



World Goodwill

NEWSLETTER

2000 N° 3

A quarterly bulletin highlighting the energy of goodwill in world affairs

THE QUEST FOR SYNTHESIS: A CALL TO WORLD LEADERSHIP

AS HUMAN BEINGS, we now face a moment of unprecedented opportunity – a moment when the stirrings of global consciousness can begin to bear fruit in new forms of co-operation. The millennial moment has helped to crystallise this recognition, spurring groups throughout the world to meet and share their vision of the future. Now the call is going out to all leaders – of nations, major businesses, religions, civil society, culture – to show the way. To do so, they will need to find ways of working together for the benefit not just of their respective groups, but of the whole. They are called upon to become true world leaders.

What does it mean, to be a world leader? It is someone who can focus and articulate some aspect of the hopes and dreams of a better world which all people share; and who combines this ability to enunciate a common vision with the will to take firm and decisive action to reach that goal. An important point is that, at humanity's current stage of conscious evolution, it is only possible for any individual leader to attain a *partial* vision of global progress. This is why it is essential that leaders from different fields must learn to work in the closest co-operation, even when their visions may seem to conflict. If they meet in a spirit of humility and goodwill, even the most intractable opposing forces can be synthesised into one pathway of progress.

Although a vision may be informed by facts, and given structure by considered

arguments, principles are its dynamic, energising life. Without principles at its core, any vision will degenerate into a meaningless organising and re-organising of already existing situations – truly a “rear-ranging of deck chairs on the Titanic.” But where principles are present, something new can be born, for they uplift the mind towards a realisation of unity. Throughout history, principles have emerged to guide human thinking: two of the greatest, which we are still struggling to implement, are wisdom, as conveyed by the Buddha, and love, as demonstrated by the Christ. As we enter an era where many differing perspectives on world progress must be creatively synthesised, the importance of the principle of synthesis is slowly dawning in the human heart. For example, it is this principle which has led the religious thinkers involved with the Parliament of the World's Religions to seek to establish a basis for a global ethic, blending insights from all the major religious traditions.¹

In the quest for synthesis the United Nations (UN) is taking a leading role, seeking broader partnerships than ever before with non-governmental organisations (NGOs), other international bodies like the Organisation for Economic Co-operation and Development (OECD), and business. In doing so, it has attracted criticism with regard to how much it has favoured certain partners. But it is inevitable that there will be tensions between the many different groups with whom the UN can and should seek co-operation. Again the question arises: are

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people able to set aside surface conflicts of detail and method, and concentrate on seeking an underlying harmony of purpose – a world which is better for all?

A major opportunity to take forward this quest is happening this year, under the auspices of the UN. Three gatherings are happening at UN headquarters in New York: one of civil society (the *We the Peoples Millennium Forum*, 22-26 May²); one of spiritual and religious leaders (the *Millennium World Peace Summit*, 28-31 August³); and one of political leaders (the *Millennium Summit*, 6-8 September, theme "The Role of the United Nations in the 21st Century"⁴). In the first two cases, this is the first time ever that such events have taken place at UN headquarters. Because of the timing, the political leaders will have at their disposal the Declarations from both of the preceding events.⁵ We may hope that these Declarations will prove inspiring fuel for the deliberations of the politicians, and lead in turn to an inspired outcome – one which will lead to more creative and wide-ranging co-operation among groups at all levels in guiding world events.

One emerging term for such co-operation is "global governance". An important study of the prospects for global governance was made by the Commission on Global Governance, co-chaired by Ingvar Carlsson, former Prime Minister of Sweden, and Sir Shridath Ramphal, former Secretary-General of the Commonwealth, in the book *Our Global Neighbourhood*; and the Commission has recently issued a supplemental text, *The Millennium Year and the Reform Process*.⁶ In the original work,

Global Governance

Running like Ariadne's thread through history's maze of various governing systems are words which have served to clarify and enlighten humanity's quest for a perfect system of government. Words such as democracy, habeas corpus, social contract, independence, solidarity, glasnost, perestroika, freedom, responsibility, human rights, and phrases like "life, liberty and the pursuit of happiness", "liberty, equality, fraternity" and "the rights of man" are *keynotes* rising to the forefront of human discourse during searching times of crisis. They help us catch the vision of the next ideal state toward which we strive. At this early entry point into the 21st century the words *global governance* have caught the attention and imagination of progressive thinkers in many fields of endeavour.

considerable emphasis is given to the importance of leadership at all levels: "...in local and national groups, in parliaments and in the professions, among scientists and writers, in small community groups and large national NGOs, in international bodies of every description, in the religious community and among teachers, in political parties and citizens' movements, in the private sector and among the large transnational corporations, and particularly in the media."⁷ Indeed, wherever we are placed, we can all lead by example in a spirit of goodwill in the One Work of forging a united world. Let us do it together.

