

# Notes

## CHAPTER 1

- 1 *The Environment Council, UK*: 'Stakeholder - in the wider sense of the word 'stakeholder' refers to people who have an interest in a particular decision, either as individuals or representatives of a group'.  
*The United Nations on companies' stakeholders*: 'Stakeholders [of the private sector] can be identified as those individuals of groups that have an interest, or take an interest, in the behaviour of a company both within and without the normal mode of operation. They therefore establish what the social responsibility of the company entails, or, at least, how they perceive it to be' (UN Secretary General, 2000).  
*The World Business Council on Sustainable Development*: 'The broadest definition of 'stakeholder' brings in anyone who affects or is affected by a company's operations. The key new perception is that companies need to expand the range of interests considered in any new development from customers, shareholders, management and employees to such people as suppliers, local communities and pressure groups' ([www.wbcsd.ch/aboutdfn.htm](http://www.wbcsd.ch/aboutdfn.htm)).
- 2 Agenda 21/Section III. Strengthening the Role of Major Groups/Chapter 23, Preamble:  
'23.1. Critical to the effective implementation of the objectives, policies and mechanisms agreed to by Governments in all programme areas of Agenda 21 will be the commitment and genuine involvement of all social groups.  
23.2. One of the fundamental prerequisites for the achievement of sustainable development is broad public participation in decision-making. Furthermore, in the more specific context of environment and development, the need for new forms of participation has emerged. This includes the need of individuals, groups and organizations to participate in environmental impact assessment procedures and to know about and participate in decisions, particularly those which potentially affect the communities in which they live and work. Individuals, groups and organizations should have access to information relevant to environment and development held by national authorities, including information on products and activities that have or are likely to have a significant impact on the environment, and information on environmental protection measures.'
- 3 A second worldwide survey is under way as a joint project of ICLEI, Capacity 21/UNDP and the UN Department of Social and Economic Affairs. The results should be available by December 2001.

- 4 Concluding her observations, she says: 'It is sometimes difficult to tell whether these trends are the start of something genuinely new or the last gasps of something very old. Are they, as the engineering professor and peace activist Ursula Franklin asked me, simply "wind blocks", creating temporary shelter from the corporate storm, or are they the foundation stones of some as yet unimagined, free-standing edifice? When I started this book, I honestly didn't know whether I was covering marginal atomized scenes of resistance or the birth of a potentially broad-based movement. But as time went on, what I clearly saw was a movement forming before my eyes' (p443). Klein describes the movement's agenda as 'one that embraces globalization but seeks to wrest it from the grasp of the multi-nationals' (p445), 'demanding a citizen-centred alternative to the international rule of the brands' (p446).
- 5 See Tannen (1998), Chapters 7 (pp215-243) and 9 (pp263-298).
- 6 Bahá'í International Community (2001). 'Sustainable Development the Spiritual Dimension', a statement by the Bahá'í International Community to the first session of the Preparatory Committee of the World Summit on Sustainable Development, 30 April-2 May New York.
- 7 Weblar (1995, p38) distinguishes between ethical-normative and functional-analytic approaches. We call the first 'value-based' and the latter 'pragmatic'.
- 8 Reinicke et al exemplify this when they say: 'Effectiveness and efficiency cannot be the only yardsticks in designing new governance mechanisms; legitimacy and inclusion are equally important, not only in terms of a *Weltanschauung*, but also from a strategic and political perspective' (Reinicke et al, 2000, p23).

## CHAPTER 2

- 1 Note that the definition refers to *perceived* incompatibility. One outcome of an MSP can be discovering that people's perceptions of one another and of each other's interests are inaccurate. Dietz (2001) outlines the following factors that make environmental problems especially contentious: a muddling of facts and values; facts that are uncertain; values that are unformed; changes that are concrete and permanent; harm to innocents and inequities; confusion of boundaries between the public and the private; a confusion of competences.
- 2 [www.socialwatch.org](http://www.socialwatch.org)
- 3 For a critical discussion of the trisectoral approach, see Chapter 3.

## CHAPTER 3

- 1 Non-governmental organizations here mean all stakeholder groups that the United Nations recognizes as NGOs: trade unions, local authorities, not-for-profit organizations, women, youth, academics and other stakeholders.
- 2 This point was made clearly in a recent article by a leading French official, Laurence Tubiana (2001).

