

## Chapter 2

# Cities as Arenas for Participatory Learning in Global Citizenship

Publics everywhere are becoming increasingly conscious of their interdependence with the rest of the world—as they pay for fuel and food, encounter security checks at the airport and consume the products of multinational corporations.<sup>1</sup> Yet people only vaguely understand the connections between their everyday life and global social and economic processes and are little involved in the decisions that shape these processes. Why?

This report provides some answers to this question. It also demonstrates that the international linkages of local communities provide opportunity for participatory learning in international affairs that can lead greater public responsibility for foreign policies. The report is based on an experimental project that was begun in Columbus, Ohio in late 1972 and is still underway.

### 2.1 The Widening Boundaries of Human Activity

The impact of technological change on the speed of travel and communication has drastically extended the boundaries of most human activities and occupations. Agriculture, banking, education, manufacturing, medicine, recreation and research, to name a few, are flowing across national boundaries in new ways. Air travel and new technology in telecommunication have created new centers in international networks. Bankers, traders and travellers in cities in the middle of

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the United States no longer look upon coastal ports such as New York and San Francisco as their only gateways to the world. Polar flights, air cargo, and satellite communication bypass these ports.

Cosmopolitans whose daily activities link cities in new global systems have learned a new geography. A Milwaukee exporter of products shipped by air knows that his Stockholm market is to the North not to the East. A banker in Columbus, Ohio knows that a correspondent bank in Santiago is closer—in minutes required to execute a transaction—than many banks only an hour away by automobile.

Through transnational participation, these cosmopolitans have developed a new geography of time and space between cities that is not reflected on the wall maps that shape the geographical images of most people.

All of us are at least indirectly involved in these new global systems. Our local bank deposits may be reinvested in Santiago. We invest, work ‘for or buy from multinational corporation and a host of other products from around the world. Yet most of us tend to consciously relate to the world in the perspective of an “old” geography—a geography that links us to coastal ports by road or rail, then by sea to coastal ports abroad and onward to a foreign inland city by rail or road. To the extent that the geography of surface travel dominates our image of links between our city and other cities, we really don’t know where in the world we are in relation to people in other cities.

With respect to international linkages, these changes in human geography are more fundamental for people in big countries than those in small ones. For most people in big countries things international have always seemed more distant than for those in small countries who were never far from borders. For people in a country like the United States who have had the additional buffer of oceans between them and other countries, these changes are even more fundamental. As useful as the wall map of the United States on schoolroom walls is for some purposes, it is a woeful misleading illusion for others. It suggests separateness that is not in conformity with the time and space of present technology. As useful as data banks on international transactions of the United States (trade, banking, communications, etc.) are for some purposes, they are not adequate for others. They obscure from view the linkages between specific cities and regions in the United States and cities and regions in other countries. The United States trade figures do not reveal to a trader or citizen in Indianapolis how his city is linked to Tokyo or Hamburg.

Most maps, national data and media, and research and teaching based on them, do not accurately tell people *where in the world they are!* Nevertheless, increasing use of the term “interdependence,” with respect to the fundamentals of life such as food and energy signifies to most people that some basic things in the world are changing. But the public is not being given the analytic perspectives and information that would enable them to begin a process of participatory learning about transnational processes in which they are involved. Meanwhile, they are susceptible to simplistic solutions to complex problems such as “Project Independence,” plans to occupy distant oilfields, and assertions that “we must be No. 1 in military power.”

## 2.2 Imprisoning Images: Billiard Balls, Funnels, Pyramids and Onions

The mental images that people have of the world affects the way they perceive the world and the way they act. People tend to see international relations as a set of interacting “billiard balls” (See Fig. 2.1). It implies that a nation-state has a hard shell that separates it from the rest of the world. This view is reinforced by the political maps from which most people acquire their images of the world. It supports the expectation that foreign policy is a single thing that ought to be controlled by one man or one group. This view is very useful to heads of state and foreign ministers who prefer wide decision latitude in foreign policy issues.

Most people don’t tend to think of themselves as participants in foreign policy making. It is something that is taken care of by the President and Secretary of State who control the exit from the billiard ball. When viewed from within the United States, the process is most vividly portrayed as a funnel, with the President and Secretary of State controlling the flow out of the end (Fig. 2.2). The small portion of the public who do take active interest in foreign policy are likely to act through an interest group, or to write letters to members of Congress, the President or the Secretary of State. But in the end it is perceived to be a few officials who act for the country.

Nevertheless, so-called People-to-People relations have interested many people, with President Eisenhower making the phrase popular in the United States. When these kinds of relations occur, it is as though the funnels representing two countries have been turned around with the wide ends touching. As portrayed in Fig. 2.3, in this way a variety of public groups relate directly with each other, in activities such as Olympics, scientific cooperation, trade, educational exchange,

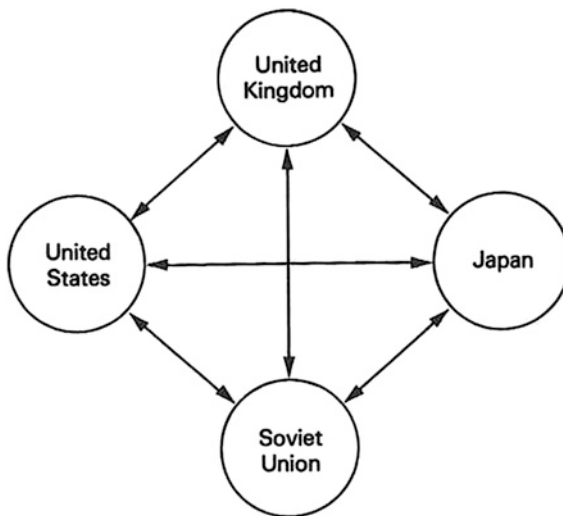


Fig. 2.1 “Billiard ball” view of international relations

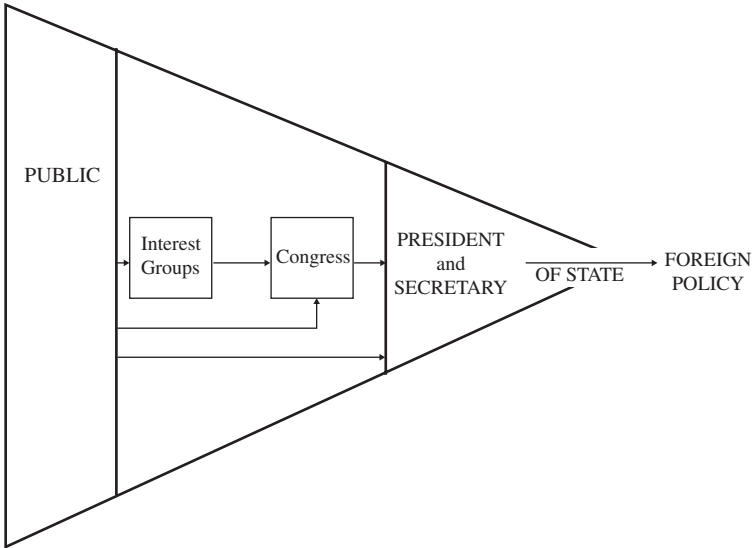


Fig. 2.2 Public participation in foreign policy making

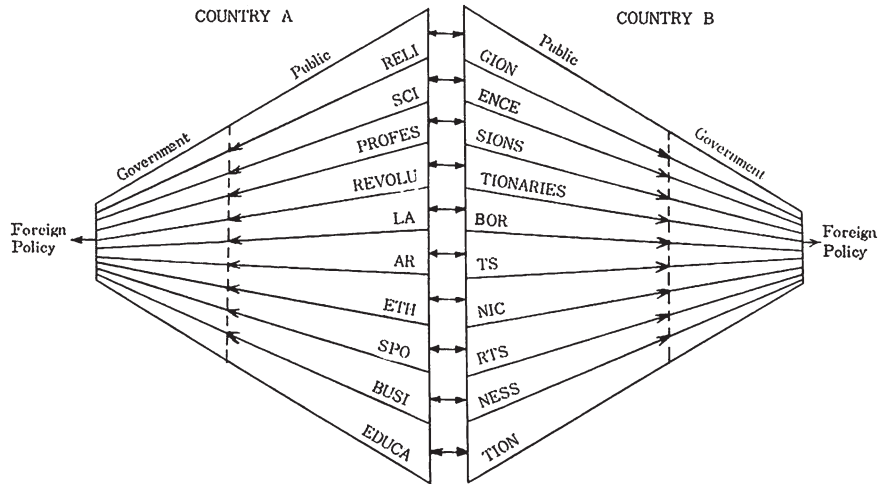


Fig. 2.3 Impact of nongovernmental relations on government foreign policy

etc. Yet, it is often the case that people see this non-governmental transnational activity as simply auxiliary to governmental foreign policy, i.e., it is hoped that this activity will effect those participating in such a way that they will in turn influence the foreign policies of their government in some desirable direction. For example, medical and environmental cooperation by the United States and Soviet

scientists is seen primarily as a way to facilitate cooperation between their governments that would lessen the likelihood of war.

