



World Goodwill

NEWSLETTER

2004 N° 2

A regular bulletin highlighting the energy of goodwill in world affairs

LAWS, GOODWILL & JUSTICE Part 1

IF WE ARE FORTUNATE ENOUGH to live in a functioning society, laws surround us and organise almost every aspect of our outer lives. Their influence is so all-pervasive that they are almost like water for the fish – an invisible supporting medium; and indeed, for most citizens, that's pretty much how they stay. True, the motorist will see speed limit signs, and the smoker, signs showing where smoking is forbidden. These minor examples of limits and prohibitions already show how laws seek to reconcile the freedom of the individual with the common good. But how many of us give much thought to the vast sub-structure of laws that regulate what kinds of occupation are legal, how wages are earned, what rights (and responsibilities) we have when buying goods and services, what materials can and cannot be used in building houses, and so on and on? All of these have emerged over long periods of time to meet the needs of an evolving society. And the onrush of technology, creating new ways of relating people to one another, leads to further and more convoluted laws.

We might grumble about the seemingly impenetrable wording of laws, should we chance to rub up against one of them in, say, a minor dispute over a property boundary. But the spectre of lawlessness in conflict-torn places haunts TV screens nightly, emphasising that laws create a context for social relations. However, by themselves, they do not guarantee a *good* society or *right* relations. The most repressive dictatorship can be held in place by laws; so can a *laissez-faire* capitalist democracy that leaves poor and weak to fend for themselves. So what more is required? The stock answer you

would expect from World Goodwill is, of course, goodwill. But even that's not necessarily enough. For laws themselves can be good or bad, depending on how faithfully they reflect the overarching principle of *Justice*. Think of laws as lenses through which the light of the will to good may pass: if a law has been skilfully made, reflecting Justice, then the will to good can pass unhindered and be directed creatively; but if a law badly distorts Justice, then even the best will in the world may produce a crooked judgement. It's only when good laws combine with a good will that a society of right relations can emerge.

The need for good laws implies that any legal system should be under continual review, with the aim of improvement. In our first article on *The Origins of Law*, we touch on the role which civil society plays in this process, and reflect on Justice as the Science of Social Integration. And in *The Prisoner*, a more enlightened approach towards re-integrating criminals into society is advocated. Certainly, the goodwill perspective proposes that we give every person the opportunity to make good whatever wrong they may have done, and this attitude is now embodied in the Restorative Justice movement¹, which, among other techniques, allows for mediation between victims and offenders, where appropriate. Relating the two principles of Goodwill and Justice in our thoughts can give an expanded sense of the opportunities for creating a better world, and we will be exploring this topic further in the next issue of the newsletter.

1. Cf. for example Restorative Justice online at: www.restorativejustice.org.

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www.worldgoodwill.org

Editor:

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THE ORIGINS OF LAW

Where does law come from? What are its roots? If we approach this from a sociological angle, we will locate its source in the customs and practices of communities that have preceded us, customs and practices that have, in various ways, been codified to produce laws. But that only displaces the question, for where did these customs come from? What was it that inspired our predecessors to act in particular ways? The key lies in the word "inspired" – for a deeper inquiry traces the nature of law back to the origins of being itself, to the pristine source of all created forms, to Spirit. Spirit inevitably manifests through Matter in lawful ways, as physics shows, and human society echoes this pattern. But Spirit does not simply produce laws ready-made, for human minds to discover. Otherwise, all societies at all times would present an unvarying sameness. Rather, Spirit expresses itself through eternal Ideas, abstract Principles which are then contacted by minds of differing times and places, and given diverse forms, suited to the societies in which they emerge. In the case of laws, the principal Idea is that of Justice.

