


UDC: 32.; 323.

LBC: 63.3(2)6-6; 63.3 (2)64; 63.3(5 e)64

MJ № 371

 10.33864/2617-751X.2025.v8.i7.318-336

## EDUCATING FOR THE PROMOTION OF GLOBAL CITIZENSHIP VALUES: A CRITICAL ANALYTICAL STUDY

**Achouak Khanous\***

**Abstract.** Education in the values of citizenship has long preoccupied philosophers and sociologists. This concern arises from the social, political, and even legal challenges that confront the individual, particularly in the context of cultural and identity pluralism. At the root of many conflicts lies hostility toward the "other" and the refusal to accept difference, which has fueled tensions and fostered tribalism and racism. These dynamics have deepened human suffering and crises. The absence of a universal conception of citizenship reflects a lack of recognition and of shared existence, leading to destruction whose consequences continue to be felt globally today. Indeed, the dimensions of citizenship cannot be properly understood without reference to the civil state, society, and the problematics of authority in the absence of rights and responsibilities. Global citizenship education constitutes a crucial entry point for fostering coexistence and achieving world peace. It is therefore essential to cultivate younger generations in the values of universal citizenship, encouraging them to engage in communication, embrace dialogue, and remain open to others. Such an approach aims to shape a human being elevated by universal values- one reconciled with the self, accepting of others, and embodying a civilized conduct rooted in human dignity. This vision can only be realized through the adoption of clear strategies, including the consolidation of participatory principles and the rejection of all forms of violence and marginalization. In this context, state institutions must play an active role, as they are responsible for safeguarding individual particularities and preserving human dignity.

**Keywords:** Citizenship, Peaceful coexistence, Universal values, Recognition, Education, Identity

---

\* Institute of Human and Social, University Center of Barika-Algeria; Algeria

E-mail: [achouak.khanous@cu-barika.dz](mailto:achouak.khanous@cu-barika.dz)

<https://orcid.org/0000-0001-6264-0001>

**To cite this article:** Khanous, A. [2025]. EDUCATING FOR THE PROMOTION OF GLOBAL CITIZENSHIP VALUES: A CRITICAL ANALYTICAL STUDY. *"Metafizika" journal*, 8(7), pp.318-336.

<https://doi.org/10.33864/2617-751X.2025.v8.i7.318-336>

**Article history:**

Received: 25.05.2025

Accepted: 04.08.2025

Published: 03.11.2025




**Copyright:** © 2025 by AcademyGate Publishing. This article is an open access article distributed under the terms and conditions of the CC BY-NC 4.0. For details on this license, please visit

<https://creativecommons.org/licenses/by-nc/4.0/>.

УДК: 32.; 323.

ББК: 63.3(2)6-6; 63.3 (2)64; 63.3(5 е)64

МЖ № 371

 10.33864/2617-751X.2025.v8.i7.318-336

## ОБРАЗОВАНИЕ В ИНТЕРЕСАХ ПРОДВИЖЕНИЯ ЦЕННОСТЕЙ ГЛОБАЛЬНОГО ГРАЖДАНСТВА: КРИТИЧЕСКИЙ АНАЛИТИЧЕСКИЙ АНАЛИЗ

Ашоуак Ханус\*

**Абстракт.** Образование в духе гражданских ценностей на протяжении длительного времени является предметом размышлений философов и социологов. Этот интерес обусловлен социальными, политическими и даже правовыми вызовами, с которыми сталкивается индивид, особенно в условиях культурного и идентификационного плюрализма. В основе многих конфликтов лежит враждебность к «другому» и отказ принять различие, что усилило напряжённость и способствовало распространению трайбализма и расизма. Эти процессы углубили человеческие страдания и кризисы. Отсутствие универсальной концепции гражданства отражает дефицит признания и совместного существования, что привело к разрушению, последствия которого ощущаются во всём мире и сегодня. Действительно, измерения гражданства невозможно постигнуть без обращения к гражданскому обществу, государству и проблематике власти при отсутствии прав и обязанностей. Образование в духе глобального гражданства является важнейшей отправной точкой для укрепления сосуществования и достижения мира во всём мире. Следовательно, необходимо воспитывать молодое поколение в ценностях универсального гражданства, побуждая их к коммуникации, диалогу и открытости по отношению к другим. Такой подход направлен на формирование человека, возвышенного универсальными ценностями-примирённого с самим собой, принимающего других и воплощающего цивилизованное поведение, основанное на человеческом достоинстве. Эта концепция может быть реализована лишь посредством принятия чётких стратегий, включая укрепление принципов участия и отказ от всех форм насилия и маргинализации. В этом контексте государственные институты должны играть активную роль, поскольку именно они несут ответственность за защиту индивидуальных особенностей и сохранение человеческого достоинства.

**Ключевые слова:** Гражданство, Мирное сосуществование, Универсальные ценности, Признание, Образование, Идентичность

---

\* Институт гуманитарных и социальных наук, Университетский центр Барика; Алжир

E-mail: [achouak.khanous@cu-barika.dz](mailto:achouak.khanous@cu-barika.dz)

<https://orcid.org/0000-0001-6264-0001>

**Цитировать статью:** Ханус, А. [2025]. ОБРАЗОВАНИЕ В ИНТЕРЕСАХ ПРОДВИЖЕНИЯ ЦЕННОСТЕЙ ГЛОБАЛЬНОГО ГРАЖДАНСТВА: КРИТИЧЕСКИЙ АНАЛИТИЧЕСКИЙ АНАЛИЗ. Журнал «Metafizika», 8(7), с.318-336.