These activities reflect the foreign policies of these organizations and are usually a product of considerable deliberate planning by people with vast international experience. Figure 2.4 portrays this kind of foreign policy activity. This is an important view because it signifies that the foreign policies of nongovernmental organization are not always subsidiary to governmental foreign policy. As the activities of people everywhere flow across national boundaries—with respect to science, religion, the arts, and sports—the policies reflected in this activity are having important direct impact on the character of the world.

The view of the world portrayed by these figures suggests that people who desire to play a responsible role in the international processes *in which they are already involved*, must face two ways. (1) They are implicated in the foreign policies being pursued by their national government, in their name, out the small end of the funnel, and (2) they are implicated in the foreign policies of nongovernmental activities being pursued, in their name, out the large end of the funnel.

Some people may be surprised by the notion that their churches, fraternal organizations, labor unions and educational associations have foreign policies. This is largely because the international activities of these organizations tend to be handled by their national offices.

But individual members tend to perceive themselves buried at the bottom of a pyramid, as portrayed in Fig. 2.5. International activity tends to be handled by the national office and this is accepted by most members as natural. This pyramid resembles the funnel used to portray governmental foreign policy. While most people would not use the term foreign policy for this activity, reserving this

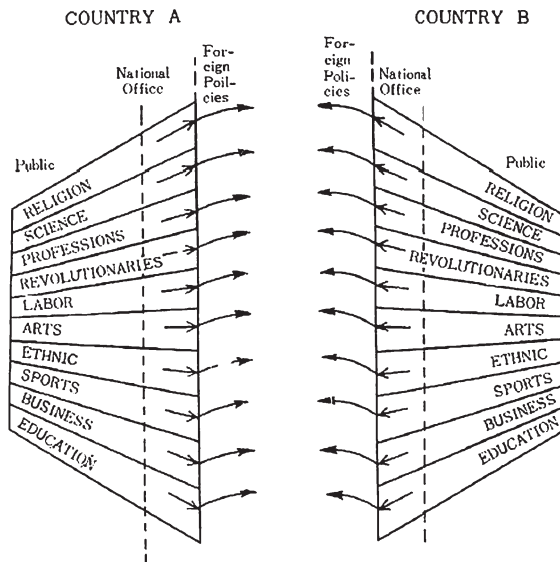
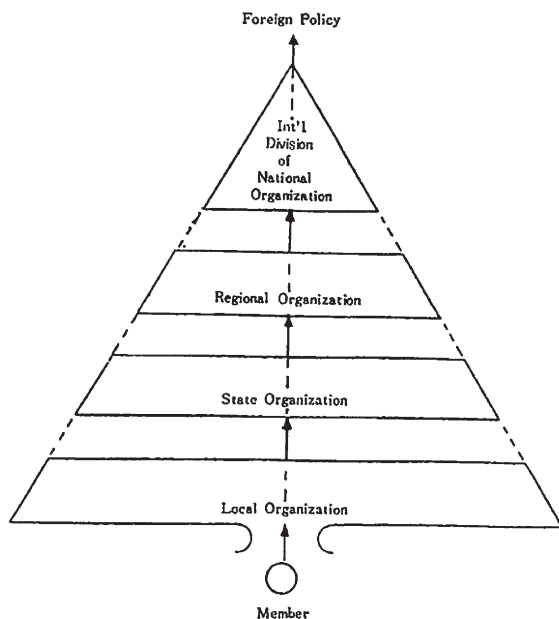


Fig. 2.4 Foreign policies of nongovernmental sectors



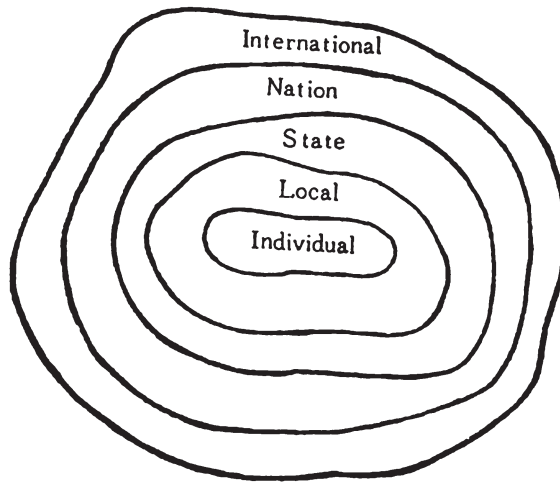
**Fig. 2.5** Local-member's view of international activity of nongovernmental organization

term for governments, there is no persuasive reason why this should be so. The activities abroad of a multitude of labor, business, professional and philanthropic organizations are based on very explicit policies. The term foreign policy is a most appropriate description of decision that guide their activities abroad.

But why should it be that people tend to defer to national offices, both governmental and nongovernmental, in foreign policy decision-making. Why did it come to pass that they perceive themselves cut off from direct participation in foreign-policy making. Why do people who are demanding greater participation in local and national affairs often accept lesser participation in international affairs?

We don't fully know the answer, but we have some pretty good hunches. First, in regard to governmental foreign policy, it has something to do with the fact that even democratic governments tend not to expect much public participation in foreign policy. Even national legislatures, including the U.S. Congress, have tended to defer to the executive. When the democracies overthrew authoritarian leaders (usually kings) they tended to not completely overturn the "king" in foreign policy. Both by constitutional provisions and practice, most heads of state and prime ministers have special privileges in foreign policy. As most foreign policy issues increasingly affect the daily lives of people, continuing acceptance of this practice is an increasing threat to democracy itself. If the executive is given special prerogatives in international aspects of energy, food and environment, as well as trade, the sea, etc., the control of the public over things that impact their daily lives will be very limited indeed.

But why does the public's view of participation in nongovernmental foreign policies tend to be mirrored in nongovernmental organizations? This may partly be a



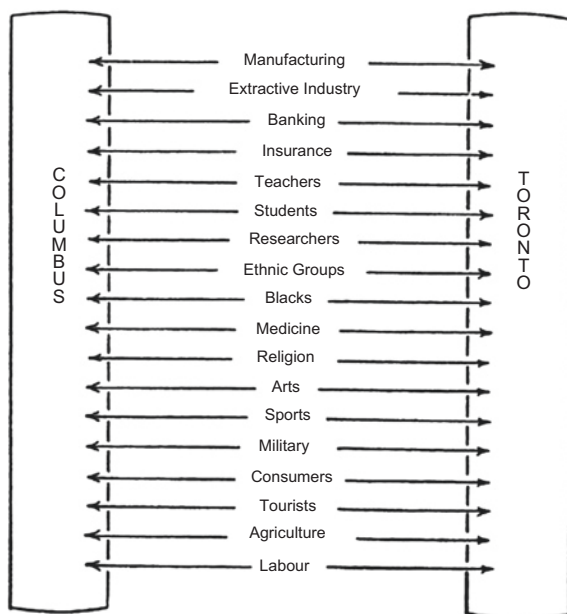
**Fig. 2.6** Socialization of individuals with respect to territorial units

result of subconscious application of the governmental model to nongovernmental organizations. Perhaps more fundamental is the way people learn about the world, beginning with their first experiences in school. Surprisingly, the way people learn about the world causes them to feel cut off from international activity. Children often learn first of local things—family, school, church police department and fire department. They know that their state (or province) is out beyond that, and that they reside in one of a number of states within their country. Thus they see the world from their location—from inside a layered onion. Things international are perceived to take place from the national border—several layers away from the local community (See Fig. 2.6). This onion view of the world is reinforced by international education. International topics are the last to be covered on a variety of occasions in the educational process—always at the end of the book, at the end of the course, etc. Often there is not enough time to adequately cover this international material.

### 2.3 The World Can Be Viewed as a Giant Cobweb

While billiard balls, funnels, pyramids, and onions do provide partial pictures of the way the world works, they are only partial. One who observes his own daily life carefully, quickly becomes aware that he is personally linked to international processes which these images don't take into account. An effort to keep a diary of these links soon becomes an overwhelming task as the full range becomes clear.