"Justice" can therefore be interpreted or defined in a multitude of ways. For example, an influential recent work of philosophy is titled not *The Theory of Justice* but *A Theory of Justice*. The root of "Justice" can be traced back to the Sanskrit word "Yu," "to bind together," which shows the role that Justice should play in binding a community together. Interestingly, "yoga," which in our time implies raja yoga, or meditation, can also be traced back to a root of very similar meaning, which shows its purpose of integrating the physical, emotional and mental forces of the individual. So we could think of Justice as a kind of raja yoga on the scale of a community – a concerted thinking through into concrete forms of those laws and institutions that will create a well-integrated society. At a time when people of many different cultures are to be found within almost every nation, this concept of "social integration" has taken on a new urgency, and it is clear that Justice must be seen to govern this process. A science of social integration must produce right relations between all the diverse groups in a nation. The close relationship of this task to the Aquarian theme of service is indicated by the following quote from *Esoteric Psychology* Vol.II:

"Service is, par excellence, the technique of correct group relations, whether it be the right guidance of an anti-social child in a family, the wise assimilation of a trouble-maker in a group, the handling of anti-social groups in our big cities, the correct technique to be employed in child guidance in our educational centres or the relation between the religious and political parties, or between nation and nation. All of this is part of the new and growing Science of Service. The imposition of this soul law will eventually bring light into a distracted world, and release human energies in right directions." (p.130)

This leads to two further thoughts: first, that all those who are formally involved in realising Justice in society, either through formulating laws or carrying them out, should ponder deeply on the nature of service and their role as *public servants*; and second, that all those groups which are motivated by

the urge to serve others, including NGOs and civil society organisations, are also helping in this process of thinking through Justice into concrete laws – it is *not only* politicians and judges. This second point is an important safeguard in a time when politicians in particular may be subject to pressure from business and other moneyed interests to bias laws in their favour, which would damage the overarching goal of social integration. It also ensures that a wider section of the population has a more active say, both in the laws which are produced, and in how they are carried out. If we reflect that laws should in some sense be a codification of the values of the whole community, the importance of this latter point is clear.

The ideal that *all* citizens should have a say in what laws govern them could be regarded as a definition of democracy. Other systems of government, both in the past and today, suggest that laws should only encode the values of an élite, or in the extreme case of autocracy, one person. The implication is that only the élite, or the ruler, has direct access to the Idea of Justice. This thought may have its roots in the concept of divine rulership, as evident in the Egypt of the Pharaohs, or the similar concept of the divine right of kings, ruling as the appointed representative of God, which emerged in Mediaeval Europe. The concept that one person could claim authority in judgement because of special access to divine inspiration may sound strange to the modern ear. But a more positive way to interpret the gradual shift away from these models of government is to see this as a sign of the evolution of consciousness, meaning that more and more people in the general public are able to come into contact with great abstract Ideas, including Justice. This is not simply the result of increased access to knowledge through educational systems, as knowledge by itself is still focused on the world of concrete detail, the level at which laws occur. Rather, it requires a further effort of penetration into the more abstract phases of Universal Mind, an effort supported by meditative techniques. This doesn't mean that all who are involved in the quest for Justice spend time cross-legged and chanting – to use one rather worn stereotype of meditation. But it does mean that they have learned to focus their minds beyond concrete legalistic minutiae, into the timeless realm where Justice holds sway. From there, they can gain a better view of what Justice requires in our current day, and see where present laws have become out-moded, no longer fitting humanity's advancing understanding of life and circumstance. The very fact that we see the emergence of so many groups clamouring for justice in different areas is surely proof that this is so.

Every phenomenon has its shadow. In the case of an increasing understanding of Justice, leading to a call to improve laws, its shadow is an excessive tendency to use the laws we already have for selfish gain. This arises where the individual forgets that laws are created to serve the common good of the community, and confuses liberty with licence. Further discussion of this theme can be found in a future article on Law in the Modern World.

GOODWILL IS... an advocate for the spirit of Universal Justice.

THE PRISONER

Many people throughout the world are deeply alarmed at the growing rate of crime in their communities. They feel vulnerable and impotent, and concerned that governments are not adequately responding to their concerns. According to the United Kingdom Home Office 'World Prison Population List'¹, there are now over 9 million people held in penal institutions worldwide.