<https://doi.org/10.33864/2617-751X.2025.v8.i7.318-336>

**История статьи:**

Статья поступила в редакцию: 25.05.2025

Отправлена на доработку: 04.08.2025

Принята для печати: 03.11.2025




**Copyright: © 2025 by AcademyGate Publishing.** This article is an open access article distributed under the terms and conditions of the CC BY-NC 4.0. For details on this license, please visit

<https://creativecommons.org/licenses/by-nc/4.0/>.

UOT: 32.; 323.

KBT: 63.3(2)6-6; 63.3 (2)64; 63.3(5 e)64

MJ № 371

 10.33864/2617-751X.2025.v8.i7.318-336

## QLOBAL VƏTƏNDAŞLIQ DƏYƏRLƏRİNİN TƏBLİĞİ ÜÇÜN TƏHSİL: TƏNQİDİ-ANALİTİK TƏDQİQAT

**Aşuak Xanous\***

**Abstrakt.** Vətəndaşlıq dəyərləri üzrə təhsil uzun müddətdir ki, filosofların və sosioloqların diqqət mərkəzində olmuşdur. Bu maraq, xüsusilə mədəni və kimlik plüralizmi şəraitində fərdin qarşısına çıxan sosial, siyasi və hətta hüquqi çətinliklərdən qaynaqlanır. Bir çox münaqişələrin kökündə “digərinə” qarşı düşmənçilik və fərqli olanı qəbul etməmək dayanır ki, bu da gərginlikləri artırmış, qəbiləçilik və irqçiliyi gücləndirmişdir. Bu dinamika insan iztirablarını və böhranlarını dərinləşdirmişdir. Vətəndaşlığın ümumbəşəri konsepsiyasının olmaması, qarşılıqlı tanınmanın və birgə mövcudluğun çatışmazlığını əks etdirir və nəticələri bu gün də qlobal miqyasda hiss olunan dağıntılara gətirib çıxarmışdır. Həqiqətən, vətəndaşlığın ölçüləri vətəndaş cəmiyyəti, dövlət və hüquq-vəzifə balansının olmadığı şəraitdə hakimiyyətin problematikası kontekstində başa düşülə bilər. Qlobal vətəndaşlıq təhsili birgəyaşayışın təşviqi və dünya sülhünün əldə edilməsi üçün mühüm başlanğıc nöqtəsini təşkil edir. Buna görə də, gənc nəsilləri ümumi vətəndaşlıq dəyərləri ruhunda tərbiyə etmək, onları ünsiyyətə, dialoqa və başqalarına açıq olmağa təşviq etmək vacibdir. Bu yanaşma insanı ümumbəşəri dəyərlərlə ucaldan- öz “mən”i ilə bəzişən, başqalarını qəbul edən və insan ləyaqətinə əsaslanan mədəni davranışı təcəssüm etdirən şəxsiyyət formalaşdırmağa yönəlmişdir. Bu baxış yalnız aydın strategiyaların qəbulu vasitəsilə- iştirakçılıq prinsiplərinin möhkəmləndirilməsi və zorakılığın, kənarlaşdırmanın bütün formalarının rədd edilməsi yolu ilə reallaşa bilər. Bu kontekstdə dövlət institutları fəal rol oynamalıdır, çünki onlar fərdi xüsusiyyətlərin qorunması və insan ləyaqətinin təmin olunmasına məsuldur.

**Açar sözlər:** Vətəndaşlıq, Sülh içində birgəyaşayış, Ümumbəşəri dəyərlər, Tanınma, Təhsil, Kimlik

---

\* İnsan və Sosial Elmlər İnstitutu, Barika Universitet Mərkəzi; Əlcəzair

E-mail: [achouak.khanous@cu-barika.dz](mailto:achouak.khanous@cu-barika.dz)

<https://orcid.org/0000-0001-6264-0001>

**Məqaləyə istinad:** Xanous, A. [2025]. QLOBAL VƏTƏNDAŞLIQ DƏYƏRLƏRİNİN TƏBLİĞİ ÜÇÜN TƏHSİL: TƏNQİDİ- ANALİTİK TƏDQİQAT. “Metafizika” jurnalı, 8(7), səh.318-336.

<https://doi.org/10.33864/2617-751X.2025.v8.i7.318-336>

**Məqalənin tarixçəsi:**

Məqalə redaksiyaya daxil olmuşdur: 25.05.2025

Təkrar işlənməyə göndərilmişdir: 04.08.2025

Çapa qəbul edilmişdir: 03.11.2025



**Copyright:** © 2025 by AcademyGate Publishing. This article is an open access article distributed under the terms and conditions of the CC BY-NC 4.0. For details on this license, please visit

<https://creativecommons.org/licenses/by-nc/4.0/>.

## **1.Introduction**

The idea of citizenship is a very important one in the history of human thought because it has changed a lot over time. It shows the values of culture and people, and each time period has its own unique traits. As a result, the ways that citizenship has shown itself have changed based on the political and moral values it represents.

Global citizenship embodies individual rights while simultaneously articulating the individual's responsibilities to others. It is closely related to ideas like rights, duties, education, identity, and living together, all of which are important for making a society with shared bonds. As humanitarian crises become more severe, there has been a greater focus on teaching global citizenship values as a way to fight negative and exclusionary views.

Consequently, it is imperative to contemplate the facets of global citizenship and to perceive the world as a collective homeland for everyone. This means encouraging a positive view of how people can live together, which includes being optimistic and understanding each other while respecting each other's cultural and national identities. Education is very important in this case because it is one of the most basic rights that everyone has. Education can help people feel like they belong as citizens by giving them a sense of justice, equality, and equal opportunities.

