



# World Goodwill

NEWSLETTER

2004 N° 1

A regular bulletin highlighting the energy of goodwill in world affairs

## THE RADIANCE OF GOODWILL

**G**OODWILL... SUCH A SIMPLE CONCEPT, and yet so multi-faceted in expression. That explains why, for more than 70 years, World Goodwill has been dedicated to exploring and promoting the myriad ways in which goodwill works out in the world. It is worldwide in expression because it is a universal energy, for, to quote one of its many definitions, it is "love in action", compassion for all beings turned into concrete words and deeds: and what could be more universal than love? Certainly, it is the central tenet of all the great faith traditions; and while political treaties and laws may speak in other terms, of rights and obligations, without the underpinning of human compassion, they are but empty shells. And it is increasingly clear that an economics that does not take love into account is profoundly damaging to people and to the planet. As St. Paul says, "I may speak in tongues of men or of angels, but if I am without love, I am a sounding gong or a clanging cymbal" (1 Cor. 13.1). And W.H. Auden warns us, "We must love one another or die." So the idea of goodwill as this universal love made visible and practical is of immeasurable and continuing relevance to the world of today and tomorrow.

During a period such as the one we are currently living in, when international tension is running high, it can be difficult to remember that the heart of humanity is basically sound. Yet

everywhere, people are finding creative ways to serve others in the spirit of goodwill. For every high-profile project or conference that emerges in the public eye, we can be sure that a multitude of less visible meetings and events are happening, fuelling the goodwill impulse at every level of society. Indeed, there are too many of these to keep track of, let alone to report. So in this issue, we present what is only a very small sample of the radiance of goodwill as it shines through issues as diverse as: the AIDS crisis; the ethical dimensions of globalization; the need for socially responsible business practice; the elimination of land mines; the prospects for peace between Israelis and Palestinians; and ways in which tension between individuals, groups and nations can be reduced. Celebrating the creative ways in which others have applied goodwill can lead to inspiration on how we too can share this beneficent energy in our environment. Wherever we live, in whatever circumstances, we can be sure that an increased flow of goodwill will make a positive difference.

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[www.worldgoodwill.org](http://www.worldgoodwill.org)

### **Editor:**

*Dominic Dibble*

## THE GENEVA ACCORD

With the arrival of a new year, many people's thoughts quite naturally turn towards resolutions and hope for the future. And for many people, the hope for peace in our world is a fervent wish. Last summer, the newsletter reproduced the transcript of an interview with Rabbi Michael Lerner that primarily dealt with issues related to the troubled situation in the Middle East and the proposal that had recently been put forward by the USA, the EU, Russia and the UN, known as the Road Map. Unfortunately, negotiations on this proposal have stalled and little forward progress has been made. This has opened the door for another initiative, and in the beginning of December 2003 a proposal known as the Geneva Accord was unveiled. This is an interesting diplomatic move in that it took place without the official sanction of either the Israeli or Palestinian governments.

The plan is the result of negotiations between Yossi Beilin, a former justice minister in Israel, and Yasir Abed Rabbo, a former Palestinian information minister. The proposal is the vision of a Swiss academic, Alexis Keller, who, while inexperienced in the ways of diplomacy, was nonetheless able to bring the two sides together for negotiations in Geneva over a 2 ½ year period. Perhaps it is his very inexperience which has enabled him to hold fast to his vision despite all odds.

The negotiations have revolved around attempts to reconsider some of the proposals put forward during the final months of the Clinton administration. The Accord was formally introduced on December 1<sup>st</sup> in Geneva and has been backed by such people as former U.S. President Jimmy Carter and Nelson Mandela. It is not intended as a replacement for the Road Map but rather as a means of motivating both the Israelis and the Palestinians to move towards some kind of binding compromise for peace. As

Mr. Rabbo said, "We wanted to say to both [sides] that your basic interests and needs can coexist with each other and not necessarily contrast." The Accord has been criticized by many people within and outside the two governments involved because it is said to ignore the basic requirements of the Road Map—that the Palestinians crack down immediately on terrorist groups and that the Israelis ease conditions for Palestinians in the West Bank. (Unofficial Plan on Mideast Gets Powell Hearing, by Steven R. Weisman, NY Times. Dec. 6, 2003).

