



World Goodwill

NEWSLETTER

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A regular bulletin highlighting the energy of goodwill in world affairs

THE HEART KNOWS NO BORDERS

AROUND THE WORLD, people are on the move, seeking a better life in a new country. Many reasons drive them, from war, mob violence and political repression to hunger, failing social systems and poverty. Throughout history, migrations of people have ebbed and flowed across the face of the Earth. But now, in the age of the nation state, significant barriers – state borders – stand in the way of such movements, and there are some signs that these barriers are growing higher.

Deep questions are raised by the existence of national borders: questions of national identity and culture; of the present distribution of money and power in the world; and of the turbulent effects of globalisation. The latter phenomenon sends money and products and ideas whirling around the globe at breakneck speed. Yet the ultimate control over these movements remains in large measure stubbornly rooted in a small number of nations, and in the hands of a small group within these nations. And when people try to join in this motion, they find that, except for a select few individuals, many state borders are more or less impenetrable.

Why do states guard admission to their societies so jealously? There are two main reasons. The first is economic, as governments worry that migrants and refugees will absorb more money than they contribute. The second is cultural, as the deep-rooted fear and distrust of the other surfaces in concerns that the national culture may be “diluted”. But both of these concerns can be viewed in a positive light. A number of studies suggest that immigrants do *not* act

as a drain on the economy. And cultures are often enriched by cross-fertilisation, as the fields of pop music and cinema show. There is a third reason, given added prominence since September 11th 2001, namely security. But while it is only common sense to increase the diligence with which legitimate checks on identity and intended purpose of entry are conducted, it is dangerous to extend this to policies that significantly curtail the human rights and liberties either of those seeking to enter a country or of those who are already citizens. Democracy depends on finding a balance between individual liberty and collective security, and where this balance swings too far in one direction, then both individuals and society suffer.

What is currently lacking in this situation is a generous willingness to share in the Earth's bounty which is our common inheritance, and the attitude of goodwill towards all, which recognises our common humanity. If generosity and goodwill were the keynotes of global society, then the “problem” of migration would vanish. For a more equitable distribution of riches among the nations would make it less likely that people would wish to leave their native land; and an open-armed and carefully thought-out programme of integrating immigrants into societies would disarm misunderstanding. This is not to pretend that such processes of re-distribution and integration would be easy to accomplish – human thought and emotion are still strongly conditioned by separateness and selfishness. But it would certainly be worth all the intelligent and imaginative effort needed.

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Editor:
Dominic Dibble

Imagine the great flourishing of human creativity that could take place, when every country has enough to provide its citizens with good education and healthcare, and where people from every culture are welcomed as contributors to building a harmonious society. Surely the challenge worthy of the hearts and minds of humanity is not to devise cleverer and more selfishly exclusive policies for determining who gets rewarded with the “scarce” commodity of citizenship, but to expand our vision of the nature of nations, as differentiated organs within

the consciousness of humanity, each contributing its unique and complementary gift to the whole. Such a vision indicates that the transfusion of other cultural influences into a nation’s consciousness does not dilute, but rather enriches, both through increasing mutual understanding between nations, and through opening the possibility of new and unexpected combinations of ideas. Truly, the human heart and mind know no borders, and when we can acknowledge and live by this, then the era of right human relations, between peoples and nations, will begin.

IMMIGRATION: THE HARDENING CLIMATE

At the one-year anniversary remembrance ceremony of 9/11 in lower Manhattan (USA), as the list of names of the victims was read out, it was impossible to avoid noticing the range of ethnicities and nationalities on that long, long list. The aftermath of the 9/11 experience, the collective experience of healing and rebuilding, brought home to New Yorkers and the world that people of all races, nationalities and faiths can live and triumph together harmoniously and that their very diversity serves to enrich the collective experience. Yet, unfortunately, refugees worldwide have disproportionately suffered the repercussions of the events of September 11, 2001—thousands of people in Africa, the Middle East, South Asia and elsewhere, who expected to migrate, became stuck where they were, often in places where they were at risk. Worldwide, the total number of refugees now stands at 14.9 million with an additional 22 million internally displaced people, 80% of whom are women and children (1). The most acute refugee problem is with the flow of people within poor countries who receive refugees and displaced persons in their millions and who are wholly ill-equipped to deal with them. Much more international aid and cooperation is called for to assist in the valuable yet under-financed efforts of such groups as the International Red Cross and the UN High Commission for Refugees.