Awakened by a Japanese clock radio... a Swiss watch provides a double-check on the time... morning coffee from Brazil... ride to work in a Fiat... on tires made of Malayan rubber... while listening to the Beatles... on a German-made radio... buying Saudi-Arabian gas... and diamonds from South Africa.



**Fig. 2.7** Activities providing international links between cities

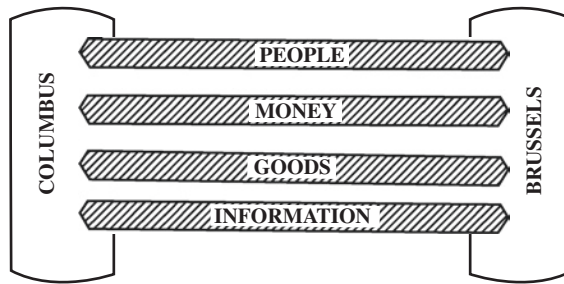
All of these linkages implicate the individual in an array of human chains that extend to all areas of the globe, to Japanese factory workers, Swiss craftsmen, laborers on Brazilian coffee plantations, miners in South Africa, etc. But these linkages are not only related to our lives as consumers:

money in our savings accounts is reinvested in an apartment complex in Chile... investment in a local industry helps produce weapons that kill people in distant places... money dropped in the church collection plate helps to build a school in Nicaragua... research is dependent on imported books... foreign students in our classes... entertained by films from abroad...

These linkages involve us in housing policy in Chile, death in distant places, education policy in Nicaragua, international scientific networks, and international artistic exchange. Actually the relationships of humankind clothe the globe in a giant cobweb.

This kind of observation reveals that people in local communities have many direct links with people in cities abroad. Figure 2.7 portrays how two cities are linked through a diversity of activities. Of course, people in most cities are not linked with one city but are linked to a network of cities through the flow of people, money, goods and information (Fig. 2.8). If you are active in one of the sectors of community life listed in Fig. 2.7, you can no doubt describe how all four kinds of flow are involved. For example, many banks in medium sized cities now invest and serve their business customers abroad. Local bankers must travel abroad (*people*) to set up cooperative arrangements with correspondent banks abroad, they receive *information* from abroad that they need for investment decisions, they





**Fig. 2.8** Forms of international transactions

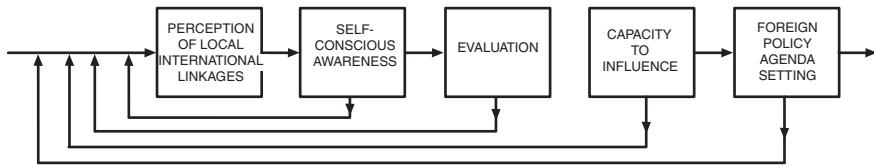
move *money* abroad for investment, often by telex, and this money often pays for *goods* that local merchants are importing.

People directly involved in these kinds of transactions are involved in participatory learning through which they learn a new geography that relocates them in time and space and enables them to self-consciously influence the flow of people, money, goods and information. But most citizens, perceptually trapped within billiard balls, and buried beneath pyramids, do not perceive most of the international linkages of daily life. This deprives them of learning opportunities that might lead to increasing competence to cope with the changing geographic scope of their lives.

## 2.4 Creating New Images

In late 1972, faculty and graduate students in the Mershon Center of Ohio State University (primarily political scientists) began collecting information on the international linkages of the Columbus metropolitan area in order to begin to explicate for the million people in the Columbus metropolitan area where in the world they are. This research extended to agriculture, arts, banking, education, ethnic ties, foreign students, insurance, medicine, military, relief agencies, religion, research, trade, travel, visitor hosting and voluntary associations. Information was collected in a variety of ways—through formal interviews with people with a reputation for being extensively involved; mail questionnaire to churches, voluntary organizations, university faculty, and foreign students; informal interviews with people in virtually all sectors; clipping local newspapers; annual reports of business and voluntary associations and from a few university theses on aspects of trade and ethnic communities.

In retrospect, it may seem obvious that we should have investigated the sectors of community life reflected in our reports. But the targets of our investigation were not obvious because those engaged in research had the same perceptual limitations as most of the population. While the researchers had all done graduate work in international relations, this experience only intensified their preoccupation with the foreign policies of governments—particularly the activities of heads of state and foreign ministers of a few big powers.



**Fig. 2.9** Moving the public from perception to action

These activities are normally researched in libraries, and occasionally by using the archives of governmental bureaus and perhaps interviewing governmental officials in national capitals. Scholars with this background are totally unprepared to look for the international linkages of their own community. In fact, while they do not explicitly take a vow of disinterest in their own community, they spend so much time focusing on activity in distant capitals that they tend not to know much at all about their local community. The stuff of international research, they assume, is to be found in libraries, archives and distant cities—it does not occur to them to look out the window! Thus the research process described was necessary for the perceptual liberation of the researchers themselves.

What does research on the international relations of a metropolitan community have to do with public participation in foreign policy processes! The Columbus project assumes that people will be most interested in those international processes that link them, and their local community to the world. It also assumes that the proximity and concreteness of personal and local linkages can build a learning base for eventual understanding of processes and events that are more distant. Perception of local linkages begins a process of learning and self-conscious involvement something like that portrayed in Fig. 2.9. Perception of international linkages leads to ‘self-conscious awareness’ of these involvements. This awareness is a prerequisite for eventual ‘evaluation’ of the quantitative and qualitative adequacy of involvement. This evaluation is required before a wider public can develop the capacity to deliberately ‘influence’ international processes in ways that fulfill self-conscious interests. Thus it is assumed that international education can come through self-conscious participation in the international dimensions of local community life. Over a period of time, cycles of perception, increasing self-conscious awareness evaluation and efforts to influence policy will deepen understanding and capacity to influence.

Eventually through this process a wider public could become involved in shaping ‘foreign policy agendas’ of both governmental and nongovernmental organizations. Presently these agendas are not responsive to general public interest because they have not developed out of the everyday needs of the public. Governmental foreign policies have largely been developed by political, military and industrial elites for perpetuating interests defied by these elites. Nongovernmental foreign policies have been developed largely by elites in national offices in terms of interests perceived in the contexts of these offices. There are virtually no existing processes for identifying the intrinsic international interests of the general public.

It is assumed that these can be defined and implemented through the participatory learning process outlined in Fig. 2.9.

With this participatory learning process in mind, CITW began disseminating information on the international links of Columbus to members of the public in 1973 and 1974. Rather lengthy research reports of 35–90 double-spaced pages were first made available to involved members of the public who had helped us collect information. Each covered a specific sector, such as agriculture, medicine, religion, trade, etc. These were summarized in brief reports of only a few pages for wider distribution. Figure 2.1 is taken from one of these reports. Perhaps the most effective dissemination was done in personal appearances of the staff before local organizations, backed up by distribution of the brief reports. Beginning in 1975, several slidetape programs were prepared, with the slides seeming to be far more effective in reaching the public than printed or spoken words.

As we began disseminating information, the explicit directions that this research-action project would take were not at all clear. But it was assumed that interaction with the community would be useful participatory learning for the project staff, both in terms of learning more about international links and also in discerning what kinds of new activities might lead toward greater participatory learning about these links on the part of members of the community. We were groping toward the process reflected in Fig. 2.11. Through ‘research’, including dissemination of results, an evolving ‘diagnosis’ of community needs was made and ‘CITW’ became involved in a number of ‘community projects’. These projects provided opportunities for making further diagnosis and implied further research needs. As the Fig. 2.10 suggests, there are continuing cycles of inquiry, diagnosis and action.

