A Fundamental Shift in Development Thinking (2): Towards Global Citizenship Education and "United Global Citizens"

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ABSTRACT

Followed by the former paper published in 2001, which discussed three major tendencies in Third World development, i.e.: "development from above"; "development from below"; and "development from within" approaches, this paper further examines development thinking as to how both poverty and environmental degradation can be addressed fundamentally. In the essay, both limitations of "development from within" and the importance of changing an international structure that creates both massive poverty and environmental problems are articulated. In making this change, a role of "development education" and "global citizenship education" through vigorous NGOs' activities is highlighted. In particular, the significance of a creation of global networks is explicitly displayed through an examination of "United Global Citizens" advocated by the Network "Earth Village". Finally, this paper shows a direction towards solving both poverty in the South and global environmental degradation, through focusing its discussion on networking. This study wishes to articulate the importance of networking of networks by the hand of NGOs and citizens in the world for a realization of a sustainable society in harmony with the earth.

INTRODUCTION:

The former portion of the paper published in March 2001 examined three major tendencies in both theory and practice of Third World development since the Second World War. Chronologically they are called: "development from above"; "development from below"; and "development from within" approaches. From the 1950's up to the present time, "development from above" approaches, fundamentally based on both neo-orthodox (Keynesian), neo-classical economics and growth-pole theory, have played a major role in development theory and practice. Since the beginning of the 1970's, however, there has

been a growing recognition that these approaches to development are, in many cases, eco-logically-unsound and ineffective in coping with massive poverty. Since then, "develop-ment from below" approaches, which urge development from each local community with people's participation, have emerged alongside dependency theorists' criticism against mainstream theories.

Thereafter, "development from within", as an evolution of "development from below" was emerged in development thinking. This approach is defined as 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. As a strategy, "development from within" argues for a rural-centred, basic human needs approach, encouraging people's participa-tion, and leading local initiatives within a decentralized local unit. This approach also attempts to encourage the self-reliance of local people while respecting the importance of a sustainable environment. This goal is accomplished not only by fully utilizing local resources and endowments, but also by incorporating indigenous technical knowledge and management (Uemura, 2001: 91).

As examined in the last paper through the experiences of the Sarvodaya Shramadana Movement in Sri Lanka as well as of the Naam Movement and the Six "S" in Western Africa, "development from within" is argued as an effective and meaningful approach in alleviating poverty while regenerating the natural environment, i.e. this approach is regarded as a key to sustainable human development (Uemura, 2001: 92-95).

Nevertheless, "development from within" is not a perfect approach to sustainable development. Therefore, this paper will start examining the limitations of this approach in order to explore a further effective approach to achieving sustainable development.

I. Limitations of "Development from Within"

There are a number of issues surrounding "development from within" that need clari-fication. The first point regards the conditions under which people's organizations and/or local NGOs that induce local initiatives are able to emerge. In other words, it should be clarified why some areas have shown less local initiatives, while other areas have seen them proliferate. The last paper attempted to show general conditions under which "development from within" can emerge, i.e. it has emerged as a result of inadequate gov-ernment social policies during economic stagnation, negative impacts of "development from above", and above all, people's recognition of these issues.

Nevertheless, in addition to this, it is necessary to examine further the intrinsic fac-tors of each "key person" as well as extrinsic factors relating to economical, political,

social and cultural forces which all contribute to either the success or failure of local ini-
tiatives. The study of these factors will help clarify the understanding of the process of
local initiative and why it is either successful or unsuccessful.

The second is a matter of power struggles both within local communities and between
the State and local organizations. Nkhoma-Wamunza discusses the women brewers of
Utengule Usangu village in Tanzania as an example of local power struggle (Nkhoma-
Wamunza, 1992: 197-213). The Utengule Usangu Beer Project initiated in 1969, allowed
women to come together to improve their income and to retain a greater degree of control
of the fruits of their own labours. However, this "promising development from within
initiative was stifled not because the women threatened state power but because they con-
fronted male hegemony at the village level" (Taylor, 1992: 232). The Sarvodaya
Movement also has faced similar problems. Therefore, Taylor argues, "Cleavages and
conflicts within territorial units, which are based on factors such as gender, will have to
be specifically considered" (Taylor, 1992: 241-242).

