

## Citizenship and volunteer work: charitable organizations as a model

## Citoyenneté et bénévolat : les organisations caritatives comme modèle

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Received: 28/04/2024,

Accepted: 19/09/2024,

Published: 25/12/2025

### Abstract:

Volunteerism is a cornerstone of civil society, reflecting the cultural and moral values that underpin sustainable development. This study explores the influence of volunteer work through charitable organizations on the citizenship values of Algerian youth. It examines how such engagement can transition from theoretical understanding to tangible social practice, thereby enhancing youth participation in civic life. The research addresses the question of how volunteerism contributes to the development of citizenship values and the achievement of sustainable development goals. The findings suggest that volunteer work not only fosters human resource investment but also strengthens community participation, environmental stewardship, and social solidarity, which are vital for sustainable progress.

**Keywords:** Volunteer Work, Citizenship Values, Charitable Organizations, Sustainable Development, Youth Engagement.

### Résumé:

Le travail bénévole constitue un comportement humain civilisé, ce qui a conduit à un intérêt accru de la communauté internationale pour le travail bénévole. L'Assemblée générale des Nations Unies a décidé de déclarer l'année 2001 Année internationale des volontaires, car il s'agit d'un élément important de toute stratégie visant à y parvenir. pour parvenir au développement durable.

L'intervention vise à tenter de comprendre le rôle du volontariat dans le développement et l'activation des valeurs de citoyenneté auprès de la jeunesse algérienne à travers les organisations caritatives, et à déplacer le concept de participation du niveau des perceptions théoriques à la réalité des pratiques sociales. Contribuant ainsi à consolider les traditions de participation volontaire des jeunes à travers le travail caritatif et à investir dans les ressources humaines en passant de la catégorie des indifférents et des spectateurs qui ont peu d'interaction avec la participation civique et avec une culture étroite, à des participants avec une culture positive qui contribuent à le processus de développement.

D'où la question suivante : dans quelle mesure le volontariat au sein des organisations caritatives contribue-t-il au développement des valeurs citoyennes auprès de la jeunesse algérienne et à la réalisation du développement durable ?

**Mots-clés :** travail bénévole ; Valeurs de citoyenneté ; les associations caritatives; Le développement durable; Jeune.

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### Introduction

Interest in volunteer work has become an urgent human need for which countries and organizations compete with the aim of creating development. Thus, it is clear that interest in volunteer work in the development process is on the basis that it is linked to the emergence of popular participation.

In this context, Clark considers the contribution of the volunteer sector to the development process is often directed at reducing poverty, protecting the environment, and developing participation. Therefore, the role of these organizations has shifted from the logic of providing services to the logic of helping people to participate voluntarily in development processes. There is no doubt that volunteer work is characterized by two basic characteristics that make it work. Two important and inevitable aspects of the process of social change are:

**A.** it is based on the moral or social return expected from it while denying any material return that could accrue to the perpetrator.

**B.** The value of work is linked to its moral and human purpose.

For this reason, it is noted that the pace of volunteer work in the field of culture does not decline with the decline in its financial returns, but rather with the decline in the values and incentives that lie behind it, which are religious values and moral, social, and humanitarian incentives.

Volunteer work is one of the pillars of modern civil society, as it is based on the positive participation of various collective organizations. Volunteer work is considered a social behavior derived from the values and culture of society. It is also considered a development demand that has long been called for by researchers and social reformers because they believe that sustainable development cannot be achieved without the broad and effective participation of all members of society in achieving sustainable development by carrying out volunteer campaigns such as cleaning and beautifying the environment and instilling values. Cooperation and charitable work, and achieving some goals related to the daily life of the population. As a result, many countries have turned to volunteer work by supporting non-governmental organizations and volunteer associations. Consequently, the private voluntary sector has become one of the most important active elements in development, thanks to its carrying out some tasks such as: social solidarity (providing emergency aid when disasters occur, environmental protection, charitable societies...), social care, and popular participation.