1. *Towards a Global Ethic: An Initial Declaration*. Available from the Council for a Parliament of the World's Religions, PO Box 1630, Chicago, IL 60690-1630, USA. Tel: +1-312-629-2990; Fax: +1-312-629-2991; Email: info@cpwr.org; Web: www.cpwr.org . Also available is the document from the 1999 Parliament, *A Call to Our Guiding Institutions*.
2. Millennium Forum Secretariat, 866 United Nations Plaza, Suite 120, New York, NY 10017-1822 USA. Tel: +1-212-803-2522; Fax: +1-212-803-2561; Email: mngof@bic.org; Web: www.millenniumforum.org
3. Secretariat, 301 East 57th Street, The 3rd Floor, New York, NY 10022, USA. Tel: +1-212-593-6438; Fax: +1-212-593-6345; Email: info@millenniumpeacesummit.org; Web: www.millenniumpeacesummit.org
4. For further information, contact your local United Nations Information Centre or see the web pages at www.un.org/millennium/
5. The Declaration from the Millennium Forum is already available on the Forum's web site.
6. Available from the Commission at Flat 1, 'The Sutherlands', 188 Sutherland Avenue, London, W9 1HR, UK, or from their web site at www.cgg.ch
7. The Commission on Global Governance, *Our Global Neighbourhood*, pp.355-6. Oxford University Press, Oxford, 1995.

What is meant by the words *global governance*? Simply put, this phrase describes the smooth functioning of the One Humanity in practical affairs. That it has not yet manifested is clear. Rather, it is an emerging ideal. Included within the ideal of global governance is the recognition of the need for all nations to develop the capacity to effectively govern themselves. In recent times, the process of strengthening individual states has evolved to include a recognition of the benefits of integrated cooperation among states, hence, the European Union and the recent Sirte Declaration on the creation of an African Union along the lines of the European Union. Only strong, healthy and self-determining nations can cooperate in true global governance. How does the concept of global

governance differ from that of internationalism? In the words themselves can be found the clues. The *international* worldview is one that sees nation-states as the dominant actors on the world stage. But nation-states have now been joined by additional actors such as transnational and national corporations; civil society, especially non-governmental organisations; e-commerce companies; and communities of interest formed through the internet, a tool which enables people of all nationalities to come together around ideas, issues and projects that transcend a variety of traditional demarcation lines. In short, humanity is shifting to a *global* worldview. Economic globalization is one aspect of this expanded awareness. In one sense, it is "a new context for and a new connectivity among economic actors and activities throughout the world. Globalization has been made possible by the progressive dismantling of barriers to trade and capital mobility, together with fundamental technological advances and steadily declining costs of transportation, communication and computing," according to United Nations Secretary-General Kofi Annan. The Secretary-General goes on to ask, "Why, then, has globalization begun to generate a backlash?...Few people, groups or governments oppose globalization as such. They protest against its disparities."¹

Human unity

Yet could it be that the underlying significance of economic globalization, and the global worldview which fosters it, is the fact of the One Humanity? Admittedly, it is difficult to envision a system of global governance; just as it would have been difficult for prehistoric cultures to conceive of a time when nation-states – not families or clans – would govern society. Yet human consciousness is ever evolving, and a common theme throughout the discussions of many of the international conferences, legal reform groups, and civil society activities of the past century has been an emphasis on the One Humanity and human unity. This unity is the foundation on which the values common to all peoples must be erected. The Commission on Global Governance has articulated core values they believe all humanity could uphold: respect for life; liberty; justice and equity; mutual respect, caring and integrity. The Commission believes that these values can provide a "foundation for transforming a global neighbourhood based on economic exchange and improved communications into a universal moral community in which people are bound together by more than proximity, interest or identity."²

Human unity is the foundation underlying core

global values; and core global values are the cornerstone of global governance. But time must be given for the needed adjustments. And the qualities of courage and optimism must be summoned and maintained by each member of the human family throughout the slow process of building a new civilisation. Paradoxically, the beauty of this painful process of transformation lies in the revelation of the silent spirit of goodwill at large in the world. For today there are thousands of non-profit, educational and charitable organisations serving the many varied needs of humanity. The magnitude of intelligent aid that now stands ready to assist those in need did not exist at the start of the last century. Indeed, even at the birth of the United Nations in 1945 most of these groups did not exist. They constitute that segment of civil society primarily engaged in service to others. In the years since the founding of the UN many of these groups have applied for accreditation as "non-governmental organisations" (NGOs) affiliated with the United Nations through either the Department of Public Information (DPI) or the Economic and Social Council (ECOSOC). Through this affiliation NGOs have provided significant assistance to the UN in the conduct of its work, particularly in social, economic and humanitarian areas.