The case of Sarvodaya and the Sri Lanka government reveals that a "development
from within" initiative, facilitated by local groups, works well at the micro level, because
grassroots organizations are able to complement the government (Uemura, 1993: 127).
However, there is potential for conflict and confrontation with the government, or coopta-
tion by the government, when "development from within" initiatives expand to the nation-
al level (Taylor, 1992: 247-253). This is due to the tendency of the government to regard
these organizations as enemies seeking to undermine its power (Bratten, 1989: 569-587;
Mackenzie, 1992: 28-30). The Harambee Movement which fosters "development from
within" in Kenya, for instance, has lost its autonomy, becoming a pawn in political power
struggles, because the Movement came too close to the government (Mackenzie, 1992:
28). As a result, Harambee has changed substantially. Thomas writes:

> The rhetoric of Harambee stresses cooperative effort for the benefit of all. The reality
> of Harambee underscores a system in which some communities, some groups, and
> some national-level elites benefit far more than others (in Mackenzie, 1992: 28).

On the other hand, there are cases of local organizations being crushed by the State
when these groups began to expand their activities. The Kamiriithu Community
Educational and Cultural Centre in Limuru (which is known as "popular theatre") found-
ed by workers and peasants in Kenya "has significantly reduced illiteracy and alcoholism,
increased employment opportunities, fostered a people's culture and raised the awareness
and participation of villagers" (Mackenzie, 1992: 30). However, the theatre was sup-
pressed by the Kenyan government, because the government identified it as a source of
struggle against them (Mackenzie, 1992: 30). This issue raises concerns about the long
run feasibility of "development from within" approaches.

How can "development from within" address these issues? Taylor argues that there are advantages in local initiatives remaining "invisible" to the State and other powerful actors (Taylor, 1992: 249). In the mean time, he argues that local initiatives should be supported by NGOs and even cooperated with government:

> ...key elements for success appear to be the development of specific local organiza-
> tions and institutions, which are controlled by the people themselves, and a degree of
> external support from an NGO, powerful 'patrons' or even government itself (Taylor,
> 1992: 249).

Yet, it would appear that he has set local initiatives a tough task -- being "invisible" to the State, while seeking cooperation with it without being co-opted by it. In addition, "development from within" should also address other issues such as an effective imple- mentation of decentralization, democratic management and leadership of local organiza- tions. These questions are challenges to "development from within", which require fur- ther study.

II. Recurrence of Dependency Theories

The final and the largest weakness of "development from within" approach is that it is not very effective in coping with a structure that produces the gap between the rich and the poor both internationally and domestically. In other words, it does not tackle a root cause or "structure" of both poverty and global environmental degradation.

This line of argument was initiated by dependency theorists. Since the 1960's, dependency theories have emerged mainly from the Third World, criticizing the dominant theories of development. There are many schools in dependency theory. Raul Prebisch, an Argentinean economist and the first secretary general of the United Nations Conference on Trade and Development (UNCTAD), is considered to be the first, major theorist in this school. He divided the world economy into two parts, the North and the South, then argued that southern countries are not likely to develop their economies, because terms of trade have been, and will always be, increasingly more favourable to the North which mainly exports industrialized goods than the South which fundamentally specializes in primary goods (Esho, 1991). Andre Gunder Frank develops Prebisch's idea, connecting it to both domestic and international political power structures that trans- fer surplus in the South to the North. In short, he argues that as the North develops, the South underdevelops (Frank, 1966).