### 1. Volunteering is a human phenomenon

Volunteering on the social level means the effort, time, or money that a person expends in serving his community without being imposed on him, and without expecting a financial return in return. Volunteering is a positive human phenomenon that is widespread in most human societies. In addition to official governmental institutions, there are voluntary civil organizations and institutions that carry out many activities and tasks to serve humanitarian and social issues. In the statistics of the 1980s, the number of non-governmental organizations and bodies reached about 50 thousand organizations and bodies in developing countries. Just. It works in various fields of development, and the number of individuals benefiting from its services is estimated at 100 million people. Western societies are filled with many institutions and bodies that work in the fields of social and humanitarian service within their countries and at the global level. In America alone, there are (32,000) charitable organizations whose assets in 1989 amounted to more than (138) billion dollars. About (93) million Americans also participated in volunteer work, constituting 30% of all Americans, who spend (20) billion hours

annually in volunteer work for the benefit of children, the poor, and education (Al-ZeerAmna 08, 1436 AH).

The rate of financial donation for each American is estimated at \$500 annually, as American Ted Turner, founder of the TV channel, CNN) donated a third of his wealth to humanitarian organizations in the United Nations, and the Rockefeller family donated the land on which the building of the United Nations International Organization was built.

The prevalence of this collective volunteer spirit has a significant impact on the progress of American society. When the French writer Alexis Tocqueville visited the United States of America in the middle of the nineteenth century, he noticed that American citizens participate in many associations that they organize to serve the purposes of their societies, whether agricultural, financial, religious, social, environmental, health...etc.

Tocqueville commented on this social action, considering that associations represent two new characteristics in American society: the art of social organization, and the desire for voluntary collective action. These two characteristics would lead America to advance rapidly over Europe, which controlled the world at that time (Al-Shahrani 16, 2006).

As for France, a report by the French Social Affairs Association stated that 10 and a half million French citizens volunteer at the end of the week to participate in providing various social services related to daily life in the areas of education, health, culture, environment, entertainment, and others.

The ages of 51% of the volunteers are between thirty-five and fifty-nine, while students represent 21%, and the ages of the volunteers range between 18 and 25 years. Voluntary work in Western societies stems from the good motives that exist deep within the human being, and from the advancement of the level of social awareness.

## **2. Volunteer work in community service**

Volunteer work takes a person's time and effort, which he may need for his personal affairs, and it burdens him with burdensome responsibilities. However, it has great results, if a person realizes them, he makes all difficulties easy and endures all hardships. Volunteer work brings several benefits to a person, including:

**2. 1:** Striving to serve society and meet people's needs achieves psychological comfort and moral happiness. Deep within the individual are good inclinations and inclinations, and at his side is a sensitive moral conscience. Suppose a person performs any voluntary service, by which he rescues a needy person, helps a weak person, or helps an oppressed person. In that case, this pleases his conscience, refreshes his psychological feelings, and makes him feel a lot of happiness and spiritual pleasure (Hassan 16, 2007).

**2. 2:** Volunteer work develops a person's mental abilities, skills, and behavioral qualifications that increase his personality strengths, as it gives him expertise and experience, and makes him more knowledgeable and familiar with the reality of the society in which he lives and the circumstances that surround it.

**2. 3:** To the extent that a person performs a social role, he takes a position and gains a position in the middle of society, his circle of relationships and connections expands, and he invests in his talents and competencies.

**2. 4:** The existence of social service institutions and the establishment of the foundations of cooperation and social solidarity provide reassurance in the human soul about his future and the future of his relatives, as he is exposed to cases of weakness and the occurrence of crises and risks that he cannot confront with his capabilities. Solidarity between individuals is what

creates guarantees to provide support and assistance in emergencies for the members of society. And consecrating good customs and Sunnahs. Perhaps this is what the noble verse refers to in the Almighty's saying: "And let those who, if they leave behind them weak offspring, fear for them, fear for them; so let them fear God and speak words of righteousness (Quran-Nisa verse 09).