The plan proposes the creation of a Palestinian state occupying nearly all of the West Bank and Gaza, but with Jewish settlements along the West Bank's borders with most of Jerusalem going to Israel. In return the Palestinians would be granted sovereignty over parts of East Jerusalem and the holy sites at the Temple Mount. Some critics, while praising the final goals of the Geneva Accord, fault it for not detailing the laborious negotiation needed to reach those goals, details that were spelled out in the earlier Road Map plan that is still seen by some as the best vehicle for real change.

An interesting point to be noted about this plan is that it has taken place outside the official confines of government circles and also that its architects have distributed the proposals directly to the Israeli and Palestinian people. In essence, they are asking the people directly what they think, seeking to engage public opinion, and this can surely prove helpful in the long run. Former U.S. President Jimmy Carter, speaking to a standing ovation at the ceremony in Geneva when the proposal was unveiled, said, "It is unlikely that we shall ever see a better foundation for peace. The people support it. Political leaders are the obstacle to peace."

## 46664

**46664** was the prison number of Nelson Mandela, held in captivity on Robben Island, Cape Town for 18 years. This number has become the focus for a global initiative that has brought together leading music icons to spread the message "Give 1 minute of Your Life To Stop AIDS". Nelson Mandela launched 46664, a worldwide music-led campaign, to raise awareness of HIV/AIDS in Africa and to call on people around the world to encourage their governments to treat AIDS as an international emergency. With 25% of the South African population affected by the HIV/AIDS virus, **46664** will benefit the Nelson Mandela Foundation's work and raise awareness of the Global Aids Fund's work throughout the world. In addition, the initiative aims to raise awareness of the pandemic sweeping across the continent and to stimulate governments to act. The 46664 campaign is multi-faceted and combines a groundbreaking music launch on the Internet and worldwide telephone networks, a concert which was broadcast live to the world, a CD and a DVD. **46664 The Concert**, the highlight and celebration of the campaign, attended by an audience of 40,000 people and broadcast on the internet live on 29<sup>th</sup> November, was premiered on MTV channels globally on World Aids Day – 1<sup>st</sup> December 2003, with rights free at no cost to all TV, radio broadcasters and internet partners worldwide to a potential audience of more than two billion people. Millions of people have the opportunity to participate in the largest

ever global call-in, a global petition for action and global webcast. When the 46664 number is dialled a message will be heard from celebrities from all over the world "anybody from Robert De Niro, Nelson Mandela, Bono or whoever" thanking the caller for dialling 46664 and donating a minute of their life to stop Aids. Then, over the phone, the caller will hear a brand new song written and performed by a host of famous artists. **46664 The CD** is planned for release early in 2004 and will feature the artists previewed on the telephone and the artists who appeared in concert along with other additional tracks; **46664 The DVD**, featuring the entire concert with a wealth of behind-the-scenes footage, is planned for release in March 2004. The Nelson Mandela Foundation acts as a catalyst and develops strategic alliances and partnerships to foster community involvement; it is not a traditional grant-making agency. A diverse advisory group guides initiatives, including: medics, media, those with HIV/AIDS and managers of programmes and projects. The HIV/AIDS strategy has three strands: Social mobilisation with an emphasis on leadership; Targeted Research; Action: Prevention and treatment through partnerships and projects. It's said on the website - "People tend to believe Mr Mandela and act on his words. He is a sign of hope to Traditional leaders who are burying their people every weekend". For further information access the website: [46664.tiscali.com](http://46664.tiscali.com)