### **1.1.Study Objective**

This study aims to tackle a longstanding epistemological issue that has consistently echoed throughout the history of human thought, especially in the context of current conflicts. The research seeks to elucidate the foundational principles of citizenship education, ultimately aiming to cultivate a model of global citizenship that resonates profoundly within the sphere of global intellectual discourse. As a result, we have turned our attention to citizenship and global education because they are two of the most important problems facing people today. The main goal is to raise a truly cosmopolitan person.

### **1.2.Study Problem**

Based on the foregoing, the study addresses the following central questions:

- What is the relationship between citizenship and the educational system?
- How does education contribute to shaping the values of citizenship?
- In what ways does cultural diversity influence the construction of a globally minded citizen capable of peaceful coexistence with others?

### **1.3.Study Significance**

The importance of this research paper is that it talks about the idea of education for global citizenship as a way to bring about world peace and a better future in the face of current global conflicts. Consequently, it is imperative to formulate an educational strategy designed to foster a "global human being" within universal pedagogical frameworks, while also preparing

for the realization of global citizenship that honors shared human identity and repudiates all forms of racism. This necessitates the implementation of dialogue and innovative educational mechanisms to cultivate a citizenship that respects human identity, rooted in peace, within a cohesive educational framework aligned with fundamental human principles.

#### **1.4.Study Methodology**

This study employs an analytical approach with a critical lens, examining the historical evolution of citizenship education from ancient philosophies to modern implementations. This endeavor necessitates an analytical framework to delineate citizenship and elucidate its pivotal aspects within educational and sociological discourse, as a comprehensive comprehension of the present demands a meticulous and critical engagement with reality.

#### **2.Historicity of Citizenship: From Concept to Practice**

The many different definitions of citizenship have led to big debates because no one has ever agreed on one. Instead, different meanings come up depending on how they are used. The word "citizenship" comes from Greek. In French, it is called *citoyenneté*, which comes from the word *citoyen*, which means "citizen." The word *cité* means "city." The words *civis* (citizen) and *civitas* (city) come from Latin and mean the same thing. In Greek, *polis* also means a community that is run by laws and is based on rights and duties. The Greek idea of citizenship was very narrow, though. It only applied to Greeks who were born there and had the full right to take part in politics. Everyone else was not allowed to do so [Morfaux, 2005, p.77].

From a terminological standpoint, citizenship is predominantly defined as the connection between the individual and the political entity to which they pledge loyalty- the state. The latter, in turn, is obligated to provide protection, attainable solely through a legal bond that delineates rights and obligations, such as the right to hold public office or the duty to defend the homeland [Al-Saqout, 2007, p.14]. In this context, citizenship has historically been restricted to the individual's relationship with the state. In his *Dictionary of Contemporary Linguistic Errors*, Mohammed Al-Adnani, on the other hand, defines citizenship as the geographical space where a person lives. In this framework, the individual possesses complete rights and is equally bound by explicit legal obligations, thereby guaranteeing that all citizens are treated equally under the law [al-Adnani, 1989, p.725]. This binding relationship between the individual and the state grants the person political, social, and civil rights, as they are an active and essential participant in the public sphere, while concurrently imposing duties upon them towards the state.

It has always been hard to define the idea of citizenship because it has deep roots in human history and is hard to pin down. Nonetheless, citizenship can be defined as the degree of an individual's contribution and active engagement

in nation-building- politically, economically, or socially- without discrimination based on race, origin, religion, cultural affiliation, or gender. The individual must fortify their sense of belonging by comprehending their rights and responsibilities, as evidenced by their commitment to justice, social equality, and the respect for minorities. Moreover, citizenship encompasses the inherent right of every individual to engage in political participation, protected by the law, which concurrently ensures rights and delineates obligations for all citizens [Amani, 2011].

Values have created a serious global crisis, especially since this time has seen amazing progress that has made the material side of things more important than the moral and ethical side. Consequently, the individual has developed a perception that centers solely on the self, promoting the proliferation of selfishness and self-interest. This situation has shown that there is a crisis of values, which makes education necessary to keep human relations in check. Education is therefore the main way to strengthen the values of citizenship and respect for human rights, which is good for both the person and society as a whole. It also helps build a strong community because without values, society lacks love and honesty, which leads to chaos and weakens stability. Therefore, teaching people about morals and values is a very important goal that must be worked on hard so that goodness can spread throughout all of humanity.

Today we face a big problem: we need to change the way we think about the mind in its social and cultural context, not just in terms of teaching or learning. Our goal is to improve both the human and social condition, as well as to teach values that support rights and respect duties within a rational and humanistic framework. This project must encompass a political dimension aligned with the advancement of human rights [al-Sadiq, Journal of Educational Sciences, p.06] to strengthen the mechanisms of citizenship values, which subsequently delineate the principles that differentiate individuals within the same society.

Citizenship is both a political and an axiological project because the citizen wants to have relationships with other people that are based on values. This shows the true nature of the self because it shows what other people are really thinking and doing. In other words, being a citizen means that you have to be recognized in some way. Furthermore, citizenship cannot be dissociated from social action, as it seeks the common good. Consequently, novel terminologies such as "experienced citizenship" or "lived citizenship" have arisen to characterize the modalities through which individuals may coexist, considering that citizenship is intricately linked to the cognitive and behavioral patterns of others. Consequently, citizenship is socially linked to values, as what is considered valuable manifests at various levels [Faris, 2025, p.66].

If we think about the different social relationships and how they relate to citizenship, we can see that citizenship is defined by a group of representations,

behaviors, social relationships, and values. As a social and value-based reference, it includes a set of rules for how to manage the public space we all share, especially when it comes to national identity. This allows people to enjoy their rights while also doing their duties in public. Socialization is meant to teach younger generations the values of citizenship so that they can be seen in the shared public space of the nation [Azzedine, Boushaqa, & Browal, 200, p.793]. Nonetheless, it is undeniable that citizenship is shaped by its surrounding environment; it can function as an active force within the social sphere while simultaneously being vulnerable to decline and degradation.

