

World Goodwill

NEWSLETTER



A QUARTERLY BULLETIN HIGHLIGHTING THE ENERGY OF GOODWILL IN WORLD AFFAIRS

1998 N°3

MANIFESTING THE UNITY WITHIN

WE LIVE IN A WORLD where the old and cherished forms of living seem to be disintegrating before our eyes. Old certainties about the nature and role of the family, the community, the state, religious institutions and economic structures are all being questioned, as the rising spirit of humanity finds them increasingly inadequate as guides for action. Disturbing and chaotic as this process may appear on the surface, it is nevertheless a sure sign of the *success* of the evolution of human consciousness. If new and more adequate structures are to be born, then inevitably there must be a period of intelligent and benevolent destruction of that which stands in their way, while retaining those elements which have proved to be of enduring value.

The guarantee that the new world *will* appear, and that the painful process of abandoning the old is not simply destruction for destruction's sake, can be found in the many plans for world betterment which are being put forward by a wide diversity of individuals and groups. It is striking that while these plans may use different terminologies, and propose a variety of measures, the vast majority of them are implicitly founded on the recognition that humanity is essentially an undivided whole, a subjective unity which is expressed through diverse forms.

In fact, the many groups and individuals seeking to establish different aspects of human unity, such as world peace or environmental sustainability, are themselves a wonderful expression of that same unity. A beautiful symbol of this is the growing number of group alliances of various kinds which are being formed, for it is the note of goodwill which characterises these groups, and

their shared recognition of unity, which allows the fluid and dynamic creation of mutually beneficial relations. This positive trend is examined in more detail in the article "The Blossoming of Civil Society". An important crystallisation of humanity's struggle to give unity practical expression is the Universal Declaration of Human Rights.¹ The 10th of December this year will be the 50th Anniversary of its signing, and on p.4 is an article reflecting upon the significance of the Declaration.

In the writings of Alice Bailey, the name given to all those who strive with goodwill to demonstrate and implement unity is the new group of world servers. Once every seven years, their work receives special impetus in a "week of group impact" between December 21st and 28th, known as the Festival Week of the New Group of World Servers. The Festival Week occurs again this year, and the Lucis Trust, the parent body of World Goodwill, will be holding meetings to celebrate and reflect upon the event in London, New York and Geneva.²

The process of allying ourselves with wider wholes can extend beyond the human race to the other kingdoms of planetary life, as the rise in ecological thinking has shown. Those who have been able to consistently demonstrate this completely inclusive identification are recognised

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as the saints and Great Ones of all spiritual traditions. We may hypothesise that these great Individuals have moved on to identify with wholes even wider than the human mind and heart can grasp, and are thus standing united in one body as a perfect reflection of the greater unities with which they are in contact. This group, called by many names in different religious traditions, and referred to as the spiritual Hierarchy in Alice Bailey's books, is the active, present source of inspiration, whether recognised or

not, of all who are seeking to implement the subjective unity which they sense within the human family. The continuing work of the spiritual Hierarchy in the realm of abstract ideas is the guarantee that the new group of world servers will become ever more effective in manifesting the unity within.

1. Copies of the Declaration are available from World Goodwill. Also available is a proposal for a complementary Universal Declaration of Human Responsibilities.
2. Literature concerning the Festival Week is available for distribution from World Goodwill.

THE BLOSSOMING OF CIVIL SOCIETY

In the age into which we are now emerging, the Aquarian Age...the world will be saved and reconstructed by groups far more than by individuals.

Alice Bailey

One of the tremendous achievements of humanity in the 20th century is that ordinary men and women are increasingly recognising their responsibility to help resolve issues of local, national and international concern. This marks a shift in consciousness away from dependency upon governments and other elites towards the insight that interdependence is the keynote of all life, implying that it is only through the enlightened thinking and actions of all that global crises can be faced and resolved. The growing number who have decided to live by this insight are the spearhead of a new civilisation, a civilisation which is based upon "that which has never yet before truly existed - *right human relations*." Although they still represent a small fraction of the global population, they wield a force for good out of proportion to their numbers. And their numbers are increasing – dramatic evidence for this is provided by the growth in the number of non-governmental organisations (NGOs), one of the principal channels through which this new responsible living manifests. From a total of 176 in 1909, the number of international NGOs had reached 28,900 by 1993,¹ and the number of national NGOs is also now swelling rapidly. And while the growth of the NGO community initially occurred mainly in the richest countries, it is now taking root in Central and Eastern Europe, Latin America, Asia and Africa.

