4. Global Governance and NGOs: The Networking of Networks for Another Governance

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This paper starts by briefly describing the current situation of the world, including global environmental degradation, poverty and conflicts, displaying how unsustainable the present world is. In order to make this world sustainable, all sorts of actors in the international arena should play a more effective role. From this point of view, the paper examines roles of governments and the United Nations through the difficult development of the Preparatory Committee (Prepcoms) for the World Summit on Sustainable Development (WSSD). In particular, limits to “governance from above” based on governmental negotiations are pointed out and the emergence of “governance from below” led by citizens and NGOs are also highlighted. This paper argues that both citizens and NGOs do not fully utilize their potential power. It also articulates the importance of a network to overcome its weakness. The paper identifies three crucial movements to be networked with each other: development from within initiatives, eco-village, and global citizenship education. At the same time, this paper underscores the significance for each movement to connect horizontally and vertically with each other, in order to create organic links among them, which will lead them to form a driving force to change the current society into a sustainable one. The paper further shows another key element for networking for the creation of alternative governance. They are the World Parliament, United Global Citizens, Global People’s Assembly, and World Civil Society Forum. The World Parliament is an alternative idea of world governance, which may be called “another governance from above”. On the other hand, United Global Citizens is a good example of “another governance from below”. Both Global

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People’s Assembly and World Civil Society Forum can be regarded as being in between the two, trying to connect grassroots movements to global issues and institutions and vice versa. The paper also attempts to explore keys to networking by referring to the identity hypothesis, identifying the importance of public awareness worldwide and of the promotion of a culture of “unity in diversity”. Through networking these crucial movements and alternative ideas of governance based on mutual respect, trust and love, there will be a chance for all of us to change the world from an unsustainable society in conflict and war to a sustainable one in peace and harmony. Therein lies the significance of the networking of networks for another governance.

Keywords: networks, alternative governance, NGOs

I. INTRODUCTION: THE TITANIC IS SINKING

The contemporary world faces a variety of serious problems, including global environmental degradation, poverty, starvation, conflicts, land mines, nuclear weapons and so forth. To start with, let us take a brief overview of where we are living now, to gain a better understanding of the current condition of the world, as well as the seriousness of our present situation.

1. Accelerating Global Environmental Degradation

   Environmental degradation is much more serious than generally known. At the daily life level, although invisible, dioxin contamination is serious. It causes dermatitis, allergies, hormone abnormalities, fetal deformations, growth disorders and so forth. In Japan, dioxin has been detected in all surveyed breast milk, six times beyond the Japanese safety standard, which is more than 6,000 times beyond the American standard (Network Earth Village, 1999: 6-9). Recent studies also show that endocrine disrupting chemicals (EDCs) have similar effects on living creatures as dioxin. EDCs are found in various agricultural chemicals, plastic dishes, plastic containers, detergents, shampoo, the inner coating of cans, and other chemicals frequently used in our daily lives. However, EDCs adversely affect hormonal activities responsible for gender selection, reproduction and growth, leading to increased chances of cancer, mutations, sperm depletion, and abnormal reproductive organs just as exposure to dioxin does. A survey of 30 Japanese men, between ages 20 and 26, revealed that only one out of 30 met the WHO standards for normal sperm (Oshio, 1998). If this state of affairs were allowed to
continue, there would be a possibility that the Japanese may even forgo the ability to bear children in the near future (Network Earth Village, 1999: 6-9).

At the global level, the hole in the earth’s ozone layer over Antarctica has been growing every year, which shows that gradual depletion of the global ozone layer is taking place. In fact, a 40 percent decrease in the ozone layer over the Arctic Circle and 30 percent decrease over Japan were confirmed in 1997 and in 1996 respectively (Takagi, 2001: 74). It should be noted that we would be unable to survive on the earth if the entire ozone layer were depleted (Network Earth Village, 1999: 14-15).

Due to climate change, the Intergovernmental Panel on Climate Change (IPCC) projects a rise of 1.4 to 5.8 degrees Celsius in mean temperatures between now and 2100, which would lead to a rise in the sea level between 9 to 88 centimeters by 2100 (Houghton et al., 2001: 12-16). The IPCC argues this increased sea level would displace more than four million Japanese people, and that food production would be greatly decreased with China alone seeing a 78 percent drop in rice production in the worst projection scenario (Watson, Robert et al., 1998: 371-373).

More than 11 million hectares of tropical rain forest are destroyed each year (Brown et al., 1989: 4). Thailand lost nearly 45 percent of its forest during the period between 1961 and 1986, and in the Amazon eight million hectares of forest, equivalent to the whole area of Austria, were lost in 1987 alone (Brown et al., 1989: 4). With 1 percent of total forests of the world being destroyed every year, there will be no more forest left in 100 years, which means no creatures, including human beings, will be able to survive in the future (Takagi, 1996: 70-72). What is worse, the Tokyo Institute of Technology and the National Institute for Environmental Studies of Japan estimate that, in the highest temperature projection scenario, 43 percent of the world’s forests will be dead due to the rise in temperature caused by climate change by 2100 (Munesue & Takahashi, 1998, 2000).