The plight of the world’s refugees and the related problem of immigration have become two of the most polarising issues of our day. We are in a time when there is a delicate balancing act going on between the question of liberties and security, a time when fear of the “foreigner” has escalated, bolstering the passage of strict anti-immigration legislation in many Western countries. And, at a time of global economic downturn such as the present, public opinion can easily be whipped up into an anti-immigrant sentiment. No real and lasting solution to this crisis will emerge until such time as we, as a global community, begin to address the root cause of the problem which lies in the pervasive economic disparities extant in the world at this time.

A climate of repression and distrust has given rise to political parties that have capitalised on the situation to further their own separative agendas—agendas that attempt to foment people’s latent fears of those whose customs and/or skin colour differ from their own. In many people’s minds, immigration is associated with the

erroneous belief that it brings unemployment, an increase in crime, a tax on social services and homelessness in its wake. But the reality is that with population growth decreasing in many Western, developed nations, immigrants are needed to keep things going—very often taking jobs that the native population is unwilling to undertake.

The need for new ideas

An immigrant’s life is not an easy one and surely no one takes this leap without a considerable degree of desperation in his/her life situation. It is difficult, to say the least, to give up home, family, friends and culture for an uncertain future. And the route to this possible freedom is often extremely precarious and, quite often, substantial financial liabilities are incurred. Migrants and refugees on their journeys are found washed up on Mediterranean coasts, frozen on mountain passes, crushed in train tunnels, dehydrated in North African deserts, suffocated in sealed containers or refrigeration units, or packed into unseaworthy vessels. The long voyages and rickety boats they use have occasionally meant disaster as they recently did for those who died off Capo Rossello in Italy and for others who have drowned attempting to reach the United States from Cuba.

Few people in a position to do anything about the present morass have come forward with constructive solutions or ideas. Progressive leaders have failed to satisfactorily address the issues involved—hence the rise of some politicians and political movements who have capitalised on people’s discontent during this time of economic downturn. The attempt of such groups is to blame immigrants and the “immigrant friendly” policies of some liberal parties for everything that is going wrong in any particular country through the rallying point of a fervent nationalism.

The Universal Declaration of Human Rights has little to contribute to the debate surrounding immigration. It, in fact, provides no framework for the discussion of immigrant’s rights. Repatriation is, however, addressed in the UN Convention Against Torture, Article 3, which states that no one should be returned to a state “where there are substantial grounds for believing he would be in danger of being subjected to torture.” Rich countries, however, regularly disregard this article and deport people to countries that use torture and who are doubly likely to

use it on dissidents. And governments, lacking any alternate vision, cling to what is perceived as their unquestioned right to keep people out of their territories and few question this. Yet national identity is nebulous at best; throughout history borders have changed and states and peoples have re-aligned themselves innumerable times. Borders and exclusive national identities are human constructs and are not representative of the true spirit of goodwill which thinks in terms of wholes and the underlying unity.

In some developed countries the new immigration restrictions discourage inter-marriage, cut welfare benefits, institute separate schools for non-English speaking immigrants and increase the chances for repatriation.(2) In other countries, detention centres have been instituted for those seeking asylum or who have failed to meet the increasingly strict residency requirements, and immigrants have been deported for minor infractions against the law. Such attitudes fail to recognise the long-term and well-documented benefits to be gained from the mixing of cultures. New immigrants, who are usually young, almost always put more financially into the economy than they take out. Generally those who are most threatened by immigrants are workers in unstable employment and those of low income who feel that their jobs and customs are threatened by the presence of other cultures. But the Cato Institute, a Washington D.C. (USA) based public policy research foundation, has empirical evidence to prove that "immigrants have practically no negative effect in the labor market on any person except other immigrants." (3)

A recognition of one world

The increasing harshness of immigration controls point to the need for a concerted international agenda to ban them. And although such an idea appears well-nigh impossible of implementation at the present time, it could prove a future possibility. It clearly wouldn't be possible if implemented by only one or two countries; it could, rather, only come to fruition as an international agreement implemented between all the governments of the world. Freedom of movement should be instituted for all peoples everywhere. People need the freedom to move in search of work, safety, or both. The present economic divide between the developed and developing world is sure to perpetuate the desperate flow of immigrants around the world, even if legislative restrictions become increasingly tight. The collapsing structures of our day come as a consequence of the separatism and deep-seated nationalistic mind-set that have governed over centuries of time. Yet, at the same time, there exist groups and individuals within each nation

who are developing an international consciousness and a recognition of the one world, the one humanity. And this expanded mind-set can easily co-exist with a healthy pride in one's nation. Any lasting solution to the intricate problems of immigration and of the refugee, will call for broad and visionary strokes by the world community as a whole.

