Global Citizenship for a Safer World

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ABSTRACT

This study examined the concept of globalization/global citizenship, the history and factors that led to its growth in contemporary world. The idea of what constitutes global citizenship is different from the national citizenship. Also, the preoccupations of global citizens are discussed in this study. Countries all over the world have existed and have interacted at various levels of relationships – economic, political, sociocultural and so on, but the recent aroused interest in globalization to the extent of having some actors in the system carving out a name for themselves as global citizens, meaning that it is definitely an interesting area. This study explains the need to follow the rules guiding international relationships as prescribed by the World Trade Organization (WTO) and other international organizations like the UN. However, the most important aspect of the study is the relevance of global citizenship in managing global problems and making the world a safer place.

Keywords: Globalization, Global citizen, international relation, Safety, Technology, Communication

1. INTRODUCTION

The desire to address or find solution to the backlash of diversity in multiethnic society of ours is further motivating scholars to research into possible benefits of diversity. And because the change is fast, the mind is at a faster speed in thoughts trying to reconcile the difficult opinions to seek peace and pursue it. The propelling tools of globalization like technology, transportation, communication and the powerful internet further make it difficult to ignore the internationalization/globalization of transactions of services, goods and people, therefore, the call for an in-depth study of the actors (citizens) in this system in the promotion of global peace and security is important; and that is what this article is focusing. According to Juneja (2015) *g*lobalization is the free movement of goods, services and people across the world in a seamless and integrated manner; it involves the opening up of the global economy and all that is associated with it. Globalization allow countries to liberalize their travel documents rules and procedures so as to permit the free flow of people from country to country allowing investment in the unproductive sectors by foreign investors. Basically, globalization is grounded in the principle of comparative advantage in which countries concentrate on producing particular goods at which they are better off and export their goods to countries that are less efficient at producing those goods.

The underlying assumption is that not all countries are good at producing particular products which will eventually be cheaper and hence they benefit by trading with other countries. Global trading requires countries subscribing to the rules and procedures of the World Trade Organization (WTO) and other world bodies like the UN and several arbitration bodies. It is important that countries agree in principle to observe the policies of free trade and non-discriminatory trade policies when they open up their economies. For the fact that globalization has come to stay, it is better for the countries in the global economy to embrace the concept and learn to live with it.

2. THEORETICAL FRAMEWORK: LIBERALISM THEORY OF INTERNATIONAL RELATIONS

The theory that guided this study is the liberalism theory of international relations which offers a more optimistic world view and argue against the use of military force in international transactions because it is oppressive on even the citizens of the state, rather, they argue that economic sanctions would be more effective. According to Daniel Deudney and G. John Ikenberry (1999), world order based on liberalism is a system where international organisations (UN, WTO, EU, AU) create an international system that goes significantly beyond just one state, but pools resources for common goals like ameliorating climate change problem, promoting diplomacy between enemies and friends alike and giving all member states opportunity to contribute their views to the international discussion. The second observation is the spread of free trade and capitalism all over the world through the efforts of powerful liberal states and international organisations like the World Trade Organization, the International Monetary Fund and the World Bank. These organizations create an open, market-based, international economic system which are beneficial to all as big trades between states decrease opportunities for conflicts and wars as they affect profits making, therefore, trading between states promote peaceful relations. The third characteristic of the liberal theory in international order is international norms. Liberal rules support international cooperation, human rights protection, development of democracy and respect for the rule of law.

2.1 What is Global Citizenship?

In an effort to understand what global citizenship is, we have to start with the understanding of who is a citizen and what makes one a citizen of a country or state. Whipple (2010) describes a citizen to be a participatory member of a political community, which she gained by meeting the legal requirements of a national, state, or local government. A nation grants certain rights and privileges to its citizens, and in return, citizens are expected to obey their country's laws and defend it against its enemies. Living in a country does not mean that a person is necessarily a citizen of that country, as citizens of one country who live in a foreign country are known as alien and their rights and duties are determined by political treaties and by the laws of the country in which they stay. A careful analysis of this description will reveal that for one to be a citizen, she must belong to a country that grants her the right and the privileges that go with it and she in return carries out some responsibilities. This is to show that citizenship has both rights and responsibilities. Therefore, global citizenship will entail both rights and responsibility, although differently because of the global nature.

