

Critical thinking on buying our way of life in an honest way (regina, 2012).

[Parts of the World](#), [European Union](#)



The Prime Directive is the premise of anthropological research. It requires anthropologists not to interfere in the cultures of the people in lieu of modernizing the said cultures. This is a fundamental ethical requirement in the study of anthropology. It serves two purposes. First, it allows the scholar to eliminate bias, thus being in one with the studied culture. Second, it makes it possible for the anthropologist to understand the humanness of the group in question. In relation to the topic of question, I think being a global citizen is to be human. Any meaningful human soul cannot be restful unless the rest of the world is at peace. This is different from what the modern world has defined globalization to be. With the increased multinationals, international music artists and the internet, global citizenry has lost meaning. Instead, massive exploitation of the masses in less developed countries has taken hold. " Guilty pleasures" perhaps summarizes the magnitude of the situation. As westerners, we enjoy the pain of the suffering peasants in the developing countries (Appelroth & Eddie, 2012).

In any case, the internet should play a very important role in development of global citizenship but it has not done that, instead the internet has cultivated the culture of advertising evil from the poor sides of the world. This creates prejudice and lack of interest on problems of other countries. The world has become like a small village and this means that issues that affects countries as far as 15 thousand miles away should be of our concern. When we act human in global perceptive it means that, we get concerned when our Ugandan brothers are involved in violence because of disputed election results, we question ourselves the validity of involving ourselves in the war in Iraq, we ask ourselves why we should build the Mexican wall. We struggle to

get solutions of the worlds problems by understanding them and being aware of the events (Akindile, 2012). To be a global citizen means that we think international when making decision that affects humanity. For example, we avoid wasting water because we know that somebody somewhere cannot access clean water, we conserve energy because we care about the future. Being global also means eliminating the pride and prejudice that goes with nationalism, race, ethnicity and tribes. It means recognizing the whole essence of humanity and not class or identity. When we think about it this way, then yes, we have a very big stake at is what is happening. We must affect change.

It is also important to know that while being a global citizen, culture still stands out to be greatest impediment to global harmony. In many respects, globalization has come to mean that buying everything that is pro western. So much so, that globalization heavily markets and promotes western ideas while the ideas from Africa are marginalized and described as ' others'. It is interesting even to point out that the paradigms that promote these ideas of globalization are not the same. Trade is heavily imbalanced. Children of war are literally killed in the diamond minefields in the Congo and Sierra Leone digging for diamonds that are used to make jewelry for bling bling rap stars and beautiful models in the Western Countries. Many of these kids have never seen a finished diamond product. Much worse, many of them will probably die young without ever making enough money to buy a single finished product of diamond. Well, this is supposed to be a fair trade era and an era of democracy. I think that it is an era of exploitation and subjective truth, truth that is based on whoever writes the story. It is thus very true that

until the lion learns to write, the hunter will always be glorified. The whole concept is only deemed fit when it supports already developed countries and cultures, it is a sham and a perpetuator of dependency for the millions of African people struggling to put bread on the table. The only way we can challenge the sytem is by

References

- Akindile, S. T, T. O Gidado, &O. R Olaopo. (2002). Globalisation, Its Implications and Consequences for Africa. Retrieved Feb, 23rd, 2011, from, .
- Appelrouth, Scott and Eddie, Laura
2008 Classical Contemporary Sociological Theory. Thousand Oaks, CA: Pine Forge Press
- Horvath, Julius & Grabowski
1999 ' Core and ' Periphery' in the World Economy: An Empirical Assessment of the Dependence of Third World Growth on the Developed Countries.
Department of Economics
- Jere- Malanda, Regina
2008 Profiting from Poverty, (Cover Story) New African Journal, (467), 10-17. From
. Accessed December 2011.