History reinforces the desire to preserve the national life and culture at all cost. Borders, and their crystallised expression in passports, do little to help humanity move out of the nation-state mentality; at some future time such artificial controls will surely be abolished. For humanity is one humanity and the products and resources of the earth belong to all and should be freed for the good of the collective. How can we find our way out of the present desperate situation? One effective first step is through the re-education of public opinion along new lines, renouncing the crystallised ways of thinking and acting by instilling a non-separative, inclusive formulation of the principles of goodwill and right human relations. Through such a process of re-education, making an efficient use of the media, problems can be addressed and the fact of the one humanity emphasised. If we don't attempt these things, the needs of the world's poor and destitute will increasingly force their way onto our doorstep. One way or another, we have to address these needs.

1. *The World Refugee Survey 2002* (Women's Commission News, Spring/Summer 2002, Number 28.) Women's Commission for Refugee Women & Children, 122 East 42nd Street, 12th Floor, New York NY 10168-1289 Tel: +1-212-551-3111/3088; Fax: +1-212-551-3180; Email: info@womenscommission.org; Web: www.womenscommission.org
2. *The New York Times*, June 20, 2002, "When Asylum Seekers Knock, Europe is Deaf" by Sarah Lyall.
3. Cato Institute, 1000 Massachusetts Ave., N.W., Washington, D.C. 20001-5403; Tel: +1-202-842-0200; Fax: +1-202-842-3490; www.cato.org

"The voices of the old order and the demand of the reactionary elements can be heard in every country, plus the demands of certain radical groups. Because they have been so long established, the voices of the conservatives carry weight and because humanity is tired, almost any action will be taken to ensure a rapid return to the normalcy, demanded by the conservatives, unless those who have the new vision act with promptness and with wisdom—and of this there is too little indication at this time." (*Problems of Humanity* p.15)

THE AQUARIAN MISSION OF THE WORLD TEACHER

It might be said that the Aquarian mission of the World Teacher is "phase two" of an extended process to establish the Kingdom of God, the Kingdom of Souls, on earth. "Phase one" covered the past two thousand years of the age of Pisces, symbolised by the early Christian sign of the fish. In phase one the idea of the new Kingdom was presented by Christ; it grew into a magnetic ideal that for the past two millennia has inspired Christians all over the world. Phase two, covering the next two thousand years, will see a continuation of this process. Christ's mission is not yet finished.

The idea of the Kingdom of God has been firmly anchored in human consciousness, and it is still an inspiring ideal. But so many false claims about the Kingdom, and about who is qualified to enter this new domain, have arisen that the simple, original idea, enunciated by Christ, has been buried and encrusted by centuries of dogma, misinterpretation and pure wishful thinking. Therefore the daunting task facing the Christ, the World Teacher, along with members of the spiritual Hierarchy, is to redefine His basic intent in all its simplicity and beauty. Humanity has

reached the appropriate stage in its evolving consciousness where it is able to take a major step forward into the Light. And according to the unfolding Plan of God, the timing is right for a new kingdom in nature to emerge out of the human kingdom. This is the World Teacher's fundamental mission.

The Kingdom of God is not a Christian kingdom; it is open to all human beings regardless of religious belief. Christ's responsibility is that of a World Teacher for all humanity and not just for Christians. As a World Teacher His objective is to evoke from humanity a truly intuitive perception which will open a new relationship with the realm of the soul, the spiritual Hierarchy and the greater Will of God. This open, vertical alignment will reveal the already existing relationship between the three major planetary centres: Humanity, Hierarchy and Shamballa.

Within this larger, universal picture there are other important teachings that He will emphasise that will form the foundation for the new kingdom. Uppermost is the need to build closer, harmonious relations within the human family, and for humanity to realise why this is so crucial at this time. Right relationships, built with the active energy of goodwill, are the key to unfolding the next phase of the Plan of God. "The establishing of right human relations

is an aspect of the divine will for humanity and the next facet of the divine expression to manifest itself in human affairs—individual, communal, national and international" (*Reappearance of the Christ*, p. 113). Therefore the impetus behind the building of right relationships is the Will of God. Not just for ourselves do we need to establish right relations, but because through right relationships will come the realisation of our inherent oneness, an essential revelation if the new kingdom is to emerge.

Another important issue facing the World Teacher is the need to dispel the fear and uncertainty surrounding the two gates of birth and death which guide the soul into and out of physical plane existence. Humanity needs to be liberated from this widespread fear. This will enable more light to be shed on the existence of the inner planes of Reality.