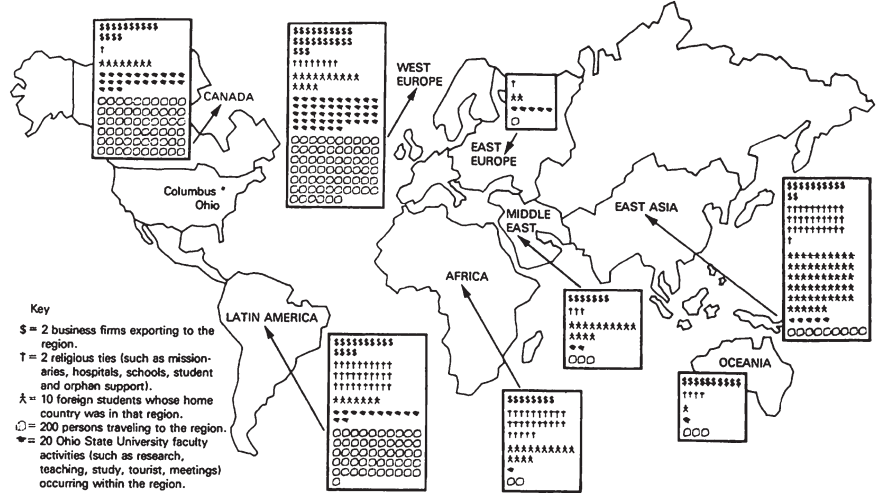
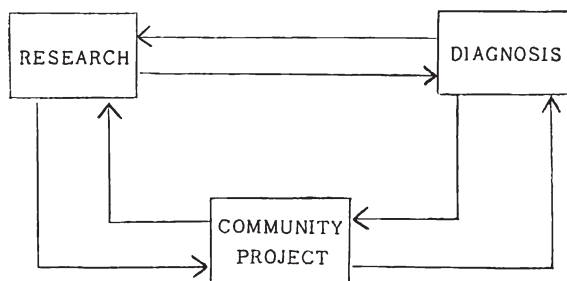


Fig. 2.10 A bird's-eye view of columbus in the world



**Fig. 2.11** Cycles of research, diagnosis and community projects

## 2.5 Diagnosis of the Community

Research and involvement in the community led to a diagnosis of eight factors that limit the potential for more efficacious citizen involvement in international affairs. These factors probably apply to some degree in all cities but they would seem particularly relevant to middle-sized cities without a long self-conscious tradition of international involvement.

First, things international are not a part of the wholistic ‘image’ that people of Columbus have of their city. People in Columbus do perceive their city as the All American City, with a variety of meanings. And they do have an image of their city as a Football Capital. But, despite the global connections of research institutions such as Battelle Memorial Institute (research), Chemical Abstracts Ohio State University; multinational corporations such as Borden and Ashland Chemical; and involvement in a host of international relief and exchange programs; these international involvements are not a part of the general public’s wholistic image of their city. Except for people directly involved in rather isolated beehives of international transactions, the prevailing image of Columbus, has a debilitating effect on the international involvement, awareness and education of the general public. For this reason, many who have encountered the Columbus in the World project for the first time respond with a sense of bewilderment—as though we said we were fishing for whales in the Olentangy River.

It is significant that this image has not prevented certain banks and manufacturing firms in Columbus from increasing international involvement. This activity has led to the creation of Chamber of Commerce committees on international trade and international finance. But most groups and organizations, particularly those in the voluntary sector, have relatively ‘low aspirations’ because they perceive themselves to be laboring against great odds in a relatively disinterested or sometimes even hostile city.

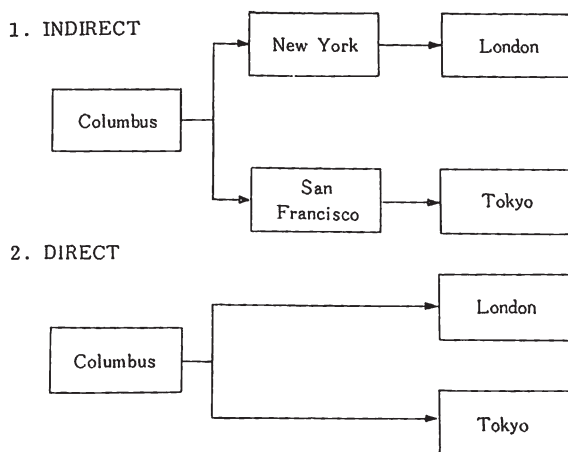
Despite the dedicated and valiant efforts of small groups, the efforts of volunteer organizations involved in international education, relief and exchange programs present a picture of Fragmentation. The image of a provincial city where only modest efforts can succeed engenders competitiveness between groups, even though they have similar and compatible goals, for resources that are perceived

as being very limited. This fragmentation means that a number of quite important international volunteer activities have low visibility and hence do not impact the public image of the community as a whole.

Were the voluntary organizations not so fragmented, they could collaborate in ways that would enable them to overcome an obstacle to the level of activity and influence of all—‘poor facilities’. Most organizations lack adequate publicity, mailing lists, facilities for producing and distributing their materials and means for finding new members and workers.

It has been puzzling to note the lack of local international interest and involvement on the part of organizations that have extensive international relations through their national headquarters. This is particularly the case with labor unions, many churches and numerous service and fraternal groups. The ways in which nongovernmental organizations mirror the nation-state in their organizational forms deprives most of the membership from opportunities for participation and learning. In effect, each organization has its foreign office in a national headquarters that is as immune from influence by the general membership as the President and Secretary of State are immune from influence of the general public on foreign policy of the federal government. This symptom could be termed *Hierarchyitis*. It is generally perceived that most major sectors of human life are organized on a hierarchical basis, from local to state to nation. It is believed to be right and appropriate, and even in the nature of things, that international issues are handled by “people in the national office.” Thus, it is not only in issues of federal government foreign policy that the public defers to the “national office,” but also in a vast array of nongovernmental affairs. For many people any alternative is *unthinkable*. Yet, with the increasing impact of international transactions on many sectors of everyday life, this in essence means that democratic governance, in nongovernmental as well as governmental spheres, is *unthinkable*.

Increasing local determination in the international networks of human activity will require a decrease in the periphery mentality that pervades medium-sized and smaller cities. This periphery mentality, as reflected within the United States, tends to look to larger cities, often on the coasts, and most often the Northeast coast, for expertise, norms and approval. While this inferiority complex—and the accompanying superiority complex that often gives comfort to mediocrity in “centers”—can be found in all aspects of human affairs, it is particularly debilitating for self-determination in the international affairs of medium-sized and smaller cities. Thousands of people who have completed university—courses in international relations and have deep interest in international affairs do not know to make these interests count. Perhaps they have tried to have an impact on foreign policy of their national government but have concluded that they can have little impact because even their elected representatives in Congress seem to play only a peripheral role. Seeing no alternatives in their local scene, they shift their interests to local domestic issues where they feel greater efficacy. Those desiring professional involvement in international activity are inclined to leave their city, often perceiving the national capital and its institutions as the only place where there is opportunity “to do something” about foreign policies.



**Fig. 2.12** Access by cities to foreign cities

Despite widespread deference to distant foreign policy experts, there are people in cities like Columbus who are exceedingly adept at managing international systems in their interest. Cosmopolitans in activities such as banking, trade and knowledge creation and dissemination in medium-sized cities are increasingly able to fulfill their interests through international activity. These transnational cosmopolitans have experienced a number of cycles of participation and learning and are becoming increasingly skilled at living in a wider world. They have relocated themselves in time and space. They used to be dependent on communication facilities, banks and international knowledge centers on the coasts, as portrayed by the indirect path in Fig. 2.12. But they are now increasingly linked directly, as indicated in the direct path in Fig. 2.12.

Their example is in striking contrast to the many—the ‘transnational disenfranchised’. Opportunities for profit, knowledge and other kinds of individual fulfillment that transnational involvement provides for the few is increasing the gulf between the haves and have nots in Columbus. From one point of view the transnational cosmopolitans appear to be a threat to equality and justice for the public at large. From another point of view they exemplify opportunity for liberation from the control of international affairs by distant elites. The dispersion of sophisticated international operators to many new international centers could make them more accessible to more people. It could increase the opportunity for more people to influence the policies of global systems.

Furthermore, these local transnational cosmopolitans could be a vital resource if they shared their knowledge and experience with wider local publics. But the lack of ‘cosmopolitan responsibility to the local community’ hinder local learning. Sharing knowledge and experience with the wider local community is rare, partly because transnational cosmopolitans tend to identify more with the transnational networks in which they are involved. Some are rather mobile, with neither long residence nor strong attachment to a specific local community. Most simply do not perceive that their international links might give them special responsibility to the local community from which they acquire much of the wherewithal for their relatively high

standard of life. Some have lived in cities that they consider to be more cosmopolitan than their present habitat—cities with which they still have considerable attachment. Thus they look down upon the “provincials” in their present city of residence, make invidious comparisons with other cities, and help to contribute to the city’s provincial image of itself—an image that the transnational cosmopolitans themselves falsify by their own activity. Yet, were these transnational cosmopolitans to assume responsibility for sharing their knowledge and experience with the community, they could provide a substantial impetus toward a new image. All of these:

1. present ‘image’ of community
2. low ‘aspiration’
3. ‘fragmentation’ of effort
4. ‘poor facilities’
5. ‘hierarchyitis’
6. many ‘transnational disenfranchised’
7. lack of ‘cosmopolitan responsibility to the local community’

contribute to the most limiting factor of all—lack of an ‘image of the international future of the community’—either as a whole or in the context of specific sectors. Where future planning and thinking is to be found, an international dimension is missing. Where international interest and involvement is present, a vision of the future is rarely found.

