

A WORLD OF IDEAS

THE GLOBALIZATION OF RELIGION

RELIGION

One of the binding forms of networks that have intensified people's sense of community across the world.

STUDY OF RELIGION involves the study of religious practices, customs, beliefs, and rituals in the context of social structures such as -religious institutions, education, community, and family.

WHAT IS RELIGION?

According to **EMILE DURKHEIM**, religion is a unified system of beliefs and practices relative to sacred things. These beliefs and practices bring together its adherents into one single moral community.

ELEMENTS IN DEFINING RELIGION

- Beliefs that some things are sacred, set apart from the ordinary things
- Practices (rituals) centered on the things considered sacred
- A moral community (a church) resulting from a group's beliefs and practices; there is a function – the formation of solidarity.

Example: Filipino people are socialized in the practice of religion – not just on the beliefs on the doctrines. Fiestas, prosisyon, and the likes.

For him, the world's religions are [1] so varied that they have no specific belief or practice in common; [2] that all religions develop a community centered on their beliefs and practices; and [3] that all religions separate the **SACRED** from the **PROFANE**.

SACRED represented the interests of the group, especially unity, which were embodied in sacred group symbols, or totems. An aspect of life having to do with the supernatural that inspires awe, reverence, deep respect, even fear.

PROFANE, on the other hand, involves mundane individual concerns or aspects of life that are not concerned with religion or religious purposes but, instead, are part of the ordinary aspects of everyday life.

CONNECTION BETWEEN RELIGION AND ECONOMIC STRUCTURES

MAX WEBER's PROTESTANT ETHICS AND THE SPIRIT OF CAPITALISM

The Roman Catholic belief system encouraged followers to hold on to their traditional ways of life, while the Protestant belief system encouraged its members to embrace change

Theorized how the moral principles of disciplined Protestantism connect to the rise of modern capitalism. Weber argues that the religious beliefs of Calvinists and similar groups significantly influenced the development of a capitalist mindset.

THE CALVINIST TRADITION: the doctrine of **PREDESTINATION**; The belief that God has planned and willed all events, often in relation to the ultimate destiny of each person's soul. Calvinists sought confirmation of God's favor by associating it with financial success, considering it a sign of divine approval.

PROTESTANT ETHIC refers to the importance placed on diligent labor, frugality, and effectiveness in one's worldly pursuits.

SPIRIT OF CAPITALISM the desire to accumulate capital—not to spend it, but as an end in itself—and to constantly reinvest it.

RELIGION AND GLOBALISM vs GLOBALIZATION

The religious are concerned with spreading holy ideas globally, while the globalist wishes to spread goods and services.

RELIGION	GLOBALISM
A Divine Entity that defines and judges' human action in moral terms, what is good or bad.	A globalist is not worried whether he will end up in hell or heaven.
Religious people are less concerned with wealth and all that comes along with it.	Globalism deals with how much of human action can lead to the highest material satisfaction and subsequent wisdom that this new status produces
When a religious person aspires to be a saint.	The globalist trains to be a shrewd businessperson.
Religious people are ascetic because they avoid anything material for simplicity. From what clothes should be worn and food to eat.	Globalists deal more in the seal trade, raise the profits of private enterprises, improve government revenue collections, protect the elites from being excessively taxed by the state and naturally enrich themselves.

RELIGION AND GLOBALIZATION

GLOBALIZATION has freed communities from the constraints of the nation-state but in the process, it threatens to destroy the cultural system that binds

them together. RELIGION seeks to take the place of these broken “traditional ties” to either help communities cope with their new situation

GEMEINSCHAFT type of society in which life is intimate; a community in which everyone knows everyone else and people share a sense of togetherness, sharing similar beliefs and practices, has a traditional tie in the community

GESELLSCHAFT, a type of society that is dominated by impersonal relationships, individual accomplishments, and self-interest.

Religion can provide the “moral codes” answering problems like people’s health and personal happiness. Religion is not the regressive force that stops or slows globalization, it is a pro-active force that gives communities a new and powerful basis of identity. It is an instrument with which religious people can put their mark in the reshaping of this globalizing world.

