



“Discourse, Identity, and Global Citizenship”

(Peace Review: A Journal of Social Justice, 20:3, 310-320, 2008)

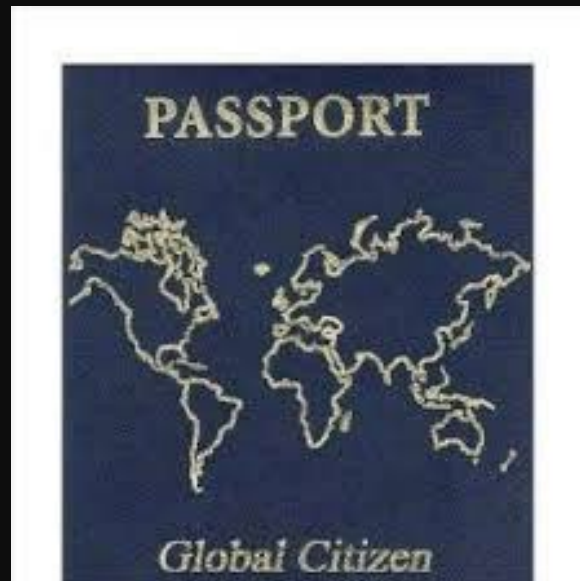
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Global Citizenship

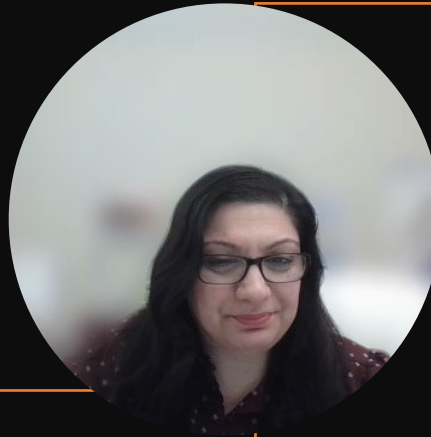


A global citizen is someone who:

- is aware of the wider world and has a sense of their role as a world citizen
- respects and values diversity
- has an understanding of how the world works
- is outraged by social injustice
- participates in the community at a range of levels, from local to global
- is willing to act to make the world a more equitable and sustainable place
- takes responsibility for their actions.

~Oxfam International

An Ancient Idea: Global Citizenship



- ‘I am a citizen of the world [*kosmopolitês*]’ (Diogenes, Laertius VI 63, 4th C. BC)
- “There is neither Jewe, nor Greeke, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Iesus” (King James Bible, Galatians 3:28)
- Dante, *De Monarchia* (1341)
- “*The Law of World Citizenship Shall Be Limited to Conditions of Universal Hospitality*”

Hospitality means the right of a stranger not to be treated as an enemy when he arrives in the land of another.In this way distant parts of the world can come into peaceable relations with each other, and these are finally publicly established by law. Thus the human race can gradually be brought closer and closer to a constitution establishing world citizenship (Kant, *Perpetual Peace*, 1795)

Do you know of any concepts of “world citizenship” from other cultures?



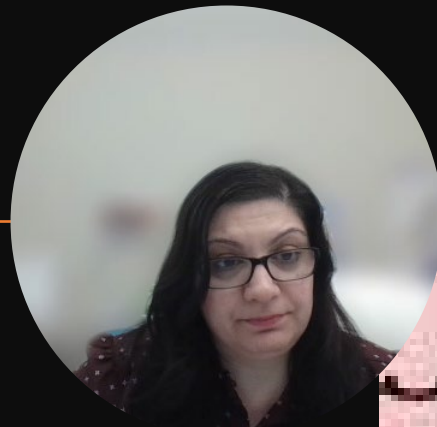
Elevating the Discourse: Beyond Toleration, Karlberg