Increasingly, NGO contributions are emerging in the area of policymaking, more traditionally the realm of government. The most commonly cited examples of the role and influence of NGOs in this area concern the International Criminal Court, the Land Mines Treaty and the Convention on the Rights of the Child, three initiatives in which NGOs played a leading role. Over the years, NGOs have developed increased levels of expertise and skill-in-action and these factors, coupled with their longstanding acceptance of responsibility to help create improved conditions in the world, have resulted in a higher level of impact on world affairs. Gillian Sorensen, UN Assistant Secretary-General for External Relations, speaking at the recent *Millennium Forum* summed up this emergence as follows, "From 50 carefully selected NGOs seated alongside the main hall at the San Francisco conference in 1945 has evolved a true force to affect policy, move legislation, spotlight abuse...[NGOs have become] a powerful engine of action and change."³

Millennial vision

Her words echo those of Lord Peter Archer of Sandwell, Q.C., Member of House of Lords, United Kingdom, in his foreword to the report which came out of a conference held in London in 1999, *A UN for the 21st Century*: "They [NGOs] can combine an

idealism and an enthusiasm with expertise and a feel for the vibrations in public opinion. And it is they who can create a millennial vision."⁴ Elsewhere in this report is the call for the UN to remain relevant in the 21st century by recognising the need to "move from being essentially an inter-governmental organisation to becoming a democratic international institution for global governance."⁵ Calls for greater NGO and civil society participation in UN policy making were discussed at this conference. Some groups see enhanced involvement of NGOs being achieved through ECOSOC; for example, through the provision of non-governmental seats at conferences addressing topics about which certain NGOs may have special or unique expertise. Others seek to formalise existing consultations between the General Assembly and various NGOs by having the General Assembly officially grant "consultative status" to NGOs as ECOSOC and the DPI already do. Interestingly, in 1996, ECOSOC adopted a resolution (Resolution 1996/31) which established updated and more uniform procedures for its consultations with NGOs and in Part VII of this Resolution ECOSOC specifically calls upon the General Assembly to formally include NGOs in more of their procedures. Although this resolution has yet to be adopted by the General Assembly, other voices are joining in the call for its adoption.

One voice is that of the Commission on Global Governance which supports the increased integration of "civil society into the daily work of the UN system, consolidating the gains already achieved, and extending them to new areas of UN work."⁶ With respect to the NGO sector of civil society, the Commission calls for the General Assembly to "act as expeditiously as possible to extend the rules and arrangements for NGO participation established in ECOSOC resolution 1996/31 to the General Assembly, its main committees and working groups...As a general rule, NGOs should be permitted access to all formal meetings of UN bodies that are open to all member states."⁷

Transforming relations

Clearly the United Nations is the central body through which humanity is moving toward global governance. Although it was created by nation-states and its members are all nation-states, decision making on a host of issues has moved beyond the boundaries of traditional nation-state problem solving mechanisms. Challenges found in fields such as the economy, the environment, labour relations and human rights, to name several areas of concern, cross and re-cross nation-state boundaries producing

a modern day labyrinth, daunting enough to make even the most powerful nations opt for multi-lateral cooperation. Mark Malloch Brown, Administrator of the United Nations Development Programme (UNDP), remarks, "...with the forces of globalization bearing down on governments from above, and civil society increasingly bearing up from below, even the strongest of governments are showing signs of stress."⁸

Fortunately, the UN "is more than a mere tool...As its Charter makes clear, the United Nations was intended to introduce new principles into international relations, making qualitative difference to their day-to-day conduct...In other words, quite apart from whatever practical tasks the UN is asked to perform, it has the avowed purpose of transforming relations among states, and the methods by which the world's affairs are managed."⁹ Adapted and transformed methods are seen even in the field of diplomacy – an area often thought of as the last preserve of traditional nation-state action. Yet the field of diplomacy is expanding to encompass contributions from a variety of non-state players in recognition of the fact that official negotiations and legal peace accords are only one piece of the solution in resolving conflict, according to the Institute for Multi-Track Diplomacy. In addition to Track 1, the government track, the Institute engages eight additional tracks in their international peace building projects. A review of the tracks or groups which they draw together to help transform conflict and build peace reveals the synergy of which the world is already capable: track 1 – government; track 2 – NGO/Professional; track 3 – business; track 4 – private citizen; track 5 – research/training/education; track 6 – activism; track 7 – religion; track 8 – funding; track 9 – communications/media. The Institute's co-founder, Ambassador John W. McDonald, explains that the need for this whole-system approach is due "to a shift not officially recognised by most nations of the world – that most conflicts in the last 10 to 30 years have been internal conflicts within a nation's borders. We're not designed to cope with this using track 1 diplomacy."¹⁰

