



# World Goodwill

## NEWSLETTER

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A regular bulletin highlighting the energy of goodwill in world affairs

## HUMAN DEVELOPMENT, HUMAN RIGHTS – PATHWAYS TO FREEDOM

IN 1941, Franklin D. Roosevelt presented to the world the Four Freedoms: freedom of speech; freedom of worship; freedom from want; and freedom from fear. In this visionary statement of human needs, he identified the key principle of freedom as pivotal; and over fifty years later, this principle has been described as, “the common purpose and common motivation of human rights and human development.”<sup>1</sup>

In this issue, both human rights and human development are featured. These two approaches to broadening human freedom are complementary, in a number of ways. The *Human Development Report 2000* of the United Nations Development Programme (UNDP) makes the following points: that human rights draw attention to some of the means to secure freedoms and development, such as laws and the justice system; that the rights perspective gives moral legitimacy to human development objectives, by shifting the focus onto those members of society who are most deprived, discriminated against, and excluded; and that human development directs attention to the kinds of socio-economic context required for the long-term realisation of rights.<sup>2</sup> However, there is a still deeper level at which the two approaches are connected – the level of the human spirit.

Fundamentally, the idea of a right is underpinned by the understanding that all human beings are, at the deepest level of their spiritual origin and potential, absolutely equal.<sup>3</sup> Each one is an expression

of the source of all life and consciousness, whether this is called Brahman, God, the Primordial Buddha, or Universal Energy. This is also the basis for the recognition of unity, as each individual is a manifestation of the One. The complement to this realisation of equality and unity is that every person is gifted with different talents, and with different opportunities to develop those talents, so that the life of each is distinct from every other, producing a wonderful diversity. This is the realm of development. So by intelligently combining the rights perspective and the development perspective, a beautiful vision of unity-in-diversity emerges, with every individual – and every nation – having an equal right to develop to their fullest potential.

Needless to say, the world is very far as yet from this ideal state of affairs. The struggle to realise human rights and human development has been ongoing for centuries, but in the 20th century its tempo quickened, and it received a further stimulus in 1945 with the founding of the United Nations. Ever since, the UN has acted as a major focus for the production of major declarations and conventions on rights and development. Conventions are legally binding on those states which have ratified them, whereas declarations have no formal legal authority, but are recognised as shared principles towards which states should aspire. Nowadays, the question of whether states adhere to their obligations under such agreements is not a matter for their governments alone. A

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large and growing section of society is holding governments to account on their performance, and challenging them to be even bolder in their commitments in these areas, and this forms the subject of one article.

In the other article, development is addressed from a slightly unusual perspective – that of the long-term evolution of human consciousness towards its highest potential. The fact of the essential divinity contained within each one, which guarantees equality and unity, also guarantees that eventually we will reach a stage of consciously expressing that divinity which is far in advance of what is now considered possible. That future possibility has been exemplified by a few great individuals down the ages, and they stand as the promise of what we can be. While the relevance of this picture to the crying need of so many around the world may seem remote, it is in fact

fundamentally important. For it is only through the steady transformation of human consciousness towards a wider and more enlightened understanding of all life that the changes required to produce more equitable and sustainable development will occur. Civilisations are principally the result of a prevailing moral and spiritual climate, and by unfolding our conscious potential, each of us can contribute to changing the core values of society in the direction of wider goodwill and right sharing. In the turbulent times in which we live, there can be no higher calling.

1. United Nations Development Programme (UNDP), *Human Development Report 2000*, p.2. Oxford University Press, New York and Oxford, 2000. Also available for download from the UNDP web site at [www.undp.org](http://www.undp.org)
2. *Ibid.*
3. This idea is expressed in the first article of the Universal Declaration of Human Rights – copies available from World Goodwill.

