

World Culture in the World Polity: A century
of International Non – Governmental
Organization

John Boli and George M. Thomas

Introduction

I'm going to answer following questions:

What is INGO ?

How is the development of INGO's ?

How is the relation between INGO and the nation state?

What are the principles of INGO's ?

INGO's as agents of world culture

- World culture is embedded in the social organizations operating on the global level
- Boli and Thomas decided to complete an historical overview of the INGO'S
- The historical pattern is: rising figure of organisations in the periods of expansion and declining figure in times of crisis

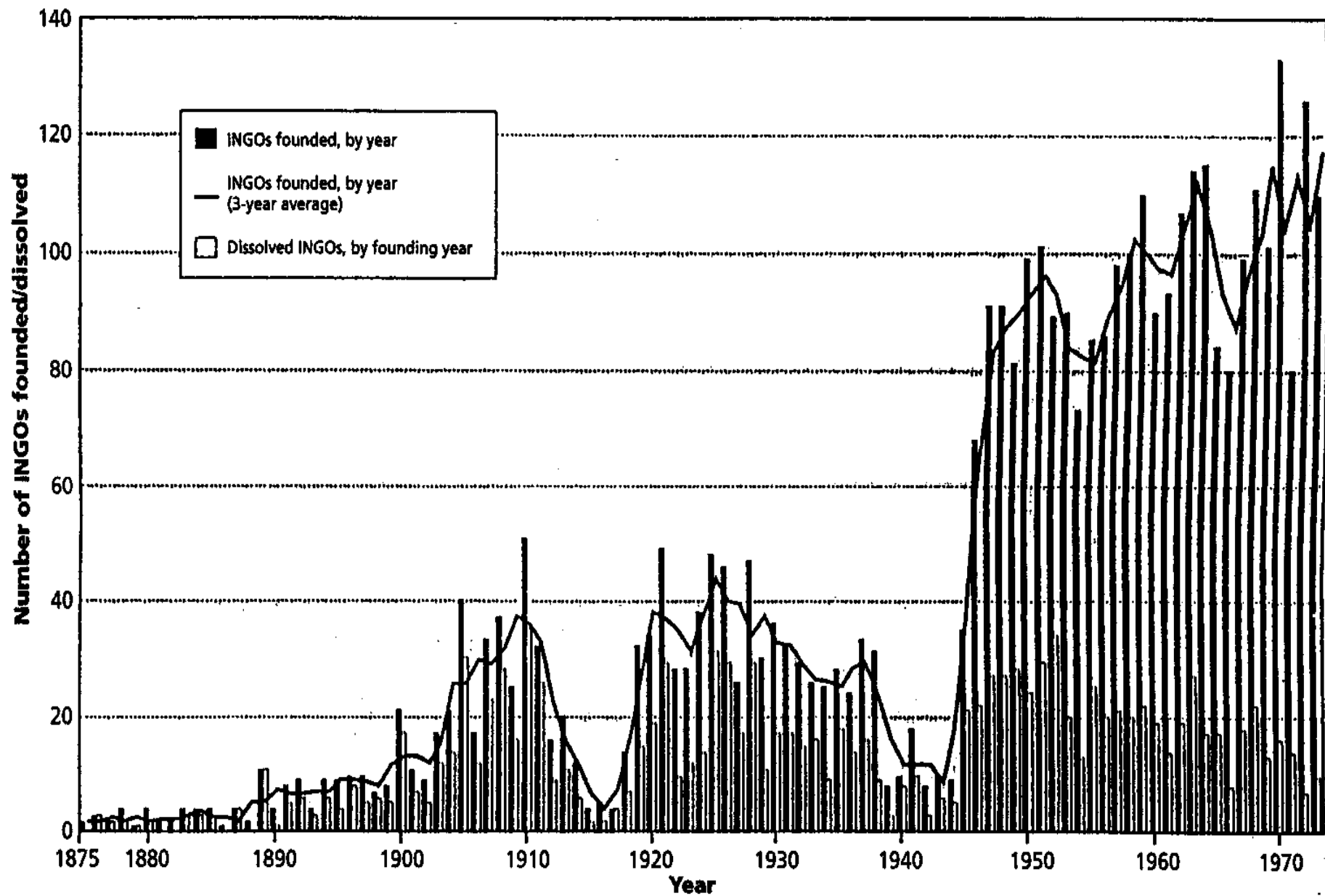


Figure 33.1 International non-governmental organizations: INGOs founded and founding dates of dissolved INGOs, 1875 to 1973
 Source: Yearbook of International Organizations (Brussels: Union of International Associations, 24th edn. 1984-5, 27th edn. 1988-9).

INGO's and the nation - state

- Simultaneously with the heyday of nationalism began the proliferation of the INGO's.
- Lots of IGO's are influenced in the area of policy, expertise, information and decision - making by INGO's.

The principles of INGO's

- INGO's operate under norms of open membership and democratic decision - making
- The main pillar is volunteering
- We can speak about the ideology of INGO's
- They have five principles: universalism, individualism, rational voluntaristic authority, human purposes or rationalizing progress, world citizenship.

UNIVERSALISM

- Everyone can become an active member of INGO's and everyone everywhere is a potential beneficiary of INGO activity.
- It means that the purposes and activity are meaningful everywhere, aren't country - specific, are simply universal.

INDIVIDUALISM

- INGO's accept as members only individuals
- One person presents one vote
- Clash with traditions of collectivity embedded in family and nation
- Universalistic collectivity - HUMANITY.

RATIONAL VOLUNTARISTIC AUTHORITY

- They create rules and expect their following
- They have decentralized character of formal authority

HUMAN PURPOSES OR RATIONALIZING PROGRESS

- **INGO'S have formalized structures**
- **Clear purposes**
- **Rely on science, expertise, professionalization**
- **They work in name of HUMAN GOOD and so they take share on creating the ideology of progress**

WORLD CITIZENSHIP

- Everyone has rights and obligations
- Everyone is a citizen of a world polity
- World citizenship is egalitarian
- It is codified in the Universal Declaration of Human Rights

Final Question

What do you think about the relation between the relying on rationalization of the INGO's activity on the one hand and the thought of useability of their form of help all around the world (universalism) on the other hand?