One of the most important aspects of choosing to work within an NGO or other civil society organisation is the fact that it is a definite opportunity to work in a *group*, rather than as a separated individual. Group work makes it easier to leave behind the selfish concerns of the individual, so freeing more energy to realise the service objectives of the group. The amazing growth of this tendency to work co-operatively in groups suggests that a fundamental change is taking place in human consciousness: we are perhaps beginning to unfold the capacity for group consciousness, in which the best elements of all the individual minds and

hearts involved are united in constructive effort. A group of this sort thus represents a true unity-in-diversity: a unity focused by a common vision and the principles through which that vision is realised; and a diversity of expertise within each individual's field of responsibility.

Fluid alliances

Living up to such a new ideal is not easy, but the reward is a capacity to serve others far greater than would be possible for the individuals alone. And on a wider scale, the ability to create fluid alliances which recognise a shared purpose is one which groups themselves are increasingly demonstrating. A major example of this occurred at the Earth Summit in Rio de Janeiro in 1992, when around 15,000 NGOs came together at the Global Forum, which ran in parallel to the Summit. And at all of the subsequent major UN conferences of the 90s there have been parallel NGO Forums, where ordinary citizens were able to discuss the issues which their political leaders were also debating. Without doubt, the fact that so many concerned people were focusing on these major global problems simultaneously with their elected representatives must have helped to enlighten the mental atmosphere of the official discussions. Further opportunity to clarify the issues came from the addresses which individuals representing major groupings of civil society organisations made at the official conferences. For example, the World Summit for Social Development in Copenhagen was addressed by three speakers from the Values Caucus.²

The positive contribution of NGOs to these conferences has been openly acknowledged by the UN, as has their role in helping to implement the measures contained in the important conference documents, such as Agenda 21 and the Beijing Platform for Action. At the forthcoming World NGO conference,³ scheduled for 1999, there will be the opportunity to review this growing field of co-operation

between the UN and NGOs.

The UN is not the only international body which has attracted civil society to meet in parallel to its conferences. While the Commonwealth Heads of Government Meeting was going on in Edinburgh in 1997, the Assembly Rooms in the heart of the city staged exhibitions, conferences, workshops and cultural performances by some 140 organisations, under the auspices of the Royal Commonwealth Society. The signs are that the success of this gathering of Commonwealth civil society could lead to similar events in future years. Another meeting of Heads of Government, formerly the G7 of USA, Canada, Britain, Germany, France, Italy and Japan, now the G8 since the admission of Russia, has been accompanied since 1988 by a parallel meeting for citizens' groups. Founded by The Other Economic Summit UK, now the New Economics Foundation, this meeting provides a forum where civil society can meet to reflect upon approaches to the world economy which ensure the safeguarding of the environment and human rights. At the 1998 meeting in Birmingham, called "The People's Summit", a special focus was placed upon debt relief for the world's poorest nations. This was due in large measure to the Jubilee 2000 Coalition, a coalition of around thirty civil society organisations, including a number of church aid agencies, who are campaigning for a debt-free start to the next millennium for a billion people.

Jubilee 2000 represents a slightly different kind of union of groups within civil society, one which is brought together not so much for a specific event, as by the shared recognition of the need to campaign for a specific cause. Another example is the Third World Network, which is involved in bringing about a greater articulation of the needs, aspirations and rights of people in the Third World, a fair distribution of global resources, and forms of development which are humane, in harmony with nature, and fulfil people's needs. Specifically concerned with agrarian issues is the Asian NGO Coalition for Agrarian Reform and Rural Development (ANGOC). This is an autonomous, non-profit, regional association of twenty-four national and regional NGO networks from ten Asian countries actively engaged in food security, agrarian reform, sustainable agriculture and rural development activities. Its member-networks have an effective reach of some 3,000 NGOs throughout the region. On a national scale there is the Real World Coalition, formed before the last UK general election. This group of over thirty organisations collaborated to produce a specific action programme (set out in the book *The Politics of the Real World*⁴), and called upon the major UK political parties to commit themselves to its twelve key points in their first term of office. At the sub-national level, the NGO Coalition for the Environment (NGOCE), Cross River State, Nigeria, strives for the attainment of a pro-people quality environment through mobilising groups and institutions for the protection and conservation of natural resources in Cross River State, advocating the sustainable use and equitable distribution of benefits arising therefrom, and responding to associated gender concerns.