Amin examines this in the context of Africa, arguing that southern nations should "delink" with the North for their development (Amin, 1974). In contrast, Cardoso, the current President of Brazil, admits that it is possible for the South to develop economical-

ly in a dependent relationship, but that the nature of development will be dictated by the dominant northern nations (Cardoso, 1972; Kurashige, 1983). In spite of these differences, the essential part of dependency theory is explaining underdevelopment in the South by using the political concept of "centre-periphery", which refers to global power structures dominated by the "centre" --the North-- domestically and internationally. According to Todaro, dependency theory is:

> ...more radical and political in orientation [than dominant trends of development theories]. It views underdevelopment in terms of international and domestic power relationships, institutional and structural economic rigidities, and the resulting proliferation of dual economies and dual societies both within and among nations of the world (Todaro, 1989: 63).

This theory tries to show how certain power structures prevent the Third World from developing itself, or perpetuate underdevelopment in the South. First, there is an international transfer of surplus system from the South to the North through various mechanisms such as the unequal international financial system and terms of trade that always favour northern products. Also, according to dependency theory, transnational corporations play a crucial role in the transfer of economic surplus from the periphery to the centre. Secondly, local elites in the South are crucial in this process, contributing to the underdevelopment of their own countries by continuing a system that benefits them at the expense of the rest of their nation (Todaro, 1989: 102). Therefore, this school comes to emphasize state intervention in developing economies so as to prevent exploitation by multinationals. Internationally, such arguments constituted the theoretical foundation for the New International Economic Order (NIEO) proposed in 1974, which aimed at a more favourable and just international political and economic system for southern nations.

Ⅲ. Environmental Degradation and Japan: A Case of Ecuador

The present structure of the world political economy also tremendously degrades the natural environment in southern nations. Some of the concrete examples can be found in the economic relationship between Ecuador and Japan. Geographically speaking, Ecuador is divided into three parts: the coast side along with a full of mangroves; the mountain area that features a variety of minerals; and the Amazon covered with a rich rainforest, keeping petroleum resources underground.

In the coast side, an aquaculture industry of shrimps has been developed rapidly. However, due to this development, mangroves in Ecuador have been lost by almost 70%. A town, called Bahir, has lost its mangroves by 95%, since approximately one thousand local shrimp industries are competing with each other to develop shrimp ponds by cutting mangroves grown in the area for a long time. Yet, these local industries dare not to stop

this unsustainable activity, although they will be apparently bankrupt if all mangroves have gone. It is because there is a country that incessantly purchases a massive amount of shrimp, whose name is Japan. Japan indeed imports one fourth of all ships from all over the world (Uemura, 1998b: 32-33; 1999: 4-5).

The mountainous area called "Andes" is a treasury of mineral resources, including copper and molybdenite. In this area, multinationals are promoting mine development projects, exploiting, cutting and burning forests. As local people can no longer live in the forest due to deforestation and pollution caused by these projects, many of them are forced to move to urban areas. However, there are few jobs available in urban sides (the unemployment rate of Ecuador is 50%), driving them to commit a crime. Here again, the Mitsubishi Material, a Japanese transnational corporation, plays a major role in the development project. Moreover, this project is supported through the Official Development Assistance (ODA) by the Japanese government, which means Japanese people indirectly commit deforestation in Ecuador, regardless they are aware of it or not (Uemura, 1998b: 33; 1999: 4).

The Ecuador-Amazon is fully covered by invaluable rainforest, nurturing a variety of species. However, the rainforest is rapidly degraded through a cash crop plantation including coffee and banana, as well as through the development of cattle breeding. It is again multinationals, in many instances, that promote these activities. Multinational corporations are fostering these activities in Amazon, because they can make a tremendous profit by producing those agricultural products at a lower cost, since the price of the local land and labour are extremely cheap. For example, the land price is $80 per hectare, and the labour cost is one tenth of the one in developed countries. There is also a rich oil resource in Amazon, which is again exploited by multinationals. Because of the exploitation of natural resources, of the expansion of a cash crop plantation as well as of commercial cutting, Amazon is losing its forest at the pace of one hectare per second, which is equivalent to losing 1% of the total forest of the world per year (Uemura, 1998b: 33).

