

**OUR VISION:**

*We envision a future in which countries work together to abolish war, protect our rights and freedoms, and solve the problems facing humanity that no country can solve alone. This vision requires effective democratic global institutions that will apply the rule of law while respecting the diversity and autonomy of national and local communities.*

**OUR MISSION:**

*We are a membership organization working to build political will in the United States to achieve our vision. We do this by educating Americans about our global interdependence, communicating global concerns to public officials, and developing proposals to create, reform and strengthen international institutions such as the United Nations.*

## MY COUNTRY IS THE WORLD

Dear WORLD CITIZEN,

The Minnesota Chapter of [GlobalSolutions.org](http://GlobalSolutions.org) (formerly the World Federalist Association), in conjunction with **World Citizen**, **The Minnesota Alliance of Peacemakers** and **The Film Society of Minneapolis-St. Paul**, has been privileged to host a private preview screening of *My Country Is the World - & the World Is My Stage*, a film about the remarkable career of Garry Davis, Citizen of the World. By the time many readers receive this Newsletter the film will already have been shown; but if you receive this by January 5 and find it possible to attend, you are urged to do so. Here are the details:

**Place:** St. Anthony Main Theatre, 115 Southeast Main St., Minneapolis (tel. 612-331-4723)

**Time and Program:** Sunday January 6, 2013. The program will begin at 3 p.m. and there will be a Q and A with the director/producer, Arthur Kanegis, immediately after the film screening followed by a reception and an opportunity for further discussion in the adjoining Pracna "Atrium" room, beginning at 6:00 p.m.

**Planning to attend?** If you haven't already informed us, please contact Gail Hughes at 612-379-7419 or by e-mail at [hughe038@umn.edu](mailto:hughe038@umn.edu).

Garry Davis has pioneered the cause of World Citizenship since 1948. After long reflection on the death of his brother in World War II and on his own role as a bomber pilot in contributing to the immense devastation wrought by that conflict, Davis officially declared himself **a citizen of the World**. On November 18 of that year he addressed the UN General Assembly (temporarily meeting in Paris) calling on the delegates to create **"one government for the world."** Thereafter, he quickly became an international sensation, receiving support from Albert Einstein, Albert Camus, Buckminster Fuller, the Abbé Pierre, Eleanor Roosevelt, Jawaharlal Nehru and many other prominent personalities. In 1948, Davis became a co-founder of the World Citizen Registry, which has since enrolled almost a million individuals. His organization has issued thousands of "World Passports" (stamped by 180 of the world's nearly 200 nations). He also helped start the World Cities movement, beginning with the "mundialization" of the French city of Cahors. Now 91 years old, Davis continues to promote world citizenship from his home in Vermont.

It is altogether fitting that the film on Garry Davis have its first preview in Minnesota. Thanks to Lynn Elling and other civic leaders, Minneapolis became the first of many American cities to mundialize, that is, to declare that its citizens were also world citizens. In 1969 a **"Declaration of World Citizenship"** was issued by the then mayor, Arthur Naftalin, and numerous other leading figures from both major state parties.

A similar bipartisan proclamation was issued by the State of Minnesota in 1971.

This special “invitation only,” private screening is for you and your guests. You are welcome to extend the invitation to others, as long as it is not advertised as a public screening since the film has not yet been released. The director is showing the film both as a test screening --to get your feedback and input-- and to raise funds for the final release of the picture. Tax-deductible contributions can be made by check payable to Future WAVE, inc. the 501 (c) 3 educational organization producing the film, The suggested donation is \$50 per person, but donations in any amount will be appreciated. Finally, even if you cannot attend, we would be grateful for a contribution, sent to our Treasurer, Dennis Dillon at 210 West Grant St., Apt. 414, MN 55403-2244.