## Human Rights and the Principle of Universality

The Universal Declaration of Human Rights, created over 50 years ago, asserts that the recognition of human rights is “...the foundation of freedom, justice and peace in the world” and that, “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.”<sup>1</sup> According to Mary Robinson, United Nations High Commissioner for Human Rights, the goal is to achieve all human rights – civil, cultural, economic, political and social – for all people. She considers that access to basic education, health care, shelter and employment is as critical to human freedom as political and civil rights are.<sup>2</sup> Whilst considerable progress has been made in the advancement of universal human rights much still remains to be done. In an interconnected and interdependent world there is, however, a growing awareness that human rights do not stand in isolation, but need to be exercised along with responsibilities and obligations to others in order to release the potential that exists in all human beings. Not too long ago human rights were thought to be primarily the concern of governments and their peoples; however, it is now recognised that there are many non-governmental organisations (NGOs), corporations, policymakers, multilateral organisations and private individuals concerned with human rights who are forging new partnerships and alliances.<sup>3</sup>

The idea of responsibilities and human rights being interconnected is borne out by the fact that whilst

there is much diversity in race, culture and religion, at its heart humanity is essentially one. The Dalai Lama refers to a “Universal Responsibility” in society where “...our every act has a universal dimension... [and] in order to overcome our tendency to ignore others’ needs and rights, we must continually remind ourselves of what is obvious: that basically we are all the same.”<sup>4</sup> Also, in the writings of Alice Bailey, the sense of *responsibility* is said to be one of the indications that our essential inner sense of divinity is awakening. Ideas such as these are becoming more widely recognised as human activities impact on the environment and peoples lives irrespective of sovereignty and national borders.

## Growing participation

Today more and more people are rising above their own personal interests and are voluntarily coming together and contributing to the common good. For example, “One person in five is estimated to participate in some form of civil society organisation. People are participating in national poverty hearings, peasants associations, indigenous peoples associations and truth and reconciliation commissions in post conflict situations – and at the local level, in tenants associations, school boards, water users associations and community policing”<sup>5</sup>. Amnesty International, the world-wide campaigning movement that works to promote the standards laid down in the UN Declaration of Human Rights and other international standards, has around a million members and

supporters in 162 countries and territories and its activities include public demonstrations, letter writing, individual appeals, global campaigns, human rights education and fund raising concerts;<sup>6</sup> Human Rights Watch is dedicated to protecting the human rights of people around the world, enlisting the support of the public and the international community.<sup>7</sup> This kind of co-operative endeavour where groups of people, who may physically be thousand of miles apart, voluntarily agree to campaign in a spirit of sacrifice for the rights of others is a relatively new phenomenon. Throughout history, outstanding forerunners have led humanity towards greater light: however, now a new pattern of thinking seems to be emerging – a thinking that reflects the inclusiveness and unity of humanity's essential divinity. This holistic thought paradigm is reverberating around the planet and is touching hearts and minds with the spirit of brotherhood to overcome the great heresy of separateness. And as we move forward into the new millennium we can surely expect to see the trend towards inclusiveness intensify, because in all areas of human activity, problems are now so complex that the individual working alone will struggle to provide a solution quickly enough to keep pace with human expectations. Thus the pooled energies of people who are of one unanimous mind can help bring solutions that can be applied to local and global problems.

In the field of human rights the Office of the High Commissioner for Human Rights (OHCHR) works through a variety of approaches, including technical assistance to states in the promotion and protection of human rights. This may involve training courses for the armed forces, police forces or the legal profession; and in some cases field presences might also include a monitoring component.<sup>8</sup> In 2000, the annual Human Development Report, commissioned by the United Nations Development Programme (UNDP), links the promotion of human development and the fulfilment of human rights. The Report further suggests that: "A more integrated approach can thus bring significant rewards, and facilitate in practical ways the shared attempts to advance the dignity, well-being and freedom of individuals in general."<sup>9</sup> The establishment of the International Criminal Court, which has been described as the missing link in the international legal system, proceeds slowly towards ratification, in order to deter future war criminals. In this Court lies the promise of universal justice as the current International Court of Justice at The Hague only handles cases between States, not those brought by individuals.<sup>10</sup> The Global Compact, a UN-led initiative, "challenges business leaders to promote and apply

within their corporate domains nine principles in the field of human rights, labour standards and the environment."<sup>11</sup> These principles are rooted in the Universal Declaration of Human Rights, the International Labour Organisation's Fundamental Principles on Rights at Work, and the Rio Principles on environment and development. However, the partnership role of labour and civil society in this initiative is vital to its success.

All of these initiatives and many others are rooted in the idea of universal values. The writings of Alice Bailey describe the principle of universality as being related to true compassion and an identification with all beings, a complete loss of the sense of separateness. This principle underpins a deep humility in the presence of the sacred in all life, and respect for the rights of others within an integrated world.