- 3 'Civil society' can be 'defined as the realm of social activity and organisations falling outside the spheres of government and business; (o)r defined as all sectors and activities falling outside the public sector, and thus embracing the work of business, voluntary and community organisations, trade unions, faiths, professional bodies and consumer organisations' (World Humanity Action Trust, 2000, p35).

## CHAPTER 4

- 1 Such structuring is simplistic; we use it primarily for the purposes of presentation. Different structuring has been suggested, for example, by Webler (1995, p38) who asserts that normative-ethical and functional-analytic arguments fall under the meta-criteria of fairness and competence.
- 2 Governance is 'the strategic guidance of a particular organisation, set of organisational relationships or network of governmental and other institutions; governance is thus distant from the work of governments; it is a process of strategic oversight of organisations and of the implementation of their goals; governance of resource management systems refers to the legal and other institutional arrangements for setting the broad policies which regulate the use of resources' (World Humanity Action Trust, 2000, p36).  
 'There is a shift taking place in our understanding and practice of governance. Governance used to be principally about what governments do. Today, the concept is increasingly about balancing the roles, responsibilities, accountabilities and capabilities of: different levels of governments - local, national, regional and global; and different actors or sectors in society - public, private and civil society organisations and individual citizens. Governance can be defined as the framework through which political, economic, social and administrative authority is exercised at local, national and international levels. In today's world this framework consists of a wide variety of mechanisms, processes, institutions and relationships (including partnerships) through which individual citizens, groups and organisations can express their interests, exercise their rights and responsibilities, and mediate their difference' (The Prince of Wales Business Leaders Forum, 1996).
- 3 'We need to understand that there is much more to democracy than simply which candidate or party has majority support. . . . Yes, democracy implies majority rule. But that does not mean that minorities should be excluded from any say in decisions. Minority views should never be silenced. The minority must always be free to state its case, so that people can hear both sides before deciding who is right' (Annan, 2000).  
 'In a democracy, all power flows from the people who are the sovereign. Democracy can therefore be truly defined as how the common people would like to be governed, not how some people, including elected representatives, think they should be governed' (People First, 'Earth Charter Initiative', 2001).
- 4 People First go on to say that multi-stakeholder councils should become part of the mainstream governance as the constitutional upper house at all

levels, local, state and national. They 'can play a major role in promoting sustainability' (People First, via [www.devalt.org](http://www.devalt.org)).

- 5 The authors then say that it 'is certainly true that people have some interests and values in common, thus they organise themselves into labour unions, interest groups, corporations, and communities. At the same time, there is a great deal of conflict among people as they compete for scarce resources and power. Both of these elements are present in society and public participation is one of the realms where they occur' (ibid, p7). For a comprehensive introduction on participation in theory and practice (on environmental matters), see Webler and Renn (1995). Also see the principles of good practice in participation as worked out by the NGOs in the Aarhus process (see Chapter 7).
- 6 In other words, aiming at multi-subjectivity rather than objectivity. Cognitive psychology firmly asserts that all absorbing, processing and memorizing of information of the human cognitive system is essentially subjective. The physicist Heinz von Foerster has expressed this beautifully: 'Objectivity is a subject's delusion that observing can be done without him.' Subjectivity is due to perception being influenced by a multitude of factors which are specific to individuals and social groups, such as: memory (previous perception and learning), motivation (objectives, interests), attitudes, values and emotions.
- 7 'In its governmental relations, justice is the giving to every person exactly what he deserves, not necessarily involving any consideration of what any other may deserve; equity (the quality of being equal) is giving every one as much advantage, privilege, or consideration as is given to any other; it is that which is equally right or just to all concerned; equity is a close synonym for fairness and impartiality, but it has a legal precision that those words have not. In legal proceedings, the system of equity, devised to supply the insufficiencies of law, deals with cases to which the law by reason of its universality cannot apply. Integrity, rectitude, right, righteousness, and virtue denote conformity of personal conduct to the moral law, and thus necessarily include justice, which is giving others that which is their due. Lawfulness is an ambiguous word, meaning in its narrower sense mere legality, which may be far from justice, but in its higher sense signifying accordance with the supreme law or right, and thus including perfect justice. Justness refers rather to logical relations than to practical matters; as, we speak of the justness of a statement or of a criticism' (*Webster's Dictionary*, 1992, p532).
- 8 The preparedness of people to develop such a new aspect of their identity (eg as a 'member of a certain MSP') will vary depending on the strength of their previous set of social identities - the stronger the commitments to the groups they represent, the less likely they will develop an additional common identity with the new group. The strength of previous social identities largely depends on the degree by which the respective groups differs from the majority and on its size. Members of relatively small social groups which are very different from the majority tend to have a stronger social identity as a member of that group, meaning they will not be as prepared as majority members to develop a new identity. This is one reason why minority members are sometimes seen as 'keeping apart from the group'.