It has been said that the ethical values of any society are reflected in the way it respects the traditions and cultures of its minorities. Perhaps, the same analogy can also be applied to the way in which society treats those who are imprisoned. How many of us think of prisoners as enemies or as citizens? Do we see them as hostile, dangerous and irredeemable; or, do we see them as misguided, socially-fractured human beings, who, with the right professional care and a commitment on their part, can be re-integrated into society to lead responsible and fruitful lives?

Well, this was the theme of a recent talk given by Baroness Vivien Stern, Senior Research Fellow at the International Centre for Prison Studies, Kings College London². In her address, Baroness Stern said, "We need to think about new ideas. Can the prison become a different place, a place where the deprivation and the cruelty is minimised, where prisoners are held securely but seen as citizens, allowed to express their altruism and their humanity? Can the prison become a place where the emphasis is on the chance for the prisoner to make his or her peace with society through restitution and restoration?"

For many, though, prisoners are pariah figures that have damaged society in some way and should be incarcerated and forgotten about for the term of their imprisonment. It is true that we cannot overlook or ignore the damage to life and property that convicted criminals have perpetrated. The physical and psychological suffering endured by the victims of crime is reprehensible. Yet, in any civilised society, the idea of restitution, of allowing those who have offended to redeem themselves in the eyes of the community is important for the development of the social fabric, and to embrace the idea of a collective forgiveness and a recognition that none of us is perfect. Perhaps, we should be mindful of the words of Christ: "Let he who is without sin cast the first stone"³.

In an address given last year by Prof. Andrew Coyle, Director, International Centre for Prison Studies⁴, Prof. Coyle discussed the idea that "levels of imprisonment rarely have anything to do with levels of crime". He cites the example of the USA, where the prison population has increased from half a million to over two million in the last 20 years. Yet, this is against a background of falling crime rates in that period. Prof. Coyle believes this paradox is based upon political motivation, voiced in clichés, such as 'zero tolerance', 'three strikes and you're out' and 'the war on drugs'.

The Finnish Model

In his address, Prof. Coyle talked about the progressive penal system in Finland. In the 1950s the Finnish rate of imprisonment was one of the highest in Western Europe. And yet, in the last forty years or so, this rate has fallen dramatically as a result of "deliberate, long-term and systematic policy choices" involving leading politicians, government officials and academics.

In Finland, there is a single Criminal Sanctions Agency,

which administers all custodial and community disposals. The Agency has two goals:

- to contribute to security in society by maintaining a lawful and safe system of enforcement of sanctions
- to assist in reducing recidivism by endeavouring to break the cycle of social exclusion that reproduces crime.

The Agency also has two central values:

- respect for human dignity and justice
- a belief in the potential for individual change and growth.

Prof. Coyle also discussed his concerns on the high levels of prison populations throughout the world and the role of the criminal justice system. Addressing these issues he remarked: "the criminal justice process has a very narrow role to play in creating and nurturing a safe and just society. Over the last decade we have allowed criminal justice to expand into areas where it has no locus. Criminal justice systems can be used to underpin and to help to support the values of a society. They cannot be used as a substitute for these values. I suggest that we face a real danger of allowing this to happen."

A New Approach

In April 1999, 120 people from 50 countries met in Egham, Surrey, UK focussing on 'A New Approach for Penal Reform in a New Century'⁵. Government ministers and officials, parliamentarians, judges and representatives of international, regional and national NGOs concerned with penal reform and human rights discussed "the role of the criminal justice system and in particular the prison in a civil and democratic society." The conference recognised that "criminal justice systems are in need of reform and that prison systems all over the world are in crisis."