Yours for a better world,  
**Joe Schwartzberg, President, Minnesota Chapter, GlobalSolutions.org**

---

## OUR GLOBAL FUTURE

### Guest Essay by Troy Davis

**Editor’s Note:** By a fluke of chance, as I was preparing this Newsletter, Garry Davis’s son, Troy, sent me (from his home in Strasbourg, France) an essay he had just written for a contest sponsored by the Carnegie Council for Ethics in International Affairs. It is both thought-provoking and relevant to the future of humanity, should enough of us adopt an ethos of World Citizenship. The following edited and abridged version faithfully reflects Troy’s views, which may or may not agree with those of others associated with GlobalSolutions.org. **J.E.S.**

**Our greatest ethical challenge** is to chart a course for Humanity that will allow us to avoid major global catastrophes in the short term, and to live more sustainably in the longer term. This probably means undergoing painful societal transitions. Ethics helps us determine what we ought to do to foster human progress while minimizing human suffering.

Our long-term goal (by 2100?) might be to reverse our dire global ecological condition, to live again within the carrying capacity of our planet, so we don’t mortgage the future of our children. It might well be that to achieve this goal means to get rid of war as a means of settling differences. In religious terms: it is to become good stewards of Creation.

Comparing the present to where we want to be in 2100, there is no obvious and painless way to get there. Global war, pandemics or catastrophic climate change resulting in civilizational collapse, and millions of deaths, is possible, maybe even likely. Historically, we have progressed most after such major catastrophes, but, apart from natural disasters, how can we avoid human-made catastrophes resulting in huge losses of life?

We face an unprecedented historical fact: we are now one of the greatest causes of large-scale planetary changes. The conversion of millions of square km. of land providing ecological service, accelerating species extinction, and excessive greenhouse gas emissions, mean that we are altering natural cycles. Why do we then continue? Not because we do not know what to do, but because we do not trust each other at a level necessary to implement the intense and unprecedented global cooperation needed to solve our problems. In a complex world with conflicting interests and cultures, the needed level of trust cannot be maintained in an *ad hoc* way, without permanent mechanisms. Ultimately, trust rests on empathy; but our power to affect the world has grown faster than our built-in empathy systems.

Therefore we must close the gap between our power and our empathy, and negotiate a “global social contract” among ourselves as planetary residents to recreate trust. Such a contract should be based on two pillars: one formal and legal, the other psychological and cultural.

An ethical dilemma arises when the needs of those within our present “empathy bubble” conflict with the needs of those outside, both spatially (those living far from us) and temporally (those not yet born). (Continued on page 3)

# THIRD THURSDAY GLOBAL ISSUES FORUM

Free and open to the public.

**Where? Hennepin Avenue United Methodist Church,  
511 Groveland Avenue, Minneapolis (at Lyndale & Hennepin). Park in church lot.**

**Thursday, January 17, 7:00-9:00 p.m.**

## **PRESS FREEDOM 2.0: OPPORTUNITIES & THREATS AROUND THE WORLD.**

The rise of digital media has meant unprecedented opportunities for the global dissemination of information by both conventional news outlets and newly emerging voices. But at the same time, governments throughout the world are attempting to control or suppress these new forms of communication, often under the pretext of protecting national security or personal privacy. What are some of the current challenges to freedom of the press and freedom of expression, and what does the future hold for the public's right to speak and to know?

**Speaker: Jane E. Kirtley** is the Silha Professor of Media Ethics and Law at the University of Minnesota's School of Journalism and Mass Communication. She directs the Silha Center for the Study of Media Ethics and Law and is an affiliated faculty member at the Law School. A former executive director of the Reporters Committee for Freedom of the Press in Washington, D.C., Professor Kirtley writes and speaks frequently on media law and media ethics in the United States and abroad, most recently in Kyrgyzstan and Thailand.

**Thursday, February 21, 7:00 - 9:00 p.m.**

## **GLOBAL PUBLIC HEALTH: INTERNATIONAL DEVELOPMENTS RISING STAR**

While preventable and curable infectious diseases continue to take the lives of millions around the world, considerable progress has been made in global public health in the past 20 years. For example, deaths due to diarrheal diseases have been cut roughly in half. The global health architecture supporting this progress will be discussed and today's public health priorities will be presented, with particular reference to the changing landscape in which non-communicable diseases are surpassing communicable illnesses as primary sources of excessive morbidity. Case studies of global progress in disease control in regard to neglected tropical diseases and tuberculosis will be presented.