Awareness of these limitations on efficacious involvement of the community as a whole in international issues has come through efforts to collect and disseminate information on the international links of the community. Information collection and dissemination has produced community response that has led to CITW involvement in seven community projects. The selection of projects and the nature of CITW’s involvement has been responsive to our emerging diagnosis of community needs.

## 2.6 New Community Activities

Seven new community activities have evolved out of information collection and dissemination by CITW, largely because this information had action implications for people in the community. It is important that these activities are not a part of a grand design created by CITW, but have primarily been responsive to interest and need expressed by people in the community. But CITW’s response was influenced by our own diagnosis of community needs.

### 2.6.1 *International Council of Mid-Ohio*

The International Council evolved out of dialog between CITW and the International Relations Committee of the League of Women Voters as they developed their response to our research. This led to interviews of some twenty city leaders by League members that led to a League proposal for an international

center. The League and CITW jointly created a working group with broad community representation to consider this proposal. This evolved over a period of some 2 years into the International Council.

Columbus has never had anything resembling the world affairs councils to be found in many cities. The International Council is viewed as an umbrella organization and clearinghouse that offers a point for coordination, stimulation and support for international activities from a variety of sectors of community life. In many respects it will be like world affairs councils in other cities but with one fundamental difference. High on the agenda of the International Council are the international linkages of Columbus itself, and use of these linkages as a base for program development.

### ***2.6.2 International Life of Central Ohio***

Almost simultaneously with collaboration with the League of Women Voters, members of a number of international voluntary organizations attended a presentation by the director of CITW. Our research results suggested to them that their efforts should be having more response from the community in the light of the fact that the city is more involved in international activity than they had realized. They asked CITW to help them to work together. Consultations in response to this request led to the creation of International Life, a coalition of voluntary organizations concerned with hosting of international visitors, the United Nations Association, UNICEF, CARE and exchange programs.

International Life has developed a number of common services that are of value to its constituent organizations—a comprehensive calendar of international events (lectures, films, dances, etc.) that is printed quarterly and published in a local newspaper monthly; a handbook of international services and opportunities for service (including relief organizations, education, banking, ethnic associations, foreign language church services, language courses, etc.) and an emergency language bank. Through aggregating information on international activity and making it widely accessible, these activities are helping the people of the area to add the international dimension to their image of their community. They are also overcoming the fragmentation of voluntary efforts and enhancing the level of aspiration for voluntary international activities in the community. While starting as a completely independent effort, International Life has now become a division of the International Council.

### ***2.6.3 Ethnic Association of Mid-Ohio***

In a city with only 3 % foreign born, the ethnic life of the community is not highly visible, despite the presence of some twenty five organized ethnic groups. The ethnic report of CITW provided the first comprehensive overview of the ethnic life of the community. While a number of ethnic groups did take part in the UN Festival each



fall, and some thought they ought to come together on other occasions, no action was taken until the International Council and International Life were organized. At this point, an ethnic group leader approached CITW for help in linking the ethnic associations into this evolving activity. This led to the organization of a coalition of ethnic associations who presently have organized multiethnic evenings in order to build solidarity. Their future program calls for wider sharing of ethnic customs with the community and services for new immigrants. Discussions are now underway that may lead to the Ethnic Association becoming a division of the International Council.

#### ***2.6.4 All World City***

CITW realized that the attention its research was directing to the present international involvements of Columbus required a complementary view of the world—a global view with a future perspective, to provide context for deeper understanding of the present and future international links of the city. Toward this end, CITW asked the International Council to jointly sponsor (with the Institute for World Order, New York City) a weekend conference, for thirty citizens for many occupations, on “Alternative Images of Future Worlds and Their Implications for Citizens of Mid-Ohio.” The agenda, developed jointly by CITW and IWO, presented information on the present international links of Columbus and on alternative global futures, along with suggestions for global transition strategies toward these futures. Participants were challenged to think about transition strategies for the Columbus area that would lead toward preferred global futures.

Under the initial leadership of a Catholic priest, a task force on global hunger developed out of the conference. This task force has now evolved into the All World City (in contrast to Columbus’ tendency to call itself the All American City) organization, devoted to joining with Third World city in working on problems of hunger and related development issues. Their program will be guided by an in-depth understanding of the present and potential “food power” of Columbus through research, programs of the Ohio State University School of Agriculture, food processing corporations, grain shipments, relief organizations, etc. Part of their program consists of encouraging city councils and mayors in the metropolitan area to declare support for the All World City program. The Columbus City Council has already acted.

Through the initiative of a Presbyterian minister (now a Ph.D. candidate in political science) on the staff of CITW, two projects have been jointly sponsored by CITW and the Presbytery of Scioto Valley, a district covering several counties.

#### ***2.6.5 International Dimensions of Local Church Life***

This project, directed by a person with considerable experience in international church affairs, has attempted to involve five Presbyterian churches in a program to

heighten awareness and involvement in the international activities of local, national and international church organizations, and also to stimulate local congregations to evaluate, in the light of church theology, the foreign policies of local individuals and organizations—particularly those in which church members are involved. While considerable effort has been made to get individual churches involved (along with modest financial contributions), this project has progressed very slowly.

### ***2.6.6 Local Links with Africa***

This project is also being supported jointly by CITW and the Scioto Valley Presbytery, under the direction of a Black member of the CITW staff. Much time has been spent in an effort to develop a Black advisory group that would guide an extension of the information collected and disseminated by CITW on local links to Africa, and to stimulate their evaluation of these linkages. It is hoped that the project will also stimulate dialog between Blacks and Whites on these linkages. While information on links with Africa, including a slidetape show, has been shared with Blacks, and some Whites, in a number of meetings, the effort to develop Black leadership in the community has not been very successful.

Unlike the other four projects, ‘the two Presbytery projects were not in response to community initiatives that flowed out of CITW activity. CITW develop proposals to the Presbytery for these projects. At this point local Presbyterian churches and the Black community seem only to discern very limited action implications for them from CITW information.

### ***2.6.7 Pre-Collegiate Education***

As soon as CITW research began to be distributed, an eighth and ninth grade teacher in the public schools sought assistance in utilizing the information in her geography classes. This led to requests that CITW organize workshops for junior high school teachers in Columbus schools. Our material has also been used by David King and Charlotte Anderson in the development of a unit in a fifth grade textbook on the United States.<sup>2</sup> This unit uses concrete information on Columbus in giving students ‘an introduction to international relations from the perspective of the community in which they live. Exercises are provided through which teachers can develop analogous material on their own cities.

Plans are now underway to experimentally expand pre-collegiate “educational activity, using as resources the international aspects of most subjects taught in school (the international character of science, mathematics, etc.), the foreign

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<sup>2</sup> David King and Charlotte Anderson, *Window on Our World: The United State*, Houghton Mifflin, 1976.

origin of many things in the school (metals, clothes, electronic equipment, etc.), and people involved in international activity in the community. As those involved in international activity are used as resources persons for schools, it is expected that this will stimulate community interest and involvement in international education in the schools and will also enable community people who participate to deepen their understanding of their own activity. This should lead to the development of adult education programs.

## 2.7 Basic Premises of CITW Involvement in the Community

While Columbus in the World has been a catalyst in the creation of the International Council, International Life, the Ethnic Association, All World City, and other activities, the first premise of community involvement has been to *support existing organizations* rather than to build new ones. New organizations have only been created in order to aggregate international efforts of existing organizations in ways that will make them more productive. Considerable effort has been made to link members of existing organizations to new activities and to keep them informed.

A second premise has been to encourage community projects to become *independent of the university*. CITW believes there is a vital need for international activity that is largely independent of the university. This will make such activity accessible to additional sectors of community life. And it might also build new clusters of international concern in the community that might develop wider public support for international program in the university. In the early stages of activity that led to the creation of the Council and International Life, it was difficult to engender independence from the university. Dependence on university facilities and on faculty and their spouses was customary. But this tended to inhibit the development of facilities outside the university and limited the involvement of people outside university networks.

Closely related is a third premise, that *community leadership* should be developed for each project. In the early stages there was a tendency for the Council, International Life and All World City to seek CIEW leadership, but this was rejected because of our desire to help create multiple centers of community leadership in international affairs. These activities are now quite independent, with a CITW person only one of the Council and All World City and CITW only one of the constituent organizations of International Life.