As a result of the conference a new agenda for penal reform for the next decade was proposed. Some of the many conclusions reached were:

- The total number of prisoners has been dramatically inflated by the use of imprisonment in an attempt to deal with the problem of the use of drugs in society. In some societies more than 50% of all prisoners are detained for non-violent drug related offences. Ironically, similar percentages of prisoners continue to use illegal drugs while in prison.
- Vulnerable groups, such as women, children, juveniles, mentally and terminally ill prisoners, the disabled, the aged, ethnic and religious minorities, foreign nationals and political detainees often do not receive the special attention they need.
- Imprisonment is often used, even for petty offences, as a punishment of first instance, rather than of last resort.

A research paper 'The Effects of Punishment on Recidivism' (May 2002) published by the Solicitor General Canada⁶, concluded that "harsher criminal justice sanctions had no deterrent effect on recidivism. On the contrary, punishment produced a slight (3%) increase in recidivism." Further on in the paper the following stark comments are added: "Criminal justice policies that are based on the belief that 'getting tough' on crime will reduce recidivism are without empirical support.... The ineffectiveness of punishment strategies to reduce recidivism further strengthens the need to direct

resources to alternative approaches that are supported by evidence.”

A number of NGOs, such as The Center on Juvenile and Criminal Justice, Penal Reform International, and the Howard League for Penal Reform are engaged in initiatives that aim to maintain public safety, yet reduce prison populations, and overcrowding, decrease overall crime rates, as well as provide a cost-effective means to hold offenders accountable and rehabilitate them from their criminal behaviour.

We are all familiar with the slogan ‘the war on drugs’, used liberally by politicians of many persuasions. Yet, to some, drug addiction is a health problem rather than a criminal problem. Baroness Stern speaking to the 2001 European Conference on “Prisons, Drugs and Society”⁷ had this to say: “The so-called war on drugs has been a disaster for prisons throughout the world. It fills prisons with people who are addicts, sick people; it opens up many opportunities for corruption; it intensifies the subordination of the addicted prisoners to the prisoners who control the supplies and it increases the violence endemic in prison life. It increases the spread of disease through the sharing of needles.”

Duty of Care

Many poorer countries of the world are not in a position to provide the same standards of care for prisoners, as the richer nations. Yet, this is no excuse for the appalling deprivation and suffering that so many prisoners have to endure. There are certain minimum standards of care laid out by the United Nations ‘Standard Minimum Rules for the Treatment of Prisoners’⁸. Also, Article 10\1 of the International Covenant on Civil and Political Rights⁹ states: “All persons deprived of their liberty shall be treated with humanity and with respect for the inherent dignity of the human person.” In a recent talk, Baroness Stern commented: “however poor the country, and however low the standard of living, the state once it locks up a human being, has a duty of care to that person.”

A Focus on Education

The great need in the world at this time is a real commitment by government on educating future generations to become responsible and caring citizens. All too often, the political will and resolve are lacking to develop the finer aspects of human nature, and to encourage an emphasis on what we can give to society rather than what we can take from it. As humanity becomes more responsive to higher values and principles, such as goodwill and right human relations, we shall see profound changes taking place to meet the real needs of people. Children will be taught at an early age to develop as intelligent citizens, wise parents, and controlled personalities. Educators, too, will recognise that true education is essentially the science of linking up the integral parts of a human being, leading to a linking with the immediate environment, and then with the greater whole in which we all have a part to play. Visionary spiritual educators in the world at this time are drawing on these ideas of developing a new consciousness in young people, where they are free to think and question, to grow in the light of their own inner spirituality, and to recognise their responsibility for the well-being of others.

The only time that penal institutions seem to attract the attention of the press is when there is rioting or disorder. And there is very little debate amongst the wider community on the need for reform, and on thinking through constructive ways in which offenders, many of whom come from disadvantaged backgrounds, can learn to re-integrate into society.

Yet, there is no doubt that the roles of the criminal justice system and of penal institutions are coming under close scrutiny by progressive penal reformers throughout the world. The notion that prisoners should be incarcerated and left to vegetate for an untold number of years is not finding favour with the more enlightened thinkers in society. It is counterproductive, and leads to thousands of people leaving prisons each year who feel alienated from society, and who are not able to adequately cope with the expectations that society has of them.