These are merely a sample of the innumerable instances of global environmental degradation. When we look at the total picture of the problems simultaneously happening every day on the earth, the current state of the world is often described as “the Titanic colliding with an iceberg”. The inescapable conclusion here is that our natural environment is in critical condition and the situation is getting worse, to the point that we may or may not be able to survive in the near future.
2. Perpetuating Poverty and the Possibility of Food Shortages Worldwide

In this critical situation on the earth, the “Sinking Titanic”, the third-class passengers, i.e., the majority of people living in the Southern Hemisphere, are suffering from poverty. Approximately 1.2 billion people in the world are in absolute poverty, living on less than one dollar per day (World Bank, 2000: 23). The World Food Summit held in Rome in 1996 revealed that 840 million people in the world are starving. Indeed, more than 30,000 young children have died from malnutrition and infections every day from 1982 until the present day (UNDP, 2001). Despite the enormous efforts toward development of the Southern countries in the last 50 years, the situation has been getting worse. For example, the income gap ratio between the rich and the poor has been expanding from 30:1 in 1960 to 59:1 in 1989 (UNDP, 1992). Furthermore, the acceleration of globalisation is aggravating this inequity. As a result, the disparity between the rich and poor is now 74:1 (UNDP, 1999). In this way, the third-class passengers are suffering from poverty and a lack of food in the bottom of the Titanic, while the first-class passengers, i.e., people in the North, are making a great effort to lose weight as they live their luxurious lifestyle.

However, the first-class passengers will be unable to continue this luxurious lifestyle much longer, because food shortages worldwide, due to rapid population growth as well as the impact of global environmental degradation, are projected. The world population was 1.5 billion in 1900 (Takagi, 2001: 105). But it has been increased to 6.2 billion in 2001, and will be 9.3 billion in the year 2050 (U.S. Bureau of the Census, 2000). Expansion of agricultural land at the global level has already reached the peak point, and agricultural productivity has stagnated. As a result, in 2030, food production will be unable to keep up with the rapidly increasing population, leading to a shortage of 526 million tons of crops, which is enough food for 1.5 billion people (Brown and Kane, 1994: 184). With other negative impacts on food production, such as climate change, deforestation, water shortages and other environmental problems, it will be difficult to avoid food crises if this present trend continues.

3. Incessant Conflicts

In order to prevent the ship from sinking, i.e. to reverse the current situation, all passengers, regardless of their class, need to cooperate with each other. If they can do it, in some way or another, they could spend
more money for solving environmental degradation, poverty and other global problems. But, what is happening in this ship now is not cooperation, but incessant conflicts. It is estimated around 100 million people have been killed by wars and conflicts since the Second World War (Menon, 2001: 2).

Land mines, which are called “a weapon of devil”, are one of the most terrible phenomena of these conflicts. There are approximately 120 million land mines buried on the earth. Every day 70 people lose their leg, hand, or are killed by stepping on land mines (Network Earth Village, 2002: 36). Although NGOs and other concerned organizations are removing some 100,000 land mines a year, about 2.5 million land mines are newly buried every year (Network Earth Village, 2002: 36). This means that land mines will never be removed if this situation is unchanged. It is always people in developing countries that are damaged by land mines, whereas it is usually developed countries that produce land mines and make profits from them.

Furthermore, “[T]here are some 30,000 nuclear weapons still in the arsenals of the major powers, many of them on ‘hair-trigger’ alert. That means decisions about their use can be made in a matter of minutes if warning systems – which can be misread – indicate that a missile attack is under way” (Menon, 2001: 3). With aggravating global environmental degradation, food and water shortage, and depletion of natural resources, penetrating globalisation leads to the expansion of the economic disparity between the rich and the poor, to deepening confrontation among different religions and cultures, and to giving an incentive to terrorists to take actions. All of these trends raise the possibility of the use of nuclear weapons.

As a result of all these trends, more conflicts are likely to take place, leading to more money spent unproductively waging war. In fact, the United States spent US$1.5 billion fighting in Afghanistan just for the first month in 2001, and US$14,000 was spent for using a B-2 bomber every hour during the same war (Asahi Newspaper, 5 December 2001). As a total, the world currently spends around US$750 billion on military expenditures every year (Menon, 2001: 3).

4. Outline of this Paper

That is a brief outlook of the spaceship Earth. Is there any way to prevent the “Titanic” from sinking? If so, how can we solve these problems? Who can do what and how? This paper will try to explore an
answer to these questions.