- 9 See, for example: Environics International, 1997, 1998, 1999; Environics International and The Prince of Wales Business Leaders Forum, 1999; Edelman News, 2000.
- 10 We are arguing within the present economic framework; discussions about alternatives to the currently dominant liberal market system are certainly necessary but not part of our considerations here. Rather, more spaces should be created for deliberations of such fundamental questions as the ways in which we want our societies and the global society to develop, including their economic systems – preferably in a participatory, multi-stakeholder fashion. In view of the extreme controversies that abound around this question, carefully starting to build such spaces and the necessary basis for dialogue seems a very timely task.
- 11 See also McGee and Norton, 2000; and Eden and Ackermann, 1998.
- 12 Learning also includes overcoming stereotypes and prejudice; this is helped by contact and collaboration – a desirable effect of MSPs.
- 13 See Neuberger (1996) for a (very entertaining!) – account of Human Resource Management consultants as jesters and comedians at the ‘court’ of corporate executive boards.
- 14 These are among the conditions of promoting trust listed by Renn et al, 1996, pp360–361.
- 15 Allowing for participation in individual capacities can be appropriate in online discussions with large numbers of participants, for example for the purpose of scoping those aspects which people feel are relevant to a particular issue (eg World Bank Development Report Online Discussion; Beijing+5 Global Forum). It can also be appropriate where issues are extremely contentious and the objective is not to reach an agreement between stakeholder groups but, for example, an independent report (eg The World Commission on Dams).
- 16 ‘Ethnic minorities: Social groups with a social and cultural identity distinct from dominant society. They have been historically disadvantaged; come from non-dominant sectors of society; have low social, economic and political status; and are determined to preserve, develop and transmit to future generations their ethnic identity as the basis of their continued existence as people’ (WCD, 2000, p345; Glossary).
- 17 We use the term ‘minorities’ to refer to minorities in power and/or number. A single person can represent the most powerful stakeholder or be the best prepared participant and thus dominate a group; and a large number of representatives of a powerless stakeholder group can have no influence on a process.
- 18 For example: The WCD chose the format of a small and exclusive Commission, accompanied by a large and inclusive Forum which served as a ‘sounding board’. At the Bergen Ministerial Dialogues, women contributed to the preparatory papers of the NGO group as the number of groups allowed to prepare papers was limited.
- 19 Edwards goes on to say: ‘but there are different ways to validate these things: through representation (which usually confers to the right to participate in decision-making), and through effectiveness (which only confers to the right to be heard). Legitimacy in membership bodies is claimed through the normal democratic processes of elections and formal

sanctions that ensure that an agency is representative of, and accountable to, its constituents . . . By contrast, non-membership NGOs define their legitimacy according to legal compliance, effective oversight by their trustees, and recognition by other legitimate bodies that they have valuable knowledge and skills to bring to the table' (Edwards, 2000, p20).

- 20 This would include the group answering satisfactorily such questions as: Who controls the resources? Who determines the criteria? Whose institutional capacities are developed? Who will own the history of the experience? (Patel, 2000)
- 21 Important psychological aspects have been brought into the discussion, for example, by Watzlawick et al (1967) who put forward a number of 'axioms of communication' (excerpt):
- You cannot not communicate: meaning that even when we do not want to communicate, the mere fact that we are not communicating does transmit a message.
  - Every communication has a content and a relationship aspect - ie one referring to the content of the message and one referring to the relationship between the persons communicating. In a way, the latter determines the former and thus constitutes some kind of meta-communication. More importantly, the two are not always in accordance - for example, people can convey an unfriendly message in a friendly tone. To clarify these levels and establish accordance, explicit meta-communication - communication about communication - is an important tool.
- 22 For example, the CSD in 1999 brought together stakeholders from a wide range of backgrounds to discuss sustainable tourism for the first time at a global level. This posed a challenge to all involved and was successful at least in the sense that it created a dialogue where people started to listen to each other's viewpoints.
- 23 The term 'minorities' can refer to smaller groups ('minority in numbers') or groups of less status and power ('power minorities').
- 24 This has been pointed out in many publications and by many interviewees whom we consulted. For example, the UK Coalition Against Poverty (UKCAP) talks about 'how genuine participation demands a huge change in attitudes and behaviour by policy makers and professionals'.
- 25 Renn et al (1995) have based their evaluation of models of environmental discourse on Habermas' work. They provide one of the very few practical approaches to analysing public participation mechanisms firmly rooted in state-of-the-art theory of communication and dialogue. The book is an excellent source for the purposes of developing design concepts for MSPs. Other authors have also employed the Habermas approach of the ideal speech situation to develop criteria that measure the performance of public participation discourse (see Renn et al, 1995). Note, however, that the approach has also been analysed as culturally specific.
- 26 Habermas refers to communicating as 'communicative action' to stress that he is concerned with what people *do* in discourse.
- 27 Habermas asserts that every speech act makes a 'validity claim', saying that as part of the underlying normative agreement that makes speech possible, a speaker who makes an assertion implicitly presupposes that