## ADOPT-A-MINEFIELD

**Adopt-A-Minefield** (A-A-M) – patrons Heather Mills McCartney and Sir Paul McCartney – is a global campaign, with branches in the United Kingdom, United States, Canada and Sweden. A-A-M began in 1999 in the USA as a programme of the United Nations Association and from there expanded to the UK (as a programme of the UNA of Great Britain and Northern Ireland), Canada (as a programme of the Canadian Landmine Foundation) and, most recently, a campaign has begun in Sweden. A-A-M raises awareness and funds to clear landmines and rehabilitate landmine survivors, and educates people about the problems that landmines continue to cause in many countries around the world – long after wars are over.

A treaty banning antipersonnel landmines was signed in 1997, and two thirds of all countries have agreed to take part. While this is an important step towards solving the landmine crisis, millions of mines remain in the ground, with the potential to kill or injure civilians, and consequently denying access to vital farmland and water resources. The funds raised by A-A-M support existing mine clearance

and survivor assistance projects that are run by local and international organisations in the field, and co-ordinated by the United Nations. Many thousands of people have given money, spread the word about landmines, organised local fundraising campaigns, and have participated in the Night of 1,000 Dinners – where on the first night in 2001, 20,000 people in 35 countries sat down to dinner in order to raise awareness and funds for A-A-M. Since A-A-M was first launched in the USA in 1999, more than £6,483,000 has been raised. 100% of donations are utilised in the implementation of the projects, because outreach and administrative costs are funded separately. Mine Action Projects include those in Afghanistan, Bosnia and Herzegovina, Cambodia, Croatia, Mozambique, Iraq and Vietnam. To learn more about A-A-M, visit the following websites: USA: [www.landmines.org](http://www.landmines.org); Canadian Landmine Foundation: [www.canadianlandmine.org](http://www.canadianlandmine.org); Sweden: [www.roj-en-mina.nu](http://www.roj-en-mina.nu); UK: [www.landmines.org.uk](http://www.landmines.org.uk); Email: [info@landmines.org.uk](mailto:info@landmines.org.uk); or contact UNA Trust, 3 Whitehall Court, London, SW1A 2EL, UK; Tel: +44-(0)20-7925-1500; Fax: +44-(0)20-7925-1900

## DISSOLVING FEAR AND MISTRUST: RENEWING THE PSYCHE OF PEOPLE AND NATIONS

*On Saturday 8<sup>th</sup> March 2003, World Goodwill held a Forum meeting on the above topic. The following text is an edited version of the presentation given by Hilary Pinder. Hilary has been a Quaker since 1988, and has had a career in Industrial Relations and Organisational Development Consultancy, latterly spending 2 years managing the International Relations work of the Society of Friends, the Quakers, in Britain. She is also the former Chair of the Psychosynthesis and Education Trust. Since 1998, she has been a non-executive director of the Scott Bader Company. She describes her current work as looking at the organisational cross-over from the Piscean to the Aquarian age and the organisational workings of the incoming 7th Ray energy.*

There is a famous saying from the Talmud: “we do not see things as they are – we see them as we are.” This piece of wisdom has far-reaching implications. It tells us that it is our perception of a situation that governs our behaviour in response to it.

So, paradoxically, if we want to change what we see out there in the world, the most effective way of doing this is to transform those inner experiences and habits (those habits of fear and mistrust) that condition our perception.

Healing the planet is an inside job!

**Psychosynthesis** can help us here. Firstly a bit of background. Psychosynthesis was developed by Roberto Assagioli, an Italian psychiatrist, during the 20<sup>th</sup> Century. It is a body of knowledge and techniques aimed at helping individuals bring about the synthesis of their personality or Ego and then of bringing the personality under the control of the Soul or Higher Self.

Back to the theme of personal transformation...