The paper will firstly see if governments and the United Nations can play a major role in tackling the present situation of the world through the examination of the Preparatory Committee meetings (Prepcoms) for the World Summit on Sustainable Development (WSSD, or the Johannesburg Summit). Secondly, the role of citizens and non-governmental organizations (NGOs) will be examined in view of their capacity for dealing with global crises. There are various kinds of NGOs in the world; from the ones that are genuinely established by the people, of the people, for the people, pursuing public interests solely, to the ones that are almost a “puppet” of a government or corporation. The author uses the term NGOs to apply to the former.

The paper will show a key to preventing the ship from sinking under the sea, especially by focusing its discussion on the networking of networks and another way of governance. In the final section, this paper will try to explore keys to creating networks and to foster the networking of networks by referring to a concept of identity.

It is hoped that this paper will provoke passionate discussions on the need of “another governance” and the roles of citizens and NGOs in realizing such governance for a creation of a sustainable society in peace and harmony.

II. THE WORLD SUMMIT ON SUSTAINABLE DEVELOPMENT: CAN IT BE A BREAKTHROUGH?

In the past, and still at present, it is national governments and sometimes the United Nations that have been playing a major role in the international arena. In the era of global crises and of urgent necessity to realize sustainable development, do they or can they still play a vital role in overcoming global crises, leading to sustainable development worldwide? This chapter explores the answer by looking at their activities at a series of Preparatory Committees (Prepcoms) for the World Summit on Sustainable Development (WSSD, or the Johannesburg Summit) held in South Africa in 2002.

1. Key Points of the WSSD Prepcoms
The World Summit on Sustainable Development was held from 26 August until 4 September 2002 in Johannesburg. One of the features of the Summit was its discussions on a wide range of issues, including poverty, environmental degradation, water, health, energy, women, globalisation, and global governance. Yet the main focus of the Summit was still on environmental and poverty issues. There were already two precedent World Summits on these issues. The first one was the United Nations Conference on Human Environment (Stockholm Summit) held in Sweden in 1972, followed by the United Nations Conference on Environment and Development (Rio Summit) held in Brazil in 1992.

The major difference of this particular Summit from the first two was that WSSD tried to incorporate the input and cooperation of multi-stakeholders into the formal process of the Summit, as the main theme of this Summit was “implementation”. The biggest failure of the previous summits, especially the Rio Summit, was the lack of effective implementation afterwards, although the Rio Summit produced a beautiful plan of action called Agenda 21.

With this experience, governments and the United Nations now understand that it is impossible for governments and the UN solely to solve the diverse and serious problems of the world, and that support from any stakeholders related to environmental degradation, poverty and other associated issues is indispensable. Therefore, they created a new mechanism, called a multi-stakeholders dialogue (MSD) in the formal sessions of the Prepcoms as well as in the Summit itself, putting great emphasis on “partnership”.

Corporate accountability was one of the keywords discussed in the WSSD process. Corporations, especially transnational corporations were viewed as not only one of the main degraders of the environment, but also as one of the root causes of poverty in the Southern Hemisphere, widening a disparity between the rich and the poor, by promoting globalisation worldwide. That was why a number of NGOs requested WSSD to include this theme in the Summit. There was another point of discussion in the Summit: governance. In this critical situation, it is crucial for the world community to explore how to steer the “Titanic” in order to avoid the foreseeable catastrophe. Hence, it was pertinent that WSSD included governance as one of the major issues. Thus, as I understand it, multi-stakeholders dialogue, partnership, corporate accountability, implementation and governance were the key issues in the Prepcoms as well as in the Summit.
2. Results of Prepcoms

What were the results of the Prepcoms? Multi-stakeholders dialogues were conducted at Prepcom II and IV. But, at Prepcom IV, there were only a few attendees from the governmental side for MSD sessions. Governments even held other meetings during the MSD. It showed how trivial for governments the MSD was. In other words, the multi-stakeholders dialogue could be regarded simply as a fraud and charade to fool stakeholders into believing the participating governments value the stakeholders’ views. With this attitude, however, it was difficult for NGOs and other stakeholders to promote genuine partnerships with governments.

As mentioned above, one of the major issues that many NGOs pressed was corporate accountability. NGOs requested each government, the UN and WSSD to legally regulate activities of multinational corporations to minimize the negative impacts of globalisation fostered by these companies. However, the Northern Hemisphere governments, particularly the countries collectively called “JUSCANS” (Japan, US, Canada, Australia, New Zealand) were against this legally binding regulation, since it negatively affects their economy. Instead, they proposed to request transnational corporations to follow the OECD guidelines, which are self-regulatory and voluntary. What was worse, these countries strived to remove any deadlines and targets related to their economic interest from the Draft Plan of Implementation for the WSSD, which made the document weaker and less effective in practice.