People's diplomacy

As an emerging ideal, global governance must be preceded by a series of preliminary steps. Perhaps the most obvious one is to first achieve good governance at local, regional and national levels. Indeed, without good governance at these levels, efforts to improve conditions are often hampered due to a lack of support and follow up by the powers that be. "Governance is recognised as a bedrock issue of

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 and the Messiah.

development: without transparent and accountable institutions and the capacity to develop the policies and laws to enable a country to manage its markets and its political life in an open but just way, development is not sustainable...A nation where the poor have a voice in their government, where they can effectively demand that their interests are considered and where they can participate in the planning and implementation of policies aimed at improving their circumstances, such a nation is more likely to invest in human development, and thus succeed in reducing poverty”, according to Mark Malloch Brown.¹¹

It is not only the poorer nations which must adapt their structures and policies to absorb the energies of change infusing the spirit of humanity. Powerful and prosperous nations and institutions are also being challenged to exercise high degrees of receptivity to the inflow of new energy and ideas, for rigid resistance may actually weaken the strong as taught in the proverbial tale of the old oak tree that cracked in the face of gale force winds. Yet modern society is more complex than the old oak tree: within the strong and prosperous nations there are weak and poor people; within the weak and poor nations are people who are strong and rich; within conservative states exist progressive elements and within the progressive states exist conservative elements, etc. Complexities such as these are conveyed in the well known symbol of yin and yang which, although intended to promote insight into the relation between masculine and feminine energies, carries instructive application to other areas of human life.

In previous times such paradoxical and sometimes troublesome complexities of governance could be more easily hidden. But we are now living in a new era of “*people’s diplomacy*, one that demands transparency and accountability and full participation through a creative mix of outreach strategies and media technology.”¹² This statement was made in reference to two discernible trends of recent times: the increased scrutiny by civil society groups of powerful trade and finance institutions, and the concomitant recognition on the part of the UN, the UNDP and other agencies and institutions of the partnership possibilities with appropriate sectors of civil society. The UNDP recently created a UNDP/CSO Committee to strengthen and enhance its links with civil society.

Inner governance

Even without such formal working partnerships the combined effects of rising levels of mass education and the new electronic media are bringing to light inequities and imbalances such as, for example, cliques of wealthy individuals living royally in the midst of impoverished nations and the scores of homeless people living in big cities side by side with holders of great wealth. Such situations are not really new; what is new is the intensity and reach of the spotlight on these issues, and in that light, humanity can be seen serving on a scale never seen prior to the 20th century to enhance the quality of life for all. This planetary groundswell of service is the energy that underlies the vision of global governance. The focus of all this service ranges from the concrete to the abstract – so even as tens of thousands of servers apply

themselves to the challenges of poverty eradication, environmental protection, sustainable development, correcting human rights abuses, etc., others are serving people whose needs are for the spiritual sustenance provided through enlightened thinking and progressive ideals. For genuine progress in outer governance cannot be made without proper *inner governance*. In fanning that spark of the divine which, according to many spiritual traditions, lies at the heart of each human soul, individuals can help set the world on fire with a spirit of goodwill that radiates the concept of the One Humanity. It is obvious how poverty and deprivation block humanity from achieving its full potential. It is becoming increasingly clear how some people whose lives are overflowing with physical objects may be impoverished with respect to the things of the spirit. Few would argue with Corinne McLaughlin, Executive Director of the Center for Visionary Leadership, when she remarked at a recent conference that there is the need for “a spiritual spark in the darkness of consumerism.”¹³ She also highlighted the need felt by many people for a genuinely serious discussion about higher values and morals in politics. This discussion would include devising ways to hold political candidates accountable for pre-election talk about their high morals: do they subsequently “walk their talk”?

Widening arcs of awareness

As human consciousness expands it takes in ever widening arcs of awareness. For example, in 13th century England a pioneering state of awareness was reflected in the writing of the Magna Carta, the *great charter* which set forth regulations about basic human rights that even kings were compelled to honour. Today humanity has shown itself to be capable of creating an even greater charter, the Earth Charter, which sets forth fundamental principles for an enlightened and sustainable way of life throughout the world. More than a statement about environmental sustainability, the Earth Charter outlines a vision of universal responsibility for the well being of the human family and for the earth we all share. It provides an outline of suggested principles that, if followed, would ensure the integrity of human relationships in all aspects of life. The Earth Charter came forth from hundreds of organisations and thousands of individuals over the course of the last decade and therefore it's an example of the voice of the people. As pointed out by numerous religious and philosophical writers through the centuries, the voice of the people is the voice of God – *Vox populi, vox dei*. Whether one takes this equation literally or figuratively, clearly ordinary members of humanity are sounding an

intelligent note in the litany of voices that contribute to the governance of the planet.

