

FORUM ON

GLOBAL CITIZENSHIP

THE FORUM ON GLOBAL CITIZENSHIP HOSTED BY THE PERMANENT MISSION OF SRI LANKA TO THE UNITED NATIONS, NEW YORK, ON NOVEMBER 18, 2014.

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CHAIR

PRESENTED BY:



IPS - INTER PRESS SERVICE



United Nations Alliance of Civilizations

UNITED NATIONS ALLIANCE OF CIVILIZATIONS (UNAOC)



SOKA GAKKAI INTERNATIONAL
(SGI)



THE PERMANENT MISSION OF SRI
LANKA TO THE UNITED NATIONS

Welcome

When someone turns 50, the big five zero, he or she would say “age is just a number”. Not so in the life cycle of news organizations, especially IPS. Because IPS fifty years on, continues to provide in depth news from journalists from all around the world. As it turned fifty, it enters a new phase of its life that adapts to the events that are transforming our world today - primarily globalization with all its advantages and shortcomings. We, at the United Nations Alliance of Civilizations are very proud of our partnership with IPS and I was honored to Chair its board for the past years.

I am very pleased to be addressing this forum on Global Citizenship, a topic that I had the opportunity to talk about on multiple occasions against the backdrop of the opportunities and challenges of Globalization.

Globalization has been welcomed and embraced as a paradigm of economic and social interdependence and linkage among states, particularly areas of finance, markets, trade, technology, media and communications as well as education.

In fact, the UN Secretary General has identified Global Citizenship as the third priority area in his Global Education First initiative. The reason for that is that Education, which is one of the four key areas of focus for the Alliance of Civilizations, is much more than an entry point to the job market.

It has the power to shape a sustainable future and better world. Educational policies should promote peace, mutual respect and environmental care. It does not suffice for education to produce individuals who can read, write and count. Education should and must bring shared values to life. It must cultivate a sense of caring and belonging to the global world which all we share as human beings.

Nurturing the noble values of peace, human rights, respect of the other, cultural diversity and justice in the younger minds is key. Those values which are often absent from today’s curricula and textbooks is an impediment to raising a generation perceptive of social, cultural and religious diversity. Sadly, today’s textbooks often reinforce stereotypes, and foster fear of the other rather than fostering the bonding value of the culture of peace.

As you all know too well, the peaceful and prosperous co-existence of people and nations is the cornerstone of the United Nations mission. We are bound together as the international community in the belief that despite different cultures, languages and religions, there are fundamental shared values and principles that underpin our humanity.

We are bound together, as the UN family because we recognize that it is through the celebration of diversity as well as promotion of tolerance and dispelling fear of the other that we build a more peaceful world. And because we are bound together, we understand that citizens of the world share common problems that require global solutions.



H.E. NASSIR ABDULAZIZ
AL-NASSER
THE UN HIGH
REPRESENTATIVE FOR
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CIVILIZATIONS

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Capacity Building for Global Citizenship

The past almost seven decades since the end of the Second World War have been marked by fundamental structural, institutional and functional changes in the relationship between societies/states and the rising globality. The international system today faces new agendas with a new spectrum of actors and bearers of responsibility at national, international and local levels of governance. In fact, almost to the day 200 years after the initiation of multilateral diplomacy at the Congress of Vienna we become aware that multilateral diplomacy is increasingly giving way to global governance.

While multilateral diplomacy has been marked by the encounter and confrontation of national interests, global governance processes are the pursuit of the common good for the entire international community.

The other new element in global governance processes is the ever broader participation of non-state actors including especially civil society. In fact, most of today's priority agenda areas - human security, nuclear disarmament, humanitarian solidarity, human rights, sustainable use of our environmental resources endowment, human development - have been articulated and successfully promoted by non-state actors.

While civil society organisations were granted by the UN Charter observer status in the Economic and Social Council, their participation in the deliberations of other UN organs and UN conferences has been developing over the past two decades. Interactive dialogue sessions of the General Assembly provide opportunities for civil society to articulate its visions and assessments of global developments. The "Aria formula" of the Security Council presidencies has given the member delegations opportunities for listening to civil society perspectives.

The private sector's interests in global affairs have been rising. Morris Strong, Secretary-General of the UN Conference on Environment and Development in Rio de Janeiro 1992 recognized the importance of private sector involvement in the pursuit of sustainability by creating the World Business Council for Sustainable Development. Kofi Annan's invitation to the private sector to share responsibilities for the core values and objectives of the international system by creating the Global Compact has been followed by very active engagements in such processes as those related to the management of our global communication technology system in the World Summits on the Information Society.

Academia's relations with global policies have been marked by a tradition of exclusion and by a lack of interest in seeing academic freedom bound by global political concerns. The history of the IPCC is a good example of the clash between academia's sense of responsibility and national/regional interests. At the same time the IPCC gave new prominence to the fundamental importance of academic research for global policy processes.

The local dimension of our Global Agenda has been stressed in the recent past. Almost all Global Agenda issues are present at local levels - privatized security, economic and social issues, environmental sustainability, societal cohesion and peaceful convivencia of otherness. The challenges faced by local authorities has led to the creation of the United Nations Advisory Committee of Local Authorities (UNACLA) yet the bridge to the key policy organ of the UN system, the General Assembly, has not yet been built.

One fundamental dimension of our global challenges is the affectedness, role and rising responsibility of the citizen regarding the needed responses. The citizen has become victim but also perpetrator and has the rising role as actor addressing these challenges in the various agenda sectors. While in 1905 95% of victims of military violence/wars were soldiers and only 5% civilians one



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hundred years later the proportion has completely reversed. Today 95% of victims of wars and violence are civilians and only 5% are members of armed forces. The security agenda is not any more marked by state forces but in many crisis countries by private militias. In Sierra Leone, for instance, the 27,000 governmental troops are confronted by 105,000 militias in the North of the country and 47,000 in the West.

Environmental sustainability is achieved only by responsible engagement of citizens in their treatment of natural resources, waste and in their consumption culture. Social challenges - e.g. HIV and other infectious diseases require responsible action and prevention by each and every citizen.

The role of the citizen in the creation of economic wealth is quite central in democratic market economies.

The other important dimension of our Global Agenda has been the rising interrelatedness between the various sectoral agenda areas leading to complex inter-disciplinary, inter-institutional and inter-sectoral policy requirements and operations. These agenda inter-dependencies are to be addressed at local, national, regional and global levels. The institutional

implications are to be dealt with also in these contexts.