Psychosynthesis offers two deceptively simple techniques here. The first Assagioli calls the Dis-identification and Self-Identification Technique. It is designed to help individuals progressively loosen the hold of their own patterns of identification with parts of their personality. For some it is the physical body; for the majority perhaps it is the astral or emotional body – the desire life; for others it is the mind. This simple technique practised daily can help us find and realise the “I” – the permanent centre of consciousness and eventually, beyond that, to identify with the Soul or Higher Self.

The second technique we can adopt to change our expe-

rience of the outer world is to “act as if” the situation were different from the way we perceive it – to behave *as if* we are expecting a positive rather than a negative response from the Universe. Because we act positively, we evoke a positive response...encouraged, we respond positively again. A vicious cycle is broken and a potentially virtuous circle created in its place. This sounds simplistic but it really does work – provided that we have the WILL to change what are often the habits of a lifetime.

I would now like to turn to the writings of the **Christian Peace Churches** for inspiration.

John Macmurray, an Oxford philosopher and a Quaker writing in the 1960s, produced a little pamphlet called *To Save From Fear*. It is only 10 pages long but it is one of the most powerful 10 pages I have ever read. He explains that the worst thing for him about fear is that, if we give in to it, it tends, through projection, to bring about the very thing that we are most afraid of. The essence of Christ’s purpose on earth, as Macmurray sees it is “to save mankind from fear”. He says, “So this was the mission of Jesus ... To conquer fear in the hearts of men and replace it by confidence and trust : to relieve us of life on the defensive, and replace it by a life of freedom and spontaneity: to make life rich and full in place of the thin and anxious existence to which our fears condemn us.” But how? Jesus, says Macmurray, was convinced that the only cure for fear was love. Jesus said, “A new commandment I give unto you – that ye love one another : **as I have loved you**, that ye also love one another.” Macmurray points to the crucial phrase “as I have loved you” suggesting that, in saying these words, “Jesus was putting his trust in the natural reciprocity of love. He was banking on the tendency

of our human nature to respond to love with love." There seems to be a natural order at work here.

Macmurray sees the primary task of the Christian Church as love begetting love on the macro scale – that of universal human reconciliation. Whether between individuals or nations, *someone* has to make the first positive move (to act as if they respect the Other and expect to be respected in return) for there to be any possibility of turning a vicious, self-perpetuating cycle into a self-organising, virtuous circle.

In the context of international rather than inter-personal reconciliation, I would like to draw on the work of John Paul Lederach, a Mennonite activist and academic, who has worked in the field of conflict transformation for many years and in many cultures. In his book *Preparing for peace: conflict transformation across cultures*, he sets out a framework for building long-term sustainable peace which embraces the work of both nonviolent activists *and* mediators. Both groups share the goal of social change and increased justice through peaceful means.

Quakers, a religious society started in England by George Fox in 1652, were first called "the children of the Light". Visionary early Quakers include William Penn who in 1693 wrote an *Essay towards the present and future peace of Europe* in which he put forward concrete proposals for the establishment of a European Parliament – and this 100 years before the French Revolution. Quakers have a long tradition of working as mediators in international conflicts. Mediators "choose to stand in connection to all sides in a dispute". Their concern is that truth should be spoken and heard and they seek to create an environment that can include all parties to the conflict in open and creative dialogue. They facilitate processes that enable the legitimisation of the interests of all those involved and the progressive identification of common ground. This sort of mediation work can go a long way to bring down the temperature of international conflict, reducing the level of mutual antagonism and mistrust. By creating a problem space that includes a clear articulation of the needs and interests of *all* those involved and holding them in the Light, mediation can remove a lot of the astral "noise" of prejudice and mistrust that usually gets in the way of focusing energy and attention on areas of genuine substantive difference.

I would like to give you one tangible example of this sort of mediation work that I was involved in during 1998. A particular clause in a key trade agreement was coming up for renegotiation in the World Trade Organisation. The agreement was about Intellectual Property Rights and, among other things, covered the rights of indigenous farmers in developing countries over their own plant genetic resources.