The historical development of citizenship across various epochs and cultures illustrates that its functions have evolved through several phases. The notion of citizenship has historically been linked to diverse forms of struggle, predating its current interpretation. In the past, citizenship was closely linked to taking part in economic activity and enjoying its benefits, as well as being involved in social life and the law. One of the first things that looked like citizenship happened in the Greek city-state, with Athens being a good example. But citizenship in ancient Greece can't be seen as a perfect model. Instead, it was an ongoing problem because people were trying to protect their rights and social status. Similar conditions characterized other ancient civilizations, such as those of Babylon, Mesopotamia, Assyria, the Phoenicians, the Canaanites, and the Greeks. From the time agrarian governments started to form, these societies saw social movements, and the monarchies that were in power at the time dealt with the demands [Nafi' & Al-Shumayri, 2001, pp.16-17]. This need led to the creation of laws, the most famous of which is the Code of Hammurabi, which aimed to control people's lives through laws that would bring about social stability and equality before the law. In numerous instances, inequality within a singular society functioned as a pivotal determinant precipitating regime change or the disintegration of civilizations and states.

The idea of citizenship was also a part of Greek and Roman cultures. In ancient Greece, only free male Athenians, who were the original inhabitants, could be citizens. They were the only ones who had full rights. On the other hand, foreigners, people without land, women, and children were not allowed to help society in any way, even by serving in the military. This suggests that citizenship was conferred based on personal affiliation rather than geographical location. As a result, each society created its own idea of what it means to be a citizen. These ideas were shaped by the struggles of many people fighting for their rights, which led to big changes when Greek city-states were formed. At that time, citizens were given the right to speak their minds freely, which made it possible for them to get involved in politics.

Plato and later the Romans wrote about this. In his Republic, Plato stressed the need to encourage political involvement in order to deal with the chaos and fighting that were common in Greek society. His efforts were directed toward establishing the foundations of a state based on stable principles and institutions. Education was at the heart of this vision. He saw it as the best way to teach civic values and make people who could help build their homeland.

Someone who reads Plato's political, moral, and especially educational works carefully will see that he is always trying to shape the virtuous person—the kind of person who helps his community and makes his city better. This is clear from what he said: "When a city is built on solid foundations, it grows and thrives with the help of education, which creates virtuous and good people..." Consequently, the education of children must be systematically directed from the outset, ensuring they mature into individuals who comprehend duty and adhere to stringent virtue [Plato, 2003, pp.292-293].

This statement reveals the philosopher's profound commitment to formulating a stringent framework for the cultivation of societal members and underscores his keen recognition of the importance of education. In Plato's project, it is evident that he does not delineate a distinction among education, citizenship, law, and morality. Instead, his focus on their interconnectedness shows how deeply he cares about building a strong political community that is different from the one he saw in his time and the ones that came before it. This signifies a phase in the evolution of political thought, as political philosophy evolves in response to two primary factors: first, the alteration of political conditions and the degree to which the philosopher is affected by them; and second, his critique of the preceding political order and his endeavor to propose a framework appropriate to his current circumstances.

This dynamic illustrates the tension between the philosopher's lived experience and prior political thought, a tension that has historically influenced the evolution of philosophical conceptions of humanity [al-Nashar, 1999, pp.33-34]. In this way, Plato tried to find ways to improve the current situation in Greek society, which he thought would make it more stable. He believed that democracy was not the best way to make sure that society was stable. Instead, he based political power on moral values as the basis for getting justice. In this context, Plato contended that not all individuals possessed equal qualifications for public office; instead, moral excellence constituted the fundamental criterion for the formation of a just society [Stephen, 2000, p.67]. If democracy were genuinely a means to justice, Socrates would not have engaged in the actions that ultimately compelled him to consume hemlock.

Plato, through his dialogues, established justice and virtue as the firm foundation of all societies by guaranteeing that every citizen enjoys their rights. Nonetheless, this understanding of rights was associated with the



identity and lineage of the citizen- specifically, to Greek citizens by ancestry rather than by domicile. Plato posits that authentic and robust citizenship is intrinsically linked to the educational process. Nonetheless, one of Plato's significant contributions was his advocacy for universal access to education, rather than its limitation to an elite group.

Plato wrote a lot about the importance of knowledge, the purpose of education, and different ways to teach in *The Republic*. Many have contended that *The Republic* is not solely a political treatise, but essentially a discourse on pedagogy. Rousseau himself said that *The Republic* should not be read as a book about politics, but as a great book about education [al-Ahwani, 1991, p.141]. This point of view shows that everyone is equal, no matter their race or social status. It also shows how important it is for everyone to have access to education. The ultimate goal was to create the "philosopher-king," a person that Plato talked about a lot because he thought only such a person could run the state. This is how citizenship reaches its highest level.

Plato's idea of dividing society into three classes- artisans, soldiers, and rulers- each with its own job and no overlap with the others, shows this vision. Plato contended that this configuration guarantees justice in all its manifestations [Plato, 2003, pp. 306-307]. In this sense, justice means that one group doesn't get involved in the business of another. This encourages respect instead of conflict, which in turn promotes social stability, cohesion, and national unity. Every class does its job to the best of its ability and doesn't try to take on the duties of others. This way, the political system stays balanced, and all social classes get along with each other.

So, a real citizen knows and agrees with this arrangement without a second thought because it directly leads to justice, which is defined here as each person faithfully doing their assigned duties. Without this adherence, the essence of justice would be obliterated. So, a city can only be fair if everyone is put in the role that is best for them and stays in that role.