The inspiring activities of those working for human rights provide visible evidence of a transformation in human thinking over the last few decades – an inclusive thinking based upon the collective higher consciousness which precipitates a wider more universal vision of life on earth; analogous to the view from the rarified air of a high mountain peak in contrast to the restricted view of the world from the valley floor. Thus humanity's problems can only be resolved by a new kind of thinking and, whether called intuitive, multidimensional, transformative, Aquarian, new age, or group consciousness, it is a thinking that is leading to the next phase of human evolution and a more spiritual vision of earthly life.

1. Copies of the Declaration are available from World Goodwill.
2. United Nations Development Programme (UNDP) *Human Development Report 2000*, p.iii. Oxford University Press, New York and Oxford, 2000. Also available for download from the UNDP web site at [www.undp.org](http://www.undp.org)
3. *Op.cit.*, p.1.
4. H.H. The Dalai Lama, *Ethics for the New Millennium*, pp.161,164. Riverhead Books (Penguin Putnam Inc.), New York, 1999. Available in the UK as *Ancient Wisdom, Modern World: Ethics for a New Millennium*.
5. *Human Development Report 2000*, p.5.
6. From the Amnesty International website at [www.amnesty.org](http://www.amnesty.org)
7. From the Human Rights Watch website at [www.hrw.org](http://www.hrw.org)
8. From the website of the Office of the High Commissioner for Human Rights at [www.unhchr.ch](http://www.unhchr.ch)
9. *Human Development Report 2000*, p.19.
10. From the International Criminal Court website at [www.un.org/law/icc/](http://www.un.org/law/icc/)
11. From Executive Summary and Conclusion on a High-Level Meeting on the Global Compact, held on July 26, 2000. Cf. [www.un.org/partners/business/gcevent/press/summary.htm](http://www.un.org/partners/business/gcevent/press/summary.htm)

|| **GOODWILL IS...** the catalyst for realising human rights and developing human potential. It recognises the essential dignity and ultimate perfectibility of all. ||

## The Development of a Hierarchy of Wise Compassion

*Hierarchy is not coercion, it is the law of the Universe.*  
Hierarchy

There are two themes which are intimately intertwined in this article: development/evolution and hierarchy. The idea of evolution in the natural world is today a commonplace, thanks to Darwin and his interpreters. However, the idea that evolution applies not just to physical forms, but also to *consciousness*, is not so familiar. It is found in such great thinkers as Hegel, Aurobindo and de Chardin. In simple terms, it states that human consciousness, both individually and culturally, is gradually developing over time. This implies that some individuals – and some cultures – may be further advanced along this evolutionary path. A *natural* order or hierarchy of conscious development therefore exists. This is not a value ranking of different stages. Rather, it is simply the observation that the evolution of consciousness, just like the evolution of form, proceeds in a sequence and by recognisable stages, each of which has a specific contribution to make.

Ken Wilber, who has done much to explore the idea of a natural hierarchy of consciousness in his writings, points out that it runs into strong objections, particularly regarding cultures. However, these objections can be met, and Wilber does so thoroughly in *The Eye of Spirit*.<sup>1</sup> He indicates how evolution should proceed by *transcendence and inclusion*, where each new stage transcends and includes all those which went before. This is possible because every being forms a part of a wider and more inclusive whole. So the evolution of consciousness proceeds through the understanding of, and identification with, ever-wider wholes. Another way of describing this could be in terms of the expansion of compassion. For example, a person may feel bonds of loyalty and affection towards her family and her local community; yet as time goes on, a wider identification with national affairs evolves; and then, gradually, the challenges faced by human beings everywhere becomes important. The individual is conscious of herself as a family member; as a citizen of a particular country; and as a member of the human race. The earlier stages are not negated by the later stages, but are included within them. However, as Wilber indicates, sometimes development can go wrong, leading to pathological behaviour, with the

individual or group in question cutting itself off from others and seeking to dominate them. Through this separative, selfish activity, compassion is stifled and further development into wider wholes is blocked. A good example of such a distorted understanding of hierarchy was the Nazi picture of the “superman”.