In a debate that had become highly polarised between developed and developing nations, the Quaker contribution was to produce a number of discussion papers setting out clearly the different perspectives surrounding this key clause. Our aim was to help dispel unnecessary fear and mistrust and to focus creative effort on the substantive issues involved.

John Paul Lederach talks about peacemaking as involving a number of apparently contradictory energies or paradoxes. If these energies are held together in tension rather than viewed as either/or, their creative potential can be greatly enhanced. I would like to touch on two of these paradoxes in relation to our theme of dissolving fear and mistrust between people and nations.

The first is the tension between justice and mercy (first and second ray energies). Lederach says "Pursuing justice involves advocacy for those harmed, for open acknowledgement of the wrongs committed and for making things right. Mercy, on the other hand, involves compassion, forgiveness and a new start. Mercy is oriented towards supporting persons who have committed injustices, encouraging them to change and move on.... This paradox points in the direction of a restorative process characterised by a passion for standing with the oppressed, embracing Truth and making things right and a compassion for others, respecting even our enemies and reconciling relationships through understanding and forgiveness." The example of this synthesis of justice and mercy that stands out most clearly for me on the global stage right now is the work of the Truth and Reconciliation Commission in South Africa.

The second paradox that Lederach refers to is to the tension between seeing social change as a process of personal or of systemic transformation. On the one hand it depends on what Paulo Friere calls *conscientization (or awareness of self in context)* and commitment to change at a personal level and on the other hand it depends on changing oppressive systems and achieving more equitable distribution of resources. Again it is not either/or: he encourages us to hold both at the same time.

I have already stressed the need for personal transformation and suggested some simple techniques to achieve it earlier in my talk. Now I would like to take up the theme of systemic transformation.

At the macro level what we are talking about is the process of planetary synthesis – the evolutionary movement from identification with our nation state to identification with the greater whole of Humanity.

Assagioli approaches nationhood and planetary synthesis from a psychological viewpoint. He describes nations as psychological entities, not simply as aggregations of individuals. They have the national equivalent of physical, emotional and mental bodies. These combine to make up a national "personality" of well defined and relatively stable characteristics. But, because nationhood is a relatively recent phenomenon the degree of integration that most nations have achieved is relatively low. Assagioli likens the behaviour of nations to that of early adolescents – self-assertive, independent and aggressive. Little wonder that international relations are currently characterised by the sort of needs that we find at the bottom of Maslow's hierarchy: survival, security and identity, those related to the three lower chakras. The self-aware part of a nation is represented by the minority of artists and thinkers who "seek to awaken and develop the true consciousness of the nation, to interpret its past and to point the way to its future development". A nation's Self, its true spiritual Centre, is super-conscious, like that of an individual. This higher level of consciousness tends to burst through in exceptional individuals – like Gandhi or Mandela – and at times of crisis like the present. Assagioli sees the process of planetary synthesis moving out progressively from group to nation to groups of nations in ever wider circles until it finally includes the whole of Humanity. If we look back over our European History we can see clear evidence of this process taking place: the Unification of Italy and Germany in the 19<sup>th</sup> Century, and in the 20<sup>th</sup>, the development of Europe as an economic and latterly more of a political unity.

Assagioli reminds us that the global cycle itself has an important conditioning effect on this process of planetary synthesis. We are at the beginning of a new global cycle (the Age of Aquarius). Periods of transition between one age and the next are always accompanied by confusion, chaos and conflict as old forms are breaking down and new ones not yet ready to take their place.

With both the global cycle and national immaturity constantly stimulating the astral content of experience it is crucial that all right thinking people have a way of distancing themselves from the surrounding feelings and emotions that threaten to enmesh them. The dis-identification exercise that I have already mentioned is a good way of doing this and of putting things in perspective. It is also vital that national leaders are able to help their nation to dis-identify from narrow sectional interests that threaten to dominate national life, skew national values and distort their expression in the world. They need to be able to create a national consciousness that can accept and integrate all separate and competing elements, a consciousness that can demonstrate its commitment to the good of the greater whole i.e. that of Humanity. The United Nations is the, as yet, imperfect and partial manifestation of the true spiritual Centre of humankind – the Planetary Self.