The societal agenda with processes of societal disintegration being suffered in countries in all regions of the world leading to a “gating of societies” is also primarily defined by the citizen whose capacity for otherness, for the common good and for the rule of law shape the quality of societal cohesion. However, the societal challenges are not yet fully articulated and addressed in local, national and international programmes.

The citizens, in many cases still living with the myth of the single-identity nation state, are to cope with the development of pluri-identity societies. Their plurality is not only marked by different ethnic, religious, linguistic and cultural differences but also by varying capacities for dealing with globality, the relatedness with the international interdependence and the emerging significance of the future-related implications. For the citizen to be able to know and understand our global relatedness there is a fundamental need to recognize and develop the needed perceptions and skills for global citizenship. In fact, the global citizenship is the key element of an infrastructural dimension of our Global Agenda. There are rising needs for the citizens’ adequate attitudes, values, visions and its preparedness for an active commitment for “Our common future”.

This new role of the citizen’s rising responsibility for global issues leads to a situation in which structured governmental and intergovernmental actors are being accompanied by a sheer endless number of non-state actors whose contributions to global achievements are becoming ever more significant.

This new set of global citizenship is to articulate itself also in the dimensions of the global citizen’s identity. The globality of our societal, economic, social, environmental and security issues requires an identity which provides appropriate capacities for solidarity, inclusion and an ability to relate with the diversity of otherness with which we are living. Vienna, the capital of Austria, has about 40% of its population not born in Austria. The citizens who have not yet acquired Austrian citizenship come from 188 different countries in all regions of the world, a phenomenon now common for many urban systems.

How do we cope with the challenges of global citizen responsibilities? How do address the challenges of a multitude of different actors. How can we develop the needed capacities for globality and for global identity?

Modern industrial management has moved to systems horizontally structured, decentralized patterns of production responsibilities. The patterns of “fractal management” should maybe also apply and be of pertinence in the structures of our global governance system.

Global governance has been defined as the horizontal partnership interaction between state-, inter-state- and non-state-actors in the pursuit of the shared objectives. How do we achieve coherence of action, respect for shared priorities and cooperation in the implementation of shared objectives?

Fractal management consists of three core elements: shared objectives, an effective system of communication and information and resources for implementation.

The United Nations’ core task over the past almost seven decades has been the definition of shared objectives, principles of action and values. This leadership by objectives has been and is being articulated by resolutions, declarations and outcome documents of UN conferences which are generally focussed on goals and only implicitly on the needed action. The UN system does not have the resources for implementing its core goals. This task is left primarily to national governments, regional organisations, local authorities and to the global citizen.

The UN information system has from the beginning been given a priority in the

“global governance processes are the pursuit of the common good for the entire international community”

staffing and resource allocation in the UN Secretariat. However, new communication technology has provided new options which have not yet been fully implemented. For the citizen to know and understand his/her role in the achievement of the shared global objectives the media and qualified international information systems are to assume an enhanced role for capacity building. There is a need for qualified understanding of the global challenges, related decision-making processes and of the role and responsibility of the citizen. These information systems/media must also contribute to an enhanced sense of solidarity, to a capacity for otherness, for the future and for global change.

Human rights are to be understood as the core constitutional values of our global system. The principle of the “responsibility to protect” adopted unanimously by the UN General Assembly’s Summit meeting of 2005 puts the protection of human rights even above the protection of national sovereignty, mandating national governments with a primary responsibility for human rights and human security yet placing this responsibility on the international community should a national government fail to comply.

The global information and communication system will therefore also have to place its information in the context of these core values and principles. Global citizenship is to be understood as a citizenship with human rights as a way of life.

What It Means to be a Global Citizen

Roger Hamilton-Martin Talks to Ambassador Anwarul Chowdhury

R: What does global citizenship mean to you, and what does it mean to be a global citizen?

A: I believe that global citizenship as a concept, as an idea, is a way of behaviour for individuals, that's the most important component of this concept. I think that's the main thing that is intended, that is why we call it global citizenship.

Many confuse it with globalisation. Many confuse it with world citizen's movement, or world citizenship. When we qualify it by calling it global citizenship, the basic intention is to have a real commitment and understanding of the "oneness" of humanity.

Not only do nations interact with each other in a global context, as Tony Blair said (in his 1999 Chicago speech) by saying we cannot prosper without trading with each other, we cannot do (all these things), that's between nations, between sectors. The basic change that the United Nations Secretary-General Ban Ki-moon wants in his initiative Global Education First Initiative is to change the mindset. To prepare the younger generation, in this case, to feel that we are part of a bigger world, to feel that we cannot just think very parochially, we cannot achieve our broader objectives, objectives that are in the best interest of humanity, without feeling as a part of one whole world, that we are part of this bigger planet and we should feel the same way.

We should not do anything that harms others, and you should not expect any other people to harm you by doing certain steps or actions. I add that it is very important that we should not do anything as individuals that harms our planet in general, like climate change, these things are basically caused by human beings.

I think there is a misperception about the concept, like my good friend Palitha (Kohona, Sri Lankan Ambassador to the U.N.), who draws references to olden times, Westphalian system and all these things, but these are all bringing nation states together. Others talk about global governance. Governance and global citizenship are not the same. Cannot be the same. They talk about the "Responsibility to Protect" (R2P) as a basic concept holding up global citizenship.

But I think these are misunderstandings of the concept, because global governance is to see how international organisations, U.N., World Bank and other multilateral organisations, are promoting broader agreed upon interests of humanity. But global citizenship would not depend on agreement among nations!

The U.N. is an intergovernmental body - it deals with governments, amongst nations. We have sovereign equality amongst nations - this is the key element of the U.N. But we have seen that in a modern context, and if we look ahead, we will find increasingly that the U.N. has to adapt itself by changing itself from strictly intergovernmental nature of working, to including civil society, to including professional institutions, to see how best all of us can think how to make the world a better place. So the most often made misperception is the finding a synonymy between globalisation and global citizenship.

R: You seem to be putting forward a conception of a more general feeling of "global community," while another conception might be a political notion of global citizenship that is moving towards a post-Westphalian community whereby we transcend national identities. Is the end goal of global citizenship that we move past national boundaries, and at political level we treat people around the world as more important than just our national ties demand?