As examined so far, all of the environmental degradation in Ecuador is to a large extent caused by Japan. Mangroves are cut for shrimps to be consumed in Japan. Coffee, banana, cattle and other cash crops are exported to Japan. It should be noted here that Japan is the country that imports food most in the world. Many of coppers, minerals and petroleum exploited in Ecuador and other parts of developing world are also exploited for exporting to Japan. Indeed, Japan alone consumes more than 10% of the world natural resources (Network "Earth Village", 2000: 32; Takagi, 2001: 161). Therefore, unless Japanese people stop this massive consumption, the mangroves and forests in Ecuador will soon or later completely be disappeared, which clearly damage not only local people in terms of their economic living and of their local environment, but also people in the

world in the form of global environmental degradation (Uemura, 1990: 5).

IV. Development/Global Citizenship Education in the North

"Development Education"

It is not only Japan but also other developed countries that cause both environmental degradation and poverty in developing countries in the present economic and political structure favourable to developed nations (Shoji, 1999). Fostering "development from within" initiatives in the South alone cannot solve the above problem. Then, how can this situation be addressed? One of the fundamental causes of these problems lies in massive consumption by people in the North. Therefore, what is critical is to change their value and consciousness for stopping such a consumption pattern. A programme or education that facilitates rich people to change their values and behaviours to solve poverty in the South is called "development education".

"Development education" is based on a transformation of understanding of development and underdevelopment: from "*While* the North has developed, the South is still poor" to "*Because* the North has developed, the South is inevitably poor". In other words, attention is given to the current international economic system in which northern countries import natural resources from the South at a very low price or use low-paid local labour for the production of value-added goods, then selling those goods back to southern countries at a higher price (Takagi, 2001: 181). This process, repeated over and over, has led to a constantly expanding gap between the rich and the poor nations (Uemura, 2000a: 68).

Another aspect with which "development education" is dealt is the unlimited demand for cash crops produced in the South to be exported to the North. This has led to rapid increases in the production of cash crops in the South, such as shrimp, bananas, coffee, tea, sugar etc., which results in some portion of local people becoming better off for a while. However, their better situation is often not sustainable and they are worth off in the end, because cash crop production induces population growth and the reduction of the price (Uemura, 1997: 2). Furthermore, as examined in the previous chapter, this kind of cash cropping contributes to environmental deterioration and destruction (Uemura, 1998b). This realization has led some northern NGOs to conducting "development education", i.e., programmes designed to help people in developed countries become aware of the relationship between their lifestyles and poverty in the South under the current international economy (Uemura, 2000a: 68-69).

"Global Citizenship Education":

Nevertheless, fostering "development education" dealing with the relationship between their life style and poverty alone is not sufficient to address issues of underdevelopment, considering the acute needs to tackle massive degradation of the global environment. Without the sound environment upon which we are all dependent to keep our lives, there would be no such a discussion as development.

This recognition has been given serious consideration, particularly after the United Nations Conference on Environment and Development (UNCED) was held in 1992. As the global community became more aware of the seriousness of global environmental degradation, it began to seek ways to reverse the current situation. One of their main thrusts has been to get people in industrialized countries involved in efforts to establish a sustainable society in harmony with the environment, because it is these northern people, their way of life, and their current political and economic structure which supports massive consumption and waste, that are the principal cause of global ecological decline and poverty in developing world (Uemura, 2000a: 69).

With this recognition, as is the case of "development education", some northern NGOs seek to convey facts about the global environment through lectures, newsletters and participatory learning workshops as a first step toward raising the awareness of the general public in the North. In spreading information, those NGOs have started using multimedia, especially Internet. Based on these thrusts, "global citizenship education" has now developed as a means of coping with both worldwide environmental problems and massive poverty altogether (Uemura, 2000a: 69).

A Case of Network "Earth Village":

The Network "Earth Village", the largest environment and peace NGOs in Japan, established in 1991, can be regarded as a successful example of promoting "global citizenship education" in Japan. "Earth Village" is a network of people who try to fundamentally solve critical problems, including environmental degradation, poverty, conflicts, nuclear issues, discrimination etc., wishing and acting to realize a sustainable society in harmony with the earth where people can live in peace and happiness.