According to Lagos (2007) just like mentioned above, citizenship has certain legal and democratic overtones, wrapped up in rights and obligations, and in owing allegiance to a sovereign state whose power is retained by the citizenry but with rights that are shared by all members of that state. However, citizenship concept in the global sphere presents difficulties because there are no recognizable privileges and duties associated with the concept that would envelop global citizenship with the status and power in an ideal world currently associated with national citizenship, therefore, global citizenship cannot be expressed in any legal sense, but can be expressed in other ways that may have a significant and profound impact on the development of civic engagement and citizen-state relations.

For example, Lagos (2001) examined global citizens as active political, social, environmental or economic agents in an interdependent world in which new institutional forms beyond nations are beginning to emerge, and in an effort to define global citizenship, she wrote

> 'Global citizenship is less defined by legal sanction than by associational" status that is different from national citizenship. Since there is no global bureaucracy to give sanction and protect global citizens, and despite intriguing models suggested by the EU, global citizenship remains the purview of individuals to live, work and play within trans-national norms and status that defy national boundaries and sovereignty.

The definition that describes global citizenship to be a form of citizenship that is based on association aims to explain the unique characteristic of global citizenship and expresses that particular lighthouse of post-modernity is known as "lifestyle politics." According to (Giddens, 1991, Bennett, 2000, et al) Steenbergen (1994) the definition aims to explain this relationship between global citizenry and lifestyle politics as more "sociological" in composition. It is different from a technical definition of a citizen "on his or her relationship to the state (Steenbergen p. 2), where he suggests that the global citizen represents a more wholistic version, which allows you choose where you work, live or play, and therefore are not tied down to your land of birth. These choices people make are offered by modern life lies at the root of lifestyle politics. (Franck, 1999) As Falk (1994) put it, in global citizenship, there is the rudimentary institutional construction of arenas and allegiance

> -- what many persons are really identifying with-- as no longer bounded by or centred upon the formal relationship that an individual has to his or her own territorial society as embodied in the form of a state. Traditional citizenship is being challenged and remoulded by the important activism associated with this trans-national political and social evolution. (Falk 1994: 138)

Many of the newly emerging global citizens are actively engaged in global efforts ranging from business ventures, environmentalism, and concern for nuclear weapons, health or immigration problems. The major difference between the normal citizenship and global citizenship is that the regular citizenship is as a result of rights and obligations granted by a central authority, while global citizenship is the lack of such authority, as it is not a top-down but a down-up scenario. For example, the free movement of persons and goods laws as contained in many regional and organizational groups documents are beginning to indicate that people can claim to be citizens of one country because of the passport, while he is also legally working in another country and claiming citizen of the region which we have in West African region considering the Economic Community of West African States (ECOWAS). Citizens of that region are doing just that, and the question is, are they global citizens? Today, there is the rising tide of individuals with more than one passport, which was frowned at by the U.S. State Department, but the reality is that although the world is turning a blind eye today may change in war times.

2.2 How Does one Becomes a Global Citizen?

The next major question to ask is how one becomes a global citizen, as it cannot be granted based on birth or naturalization. Even though we have various types of global citizens, a common thread to their emergence is their base in grassroots activism. For example, the Battle in Seattle is an applicable demonstration where these activists are responsible for their own activism rather than "granted" by an institution. Global citizenship is individuals, who exercise communicational and organizational tools such as the Internet to make themselves global citizens, and no government sanctioned this development, and it looks like none could. Keck and Sikkink (1998) regard such global activism as a possible new engine of civic engagement.

These global activists, or "cosmopolitan community of individuals" (p. 213) as they are called, transcend national borders and skillfully use pressure tactics against both government and private corporations that make them viable actors on the emerging global public sphere. For example, the pressure titled anti-sweatshop campaign against Nike. This campaign was an online program where dozens of websites are devoted to exposing Nike's labor practices in manufacturing shoes in overseas factories and Nike's labor practices became the subject of increasing mainstream media attention. This campaign linked Nike to sweatshop labor, a label it has tried to shed ever since. A similar campaign was led in 1996 with the aid of Global Exchange, a humanitarian organization that helped to organize the Battle in Seattle.