A: I put a belief in the "oneness" of humanity as the core concept. You have to feel that, "Yes, I belong to a bigger world, and my actions have implications for



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others." We need to have this sense that we should be supporting of each other, that the better endowed must understand the concerns and constraints of countries and people that are less endowed. That is what I believe should be the core concept.

Also at the core of global citizenship is that this is a transformational concept. How can you transform individuals into thinking how to be a global citizen? We have found that a strictly intergovernmental perspective that dominates the U.N.'s decision making has failed to solve the world's problems.

There are elements coming in, somehow there is a big interest of the private sector, a continuing interest of civil society, but whether the U.N. structure allows that integration. Also for every initiative of the private sector, there is a corporate objective or interest there, so we need to be careful about that, whether the private sector

as such is good for humanity. Yes it has done well, it has made economic growth possible, but will economic growth get us to the point of being a global citizen? So yes it should not and cannot wait for the change in the concept of nation states which will remain, but I would say the global interest should be adjusted to the national interest.

R: As global citizens, do we place our commitments to the global community above our commitments to the nation state?

A: If our national action somehow undermines the global interest, we should.

R: O.K. That's on an identity level. On a political level, what's the endgoal of global citizenship?

A: There comes the role of the United Nations. The U.N. can come to play a role in the identification of what are the global interests. What are the broader objectives, and how everybody, how all individuals, can find their voice reflected. That's why I say the U.N. should integrate its work in a much more wide way the civil society's perspective and thoughts.

We have seen in the past and in the future, governments are not representatives of their own people. How come they take the position of saying "in the name of Bangladesh..." and saying this? They are not! This is the role that the U.N. has to play. The U.N. will provide a forum where the global interests are best defined. Some efforts have been made through MDGs to SDGs, but the real energy behind that was left to nations themselves. That is the failing part of the U.N. in terms of pushing the global identity.

Global Citizenship Throughout History

The concept of global citizenship has challenged the minds of humans for a very long time although its exact definition has never really crystallised. On the other hand, globalisation has been associated with the political unity forged by empires, the common threads that united religions, economic linkages of a transboundary nature, commonalities generated by expanding human to human contacts, trading networks, the idea of democracy (though understood differently by different people!), common responses to challenges to humanity, including the harm caused to the environment, the elimination of poverty, the more equitable distribution of wealth and Utopian philosophies that suggested solutions to humanity's ills.

I would like to make a few brief comments to introduce this subject which has attracted many thinkers in the past and continues to do so. In my view, it is a mistake to assume that the concept of global citizenship excited the human mind only in the 19th and 20th centuries. Even in the dim distant past, many philosophers and religious leaders preached of the commonalities of human kind. The aspiration to be one with Brahma, the creator, is a persistent thread running through the Vedic tradition and it reaches back to the beginnings of human social existence. Buddhism, Christianity and Islam all discuss the common factors applicable to human existence. Buddhism reached out with a message of peace, non violence and compassion while mono theism was at the core of Christianity and Islam.

Despite all the philosophical and religious exhortations, the concept of global citizenship has continued to evade universal acceptance. Historically, the world has witnessed the growth of many empires which encouraged subjects to become accustomed to the common factors of being part of such empires. Perhaps, not as equals but as individuals who were subject to the same ruler. The result was not what most would imagine to be global citizenship. Nevertheless, a much



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UN Photo/Mark Garten

wider perception of the world became established in the minds of many as a consequence. Around 330 B.C., Alexander the Great expanded little Macedonia's sway almost to the shores of the Indus river and left, as his legacy, a concept of oneness with the culture of Greece in the minds of his subjects. Later we saw a bigger empire centred in Rome bringing under its umbrella vast areas of Asia Minor, North Africa and Europe. A type of political unity that did not exist in the Western world before that, now prevailed. The political and socio-cultural footprint left behind by Imperial Rome is a factor even today in the psyche of many. A much bigger empire resulted from the expansion of the Caliphates of Baghdad and Damascus. The oneness of belonging to one regime which encompassed economic relations, and religion and culture, was evident from Spain to Northern India during this period. The underpinning framework of religion was a tangible factor in this case. In more recent times, the world witnessed the Portuguese and Spanish empires which straddled the globe creating a sense of oneness among citizens and subjects. Religion, culture and trade relations were essential factors of these empires. More recent empires were created by the Ottomans, the Dutch, the English, the French, et al. They said that that the sun never set on the British empire and its legacy is far reaching. The Mongol empire which expanded, at one time to Poland and Syria under Genghis Khan and his sons, was so unified, that a *laissez passer* issued by an official in Khanbalik was honoured all the way to the Middle East. However, the oneness created by these empires, for various reasons, including geographical reality and the limits of physical power, did not encompass the whole world. One empire was often challenged by another and fell in due course. Nor did they create a feeling of global citizenship in a true sense. Empires competed with each other and in certain empires the concept of oneness did not exist at all as there were different categories of subjects. One result, however, of these global empires was that they had the effect of bringing together different peoples, cultures, philosophies, religious beliefs, scientific ideas, political concepts and economic systems, helping to generate, at least in certain respects, feelings that there were common strands among us humans or the desire to bring them under one common umbrella. Wide curiosity was generated in what existed beyond the limits of the nation states. Undoubtedly, empires gave rise to thinking processes that would later flower into wider concepts of global existence.

The world, following the experience of the devastation of the world wars of the 20th century became much more open to suggestions of global citizenship. The idea was actively promoted by certain thinkers as a means of avoiding future conflicts whether military, economic, religious or social. But the Westphalian system and the empires that it spawned were not exactly ready to curl up and die. Even after the collapse of the empires of yesterday, the growth of powerful individual states has not encouraged the development of a genuinely global system. The establishment of the United Nations has created the forum for humanity to make an effort to address common issues together from a global perspective. It is the most effective forum available to all nation states. The United Nations and its agencies have been successful in generating sympathy for the usefulness of approaching many of today's challenges together. The range of issues addressed by these UN bodies is truly mind boggling, despite the reservations expressed by many. These include, peace, security, including terrorism and organised crime, human rights, global epidemics, trade and economic issues, outer space, disarmament, environmental challenges, the oceans, transport and cross border travel, etc. The list goes on and on. The hundreds of multilateral treaties concluded

under the auspices of the UN, and deposited with the Secretary-General of the United Nations, bear ample testimony to the range of issues to which solutions were sought by the members of the United Nations and their belief that this universal body provided the most appropriate mechanism for this purpose.