The basic strategy of "Earth Village" to realize such a society is first to let people know facts of these problems, suggesting them to start practicing what they can. Such people informed who also try to do what they can are generally called "green consumers". "Earth Village" understands that increasing the number of green consumers is indispensable for changing the status quo. It is because the more the number of green consumers increases, the more a society becomes "green". By the same token, according to the Network, the more those who wish for peace, doing what they can, increase, the more the

society becomes peaceful (Takagi, 2001: 222-225).

The idea that "When the number of green people increases, the society is turned to green" seems to be proven when we look at many European countries. In northern European countries, it is estimated that more than half of citizens became green consumers, leading their countries to be called environmentally advanced countries. This gives a sharp contrast to the case of Japan. It is estimated that there are only 1% of green consumers of the entire population in Japan (Network "Earth Village", 2000: 33). This leads the Japanese people to have poor knowledge on issues regarding environmental degradation, poverty in developing countries etc., keeping and escalating their massive consumption and waste without thinking about the predicament taking place in other parts of the world. Therefore, it is understandable that the primary aim of "Earth Village" is first to realize a green society in Japan by increasing green people there.

For that purpose, "Earth Village" offers more than 400 public lectures, seminars and workshops per year on the global environment, poverty and peace issues throughout the entire country, spreading the message that for the sake of poor people, future generations, the global environment and ourselves, there must be a transformation in the Japanese way of living. The popularity of "Earth Village" can be seen from its rapid growth in membership, from 300 in the beginning of 1994 to 117,500 in September 2001. Moreover, it has 227 local "Earth Village" networks that are created by the local members in each area of their own accord. Each local "Earth Village" fosters various activities including: holding a members' meeting on a regular basis; organizing public lectures and seminars; collaborating with local governments to establish a round table for discussing environmental issues among citizens and administrators; preparing open questionnaires to be answered by political candidates so that people can understand the differences among candidates, having more interest in politics, and electing "green politicians" in the end (Takagi, 2001: 237-245).

V. Towards an Establishment of "United Global Citizens"

Nonetheless, just increasing green people in Japan is far from sufficient to tackle worldwide problems for a realization of a society in peace and happiness that harmonizes with the earth. Here, this paper will consider this point by further examining the ideal and strategy of the Network "Earth Village" at the international level. However, some readers may think that it is not NGOs but national governments and/or the United Nations that should play a major role in addressing international problems. In order to answer to this question, therefore, let us examine salient aspects of national governments and the United Nations first before looking at the strategy of "Earth Village" at the international

level.

Limitations of National Governments and the United Nations:

It is often argued that national governments are generally too small to solve global problems, whereas too huge to deal with domestic matters. In 2000, I had an opportunity to have a long discussion with Mr. Chand, an ex-premier of Nepal. In our discussion, he confessed as to how difficult to cope with global issues by a national government, mentioning, "There are too many issues for the government to consider. Therefore, it was almost impossible for my government to address global issues such as environmental problems at an adequate level. Moreover, honestly speaking, I was too busy with politics as a politician. I could not afford to think about environmental issues when I was in power." This shows that the phrase presented at the beginning of this section seems to be correct, and that it is not easy for national governments to handle worldwide issues (Uemura, 2000b).

How about the United Nations, then? As well known, the United Nations is not the world government, but managed and controlled by the member states. In other words, the UN is a huge bureaucratic body that implements various policies designed and determined by the member states. Hence, the major actors playing in world affairs within the framework of the United Nations are still national governments.

Needless to say, national governments have their own national interests. This causes discord when they discuss global issues, as national interests usually mean their economy and finance. It is not easy to reach an agreement on environmental issues, for instance, at inter-governmental conferences, because a strict environmental treaty could give negative impacts on their economies. That is a major reason why the 6th Conference of Parties of the United Nations Framework Convention on Climate Change (UNFCC-COP 6) held in Holland in 2000 failed, and why the US government expressed the disagreement with the Kyoto Protocol, which is to be the first step to prevent climate change. Furthermore, the five big powers, i.e. the United States, Russia, China, Britain and France, have vetoes against their own interests. Vetoes were often exercised against such issues as the abolition of nuclear weapons, disarmament and peace. Thus, it is difficult for the UN system to solve global problems, as it stands.