There are many other important issues facing the World Teacher as He and the spiritual Hierarchy prepare for His Aquarian mission. There are many ancient Mysteries that are yet to be revealed which will significantly transform life in the Aquarian age. Their revelation will come as humanity is rightly prepared in its consciousness to accept responsibility for its destined role as the progenitor and matrix of the new kingdom.

GOODWILL IS...the dissolver of barriers between people.

THE SECOND EARTH SUMMIT: OUTCOMES AND POSSIBILITIES

From the 26th of August till the 4th of September 2002, Johannesburg in South Africa played host to the United Nations World Summit on Sustainable Development, also known as Earth Summit II (Earth Summit I having taken place in 1992 in Rio de Janeiro, Brazil). Many government delegations and business representatives attended. As has become customary for large events of this kind, there was also a parallel conference for civil society; and non-governmental organisations (NGOs) from both North and South were active both here, and also at the Summit, held about 20 km away. The combined total attendance at both events was many tens of thousands. We may well ask what should be made of such a vast event? Was it an effective forum for governments, businesses and civil society to discuss ecological and development challenges, or did its size make such discussion too unwieldy? And was the topic of "sustainable development" (a term with no clearly settled meaning) overshadowed by the looming spectre of that supposedly, but not actually different field of dispute between global actors of all kinds, namely "globalisation"?

There is no simple answer to these questions, in part because of the incredible diversity of the participants. It was not just the NGOs whose interests ranged across the spectrum of the challenges involved; governments were of all political flavours, cultural backgrounds, and degrees of economic power, and while each nation might face the same challenges – such as climate change, or access to energy sources and fresh water – each one faces a unique combination of these factors, leading to widely differing priorities. And to cap it all, the major business players in

water, energy, transport, agriculture etc. who were present would all have had their own specific angle from which to lobby. This complicated cocktail of interests jostling with one another helps explain the widely varying interpretations of the proceedings and the final outcome. However, the broad brush story was that, at the end, business and governments were satisfied, while civil society was deeply dissatisfied.

Targets and ideals

One way of explaining this is to think about the broad differences between the two sectors (grouping business and governments together as one). The action agenda emerging from the Summit could be said to be, at best, a modest step forward from previous commitments in some areas (notably sanitation); while in others there was no progress at all, and even, according to some, a dilution. Business and governments are accustomed to the process of creating "hard" quantifiable targets to be met by a specific date, so to them, the fact that some targets did emerge could be interpreted positively. For civil society, which is more motivated by ideals such as human rights and ecological harmony, such targets are less likely to be seen as goals in themselves, but merely as milestones on the way to a better world. So when so few new targets, of such modest scope, emerged from such a lengthy, expensive and elaborate process, it is not surprising that civil society would interpret this as a failure to re-affirm and take forward the ideals that they see as underlying the process. Indeed, even in the run-up to the Summit, this response from civil society was foreshadowed in their concerns about the lack of ambition of the preparatory documents, not only in terms

of ideals, but also of the practical scope of the proposals. If the Rio conference could be characterised as the "vision" conference, and Johannesburg as the conference of "implementation", for civil society, the measures proposed for implementing the Rio agenda seemed too little.

So like the Rio Summit before it, the Johannesburg Summit may also mark a crisis in human affairs. The Rio Summit happened at a time when public awareness of major issues such as the ozone hole and global climate change was very high. Humanity as a whole recognised that there was an outer, objective crisis going on in our relationship with the Earth, and responded accordingly. Yet even as this outer crisis has continued and deepened, public concern seems to have waned. This may be partly because of the much more detailed nature of the debate on ecological issues that has emerged since Rio, a debate further complicated by the emergence of "globalisation" as a recognised phenomenon and influence. But whatever the reasons, ecological issues are not at the forefront of world public opinion. So from one angle, Johannesburg may mark a more subjective crisis – a crisis for the original vision of sustainable development. If this vision is no longer sufficiently compelling to generate widespread public interest, then perhaps this vision, and its mode of presentation, through such events as the Johannesburg Summit, may need re-thinking.

The challenges of cooperation

Another kind of subjective crisis may also have been taking place at the conference – in this case a crisis of identity for the different actors involved, as they struggle to incorporate aspects of each other's viewpoints. This may mark one of the successes of sustainable development, for taken in its essence, it surely requires all parties – civil society, governments, businesses and the general public – to re-think their priorities and values if a workable solution is to emerge.

