ Do you consent to the use of your data for future research purposes? YES ☐ NO ☐

☑ Would you like to receive a copy of the publication(s) resulting from this research? YES ☐ NO ☐

Print Name of Participant: ____________________________

____________________________________________________

Signature of researcher Date: (DD-MM-YYYY)
Appendix 8 Survey Questions

Survey Questions

- In your opinion, what are the key characteristics of a global citizen?
- Do you think of yourself as a global citizen? YES NO
- Please give reasons why do you think of yourself as a global citizen?
- Please give reasons why you DON’T think of yourself as a global citizen?

Following the dimensions of the conceptual framework, questions were grouped under three sections: (Global awareness, global competence and character, and global engagement and action).

The participants were asked to choose one of the five choices as follows: Strongly agree (1) Agree (2) Neither agree nor disagree (3) Disagree (4) Strongly disagree (5)

Q1 My participation in the Senior Scouts Curriculum related activities developed my awareness of my identity and culture.
Q2 My participation in the Senior Scouts Curriculum related activities helped me identify, see, and understand the similarities and differences between cultures.
Q3 My participation in the Senior Scouts Curriculum related activities increased my awareness of major global events, issues, and problems.
Q4 My participation in the Senior Scouts Curriculum related activities helped me to see how events, actions, and decisions made globally can affect individuals and groups in the local communities and how local events, actions, and decisions made locally in one part of the world can affect the world as a whole.
Q5 My participation in the Senior Scouts Curriculum related activities raised my awareness of the historical imperialist origins of current biased and racist views about difference.
Q6 My participation in the Senior Scouts Curriculum related activities helped me understand the roots of inequality and wealth differences both globally and locally.
Q7 My participation in the Senior Scouts Curriculum related activities developed my intercultural communication skills and my capability to participate effectively in multicultural encounters.
Q8 My participation in the Senior Scouts Curriculum related activities fostered my flexibility and tolerance towards other cultures.
Q9 My participation in the Senior Scouts Curriculum related activities developed my ability to evaluate social issues and identify examples of global injustice and disparity.
Q10 My participation in the Senior Scouts Curriculum related activities increased my concern for social justice (equal access to wealth, health, justice, education, jobs, and well-being).
Q11 My participation in the Senior Scouts Curriculum related activities increased my concern for environmental justice (to secure an equal access to a clean natural resources and healthful and safe living environment).
Q12 My participation in the Senior Scouts Curriculum related activities helped me build up an ethic of social service responding to local and global issues.
Q13 My participation in the Senior Scouts Curriculum related activities enhanced my capacity to reflect on the power that my gender, social class, and race gives me.
Q14 My participation in the Senior Scouts Curriculum related activities nurtured my respect for the diversity of views, beliefs, thoughts, ideals, and practices in the world even if it might be deeply different or even contrary to my own.
Q15 My participation in the Senior Scouts Curriculum related activities encouraged me to act as critical responsible global citizens during one’s routine and ordinary daily life habits (such as recycling, choosing eco-friendly products, engaging in positive interactions with others, demonstrating respect and care for themselves and others from different cultures and backgrounds... etc).
Q16 My participation in the Senior Scouts Curriculum related activities nurtured my voluntary active involvement in civic institutions and organizations that contribute to solving social problems and community development.
Q17 My participation in the Senior Scouts Curriculum related activities enabled my participation in meaningful local activities that contribute to the advancement of global agendas.
Q18 My participation in the Senior Scouts Curriculum related activities promoted my active involvement in challenging cultural stereotypes.
Q19 My participation in the Senior Scouts Curriculum related activities enhanced my ability to challenge and work to change established systems and structures, which have reproduced patterns of injustice over time.
Q20 My participation in the Senior Scouts Curriculum related activities promoted my ethical engagement with global issues by taking informed responsible actions.
Q21 My participation in the Senior Scouts Curriculum related activities enabled me to construct my political voice by presenting my global knowledge and experiences in the public domain.
Q22 Overall, I believe that the participation in the Senior Scouts Curriculum related activities contributes to the formation of global citizens.

Do you wish to participate in the interview? YES NO
If the answer NO, participant is directed to the end of survey.
If the answer YES, participant was directed to another separate online form to provide their contact information.
Appendix 9 Interview questions - Scouts

Interview Protocol – Scouts

The following is the possible line of questions that I will ask the Scouts volunteering to be interviewed after completing the survey. They will be asked to explain their responses and to give concrete examples.

Background questions:
1. What is your role in your scout team? Explain your tasks.
2. How long have you been a member of the scouting movement?
3. Do you have any role in the implementation of the scout curriculum? Explain.

Global Citizenship and the Scouts Curriculum

Questions are built upon the survey responses to gather more in-depth answers to their original survey responses like this:

4. You noted on your survey that you strongly agreed that participation in the senior scouts’ curriculum related activities developed your awareness of your identity and culture. Can you give me some specific examples of how that happened? What kind of scouting activities have been effective in shaping your awareness of your own identity?
5. What are some of the global issues and problems that have impact on you?
6. Tell us about one example of global injustice and disparity and how the senior scouts’ curriculum was able to address?
7. What are some of the local behaviors that have global consequences?
8. What do you think needs to be added to the Senior Scout Curriculum (2011) to increase its ability in educating members to be global citizens?

And so on....
Appendix 10 Map of Egypt

(Map of Egypt, n.d.) retrieved from: nationsonline.org
Curriculum Vitae

Name: Tarek Faid

Post-secondary Education and Degrees:

University of Al Azhar, Cairo, Egypt
1984-1988 B.A. French Language and Literature
2002 -2004 Post Graduate Diploma / French Linguistics

The University of Western Ontario, Canada
2014 - 2016 M.A. Curriculum
2016 - 2021 Ph.D. Curriculum

Related Work Experience

Director of Youth Program 1997-2003
World Scout Bureau / Arab Regional Office. Cairo, Egypt

University Lecturer – French Language 2003-2004
Faculty of Languages and Translation
Al-Azhar University, Cairo - Egypt

Assistant Principal, Teacher, Supervisor 2004-2006
Al-Arabea for Educational Development / Dubai.

Student Activities & Leadership Supervisor 2006-2009
Manager, Leadership and Student Organization 2010-2013
United Arab Emirates University

Teacher, French Language 2013-2016
Al-Taqwa Academy - London, Ontario, Canada

Conferences Attended

International Conference on Foreign Languages, Communication and Culture WEFLA, University of Holguin, Cuba – April 2019.

Robert Macmillan Symposium in Education, UWO, London ON, Canada April 2018

Winter Conference on Teaching, UWO, London ON, Canada - January 2017

Spring Perspectives on Teaching Conference, UWO, London ON, Canada - May 2017

Presentations