**Speaker: Dr. Christy Hanson**, Dean of the Institute for Global Solutions and Humphrey Professor in International Studies at Macalester College. Dr. Hanson earned her PhD in international health systems from Johns Hopkins University and has more than 18 years of experience in international public health in Africa, Asia and Latin America, working with the World Health Organization, World Bank and other agencies. Her independent research focuses on the relationship between poverty, health care seeking behavior and responses from the health care system. (Continued from page 2) The problem is that our "empathy bubble -- the symbolic space in which we act according to common ethical principles and in which we strive not to behave selfishly -- is too small.

Science teaches us that empathy and ethics are enabled by our "mirror neurons," which allow us to "feel" vicariously what others experience. Thus, if we truly want to change our selfish behavior, we need to "expand" our bubble to include humanity in general. Many religions are based on that idea: that all humans are part of the same Humanity and we must expand our ethical space to include them. But religions often discriminate between their own adepts and others, whereas, if we wish to survive we must include everyone, even those who do not believe as we do. It is as if we were in one big boat on an infinite sea, and we must all cooperate in its management. This may also be seen as Planet Earth in space!

---

(continued from page 2) We understand the necessity of behaving ethically at short range, but it's hard for us to do so if the consequences are not easily visible or are felt only far away in time or space. Massive societal change is needed; and, if it is to occur with minimum suffering and violence, then it must happen through our own massive behavioral changes. But we are quite bad at such things, especially if it entails curtailing our selfish desires. So, what are the logical options? They belong to two different categories because there are only two components we can act on: either human nature (internal) or the social-cultural-political system (external). (Continued on p. 4)

(Continued from page 3)

[Omitted here, regrettably, is a lengthy paragraph considering and rejecting the possibility of instituting a global state guided by an elite group, even when that group's intentions are benign. **Ed.**]

The last, and best scenario is one wherein we effect massive, voluntary global cultural changes, to pressure ourselves to change our behavior, but in a way that maximizes freedom. But how to do so? Such changes must harness our human nature and our existing empathy systems. It must expand them from our original ancestral "tribes" to the general tribe of Humanity, and also to wider compassion for other species. Creating a common global identity should not be as difficult as it might sound. Many of us already feel a sense of belonging to some abstract frontierless "tribe," linked by common ideas or interests, though not in any ethnic sense. All existing nations were built artificially, via "creation myths" explaining their common origin and identity, usually based on historical fragments tied together by mythical deeds, heroic battles or godly injunctions. What we have already done countless times in history we can and should do again, but this time for Humanity as a whole. This will transform humans from a collection of individuals belonging to the same biological species into **a global nation**, into "**world citizens**" sharing a common narrative. But it does not mean destroying local singularities, since those are vital parts of our identities. The main difference between the old (national) and the new (global) creation myths is that the latter would be based on facts and science. The two main scientific facts are that we are a single human species and closely related, one big **human family**, and secondly, that we share a **single home**, our blue planet.

But sharing one common cultural story is not enough. We also need the second formal, legal, written pillar of our global **social contract**, which will codify that we are all equal, though all different. Whatever it might be called, it is the functional equivalent of a world constitution, clarifying that everyone in the world has equal civic rights. Without such a legally binding document, resentment of structural injustice between world citizens born at different planetary locations would make a mockery of attempts to build a global nation. A global constitution should be very short, and based on two fundamental principles of political ethics: that all humans possess equal dignity and that sovereignty belongs to the people. National patriotism would become **human patriotism** because **the world is our country**.

### **GlobalSolutions.org**

(formerly the World Federalist Association)

5492 Bald Eagle Blvd. E.

White Bear Lake, MN 55110

[www.globalsolutionsmn.org](http://www.globalsolutionsmn.org).

**You are invited to explore Joe  
Schwartzberg's website:**

[www.JosephSchwartzberg.org](http://www.JosephSchwartzberg.org).

What the people want is very simple. They want an America as good as its promise. **Barbara Jordan**

We travel together, passengers on a little spaceship, dependent on its vulnerable reserves of air and soil, all committed for our safety, to its security and peace, preserved from annihilation only by the care, the work and the love we give our fragile craft. **Adlai Stevenson**