One way of tracking the growing strength and intelligence of *vox populi* is through examining the issue of a global people's assembly, a movement that has been developing throughout the 20th century. A people's assembly, “a house directly elected by the people of the world to whom the nations are accountable”, was proposed for inclusion in both the League of Nations and the United Nations but the proposals were never followed through.¹⁴ Nevertheless, the idea remained and although the first official “Global People's Assembly” was not held until 2-8 April, 2000 in Samoa, there have been several short-term people's assemblies formed in connection with certain conferences such as the First United Nations Special Session on Disarmament in 1978 and the Special Session on Disarmament-2 in 1982. In 1995, during the UN 50th Anniversary, the first United People's Assembly convened in San Francisco while companion meetings took place in Geneva and New York. In addition, there have been numerous people's assemblies held throughout the world including New Zealand, Italy, Spain, England and Thailand. Support for the concept has come from Ted Turner, Nelson Mandela and Dr. Robert Muller, Honorary President of the Global People's Assembly and former Assistant Secretary-General of the UN. In 1997, the idea was given significant impetus by Kofi Annan when he proposed that civil society organise a “companion People's Millennium Assembly” to complement the UN Millennium General Assembly and Summit to be held in September of the year 2000. The Secretary-General's suggestion was taken up and the result was the *Millennium Forum* that took place at the United Nations in May, 2000.

In summary, it can be seen how variegated strands and sectors of society are coming together in recognition of all they have in common, of all they have to gain through cooperation, of all they have to lose through antagonism, and of all they have to hope for in the way of improved conditions for all. These common recognitions are the result of an inner recognition of the One Humanity and this is the great spiritual awakening that magnetises the concept of global governance. With such insight coming to the fore of human consciousness, the governance of this globe we call Earth will surely be raised to levels of skill and expertise that may make even the most sophisticated governing system the world has thus far known seem like schoolyard politics.

1. Kofi Annan, *We the Peoples: the Role of the United Nations in the*

- 21st Century* – Report of the Secretary-General, p.5, paras.21,22, 23. General Assembly edition, March 2000, A/54/2000.
2. The Commission on Global Governance, *Our Global Neighborhood*, Ch. 2, p. 5. First published in 1995, this report is available on their website, www.cgg.ch
 3. Remarks made at the Millennium Forum, a conference for civil society held at the United Nations, New York, 22-26 May, 2000.
 4. *A UN for the 21st Century – A Report to the Secretary-General of the United Nations from UK Civil Society*, Foreword, p. 2. Published in January, 2000 by UN Link 2000, a project of the UK Network for a Civil Society Link with the UN General Assembly (UNGA-Link UK).
 5. *Ibid.*, p.8.
 6. The Commission on Global Governance, *The Millennium Year and the Reform Process*, p.13. Oxford University Press, Oxford, 1999.
 7. *Ibid.*, p.28.
 8. Mark Malloch Brown, "Commentary - Governance: A Bedrock of Development," *CHOICES Magazine*, Vol. 9, No. 1, March 2000, p.4.
 9. Kofi Annan, *op. cit.*, p.3, para.9.
 10. Remarks made at the conference, *Re-Igniting the Spirit of America*, 27 – 30 April, 2000, Washington D.C., organised by the Center for Visionary Leadership.
 11. Mark Malloch Brown, *op. cit.*, p.4.
 12. Report on the "Workshop on Governance for Human Development: UNDP and Civil Society," *CHOICES Magazine*, Vol. 9, No. 1, March 2000, p.7.
 13. Remarks made at the conference, *Re-Igniting the Spirit of America*.
 14. Report of the Inaugural Session of the Global People's Assembly, from the section entitled, *Brief History of the People's Assembly Movement*. Prepared for the Millennium Forum by the Global People's Assembly, New York.

|| **GOODWILL IS.....**the vitalising element of new social structures. In an atmosphere of goodwill, new forms are nourished and given strong foundations for growth. ||

Re-socialising the Human Community

A World Goodwill co-worker in Italy, Sergio Tripi, recently interviewed the prominent systems thinker Professor Ervin Laszlo, who founded the Club of Budapest at the end of 1993. Professor Laszlo is a member of the Club of Rome and of the International Academy of Sciences; a scientific consultant to UNESCO; the Rector of the Academy of Vienna; a philosopher, a scientist, and author of more than fifty books. He has taught in several universities, including Yale, Princeton and the State University of New York. We include edited extracts from the interview here – for the full text, contact the Good News Agency, details of which are in the Transition Activities section.