Looking at the factors that make global citizenship possible, the Internet and other technologies such as the cell phone play an instrumental role in the development of global activists, as do easy and cheap air travel and the wide use and acceptance of credit cards. Also, decline in civic engagement, rise of lifestyle politics, homogenization of products, conglomeration in media systems and communicational tools that let us know more about each other than ever before are quite instrumental to the growth of global citizenship. The rising concern for universal human rights and for trans-global problems such as environmental degradation and global warming, the result is a landscape that tends to be more global than national contribute to the involvement of more people at global level. We know for sure that our civilization has been "internationalized," but never has it been easier for average citizen to express herself in this globalized fashion like today even by the clothes she wears, soda she drinks, music she listens to e.g. "world music" and vacation land she visits. Scholars have argued that it is increasingly obvious that our identities, suggest, are tied to our roles as citizens. (Lie and Servaes 2000) and (Scammell 2001).

The approach of global citizens via electronic dives may redefine ties between civic engagement and geography, because town hall meetings of New England and other regions of the U.S. seem increasingly supplanted by "electronic spheres" not limited by space and time. This approach heralds a potentially startling new mechanism in participatory democracy, as one can make contribution without being physically present in that area. It is getting increasingly clear that an output of modernity is greater and greater choice placed upon the individual; the social networks and systems that suited hundreds if not thousands of generations are breaking down in favor of personal choice and individual responsibility. There is a very little reliance on the social bulwarks of the past, the family, the community, and the nation, and life is continually being "personalized." The provision of absentee ballots opened up the way for expatriates to vote while living in another country, the Internet may carry this several steps further, and voting is not limited by time or space, you can be anywhere in the world and still make voting decisions back home, considering how it affects your lifestyle.

The role of technology in removing geographical boundaries and making the case of where you live a big issue is becoming irrelevant. It does not matter where you lived, worked, played, since travel is made easy and cheap. Thompson (1996) suggests that we can do away with residency and voting in local elections, and Frug (1996) even suggests that alienation in the way we regard our geography already creates a disconnect between it and sovereignty, because if we are not entirely "home" at home, do boundaries make any difference anymore? So, it is the global citizens that float within, outside and through these boundaries. Even though many factors seem to be responsible for the growth of globalization, but one is noteworthy in this discussion, and it is the continuous tension that globalization has unleashed between various forces local, national and global. It is paradoxical to note that globalization has the ability to internationalize and localize the world at the same time. People are expected to function at both local community (village, town, and city) which is considered very important and they can with the help of technology function at international level too and it seems that it is global citizens that are the glue that may hold these separate entities together. They are people that can travel within these various layers or boundaries and somehow still make sense of the world.

Another important nature of global citizenship that must be noted is that any rights and obligations accorded to the global citizen did not come from the government or any governing or according institution or state, but the rights and obligations accorded the global citizens are done by the citizens themselves, growing public favor for "universal rights," the rise of people migrating around the world, and an increasing tendency to standardize citizenship. There is a big resentment for difference in bureaucracies, but increasing favor is placed on uniformity. Because there is no world body to regulate citizenship, the initiative fell upon global citizens themselves to create rights and obligations, but they are being expanded to include certain "human rights" which rose in the 20th century are increasingly being universalized across nations and governments. Global citizenship falling back on the international laws including the Universal Declaration of Human Rights by the United Nations in 1948, the aftermath of World War II and the Holocaust and growing sentiments towards legitimizing marginalized peoples (e.g. pre-industrialized peoples found in the jungles of Brazil and Borneo) for regulation. Also, the growing awareness of the impact human on the environment, and the rising feeling that citizen rights may extend to include the right to dignity and self-determination seems more accessible to them if national citizenship does not foster these new rights.