Still on the theme of systemic transformation, I would now like to tell you a little about an exciting new approach that I have become gathered into over the last two years called **Constellations work**. It has its origins in family therapy. This approach originated in Germany and was developed by a former Catholic Priest, Bert Hellinger. While it came out of family therapy, it is now being applied to all sorts of intractable relationship issues and conflict situations – family, organisational, societal, inter-cultural and international. Essentially it is a systemic approach that understands individual behaviour as the product of systemic forces operating on us at a level out of our conscious awareness. These systemic forces are described as “orders”. Issue holders set up or constellate “virtual representations” of their situation using volunteers who have no previous knowledge of, or involvement in, the system concerned. Thus a

living physical map of the system and the forces operating on it is created. The constellator works with the representatives (who report only their somatic sensations and feelings) to reveal the systemic entanglements and the source of the pain that is being carried within the system. Then, by a process of re-ordering, the system is brought into a new state of balance or “resolution” in which relationships have been adjusted, each person has found his or her rightful place and love has been enabled to flow freely again. It can be a profoundly moving process for both issue holder and volunteer representatives.

When I first participated in a family constellation workshop some 9 years ago I felt that I had witnessed a miracle...

What does this have to do with dissolving fear and mistrust, you may well be asking yourself?

Well, one of the phenomenological observations that crops up time and time again in constellations work is that most of us seem to live in a world of “secondary feelings” – e.g. fear, anxiety, guilt etc. These secondary feelings, it is suggested, are a cover for and a defence against a primary feeling of loss. This is invariably the loss of connection – the loss of love. The constellations process enables the uncovering of the primary loss and the re-establishment of that spontaneous connection – the reciprocity of love freely given and received that John Macmurray talked about- the lifeblood of human community. The constellations process enables us to get underneath the fear and mistrust – and by re-establishing the bonds of love, genuinely to dissolve them.

In summary I invite you to consider what, for you is the opposite of fear?

Is it trust...?

Is it love...?

Could it be hope?

And as I wrote this I suddenly realised that these are the great Christian virtues – faith, hope and charity or love... and the greatest of these is Love.

## THE CENTRE FOR SOCIAL MARKETS

**The Centre for Social Markets (CSM)**, established in 2000 by Malini Mehra, a young Indian social entrepreneur, is an independent non-profit organization dedicated to making markets work for the triple bottom line – people, planet and profit. Through offices in India and the UK, and an international network of partners and associates, CSM promotes leadership for responsible entrepreneurship, ethics and accountability in commercial and public life. A values-based organisation, CSM brings a pragmatic but principled approach to the challenges faced by modern business in developing countries and emerging markets, and promotes a progressive social and environmental agenda by harnessing the power and potential of markets, entrepreneurs and other economic actors to do good. Its mission is to transform the culture of market and other social institutions to advance social justice, human rights and sustainable development. However, such a culture change will only be possible by changing thinking, attitudes and behaviours at an individual and institutional level. Such change has to be guided by respect for internationally

accepted standards of human rights, and by a personal commitment to civic action for the benefit of current and future generations, especially those who are most disadvantaged. CSM seeks to accomplish its mission through democratic values and procedures of transparency, accountability, participation and an intolerance of corruption. Its activities are divided into five main areas: business, investors, workers, consumers and governance. The geographical focus is on developing and transition countries and key constituencies are ethnic minority communities in industrialised countries, and domestic industry and stakeholders in developing countries. Three major ongoing programmes illustrate CSM's work: **Southern Business Challenge**, launched at the World Summit on Sustainable Development in Johannesburg in 2002, is a new international network of progressive companies and entrepreneurs from developing countries seeking to advance action towards sustainability and social justice at major international policy fora. **Ethnic Minorities and the Diaspora Programme**, focuses on mobilizing ethnic