Sergio Tripi: One of the thoughts that attracts most people is the fact that the world today is confronted with a number of basic emergencies requiring urgent attention. In your opinion, what are the most striking and pressing emergencies that the world today is facing?

Ervin Laszlo: I can summarise it in one word: sustainability – which, in a well recognised and international community, is not only an ecological issue but also a social and economic issue; of course it is thereby also a political issue....consumption patterns, management styles, and political behaviour are still not adapted to a community of six billion people. It is more adapted to a nationally based industrial system of the middle of the twentieth century. But that is now on the way out. We are moving into a globally interconnected information based society which is not sustainable in the present mode.

Sergio Tripi: The picture you paint is the picture presented to us by certain attitudes of the human being: aggressiveness, and the consequent exploitation of the world today. How do you think these

attitudes should be anchored to a new set of values, and what should these new values be?

Ervin Laszlo: One could say again – using a single key word for this – one would have to re-socialise the human community into its new global condition. We are socialised into small regional communities, at the most, international states. We are having difficulty moving from the national state in Europe to a European Union and in finding common values. We are motivated here of course by open markets and by a common currency, but world wide, despite the presence of the United Nations, the human community is still very strongly centred on so-called independent and sovereign nation-states or communities which cannot solve the problems that are confronting the overall community, or cannot create an equitable and peaceful system that includes about 190 independent national governments. We can only conceive such a world if people; if politics; if societies; re-socialise into a global community creating a foundation for peace. That means that the individual has to develop multiple loyalties; solidarities, beyond the level of his

or her own family, enterprise, community or nation. These strands of loyalties have to move to the level of an entire cultural region, to the intercultural and international level, and finally to the global level....

Sergio Tripi: Urgent issues requiring new attitudes; and attitudes based on new values. Do we have time to adopt these new attitudes and new values and, assuming that we do, in which areas do we need to intervene as quickly as possible to see them adopted?

Ervin Laszlo: ...We could say that our future in the early twenty-first century will be decided in a race between the evolution of a new, more global consciousness in the masses and the increasing fractioning, the increasing divergences that we have in the contemporary world. So the important elements are: information and education....what we need is the understanding of the basic trends, the basic processes that shape our world and decide our destiny, our future. So we need more relevant information – this so as to reach the mainstream population: adults and young people, old people, people of all ages....The other area is obviously education, where we have to reach young people, those who will come onto the scene as the managers and the actors of the human community in the next ten or twenty years....we need the kind of consciousness, the kind of values that permit all people to survive in this world, and young people have to understand from the very beginning that in order to achieve this they have to know what the basic trends are, why they occur, why our world is unsustainable, and how we can make it sustainable.

The Search for an Authority of Love

Always we get – in time and space – what we invoke; and the knowledge of this fact, scientifically applied, will be one of the great liberating forces of humanity.

Alice A. Bailey

The spring season is associated with new life and new ideas and this past spring was an especially fertile time for giving voice to a new vision of governance. Five gatherings addressed this theme in diverse ways and yet a synthesis of thought and purpose connected all of them. *Re-Igniting the Spirit of America: A Summit on Values, Spirituality and Governance* held in Washington D.C. in April began with the premise that when human consciousness is changed and uplifted an elevation of behaviour will inevitably occur and therefore each citizen – as well as each governmental leader – is responsible for truly applying ethical and spiritual values in everyday life. “We are here to let the light

Sergio Tripi: Are there definite signs...of a response on the part of those people who are more aware?

Ervin Laszlo: There are some surveys being done in Europe – we still have to do more of them. In America some surveys have been conducted which show that there are over forty million Americans who belong to so-called “integral cultures” – a term used to describe organisations or groups of people who are adopting an entirely different lifestyle and consumption pattern, and trying to live in a more sustainable way, a more modest way. “Voluntary simplicity” is another term used in this connection. So it appears that there are more people than one would think who are already attempting to change. The greatest need, and at the same time the greatest lack, is communication between these people. They are a bit lost. These people think that they are very few in number, think that yes, we are, or I am, willing to change but that few people in other parts of the world, or even in my country, are willing to do that. Yet this is not true. So I think joining these people together, finding a common platform for them, establishing communications between them, would be a very important activity.

Sergio Tripi: The message in conclusion then is: work hard and look to the future with enthusiasm. Is that right?