Plato contends that philosophers ought to assume leadership, as the education imparted to the youth frequently cultivates greed, hatred, and selfishness. Evil will persist in both the state and the individual unless rulers embrace philosophy or philosophers seize power, thereby making philosophy the foundation of political action [Matar, 1994, p.32]. This Platonic vision has faced substantial criticism, particularly concerning its transcendental interpretation of governance, as it is challenging to implement practically- especially the idea of philosopher-kings, who, from his viewpoint, are the sole individuals capable of serving the citizen.

In contrast, Aristotle contends that the primary objective of political association is the realization of the good for humanity. He asserts, "All goods are the subject of any association, which is what may be called the political

association or the state" [Aristotle, p.92]. According to Aristotle, humans are inherently driven to inhabit and coexist within the city; they are political entities unable to thrive in isolation from the community or outside of political affiliations. Someone who tries to live completely away from the city is either a beast or a god [Heater, 2008, p.35].

Aristotle posits that citizenship is defined by active political engagement, whether through governance or the exercise of authority. When authority is used, it must be used to help the common good. This is how citizenship becomes real in the polis. So, if a person lives in a political community, they must be involved in making decisions and setting up the political system. Only then can everyone agree on what is best for the whole group. This kind of agreement is good for both the community and the state because it lets people carry out their collective decisions, which makes political participation stronger. This process shows how much harmony and agreement are needed to achieve peace and unity. On the other hand, opposition from any party is bad for the common good and could cause problems.

For Aristotle, citizenship attains significant importance when there is consensus among citizens, necessitating the alignment of their actions with the requirements of the state. He bases virtue on four basic ideas: moderation, which is shown through self-control; justice; courage, which includes love of country; and wisdom or prudence, which means being able to make good decisions [Heater, 2008, p.38].

A shared goal of human society is to make sure that the state is safe and stable. A virtuous citizen is someone who has received a good education, which is a basic principle of the state. Aristotle said that this is one of the most important duties of the state because a citizen is not just a person, but also a member of the state. So, in Aristotle's opinion, a citizen must be able to do good things, which he thought was the main goal of education. People need to be taught this from a young age all the way through adulthood. However, this kind of formation cannot be achieved through academic instruction alone; it necessitates the utilization of aesthetic cultivation to develop moral character [Heater, 2008, pp.38-39].

Aristotle did not distinguish ethics from politics, as he regarded the two as inherently interconnected. To attain the virtue of justice, responsibilities must be appropriately allocated to each individual, thereby guaranteeing equity. Aristotle made a distinction between two kinds of virtues: moral and intellectual. He thought that intellectual virtues were the best and most noble because they come from education and let people think and reflect. Moral virtue, on the other hand, lets people use reason to control their wants and passions, which leads to moderation in all things. For example [Aristotle,

Nicomachean ethics, 1979, p.89], says that courage is the middle ground between being reckless and being a coward.

It is important to note, though, that Aristotle didn't think some parts of society and the state were very important. This is because he was stuck in the traditional way of thinking at the time, which left out women, children, the working class, and the elderly. This exclusion illustrates the class stratification that existed in society. Even though Aristotle explicitly called for participation, his idea of a just society still left out these groups, showing the flaws in his political philosophy.

### **3.Global Citizenship in Stoic Philosophy**

During the Hellenistic period, the idea of global citizenship was closely linked to Epicurean and Stoic philosophy. The concept originates from the philosopher Democritus, the founder of the atomist school, who promoted a universal understanding of citizenship with his renowned assertion: "The wise man is he who can reach every land, for the whole world is a good homeland for the soul [Osama, 2025, p.103]. This does not imply that such thought was completely absent before him, as its remnants are apparent in the philosophies of Socrates and Diogenes the Cynic. Many thinkers looked up to Socrates because he spoke out against the unfair treatment of native Athenians, who had special rights and benefits, and non-native settlers, who did not. Socrates's goal in teaching was to improve everyone's moral character, regardless of who they were. He wanted to do this for the good of everyone.

Diogenes of Sinope, a major figure in the Cynic school, was the first to use the word "cosmopolitanism" (global citizenship). He meant that a person doesn't belong to one group or another; instead, the universe is his home. This concept significantly impacted Stoicism, which embraced a lifestyle akin to that of the Cynics. The Stoics, emulating the Cynic paradigm, identified two types of community: the first, a vast and universal community that encompasses both humanity and the divine; the second, a more limited community to which individuals are inherently connected by birth [Osama, 2025, p.104]. The Stoics stressed that everyone is equal and that the universe is big enough to hold everyone by calling for global citizenship. For them, the virtuous citizen who believes in high moral standards is the basis of the state. This idea can be found in the writings of early Greek philosophers.

The essence of Stoic philosophy is the call for harmony between human nature and external nature, based on the idea that both are made of the same thing: reason. Reason, being an integral aspect of the universal reason of the cosmos, is inseparable from it; the part cannot be dissociated from the whole. The Stoics, therefore, supported the alignment of human reason, divine reason, and natural reason, which they regarded as identical [al-Nashar, 1999, p.146]. Within this framework, distinctions among human beings lack any genuine

ontological foundation; all individuals are equal, and differences arise solely from varying capacities and qualifications. Additionally, all individuals are governed by the law of divine reason. It is clear that the Stoics wanted to create a universal state by reducing social and class inequalities and seeking fairness, even when there were still differences between people.

