Global Citizenship

There is almost unanimity among progressive political thinkers that in due course of time, all nation states, on reaching an optimum state of political and economic advancement, will find it desirable, in their own interests and in the interest of fellow nations, to accept the concept of one world order with a full-fledged One World Governments. Only such government could create conditions in which an era of everlasting peace and international security, based on equal prosperity of all nation-states, could be achieved.

In the broadest sense, global citizenship means

“Recognizing individual’s responsibility as citizens of the earth, we all name it home, and taking action to ensure a more equitable, sustainable future for everyone. It means striving to understand other peoples and cultures – in our own backyard and half way around the world. It means honoring diversity, promoting the values of inclusion and equality, and living in ways that protect and preserve precious natural resources” (Youthactionnet.org)

Man does not live in isolation. He is a social creature and lives together with other men. Civic life is thus a co-operative enterprise. It is based on human interdependence. Men think of themselves standing in various relations to one another, and realizing themselves in association with one another. The world today is largely interdependent in all spheres of life. No country today can produce all that he needs; he has to specialize himself in one thing or the other and has
to depend upon the community for rest of the needs. Civic life consists of harmonious living in which the expression of personality and social life are fused together. A global citizen must be impartial, liberal minded and read to make sacrifice for the common good.

The United Nations World Conference on Human Rights says ‘No matter what country or continent we come from we are all basically the same human beings. All human beings have the common needs and concerns. We all seek happiness and try to avoid suffering regardless of our race, religion, sex or political status. The increasing interdependence of the world and the need to develop a sense of universal responsibility. We need to think in global terms because the effects of one nation's actions are felt far beyond its borders’. (Tibet.com)

But unfortunately, human beings have not yet learned the art of living in peace and goodwill. From one world war we are being hurled into another. Science, has proved to be double-edged weapon as destructive in wars it is useful in the development of art of peace.

It is therefore, worthwhile to consider whether human relations in this world can ever be improved. It may be possible to find a cure in a changed mood of thinking, and a new direction of human conduct in a deeper sense of civic duty. The present turmoil is to be attributed to the fears and passions, and appetites of men. The malady is not entirely economic but to a large extent moral and political too. Great care is needed in deciding upon a line of action. One path may lead to peace and security, the other to war and destruction.

The present generation lives under the international system based on the belief in world unity, which will eventually enable the world to organize its affairs from the viewpoint of international peace. This is an important achievement of twentieth century. The United Nations is endeavoring to prove this fact. This however does not mean that political world unity already exists or that we can have anything like world government either immediately or in the near
It however does not mean that 185 nations subscribe to the principles enshrined in the United Nations Charter, which stipulates that all international problems must be dealt with peacefully through a common organization. These nations have in writing, if not in spirit, renounced war and aggression. Vague outlines of a possible world system have thus been dimly laid down. The United Nations, which is a symbol of this world system, is an institution, which works splendidly to make the world system a success and to keep on improving upon it to the ultimate goal of world unity and apply the concept of *Global Citizenship*.

The idea of world unity is not new in the history. At least two conceptions of it have emerged from time to time. One is primarily religious. The belief that men are spiritual children of one god, destined in time to unite in a single fellowship under a common and generally accepted systems of morals and values, was the driving force behind different religious movements—like Christianity, Hinduism, Buddhism, Sikhism, or Islam. The second concept was secular, that of world empire. Many races and conquerors aspire to achieve it.

The remarkable fact about the twentieth century is that in our times the assumption of division of the world among different nations is accepted. But it is held that this division should day ended and an area of *Global citizenship* and unity is not an impossible dream. But now men are increasingly inclined to the view that unless the dream of one world reaches a measure of fulfillment, there can be no viable basis of human life. There have been suggestions, although with different contents, of world confederation during this century. The forces compelling a growing degree of world unity are irresistible and they are moving with cataractal speeds. Governments may resist these forces for a time, but in doing so, they risk disruption or rather world’s ultimate annihilation.
The most easily understandable force is the sheer shrinkage of the earth, not in diameter, but by the speed of the jet planes with which human beings move about now days. Communications has improved very fast. Men can if they wish, communicate from anywhere to anywhere within a matter of seconds. Photographs of events in Middle East are telegraphed at once to newspapers in the United States and other countries beyond the seven seas. The radio stations of most national capitals pour forth a steady stream of broadcasts beamed to the people of all countries. All people save the most primitive, live more or less in the presence of each other and with a modicum of knowledge about each other. This knowledge is all too little and frequently not good. Yet it is there. Ideas move equally fast. Modern man’s capacity give and distribute information is now unlimited.