Another alliance, the "We the Peoples" Initiative, has a global objective – making peace a practical reality in the

21st century; it can be seen as representative of those alliances which are focused upon the working out of one or more specific *principles* into everyday life. One of the "We the Peoples" participants is itself a coalition of NGOs, the Action Coalition for Global Change, which works for the establishment of a number of such principles, namely, global peace, a sustainable environment, equal human rights for all, a just global economy, and global ethics education. It is currently focusing these aspirations by working with other organisations to create a permanent Peoples Assembly for civil society in parallel to the UN General Assembly.⁵ This idea has received encouragement from UN Secretary-General Kofi Annan's proposal for a Peoples Millennium Assembly in the year 2000.

We could go on enumerating the various types of alliances, groupings and coalitions which exist – there has, for example, been no reference to the communities of NGOs to be found on the Internet, such as OneWorld Online, PanAsia and GreenNet, not to mention the looser ties which are indicated by the use on groups' web sites of various icons showing affiliation to a community of similar web sites, or support for a specific objective;⁶ or the common phenomenon of a page on a group's site composed of hotlinks to other groups. But the key point is that, no matter how tenuous the outer links between groups, these alliances are expressions of an underlying subjective unity: groups, just as much as individuals, are increasingly identifying with each others' vision of a future world in which goodwill and right relations are universal, and are responding by synthesising and integrating their constructive activities as a demonstration of the glory of the One.

GROUPS MENTIONED IN THIS ARTICLE

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The Royal Commonwealth Society, 18 Northumberland Ave., London WC2N 5BJ, UK. Tel. +44-171-930-6733 Fax. +44-171-930-9705 Email: 106167.371@Compuserve.Com Web site: <http://www.rcsint.org/>

The New Economics Foundation, First Floor Vine Court, 112-116 Whitechapel Road, London E1 1JE, UK. Tel. +44-171-377-5696 Fax. +44-171-377-5720 Email: neweconomics@gn.apc.org Web site: <http://sosig.ac.uk/neweconomics/newecon.html>

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Real World Coalition, c/o The Town and Country Planning Association, 17 Carlton House Terrace, London SW1Y 5AS, UK. Tel. +44-171-930-0375.

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GreenNet: <http://www.gn.apc.org/>

OneWorld Online: <http://www.oneworld.org/>

PanAsia Networking: <http://www.panasia.org.sg/>

1. Source: Union of International Organisations. *Yearbook of International Organisations 1993-1994 (1993)*, pub. by K.G. Saur Verlag. Note: "inter-national" is defined as operating in at least three countries.

2. The Values Caucus is comprised of groups and individuals who are concerned to identify and live by those values which will ensure a better global future in an interdependent and culturally diverse world.

3. For information, contact: Tatsuro Kunugi, Osawa, UNU, 1-15-7, Mitaka, Tokyo 181, JAPAN. Tel. +81-422-333178. Fax. +81-422-333229. Email: kunugi@max.icu.ac.jp

4. Published by Earthscan (1996).

5. See also the entry on UNGA-Link UK in the section on Transition Activities.

6. One example of the latter kind of icon is the Peace Seal, available from the Women's World Summit Foundation at <http://www.woman.ch/>. This is also available as a sticker. Contact Women's World Summit Foundation, POB 2001, 1211 Geneva 1, SWITZERLAND. Tel. +41-22-738-66-19 Fax. +41-22-738-82-48 Email: wwsf@iprolink.ch

GOODWILL IS......both the result of recognising unity and the best means to give that unity practical expression.