Thus, companies are under pressure to shift from an exclusive focus on maximising profit and the interests of shareholders, towards reflection on, and public reporting of, a range of indicators that take into account their impact on both natural systems and the wider community of stakeholders (including customers, employees, and

ultimately all who are affected by their activities). NGOs are also being challenged to consider how they can find ways of making their vision practical and concrete, in co-operation with governments and businesses, in particular through the outcomes from Johannesburg known as Type II outcomes – coalitions between small groups of different actors to tackle specific projects. Governments are being confronted by the fact that the policies that will make a positive difference must be formulated with a much longer time-scale in mind than the next election cycle, and are not necessarily ones that will please voters. And the members of the general public are realising they have a responsibility to accept measures that may curtail some aspects of the consumerist lifestyle to which they've become accustomed, if the future of the Earth is to be secured.

It is easy to be cynical about how deep-rooted are these changes in the cultures of business, government, civil society and public opinion. But the very fact that they are emerging is surely grounds for optimism that, given a better understanding of each other's values, the different actors may be able to act more harmoniously in future. For example, at Johannesburg, the World Business Council for Sustainable Development and Greenpeace jointly convened an event to lobby for the creation of an international framework to combat climate change. This shows that groups that would not have dreamt of cooperating in the past are beginning to identify aspects of a shared agenda. And the work of identifying and implementing this agenda can only take place in an atmosphere of goodwill, where all participants are prepared to listen, and to change. Perhaps it is here that the future emphasis of such negotiations should lie – making the generation and maintenance of goodwill a priority among all parties. This simple yet potent energy promotes the recognition that all parties have a common interest in cherishing and nurturing the planet and all its creatures – so that the sacred gift of life that each generation receives from the Earth may be passed on in turn to those that follow after.

Resource: For those interested in obtaining a more detailed picture of the Summit and its outcomes, an excellent online resource is a web site of the Heinrich Böll Foundation, at www.worldsummit2002.org

The Great Invocation

This Invocation or Prayer does not belong to any person or group, but to all Humanity. The beauty and the strength of this Invocation lies in its simplicity, and in its expression of certain central truths which all people, innately and normally, accept – the truth of the existence of a basic Intelligence to Whom we vaguely give the name of God; the truth that behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individuality came to earth, called by Christians, the Christ, and embodied that love so that we could understand; the truth that both love and intelligence are effects of what is called the Will of God; and finally the self-evident truth that only through humanity itself can the Divine Plan work out. Recently, the original wording has been adapted, to facilitate an even wider distribution. For a more detailed explanation of the reasons for adaptation, please either consult the article *The Great Invocation: Service in a Changing World*, in newsletter issue no.4 for 2000, or write to World Goodwill at the address below.

THE GREAT INVOCATION	(adapted version)
From the point of Light within the Mind of God Let light stream forth into the minds of men. Let Light descend on Earth.	From the point of Light within the Mind of God Let light stream forth into human minds. Let Light descend on Earth.
From the point of Love within the Heart of God Let love stream forth into the hearts of men. May Christ return to Earth.	From the point of Love within the Heart of God Let love stream forth into human hearts. May the Coming One return to Earth.
From the centre where the Will of God is known Let purpose guide the little wills of men – The purpose which the Masters know and serve.	From the centre where the Will of God is known Let purpose guide all little human wills – The purpose which the Masters know and serve.
From the centre which we call the race of men Let the Plan of Love and Light work out And may it seal the door where evil dwells.	From the centre which we call the human race Let the Plan of Love and Light work out And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.	Let Light and Love and Power restore the Plan on Earth.

Card copies for distribution are available in a number of languages. The Great Invocation is currently translated into more than 70 languages (see our website at www.worldgoodwill.org for a selection of translations). Offers to help in both these areas are always appreciated.

HELPING TO BUILD RIGHT HUMAN RELATIONS

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World Goodwill is an international movement helping to mobilise the energy of goodwill and to build right human relations. It was established in 1932 as a service activity of the Lucis Trust. The Lucis Trust is a registered educational charity in Great Britain. In the USA it is a non-profit tax-exempt educational corporation, and in Switzerland it is registered as a non-profit association. WORLD GOODWILL is recognised by the United Nations as a Non-Governmental Organisation and is represented at regular briefing sessions at UN Headquarters. The Lucis Trust is on the Roster of the United Nations Economic and Social Council.

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www.worldgoodwill.org is the address for World Goodwill on the Internet. The newsletter is available on this site.

World Goodwill relies solely on donations to maintain its work. The newsletter is distributed free of charge to make it as widely available as possible, but donations are always needed for this service, and are much appreciated.

3 Whitehall Court
Suite 54
London SW1A 2EF
UK

1 Rue de Varembé (3e)
Case Postale 31
1211 Geneva 20
SWITZERLAND

120 Wall Street
24th Floor
New York NY10005
USA