CONFLICT OR PEACE?

According to Jayeel Cornelio, religion creates this US vs THEM mentality. The solidarity it provides is a double edge sword.

WHY DO RELIGIONS DIVIDE?

Many Filipinos are aware that being religious is not necessarily something to celebrate, as it has the potential to harm people.

Example: In a study conducted by Dr. Cornelio and Dr. Aldama, two-thirds of Filipinos believe that religion brings more conflict than peace and almost half believe that individuals with strong religious beliefs tend to be more intolerant.

In a micro perspective Religion is influenced by their interactions in daily lives and attitudes. From a macro perspective, there is a totalizing claim of religion in the country (THEOLOGICAL NATIONALISM), making it challenging to go against the teachings of the religion.

VIOLENT EXTREMISM the convictions and behaviours of individuals who endorse or employ violence to attain ideological, religious, or political objectives.

SEPARATION OF CHURCH AND STATE No law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof.

The government functions autonomously, free from the impact of religious entities, and prevents religious groups from having unwarranted authority or sway in governmental matters.

Ex. Church of the Quantum Siopao a protest of their perception that the university violated the constitutional provision on the separation of the church and state by allowing Catholic relics to be displayed around the school premises.

Its disciples, the Siopaoists, demanded that the image of the Almighty Quantum Siopao be displayed around the campus for equality of representation, arguing that if UP, a government institution, would allow one religion to display their religious relic in campus, it should also allow relics from all other religions to be displayed as well – that, or none at all.

GLOBAL MEDIA CULTURES

It can be true that globalization fuelled the spread of values in culture, but it can also be true that via media, globalization was pushed through.

The **GLOBAL VILLAGE**, an imagined community, emerged merely because of the television. People start seeing how other people live, eat, or work as if we knew everyone without seeing each other face to face. The idea that the global population is linked or interconnected through the use of modern media technologies.

Since then, the interaction of cultures was intensified than ever before. Lule (2012) claimed that we cannot imagine globalization occurring without the media which is crucial to human life.

Example: The United Nations contended that depriving individuals of internet access constitutes a violation of human rights.

MEDIA, as defined by Lule (2014), is “a means of conveying something, such as a channel of communication”.

INFLUENCE OF GLOBALIZATION ON CULTURE:

CULTURAL DIFFERENTIALISM suggests that cultures are different, strong, and resilient, potentially leading to clashes as globalization continually brings them together.

CULTURAL CONVERGENCE suggests that globalization will result in a growing sameness of cultures. Some fear the emergence of a global culture, likely American, that could overshadow many local cultures, causing them to lose their distinctive characteristics.

This is often referred to as '**CULTURAL IMPERIALISM**,' where the cultures of more developed nations invade and take over those of less developed nations, leading to homogenization.

CULTURAL HYBRIDITY suggests that globalization will lead to an increasing blending or mixture of cultures.

GLOCALIZATION involves creating products or services for the global market by adapting them to local cultures.

MEDIA AND GLOCALIZATION With the help of media, the spread of different cultures has become more accessible. In the era of globalization, influencing local culture is inevitable.

Example: K-pop music spread globally through television, radios, and magazines; Philippine starts producing girl/boy band group

EFFECT OF MEDIA

- Extension and impairment of human senses: Our ability to remember has dulled due to digital development. While communication has become easier, it has come at the cost of reduced intimacy.
- Creation of a "global village."
- Homogenization of culture; Cultural imperialism.
- Democratization of access: Knowledge is now easily accessible, even using a smartphone.
- Cyberbalkanization – echo chambers (e.g., people tend to create their own world by hiding some posts from their news feed). This prevents other users from encountering opinions and information that challenge their viewpoints, making them more close-minded, as if placed in a chamber.

GLOBAL POPULATION AND MOBILITY

THE GLOBAL CITY

Globalization in cities is evident through foreign investments, capital movement, and the construction of skyscrapers by companies. Bridges facilitate the movement of goods and services, and various infrastructures support exchanges.