- What are discourse communities (Karlberg 311)?
 - “Discourses, of course, are not iron cages from which we cannot escape. We can learn to reflect critically on the particular discourses that surround us and we can intervene in discourses that we believe are problematic. Through conscious commitment and effort, we can change the discourses that surround us, over time. Thus public discourses of overt sexism and racism that prevailed only fifty years ago in the United States have been challenged and at least partially transformed. New ways of thinking and talking about gender and race are clearly gaining ground— even though there is still work to be done in this regard” (Karlberg 311).
 - “In this context, the term “global citizenship” provides a new way of thinking and talking about our global relationship to others, about our place in the world, about our perceived interests and, most fundamentally, about our identities. As a discursive construct, it represents an intervention in prevailing discourses on these subjects— discourses that have historically been bound by tribalistic, nationalistic, and sectarian identity constructs” (Karlberg 311).
 - The challenge: “We have arrived at a moment of unprecedented social and ecological interdependence on a planetary scale, but we have not yet learned how to live together under these new conditions” (Karlberg 311)
 - What are some of the global problems Karlberg identifies on page 312?
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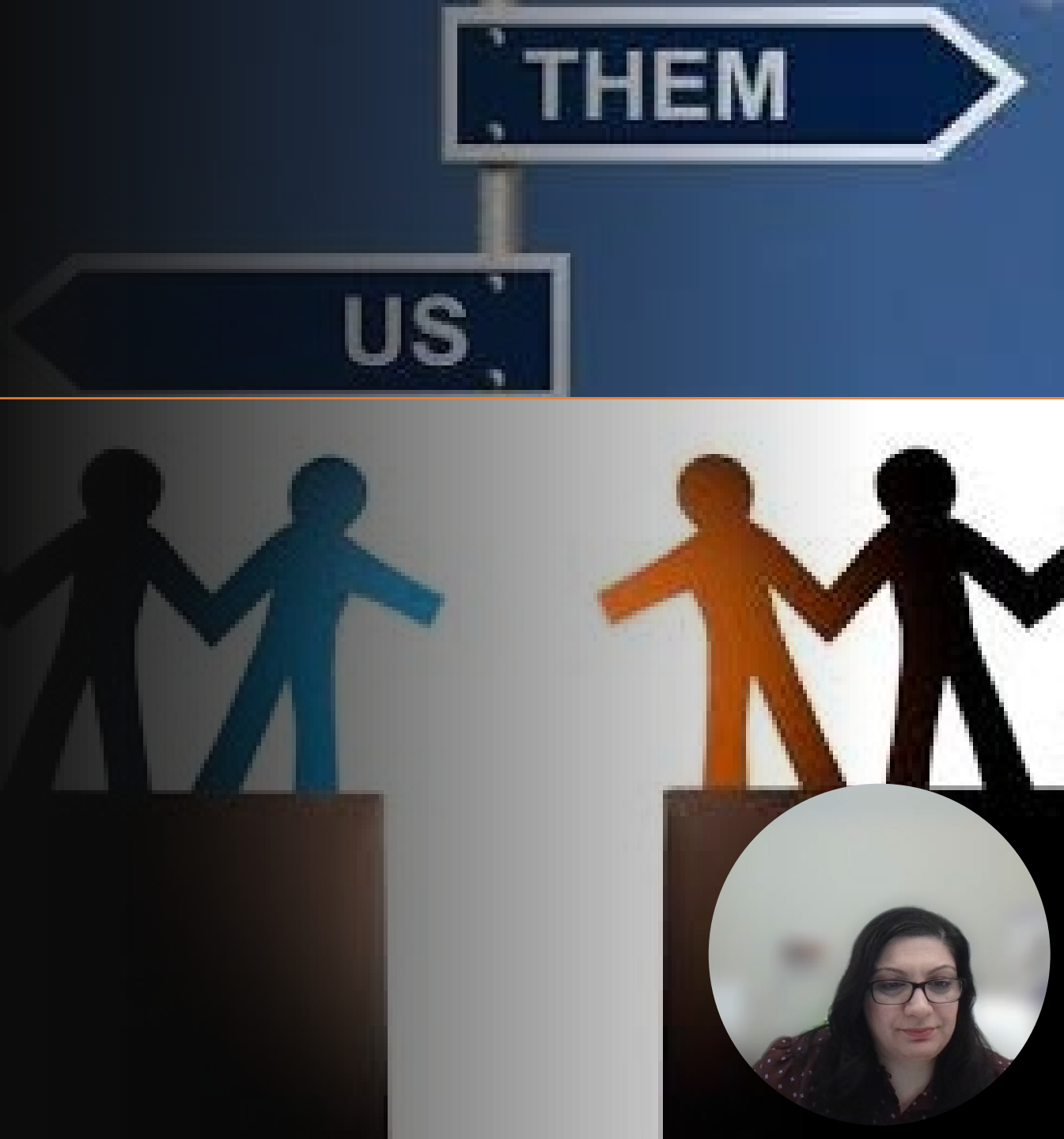
Rhetoric in Practice

- Craft a sentence of rhetorical analysis that explores Karlberg's rhetorical use of the terms/phrases "iron cages" and "captives of cultural patterns" (311)
- **Karlberg's rhetoric emphasizes the limitations of outdated world views through his references to being mental prisoners of past paradigms of human relationships. The phrases "iron cages" and "captives of old cultural patterns" (311) illustrate how social thinking becomes rigid and Karlberg's message is to help liberate our thoughts from these perspectives.**



What are the “old cultural patterns” Karlberg identifies in his article?

- Binary Structures: “As long as we continue to understand the world in terms of **“us”** and **“them,”** whatever the categories are, we will be unable to overcome our narrowly perceived self-interests and work together to create a peaceful, just, and sustainable future together” (Karlberg 313).



Identify some oppositional groups throughout history?