minorities and diaspora communities, largely based in industrialized countries, in debate and practice on corporate responsibility and other major social issues. The programme focuses in particular on the Indian and Chinese diaspora communities and employs a 'leadership model' targeting community leaders in five key sectors – corporate, voluntary, professional, media and government – to build networks, exert moral leadership and positive peer pressure for best practice. A key initiative, culminating in 2003, was the two-year British Asian Leadership for Corporate Citizenship campaign. **West Bengal Forum on Business for Sustainable Development**, is an initiative involving leading local

business, NGOs and government agencies in bringing business leadership and a partnership approach to trenchant local issues and challenges. The Forum started with a focus on water contamination with a view to promoting successful pilot projects, education for more informed public debate and policy action.

For further information contact: UK Office: 38, Decima Street, London SE1 4QQ, UK; Tel: +44-(0)20-7407-7625; Fax: +44-(0)20-7407-7082. India Office: 39, Hindusthan Park, Kolkata – 700 029, India; Tel: +91-33-2465-5898; Fax: +91-33-2465-5650; Email: info@csmworld.org; Web: www.csmworld.org

## ETHICAL GLOBALISATION INITIATIVE

**Ethical Globalization Initiative (EGI):** A Human-Rights Based Approach to Globalization, directed by Mary Robinson, former President of Ireland and more recently United Nations High Commissioner for Human Rights, aims to integrate human rights norms and standards into a more ethical globalization process and to support local and national human rights capacity building efforts using the New Partnership for Africa's Development (NEPAD) as a case study. EGI is supported in partnership with **The Aspen Institute**, the **International Council on Human Rights Policy** and the **State of the World Forum**. EGI has identified three objectives which it will address during 2004, where the application of a rights- and gender-based approach is critical and, if implemented, could produce measurable results which contribute to greater human development and human security. These three objectives are: **1.) fostering more equitable international trade and development** which aims to catalyse new thinking on the links between human rights and trade and development policy among academic experts, at the highest levels of national governments as well as the WTO, the World Bank, the IMF and regional development institutions, whilst also building broader support among civil society groups worldwide. To further this objective EGI develops policy analysis and recommendations, engages in public advocacy and dialogue and brings together development and human

rights experts. **2.) Strengthening responses to HIV/AIDS in Africa** by achieving a human-rights and gender-based approach to fighting the disease that contributes to reducing its spread and improving treatment provision. To achieve this objective EGI co-organizes training workshops on gender, human rights and HIV/AIDS, particularly focused on African women's leadership and on vulnerable children; works to strengthen African research expertise, including innovative research, policy application through graduate interns placed in African national parliaments, and academic collaborations with the Universities of Pretoria and Columbia; and also mobilizes global leaders to advocate for increased prevention and treatment. **3.) Shaping more humane migration policies** – by integrating human rights concerns into international migration policies, which involves bringing together key policy makers to stimulate new thinking and approaches, working for strategic interventions at an international level to set a new agenda for migration policy making, and the shaping of public opinion on the issue of migration. For further information and latest news of addresses and speeches by Mary Robinson, visit the EGI website: [www.eginitiative.org](http://www.eginitiative.org) or contact EGI, 271 Madison Avenue, Suite 605, New York, NY 10016 USA. Tel: +1-212-895-8082; Fax: +1-212-895-8084; Email: info@eginitiative.org

## HELPING TO BUILD RIGHT HUMAN RELATIONS

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**[www.worldgoodwill.org](http://www.worldgoodwill.org)** is the address for World Goodwill on the Internet. The newsletter is available on this site.

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3 Whitehall Court  
Suite 54  
London SW1A 2EF  
UK

1 Rue de Varembe (3è)  
Case Postale 31  
1211 Geneva 20  
SWITZERLAND

120 Wall Street  
24th Floor  
New York NY10005  
USA