These activities create jobs due to increased economic demand, leading to the migration to urban centers in search of opportunities.

SASKIA SASSEN popularized the term "**GLOBAL CITY**" in the 1990s, primarily using economic criteria.

GLOBAL CITIES. These cities serve as hubs of global finance and capitalism, housing the world's top stock exchanges where investors buy and sell shares in major corporations. Sassen identified three global cities: New York, London, and Tokyo.

Global cities produce goods in the form of [1] **TECHNOLOGICAL INNOVATIONS**, [2] **FINANCIAL PRODUCTS**, and [3] **CONSULTING SERVICES**. These service industries are highly reliant on telecommunications technologies and are integrated into business networks that stretch across national borders.

Sassen argues in "The Global City" (1991, revised 2001) that the emergence of a global market for financial and specialized services gives **GLOBAL CITIES** a "command and control function" over economic globalization.

The definition of a global city has expanded beyond economics to include cities that influence culture and ideas.

HOMOGENIZATION vs HETEROGENIZATION

Indian social anthropologist and sociologist **ARJUN APPADURAI** challenges the conventional view of globalization as cultural imperialism.

He emphasizes that globalization is not a uniform and all-encompassing process; rather, nations are more positively disposed toward certain facets of globalization than others, depending on factors such as the state of the economy, political stability, and strength of cultural identity.

Globalization diminishes the role of the nation-state in shaping cultural identity, arguing that identity is increasingly deterritorialized by mobility, migration, and rapid communications.

APPADURAI INTRODUCES FIVE SCAPES OF GLOBALIZATION

According to Appadurai, the key to understanding globalization is the human imagination. He asserts that instead of living in face-to-face communities, we live within imagined ones that are global in extent.

[1] **ETHNOSCAPES:** Represents the movement of people around the world, reflecting the increasing speed and ease of travel globally.

[2] **TECHNOSCAPES:** Refers to the ways technologies help speed up cross-border movements, visible through the global movement of technologies and communication technologies like the internet.

[3] **FINANCESCAPES:** Involves the rapid movement of money across borders, exemplified by the global presence of financial platforms like Visa, Mastercard, and services like GCASH.

[4] **MEDIASCAPES:** Highlights the power of international media to disseminate news information globally at a rapid rate.

[5] **IDEOSCAPES:** Refers to the spread of ideas, symbols, and narratives globally, such as the rapid spread of democracy in the 18th and 19th centuries.

Appadurai's conceptualization of globalization in terms of these scapes challenges the notion of globalization as a uniform process, presenting it as multilayered, fluid, and irregular, characterized by ongoing change.

HOMOGENIZATION refers to the world's cultures all becoming one big, bland culture influenced mainly by the United States. Some people think that as the world globalizes, all the unique and interesting cultures around the world will be lost and we will all start watching the same TV shows, listening to the same music, eating the same food, etc.

HETEROGENIZATION refers to the world's cultures becoming more diversified. As the world grows, people have more freedom to pick and choose the cultures they want to be associated with.

GLOBAL DEMOGRAPHY AND MIGRATION

DEMOGRAPHY

The study of statistics such as births, deaths, income, or the incidence of disease, which illustrate the changing structure of human populations. It deals with fertility, mortality, marriage, migration, and social mobility. All of this is connected to social, economic, culture, and any other field.

Example: how children view in different field:

- In religious, they see children as a gift, a symbol of successful union
- In culture, they see children as the successor to the next generation, a kinship network.
- In economic, they see children as critical investments

UNDERSTANDING OVERPOPULATION AND ITS PERSPECTIVES

POPULATION is the total number of inhabitants. **OVERPOPULATION** occurs when the human population surpasses the carrying capacity of the ecological setting.

According to **THOMAS MALTHUS**, population grows **GEOMETRICALLY** (2, 4, 8, 16, and so on), while the food supply increases only **ARITHMETICALLY** (1, 2, 3, 4, and so on). Malthus argued that unchecked births would lead to the population outstripping its food supply.