Ervin Laszlo: That’s right. With hope but with the acceptance of responsibility. Not only asking for your own rights but accepting responsibility for yourself, for other people in this world, for nature, and even for future generations.

of our souls shine on every activity in which we participate...”, according to speaker Dennis Kucinich, a member of the United States Congress. In May the conference, *Re-Imagining Politics and Society at the Millennium: Creating a Just, Caring and Sustainable World* addressed similar issues. Its stated intention was to unify the many diverse individuals and groups who recognise that human needs go beyond economic and political rights to include the need for love, caring and a framework of meaning that can best be described as spiritual. “What would the world look like if the bottom line were love and caring instead of money?” asked Rabbi Michael Lerner, author and keynote speaker. In recognition of the United Nations’ longtime emphasis on caring for the vulnerable, a round table discussion was held in New York City to examine *The Eternal Plan of Love and Light and the*

Work of the United Nations. Central to the meeting was the question, "What challenges does the UN face as it seeks to fulfill its objectives and goals and how can we help the UN meet these challenges?" Guest speaker Dr. Wally N'Dow, Convenor, State of the World Forum 2000, had numerous ideas, starting with the suggestion that, "...each and every one of us should begin to conceive him/herself to be a pilgrim of the United Nations; to make progress in the sense that you all understand the progress of the pilgrim."

Also in May, the United Nations was host to a historic gathering of NGOs and other representatives of civil society at the *Millennium Forum*, a companion conference to the *Millennium General Assembly and Summit* of nation-states taking place at the UN in September. The *Millennium Forum* was designed to "solicit the best thinking of all sectors of civil society on the issues of peace, poverty eradication, human rights, the environment, globalization, and the need to strengthen and democratise the United Nations and other international organisations" according to the organisers. As a result of this conference, a declaration of civil society's vision of a human-centred and genuinely democratic world was put in writing for presentation to heads of state at the upcoming

Millennium General Assembly and Summit. Entitled, "We the Peoples Millennium Forum Declaration and Agenda for Action", it is essentially a call for action aimed at governments, the United Nations and civil society.

The *Millennium Forum* is spawning companion conferences of its own. The *Universal Ethics and Millennium Conference*, held at the UN this past April, examined "a momentum gathering at the UN for the incorporation of ethical and spiritual values into global affairs", in the words of Reverend Chung Ok Lee, Chair of the Planning Committee for this conference. Another speaker, Dr. Abdelkader Abbadi, former Director of Political Affairs for the United Nations, spoke of "something new emerging in the world...an interdependence of the heart."

The spirit of these and similar gatherings is perhaps best summed up in the phrase, *an authority of love*, for the motive underlying these conferences is grounded in the urge to be of service to others. Selfless service, inclusive love and wise leadership – these are the main ingredients needed to create an authority of love that is the real basis for an expression of genuine world service that will lead, inevitably, to good global governance.

Transition Activities

Throughout the period of transition into a new world 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.

Charter 99 – A Charter for Global Democracy is a call for international accountability, equality, justice, sustainable development and democracy. The Charter for Global Democracy will be published as an open letter worldwide and presented to UN representatives to the Millennium Assembly. This charter, launched on UN Day 1999, draws on the work of the Commission on Global Governance which during the 1990s heightened awareness of the necessity for a framework for global politics. In the letter to the UN representatives, a call is made to initiate "...the process of democratic global governance following fundamental principles of openness and accountability; environmental sustainability; security and peace; equality and justice." Areas for urgent action are proposed and these include: strengthening democratic accountability and participation in international decision-making by strengthening the powers of the UN General Assembly; maintaining international peace and security by the reform of the UN Security Council, the

establishment of a permanent, directly recruited UN Rapid Reaction Force, and making mandatory the UN register of arms; upholding fundamental human rights by strengthening world citizenship, based on compliance with and respect for the Universal Declaration of Human Rights and all international instruments on Human Rights; strengthening justice under international law by ratification of the Statute of the International Criminal Court and accepting the compulsory jurisdiction of the International Court of Justice; promotion of social progress and better standards of life by the establishment of a strong UN institution for Economic and Environmental security to promote international prosperity, the establishment of an International Environmental Court, the declaration of climate change as an essential global security interest, and making poverty reduction a global priority. The Charter is the result of a large international collaboration among those who are committed to pursuing global democracy, and is co-ordinated by

the **One World Trust**. For more information contact Simon Burall or Hetty Kovach at One World Trust c/o 18 Northumberland Avenue, London, WC2N 5BJ Tel: +44-(0)20-7219-3825; Fax: +44-(0)20-7925-0620; Email: info@charter99.org