The issue of governance was not properly addressed. Industrialized countries urged good governance, asked developing countries to be more democratic, transparent and reliable. Southern Hemisphere nations rejected these requests, and in turn asked Northern states to establish a financial system for promoting sustainable development at the international level, including the reform of the World Trade Organizations (WTO). NGOs were busy pushing their proposals, especially to regulate multinational corporations during the discussion of governance.

As a result, the Draft Plan of Implementation for the WSSD, which was supposed to be approved by all parties at the Prepcom IV, was not approved. At Johannesburg, an agreement on this implementation document was made, but the content became weak without many time frames and targets. These ambiguities in the draft allowed all parties to interpret the document as they wished. In this sense, the WSSD failed to
meet the expectations of many people around the world.

III. GOVERNANCE FROM ABOVE vis-à-vis GOVERNANCE FROM BELOW

In this chapter, the paper will explore the reasons why the WSSD failed by examining the existing governing mechanisms, or “governance from above”, and contrasting it with the emerging of “governance from below”. At the same time, the weaknesses of “governance from below” will also be highlighted.

1. Limits to Governmental Negotiations and the United Nations

As examined above, it is difficult to solve global problems through “governance from above” or inter-governmental conferences and governmental negotiations. It is because the key players in these conferences are still governmental delegations bound by their own national interests, and often their ministerial interests. National interests are very often defined by economic interests. Therefore, it is problematic for governments to agree to anything detrimental to their national economy and involving financial expenditures, such as increasing aid to developing countries and regulating multinational corporations. This makes it impossible for governments to agree on any progressive treaties on the environment and economic development.

How about the United Nations? The United Nations is not the world government, but is controlled by the member states. In other words, the UN is a large bureaucratic body that implements various policies and projects designed and determined by the member states. Although the UN can foster discussion, the major actors playing in the United Nations are national governments that are confined to their narrow national interests (Uemura, 2002: 68). Thus, it is difficult for the current UN system to solve global crises and to prevent the “Titanic” from sinking.

2. Emergence of Governance from Below

There has been an increasing emergence of “governance from below” led by citizens and NGOs, not only in the Prepcoms for the WSSD, but also in other areas of international conferences and practices. Citizens
and NGOs must not concern themselves with national or ministerial interests. Based on their ideals, knowledge, and experiences, they can speak and act freely. This flexibility allows them to foster more progressive ideas and effective practices to achieve sustainable development. Throughout the Prepcoms, a number of NGOs from all over the world were vigorously lobbying governmental delegations and organizing a variety of events. They also organized a NGO strategy meeting every morning to share the latest information of the conference and to find out common strategies to make the WSSD meaningful and effective.

Despite their efforts, the NGOs’ ideas and proposals were often ignored by governments. The NGO strategy meeting itself was less effective than it could have been because the meeting was divided into two groups: One led by Northern Hemisphere NGOs and the second made of NGOs from the Southern nations. Although citizens and NGOs are gaining greater power, they do not fully exert their full potential power at present. All of these led both WSSD Prepcoms and WSSD to become less effective in tackling global issues.

IV. THE NETWORKING OF NETWORKS: THE KEY TO SOLVING PROBLEMS

Why can’t citizens and NGOs fully reach their potential? This section of the paper will identify the reasons why NGOs cannot reach their full potential and show the importance of networking for NGOs. This section will also highlight three approaches that are vigorously trying to promote sustainable development, but to be more networked with each other at the grassroots level.

1. Why Network?

The reason why citizens and NGOs cannot fully utilize their potentials is that they are so scattered. Each one of them has a wonderful ideal, promoting splendid campaigns, acting vigorously towards their ideals. However, as they are isolated from one another, their impact is too limited. The scope of these NGOs is limited and the chance of achieving their goals is small.

On the other hand, if NGOs could network one another, joining hand
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in hand, mutually exchanging information, wisdom, good practices, human resources, etc., they could be empowered and work more powerfully. If they unite, they could be an effective and dynamic force for implementing any plan of action, which the WSSD and people of the world are looking for.

The International Campaign for Banning Landmines (ICBL), which received the Nobel Peace Prize in 1997, regards networking as one of the largest reasons for its success. The ICBL succeeded in facilitating an agreement on a comprehensive ban on anti-personnel land mines and destruction of existing stocks by utilizing local NGOs in each country connected with the ICBL network. Each NGO researches and monitors the situation of land mines in each country, providing information with other NGOs through the network, thereby pressuring each government based on information shared through the network1. In this way, networking is a key to making citizens and NGOs more powerful and effective.

But, which NGOs should be connected? There are four critical approaches and movements to prevent the “Titanic” from sinking. They are: (1) “development from within” efforts fostered in the Southern Hemisphere; (2) the “eco-village” approach, promoted heavily in the Northern Hemisphere; (3) “global citizenship education” initiatives conducted in the Northern Hemisphere; and (4) NGOs which advocate “another governance” on a global scale.

