

To Be a Good Global Citizen

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Abstract: The purpose of this study is to mention that as the young citizen every student should be a good global citizen. In order to be a good global citizen it is necessary to look at how to be a good global. Therefore this study by using phenomenological methods wants to give real examples to give a clear perspective for the students to build their ideals, which gives a broader meaning than can be used for his/her nation but also become a good global citizen of the world. Reinforced by the literature study this research is expected to give information to be a good global that has implications to maximize the potentials in students as young citizens. Thus, every student as the young citizen is called to be 100% Indonesian citizen as well as 100% a good global citizen.

1 INTRODUCTION

Citizen and global citizen are two different concepts. Citizen is bound in a country territorially, politically and legally. Even in many phenomena, citizen is also bound socially and culturally. Meanwhile, global citizen is not bound by the territorial, legal and political, social and cultural aspects of a country. Global citizen in this context transcend these traditional boundaries.

Technological advances in both transport and information today have encouraged an intense encounter between citizens in a country and citizens of other countries. The encounters are not only happening in the economic, but also social, cultural and even political context. There are so many moves by citizens of a country to oppose human rights abuses that occur in other countries. Movements supporting Palestinian independence for example not only in Palestine, but also in other countries of the world. Similarly, when World Trade Center (WTC) in the United States was distinguished by terrorists on September 11, 2001, citizens of various countries actively and passively participated by condemning the attack.

In the environmental movements are not only concentrated in one particular country. Today many citizens from various countries are involved in the environmental movements. All citizens from various countries are equally aware of the dangers that occur due to environmental damage.

Of course, there are still many activities that can be raised as an example of citizen participation from a State with citizens of other countries in addressing a common issue. The movements showed that solidarity today is not limited to nationalism issues, but also global issues. If the issue of nationalism relates to the rights and obligations of citizens in a limited territory, global issues transcend the boundaries of the territory. The social, political and cultural basic of these global issues is certainly a common moral interest.

As citizens we are determined by 5 factors, namely cultural, territorial, social, legal, and political. The global citizen is the determinant of moral rules, so we enter into a moral community. For example, when Israel is plagued by drought and in dire need of rain, morally anyone we are moved to get involved in helping the difficulties of the Israelites facing for moral reasons, namely the moral of life. As the Arctic ice melts, the Strait of Malacca threatens its existence, as global citizens of many countries are called to share its impact because of the moral bond, the moral concern for environmental sustainability. Similarly, when Ahok's case, imprisoned and deposed from his post as governor of DKI, the eyes of the whole world are drawn to Indonesia because of the moral bond, namely the moral of religious freedom and freedom of speech in public.

2 RESEARCH METHOD

This research attempts to describe the situation in our live that in one hand we have to be good citizen but in other hand we have to be global citizen too. It needs some criticism attitude so that we can survive as a good local citizen and global citizen. Therefore, this research used phenomenological method.

According to Creswell (2003), Phenomenology method is a method “Whereas a biography reports the life of a single individual, a phenomenological study describes the meaning of the live experiences for several individuals about a concept or the phenomenon”.

According to Kurwarno (2010), phenomenology method is used to explain the meaning of life experiences of a number of people about a concept or symptom, which in terms of good global citizens including their own concept or their view of life.

While Lindlof (2010) said that qualitative methods with phenomenological approaches, symbolic interactions, ethnography and cultural studies, are often referred to as interpretive paradigms.

3 LITERATURE REVIEW

The discourse on global citizens focuses solely on the impact of civic participation and cross-country citizen relations on global life. In the context of such an understanding, the global citizen by Lagos (2013) is defined in the following formulations. (1) Global citizenship is less defined by legal sanction than by “associational” status that is different from national citizenship. (2) While various types of global citizens exist, a common thread to their emergence is their base in grassroots activism. (3) Any rights and obligations accorded to the global citizens come from the citizens themselves, growing public favor for “universal rights” the rise of people migrating around the world, and an increasing tendency to standardize citizenship.

These definitions show that global citizen is not tied to a particular national territory, unbound in a given territory. Global citizen is also not bound by legally formulated rights and obligations for certain citizen who is bound territorially. In a country there is a bureaucracy that implements the law for nationals bound in the country. The bureaucracy will give legally sanction for non-lawful citizen. But on the contrary in global citizenship there is no bureaucracy that imposes law.

