

Discourse, Identity, and Global Citizenship

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The concept of global citizenship has entered into the lexicon of diverse movements for peace and justice over the past decade. But what does it mean to be a “global citizen?” And how does this concept advance the goals of such movements? The Greek and Latin roots of the term citizen denote an inhabitant of a city, or a community, who possessed certain rights and privileges associated with membership in that community. Of course, many categories of people did not possess the rights and privileges of citizenship in the communities of Greek and Roman antiquity. Nonetheless, the concept of citizenship was a democratic ideal that expanded the boundaries of self-determination beyond the sphere of autocratic rulers. This is the difference between a citizen and a subject: a citizen is a participant in self-governance whereas a subject is not.

Today, the boundaries of citizenship have been expanded beyond the city-as-community to the nation-state-as-community. Legally, the term citizenship now denotes a constitutionally defined relationship between an individual and a nation-state, in which the individual receives a guarantee of certain civic rights in exchange for certain civic duties and responsibilities.

What does it mean, then, when we speak of “global citizenship?” Although global citizenship is not yet an accepted legal construct, the term is becoming a significant discursive construct that can play an important role in the creation of a more peaceful and just global order.

Discourse theory posits that human cultures and human consciousness are shaped, in part, by the patterned ways we think and talk together. The premise is simple: the patterned ways that we collectively think and talk—our discourses—influence our perceptions, our motivations, our actions, and even our construction of social institutions. In this sense, discourses are like the productive scaffolding, or matrix, of human culture and consciousness. Discourses help to structure our mental and social realities.

If we grow up immersed in racist or sexist discourses, for example, we are likely to perceive the world in those ways, we are likely to act

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