The Stoics advocated for the coexistence of the civic state and the universal state in several instances. They contended that individuals are obligated to adhere to two distinct legal frameworks: the first being the laws of their city, characterized solely by customary local practices that may vary between cities; the second being the law of reason, which must be applied universally-both within the city and within the larger context of the world state. This means that there must be a single law that governs a universal system. Stoicism sees the perfect state as one that is universal. This view says that there shouldn't be any differences between states if each one has its own law. Stoicism also supports equality between men and women and the end of slavery, which it saw as going against nature [al-Nashar, 1999, p.150]. These principles were considered unchangeable and indisputable, as they represented exclusively humanistic values. This is why the Romans accepted and embraced these ideas, which let them grow from simple philosophical ideas into real-life situations.

Cicero is a well-known example of how Stoic philosophy has affected Christian thought. He used Stoic philosophy a lot to explain his ideas, stressing that everything in the universe is there to help people. Cicero believed that the cosmos was a place where the divine self and all other beings lived together. Based on this, the divine and the human are united in their reliance on natural and rational law, and those who follow this law must belong to the same state or city. Cicero viewed this unity as a manifestation of a divinely established order [Osama, 2025, p.105]. This shows how much Cicero cared about the basic ideas of Stoic philosophy, especially its moral side. He stressed the importance of moral duties, even towards those seen as foes. Christianity later articulated this principle as universal love, encompassing even adversaries, irrespective of the intensity of conflict. This is what the Christian faith teaches: "If someone hits you on the right cheek, give him the left; if someone takes your cloak, give him your tunic as well". In other words, one must love and be kind to even those who hurt them. Saint Thomas Aquinas, along with many of his contemporaries, tried to put this idea into practice. They saw it as a way to show that all people are equal and that they are all transcendent. The ultimate goal was to live in a world where people, love, and brotherhood ruled.

So, it's clear that Stoicism had a big impact on the ideas of love, tolerance, and living together in a world full of good and kind people. It played a big role in shaping Christian ideas about global citizenship, which at first focused more on humanistic than religious aspects. As time went on, these ideas took on

more religious meanings, but they also made global citizenship more open to everyone, moving it away from religious conflict and fanaticism. Stoicism strengthened the values of love, tolerance, and equality among all people, no matter what their religion, culture, social status, or race was. The end goal was to create a community that was at peace with itself and with others. To accomplish this, the spiritual connection with God must endure, as this connection alone guarantees genuine salvation. In this way, Stoicism made the higher spiritual connection the basis for building global citizenship.

### **3.1.Identity and Citizenship**

There is no question that citizenship shows how close someone is to their state in legal terms. Rousseau characterized citizenship as encompassing a collection of rights and obligations, alongside social responsibilities that individuals must fulfill to safeguard their rights. Citizenship did not arise randomly; it resulted from a succession of historical events that facilitated the modernization of the relationship between the individual and the state. Consequently, it is essential to honor the individual's identity and cultural specificities- termed the cultural dimension of citizenship. Identity embodies the collective consciousness of individuals united by shared customs, traditions, values, and principles, which collectively influence the group's awareness, existence, and commitment to preserving its dignity [Schnapper & Bachelet, 2016, p.91].

Identity can be defined as the alignment of an entity with its own essence, analogous to the indissoluble connection between citizenship and identity. The citizen is part of a political system and is involved in social and economic relationships that need laws to keep them in check. All of these are based on values and principles, which is to say, on identity. Identity thus serves as a framework for delineating what aligns with both the individual and the nation.

The discussion of identity has historically been a pivotal concern in philosophical discourse, as it is inextricably linked to the notion of citizenship. Historically and culturally, the foundations of identity are shared because they help people understand how important citizenship and belonging are. This does not imply that identity can supplant citizenship, nor that it can function as a tool for coercive recognition or subjugation of other identities. In the same way, identity should not take the place of citizenship in ways that let the right to free speech take precedence over religious or cultural pluralism, nor should it make it okay to violate or deny such pluralism. Identity is intrinsically connected to a profound existential sense of human belonging. Its characteristics are conveyed through continuity and repetition, as identity is a social construct- subject to historical and social influences, reflecting cultural specificity [Sadaka, 2017, p.20].

This is what sets the idea of identity apart from how it is talked about in psychology, sociology, or cultural anthropology. It is significant that in the modern era, identity has become increasingly linked to the social dimension, as it pertains to the examination of phenomena associated with individuals and the dynamics of their social interactions.

It is important to recognize that identity does not arise from a void; instead, it results from the progression through various stages, influenced by inherited concepts or shared customs among contemporaries, culminating in the formation of a distinct social consciousness. Thus, identity is formed within a particular community. This dynamic interaction between the individual and society is termed symbolic interactionism, which played a significant role in the formulation of social identity theory alongside Mead. From this perspective, identity is perceived as the convergence of an individual's diverse roles, whereby attributes become associated with particular social functions and identities. As a result, people act in ways that are consistent with these roles in different situations [Al-Suraiji, 2023, p.463]. This underscores the notion that identity is intrinsically linked to social interactions, which compel the self to both acknowledge its existence and investigate the "other," thereby promoting harmony and aiding in the formation of a more unified society.

The philosopher of communication Jürgen Habermas (b. 1929) also connects the idea of identity to the idea of democratic participation, which includes the idea of global citizenship and gives identity social and political dimensions. Habermas bases his idea of citizenship on ideas like rights, responsibilities, or duties, participation, and identity. His identity model signifies a paradigm shift, transitioning citizenship from a national to a global framework. The principle of rights and duties is at the heart of this. It is one of the most important parts of human rights. Within this framework, identity is regarded as a universal value, independent of ideological orientations and free from sectarian or racial affiliations, thus forming a future-oriented identity grounded in reason [Belkacem & Bouseif, 2018, p.412].