Interestingly, the regional bodies that have made an impact in the last half century seem to suggest an evolution in a different direction. The European Union, despite its continuing and complex difficulties, has managed to stay together because of the advantages of doing so far outweighing the advantages splitting apart. The European Union has gone much further in developing a common identity among its member countries and continues to attract new members. Culture, a common political heritage, similar economic aspirations, common values, trading advantages, etc, have kept the Union together. Elsewhere we have the North American Free Trade Agreement countries, the Group of Latin American Countries, the Caribbean community, the African Union, ASEAN, SAARC, and other similar groupings. The African Union and ASEAN may have made considerable progress towards a common regional identity. Another group that was established with much enthusiasm, COMECON, disintegrated with the collapse of the Soviet bloc of countries. A number of common factors have contributed to keeping these regional groups together. Economic factors have been important. Similar colonial experiences and the common desire to overcome these have been significant in the case of some.

The possibility of further developing the concept of global citizenship remains a subject for further discussion. Many questions remain. What would be the incentives for encouraging such a development? Is the time ripe? Would we ever get there?



Global Citizenship: A Sure Path to Peace

At the outset, I would like to pay special tribute to the organizer of this event, Inter Press Service, as they have just marked their 50th anniversary. I offer my congratulations and best wishes for another half-century of principled journalism.

The importance of this event is multifold. The theme global citizenship is timely. It is a core element of the Secretary-General's Global Education First Initiative (GEFI) launched two years ago. We have also started seeing reference to global citizenship in intergovernmental negotiations such as the Open Working Group on the Sustainable Development Goals and the Education for All process. Global citizenship is also a long-standing concept at the UN – we can go all the way back to the UN Charter to find the spirit of global citizenship.

This is not a theoretical discussion. Every day in the headlines we see tragic examples of senseless deaths in different wars and conflicts around the world. All of them are marked by a total disregard for human life – and false divisions among people based on ethnic, cultural, religious and other lines. The only true response to the extremism, radicalism and terrorism we see in today's world is to foster genuine understanding and a sense of our common humanity.

It is also important for IPS as a media organization to initiate this effort to facilitate discussion on global citizenship bringing together the very diverse group of representatives we have here today. I hope this event, this collaboration will set a precedent for more of these multi-stakeholder partnerships to follow, particularly in the areas of global citizenship and culture of peace.

Our organizational commitment to global citizenship goes back to the 1930s when our founder, Tsunesaburo Makiguchi, who was also a school teacher and educator, developed his pedagogy that fosters people who could be described as true global citizens—individuals fully able to transcend self-seeking egotism and elevate their way of life to one linked to all of humanity. Makiguchi was committed to the idea that education should encourage a sense of being, as citizens of a local community, a nation and the world.

The topic “Global Citizenship as a pathway to the culture of peace” is so close to the philosophy of SGI. Our second president Josei Toda was a strong proponent for global citizenship or as he called it then, “global nationalism”, if I literally translate his original Japanese expression. He applied this concept at the height of the Cold War and issued the declaration calling for the abolition of nuclear weapons.

The culture of peace is a holistic and compassionate vision. Holistic because it breaks down silos and brings them together as you see in its eight action areas such as education, sustainable development, human rights and gender equality. Compassionate because it sheds light on all efforts, both large and small, by saying every contribution counts in building the culture of peace.

Our current international president, Daisaku Ikeda, issued a proposal for a “UN decade of education for global citizenship” in the 1980s and called for concerted efforts to foster global citizenship awareness around the key themes of sustainability, development, peacebuilding and human rights. Ikeda delivered a lecture on global citizenship in 1996 at Columbia University Teachers College here in New York and outlined the three characteristics or prerequisite to be a global citizen:

- The wisdom to perceive the interconnectedness of all life and living.
- The courage not to fear or deny difference; but to respect and understand people of different cultures, and to grow from encounters with them.
- The compassion to maintain an imaginative empathy that reaches beyond one's immediate surroundings and extends to those suffering in distant places.

Dialogue may seem like a slow path to peace, but it is also a sure path. I am hopeful



HIRO SAKURAI, SGI
REPRESENTATIVE TO UN

that the results of today's forum will have resonance beyond these walls as part of a larger movement for global citizenship that can foster true and lasting peace. In that spirit, I look forward to our discussions.

“Dialogue may seem like a slow path to peace, but it is also a sure path. I am hopeful that the results of today's forum will have resonance beyond these walls as part of a larger movement for global citizenship.”

“We the Peoples”

In its opening phrase, “We the Peoples”, the United Nations Charter puts forward the simplest, clearest and most unequivocal definition of “global citizenship” that there can be. Over the seventy years of its existence, the United Nations has brought that definition full circle to comprehend within the term not only the responsibility of the citizen to a common world, but the responsibility of the world as a whole and acting particularly through the United Nations, to the individual. This assertion of a mutual and reciprocal responsibility is particularly manifest in the range of developmental and human rights goals which the United Nations membership has endorsed, acknowledging its responsibility to children, women and men everywhere.

“In its opening phrase, ‘We the Peoples’, the United Nations Charter puts forward the simplest, clearest and most unequivocal definition of ‘global citizenship’”

A further attribute of this assertion is that the “global citizen” is universal not only in rights and aspiration, but in identity as well. Whatever the physical, national or economic distinctions that individuals possess, the shared dependence upon finite and related resources as much as considered and collective resolve to diminish the impact of vulnerability, offers a commonness that is enriched, but never subsumed, by “othernesses”.

Finally, it is important to recognise the two elements in the term “global citizenship” for what they grammatically are, a principal noun and a descriptive adjective. If we do accept, as that structure makes clear, that it is the citizen that is of primary impor-

tance, we can proceed to consideration and understanding of forces that shape our world as not those of “globalisation”, with its implications of an inanimate inevitability, but of “peopleisation” which describes the power and the promise of international human relations.



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Credit: Katsuhiko Asagiri | IPS Japan.