**2. 5:** As a result of his charitable work, the volunteer reaps God's reward and reward, as religious texts emphasize that serving people and striving to meet their needs is one of the best deeds that brings a person closer to his Lord, and earns him more reward and satisfaction, on the authority of the Prophet.□ He said: "Whoever fulfils a need for a believer, God will fulfil many needs for him, the lowest of which is Paradise." (Al-Hassan 313, 1993)

Many texts confirm that helping people and serving them is more likely to be a blessing to God Almighty than voluntary acts of worship and worship, such as the hadith narrated on the authority of the Prophet. "Whoever fulfils the need of his fellow believer is like one who has worshipped God for a lifetime." And on his authority, He said: "Whoever goes to help and benefit his brother will have the reward of fighting for the sake of God" (Al-Amili 367, 1993).

### **3. Citizenship values**

Citizenship is linked to a set of basic values, perhaps the most important of which are:

**3.1 Civic:** It is about an attitude of respect towards other citizens, and towards the principles and places of public space. It is the mutual recognition and tolerance of individuals among themselves in the name of respect for the dignity of the human person that allows for great harmony and harmony in society. It is therefore a question of taking into account the ethics of the public interest by organizing a shared public space for citizens that can be conceived from the perspective of multiple levels: local, national and global. This public space is created by a large gathering of men and women who participate in it with equal rights. This public space for citizens has a special dimension: it is egalitarian, and this equality in rights and dignity brings together a group of citizens who adhere to public behaviors in which they respect each other. This normative dimension of citizenship refers to the process of participation through democratic or civic norms and values (Mohammed 60, 2011).

**3.2 Sense of citizenship:** Good citizenship or loyalty to the homeland at the individual level is represented by respect for applicable laws and rules and awareness of duties towards society. In general, the sense of citizenship is linked to the active behavior of the citizen in public life. It is working to prioritize the public interest over personal interests. Therefore, it represents an essential dimension of citizenship.

### **3. 3 Solidarity**

Solidarity, as a motivating value for a culture of citizenship, agrees with members of society and the sense of moral and social duty, required by society's values, towards others. It is important from the standpoint that individuals are not merely cohabiting individuals, but individuals linked by the desire to accomplish a specific project that enhances their collective rights and translates their desire for coexistence. It suits an attitude of openness to others and embodies the Islamic principle of brotherhood and cooperation. God Almighty said: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression, and fear Allah. Indeed, Allah is severe in punishment" (Al-Maeda verse2).

Qur'anic verses are full of meanings of cooperation, solidarity, and a culture of coexistence based on the principles of covenant, contract, and developing ways to achieve the public interest.

#### 4. The role of civil society in consolidating the values of citizenship

Although political participation is a citizen's right in a democratic society, the true rate of participation varies from one society to another, and from one time period to another. This is what prompted Milbrath to say that three categories can be distinguished, and they represent three positions regarding normal political participation:

**4. 1 The apathetic:** They are those who do not participate, or who have withdrawn from the political process.

**4. 2 spectators:** They are people who have little interaction with political processes.

**4. 3 Veterans:** They are positive people or fighters in politics.

He believes that the second segment constitutes the majority of citizens, while the third segment represents the smallest percentage. As for Vibra, he believes that individuals can be classified according to the degree of participation into: individuals who play a full role in political life, then those indifferent citizens who do not participate or care about public issues (Born 87, 2007). Both Almond and Verba tried to define the pattern of political culture and make it a type of behavior that is associated with democratic political systems, which seek to create a kind of positive feeling among the citizen, which encourages them to take their full role in participating in the democratic process. Therefore, they identified three different patterns of political culture. she:

**a. Narrow culture:** In this type of culture, individuals do not have good knowledge about political goals and objectives, so they cannot make correct judgments about those political goals and objectives that exist in their society. It follows that individuals cannot provide any kind of support or opposition to the public policies at which they are aimed. Their community.