Overall, these premises of CITW involvement advocate calculated restraint, so that a number of centers of leadership are developed across the community. Thus the learning and commitment that accrue to leaders is disseminated outside the university. Leaders can make input from a broader base of intellectual and participatory experience. And leaders have linkages to a broader array of citizens in the community.

## 2.8 Columbus in the World Contributions to Community Projects

Columbus in the World has offered community projects a variety of kinds of assistance: information, administrative support, leadership support, program ideas, support in program implementation, links to new participants and related activities and sympathetic encouragement.

There is no doubt that comprehensive *information* on links between Columbus and the world was an initial catalyst to activity—extended perception of the quantity of the international involvement of a community creates an enhanced predisposition for new activity. It was this kind of information that led to CITW cooperation with the community in the creation of the Council, International Life, Ethnic Association and All World City.

But it is not obvious how a project like CITW can most effectively share information on international linkages with a community. Lengthy research reports are read by few and may have their greatest value as a basis for other modes of dissemination. Yet, our report on ethnic groups of some 70 typed pages seems to have been an important catalyst in the creation of the Ethnic Association. This seems to have provided an important wholistic image of ethnic groups as a sector of community activity with some common interests.

Our brief reports based on these research reports have had many more readers. These summaries are 4-1/4 inches by 6-1/2 inches in size, with a length of 4–6 pages, printed on a variety of colors of paper. They have served as a link to individuals in terms of the sector of activity in which they are most interested—sports, religion, agriculture, medicine, trade, travel, military, arts, etc. In addition some are focused on regions—Latin America, Middle East, Africa, etc. Circulated in packets of 15–20 reports, these brief reports seem to communicate a view of the comprehensive character of a city's international linkages.

There is no doubt that word of mouth, with the Brief Reports as sources of visuals during both formal and informal presentations, has been an important medium for dissemination of information. As the number of more formal presentations has increased, taped slide shows extend capacity to reach people but more importantly provide visual images (mainly photographs) that have an impact not provided by words and charts. As community projects have moved forward, word of mouth has become increasingly important for information dissemination—in meetings, in work with community people in projects, in phone inquiries, etc. Thus contact and interaction with community people is providing an important channel for dissemination.

Until community projects perceive themselves as permanently established and become self-supporting, they may fail simply because of lack of very pedestrian *administrative support* which an overwhelmed voluntary group does not have available. In the first year of activity, assistance is usually required in typing and disseminating minutes, issuing calls to meetings, in calling people to remind them of meetings, and typing, xeroxing and distribution of program proposals. In certain

circumstances availability of a free meeting place may even be critical. In the early stages CITW provided most of these thing for the community projects in which it has been involved. Sometimes it is a delicate and difficult matter to withdraw this support, but this is vitally necessary if an activity is to become an independent organization in the community.

In the community projects under discussion, *leadership support* has meant the recruitment of leaders out of people involved primarily because of interest in an activity. Those seeking power and influence largely for its own sake tend not to become involved in highly risky projects on apparently marginal issues. In the initial phases CITW personnel have had to avoid assuming leadership based on access to superior information. This has tended to induce a period of leadership vacuum during which someone chairs meetings, with administrative support providing a short-term surrogate for leadership. For the most part somewhat temporary chairpersons have evolved into leaders, with *leadership support* from CITW playing an important part in leadership development.

Leadership in these projects consists primarily of developing agendas for meetings, moving meetings effectively through this agenda, organizing task groups, monitoring their progress, and facilitating a cooperative group feeling among the fifteen to shirty key participants in an activity. New leaders in these projects have needed much guidance in setting agendas, in moving a meeting this agenda and in delegating responsibilities. Very surprising is how rapidly some have become effective leaders through the exercise of responsibility while receiving facilitative support.

There is a natural tendency for people to turn to friends and friends of friends when searching for collaborators in a new activity. This may tend to isolate this activity from the larger community. CITW has helped groups to obtain *links to new participants* and related activities. This had been possible because research and involvement in a number of activities have given us broader knowledge of international activity in the city than most other participants. Sometimes we have helped to link in relevant existing activity so that new activity has become additive rather than competitive and divisive. On occasions simple mutual awareness by two activities has helped to avoid suspicion and distrust. On occasions we have helped in recruitment of minorities when members did not seem to have relevant links to these groups.

As a result of our diagnosis of community needs, we have spawned *project ideas* that have sometimes been picked up and implemented. Examples would be the international calendar and handbook of local international services and opportunities for service developed by International Life. These were proposed as mechanisms for disseminating and reinforcing an international dimension to Columbus' image of itself. They were also seen as ways to extend the utilization of already existing activity for socializing people into international involvement. These tasks also facilitated the development of International Life itself, providing superordinate goals through providing common services to constituent organizations.

Fortunately, in the hands of community participants, the calendar and handbook were developed in ways unforeseen by CITW. Printing a three-month version of

the calendar for subscription, in addition to a monthly calendar in the newspaper, was an unanticipated innovation. And community workers found items for the handbook, such as foreign language church services, which CITW had never discovered. Yet, in both cases CITW continually pushed for comprehensive coverage beyond the more parochial tendencies of participants.

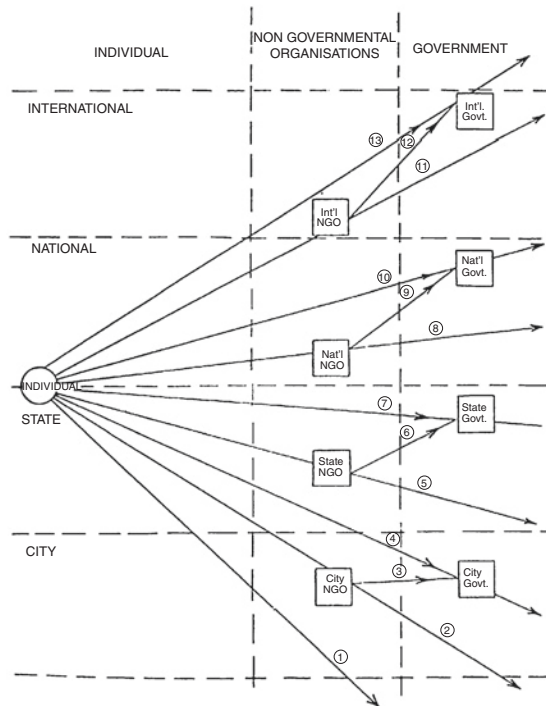
As new projects have developed and leaders have achieved greater confidence in their roles, the need for leadership support evolves into need for *project support*. If projects falter and do not produce results the leader loses confidence and the growing morale of the group suffers. In projects such as the calendar and handbooks, CITW support has included conceptualization of projects as a whole, help in gathering and compiling information, typing information, typing assistance and continuing interest and affirmation of the importance of the activity. At times the most important assist consists of prodding, setting deadlines and shortening the time required for project completion.

Perhaps nothing is more important than *sympathetic encouragement*—from a highly knowledgeable party who cares. Many hard working volunteers have received little recognition and credit for their efforts in the past. Because of CITW's consistent involvement over a period of time, they know that our interest in international activity is deep and persistent. When we give attention and show concern it is rewarding and gives legitimacy to activity. This seems to have quite important during the formative stages of the Council, International Life and the Ethnic Association.

## 2.9 From Actual to Potential

Up to the present time, activity in Columbus has emphasized helping people to see the present international links of their community, and developing organized competence to make the international dimension a more visible part of community life. If more people are to actively take part in the international processes that effect their lives, they require clearer images of alternative routes to participation. Once we are perceptually liberated from the assumption that the only way to self-consciously have an impact on foreign policy is by influencing high ranking officials in our national government, the number of options are considerably increased. Figure 2.13 provides a "road map" of some of the possibilities. It suggests that the citizen should consider the possibility of involvement through both governmental and nongovernmental organizations, and with respect to a variety of territorial units—city, state (province), national and international. Some examples will make the figure easier to understand.

*National Routes* (7, 9, 10). Initial orientation might be easiest with respect to routes 9 and 10. These routes were portrayed by the funnel view of foreign policy in Fig. 2.2. Route 10 is used when citizens write the President or Secretary of State on foreign policy issues such as grain sales to the Soviet Union, the Middle East crisis, or Rhodesia. They also use route 9 for the same issues by working through national nongovernmental organizations, such as the American Farm Bureau Federation, United Jewish Appeal, or the NAACP. On many occasions



**Fig. 2.13** Routes to international participation

these obvious routes for participation are appropriate. Yet they should not be used as a reflex on all foreign policy issues without consideration of other possibilities. For example, national church organizations wanting a quick response to hunger in some Third World countries have used route 8—directly sending food themselves rather than working through their national government. Of course, they did not have to choose one or the other, but could work on both at the same time.