2. Three Movements to be Linked with Each Other

“Development from within” is one of the keys to eradicating poverty without degrading the environment in developing countries (Tsurumi and Kawata, 1989; Taylor and Mackenzie, 1992; Uemura, 1993; 2001). “Development from within” is a diversified and holistic process of development, starting not only from each local community, but also from people’s inner values and aspirations, aimed at tapping the full potential of people’s capabilities as actors in their environment. It is rural-centred, encouraging people’s participation within a decentralized local unit, while respecting the natural environment. It helps people become the center of their own development by respecting and being based on local values, cultures and traditions, rather than imposing western-style

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1 The author’s interview with Ms. Mereso Agina, Coordinator for Kenya Campaign Against Landmines at the World Civil Society Forum held in Geneva on 14-20 July 2002.
development on them from above.

There are a number of good examples of this approach in every continent of the globe, including the Sarvodaya Shramadana Movement in Sri Lanka and the Naam Movement in Burkina Faso (Macy, 1983; Harrison, 1987; Manoukian, 1989; Pradervand, 1989; Uemura, 1993; 1996; 2001: 92-95). The Sarvodaya Movement is a village- and people-centered development movement based on Buddhism and the indigenous traditions of Sri Lanka, initiated by Ahangama Tudor Ariyaratne, a young high school teacher, when he started the movement in 1958. The movement not only aims at meeting basic human needs and creating self-reliance, but it also attempts to transform society through a spiritual “awakening” that is intended to encourage people to realize their full potential (Uemura, 1993: 90).

The core of the movement's principle is “awakening”, which is expressed in its name: Sarvodaya which means “awakening of all”, and Shramadana “sharing labour or human energy” (Kondoh, 1989: 227). Therefore, Sarvodaya Shramadana denotes “sharing labour or human energy for the awakening of all”. Moreover, the movement's name has a dual meaning. In addition to the awakening of all, it means the awakening of the total human personality or the building of a new person. This awakening is not confined to personal awakening. The movement attempts to awaken the potential of one's family, of one's village, of one's country and of one's world. Through this awakening, Sarvodaya aims at a “dual revolution”, remaking an individual's mindset that, in turn, transforms the social environment in which s/he lives. This scheme spread widely, and during the 1980's, it was active in over 8,000 out of 24,000 villages in Sri Lanka (Matsushita Institute of Government and Management, 1989).

The Naam Movement was initiated in 1967 by Bernard Ledea Ouedraogo, a teacher of rural extension workers (Pradervand, 1989; Uemura, 1996). The basic ideal of the movement is “development without destroying”, meaning:

- a form of development adapted to local needs, created by the people themselves, which instead of destroying traditional structures from outside, like leaven, transforms them from the inside. ...It starts with what people are (based on a true appreciation of their African identity), what they know (respect for traditional knowledge and values, which implies the considerable effort necessary to become acquainted with them), their know-how (rediscovery of traditional techniques,
some of which, for example in the field of water soil conservation, have proven invaluable), and what they wish to achieve (which implies meaningful grassroots participation in defining the very objectives of development processes) (Pradervand, 1989: 22).

Overall, the Naam Movement has been successful in developing people's minds, a spirit of self-reliance, and in transcending gender and generation. By 1985, there were no less than 1,350 Naam groups, and “...there are over 4,000 Naam and affiliated groups in the Yatenga area of Burkina Faso, with well over 200,000 members...in 1989” (Pradervand, 1989:22).

There are a number of NGOs that foster such “development from within” approaches, contributing to sustainable development in each local community. However, many successes are limited at the local level. But, if and when these movements can be closely linked with each other, these movements would be greatly intensified, would spread all over the world, becoming a linchpin of solving poverty and regenerating the natural environment on a global scale (Uemura, 2002: 70-71).

In this respect, it is worthwhile to pay attention to the Six “S”, which are seven regional federations of like-minded self-help organizations in Western Africa derived from the success of the Naam Movement (Uemura, 1996). The international Six “S” Association was set up by Bernard Ledea Ouedraogo, the founder of the Naam Movement, and Bernard Lecomte, a French development specialist, in 1976. Ouedraogo felt the necessity to network the self-help movements to mutually exchange ideas and to consolidate their fund-raising efforts. Lecomte disagreed with the orthodox path of aid and sought a new approach that induces the self-reliance of local people. They met at an ENDA (an African environmental NGO) meeting in 1975. There, Ouedraogo’s experience and knowledge of rural development as the leader of the Naam Movement was combined with Lecomte’s unique idea of aid, “flexible funding”, or funding not tied to specific projects which was the product of his sharp critique to the conventional way of funding. Thus, they came to establish the Six “S” Association that is uniquely run by peasants themselves (Uemura, 1996).