2.3 Categories of Global Citizens

Richard Falk (1994) described global citizenship to be a normative undertaking that should be pursued by all those wanting to promote a more harmonious cosmopolitan order. He seems to promote global citizenship as a normative undertaking leading to a global community based on social responsibility, solidarity and the inherent value of nature. Yet, he recognizes that current notions of global citizenship are not all in line with this vision. Falk debates whether there is an inevitable historical trajectory from the city via the nation-state and the region to the global that local behavior and actions are increasingly tied to universally accepted norms and values. He identified five types of global citizens: 1) the global reformer; 2) the citizen of transnational affairs (often business elites); 3) managers of the global order (particularly the environment); 4) the regionally conscious (example of the European Union); and 5) the transnational activist. The types of actions individuals partake in, but also engage the underlying themes of morality and institutional identity discussed above were the basis for Falk's distinctions. Additionally, Falk introduces a third area of primacy to the concept of global citizenship, which is economic integration (1994: 131). He argued that even though there may be institutional and moral components behind the citizen of transnational affairs or the regionally conscious, this work suggests that the primary motive behind this type of global integration is economic gain.

2.4 Memorable Quotations

"Citizenship is tied to democracy and global citizenship should in some way be tied to global democracy, at least to a process of democratization that extends some notion of rights, representation and accountability to the operations of international institutions and gives some opportunity to the peoples whose lives are being regulated, to participate in the selection of leaders" (128).

"For the sake of human survival, then, some forms of effective global citizenship are required to redesign political choices on the basis of an ecological sense of natural viabilities, and thereby to transform established forms of political behavior." (132) "There is implicit in this ecological imperative a politics of mobilization, expressed by transnational militancy, and centering on the conviction that it is important to make 'the impossible' happen by dedicating actions that is motivated by what is desirable, and not discouraged by calculations of what seems likely" (132). "A recovery of a dynamic and positive sense of citizenship responsive to the varieties of human situations and the diversity of cultural values, presupposes a radical reconstruction of the reigning political culture that informs and underlies political behaviour in the modern, postmodern West."

2.5 Pre-Occupation of Global Citizens

In conclusion, there is an increasing debate on the need to re-conceive community in the face of globalization which is all-inclusive, unlike the traditional conception of community which have been perceived as exclusive, attained only by the members of the *demos* and practiced exclusively within delimited spaces, appears problematic and needs to be reformulated. Looking at community in the traditional sense within the notion of globalization can be problematic because of the intensification and multiplication of border-transcending exchanges, interactions, and networks querying the idea of community which must be bordered and some uniformity. But Held (1995; 2002; 2003; 2004) argues that we live in a global community, and participate in the affairs of this community as individuals who are interested in global developments and who are also affected by global developments, therefore boundaries are no longer important and that the community is, in its spatial sense, global.

Also, the notion of citizenship in the traditional or democratic sense appears problematic because of its exclusive nature, while we increasingly live in and speaks of a global, all-inclusive global community. Held has demonstrate that the problems confronting citizenship in the light of globalization must be addressed through a recourse to global or cosmopolitan citizenship, conceived as an all-inclusive activity, practiced within international foray and institutions. According to him, cosmopolitan citizenship comprises global democracy tenets builds on (i) the principle of autonomy; (ii) the notion of a democratic legal state; and (iii) the concept of cosmopolitan citizenship. Autonomy, according to him is 'the capacity of human beings to reason self-consciously, to be self-reflective and self-determining ... [and] involves the ability to deliberate, judge, choose and act upon different possible courses of action in private as well as in public life, bearing the democratic good in mind' (1995:146).

The notion of democratic legal state refers to the entrenchment of democratic public law which specifies the individual rights and obligations necessary for the empowerment of citizens as autonomous agents, the democratic public law provides for a common structure of political action, which promotes and enhances, in its own turn, the principle of autonomy. Hold's notion of cosmopolitan citizenship is based on cosmopolitan law, which 'transcends particular claims and extends to all in the "universal community". It connotes both the right and duty which must be accepted if people are to learn to tolerate one another's company and to coexist peacefully' (1995: 228). This legal framework confers multiple citizenships, 'being citizens of their immediate political communities and of the wider regional and global networks impacting on their lives' (1995: 233). Cosmopolitan or global citizens would then be able to deliberate on issues which are not confined to specific territorial borders. Therefore, global citizenship is a participatory practice of autonomous individuals deliberating in institutional procedures which are fair and equal thereby loosens the tie, the commonality, which holds the citizens together. To him and other scholars, citizenship is based on the notions of common and global, on individuals and participation, and on interests versus risks.