PAUL R. EHRLICH and **ANNE H. EHRLICH**, in "The Population Bomb," predicted that **OVERPOPULATION** would result in food shortages and mass starvation. They advocated for **GLOBAL POPULATION CONTROL** to reduce the growth rate to zero. This, they argued, would allow vital resources to be used for economic progress.

Examples: China's one-child policy and the Philippines' Republic Act No. 10354 on Responsible Parenthood and Reproductive Health.

However, **BETSY HARTMANN** criticized the use of **POPULATION CONTROL** as a crisis-prevention measure, accusing governments of using it as a substitute for social justice and necessary reforms like land distribution, employment creation, mass education, health care, and emancipation.

Contrary to the negative views, some argue that population growth aids economic development by stimulating technological and institutional innovation and increasing the supply of human ingenuity.

Example: Contribution of young working ages to economic progress.

MIGRATION

The movement of people from one place to another with the intentions of settling, permanently or temporarily in a new location. There are two types of migrations:

INTERNAL MIGRATION refers to people moving from one area to another within one country.

INTERNATIONAL MIGRATION refers to people crossing borders of one country to another.

IMMIGRATION AND EMIGRATION

IMMIGRATION is an international process in which a resident of one country moves to another country with the intention to settle there permanently.

EMIGRATION refers to the process of a person leaving their native region to find permanent dwelling elsewhere.

When you decide to emigrate, it means that you have chosen to leave your country voluntarily, driven by personal or professional motivations to start a new life in another country.

If you decide to emigrate or immigrate, you can be called a **MIGRANT**.

REFUGEE: In contrast to migrants, refugees do not choose to switch countries willingly. They are forced to do so due to war actions or other large-scale types of violence that threaten their safety. They are unable to stay in their homes and have no way to return until the situation improves and peace is restored.

ASYLUM SEEKER: Unlike a refugee, an asylum seeker is a person who flees from smaller-scale violence. This could include threats from local gangs, attempts at recruitment, personal persecution, or high levels of general violence. Although the person might not be in immediate danger, staying in their home is still unsafe, compelling them to seek protection elsewhere.

MIGRATION STATISTICS

247 million people are currently living outside of the countries of their birth, 90% of them moved for economic reasons and the 10% were refugees and asylum-seekers

The **MIGRANT INFLUX**, the increasing number of migrations, has led to a debate in destination countries over the issue of whether migrants are assets or liabilities to national development.

Anti-immigrant groups and nationalist argue that governments must control legal immigration and put a stop to illegal entry of foreigners.

BENEFITS	DETRIMENTS
<p>Remittances make significant contributions to the development of small and medium-term industries that help generate jobs</p> <p>Change the economic and social standing of migrants</p>	<p>Remittances do not rebalance growth.</p> <p>BRAIN DRAIN means loss of professionals because they choose to migrate.</p> <p>HUMAN TRAFFICKING: Million men, women, & children became victims of forced labor.</p> <p>Integration: Creation of networks that exacerbate differences and discrimination, it can be good or bad depend on the country where you migrate.</p> <p>XENOPHOBIA prejudice to people from other countries.</p>

Global interdependence will ensure global migration will continue to be one of the major issues in the contemporary world.

TOWARDS A SUSTAINABLE WORLD

SUSTAINABLE DEVELOPMENT

SUSTAINABILITY is a form of development that seeks to meet the present needs without jeopardizing the ability of future generations to meet their own needs. This involves maintaining a delicate equilibrium between economic growth, environmental stewardship, and social well-being.

[1] ENVIRONMENTAL SUSTAINABILITY

Aims to prevent the exploitation of nature as an infinite resource, ensuring its protection and rational utilization. This involves initiatives such as environmental conservation, investment in renewable energies, water conservation, support for sustainable mobility, and innovations in sustainable construction and architecture.