Based on the same philosophy as the Naam Movement, “development without destroying”, the Six “S” promotes all sorts of village projects, motivating, communicating, supervising grassroots groups and their members, and hosting training programs. Through its unique way, the Six “S” has encouraged local initiatives and fostered self-help
organizations. What it has done is a long-range attempt to empower local groups to become masters of their own destiny. Bara Diombele, the village chief of Dogani-Beri in Mali said: "Six ‘S’ is for us a symbol of hope. We have achieved with Six ‘S’ things we ourselves never even imagined we could achieve" (in Pradervand, 1989: 98).

The second key approach is “eco-village”. It is a movement initiated mainly in developed countries since the 1960’s that tries to retrieve “richness” in mind rather than material wealth through living simply in nature on agriculture and self-sufficiency. The Findhorn Foundation in Scotland and Munksogaard in Denmark are some of the examples of the “eco-village” approach in action. Considering massive consumption in developed countries is one of the root causes of our global crisis, this movement is critically important. However, if and when these movements are confined within local communities, it cannot prevent the “Titanic” from sinking. There will be a chance to achieve a sustainable society on a global scale if these efforts can go beyond each community, networking with each other.

In this sense, Global Ecovillage Network (GEN) should be mentioned here. GEN is a good example of a network of such efforts to establish sustainable societies all over the world. GEN connects these efforts made both in the South and in the North, having five secretariats worldwide, networking with 36 eco-villages and 16 institutes and research centres (GEN International, 2000).

Figure 1  Three Movements to be Linked with Each Other
“Global citizenship education” is a combination of development education and environmental education, i.e. it is an integrated public-awareness movement in developed countries. It helps people in the Northern Hemisphere to understand, “As developed countries are rich, developing countries are inevitably poor”, and/or “The root cause of environmental degradation lies in developed countries”. Through seminars and workshops, this movement tries to change the values, consciousness and lifestyles of people in the Northern Hemisphere (Uemura, 2000: 67-70). Considering one of the root causes of both poverty and environmental degradation lies in over-consumption and waste in the North, this initiative, as well as its networking, are vital.

Both Network Earth Village and Development Education Association and Resources Center (DEAR) based in Japan, are good examples that foster this global citizenship education approach, but there seems to be no global network connecting these efforts with each other.

Each movement both in the South and in the North is critical to make a difference. However, they are not powerful enough because each of them is still isolated. If each network could be networked horizontally and vertically with one another, this would give people more power and courage, leading to the creation of a driving force to change the current society into a sustainable one.

V. NETWORKING FOR ALTERNATIVE GOVERNANCE

In this chapter, the fourth key to NGOs’ attempts at a realization of alternative governance is to be examined. The concept of alternative governance is made through doubting the effectiveness of the existing world governance, i.e. “governance from above” based on governmental negotiations and the United Nations. By looking at their ineffectiveness, there are currently many NGOs that have started advocating another governance on a global scale in one way or another. Some of them are found in the movement for World Parliament, United Global Citizens, Global People’s Assembly, and the World Civil Society Forum. Let us examine what they are one by one and see if these networks can be a basis for achieving a sustainable society.
1. Another Governance from Above, from Below and in Between the Two

The World Parliament is one of the alternative ways of global governance, derived from the experience of the United States of America. As is well known, the United States was not a “state”. There were 13 quasi-independent states at the beginning. Each state had its own currency and military force, developing their own diplomacy, and promoting trade with other states and foreign countries. As time went by, however, some progressive leaders emerged and started persuading their citizens to form a coalition of states for their own benefit. After such an enormous effort, the United States of America was established. The idea of a world parliament is an application of this experience to the world community to establish a world federation or the world government. The idea of the “second” United Nations that proposes to establish another UN house comprised of representatives of citizens and NGOs in addition to the current UN being composed of representatives from each member state. The “Earth Charter” that is proposed to be created as a world constitution in an age of the current tremendous difficulties that we face is also another form of “another governance from above”. These ideas are called “another governance from above” in the sense that they make much of institutions and constitutions to be discussed among representatives elected and implemented from above.

On the other hand, United Global Citizens (UGC), advocated by Network Earth Village, is a good example of “another governance from below” which attempts to make citizens and NGOs understand the importance of being united and to facilitate them to network globally. The action proposed by UGC could include worldwide boycotts. “Development from within” efforts, “eco-village”, and “global citizenship education” will be a part of this governance from below when each of them creates their own network. These movements are called “another governance from below” in the sense that they are always based on citizens, peoples, and villagers at the grassroots level.