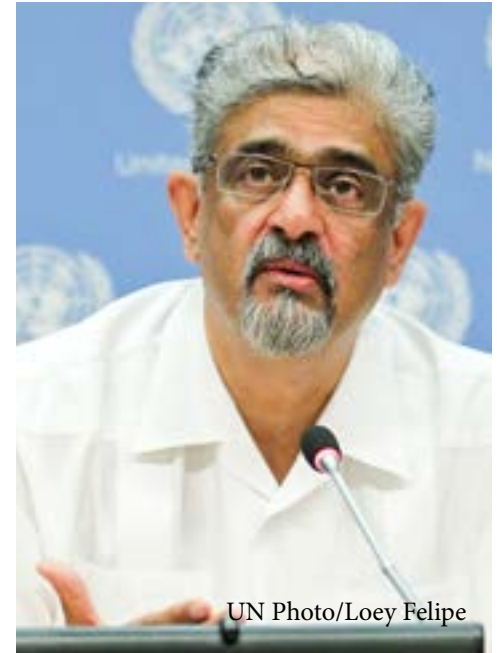
A Changing World

We are entering into a world which is dramatically different from what we have known so far. First the good news. If the industrial revolution was a 100 million people progress story, we are now in a period where billions are doing better than before. The world has met the 50 percent MDG poverty reduction target several years in advance of the 2015 deadline. The 2013 Human Human Development Report captures this phenomenon and characterizes it as the Rise of the South. By 2030 almost two thirds of the global middle class will come from Asia. Yet the challenges of an increasingly interconnected world are there as well. The world is changing more rapidly than the capacity of global institutions to respond to the increasingly complex challenges that the world faces. In some ways we are witnessing the reality of 20th century institutions struggling with 21st century realities.

People everywhere, especially those who are young and better educated want the world and governments to work better. If anything this was the message of the Arab spring which paradoxically started in countries that had done better on human development.

A core concern then becomes whether in this complex world we are getting news and analysis that can help influence national policies and global initiatives. In a rapidly changing world, this becomes even more important. IPS recently celebrated its 50th year anniversary committed to providing a well argued southern perspective on news and development efforts that shape current and future lives. More than ever we need IPS and similar news institutions to do better and be better connected to the digital world we all live in. In reality this is not taking place at a sufficient scale. When I was the UN Resident Coordinator in China I asked the leading western journalists based in China as to why China news was almost all negative. The answer was simple. "Good news on China does not sell". We have to do better. In a rapidly changing world, this becomes more, not less, important.

But we have to go beyond the provision of accurate, relevant news. Just before the Rio+20 Conference, I had a joint event at the Asia Society in New York with Maurice Strong, then in his early 80s. He made a compelling point that governments were no longer responding sufficiently to people's concerns and needs. Instead, he argued that we all have to become leaders ourselves. The issues in front of us were simply too important to be left to governments and the current crop of leaders to deal with. That we were in fact living in a leaderless world,



UN Photo/Loey Felipe

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with all the implications that has. At Rio one hopeful sign was the creating of an eco-citizen movement which treats clean air, clean water as basic human rights. You the people have to become leaders and force the change. It is after all in your best interest.



Credit: Katsuhiro Asagiri | IPS Japan.

Erol Avdović on Global Citizenship

Although 21 years in America, and the very same period of time being reporter from the United Nations here in New York – I still consider myself a Bosnian. A part of a Collateral Damage.

Not “Bostonian,” as some fellow Americans repeat when they get my answer to their question - “where you from”! And I say: “I am Bosnian!”

It may sound similar, but it is completely different. Hope you are aware that you have invited Bosnian not Bostonian to this panel.

But whether you are journalist from Sarajevo or from Boston -- Journalism is the business where has always been a tension between getting it first and getting it right.

Like IPS is doing it -- all the time. Indeed IPS is presenting us with the news behind the headlines for five decades.

That is why I am grateful to Thalif and Ramesh for the invitation. Yes, as a Bosnian I was many time “news” from the headlines, but even more often – part of the story from behind the scene.

Media and Power

Yesterday, I have carefully listened to our laureate -- planetary special ambassador Jayantha Dhanapala, who became a recipient of the 2014 International Achievement Award for Nuclear Disarmament sponsored by Inter Press Service.

Among other things he said ... and I am not quoting exactly – there is no progress (and development) without active participation of men (and women – he added), and there is no lasting of that progress and achievements - without institutions.

The only thing that was missing is – the role of the reporters in that process! Seriously!

Somehow, I am sorry that Mr. Dhanapala, as a former journalist himself, missed out on mentioning the role of media, because – “nothing ever happened if not aired on television;” not to mention CNN or Al-Jazeera these days!

Thalif will remember, we were at the UN together in late '90-ies - the famous saying of former US ambassador to the UN and later Secretary of State Madeleine Albright. She was quoted as saying – “CNN should be considered as a 16th member state of the UN Security Council.”

I cannot remember, whether she thought – with or without full veto power! Does it really matter?

It is bit different today. Since we are here to talk about Global Citizenship – I would add: Nothing ever happened if we didn't put it on Facebook.

Yes, we have “dangerous” competition in citizen-journalism today. Let us hope for the better.

It is good to remind ourselves, that “journalism is, still, a first draft of history!” We like to believe that its been like that since Guttenberg invented that magic press device in 1450.

Therefore, I say that the “State” of Facebook, which has more citizens than China, should be accepted to UN Membership and participate in the work of the UN General Assembly. It should be done according to the principle “one state (man or woman) – one voice” – on behalf of “We the peoples.”

Actually, we should forgive Mr. Dhanapala, because, he, as did Thalif and myself - probably became a journalist since he (we) didn't want “to rely on newspapers for information” as the late Christopher Hitchens said.

Thalif and I have not become ambassadors – obviously because we may heavily “depend” on those who we are obliged to professionally criticize in politics. We decided to deal with politics - rather than to allow -- for policy to deal with us!

We still enjoy that fight against demagoguery and preventing various falsehoods, or postponing it as a dangerous routine. It remains an excellent fuel for our professional machine.



E. Avdovic UN photo

EROL AVDOVIĆ EDITOR IN CHIEF WEBPUBLICAPRESS

But we appreciate the fact that Mr. Dhanapala took advantage of being a diplomat for the benefit of the whole world. And we are grateful for his work and commitments.

I can also say, that some of us wanted to become a global citizens, even before the Internet and the emerging of the Facebook “statehood.”

Global Citizen – Staying Engaged or?

So what is a Global Citizen by definition, if not someone – who “identifies with being part of an emerging world community and whose actions contribute to building this community's values and practices,” as you can find in some descriptions available online.

Certainly, for me -- Global Citizenship is a fight against limbo!

Against misconception – and against ignoring, or even worse manipulating simple facts! Again, for me personally it means -- being more Bosnian than Bostonian, with all due respect to Harvard and other temples of science and philosophy in Boston's inner circle.