the validity claim can be verified to the satisfaction of all participants (see Webler, 1995, pp43–44).

- 28 Dietz adds a fifth criterion: making ‘the most efficient possible use of resources’, a ‘standard criteria of welfare economics and utilitarian ethics’.
- 29 We have chosen to use the term ‘consensus-building’ instead of ‘consultation’.
- 30 Note that this deals with ‘investigating the truth’, not finding it, holding it or naming it. The Bahá’í concept recognizes the subjectivity of interpretation (eg of holy texts) and hence no one is permitted to claim having found the ‘true’ interpretation of a holy text. Only the text itself has ‘truth’ (to the believer); upon reading it, all people necessarily develop a subjective reflection of the text.
- 31 Bahá’ís also strongly support consultative mechanisms of participation around governments and intergovernmental bodies: ‘Institutions and those in positions of authority would do well to create conditions amenable to the meaningful investigation of truth, while fostering the understanding that human happiness and the establishment of peace, justice and unity are the ultimate goals of this investigation’ (Bahá’í International Community: Consultation).

## CHAPTER 5

- 1 Thanks and acknowledgments go to Dr Dieter Beck, Forschungsinstitut fuer oeffentliche Verwaltung, Speyer, Germany; Prof Dr Klaus Jonas, Technical University Chemnitz, Germany; Prof Dr Oswald Neuberger, University of Augsburg, Germany; Dr. Kai Sassenberg, Friedrich Schiller University Jena, Germany; Prof Dr Erich Witte, University of Hamburg, Germany. I also thank Minu Hemmati, Chris Church and Nader Farahwaschy for their critical comments on a draft version of this chapter.
- 2 ‘Social psychology: The scientific study of the effects of social and cognitive processes on the way individuals perceive, influence, and relate to others’ (Smith and Mackie, 2000, Glossary). Organizational psychology can be defined as a specialized and applied field of social psychology, focusing on the specific social context of organizations such as private sector companies, public administration bodies and voluntary sector organizations.
- 3 Based on the review of research undertaken since Sherif and Sherif’s (1953) summer camp experiments, Smith and Mackie (2000) summarize the conditions for successful cooperation between groups:
  - a valued common goal, which eliminates competition for material and social resources;
  - repeated opportunities to expose and disconfirm out-group stereotypes;
  - successful results;
  - equal partners, at least for the task at hand; and
  - shared social norms.
- 4 Social Identity Theory (Turner et al, 1987; Tajfel and Turner 1979): Social Identity Theory (SIT) is one of the few social psychological theories dealing

with individual (psychological) reactions to social/societal realities. SIT describes society as composed of social groups or social categories rather than as individuals. SIT asserts that individuals partly perceive themselves as members of social groups or categories and are perceived as members of social groups by others. Different social groups differ with regard to their resources or status. Individuals are aware of their group membership and its social consequences. Low social status can lead to a threat of a positive social identity which individuals desire. Therefore, low status groups (minorities in power or number) strive for increased social identity. SIT describes various ways for individuals and for groups to achieve positive social identity – for example, through discriminating against groups of higher status. In other words, group membership will dominate the individual perception of oneself and others and be the main source of identity. Attention will be focused on the conditions that sustain or modify the boundaries between groups (the status and power of different groups, the legitimacy of these variables, the boundaries between groups). Social context is of the utmost importance (groups are in dynamic states of alliance or conflict). The context determines whether, at a given moment, people consider themselves as members of a specific group. For example, a certain social categorization such as ethnicity can be more or less salient (ie obvious) and therefore more or less important for perception and behaviour in different social situations (Hemmati et al, 1999).