Citizens and NGOs as Main Actors for Making a Difference:

Recognizing these limitations of both national governments and the UN, "Earth Village" is trying to expand its network to the world to make a difference. For this purpose, the Network has attended various international conferences including: UNCED; the Inter-Governmental Panel on Climate Change (IPCC); UNFCCC; the Okinawa G8

Summit; the Ministerial Conference on Environment and Development for Asia and the Pacific; the Preparatory Meeting for the World Civil Society Forum; the annual UN Department of Public Information - NGO conference etc.

The main targets of "Earth Village" for its network are not only national governments and the United Nations, but also citizens and NGOs. It is because citizens and NGOs are "free". They have neither to do with national interests, nor with vetoes of big powers, enabling them to speak and act freely. The basic strategy of "Earth Village" is to network those citizens and NGOs in the world beyond national boundaries and interests for the creation of an effective mechanism for addressing global problems.

There would certainly be a chance to change the status quo, realizing a peaceful society, if millions of people learn about facts of serious problems, beginning something they can, loudly expressing their voices all together through a global network like: "No!" to climate change; "No!" to starvation and poverty; "No!" to nuclear; "No!" to land mines etc. The Network "Earth Village" calls this concept "United Global Citizens", a global network of global citizens for global peace (Network "Earth Village, 2001: 38).

Elements of "United Global Citizens"

A proposal of a creation of a global network is not something new. However, there are two important elements related to the effectiveness of "United Global Citizens". The first is the rapid advancement and expansion of information technology, so called, "IT Revolution". In fact, the growth of Internet population is remarkable. More than 60% of total population of Germany and of Denmark uses Internet. In Japan, more than 20 million people are Internet users as of 2000 (Network "Earth Village, 2001: 38). This certainly makes NGOs and citizens easier to be linked with each other, enlarging networks beyond distance. Hence, at the time when the IT is spreading all over the world, the possibility of a creation of such a worldwide network is now far higher than before.

Secondly, being combined with an element of boycotting enables the concept far effective. As green consumers, citizens can choose ecologically-friendly products, while not buying non-ecological or harmful products for their health. They can do the same at the international level. In other words, people can intend to buy products made in countries that promote environmentally-sound policies, committing themselves to the world peace, while not buying any products made in countries that do not (Takagi, 2001: 250-251).

Putting it in a concrete manner, an actual exercise of "United Global Citizens" would be as follows: For example, "United Global Citizens" can advice 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 USA until you do so"; or to countries that have

nuclear, "Please abolish nuclear! Otherwise we will never buy all things made in your countries until you do so." If millions of world citizens join this movement with riding a wave of the IT revolution, it is easy to imagine that people living inside these countries also would ask their governments to ratify the Kyoto Protocol or to abolish nuclear, because their economies would be crushed otherwise. "No governments could ignore such an advice with wishes of human beings requested by millions of the world population" (Takagi, 2001: 250-251).

As it can apply to any multinationals that foster both underdevelopment and environmental degradation, this worldwide network, once established, has a potential to alleviate poverty in the South, and to stop environmental degradation globally. "United Global Citizens" also could challenge the current international political economy that produces the gap between the rich and the poor. In this way, "United Global Citizens" can be regarded as an effective instrument to address fundamentally both environmental and peace issues as well as poverty in the South.

Concluding Remarks: Networking of Networks Worldwide

This paper has examined development thinking as to how both poverty and environmental degradation can be solved fundamentally. In the discussion, both limitations of "development from within" and the importance of changing an international structure that creates both massive poverty and environmental problems were articulated. Roles of "development education" and "global citizenship education" through vigorous NGOs' activities were highlighted in coping with root causes of global issues. In particular, the significance of a creation of "networks" was clearly displayed through the examination of "United Global Citizens" advocated by the Network "Earth Village". In the final section, this paper will try to show a direction towards addressing both poverty in the South and global environmental degradation, through focusing its discussion on networking.