**B. Culture of submission:** Individuals in this type of political culture are aware of what is happening around them within the framework of the political system, as they have a kind of feeling, feelings and awareness, and they make a kind of judgment towards the political system, but their position on all this process is negative, while they wait for it The regime is required to provide them with many public services and procedures, and within the framework of a culture of submission, fear dominates individuals, because they believe that their role has no value, either because the regime does not recognize the importance of their participation or recognizes their modest abilities and the results of their influence in the political process, and they also fear The negative position in which they do not offer anything can be counted against them as a transgression of the system.

**C. Sharing culture:** In this type of culture, citizens believe that they have more opportunities to participate in political life and that they can change and modify the system according to the means available to them, such as elections, demonstrations, through parties and political pressure groups, and thus the position of individuals in this type of culture is positive and the individual finds It is an important part of the political process.

Almond and Verba emphasized that every cultural type has a relationship with a political structure. While the propaganda or narrow culture is linked to the traditional social structure, the culture of political submission is linked to the authoritarian political structure, while the culture of participation is linked to the building of democratic political systems, as the process of political participation is an element. Important within the framework of the democratic process and the establishment of citizenship (Samayah 25, 2005).

### 5. Associations as effective organizations of civil society in the field of volunteer work

Recent studies have proven that the development of societies does not occur through government policies alone, but also through a combination of government agencies and non-governmental organizations that, thanks to their mobilization and volunteer capabilities, can attract individuals and involve them in solving some social, cultural and economic problems. In this context, voluntary associations are considered one of the active civil society organizations in society, as they have moved from the nature of protest to the nature of providing alternatives and solutions.

**5.1 Lessons emerging from the American model:** Alexis de Tocqueville is best known for his book *Democracy in America*, which is in two parts, published between the years 1835 and 1840. The book *Democracy in America*, which is considered one of his most important scientific works, after his trip to the United States as part of an official mission for the French government to study the prison reform system. In America, this book is today considered one of the largest works in sociology and political science.

Tocqueville was addressing the Europeans, especially the French, calling on them to realize the opportunities that European economic policy presented to politics and civil society alike. The weakness of the state in America was the first thing that stopped De Tocqueville. His interpretation came to establish the first characteristics between America, where its society is strong and its state is weak, and Europe, where the state is strong and the society is weak, a distinction that had an effective impact on contemporary theorizing.

Among the observations on society in that period is its lack of interest in higher sciences compared to its interest in teaching its children crafts that earned them money more than its interest in educating them in universities (Ehrenberg 277, 2007).

These are aspects of the features of American political life through the eyes of a French writer contemporary to the founding of the American state.

### 6. Charitable organizations

Charitable associations are considered one of the aspects of volunteer work, and below we discuss their origins and the mechanisms for activating them while getting to know the associational movement in Algeria.

#### 6.1 The emergence and development of charitable organizations

**6. 1. 1 Globally:** In the beginning, the efforts of righteousness, charity, and benevolence were mostly individual, even if various religious bodies participated in them. This remained the case until the scope of human societies expanded and humanity was exposed to violent economic and social shocks. These individual efforts became insufficient for the purpose and did not achieve the desired results, especially since... Social and family relations were exposed to factors of disintegration, so thinking began about unifying, grouping, and organizing these efforts to collaborate and achieve greater effectiveness and better returns. The idea of establishing charitable institutions for righteousness and benevolence emerged. This was in the nineteenth century AD when important developments occurred in the field of voluntary social service, the most important of which is the following:

- \* The Geneva Society for Public Benefit was established in 1863 AD. The credit for its founding is attributed to the Italian Henry Dunant. It is a voluntary society to serve the wounded in wars and was later known as the International Committee of the Red Cross.

- \* The emergence of the charitable societies movement, which began in 1869 AD in London and England (Ehrenberg 07, 2012).