The Global People’s Assembly (GPA) and the World Civil Society Forum (WCSF) can be regarded as between governance from above and below. GPA, initiated in 1975, is trying to connect grassroots movements to global issues and institutions and vice versa, discussing an establishment of a people’s UN as well as of a world parliament. WCSF, 

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2 For more information, please check their web site at http://www.ourvoices.org
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was established at the NGO Millennium Forum held in New York in 2000 and strives to be a neutral forum where various NGOs, indigenous peoples’ organizations and the United Nations can interact with each other, exchange information, discuss global issues, propose policies to governments and the United Nations, and foster networking among them. WCSF could play a critical role in connecting these alternatives of governance, especially together with the Global People’s Assembly and other like-minded NGOs. It could link alternative governance from above with alternative governance from below and other grassroots movements for the purpose of a creation of another governance of the people, by the people, for the people.

There are a number of NGOs and networks of NGOs that are promoting alternative governance, including: the World Forum of Civil Society Networks (UBNTU), the Conference of NGOs (CONGO), the CIVICUS, the World Federalist Movement, the Association of World Citizens, the World Citizens Assembly; the United Nations of the Peoples, Earth Citizens Assembly, the World Federation of United Nations Associations, the World Social Forum and so forth. What is necessary from now on is for each NGO and network to study and understand each other and promote mutual networking, i.e. the networking of networks. That is the key to realizing a sustainable society in peace and harmony.

2. United Global Citizens

Among these approaches, let us examine further United Global Citizens (UGC), as an attempt to understand what it is the networking of networks, since UGC could be a basis for any form of alternative governance. As mentioned earlier, this idea is proposed by Network Earth Village, which is the largest environmental and peace NGO in Japan, having 120,000 members together with 200 local branches. This NGO has been advocating United Global Citizens since the G8 Okinawa Summit held in July 2000.

United Global Citizens is a global network of citizens, NGOs, CSOs and existing networks for global peace. Through this network, NGOs and individual activists can share views, ideas, and discuss possible solutions for the world’s pressing problems. It is particularly important that NGOs discuss the root causes of economic and environmental problems, because these fundamental issues can serve as the unifying,
common causes that divergent NGOs can unite to tackle.

Another feature of UGC is collective action on a global scale combined with boycotts. Putting it in concrete terms, an actual exercise of United Global Citizens would be as follows: UGC could ask the President of the United States, “Please ratify the Kyoto protocol in order to prevent climate change! If not, we will never buy any products made in America until you do so”. This idea shows a possibility of solving problems that neither governments nor the United Nations have worked out so far, if and when millions of world citizens join this movement through the network of networks (Takagi, 2001: 250-251).

As it can apply to other issues as well as multinationals that foster both underdevelopment and environmental degradation, this worldwide network, once established, has the potential to alleviate poverty in the Southern Hemisphere while stopping environmental degradation globally. In this way, United Global Citizens can be regarded as one of the effective instruments used to address both environmental and peace issues as well as problems of poverty (Uemura, 2002: 69-70).

Figure 2 “Another governance from above”, “from below” and in between the two
At the Prepcom IV held in Indonesia in June 2002, Network Earth Village launched United Global Citizens Caucus. At the preparatory Global Citizens Summit held at the Johannesburg Summit in cooperation with Global People’s Assembly and World Civil Society Forum, UGC gained 400 individual endorsers as well as 171 organizational endorsers. Network Earth Village, as the Ad Hoc Secretariat for UGC, is currently preparing its website and list-serve for further discussion and implementation through the Internet and e-mail. Although it is only a beginning, UGC can be the first important step to establishing alternative governance from below.

VI. KEYS TO NETWORKING: UNITY IN DIVERSITY

From the discussion so far, we understand how important the networking of networks is, especially among citizens, NGOs and existing networks. The question here is, “How can we create networks and foster the networking of networks both smoothly and effectively?” This final section of the paper will explore an answer to this question by referring to the identity hypothesis.

1. What is the identity hypothesis?

The identity hypothesis was originated by the late Professor Nobuya Bamba in 1980. In his book, *Identity and International Politics*, he mentions that it is of foremost importance for us to understand the nature of human beings when we analyze international politics because any group, whether it is a small circle, an ethnic group, a local government, or a state, is composed of human beings. Therefore, to understand the nature of human beings leads to a comprehension of international politics (Bamba; 1980).

What is the nature of human beings? Bamba uses the word “identity”. There are several aspects to this word. The first aspect is a tendency that human beings, as is their instinct, try to keep their own independence and autonomy. In other words, human beings always strive to repel anything imposed on them, especially when they are controlled and/or suppressed by others, and to recover and keep their independence and self-direction. At the same time, people feel like being close to a group with the same values, or that are in the same situation and position as the person. In
other words, human beings are apt to identify themselves with people of like mind. This is another dimension of identity. By satisfying both aspects of identity, human beings seek for the meaning of life and for a life worth living, whether they are aware of it or not (Bamba, 1980).