The Simultaneous Policy (SP) is an initiative which seeks to help establish a new global politics of international community and consensus based upon the ideas of Right Livelihood and Right Human Relations. **The International Simultaneous Policy Organisation** asserts that the competitiveness of the economic situation humanity now finds itself in is, perhaps, *the* greatest barrier which hinders any significant achievement of what all of us truly want: a way of life "more in harmony with Nature and human nature" and the establishment of co-operation and unity amongst all peoples. The appearance of a true democracy is necessarily made impossible by the inability of individuals, groups, political parties or nations to take unilateral action that will

inevitably have adverse consequences for their competitiveness, for employment levels or capital markets. The SP consists of a range of common-sense and far-reaching measures to be implemented by all nations simultaneously, for it is only in this adoption and then simultaneous implementation that the risks and fears associated with radical and meaningful policy change are dissolved. For adoption of SP and for further information: International Simultaneous Policy Organisation, 9 Westcombe Park Road, London, SE3 7RE, UK. Fax: +44-(0)20-8460-2035; Email: info@simplol.org; Web: www.simplol.org

Good News Agency carries positive and constructive news from all over the world relating to voluntary work, the work of the United Nations, non-governmental organisations, and institutions engaged in improving the quality of life – news that doesn't "burn out" in the space of a day. Good News Agency is distributed through the internet to the editorial offices of the daily newspapers and periodical magazines and of radio and television stations with an e-mail address and is available on its web site: www.goodnewsagency.org. Good News Agency is a service activity of **Associazione Culturale dei Triangoli e della Buona Volontà Mondiale**, a registered non-profit educational organisation founded in Italy in 1979. The Association operates in support of the Lucis Trust activities, the UN University for Peace, Radio For Peace International and other organisations engaged in the spreading of a culture of peace in the 'global village' perspective. Good News

Agency, Via Antagora 10, 00124 Rome, ITALY. E-mail: s.tripi@tiscalinet.it

The Institute for Multi-Track Diplomacy (IMTD) helps create nonviolent resolutions to international ethnic and social conflicts. Their peace building initiatives have serviced the people of Bosnia, India, Pakistan, Sri Lanka, and divided Cyprus, among others. In addition to these projects, IMTD offers peace building training and consultation to key actors in conflict-habituated areas. The Institute for Multi-Track Diplomacy, 1819 H Street, NW, Suite 1200, Washington, DC 20006-3603, USA. Tel: +1-202-466-4605; Email: imtd@imtd.org; Web: www.imtd.org

The Peace Roundtable (Tavola della Pace) is an Italian coordinating body of more than 350 local authorities, 500 associations and networks, religious and civic organisations, trade unions and local groups actively involved in promoting peace, development, human rights and solidarity. It is a place for dialogue and common planning between all those who are working in Italy for peace, justice, solidarity, development and international democracy. Tavola della Pace, via della Viola, 1 (06122), Perugia, ITALY. Tel: +39-075-5736890; Email: mpace@krenet.it; Web: www.krenet.it/a/mpace

The Center for Visionary Leadership offers services that help develop and support values-based visionary leadership in all fields of human endeavour. A range of educational programmes, courses in non-denominational spiritual development and leadership training is offered. The Center for Visionary

Leadership, 3408 Wisconsin Avenue, NW, Suite 200, Washington, DC 20016, USA. Tel: +1-202-237-2800; Email: cvlcd@visionarylead.org; Web: www.visionarylead.org

The Foundation for Ethics and Meaning was founded to help promote a politics of meaning that seeks to rise above traditional political dichotomies of left and right. It seeks to encourage a public spirit of concern through emphasising common values and by promoting an ethos of caring for others at the individual, corporate and governmental levels. Activities include conferences, grass-roots summits and local task forces to help make their philosophical ideas manifest in practical ways. The Foundation for Ethics and Meaning, 5445 Mariner Street, Suite 314, Tampa, FL 33609, USA. Tel: +1-888-LETSCARE; Email: institute@meaning.org; Web: www.meaning.org

Aquarian Age Community, a non-profit educational community, is first and foremost a subjective community. All who seek to better understand the new energies pouring into our planet and integrate them into daily life are a recognised part of the community. In addition to offering educational literature, workshops and round table discussions have been convened on the subjects of the spiritual energies underlying the work of the United Nations and preparation for the reappearance of the World Spiritual Teacher. Aquarian Age Community, 604 Jersey Avenue, No. 1, Jersey City, NJ 07302, USA. Email: idaurso@usa.net; Web: www.aquaac.org

HELPING TO BUILD RIGHT HUMAN RELATIONS

ISSN 0818-4984

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

The World Goodwill Newsletter is published four times a year. Multiple copies for distribution are available on request. The newsletter is also available in: Danish, Dutch, French, German, Greek, Italian, Portuguese, Russian, Spanish and Swedish.

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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