The former paper shows that "development from within" is a key to sustainable human development in the South. What is required to this approach now for complementing its shortcomings is networking of those efforts made every day around the world. There are a number of good practices in every continent of the globe, including the Sarvodaya Shramadana Movement in Sri Lanka and the Naam Movement in Burkina Faso as well as the Six "S" in Western Africa (Macy, 1983; Harrison, 1987; Manoukian, 1989; Pradervand, 1989; Uemura, 1993; 2001: 92-95). If each NGO and local organization that promote "development from within" initiatives are closely connected with each other, always gaining useful information and help in terms of financial and human resources, "development from within" efforts would be greatly strengthened and widely spread all

over the world, leading to poverty alleviation at the global scale. Therefore, a creation of "development from within" network in the South, so to speak, is strongly suggested.

In the process, not only NGOs but international organizations including the United Nations can also play an important role in promoting research, collecting and disseminating information, especially on successful practices of "development from within" initiatives in the world.

Secondly, both a "global citizenship education" network and "a sustainable society" network are to be established in industrialized countries. As repeatedly mentioned in this paper, a key to sustainable development lies in a transformation of a lifestyle and values of people in the North that produce over-consumption and waste. Therefore, "global citizenship education" needs to be fostered vigorously and widely. For that purpose, a solid and wide network is indispensable.

The Network "Earth Village" is one of the successful examples of this sort of network, as examined before. Nonetheless, having 117,500 members is far from effective to make a change. "Earth Village" is required further expansion of its activities, especially at the international level in collaboration with other like-minded NGOs, including the Global People's Assembly, the World Civil Society Forum, the United Nations of the People, as well as with large-scale international NGOs such as World Wildlife Foundation, Greenpeace and Friends of the Earth etc.

At the same time, it is also crucial to facilitate an establishment of sustainable societies in harmony with the natural environment both within and amongst developed countries. In the creation of sustainable communities, "development from within" efforts could be incorporated, because the basic elements of a sustainable society can be the same as the ones to be achieved by "development from within" initiatives. In other words, a sustainable society can be regarded as 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. A sustainable society, by its nature, would be a rural-centred, encouraging people's participation within a decentralized local unit, while respecting the importance of a sustainable environment.

"Global Ecovillage Network (GEN)" is a good example of such a network of efforts to establish sustainable societies all over the world. GEN connects such efforts made both in the South and in the North. GEN has five secretariats for Europe, Americas, Oceania and Asia, South Asia and International, networking with 36 ecovillages and 16 institutes and research centres (GEN International, 2000) . If and when the endeavors made by GEN are coupled with "development from within" networks as well as with "global citizenship education" networks, such networks can be the ones to change from

the current unsustainable world to the sustainable one.

Finally, an establishment of "United Global Citizen" at the global level is to be advocated by networking of these networks around the world. The Network "Earth Village" proposes a timetable to create this network of networks. In 2001, "Earth Village" is currently calling citizens and NGOs in the world for active participation in an establishment of "United Global Citizens". In 2002, the Network is planning to organize a preparatory meeting for "Global Citizens' Summit" to be held in 2005. With these efforts and initiatives, "Earth Village" wishes to establish "United Global Citizens" by the year 2010 (Takagi, 2001: 252).

By establishing and connecting these four different networks at the different levels, namely, local, national and international levels, and in different areas, i.e. the South and the North, there would be a chance to solve both global environmental degradation and poverty in the South fundamentally, creating a sustainable society in harmony with the earth.

The further research is still remained. First, it is necessary to explore as to how these networks can be created and fostered both smoothly and effectively. Secondly, a research on the possibility and feasibility of such networks is also required. But, at the same time, it is certain that the future is dependent upon whether this sort of network is established or not, and that therein lies a very role of citizens and NGOs to play for a realization of a sustainable future in peace and harmony.

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