- Protestant and Catholic
 - America and Russia
 - Employee and employer
 - Women and men
 - Black and white
 - The “West” vs. “East”
 - Republicans vs. Democrats
 - Persians and Greeks (Barbarians)
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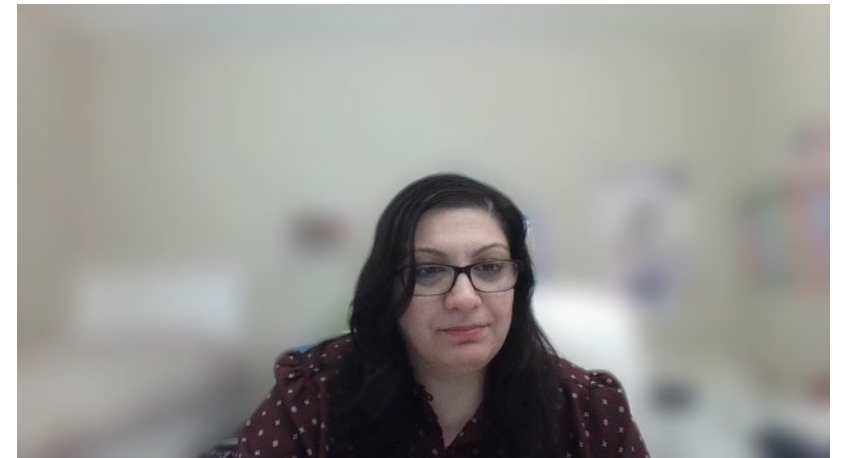


Altruism and World Views (some appeals to logos)

“.. Altruists, have a particular perspective in which all mankind is connected through a common humanity, in which each individual is linked to all others. . . . Altruists share a view of the world in which all people are one.” Kristin Monroe, *Heart of Altruism*.

“the global citizen has a sense of oneness with the human family...the only way humanity can cope...is through building a global community...The issue is one of identity” (William Hitt, *The Global Citizen*)

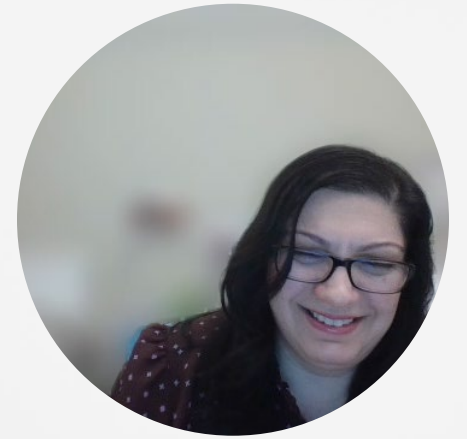
Cited on page 313.



Diversity and Global Citizenship

“a globally inclusive human identity does not exclude the possibility of other ‘nested’ identities that derive from the rich diversity that characterizes humanity. Any given individual holds multiple, overlapping, non-exclusive, partial identities based on things like gender, age, family, ethnicity, nationality, religious beliefs, occupation, personal interest, socioeconomic status, and so forth. None of these partial identities necessarily preclude a sense of oneness with humanity or a commitment to act as a responsible global citizen. A global “we” can accommodate multiple secondary distinctions between “us” and “them” when those distinctions are not understood in a hostile or adversarial manner” (315).

“prescribing a global identity that accommodates and values diversity, and that reconciles what we all share in common with those things that make us unique.”



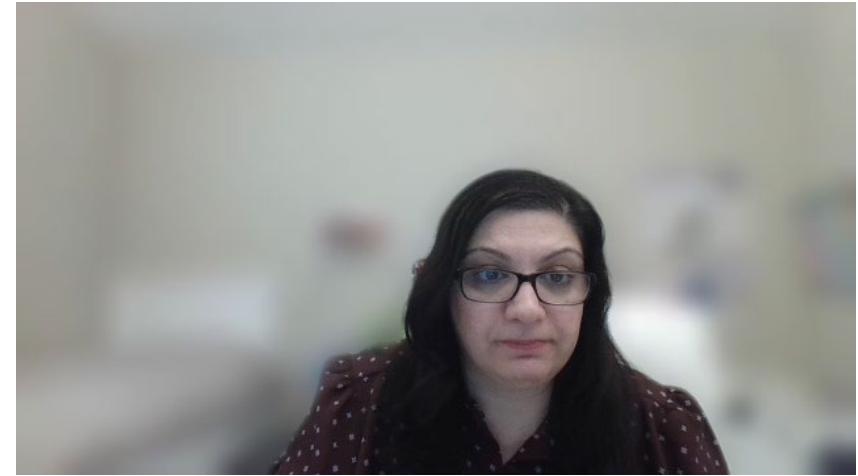
The call to “operationalize the abstract principle of oneness”

“Global citizenship means extending the full rights and privileges of citizenship to every human being on this planet, so that all can begin to participate as equals in our collective governance, within an emerging global community characterized by unity in diversity” (Karlberg 319).

- Education:

“Indeed, children appear to be born with an intuitive sense of the oneness of humanity that is only lost when they are raised within discourses of racism, nationalism, religious fanaticism, and other forms of divisive and sectarian socialization” (Karlberg 316). Example of UNESCO

- International law
- Religion



Critical Reflection:

- What do you think about the concept of “global citizenship” as a way to promote peace and justice? Is it comprehensive or limited? Is it utopian or realistic?
- How does “global citizenship” compare to “viral justice”? What are the similarities and differences in these approaches to promoting justice in our societies?
- Considering Millennials and Gen Z have a well-known website/movement, globalcitizen.org, do you believe your generation already embodies global citizenship?
- <https://www.globalcitizen.org/en/>