3. HOW CAN GLOBAL CITIZENSHIP HELP MAKE THE WORLD A SAFER PLACE?

The goal of global citizenship is to create sustainability and safety throughout the world because they are necessary conditions for the survival, happiness, and peace amongst the global population. When people come together to work, solving a variety of global problems is when we understand the term global citizenship, characterized by small acts of kindness which begins at home and expands into your neighborhoods, communities, cities, and so on. Global citizenship is a movement that has a strong foundation in values, morals, and of course, a common goal of global sustainability which makes the world a safer place. With the rise of populism especially with the elections of Donald Trump in USA, Boris Johnson in UK who is pushing for Brexit and the growth of voices against immigration in European countries show the polarization, division and hostility in the world, meaning that if the world is seeking for a united sustainable world, it has to explore other alternative philosophies for a safer world.

With the exploring of the principles of global citizenship (sustainability, unity, teamwork) it is very obvious that global citizenship is a viable option for a safer work.

According to Juneja (2015:1)

> Global citizens are on a moral path to end the many divides within the world. Between global poverty, war, and the lack of healthcare and basic everyday needs, a global citizen works to make a dent in these problems.

Having established the fact that the principles global citizenship is viable in addressing the global problems, the next issue to deal with is how does global citizenship help solve the problems of polarization, hostility, poverty, wars etc. and make the world a safer place. Resolving global conflicts by cultivating the global citizenship principle of **"worldmindedness"** is the strategy to adopt. Conflict managers have identified various ways people resolve conflicts. Some of the approaches include denial, compromise, collaboration, competition and violence, but understanding each other is by far the most ethical and effective way to resolve disputes between people. The principle of worldmindedness calls for the incorporation of diverse perspectives in negotiating respectfully. Learning to empathize should form a huge part of the curriculum for global citizenship education because the same principles are relevant in resolving both local and interpersonal conflicts and international conflicts.

Protecting human rights is an integral part of building safer communities. International code of human rights defines the social contract between global citizens, and preserving that social contract for all people are essential to preserving global society. Therefore, protection of human rights of the people by standing up to violators of human rights is definitely promoting safer communities. The beauty of human rights principles, is that it is universal and covers all humans no matter the differences in age, sex, economic status, ethnicity, educational attainment etc. So, when human relations are regulated by the principles of equity, integrity, equality and fairness which the human rights principles uphold, then the society is a safer world. One of the human security pillars is economic empowerment - the ability to earn income / right to employment is another principle of human rights of the citizen. One of the benefits or opportunities of global citizenship is ability to participate in the global economy. When people can earn income to meet up with the livelihood, frustration and insecurity are less leading to a safer world. Because the size of the market is very big, global citizens pursue a virtually limitless potentials for mutually beneficial exchange and young people from all walks of life can take advantage of the economic opportunities of globalization. The beauty of globalization is that one is no longer limited by geographical boundaries as you can seek employment from anywhere as the powers of communication, science and technology form huge leverage.

Another important approach to making the world a safer place is approaching global development responsibly, which includes the use of internship and volunteerism to grow the skills of young people around the world. Most volunteers from developing countries who come to the developed countries unprepared eventually gain life, work, cultural, and language experience and begin to make helpful contributions at the end of their internship tenure. This is a gradual process of building the capacities of these young people around the world. With this exposure, they begin to see themselves as global citizens who can both contribute to and benefit from the system. Global Citizenship Education (GCE) is an educational approach that broadens and develops the worldview as it brings young people into the fold of global politics, economy, and community.

4. CONCLUSION

In conclusion, global citizenship is the best citizenship anyone could strive for because it is better than national citizenship, as it is a citizenship that has no limitations. It is a form of citizenship that looks out for the public good, and the well-being of all. It is a form of citizenship that you don't have to cross boundaries of countries to obtain. As long as one has the internet, access to communication and technology supported by international norms, promotion of human rights supported by fair laws of business transactions that look out for the good of all. Which eventually promote peace for the world. So, it is obvious that global citizenship is the best way to go for a safer world

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