\* The emergence of the social shops movement. Social shops are a social institution that arises in poor popular neighborhoods in which social ills are widespread. These shops are based on a specific philosophy that requires that those interested in social reform, whether educated or wealthy, move to reside in these shops and live with the people of these neighbourhoods to help them live a decent, beneficial life. The two universities of Oxford established the way to influence their habits and trends Cambridge was the first social community in the world in 1884 AD, and the social community movement quickly spread in many parts of England and many regions of the world. After that, charitable associations and institutions spread throughout the world, although these associations initially limited their activities to providing financial and in-kind assistance. However, its services quickly developed, and the areas of assistance became saturated and the services multiplied and varied. As a result of the emergence of social sciences and the emergence of social service, assistance began to be provided after studying the problem in all its aspects, identifying the actual needs of the family, and studying the material and human capabilities available to it, which can be exploited and directed in the right direction to overcome it. The problems facing the individual or family hinder growth, delay proper adaptation to society and its systems, and affect the role and entity of the family.

**6. 1. 2 Arabicly:** From its beginnings until now, institutional philanthropy has been influenced by social, economic, and political conditions. The cultural path of Arab society in its historical path, and some factors affected the directions, goals and size of the role of work in different historical stages. On the one hand, religious and spiritual values in the Arab region had a significant impact on institutional charitable work, as charitable societies, which are the oldest forms, are considered an extension of the zakat system and the concept of ongoing charity. Which constitutes the endowment in Islam and the tithe system in Christianity, a reflection of the values of social solidarity. These charitable organizations played a major role in spreading education and religious culture in addition to providing social services and assistance. The Arab civil sector also witnessed development during periods of struggle against foreign colonialism, wars or disasters that The region witnessed, which strengthened popular mobilization to preserve the independence and national identity against attempts at cultural and colonial hegemony. The emergence of associations in the Arab world goes back to the beginning of the 19th century AD, in 1871 AD in Egypt, 1867 AD in Tunisia, 1973 AD in Iraq, 1912 AD in Jordan, and 1920 AD in Palestine.

**6. 1. 3 Locally:** after the political openness in Algeria, a large wave of associations appeared in various social, cultural, sports, health, environmental, and other fields. It was described as the associational movement and witnessed a tremendous breakthrough as it is the most important component of civil society and the closest to the issues of society and its various segments, especially the youth. Thus, the associational movement became a source of social mobility and transformation. Democratic at the political and social levels in the neighborhood, in the city, and in the country as a whole. The total number of associations in 2001 reached about 75 thousand national and local associations. In 2005 their number reached more than 80 thousand associations, which indicates an increased desire for self-reliance instead of relying on The state. Since young people are the broad base in the demographic structure of Algerian society, the matter requires civil society to constantly take care of them and care for them, with a focus on mechanisms for preventing the dangers of social ills, violence, deviance, and extremism, as well as developing and improving their abilities and the economic, social, and psychological conditions of their life, because this segment passes through... It is a difficult and decisive

period of life for its future and the future of society as a whole, and any negligence in caring for it and ensuring the satisfaction of its needs turns from a force for building and desired positive change into a tool that increases backwardness and hinders development. Youth has its distinct biological, psychological and social characteristics that make it a double-edged sword. If society knows how to nurture, direct and invest His energies and the full filment of his demands were the main driving force for production and development and the forefront of development, innovation and innovation in a time of rapid change. Among the mechanisms available for caring for young people is the social service profession, which is those organized efforts to assist individuals and groups to treat their pain.

Protecting them from the occurrence of disasters and crises, or improving and raising their standard of living and developing their productive capabilities, is done in all institutions where young people are present, such as schools, universities, youth centres, workplaces, neighbourhoods, and the headquarters of youth associations. For this reason, these associations seek to activate and upgrade the foundations and principles of social service, by applying their three methods. Main: The way to serve the individual, the way to serve the group, and the way to organize society (Bousanboursa 98, 2010).