For example, when we all talk about Ebola these days, rightly so, we keep forgetting that Malaria kills more than a million children every year! Yet, it looks like we are still not taking proper and timely action on Malaria! We also don't say too much or address the new phenomenon – as one of my American friends said – of “ebolo-phobia”; although we understand all the possible

consequences. Not to count them now.

On so many other issues -- we stay calm, like a frog in a gradually warming pot. So, we become fully cooked without even feeling pain!? And we don't even scream, because we adopt and adjust "to survive" the rising temperature.

Sometimes, like in the cases of Rwanda and Srebrenica we were slowly dying - ethically and morally! We were fully cooked in the pot of indifference. Than it became apathy!

Yes, sometimes we still avoid fighting pleasant warming of our own opportunism. We do not confront the daily routine enough.

"It's a hard thing to leave any deeply routine life, even if you hate it," as John Steinbeck, wrote in *East of Eden*.

UN's lost opportunities

Just a few days ago, I tried to be a fully engaged Global Citizen, beside working as a main-stream journalist (It still can go together). I asked UN Deputy Spokesman, (once IPS promising reporter) Farhan Haq about the stage of the UN Security Council (UNSC) reforms.

As you know, the UNSC has been frozen in time since the early 60's during the Cold War. And, still with the most undemocratic instrument of veto power. The Council is also unrepresentative and geographically inadequate body. It only reaffirms the argument of power, not the opposite (UN) ideal: The Power of Argument!

Really, when it comes to the reforms, or simply enlargement to reflect the present stage of our history -- it is like in the Latin saying "Bellum Omnum Contra Omnes" -- "war of all against all"... Even more so in the case of those who have wishful-thinking and dreams of becoming new permanent Security Council members...

So, Argentina is against Brazil, Italy against Germany, Pakistan against India, China against Japan... Security Council reforms are about as "possible" as seeing "a flying pig" -- as Sir Emyr Jons Perry -- a former British ambassador to the UN once said.

"Have you ever seen a flying pig?!"

At the very same day, one of us, now a UN reporter, but former Director at the UN Africa Department, very knowledgeable and highly experienced, a friend - Mr. Abdulkader Abbadi, also asked the UN spokesman -- is it not the time for the Secretary-General "to take the lead and present his own document (ideas) on the UNSC reforms that might gather wider consensus or wider agreement?"

And my colleague and I got an immediate "answer!" (according to the official UN transcript):

"The Secretary-General has made very clear his desire that the United Nations Security Council be reformed in order to be made more broadly representative. And he favors any steps that the Member States agree to that would enhance the representation and the legitimacy of the Security Council. That said, it's very clear under the United Nations Charter that any reform of the Security Council has to be in the hands of the Member States. And so we do leave the proposals in the hands of the Member States," Haq replied.

I jumped in and asked again: Are you saying that Secretary-General will not take the lead on this issue on Security Council reforms by the end of his last, second tenure?

"Ultimately the way the United Nations Charter is written, it's very clear that any efforts to change the Charter, any efforts at amendment of the Charter, have to go through a procedure involving the Member States," the spokesman said confident in his "right" wording.

But, Mr. Abbadi was even more consistent in his interrogation. He happens to be older than me, and a former UN insider, so he knew how to object: He said "there is no such provision in UN Charter!"

"He has not made his own specific formula," the spokesperson said again, admitting the UN Secretary-General does not like to take a lead.

Asking Questions is a Must

"While we can't decide if the world is growing worse, or the reporters are just working harder -- we are pretty sure that the reforms of the UN Security Council are still missing!"

While we can't decide if the world is growing worse, or the reporters are just working harder -- we are pretty sure that the reforms of the UN Security Council are still missing!

We are sorry to report, that those reforms surely will not be on the agenda for some period of time.

Indeed, global citizenship activism can take many forms, including -- advocating global problems, organizing events that celebrate the diversity in world music and art, culture and spiritual traditions, but -- "at the end of the day, the questions we ask determine the type of people that we will become."

And determine the society that we are to leave to our children.

Yes, we the reporters -- may chose to ask less questions and use more press statements. But "facts do not cease to exist because they are ignored."

And once you start asking questions -- the innocence is gone.

It has been more than 2,400 years since the philosopher Socrates said: "I am not an Athenian or a Greek, but a citizen of the world." The art of asking questions became the way of life.

Ever since, it also became "the first responsibility of every citizen to question authority," as Benjamin Franklin said some two centuries ago.

It is our duty to ask questions whether we are Bosnians or Bostonians. I plead guilty in that, because it is my job!

Global Citizenship: Inevitable Consequence of an Emerging Global Consciousness

Globalization is an integral feature of modernity. It already has significantly advanced to transform local experiences into global ones, to unify the disparate villages of the world into a global community, and to integrate national economies into an international economy. At the same time, however, the process of globalization brings about the loss of cultural identity.

Many young people today grow up and live in a consolidating global world and define themselves as people not belonging to any particular culture. In 2013, 232 million people, or 3.2 per cent of the world's population, were legal international migrants, compared with 175 million in 2000 and 154 million in 1990. To these figures one must add at least an estimated 30 million of undocumented migrants. As a result more people in the world are intermarrying across cultural, ethnical and religious groupings. In Europe, for example, in the period 2008-10, on average one in 12 married persons was in a mixed marriage. Their children are exposed to hybrid cultural settings plus sometimes the host country setting if both parents are immigrants.

In 2013 more than one billion people traveled internationally as tourists thus increasing the first hand knowledge of the world beyond their country's boundary. On the other hand there are nearly three billion Internet users in the world today. More than a billion are connected in social networks across the planet. The interconnectedness of people today is beyond anything that has happened before in history. And to this one must add the ecological, cosmological and modern physics concepts that emphasize interconnectedness in the world at large and our appreciation of being in the same planet, the global village.

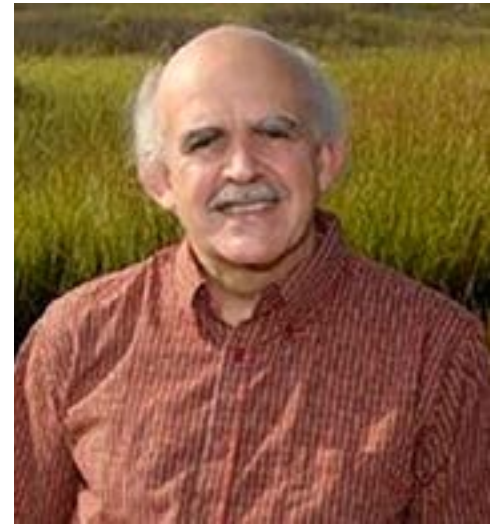
For many now home is not bound to a specific location, but rather to a conscious experience of culture. People living between cultures feel more "natural" in a globalized world because it reflects the combination of different cultures, views and social belongings.