Most people do not sympathise with the plight of prisoners. This attitude is to be regretted and we condone it at our peril. Only through a visionary and a comprehensive reappraisal of our penal institutions will real breakthroughs be made in the rehabilitation of prisoners, in the reduction of crime and of recidivism, and of bringing a higher ethical and lighted framework into a dark corner of society.

In 1995, William Omaria, Minister of State for Internal Affairs in Uganda, speaking at the pan-African penal reform conference in Kampala, said: “One day in the distant future, people will probably look back on what happens in most countries today and wonder how we could do that to our fellow human beings in the name of justice.”

1. UK Home Office World Prison Population List, fifth edition, Crown Copyright 2003.
2. ‘Prisoners as enemies or prisoners as citizens? – the responsibility of the State.’ Vivien Stern, Senior Research Fellow, International Centre for Prison Studies, Kings College London at the International Commission of Catholic Prison Pastoral Care Congress, August 2003 (Theme: Prisons in the Third Millennium Challenge the Church, State and Society).
3. The New Testament, John 8:7.
4. ‘Keeping Scotland Safe. The Contribution of criminal justice.’ A talk given by Prof. Andrew Coyle, Director, International Centre for Prison Studies, King’s College, London to the Howard League for Penal Reform in Scotland, October 2003.
5. International Penal Reform Conference, ‘A New Approach for Penal Reform in a New Century’, April 1999, Royal Holloway College, Egham, Surrey, UK.
6. A research paper ‘The Effects of Punishment on Recidivism’ (May 2002) published by the Solicitor General Canada (www.sgc.gc.ca).
7. A talk given by Baroness Vivien Stern, Senior Research Fellow, International Centre for Prison Studies, Kings College London at the European Conference on “Prisons, Drugs and Society”, Bern, Switzerland, September 2001.
8. United Nations, Standard Minimum Rules for the Treatment of Prisoners.
9. Article 10/1 of the International Covenant on Civil and Political Rights.



The Divine Prisoner

Alice Bailey

During the process of incarnation, the seer, the soul, is submerged in the great maya or illusion. He is imprisoned by his own thought forms and thought creations and in those of the three worlds also. He regards himself as part of the phenomenal world. When, through experience and discrimination, he can distinguish between himself and those forms, then the process of liberation can proceed and eventually culminate in the great renunciation which once and for all sets a man free from the three worlds.

The Light of the Soul (pp.169-70)

WORLD INVOCATION DAY – WEDNESDAY JUNE 2 2004

“Invocation is a conscious and carefully directed appeal for more light and love.”

“Draw near to Him and He will draw near to you.” (James IV.8)

World Goodwill has been promoting World Invocation Day for 52 years now. Why? What is the importance of this planetary event? One way to answer this is to think a little about the process of invocation, which combines within itself the ideas of prayer and meditation.

In fact, invocation is only half of the process; the other half is evocation. So perhaps we should really talk about “World Invocation and Evocation Day”; but that’s rather clumsy. Invocation projects an upward cry to the highest spiritual sources we can contact; evocation is the response to that cry, the outpouring of spiritual light, love and power from on high. The process of invocation and evocation relies on the fact that everything in the universe is in constant motion. And because energy follows thought, it means that every time we think, we create motion of some kind on the inner planes. So every time we pray or meditate, we cause spiritual motion, raising not only ourselves, but the whole of creation, up towards the light a little, and drawing the kingdom of God down to earth. World Invocation Day is a superb annual opportunity to help realise this goal.

The defining feature of World Invocation Day is the use of the Great Invocation. The universal appeal of this world prayer lies in its embodiment of certain central truths: the truth of the existence of a supreme Source of all, which some traditions call God; the truth that behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individual came to earth, embodied that love so that we could understand, and will return again; 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. It uniquely relates the energies

THE GREAT INVOCATION

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 Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ 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 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.