### **7. The associational movement in Algeria**

The development of the collective movement in Algeria went through the following:

**7. 1 From 1901 to 1962:** some clubs and associations were founded by Algerians only as an advanced step in the initiative to take care of their concerns and gain self-confidence. In their beginnings, they were concerned with social issues and trying to provide aid and assistance to the needy population and preserve Algerian culture and others. Then the Algerian patriots took advantage of the issuance of the French Associations Law of 1901, which allowed They had some freedom to establish a new form of struggle against the occupation after the failure of armed resistance in the past. During that period, this stage was known as the period of the national movement. Since 1902 AD, the Rashidiya Association was founded in Algiers, the Saleh Bey group in Constantine in 1907 AD, the Algerian Youth League in Tlemcen, the Progress Club in Annaba, and others driven by motives. During the period between the wars, the associational movement flourished in Algeria with the emergence of professional clubs for lawyers, doctors, teachers, merchants, and others. Sports associations, represented by football and boxing teams, for example, played an important role in gathering and framing the Algerians, especially the youth, to form a kind of national solidarity. These sports associations were the actual base upon which the Algerian national movement was founded. The most prominent example of the power of influence and effectiveness in the performance of the associations in that era is the Association of Algerian Muslim Scholars, which was founded in 1931 AD with the motive of religious reform and education. Algerians and fighting myths, but colonialism began to restrict these associations and restrict their freedom of movement to contain them and direct them to its advantage, and the militant role of the collective movement increased during the armed liberation revolution with sports, cultural and professional associations, the student union and the scouts contributing indirectly to the fight against colonialism through mobilization operations. Calling for strikes, raising funds for the revolution, and introducing it to international forums.

**7. 2 From 1962 to 1971:** During this period, the state adopted a strict central policy and relied on the one-party system, which was considered the only tool of expression at all economic, social, and political levels. It prevented any form of expression or self-organization. Therefore, the

application of the 1901 law was selective according to the unilateral vision of the authority that emptied it of its content. His liberal spirit was confiscated, then came the March 1964 decree that prohibited any political activity in social, cultural, and sports associations, and this was considered a violation of the security of the state. Therefore, all expressive forms and representative forces not linked to the state were subjected to harassment and repression, and an attempt was made to rebuild them to take the same directions and goals of the state (Bousanboursa 99, 2010).

**7. 3 From 1971 to 1980 AD:** Law 79/71 was issued on December 3, 1971 AD, which ended the French law of 1901, and was more stringent in monitoring the already weak associational movement. This law stipulated the condition of dual accreditation by both the Ministry of the Interior and the state, which forced many of them to form Official federations that are organically subject to one party, and sports associations and clubs have joined major economic institutions and carried their trademarks, despite their major struggle role during the period of the national movement. However, there remain secret associations with ideological and religious motives that operate secretly in isolated universities and mosques, and therefore the Associations Law of The year 1971 AD constituted the tool of the state and the ruling party in framing and controlling the various segments of society and monitoring their trends. It was a qualitative shift in the organization despite its extreme strictness, but it prepared several organizations for the next stage, which was more confrontational and clashing with the regime, which was the stage of the eighties.

**7. 4 From 1980 to 1990:** At this stage, ideological changes began to appear, represented by the introduction of economic reforms, such as abandoning centralization in management. The state gradually withdrew from some fields and investment, especially after the economic crisis in the mid-eighties. It also opened somewhat to associations and volunteer work and allowed them to carry out some of the duties. The adoption of the National Charter for the year 1986 AD, then the issuance of Law No. 15/87 on 07/21/1987 AD, which encouraged citizens to establish civil society associations in the social, economic, cultural, sports and professional fields, the number of which, according to Al-Mujahid newspaper on 05/12/1988 AD, reached 11 thousand associations.

**7.5 From 1990 to 2008:** It was characterized by party pluralism, freedom of assembly and organization, and freedom of expression, which reached extreme levels through the young, independent press. The educated elite, especially those with a history of struggle in the single party and its organizations, and others, rushed to establish associations in various sports, social, and cultural fields. Health, environmental, human rights, and others, which indicates the degree of repression that was latent in the souls of Algerians. And the extent of their need to express their hopes and desire to participate in making decisions that concern them.