[2] SOCIAL SUSTAINABILITY

Strives to enhance the development of individuals, communities, and cultures, fostering a reasonable and equitably distributed quality of life, healthcare, and education globally. The pursuit of gender equality, particularly in developing countries, will be a foundational aspect of social sustainability in the coming years.

[3] ECONOMIC SUSTAINABILITY

Emphasizes equitable economic growth that generates wealth without causing harm to the environment. Investing in and equally distributing economic resources will fortify the other pillars of sustainability, leading to comprehensive development.

Numerous challenges confronting humanity, including climate change, water scarcity, inequality, and hunger, necessitate global solutions through the promotion of sustainable development. **SUSTAINABLE DEVELOPMENT** represents a commitment to achieving social progress, environmental equilibrium, and economic growth.

THE 17 SUSTAINABLE DEVELOPMENT GOALS

The **SUSTAINABLE DEVELOPMENT GOALS (SDGS)**, also referred to as the Global Goals, constitute a United Nations initiative urging all countries worldwide to confront major challenges, ensuring equal opportunities for all to improve their lives without compromising the planet.

These 17 objectives are interconnected, and success in one often hinges on addressing issues frequently associated with another. They can be succinctly summarized as follows:

[1] Eradicate poverty and hunger while ensuring a healthy life.

[2] Universalize access to essential services such as water, sanitation, and sustainable energy.

[3] Support the generation of development opportunities through inclusive education and decent work.

[4] Foster innovation and resilient infrastructure, cultivating communities and cities capable of sustainable production and consumption.

[5] Reduce global inequality, particularly in terms of gender.

[6] Environmental stewardship, including combating climate change and preserving oceans and land ecosystems.

[7] Promote collaboration among diverse social entities to foster an environment of peace and sustainable development.

WHY WORLDWIDE?

“A fate of endangerment has arisen in modernity, a sort of counter-modernity, which transcends all our concepts of space, time, and social differentiation. What yesterday was still far away will be found today and in the future ‘at the front door.’” (Beck 1995: 65).

RISK SOCIETY

Contemporary society is at the cusp of a transition between “**INDUSTRIAL SOCIETY**” and “**RISK SOCIETY**”

The **RISK SOCIETY**, developed by two sociologists Ulrich Beck and Anthony Giddens is a grand theory of society itself, concerned with the transition from modern industrial society to a new era distinguished much more by technological hazards.

ULRICH BECK argues that the main reason for the current problems has been the inability of modern societies to produce enough **STABILITY** and **SUSTAINABILITY**.

He said that Risk Society is “**an inescapable structural condition of advanced industrialization**” and “Modern society has become a risk society in the sense that it is increasingly occupied with debating, preventing, and managing risks that it itself has produced.”

REFLEXIVE MODERNIZATION suggests that our experience of modernization is not a straightforward, linear process. Instead, it is reflexive, meaning that a functioning

society, while successful in many ways, also contains the potential for its own dissolution and change due to unintended side effects.

Thus, the RISK SOCIETY is defined not just by the distribution of goods (wealth), but more so by the distribution of “bads” (pollution, contamination, and other by-products of production).

The idea of "reflexive modernization" refers to a continuous process where unintended results of production in modern societies have a 'boomerang' effect. The term "reflexive" in this context doesn't mean conscious or intentional action; rather, it indicates a scenario where these unintended consequences rebound onto the societies themselves.

People's fear of collapse should offer an opportunity for international cooperation and a cosmopolitan turn in social sciences.

GLOBAL FOOD SECURITY

The global food security challenge is straightforward: by 2050, the world must feed 9 billion people. The demand for food will be 60% greater than it is today. The United Nations has set ending hunger, achieving food security and improved nutrition, and promoting sustainable agriculture as the second of its 17 Sustainable Development Goals (SDGs) for the year 2030.

To achieve these objectives, it requires addressing a host of issues, from gender parity and ageing demographics to skills development and global warming.

Agriculture sectors must become more productive by adopting efficient business models and forging public-private partnerships. And they need to become sustainable by addressing greenhouse gas emissions, water use and waste. The risks: malnutrition, hunger and even conflict.