Based on the above understanding, global citizen is essentially more a moral community than a political community. However, the moral movements by global citizens can influence the political and legal policies of a country. The death penalty, for example, even though it is the autonomous authority of a country, it can be opposed by other people, individuals or communities from the other countries. The execution of capital punishment in a State can be morally interfered by other communities. These interventions are of course not political and legal, but more moral.

A more theoretical explanation of global citizens is also explained by Stromquist (2009). He said that global civility is the ability to see oneself and the world around oneself, the ability to make comparisons and contrasts, the ability to see plurality, the ability to understand reality and the language that comes in multi-version, the ability to see power relation and to understand power systematically, and the power to balance the consciousness of one's self reality with the reality beyond its own. In that perspective, global citizens have the skills and responsibilities to engage in politics at the local, national and international levels, the ability to be more sensitive to human rights issues, and issues with global impact.

As Davies, Evans, and Reid (2005) said that citizens are more focused on interests and structures at the national level, while global citizens focus on moral and structural interests at the global level. The main obligation of citizens is to maintain the national identity, while global citizens have a major obligation to strengthen the global identity. Thus, the perspective is different. Citizens have a perspective on national history and cultural perspectives, while global citizens perspective on the extra national perspective. So, global citizens can be defined as a moral community based on universal issues, such as poverty and inequality, economic crises, food crises, climate change, water scarcity, energy security, migration and urbanization, the environment, population growth, demographic shifts, disease outbreaks, and human rights.

Thus, global citizen is not tied to a particular national territory. However, moral movements by global citizens can influence the political and legal policies of a country. For example, why Indonesia in the Soekarno government carried guided democracy. This is bound with the global issue that strengthened in the independence of democracy on the one hand, but referring by the age of independence of Indonesia, Soekarno realized that the Indonesian as a whole is not ready to realize the spirit of democracy properly,

therefore Soekarno implemented the guided democracy, a dichotomic term. What is interesting from the poll conducted by Global Scan for the BBC is real that not all countries are aware of themselves as global citizens. Russia has the most bloated position, while the largest share is Nigeria and China.

According to Falk (1994), people who can be categorized as global citizens are (1) global reformers, (2) elite global business people, (3) global environmental managers, (4) politically conscious regionalists, (5) trans-national activists.

Kirsten (2010) explained that globalization as the reinforcement of or go together with localism, as in "Think globally act locally."

Based on the above explanation, it can be summarized that what is meant by global citizen is a moral community based on issues of concern to global citizens such as human rights, environment and poverty. The issue of human rights in a State for example is not only a matter of the citizens but also a matter of citizenship from other countries. That means, when a citizen of a country participates in issues that become universal issues, then at the same time the citizen as well as become a global citizen.

According to Karlberg (2008), in relation to the issue of global citizens should not be neglected nor in relation to the global identity, namely the difference between transnational and globalization. An interesting feature of globalization is that while the world is being internationalized, it is also localized at the same time. The world is shrinking because local communities (villages, towns) have bigger and bigger interests, so there is also the term glocalization. A clear example of the phenomenon of glocalization is the proliferation of McDonald's everywhere around the world on the one hand, but on the other hand a change of McDonald's menu to attract the local consumers in different countries. In the case of McDonald's this glocalization can be said to be a phenomenon in which global products are converted into 'other forms' in order to meet the needs of the local consumers. The term glocalization first appeared in the late 1980s in the writings of Japanese economists in the Harvard Business Review. This term is used to describe individuals, groups, organizations, products, or services that reflect both global and local standards.

Technological advances have become an important part of the formation of global citizens. Through technological advancement, nowadays everyone can build wider associations and transcend national borders. And through these associations, citizens from one country can participate in the issues of global value or impact. For example, Anggun C

Sasmi enters the global level through the world of singers, as well as Agnes Monica. While Iko Uwais through cinema arts groups and action film world community.