*State Routes* (5, 6, 7). Route 7 is used by businessmen who try to get state assistance in stimulating exports. Some businessmen work through a nongovernmental organization to acquire state support (route 6). A number of states have responded by setting up permanent offices abroad. Labor has used the same routes to stimulate the state government to get foreign manufacturers to locate plants in their states in order to increase jobs. Occasionally state business organizations will stimulate trade directly by sponsoring trade missions abroad and by direct advertising abroad (route 7).

*City Routes* (2, 3, 4). Local tourist interests in cities often attempt to influence city governments to help them stimulate foreign travel to their city—directly (route 4) and through their Chamber of Commerce and other nongovernmental organizations (route 3). Sometimes the Chamber of Commerce may engage in direct activity abroad to stimulate tourism to the city (route 2). Direct action may also be taken by local church congregations who send missionaries, medical and



educational assistance abroad. The All World City project in Columbus is attempting to use route 2 although they eventually hope to obtain involvement of the city government by using route 3.

*Individual Route* (1). Direct individual international involvement covers a multitude of activity, such as letter writing, financial support for relatives and friends abroad, ham radio operators, direct mail purchases, volunteering for service in foreign armies, subscription to foreign magazines, direct purchase of books abroad, and depositing funds in foreign banks.

*International Routes* (11, 12, 13). Those in the United States who “tax” themselves 1 % of their income and send it directly to the United Nations Secretary General, use route 13. They do this because of dissatisfaction that their country contributes less a percentage of GNP to the UN than 45 % of the member nations. Since they have not been able to change this policy through routes 9 or 10, they have shifted to route 13. Those who support the International League for the Rights of Man in its lobbying efforts for human rights at the UN are using route 12. People who work for the rights of political prisoners through Amnesty International often use route 11, attempting to influence policies of national governments (other than their own) through the direct action of an international nongovernmental organization.

Readers may already be thinking that the separation of international, national, state and city routes unrealistically closes off additional routes. This was done for simplicity. The reader may now wish to draw some of these in. For example, sometimes people attempt to influence their national government to work toward strengthening peacekeeping forces in the United Nations. During the Vietnam War efforts were made in some cities to get city councils to take a stand against the war. It was hoped that this would tend to diminish the tenacity with which the national government was pursuing the war.

It would be unfortunate if explication of multiple routes for participation would cause the public to feel overwhelmed with complexity. Rather, alternate routes should be viewed as opportunities for increased influence over things that now tend to be controlled for us by a very few people in cities such as Washington and New York. A set of alternate routes are somewhat like the alternatives provided by the helicopter traffic reporter to automobile commuters on their car radios. It may seem simpler to take an unvarying and familiar route home, but when there are accidents and blizzards, certain routes may be blocked. Alternative routes through unfamiliar streets may not seem worth the effort at first. But they soon become as familiar as the old route and considerably enhance the control of the commuter over his commuting time.

## 2.10 In What Kind of a World Would You Like to Live?

The lives of people everywhere are intertwined with those of people in the cities and countryside of distant places. People, money, goods and information flow across national boundaries as a result of human activity in a great diversity of occupations and for a variety of a purposes. Some are involved because they deliberately



seek to have international ties, perhaps out of some feeling of identity with people in another part of the world or even with humankind as a whole. Others become involved because of pursuit of jobs, profit or pleasure. Still others become involved simply because it is unavoidable, as they pursue satisfaction of material wants, profits or jobs. Through these kinds of activities millions of people contribute to basic global patterns. People who eat bananas, drink coffee, drive foreign cars, take vacations abroad, invest in multinational corporations and contribute to church activities abroad are helping to create a particular kind of world. If you don't like the world as it is, it may seem impossible for you to change basic patterns of trade, investment, travel and religion. But it would be premature to conclude this without first self-consciously involving yourself in a process of participatory learning.

A first step in shaping your international involvements in ways that are consistent with the kind of world you would like to have is to acquire a thoughtful understanding of the purposes of your activity. Figure 2.14 provides an illustrative checklist for identifying these purposes. Sometimes the purpose for international activity is easily understood, as when a company sells or invests abroad as a way of increasing profits. Often purposes for international involvement are more complex. While they become involved in a particular business for profit, some gravitate to international aspects of this business because of curiosity about the unfamiliar or some sort of identity with humankind beyond their own national borders. Sometimes purposes are subtle, as when your travel or entertainment of visitors from abroad is a way to acquire status from your friends and neighbors.

Analysis becomes more complicated when you recognize that your purposes, and those of people from other countries with whom you have contact, often are not identical. They simply may want friendship and have curiosity about your country and culture, but you may primarily want to make money or they may see you as a potential source of money for acquiring desperately needed food, clothing and shelter for their family, whereas you may simply be curious about their culture. Sometimes differences in purpose provide an opportunity for exchange that is helpful to both parties, but lack of understanding of differences may lead to disappointment and misunderstanding.

It is not uncommon for people in rich and powerful countries (like the United States) to be insensitive to the perceptions that people in poor and weak countries have of their relationships with people in rich and powerful countries. An example might be the way in which tourists from Columbus are perceived by those who serve them during their travel abroad. The pleasure experienced by the Columbus traveler as he enjoys the cultural treasures of Northern Europe may produce a surge of international awareness and identity with humankind. Although the Spanish, Portuguese and North African migrant workers who serve him may have their international awareness increased, their 'resentments of affluent tourists, compounded with their second-class status in Northern Europe, may trigger extreme nationalistic sentiments.

An individual's assessment of his personal international involvement provides opportunity for extending awareness and for participatory learning that leads to more probing evaluation of personal activity. This will eventually lead to inquiry into larger social processes. For example, those who befriend an immigrant

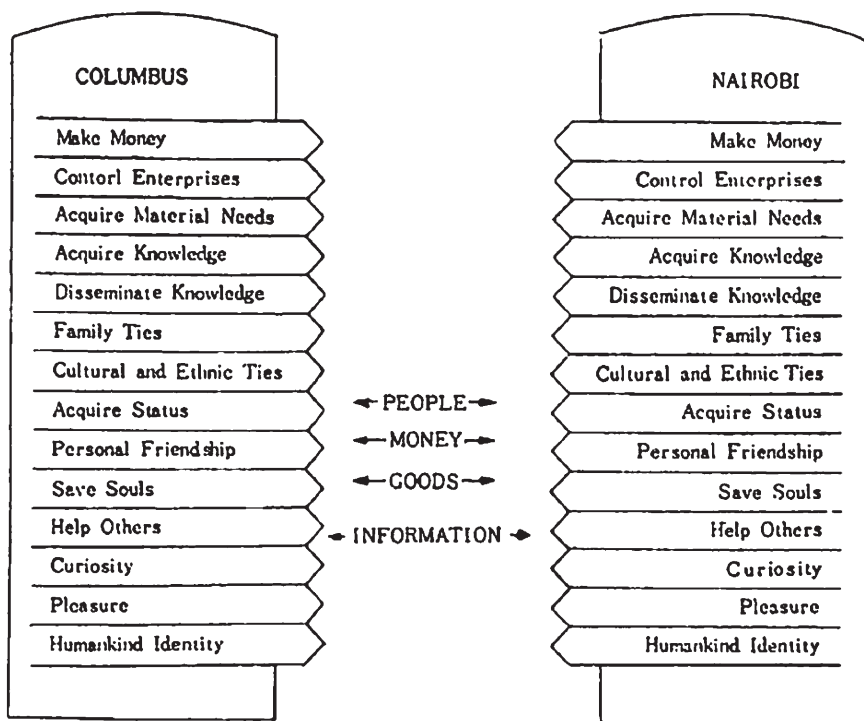


Fig. 2.14 Purposes for international activity

Nigerian doctor should be proud that they have given him a warm welcome into their community and helped him to find a job with a public health facility. But probing evaluation of this involvement will lead to concern for the factors that cause doctors to emigrate from cities where health care is [of lower quality to cities where health care is of higher quality. Should a city refuse to accept a doctor from an area where doctors are in short supply? If they would not wish to infringe on this individual's freedom of movement, should they instead provide compensatory training or medical assistance to the country losing this doctor's services? This, of course, leads to consideration of the connection between individual activities and responsibilities and larger social programs and organizations.

Each participant in international activities is helping to create a global future. Whether aware of it or not, you are shaping a global future as you consume gas, detach the emission control device from your automobile, and tacitly or overtly approve growing arms expenditures along with comparatively minute contributions to United Nations programs. People who have an explicit vision of the kind of global future they would like to have will have a better chance of helping to build this kind of world than those who do not. A preferred global future is a necessary part of growing self-conscious participatory involvement in the development of a better world. It offers a concrete goal.