THE PHILIPPINE AGRICULTURE

AGRICULTURAL LANDS, to simply put are the lands devoted for agriculture and pastures – these lands produce food.

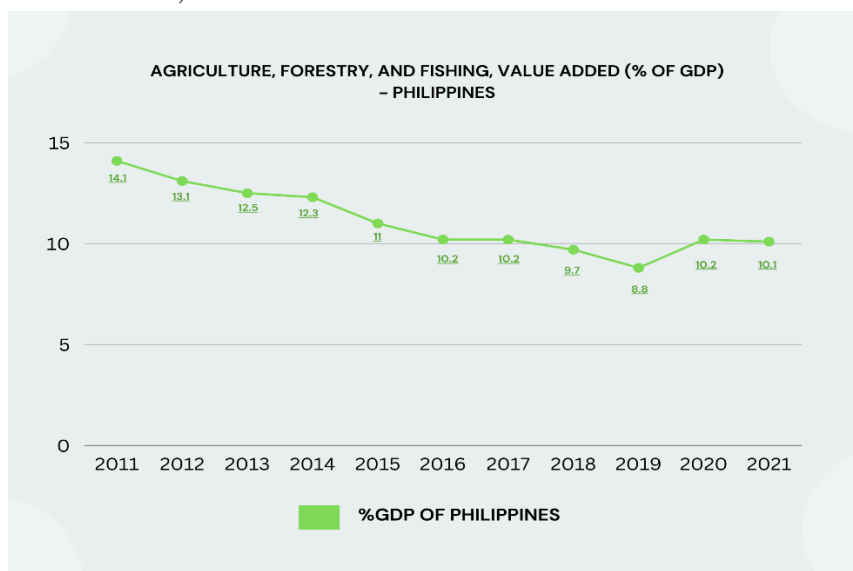
CONTEXT

In 1995, the Philippines had 14.74 million hectares of land devoted to agriculture, according to the Food and Agriculture Organization (FAO) of the United Nations (UN).

As of 2019, the country's harvested area for agricultural crops decreased by 1.3% points to 13.32 million hectares.

78% of farmlands in the Philippines are only 3 hectares, based on a survey by the Department of Agriculture (DA) in 2017.

The Agriculture, Forestry, and Fishery sector contributed 8.9% to the country's GDP in 2022, a decline from 11.25% in 2013.



Farmers and fisherfolk have been the poorest among the 11 basic sectors in the Philippines since 2016. In 2018, farmers recorded a poverty incidence of 31.6%, while fisherfolk had 26.2%, equivalent to around 5.5 million farmers and 4.6 million fisherfolk.

Preliminary figures for 2021 indicate that agricultural workers in the Philippines were paid an average of about 285.19 Philippine pesos per day.

Minimum Wage of Farmers as of August 2022

REGION	AGRICULTURE	
	Plantation	Non-Plantation
NCR ^{a/}	P533.00	P533.00
CAR ^{b/}	380.00	380.00
I ^{c/}	325.00	312.00
II ^{d/}	375.00	375.00
III ^{e/}	384.00 - 420.00	372.00 - 404.00
IV-A ^{f/}	327.00 - 401.00	327.00 - 401.00
IV-B ^{g/}	329.00 - 355.00	329.00 - 355.00
V ^{h/}	345.00	345.00
VI ^{i/}	410.00	410.00
VII ^{j/}	382.00-425.00	382.00-425.00
VIII ^{k/}	320.00	320.00
IX ^{l/}	323.00	323.00
X ^{m/}	356.00 - 378.00	356.00 - 378.00
XI ^{n/}	422.00	422.00
XII ^{o/}	331.00	331.00
CARAGA ^{p/}	340.00 - 350.00	340.00 - 350.00
BARM ^{q/}	306.00-316.00	306.00-316.00

The average age of farmers in the Philippines is 60 years old, according to the 2017 DA survey, while the Rice-Based Farm Household Survey of 2021 reports an average age of 56 years old.