- 5 A bias can be defined as a predisposition, an inclination or prepossession towards an object or view.
- 6 This recommendation is rooted in symbolic interactionism (Blumer, 1969; Charon, 1998) and social constructionist approaches (Gergen and Gergen, 1988) which assume that perspectives on reality are being negotiated, thus representing a result of social interaction.
- 7 Group dynamics as an area of research was born in the late 1930s – it endorsed beliefs in the collective strength of people and the value of cooperative interaction (Phillips and Wood, 1984).

## CHAPTER 6

- 1 All the people who have contributed to obtaining that information are listed in Appendix VII, along with other people who commented on drafts, gave guidance on various chapters, etc.

## CHAPTER 7

- 1 Also see Reinicke, 2000, who identifies four key challenges raised by non-state actor involvement in public policy networks: the 'selection challenge'; the 'inclusion challenge'; the 'asymmetric power challenge'; and the 'legitimacy challenge'.
- 2 Also see the AA1000 Standard developed by the Institute of Social and Ethical Accountability which requires that a management system documents the ways in which stakeholders were identified (see Bendell, 2000b, p2).



- 3 Such political decisions also relate to institutional changes for participation, on which there is yet little research. Some is under way, eg at the Institute for Development Studies in Sussex, UK (The Participation Group, eg Estrella, 2000), and should be considered. It will be important to know more about what has the institutionalization of participatory practice. There is also a need for open spaces for reflection and analysis within organizations seeking to set up participatory mechanisms (such as the United Nations and its agencies, government departments, etc).
- 4 This is, in fact, very much in tune with the recommendations coming out of family and marriage therapy - the most important phase is the first one, when people are asked to develop their definition(s) of a problem. It forces people to listen carefully and to role-take. Experiences have shown that investing time and effort in this phase is a crucial success factor.
- 5 Standard social 'high impact categories' are gender, ethnic group membership, age. For MSPs in the area of sustainable development, high impact categories are all Major Groups as of Agenda 21. However, depending on the issue, some Major Groups need to be differentiated into several high impact categories such as development and environment NGOs, or developing versus developed country NGOs, and others.
- 6 Reinicke et al (2000) discuss the 'operational and participatory gaps in governance' that Global Public Policy Networks (in many ways similar to MSPs) can fill.
- 7 UNED Forum is an example, operating domestically within the UK (as the UNED-UK Committee) and internationally. It has a UK-based multi-stakeholder Executive Committee, with members being elected or appointed within their sector and term limits, and an International Advisory Board with representatives of the key organizations from all sectors, aiming at regional and sectoral balance, and with newly introduced gender balance requirements.
- 8 Eden and Ackermann (1998), for example, have been developing the technique and suitable software for mapping procedures and work on the basis of 20 years of research and practical experiences. The authors use mapping procedures for organizational strategy development. For example, they conduct interviews with all executive members before a strategic board meeting. These are then translated into individual maps (and checked back) and meta-maps. Both become the basis of the strategy discussions among the board. It is interesting to see how many differences in board members' views of the overall purpose of a company and suitable strategies to pursue them can be uncovered through this technique for the benefit of well-informed discussions in the group.
- 9 See Markowitz (2000) for a detailed description and examples of creating community visions in Local Environmental Action Programmes in Central and Eastern Europe; see Reinicke et al (2000, pp65) for examples at the global level (WCD; Global Water Partnership).
- 10 See, for example, Knowledge Transform (2001), Whiffen (2000).
- 11 Powerful people tend to speak more and more assertively, criticize more, interrupt others more often and generally exert more influence (see Chapter 6). Often, powerful participants will also seek to marginalize the message of the minority if it threatens their self-interest. They may also

attempt to marginalize the messenger and undermine the status and credibility of minority representatives. In such cases, 'dialogue' is not what it should be but 'becomes a temporary anti-depressant or sedative, buying time for the powerful to act with impunity' (Franklin, 1999).

- 12 See Markowitz (2000, p155) for a brief and practical analysis of various decision-making rules and their implications for high- and low-stake decisions.
- 13 If marketing and PR specialists are able to 'sell' consumers (us!) the second car or refrigerator and many other items we don't actually need, they should also be able to 'sell' issues of sustainability and governance.
- 14 See Markowitz' (2000) guide to public outreach campaigns as part of his 'Guide to Implementing Local Environmental Action Programs in Central and Eastern Europe', a detailed and practical resource for stakeholder participation processes at the local level. A training manual for facilitators will be available in late 2001.