Let Light and Love and Power restore the Plan on Earth.

TRANSITION ACTIVITIES

Soul in Education Southern Africa Conference, 4-10 July 2004, Epworth School campus, Pietermaritzburg, South Africa. The mission of the conference is: to explore and implement more soul-consciousness, love and wisdom in education; to strengthen the international collective effort toward more enlightened education; to deepen our soul-connections with our colleagues, students, faculty, children, family and friends; to support and apply active respect for the diversity of all cultures, races, beliefs and philosophies which make up our world; to help restore a sense of reverence to the learning experience. In the run-up to the conference, you are cordially invited to give it spiritual support by holding it in your lighted thought, particularly on Mondays.

of light, love and the will-to-good in one synthetic appeal to their ultimate source. It speaks directly to world need, for we need light to illumine the vision of the new civilisation; love to dissipate the current atmosphere of separateness and hate; and the power of the will-to-good to direct human decision-making. World Invocation Day is a powerful call for the release of those energies which will enable humanity to build the new Aquarian civilisation.

World Invocation Day is on a different day every year, because it is linked to a spiritual festival, the Festival of Goodwill, fixed according to the lunar calendar. Coming two months after the Western festival of Easter, and one month after the Eastern Festival of Wesak, the Festival of Goodwill expresses the ideal of one humanity, East and West, making a united approach to Divinity. The universality of the Great Invocation makes it perfect for expressing this aspiration.

We therefore encourage all who respond to World Invocation Day to celebrate it in union with others around the world, and to share information about the Day and the Great Invocation more widely. We have a variety of World Invocation Day and Great Invocation literature that can be distributed to individuals and groups: book stores and libraries may agree to take a quantity of colour bookmarks or postcards for public display; literature can be shared with congregations and other faith-based groups; if a group are holding a public meeting, the local media can be informed; and you may be able to think of other opportunities for sharing in your environment. Please join us in making this Day more widely known, and a factor of even greater spiritual significance in the life of humanity.

(adapted version)

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 human hearts.
May the Coming One return to Earth.

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 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.

The work of the conference is consistent with the South African National Department of Education’s Manifesto on Values, Education & Democracy (2001) and is an important opportunity to contribute to the thinking needed to put it into practice. It is also an opportunity to acknowledge the 10th year of S.A.’s status as a democracy and to look at ways in which education has developed. The first Soul-in-Education conference was held in October 2000 at Findhorn, Scotland and was sponsored by UNESCO. Subsequent S-i-E conferences have been held in Hawaii, the Netherlands and Australia. From preschool to doctorate level, we have created, and continue to promote globally, an educational paradigm in formal education characterised in large

measure by stress and busyness. The lack of spirituality in many young people's lives is driving them to explore meaning in alcohol, drugs, sex and computers amongst other things. Technology is becoming the new soul medium. We don't need to revise the old curricula – we need a new paradigm. The conference will address these issues and look at pathways to transformation. A wide range of presenters from both South Africa and abroad will address themes including: Youth & Adult crises - technology, drugs, AIDS, ADD, Boys to Men; Environmental Education & Indigenous Knowledge; Soul Food through the Arts; Alternative Models for Transformation at all levels (including Waldorf schools, Home schools, Peace Education, University of the spirit etc.). The format of the conference will be holistic in its aims and expression, with a wealth of inspirational workshops and short courses, films, music and meditation. For more information, please contact: Deanne Lawrance, Iris Bornman & Derek Pienaar, Initial Committee, Southern African Soul-in-Education Conference, P.O.Box 21438, Mayors Walk 3208, South Africa; Email: soulinedu@futurenet.org.za; Web: www.soulineducation.org.za