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

The fiftieth anniversary of the Universal Declaration of Human Rights, signed and ratified by the General Assembly of the United Nations on December 10, 1948, is an opportunity not only to commemorate a past event but rather, and more importantly, to help re-invigorate commitment by the international community to the task of ensuring that these basic human rights soon become a reality.

The need for a Universal Declaration of Human Rights was brought forcibly to the consciousness of concerned people everywhere by the events in Europe during the 1930s and the early 1940s, which threatened humanity's most firmly held convictions. The results of the Nazi attempt to annihilate all the Jews of Europe as well as countless Poles, gypsies, Soviet prisoners of war, homosexuals, political opponents and the mentally and physically handicapped, shocked leaders and citizens throughout the post-war world. The Holocaust irrevocably changed the way in which people viewed human rights and shifted the focus from a domestic to a universal concern for the rights of all human beings.

The impetus behind the Declaration itself was due in large part to the determination of NGOs who had also fought for a strong commitment to human rights in the UN Charter. It took nearly three years of innumerable meetings, intensive study and heated debate to work out the principles of the Declaration. The result was a document which transcends national, social and cultural boundaries and which, by design, is open-ended and forward-looking – for the framers recognised that, with time, other issues

might arise that would need to fit into the broad structure of the Declaration. In drafting the Declaration, the world's major legal systems and philosophies were considered, as were the major religious beliefs including the Buddhist, Christian, Confucian, Hindu, Islamic and Jewish traditions. It is said that under the pragmatic chairmanship of Eleanor Roosevelt, the concerns of the common man and woman were highlighted, and this contribution has been crucial in helping to ensure the essential vitality of the document. Some countries favoured a moral declaration while others preferred a legally binding one, and it was Roosevelt's political pragmatism that prevailed in the decision to draft both. The final result, she said, was a "living document".

The Declaration sets forth a common standard of worth which recognises the inherent dignity and equality of all the world's people. It states "all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood." It also declares that all people are entitled to the rights contained in the Declaration "without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status." The Declaration speaks out against slavery and servitude, cruel and inhuman punishment, and extols the right to equal opportunity, to due process under the law, to freedom of movement, as well as of thought, opinion, conscience and religion. The framers considered the right to a full education, to rest, leisure and the enjoyment of a cultural life, as fundamental for all people. The

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.

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.

Alice Bailey

NOTE: In some translations of the Great Invocation the name by which the Coming One is known in different religions is used, e.g. the Lord Maitreya, Krishna, the Imam Mahdi or the Messiah.

Declaration extends special rights to motherhood and childhood and states that “all children, whether born in or out of wedlock, shall enjoy the same social protection”.

Even this quick glance at some of the rights guaranteed by the Declaration highlights the distance which humanity must travel before even the most basic of them can become the birthright of all individuals, regardless of their station of birth. Nonetheless, the influence of the Declaration has been wide-ranging and it has served as the model for national constitutions as well as for dozens of legally binding international treaties, and as justification for numerous UN actions. Legal practitioners appeal to its principles, and groups such as Amnesty International and Human Rights Watch use these principles to help secure the release of political prisoners and others who suffer abuse.

The dialogue and debate surrounding the 50th anniversary is focused upon the fact that there is still widespread discrimination of all kinds throughout the world and that there is still genocide which has occurred at least twice in this decade alone. “Absolute poverty”

grips the lives of millions of our world’s peoples. These most basic human rights can only be guaranteed through the concerted efforts of the world community working collectively to address them. As Human Rights High Commissioner Mary Robinson states: “Everything begins and ends with a determination to secure a life of dignity – a truly human quality of life – for all people in whose names we act. That is the only true measure of the worth of what we are doing.”

This anniversary gives us pause to individually and collectively ponder the principles contained within this declaration – principles by which all civil society may constructively be guided for centuries to come. The universality of the Declaration links it forcibly with the highest ideals of our world and, as such, with the forward progress of the human race at this time of momentous emergence into a new world and a new age.

TRANSITION ACTIVITIES

Throughout the period of transition into a new world order of unity, peace and right relations, many groups of people of goodwill are emerging whose activities are characteristic of the new group of world servers. The following organisations and activities may be of interest.