The history of human civilizations illustrates that no state or civilization can attain significance without a distinct identity. Civilization can be characterized as the result of a strategy of meaning, specifically the outcome of the political rationale of a human community. To accomplish this, the political agency of the individual must be recognized, as it is the individual who initiates political transformation. This necessitates the individual's existence in a state of coexistence within the social realm, characterized by freedom, diversity, and communication, and where rights- particularly those of individuals whose identities have been diminished or erased- are upheld. Hannah Arendt, a German philosopher who lived from 1906 to 1975, talked about this idea in her

book *What Is Politics?* She said that identity is closely linked to openness and freedom [Belkacem & Bouseif, 2018, p.413].

Diversity creates harmony and unity, especially in a culturally diverse society, which helps to create a universal human identity in a cosmopolitan state. This change shows that things are still changing, which shows how open people need to be to build more inclusive and wider social relationships.

### **3.2.Education for Citizenship as It Should Be**

Education for citizenship is not just an educational project; it is a national necessity that must be put into action in order to ensure good socialization and to build a balanced society based on moral principles that promote cooperation and solidarity in the management of public affairs. In this regard, the school serves as the primary institution that directly facilitates citizenship education. One of the first things that students learn is to love their country and protect it, along with learning about national and religious values. The goal is to help people learn about national and civilizational symbols and how to use them in real life. This will help people become better citizens and promote tolerance. This kind of approach lets people interact with the many different values that exist in society.

By doing this, we create people who can respect their country, take part in social life, do their duties, and use their rights in the community. The main goal of this process is to encourage citizenship education that teaches people how to live peacefully together, makes them feel like they belong, and helps them understand the values that connect them to others in society. Citizenship education enables individuals to comprehend their identities, enhance their awareness of their environment, and interact with the realities of the modern era. This necessitates transcending individualism and prioritizing the common good as a means to attain authentic social and cultural renaissance [Ziyan, 2015, pp.216-217].

Also, citizenship education helps to find a balance between local cultures and their global counterparts so that people can resist the dominance of technologies that have taken over the world. These technologies have crossed many cultural and moral lines, which puts local identity and heritage at risk. To protect cultural and civilizational belonging and stop social disintegration, it is important to keep local culture and identity alive in every way possible.

The family is where the child is raised and first learns how to interact with others, so this institution is very important in shaping behavior and attitudes. The family plants the seeds of love, tolerance, dislike, respect for others, and living together with others, as well as other important life skills that help the person become a good citizen. The family therefore plays a pivotal role in the formation of personality. Biological birth alone does not determine existence or continuity; rather, the critical factor is one's social and cultural birth as an

individual belonging to a specific community and reliant on it for identity and culture. In this regard, the family merits acknowledgment for establishing the groundwork for citizenship [Ziyan, 2015, pp.216-217].

Consequently, citizenship impacts not only social cohesion but also educational and cultural integration. Its role is to strengthen socially oriented values in order to build a cohesive society that respects its values, honors its history, and tries to keep up with the changes that are happening quickly because of technology.

Education for citizenship is a crucial source of social cohesion and the enhancement of human and social relationships. In his book *Émile*, Rousseau wanted to create not just a good citizen, but a "universal human being." He imagined *Émile's* love encompassing all individuals, including humanity's adversaries, without limitation to any specific group, and characterized by respect for all [Rousseau, 1958, p.09]. Rousseau's ultimate objective was to cultivate an individual who is at peace with himself and capable of harmonious coexistence with others. Rousseau posits that nature precludes solitary existence; instead, it necessitates engagement within the social realm. This kind of coexistence, on the other hand, needs some peace and freedom. Moral values, on the other hand, are still the best thing for the homeland. When citizens' interests clash, it can lead to conflict and disorder in society, which shows how important it is to be more aware of what it means to be a good citizen. This necessitates the inculcation of civic education values and the cultivation of patriotism and civic responsibility in younger generations.

The primary objective of citizenship education is to promote collaboration in the quest for justice and peace, to exemplify democratic principles, to honor diversity among individuals and cultures, and to maintain equality among all citizens of the nation [al-'Umari, 2014, p.37]. It is evident that education for citizenship transcends a mere compilation of rights and responsibilities for the individual; it embodies profound aspects of social relations, including an unwavering conviction in collective identity and the quest for peace.

#### **4.Coexistence for the Construction of a Cohesive Society**

In the context of ethnic and cultural diversity, coexistence means living in a place where there is tolerance and love and no conflict. It means that people who live in the same area can interact with each other and work together for the good of everyone, peace, justice, and tolerance. This kind of coexistence shows that a democratic society is possible, where everyone has full access to their rights and equal citizenship is a requirement for a dignified life for all groups of people [Sahar & Abdullah, 2023, p.100].

Coexistence thus emerges as a foundational principle of social harmony, enabling individuals and groups to transcend differences in pursuit of common human values- specifically, a consensus on the necessity of a secure life,



devoid of allegiances to any particular group at the expense of others. To reach this ideal, we need an education that teaches the values of citizenship, values diversity, and sees it as a source of strength instead of weakness, just like the diversity that is necessary in nature.

Rousseau posited that human nature is intrinsically good. He thinks that people live in love and give to each other, and that they find peace and happiness through mutual support. This solidarity forms a moral connection that elevates individuals from chaos to a state of interactive social existence. In other words, it changes life from being all about me to being about how we all interact with each other. By helping others, people bring the country together and understand the moral meaning of living together.

In the framework of shared coexistence, it is imperative to overcome the legacies of modernity that cultivated a patronizing perspective of the "other," based on biological disparities between the strong and the weak. The philosopher of "liquid modernity", Zygmunt Bauman (1925-2017), posits that the resolution resides in the elimination of all manifestations that sustain racism-be it through total isolation or physical extermination [Bauman, 2014, p.151]. To counteract these tendencies, it is essential to refrain from viewing the other as a threat to one's own culture. Modern Western cultures are made up of many different traditions, and people can live together with people from different cultures without giving up their faith or identity. Bauman emphasizes this by saying, "The main job of society is to make responsibility unconditional in its essence and unlimited toward the other" [Bauman, *Ethics in the age of liquid modernity*, 2016, p.76].