There is, however, as part of the global synthesis and interconnectedness process, a socio-cultural energy of resistance, acting as a counterforce. And although many people define and identify themselves as global citizens, the cultures and societies in which they live do not easily accept their status, and constantly try to place and categorize them. Wherever they feel at home they are simultaneously perceived as outsiders, tourists, and as members of a foreign culture. Simultaneously as the world integration persists, cultural entrenchments, ethnic, religious and parochial groups that resist fearing the dissolving forces of globalization, manifesting the resistance in fundamentalism, violence and tribal and ethnic wars.

Culture and globalization have come to be understood as mutually exclusive and antithetical; the former is typically associated with one specific culture while the latter signifies the homogenization of all cultures into one.

For the global citizen, self-understanding and cultural identity are defined by the lack of belonging to a specific culture. Global citizens lose their sense of belonging and become strangers to society, but in return they gain the freedom of self-expression and self-definition since they are unfettered by the normative constraints of culture and society.

The world is in the midst of a great transition. Prevailing business as usual models are not going to work for a nine billion, highly consumptive, society. Scientific, business and government authorities throughout the world coincide; that we need to align our production and consumption cycles, our markets, with the natural cycles of our life support systems. And our fragmented approaches are not efficient or effective enough to accomplish this. We need a global consciousness and a global citizenship. Not a global government but a federated international system based on collaboration and cooperation, rather than competition and hegemony, linking citizenry in their respective communities and countries on issues of common interest and with respect for the cultural diversity.



ARSENIO RODRIGUEZ,
CHAIRMAN AND CEO OF
DEVNET INTERNATIONAL

And it cannot just be governments participating in this concerted effort of international cooperation. Private business stands today as the most powerful sector in the planet. However it has yet to assume a corresponding responsibility in shaping the future of the societal context in which it is embedded and on which it ultimately depends..

A new world-culture is emerging through an integral vision, which is independent of existing traditions and conserved values. It is initiating a new way of thinking in terms of an indivisible totality, and it discards the relative values of comparison in favor of the recognition of the intrinsic worth of everything and everyone.

Increasing numbers of people, communities, even corporate enterprises are increasingly understanding of the interconnectedness and the advantage of cooperation and collaboration as a business model.

The movement to global citizenship should be to connect people committed to create a just, peaceful, and sustainable world, to accelerate a cohesive global movement of personal and social transformation, reflecting the unity of humanity. True global citizens aim to connect caring communities, groups,

and individuals at a global level, to promote understanding of humanity's underlying unity and advance its expression through peace, social justice and ecological balance.

Anyone who transforms his/her perception of the world from one of me against "the other", of "us" versus "them", into a unified perception that recognizes the interconnectedness of life starts to belong to the global citizenship movement.

This emergence is already happening everywhere as people are becoming conscious at many levels of political organization, that the functioning of the life support systems that underwrite the well-being and prosperity of humanity is at risk. There is broad consensus amongst the world's scientific, business, intergovernmental and non-governmental communities that: (a) we need to align our production and consumption cycles and our markets with the natural regenerative cycles of nature; (b) prevailing business-as-usual models based on intense and wasteful consumption are not going to work for the expected nine billion inhabitants; (c) there is an urgency to change our ways; and (d) piecemeal approaches are not effective or scalable enough.

Sustainable solutions are there, people are already making a difference, making things happen. All we need to do is a wide-range scaling up and a fast acceleration of this process. We have a systems problem, so we need a systemic solution. There is only one force on earth that is powerful enough to fix this, - all of us. We need to collaborate consciously in the largest enterprise, ever to be set in motion; one that contains all others –a truly global citizenry and for this we need a massive cultural change in our consciousness.

We are the dawn of a new era in human history. Perhaps more so than any previous era that inspired historians to give it a name signifying its import, looking back hundreds of years—thousands of years, this new era may be unmatched in the scale of its effect on humankind. Many have declared this to be the end of a major cultural era or the end, of an economic and political model. Our civilization is facing challenges of population and carrying capacity of unsustainable lifestyles while at the same time is opening doors to new technologies. The planet is a small crowded and very busy village.

These are times when we need reflection, integration, cross-fertilization and human resonance like at no other time in human history. It is a transitional time, past models, institutions and behaviors are not suitable, to creatively manage the challenges of the present, and certainly not the future and whereas new concepts and models are beginning to sprout they have not yet taken hold to steer us fully into sustainability and global citizenship.

When we are born we inherit a common home, a sun for energy, an Earth for all commodities, shelter and nourishment, a sustaining milieu for body, mind and spirit, and our fellow beings to share the extraordinary experience of life.

Life is, in its ultimate essence, a relationship between peoples and between people with the planet and its sustaining wealth. To make this relationship a productive and fruitful one for all is our challenge.

This vision would require for its attainment the largest enterprise ever launched on Earth. It would call for unprecedented collaboration from all stakeholders, a new paradigm of self-interest, a broad scale, interactive and continuous meaningful participation, and a new paradigm of defining the boundaries of self identification –from village and tribe competition and self assertion to a planetary collaborative vision. It entails a totally different vantage point.

The world today forces us to accept, at least intellectually, our oneness, our inter-relatedness. More and more people are awakening to the urgency of arresting the accelerating madness caused by the fragmentation around us. However, our ways of responding are unequal to the complexities of the challenge.

The familiar solutions to address the issues of our times are based on a limited view of what a human being is, and thus are inadequate. We continue to pour vast

“The movement to global citizenship should be to connect people committed to create a just, peaceful, and sustainable world”

resources into tired solutions and feel that if we achieve a grand enough scale the old solutions will meet the new challenges.

What is necessary in these critical times is that people make a personal discovery of the fact of interrelatedness, and participate and contribute enthusiastically to the resonance and harmony of the whole.

The beauty of life, the wonder of living, is that we share creativity, intelligence, and unlimited potential with the rest of the cosmos. If the universe is vast and mysterious, we are vast and mysterious. If it contains innumerable creative energies, we contain innumerable creative energies. If it has healing energies, we also have healing energies.

The call of the hour is to move beyond the fragmentary.