The author of this paper uses this hypothesis to analyze the reason why the ethnic groups in the former Yugoslavia were able to unite and create a nation after the Second World War (Uemura; 1988). During the war, each ethnic group in the former Yugoslavia was threatened by Nazi Germany. Each ethnic group was also put into the same situation, meaning that all of them had to survive under the fearful Nazi regime. Then, each group had come to share the same purpose in the same situation, i.e. liberation from the Nazis. Thus, satisfying both identities, that is, their desire to keep their autonomy, while connecting with the people and the group that have the same values and purpose in the same circumstance led them to unite and to establish the Socialist Federal Republic of Yugoslavia in 1945 (Uemura; 1988).

From this argument, it is understandable that any ethnic group or country can neither suppress nor control another group or country by force in the long run. When they try to do it, there would be always repulsion from the suppressed side in one way or another. Therefore, it is of importance to respect independence and the values of the group concerned if a group wishes to network with other groups. On the other hand, any group, even countries, can unite together if and when there is something in common, especially a common threat, among them. When both aspects of identity are satisfied, there would be a strong relationship created among actors concerned.

When we enlarge this argument at the global level, people around the world could unite together if they truly recognize a common threat to all of them in order to satisfy two aspects of their identity. The question here is: “Is there any common threat to the survival of all people of the world?” Although there is no threat made by beings from outer space, we are currently facing global environmental degradation, food shortages, poverty, conflicts, land mines, nuclear weapons and many other serious problems that are common to all of us, as shown in the earlier section of this paper. Therefore, if most of us truly recognize that these threats are real, feeling that it is a matter of our very survival, there would be a chance for us to unite as people in the former Yugoslavia did. Thus, the identity hypothesis clearly underscores the significance of raising public awareness worldwide.
2. Unity in Diversity

From the identity hypothesis we learn the keys to networking are: (1) sharing critical information on our survival to raise public awareness on a global scale; (2) respecting the values and autonomy of a group or a network; (3) seeking for common ground. These will facilitate a culture of unity in diversity, which further promotes the networking of citizens, NGOs and existing networks from different parts of the world.

In practicing unity in diversity at the individual level, it is critical for networks not to assert themselves, but to try to be as neutral and transparent as possible, respecting the values and ideas of their counterparts. The more neutral and transparent they are, the easier they can identify something in common with their counterparts, which leads their counterparts to feel like connecting with them. It is also crucial for those who promote networks to be attractive. Needless to say, the more attractive they are, the more people feel like networking with them.

Finally, from my personal experience, networking to the author means to meet a person face to face, to talk and discuss heart to heart, and to nurture trust and friendship with him or her. At the preparatory Global Citizens Summit held at the WSSD in 2002, Gordon Bispham, who leads a coalition of Caribbean NGOs, mentioned the followings when asked the keys to networking. “The key to networking is first respect. Without respect for others, there would be no chance for networking. This respect is derived from trust. Without trust, there is no respect grown. And this trust is born out of love.”

VII. CONCLUDING REMARKS

This paper has examined key issues and results of the WSSD, which led us to understand the limits of "governance from above" based on governmental negotiations and the United Nations. The emergence of "governance from below", led by citizens and NGOs, was discussed together with its limits. Thereafter, the importance of networking was articulated. There are four key movements to be connected with each other: development from within, eco-village, global citizenship education, and another governance. In examining alternative governance, three

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4 A personal remark made by Mr. Gordon Bispham at the Johannesburg Summit in South Africa on 30 August 2002.
approaches were highlighted: alternative governance from above, alternative governance from below, and a form in between the two. Through examining these approaches, the significance of the networking of networks was clearly underlined.

Through networking these crucial movements and alternative ideas of governance, there will be a chance for all of us to change the world from an unsustainable society in conflict and war, to a sustainable one in peace and harmony. Therein lies the importance of the networking of networks.

In the final section of this paper, keys to networking were explored by referring to the identity hypothesis as well as to the author’s personal experience. It was shown that finding unity in diversity is the key to networking, and that networkers need to be neutral, transparent and attractive, because becoming a friend is the foundation of networking.

However, further research is still required. First, it is necessary to further explore how these networks can be created and fostered at the global level both smoothly and effectively. Secondly, research on the possibility and feasibility of such networks for realizing a sustainable world is also required. Thirdly, it is to be clarified what the best relationship between this sort of network of networks and the United Nations, as well as other international organizations such as the World Bank and IMF, is.

Networking is easy to prescribe as a solution to the world’s woes, but it is much harder to actually do. It requires a lot of time, money, energy, patience, and sociability. But, at the same time, it is certain that the future is dependent upon whether the networking of networks is to be established or not. Therein lies the very role of citizens and NGOs in the work toward a sustainable future in peace and harmony.

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[In Japanese (Translation by author)]