FOOD SECURITY VS FOOD SOVEREIGNTY

The Philippines ranked 144th out of 171 countries in the Global Food Security Index (GFSI) Quarter 2 of 2022.

FOOD SECURITY is achieved when individuals consistently have both the physical and economic means to access an ample supply of safe and nutritious food that aligns with their dietary requirements and preferences, enabling them to lead active and healthy lives (World Food Summit, 1996).

FOUR DIMENSIONS OF FOOD SECURITY (WORLD BANK)

[1] PHYSICAL AVAILABILITY OF FOOD: The "supply side" of food security is addressed by food availability, which is influenced by factors such as food production levels, stock quantities, and net trade.

[2] ECONOMIC AND PHYSICAL ACCESS TO FOOD: Merely having an ample food supply at the national or international level does not ensure food security at the household level. Concerns about insufficient food access have

led to a greater policy emphasis on incomes, expenditures, markets, and prices to achieve food security goals.

[3] FOOD UTILIZATION: Utilization refers to how the body optimally processes various nutrients in food. Adequate energy and nutrient intake result from proper care and feeding practices, food preparation methods, dietary diversity, and the fair distribution of food within households.

[4] STABILITY. It is still considered food insecurity if they face periodic challenges in accessing food, risking a decline in nutritional status. Adverse weather conditions, political instability, or economic factors such as unemployment and rising food prices may impact an individual's food security status.

FOOD SOVEREIGNTY is the right of peoples to healthy and culturally appropriate food produced through socially just, ecologically sound, and sustainable methods. It encompasses their collective right to define their own policies, strategies, and systems for food production, distribution, and consumption. (Nyeleni 2007 Declaration)

NYELENI 2007 DECLARATION

The International Forum on Food Sovereignty in 2007 in Mali was a defining milestone for food sovereignty and brought together more than 500 people from 80 countries to pool ideas, strategies, and actions to strengthen the global movement for food sovereignty.

The Nyéléni 2007 Declaration encapsulates the vision of the movement.

Link: <https://nyeleni.org/IMG/pdf/DeclNyeleni-en.pdf>

GLOBAL CITIZENSHIP

GLOBAL CITIZENSHIP

the belief that everyone has rights and civic duties as members of the global community, transcending national or regional affiliations. It emphasizes a shared responsibility for each other and the world.

It is a membership in a broader class called “**HUMANITY**”

In EDUCATION, the concept of **GLOBAL CITIZENSHIP EDUCATION (GCED)** is gaining prominence, surpassing movements like multicultural education, peace education, human rights education, Education for Sustainable Development, and international education.

COMMON PERSPECTIVES

[1] CRITICAL AND TRANSFORMATIVE PERSPECTIVE

Global Citizenship Education (GCED) should actively involve students. From a critical and transformative standpoint, GCED encourages students to think, feel, and act. This approach requires us to be politically aware and personally transformative.

[2] WORLD MINDEDNESS

Graham Pike and David Selby identify two aspects of GCED. **WORLD MINDEDNESS**, the first aspect, involves recognizing the world as a unified system and understanding the responsibility to consider global needs alongside the interests of individual nations.

The second aspect, **CHILD-CENTEREDNESS**, is a approach that fosters individual exploration, addressing each learner as a unique individual with distinct beliefs, experiences, and talents.

[3] HOLISTIC UNDERSTANDING

Merry Merryfield established the Holistic Understanding perspective, which centers on understanding oneself in the context of a global community.

This perspective follows a curriculum that encompasses human values, beliefs, global systems, issues, history, cross-cultural understanding, and the development of analytical and evaluative skills.

[4] HEALTH SCIENCE PERSPECTIVE

Millar et al. (2019) propose a definition of global citizenship for health professionals, consisting of nine capabilities.

A health professional as a global citizen is one who is familiar with global health, values diversity, and possesses intergroup empathy. Such a professional is motivated by social justice, advocates for environmental sustainability, and feels a responsibility to actively engage in global openness, participation, and inter-group assistance.

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