The wisdom to perceive the interconnectedness of all life is the emerging paradigm that will fuel global social capital stocks and connected citizenship in the world. People are finding themselves belonging to a world where global webs of telecommunication are challenging the existence of spatial borders, while desperately calling for meaning to underpin the cloud of consciousness.

We are optimistic about the role that business, as an organized entrepreneurial force, could play in creating a better world, if the enterprise is constituted by all stakeholders in a transparent and dynamic participatory system.

We need to create a new narrative based on a systemic integral vision that naturally invites people to become deeply engaged, to help create a way of being in that is at home with the planet –global citizenship.

Pathway to the Culture of Peace

Let me start with a vivid example that illustrates this process. Mr. Anand Kumar is an Indian mathematician who is well known for his “Super 30” program in Patna, Bihar. His program prepares economically disadvantaged students for the entrance examination for the renowned Indian Institutes of Technology (IIT) engineering schools.

In high school Mr. Kumar developed a love of mathematics but his plan to attend Cambridge University was interrupted when his father died. He began an intensive study of mathematics on his own during the day and weekends while he worked as a street food vendor in the evening selling his mother’s dishes. To earn extra money he began to tutor students in mathematics and this effort expanded into a successful tutoring school.

In 2003 he created the “Super 30” program for students from economically disadvantaged segments of society. Every year his program selects 30 talented candidates, tutors them, and provides study materials and lodging for a year. His mother cooks for the students.

Out of 360 students he tutored from 2003 to 2014, 308 students passed the entrance examination and were admitted to IIT. For three consecutive years, 2008 to 2010, all the students of Super 30 were admitted.

Mr. Kumar’s work was reported in local media but the story was later picked up by Time magazine, the Discovery Channel, the New York Times, the BBC and many other international media outlets.

This story provides a great model for Global Citizenship Education. Educators must say, “I will start right here, with the student right in front of me.” The media, in turn, must catch such stories, thereby providing hope for educators to advance education for global citizenship even further. This increases momentum and ultimately builds a groundswell and a new paradigm.

Needless to say, Global Citizenship Education must advance against the headwinds of the purported clash of civilizations, declining resources, and cultural cynicism. But it is our choice: the shockwaves we are now experiencing can be seen as death tremors of an old civilization or the birth pangs of a new civilization. Let’s choose the latter and become mid-wives to the birthing.

So, in terms of Global Citizenship Education, I believe our work is close at hand, not far in the distance. We must see the dangers of tokenist approaches. Yes, our curriculum needs to include more topics of a global nature so our students can develop empathetic resonance with “the other.” Yet this does not reach to the core of today’s educational crisis. Speaking only of American education, I must say that the inequalities of educational funding, the levels of despair and hopelessness in too many of our communities, the “flight from learning” evidenced by many youth, and the exhaustion and unsustainable levels of accountability placed on teachers—these are numbing realities and “add-ons” to the curriculum about global citizenship are not the solution.

Rather, I believe the substantial work to promote Global Citizenship Education is existential in nature. In 1971 Neil Postman and Charles Weingartner wrote a book entitled “Teaching as a Subversive Activity.” The title is apt today. Teachers who manage to keep hope alive in their hearts, inspire their students, and stand unbowed against the winds of cynicism, despair, and solipsism are sowing the seeds of global citizenship. It might take a generation before these seeds sprout but based on the principles of chaos theory and “the butterfly effect,” the principled efforts of these teachers are subversive and revolutionary.

I would now like to convey some recent thoughts on these issues, slightly contextualized, of Dr. Daisaku Ikeda, the president of the Soka Gakkai International. In contrast to prevailing pessimism about the times, he recently stated: “The fanfare



MONTE JOFFEE, ED.D.

announcing the opening of a new era of worldwide peace has sounded. A wonderful age has arrived.”

What is the source of his optimism? I would like to relate some of his thoughts in the form of an acronym: S.P.I.R.I.T. The words are his, the acronym mine. [quotations are drawn from the November 2014 Living Buddhism journal and the October 31st World Tribune.]

S=Stand alone. “We need an impassioned spirit to stand alone and initiate an intense struggle for justice and victory.”

P=Present moment. “Victory is not to be found somewhere far away, but present within our own hearts. We must maintain the spirit of always moving forward from the present moment on. When we do so, our lives are sure to overflow with irrepressible joy.”

I=Intent. “Wishing to foster capable students and help them become happy—that strong prayer and sincere intent will inspire others and spur them to action.” “We should hold fast to every one of our youthful hopes and dreams and bring them to fruition in own spheres.”

R=Resist fear. “In life, one must have hope!” (quoting his mentor, second Soka Gakkai President Josei Toda). “No matter what difficulties may arise, we have nothing to fear. When faced with a critical challenge, that is when we [need to summon forth] even stronger determination until we break through.”

I=Inspire. “Let’s be always in high spirits

and win challenge after challenge with great pride. And without exception, let us all vibrantly adorn [our educational settings] with the greatest victories.” “We have to brim with courage and energy. Let’s accomplish such phenomenal development that even those who degrade and malign us can’t help but be amazed by our energy, commitment and our ongoing growth.”

T=Together. “Because times are so confusing, treacherous, and degrading, we must encourage one another and deepen our bonds, undaunted by any hardship, until we develop an ever-victorious network of humanism”.... “We must ‘always talk together’ and ‘never cease’ to broaden the network of hope. We must find and link irreplaceable oases of hope and happiness”... “If we are so united

with comrades by a profound vow for the appearance and flourishing of global citizens, we will be able to bring forth many times more strength. From there, a new page of history will begin.”


Let me reiterate: in our difficult times, rather than focusing on top-down mandates or tweaks to the curriculum, educators promoting global citizenship must start with our own hearts, with the student in front of us, in the classroom under our feet, with today’s lesson.

How do we move forward from individual action to collective change? Dr. Ikeda goes on to say: “Dormant potentials emerge and blossom, and they start functioning dynamically.... [Our collective efforts] can become an incredibly strong ‘magnet’ that attracts good fortune and happiness.”

The powerful alliance of unsung educators for global citizenship and media intent on spotlighting their work is a working formula for success.

Let me conclude with words from Dr. Ikeda, again slightly contextualized: “We will not win overnight. We must make incredible efforts. We must struggle wholeheartedly, perhaps through tears. But these will not be tears of despair. Rousing courage, we must vow not to be defeated. With such efforts we can transform the darkness of our times and make the sun of hope and happiness rise in the lives [of our students].”





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