Of course, we may find it hard to believe that anything we personally do can really affect the likelihood of achieving a preferred global future. Figure 2.14 provides a framework in which you can think about this problem as it portrays a bridge between the present international involvements of your local community and a preferred global future. It is helpful to think of transition stages to global futures, in order to break them up into achievable parts. For example, the World Health Organization program that has virtually wiped out smallpox, set feasible incremental targets for 1955, 1960, 1965, 1970, etc. In this way the program specified a number of transition stages toward a preferred future—one they have now virtually achieved. Since even these incremental targets for the globe may seem to present overwhelming tasks for most people, the figure suggests that they be broken down into transition stages for local communities. For example, if a preferred global future were the elimination of weapons of mass destruction by the year 2000, a global transition stage might call for a 5 % reduction each year between 1980 and 2000. Since production would have to be phased out ahead of elimination, the goal for your city might be a 10 % reduction in arms related production in your city each year between 1980 and 1990.

Linking the preferred futures for a local community, or specific activities in a community, into a preferred global future provides a broader context so that more local futures are not provincial and irrelevant to the global processes to which local communities are tied. But what shall be the criteria, the principles, or the values out of which global futures are built? One answer would be the criteria through which you judge your relationship with any person. Whether the criteria for judgment come from the Ten Commandments, the Sermon on the Mount, the Koran, Marx, or Bertrand Russell, the new geography of time and space makes it virtually impossible to justify geographic limits on the application of these values that stop short of all humankind (Fig. 2.15).

But we all know that the noblest of guides to human action have often been used for ethnocentric purposes by individuals, movements and nations. For this reason it would seem advisable to search for criteria that are least susceptible to more provincial definition—criteria that are developed out of dialog that is global in scope, with inputs from a diversity of interpreters of the basic values of humankind. For example, the Universal Declaration of Human Rights (1948) and Covenants on Economic, Social and Cultural Rights (1966), and Civil and Political Rights (1966) would seem to be a prominent source. Drafted by the United Nations General Assembly, these documents reflect a growing common moral denominator for humankind, rooted in religious precepts, humanistic thinking and human experience within the context of a diversity of cultures and traditions. The United Nations is the great arena for this synthesis—not the inventor.

The Covenant on Economic, Social and Cultural Rights includes right of self-determination (economic, social and cultural) of peoples, just and favorable conditions of work, right to form and join trade unions and to strike, right to adequate food, clothing, housing, physical and mental health, education and enjoyments of the benefits of scientific progress and its applications. The Covenant on Civil and Political Rights includes rights to political self-determination of peoples, to life, to freedom from torture and slavery, to equality before the law, to freedom

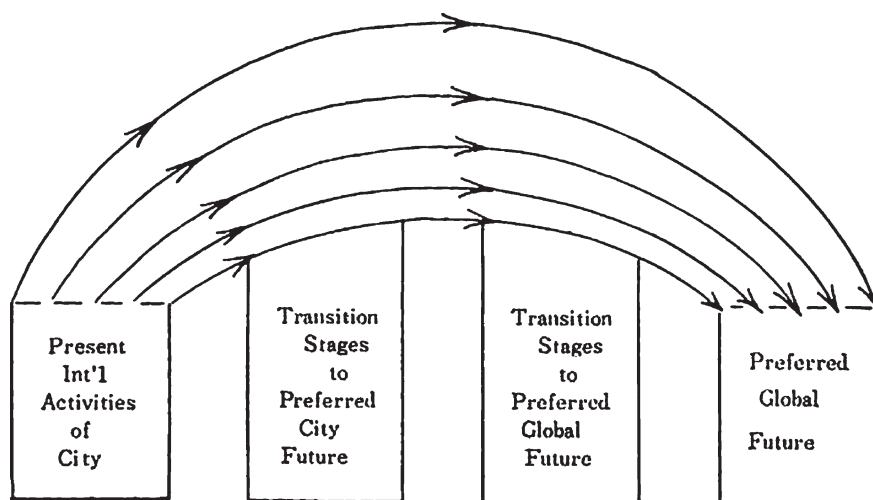


Fig. 2.15 Bridge to preferred future

of thought, to conscience and religion, to association and to enjoy one's own culture and language. Both covenants spell out these rights in greater detail than the Universal Declaration. Once again the notable aspect of these covenants is the diversity of the religious, cultural and national origins of the authors and the synthesis they have provided of basic principles for relationships among humankind.

Recent declarations on environment, trade and development have extended the evolving common moral denominator for humankind into new problem areas. This has produced conflict about which rights should have priority. Recognition of the need for a synthesis of concern for human dignity, economic development, environmental and self-determination values led to "The Cocoyoc Declaration" (1974) by a symposium jointly sponsored by the UN Environment Program and the UN Conference on Trade and Development:

Our first concern is to redefine the whole purpose of development. This should not be to develop things but to develop man.

We believe that 30 years of experience with the hope that rapid economic growth benefiting the few will "trickle down" to the mass of the people has proved to be illusory. We therefore reject the idea of "growth first, justice in the distribution of benefits later."

Development should not be limited to the satisfaction of human needs. There are other goals, and other values. Development includes freedom of expression and impression, the right to give and to receive ideas and stimulus.

Above all development includes the right to work, by which we mean not simply having a job but finding self-realization in work, the right not to be alienated through production processes that use human beings simply as tools.

The ideal we need is a harmonized cooperative world in which each part is a center, living at the expense of nobody else, in partnership with nature and in solidarity with future generations.<sup>3</sup>

<sup>3</sup> International Organization, Summer 1975, pp. 893–901.

This succinct statement would make an excellent beginning point, for a community wishing to develop criteria for evaluating their international social and economic policies.

Much has been written about the failure of national governments to ratify or act in accordance with human rights declarations, covenants and conventions. But this failure does not necessarily prevent nongovernmental organizations, groups and individuals from using them as guides to action. The Universal Declaration appeals to “every individual and every organ of society.” The Covenant on Economic, Social and Cultural Rights and the Covenant on Civil and Political Rights both have identical appeals:

Realizing that the individual, having duties to other individuals and to the community to which he belongs, is under a responsibility to strive for the promotion and observance of the rights recognized in the present Covenant.

The “Cocoyoc Declaration” carries the appeal to individual responsibility much further. The declaration is fearful that individuals involved in “the international power structure” will perpetuate “economic dependence” with centers “exploiting a vast periphery and also our common heritage, the biosphere.” They appeal to these individuals:

“To those who are the—tools of such designs—scholars, businessmen, police, soldiers and many others—we would say: “refuse to be used for purposes of denying another nation the right to develop itself.” To the natural and social scientists, who help design the instruments of oppression we would say: “The world needs your talents for constructive purposes, to develop new technologies that benefit man and do not harm the environment.”

There would be alternatives to UN declarations and covenants as sources of criteria for evaluation with a global view. Some churches might wish to evaluate themselves according to normative statements issued by the World Council of Churches. Teachers and scholars might wish to evaluate their performance in the light of ‘standards set by their respective global organizations. But care would have to be taken to ascertain that the organizations that developed the standards were truly global in scope.

### 2.10.1 Conclusion

So there you have it. This is what we have achieved after three and one-half years in our participatory learning experiment in Columbus, Ohio, along with some speculation into the future.

We are learning where in the world we are.

We are gradually providing more opportunities for *participatory international learning* in our own community.

We are discovering that the cobweb of humanity offers us many more *routes for participatory learning* than we thought possible.

We are striving to learn more about the basic values and aspirations of all humankind.

We are wondering how we can develop a *future image of our community* in the world that integrates the needs of our community with those of all humankind.

We would like *everyone in our community* to take part in this process of participatory learning.

We are encouraged that people in other cities, proceeding both from our example and by their own perception of need, are engaged in similar endeavors—Boulder (Colorado), Lincoln (Nebraska), Oshkosh (Wisconsin), Philadelphia and Scranton (Pennsylvania), Richmond (Virginia), San Diego (California), in a network of cities in the state of New York, and in several cities in Japan. Soon there will be many more.

Finally, now that you have our report, you may think the title somewhat inappropriate. Since our experience in Columbus has literally destroyed the traditional distinction between local and international, the term “Foreign Policies” seems inadequate. It is a concept that was born in an era with a different geography of time and space. Since we are all participants in global processes, perhaps the title of this chapter should have been: “Global Citizenship Begins at Home.”

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