Another force, and the most effective, arises out of the sudden use of scientific knowledge. This has set in motion a whole wave of cognate currents. Perhaps the first of these currents was medical, the discovery that the spread of communicable diseases might be checked. Nations work together as germs and viruses are not deterred by frontiers. Fundamental medical principles are universal. They take little notice of races and religions and they have almost nothing to do with politics, nationalities or flags. Doctors talk more or less the same language the world over. They put an end to the yellow fever and small pox during the nineteenth century, brought pneumonia under control and conquered malaria. Recent achievements, including the transplantation of heart, kidney or other part of human body, are matters of universal knowledge, demanding universal cooperation.

UNESCO is designed to spread education and improve educational standards; the World Health Organization is designed to compact diseases on a worldwide scale; the Food and Agriculture organization deals with production and distribution of food in and to areas where
hunger is a problem. The International Labor Organization is designed to improve the conditions of labor, provisions of adequate living wages, protection of workers against diseases and injury throughout the world. Thus gradually a set of international agencies dealing with problems of international nature has come into existence. The present generation lives under the international system based on the belief in global unity; which will eventually enable the world to organize its affairs from the viewpoint of international character. This is an important achievement of twentieth century. This, however, does not mean that political world unity already exists or that we have anything like world government either immediately or in the near future. So a rigid transformation from several to a single and distinct identity is the basic ingredient of a global citizenship. (Kelkar 24)

As per the United Nations World Conference on Human Rights: ‘This need for cooperation can only strengthen humankind, because it helps us to recognize that the most secure foundation for a new world order is not simply broader political and economic alliances, but each individual’s genuine practice of love and compassion. These qualities are the ultimate source of human happiness, and our need for them lies at the very core of our being. The practice of compassion is not idealistic, but the most effective way to pursue the best interests of others as well as our own. The more we become interdependent the more it is in our own interest to ensure the well being of others. Every individual has a responsibility to help our global family in the right direction and we must each assume that responsibility’. (Tibet.com)

In this atomic era, war has become, unless as an instrument of resolving differences between nations, because atom bombs has obliterated the formerly valid distinction between the
combatants and non combatants, front and the rear, victor and the vanquished. As the fear of war grows and men realize the urgency of stable peace, the individual nations will gradually realize the value of peaceful coexistence and shed their nationalistic jealous, fear and aspirations to a great extent. Once this begins, the dream of a world state will cease to be a dream and become reality.

There is now a definite change in the higher education scenario in the modern world. The state and business have acquired influence over higher education and there has been increase in centralized planning. There is also talk of autonomy and global citizenship all over the world in this field, but real autonomy does not exist anywhere. Researchers have conclusively established that education is sure to help in the promotion of one world one family ideal. By adopting this concept as our final goal, scholars from different countries will move more frequently and participate in international seminars in higher education more freely. Thus, there will be an understanding and more interaction and exchanger of students and teachers all over the world.

Man is a social animal and it is only through a life passed in a commonwealth or society, that he can use his gifts to his best advantage, and develop them to perfection. There is such a thing as morality. It consists of the disinterested performance of self-imposed duties. Such morality forms the core of a true civic life. A global citizen should know that liberty is not a personal affair only, but a social contract. Each global citizen parts with a little of his freedom so that all may enjoy a greater liberty. He is free so far as his private and individual life is concerned but in all these matters, which he has in common with others, he has to respect their feelings and convenience. Civic life is essential a matter of social give and take. It is social consciousness, which lie at the base of social efficiency.
The *Global citizenship* is a term in current usage that is acquiring the quality of a cliché. Indeed, in many ways, national boundaries have become irrelevant. Money markets and multinational corporations, satellite television, Internet and intercontinental missiles, all seen to mock at boundaries that are no longer scared. In the circumstances people may be justified in wondering if the nation–state has outlived its utility and is in the process of disintegration; or is to evolve into something bigger and stronger with the ability to face and overcome the challenges of modern technology.

Live for others. It is only then that one lives for oneself.

"There is only one race: the human race.

*I don’t know how we got to a point where there are races that are higher and lower.*

*We are all brothers and sisters. We should all be sharing."

-- John Piermont Montilla, the Philippines

*(Youthactionnet.org)*
Work Cited

[http://www.youthactionnet.org/resources/campaign/globalcitizenship/index.cfm]

[http://www.tibet.com/DL/vienna.html]

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