#### **8. Mechanisms for activating the developmental activity of the collective movement:**

Activating the role of associations to contribute positively to the development process requires providing many aspects of care and encouragement of associations through the following means and methods:

- \* Granting these associations the place they need to establish their charitable facilities.
- \* Including charities with government subsidies, especially if they care for children and people with special needs.
- \* Providing exemptions or discounts to these associations, whether from electricity and water bills or taxes and customs tariffs.

- \* Exempting amounts donated to associations by taxpayers, whether individuals or companies, from income taxes.
- \* Providing government support to associations in the field of providing books, equipment, furniture, supplies, devices, etc.
- \* Modernizing and developing laws and legislation related to charitable work to ensure the provision of appropriate facilities and alleviation of routine procedures for establishing, developing and expanding such associations.
- \* Qualifying and training leaders of charitable work organizations to enable them to apply modern methods of management and develop the work mechanism to implement the plans and goals set.
- \* Raising children is a sound social upbringing through the family, school and media playing a coordinated and integrated role in instilling the values of sacrifice, altruism and the role of teamwork in the hearts of young people since childhood. (Al-Basit 19, 2016)

### **9. Group weddings are an example of the contributions of charitable organizations:**

The Holy Qur'an speaks in Surah An-Nur about the controls and limits in dealing between the two parts of society, men and women, and the necessity of providing an atmosphere of chastity and modesty, to preserve the morals and purposes of society, as God Almighty directs His speech to the believers, ordering them to carry out the task of marrying their single men and women, and this is a reference to The role of marriage in consecrating chastity and adherence to moral controls and teachings. God Almighty says: "And marry the young women among you and the righteous from among your male and female servants. If they are poor, God will enrich them out of His bounty, and God is All-Sufficient, All-Knowing ((An-Nour verse 32).

"And get married," meaning get married, and it is a speech to society to give single people in marriage, as he did not address the single people here to get married, but rather he addressed the people to get them married because marriage is not an individual issue carried out by the two parties concerned only, and in isolation from social relationships and influences, like all other matters of buying and selling. Leasing, rather, is an issue that has its influential dimensions and connections and is affected by more than one social aspect. Also, anyone who wants to establish his family life, especially for the first time, may need financial and moral support and assistance to help him accomplish this task and make it successful. From here, the speech is addressed to the community: "And marry El ayama" is the plural of ayyem with a grammatical meter, and it means a person who has no husband, whether a man or a woman, even though he used this word to refer to a man if his wife dies, and to a woman if her husband dies, but it is as stated by linguists. It includes every male who does not have a female, and every female who does not have a male, whether a virgin or a married woman. If some people are free or slaves and suffer from economic weakness, their marriage may be an incentive for them to work more and produce more, and God Almighty will bless them and expand upon them by assuming their familial and social responsibilities. "If they are poor, God will enrich them of His bounty."

The effects of marriage assistance are evident in:

**9.1 Achieving chastity:** Chastity linguistically: doing what achieves chastity for oneself or others, as stated in Lisan al-Arab, al-misbah, and the crown of the bride. As for the terminology, what jurists mean by it is: marrying someone in need of marriage to avoid him falling into forbidden things.

Muslim jurists from various Islamic sects have discussed this issue as follows: Is it obligatory for a person, if he is able and capable, to provide the costs of marriage for those who need to marry, for whom he is obligated to support him, such as his parents and children? Or is this only desirable and recommended, without rising to the level of obligation?

The Sunni jurists saw that “the child is obligated to keep his father and grandparents chaste according to what is well-known (Muhammad 211, no date).

Dr. Al-Zuhayli said: It is well known that the child, whether male or female, is obligated to keep the father and grandparents chaste, because it is one of their important needs, such as maintenance and clothing, and so that he does not expose them to adultery that leads to destruction, and that does not befit the sanctity of fatherhood and is not part of the good companionship required by Sharia. God Almighty said: “Accompany them in [this] world with appropriate kindness (Luqman verse 15).