HINDU VIDYAPEETH – NEPAL (HVP-Nepal) is a non-profit charitable educational institute which operates three schools in Nepal. It is one of the

initiatives of the Matribhoomi Sevak Sangh (MSS), an organisation which is dedicated to the improvement of Nepalese society. The education

provided recognises the essential importance of introducing children to spiritual values, and of fostering a true appreciation of the traditions of

Nepalese culture. HVP-Nepal also strongly believes in universal brotherhood and international harmony; it has already formed links with a number of groups and individuals in other countries, including the UK, the USA and Australia, and is always glad to make contact with other groups which share its philosophy.

Volunteers from the UK who went over on work placements to HVP-Nepal through the educational charity GAP were so impressed by HVP's philosophy that on their return they set up HVP-UK. This supports various projects which HVP-Nepal is involved in, such as providing basic equipment for the schools and sponsoring children. For further information on HVP-Nepal, contact: HVP-Nepal, Balkumari, Lalitpur, PO Box 6807, Kathmandu, NEPAL. Tel. +977-1-527-924/527-925 Fax. +977-1-533-344. And for more information on HVP-UK, contact Christine Russell, HVP-UK, 58 Dane Close, Seaford, East Sussex BN25 1EB. Tel. +44-1323-895-998.

BELONGING TO MOTHER EARTH is an initiative to awaken a global awareness of our planet as a living, spiritual organism. Its work also focuses upon creating and developing "a long-term commitment to Indigenous Peoples and Native Americans".

From October 4-10, 1998, Belonging to Mother Earth is co-sponsoring a conference at Virginia Beach, Virginia USA, with Association for Research and Enlightenment, Inc.; the Institute of

Global Education; and Radio for Peace International, in partnership with numerous Indigenous Nations and Native American tribes representing every part of the world. This event aims "to help all peoples move beyond the hurts and mistakes of the past to create a bridge for true understanding, co-operation and healing". The healing work will focus upon "the spiritual, physical, mental and environmental areas of life, in personal, community, and global relationships, toward promoting peace and planetary balance".

The conference will bring together Indigenous Peoples, Native Americans, and other non-Indigenous spiritual groups from all parts of the world "to dialogue and share ancient wisdom, traditional spirituality, and healing on the terms of and with great respect for indigenous ways".

Radio for Peace International will broadcast live from the conference. Coverage of this event can be heard on 7.385 mhz and 15.050 mhz. Also GlobaLink Television, Corp. will transmit live television broadcasts of parts of the conference.

The organisers hope this event "will create an exchange of energy and healing among Indigenous Peoples themselves and with all people of the planet, enabling a global communications network for all levels of healing".

Registration details and further information can be obtained from:

Association for Research and Enlightenment, Inc., Conference

Registrar, PO Box 595, Virginia Beach, VA 23451-0595, USA. Tel: +1-757-428-3588 ext. 7203 Fax: +1-757-422-4631 Email: are@are-cayce.com Web site: <http://www.are-cayce.com/> Belonging to Mother Earth web site: <http://www.belonging.org/>

UNGA-LINK UK is the UK Network for A Civil Society Link with the UN General Assembly. It is a network of civil society organisations and individuals formed in response to Paragraph 213 of UN Secretary-General Kofi Annan's *Renewing the United Nations: A Programme of Reform* (1997) – "NGOs and other civil society actors are now perceived...as shapers of policy be it in peace and security matters, in development or in humanitarian affairs." UNGA-Link's purpose is to maximise the realisation of this perception by: (1) promoting a millennium and also an annual civil society companion assembly or forum to the UN General Assembly; (2) providing shared representation for its members in this companion body, at other UN and NGO conferences, and at UN venues; (3) assisting in broadening the General Assembly's links with civil society in Britain; (4) developing a national network model for other countries. For further information, contact: Jeffrey Segall, Chair, UNGA-Link UK, 308 Cricklewood Lane, London NW2 2PX. Tel/Fax. +44-181-455-5005 Email: UNGA-Link@uniworld.demon.co.uk

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

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