Consequently, the relationship with the other must be founded on responsibility, thereby creating an ethics of responsibility towards others-an idea also highlighted by Emmanuel Levinas (1906-1995). Bauman posits that social cohesion arises from an increased awareness of social responsibility and openness, rather than withdrawal and isolation, as coexistence epitomizes the essence of universal humanity.

## **5.Conclusion**

Based on the previous discussion, one could say that the idea of citizenship has been studied by scholars from many fields for a long time because it is so important for keeping the state stable. Citizenship has historically mirrored political struggles for justice and equality, influenced by successive historical transformations. These changes make it necessary for governments to redefine what it means to be a citizen by passing new laws that protect freedom of speech, recognition, and social equality. Active citizenship aims to attain holistic stability, thereby fostering social progress and enhancing national loyalty- an intrinsically beneficial outcome.

The direct link between identity and citizenship is very important for getting people to participate more in society and for building social and human bonds. This is especially important when identity and geographical belonging are the same thing, even if a person has many different affiliations. In the context of social identity, a subject of anthropological inquiry, the coexistence of various cultures may pose challenges to social stability, potentially leading to crises among minority groups. For this reason, societies must accept diversity in religion, culture, and identity. Societies that refuse to accept such diversity and stay closed off from others are doomed to fail.

Shared coexistence is intrinsically connected to citizenship and the attainment of equality, irrespective of sectarian or social discord. Education for citizenship is primarily a political initiative that should be incorporated into educational curricula to facilitate the socialization of younger generations in a manner devoid of extremism. In this sense, citizenship grows "from below," through practice and learning. There is no denying that families play a role in teaching children the values of citizenship, but schools are still the best places for young people to learn about citizenship and how to get along with others. The primary objective of citizenship education is to cultivate a balanced and cohesive society, rooted in values and reinforced by a profound sense of community belonging.

## 6. REFERENCES

1. al-'Umari, S. S. (2014). Education on citizenship and human rights a project for shaping the citizen of tomorrow. *Journal of Educational Sciences*(59).
2. al-Adnani, M. (1989). *Dictionary of contemporary linguistic errors*. Beirut: Beirut Library.
3. al-Ahwani, A. F. (1991). *Plato*. Cairo: Dar al-Maaref.
4. al-Nashar, M. (1999). *The development of ancient political thought from Solon to Ibn Khaldun*. Cairo: Qibaa Publishing and Distribution.
5. al-Sadiq, A.-S. a.-'. (Journal of Educational Sciences). *Education on citizenship and human rights a project for shaping the citizen of tomorrow*. 2022.
6. Al-Saqout, M. (2007). *Citizenship and nationalism*.
7. Al-Suraiji, N. O. (2023). The sociology of identity theories. *Journal of the College of Education for Human and Literary Sciences*, 29(3).
8. Amani, G. J. (2011). *Global citizenship*. Amman: Wael Publishing House.
9. Aristotle. (1979). *Nicomachean ethics*. Kuwait: Publications Agency.
10. Aristotle. (n.d.). *Politics*. Cairo: National Publishing and Printing House.

11. Azzedine, Boushaqa, M., & Browal. (200, 06 25). Citizenship and transcendence for strengthening dialogue and peaceful coexistence the case of Algeria. *Al-Ihya Journal*, 20(25).
12. Bauman, Z. (2014). *Modernity and the Holocaust*. Cairo: Madarat for Research and Publishing.
13. Bauman, Z. (2016). *Ethics in the age of liquid modernity*. Abu Dhabi: Abu Dhabi Authority for Culture and Tourism – Al-Kalima.
14. Belkacem, L. B., & Bouseif. (2018). Identity and minorities in Habermas. *Journal of Islamic and Civilizational Sciences*, 3(1).
15. Faris, S. M. (2025). *Anthropology of citizenship and critique of the liberal model contemporary approaches and trends*.
16. Heater, D. (2008). *A brief history of citizenship*. Beirut: Dar al-Saqi.
17. Matar, A. H. (1994). *Plato's Republic*. Cairo: Egyptian Book Organization Press.
18. Morfaux, L.-M. (2005). *New vocabulary of philosophy*. Paris: Armand Colin.
19. Nafi', S. B., & Al-Shumayri. (2001). *Citizenship and democracy in the Arab countries*. Beirut: Center for Arab Studies.
20. Osama, A. R. (2025). Global citizenship cosmopolitanism in Epicureanism and its impact on Christian thought. *Journal of Human and Literary Studies*(33).
21. Plato. (2003). *The Republic* (1st ed.). Alexandria: Dar al-Wafa li-Dunya al-Tiba'a wa-l-Nashr.
22. Rousseau, J.-J. (1958). *Émile or on education*. Cairo: Arab Publishing and Distribution Company.
23. Sadaka, S. A. (2017, 07). Citizenship and identity and their relationship to human dignity. *Journal of Law for Legal and Economic Research Faculty of Law*, 3(51).
24. Sahar, S. M., & Abdullah, H. A. (2023). The principle of citizenship as a guarantee for strengthening coexistence. *Arab Researcher Journal*, 4(3).
25. Schnapper, D., & Bachelet, P. (2016). *What is citizenship?* Cairo: National Center for Translation.
26. Stephen, D. (2000). *Political thinking political theory and civil society*. Cairo.
27. Ziyen, M. B. (2015). Family educational patterns and their role in educating the young on citizenship. *Journal of Human Research and Studies*, 9(1).