Chastity: by giving him the dowry of a free woman who will keep him chaste, and chastity must be renewed if the wife dies, or the marriage is annulled, and likewise if he is divorced with an excuse, in the most correct opinion, but chastity is required under two conditions:

**Firstly:** For those who lack the dowry in reality, chastity is not required if the father can earn the dowry.

**secondly:** For the person in need of marriage, his soul longs for intercourse, even if he does not fear adultery.

Contemporary Shiite jurists also issued a fatwa: This is required as a precaution, and it is a recommended precaution. But the most correct opinion according to the Hanafi school is that he is not obligated to spend on it whether his expenses are obligatory or not (Wahba 34, 1989).

## **9.2 Reducing the phenomenon of spinsterhood:**

Helping those in need of marriage is considered one of the best sources of giving and charity because it addresses a real urgent need that contributes to strengthening the security of society and filling the gaps of corruption and deviance. It is also a response to the divine religious urge to marry and get married, and this is one of the most beloved things to God Almighty, as it was narrated on the authority of the Messenger. He said: “No building in Islam is more beloved to God Almighty than marriage (Al-Hassan 14, 1993).

## **10. What is the relationship between volunteer work and citizenship?**

It is no secret to everyone that the values of citizenship have an impact on alleviating political crises and conflicts and achieving a social life based on sublime foundations such as coexistence, integration, and acceptance of others, and the positive impact that has on the social level.

Culturally and politically, marginalization, discrimination and conflicts, which are obstacles to citizenship, are nothing but shovels of destruction for social development and the progress and prosperity of society. It is also no secret that volunteer work has a prominent impact on developing the capabilities of individuals in society and creative ideas and instilling the human and cultural dimensions of volunteering and the value of common civilization and is distinguished by its reduction of Traditional affiliations open the way for joint and popular interactive actions, which results in the development of the entire society, achieving social prosperity, and advancing sustainable social development, and all of this through the international attention that volunteer work has received after it has proven its prominent role in solving many social and cultural problems and developing the capabilities of youth and communities. In addition to the impressive results achieved by volunteer work on the social,

cultural and economic levels, the most important of which is increasing the level of national belonging.

Therefore, promoting volunteer work is one way to achieve good and effective citizenship.

### **Conclusion**

Volunteer work is considered an important element in any strategy aimed at reducing poverty and achieving sustainable development and social integration.

Volunteer work is a human practice and has always been part of civilized behavior. Addressing volunteer work from a strategic perspective is a way to increase resources and improve the quality of life. For everyone, neglecting the volunteer factor in policy formulation and implementation leads to ignoring and disrupting the human resource, and undermining existing traditions of cooperation between communities.

Experience shows that young people respond in a very positive way when they are offered meaningful opportunities to participate. Establishing specific programs to encourage young people to volunteer, establishing systems to recognize and appreciate the volunteerism that young people provide, and cooperating with the media to paint an attractive image of volunteer work, have a significant impact on The level of youth contribution and constitute a sound investment in human resources.

Associations and non-governmental organizations play an important role in shaping the culture of citizenship among individuals and making them aware of the priority of working to achieve sustainable development that guarantees the rights of future generations to enjoy protected natural resources, such as awareness of environmental dangers and problems (pollution, depletion of natural resources, ozone layer erosion, charitable work...).

Sustainable development prioritizes meeting the needs of the present without neglecting the requirements of future generations to enjoy these needs. No doubt achieving this development requires the participation of all social actors, including individuals and civil society organizations through volunteer work.

Volunteer work works to develop human capabilities, by supporting participation at the local and national levels. Civil society's participation in volunteer work takes place through its various institutions and organizations in development projects. Thus, the importance of civil society becomes clear as a social and economic partner that contributes to maximizing individuals' capabilities and bearing some responsibilities. In which the state may abandon its role so that it works to find some successful solutions to problems related to local development.

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