2nd International Conference on Organisational Spirituality (ICOS). Living Spirit in Self and Society – 14 – 16th July 2004 at Southland College, University of Surrey-Roehampton. The aim of this conference is to break new ground in understanding our spiritual nature and explore how this can be individually transformative as well as helping to precipitate cultural change in the 21st Century. The conference organisers aim to explore the idea that a shift in human consciousness is taking place which is leading to an awakening of our spiritual nature, this being especially relevant today with the challenge of globalization; organisational, social and political policies that are often driven by fear, and the sidelining of spiritual values and virtues. There is, therefore, a need to reconnect spiritual development to practical action. Those attending the conference will include organisational leaders, educators, community builders (religious and secular), academics and others who want to experience and discuss the spiritual dimensions of self and society. Prominent speakers will lead in-depth experiential inquiry into such areas as to how to: live openly as **spiritual beings**, supporting others to do the same; build **bridges** between individual spirituality and the spiritual aspects of work, society and culture; provide a **sacred space** for sharing these experiences; seek ways of **renewal** for creating a better world. ICOS is convened by Dr Josie Gregory, Human Potential Research Group, Department of Education, University of Surrey, with a team of experienced practitioners and academics working in the field of spiritual development. It is non-sectarian and is not affiliated to any particular organisation, business or school of thought. The ICOS conference is a non-profit project and the team members volunteer their time. Further details and information: Penelope Harris, Department of Educational Studies, School of Arts, University of Surrey, Guildford GU2 7XH, Surrey, UK; Tel: +44-(0)1483-689760; Fax: +44-(0)1483-686191; Email: livingspirit@surrey.ac.uk; Web: www.icosconference.com

Forum Barcelona 2004 describes itself as “a new and creative space for reflection and experimentation in relation to the main cultural and social conflicts that humanity is faced with at the outset of the 21st century.” The Forum focuses on three main themes: Cultural diversity, sustainable development and conditions for peace. For 141 days, from May 9th to September 26th 2004, visitors will experience different cultures and entertainment from around the world through exhibitions both large and small, workshops, markets, performances, games and more. Throughout the months of this forum, Barcelona will be a stage for forum-related exhibitions, performances and street events. The city's museums, foundations and institutions will also be involved, hosting specific conferences, festivals and contemporary artistic expressions. The Forum includes a series of dialogues, which are a gathering of numerous conferences and congresses, geared towards reflection. One of the largest will involve the participation of over 1500 speakers from around the world trying to find solutions to the major problems that trouble humanity. Another dialogue runs for a week in July and involves the Parliament of the World's Religions focusing on the theme: *Pathways to Peace: the wisdom of listening, the power of commitment*. A pre-Forum dialogue has already taken place entitled: “Earth Dialogues Barcelona”; this was inaugurated by former USSR president and Nobel Peace Laureate, Mikhail Gorbachev in his capacity as the president of Green Cross International. In his address Mr Gorbachev made a plea for a new worldwide perestroika to transform the planet and called the forum “a unique, wonderful activity, an event born of consensus, with institutions, such as UNESCO, that are so important to international culture.” Online participation in various debates connected to the theme of the Forum is now possible, and space is given for participants to submit their own solutions to world problems. A forum guest book is available to express thoughts and feelings about the event and there is a bulletin board where people can share information about any related projects that they are initiating. Online greeting cards can also be sent to help spread the message of the forum around the world. A free weekly e-newsletter entitled “The 2004Express” is available to subscribers, delivering the latest news from the Universal Forum of Cultures website.

The recent terrorist attack that caused so much loss of life in Madrid has given an even sharper focus of intent to Barcelona 2004. In contrast this event will be a festival of hope and a celebration of cultural diversity within unity, working effectively to dispel fear and dependency. Most importantly perhaps, it will be a platform for promoting a shared vision of a future of peace, security and international goodwill. Further information can be obtained from the website www.barcelona2004.org, the information line on +34-902-24-2004, E-mail: informacio@barcelona2004.org, or from Fórum Barcelona 2004, C/ Lluís 95 - 97, planta 6, Barcelona 08005, España.

HELPING TO BUILD RIGHT HUMAN RELATIONS

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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.

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