In addition to some of the positive benefits of globalization there are also the dangers or threats of globalization, such as Cybercrime, Shift of manpower, and foreign ideology that are symptomatic in Individualism, Materialism, Secularism, and Hedonism. Hence to be a good global citizen needs to be aware of the effects of becoming a global citizen. Indeed, in the preamble of the 1945 Constitution of the Republic of Indonesia, the fourth paragraph is mentioned that one of the goals of Republic of Indonesia is to participate in implementing a world order based on independence, eternal peace, and social justice.

Those phenomena show that on the one hand as citizens of Indonesia we should not feel enough by being a good citizen, but also must be a good global citizen. However, given that the current globalization not only promised the wind of heaven alone, as citizens who want to implement the goals of the Republic of Indonesia as formulated in the opening of UUD 1945 that is participate in implementing the world order based on independence, eternal peace and social justice, we need to be citizens and citizens global as well as good, which is not undermined by the negative impacts of globalization as mentioned earlier.

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4 RESULTS AND DISCUSSION

Phenomenologically there are many citizens are still trapped in the interests of the nation alone, but not a few also began to open to take part as global citizens in accordance with their respective potential. In the meantime, still need a critical attitude so that we are not eroded in the negative impact of globalization. Global citizen related to a moral community based on territorial-bound issues, the activity of the moral community can have an impact on global life. According to Kirsten (2010), there are examples of local and global issues that have so far received the attention of the global community, such as (1) Climate change, (2) Extreme poverty and inequality, (3) Finance and economic crisis, (4) Food crisis, (5) Water scarcity, (6) Energy security, (7) Migration, (8) Population growth and demographic shift, (9)

Urbanization, (10) Health pandemics and infectious diseases.

Other issues that often emerge of global concern in addition to environmental and food related issues above are human rights issues, such as freedom of expression, information, freedom of assembly and expression. Everyone who engages in such issues is a global citizen, not because of their activities beyond their national territory, but mainly because the issues they strive for are also of concern to the global community.

Now global citizenship also touches on the economic aspect. It can be witnessed that there are so many citizens of a country working in other countries. In this context, the global citizens have an economic perspective. Work is no longer limited by state territory. They can work in any country that needs the skills that they have. The basic of their participation in this context is solely on the skills and knowledge that they possess.

Technological advancements that can not be dammed today, has encouraged the growth and development of a global identity of every citizen. Transportation technology has been able to facilitate the movement of citizens from one country to another, both for tourism, economic and political purposes. In addition, advances in information technology have connected citizens from one country with citizens from other countries. Technological advances in this context have become an important part of the formation of the global citizens. Through technological advancement, everyone can now build wider associations and transcend the boundaries of a nation's territory. Through these associations, citizens from one country can participate on issues that have a global impact together.

In the meantime, one of the goals of Indonesian independence as outlined in the Preamble to the 1945 Constitution (Constitution of Republic Indonesia, 1945) is "... to participate in the implementation of world order based on freedom, perpetual peace and social justice." For the citizens of Indonesia based on the goal of independence, becoming a global citizen is a constitutional demand. At the state level, these constitutional demands are realized by sending TNI troops to participate together with other countries to take care of world peace. At the level of the citizens is portrayed through the role of each citizen in improving his/her potential in the cross-country or global level, both in the field of social and cultural art, socio-political, and socio-economic.

5 CONCLUSIONS

Being a good global citizen should be able to distinguish between being a citizen and becoming a global citizen. Transnational differences with multinational, international, and globalization. And that being a global citizen is essentially every citizen not to mention students as young citizens should be more aware on moral issues.

Global citizens are not tied to any territory as citizens. Global citizens are tied primarily to issues that have global values or impacts such as environmental issues, human rights, economic and cultural issues. When a citizen is actively or passively involved in these issues, he is at the same time a part of the global citizen.

Global citizens are not political communities. Global citizens are essentially moral communities. However, these moral community movements may influence the political dynamics of a State or nation. The transformation of democracy in a country, for example, from an authoritarian and totalitarian state is inseparable from the moral movements of the world's citizens who have every person entitled to make choices of his own.

6 IMPLICATION

The conclusion above has some implications, such as understanding the fundamental differences between citizens and global citizens; aware of issues of concern to global citizens; aware of the transnational differences with multinational, international, and globalization; understand the notion of glocalization and its examples; as well as the risks of globalization in the technology sector; and realizing Indonesia's participation as a part of global citizens.

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