While they may be few and far between, such pathological hierarchies of domination can be extremely destructive. This may explain why the idea of hierarchy seems currently to be in disrepute. Another reason can be traced to a general decline in respect for “authority”. In the work of Alice Bailey, this shift is correlated with the end of the Piscean age, an age where respect for authority predominated in the psychology of most people. Now, as we move into the Aquarian Age, with its emphasis upon individual understanding and direct knowledge, the individual is seeking to become his or her own authority, and the pronouncements of “experts” are viewed more critically. Yet the fact remains that there are clearly natural hierarchies of ability: not everyone is a world class horse-rider; opera singer; scientific investigator etc.. Everyone can acknowledge this. Where people perhaps have more difficulty with the idea is in the realm of spirituality – they may find it difficult to accept that someone can be “holier” than they are, because it might imply they are “better” in a more comprehensive sense. Yet how many people could claim to have the immense compassion and forbearance of someone like the Dalai Lama, or Gandhi?

### Evolutionary models

Are there any models which describe this development of consciousness? The work of Ken Wilber,<sup>2</sup> already mentioned, includes a sophisticated “all-level all-quadrant” model, which is based on a considerable body of empirical research. It seeks to describe development in both subjective and objective terms, and both individually and collectively. Another model which is in broad agreement with Wilber’s is that of Don Beck and Christopher Cowan.<sup>3</sup> They have produced a model called “spiral dynamics”, based on the work of Clare Graves – again, founded on empirical findings – which describes psychological development as a spiral path of different stages. At

## WORLD INVOCATION DAY 2001

To build a more just, interdependent and caring global society what humanity needs above all, is more light, love and spiritual will. On **Tuesday, 5th June 2001**, people of goodwill from all parts of the world, and from different religious and spiritual backgrounds unite in invoking these higher energies by using the Great Invocation. Will you join in this healing work by including the Great Invocation in your thoughts, your prayers or your meditations on World Invocation Day?

### 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.

(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.

each stage, the individual or group holds a different set of interrelated values, named “values memes.”<sup>4</sup> (N.B. This is not to be confused with the idea that each stage is different in value). Each individual “values meme” conditions the way in which people perceive and react to all aspects of life. Each “values meme” they have identified is given a colour code in the following order, from first to last: beige, purple, red, blue, orange, green, yellow, turquoise, coral. To give two brief examples of how these work out in practice, people at the “blue” stage hold values which mean they are comfortable in situations in which laws, regulations and discipline are well defined by a higher authority (whether religious or political), and they believe that life has a predetermined meaning; those with “turquoise” values regard the world as a single, dynamic organism, and intuitive thinking and co-operative action in service of the whole is normal.

There is insufficient room to go into much more detail on this interesting model, but one of the key insights is that the three latest “values memes” – yellow, turquoise, coral – are regarded as “second-tier”, because it is only at these levels that a perspective on the whole spiral of development becomes possible. In other words, it is only at these levels that people are able to adopt a sufficiently detached perspective on

themselves to be able to recognise the presence of different sets of values conditioning different aspects of their lives and the lives of others. This ability to step away from the dramatic centre of one’s own life is a well recognised stage within both ancient and modern spiritual practices. It is the capacity to act as the observer of daily life and circumstance, seeking always the deeper meaning behind events. People at these levels can identify the developmental level of those earlier in the spiral, and can work deliberately to help them progress into the next level. They can also identify ways in which those at different levels who may have competing interests can reconcile differences and work harmoniously. For “second-tier” people, the goal is not for one group to win out over another, but for the health of the whole to be maintained and enhanced. For this to be true, the *relationships between groups* must be healthy.

### Right relationship with the whole

In fundamental terms, a relationship is an exchange of energy. This can be biochemical, as in the physical body of an organism, or mental, as in the exchange of ideas between people. So right relationship consists in being able to circulate energies in a way which benefits not just the parties immediately concerned, but also all those in relation with them. From the “second-tier” perspective which sees itself in relation

with all of life, this implies the need for tremendous care and precision in our relationships. A thoughtless act will affect our whole environment, and on outwards in ever-widening ripples of cause and effect. While an individual act might seem of very small importance, when we consider how frequently each one of us may mis-direct our thoughts and feelings in one way or another, it is not very surprising that the world is experiencing such major challenges. The great religious traditions all emphasise the need for responsible relationships, the keynote of which is a compassionate, inclusive love. From the “turquoise” perspective, this is plain common sense. So it follows that goodwill, which is the practical expression of love, is the normal way of relating to others at this stage. Combined with goodwill, there is also at this stage a growing appreciation of the nature of wisdom, which has been defined as “skill in action as the result of developed love and the light of understanding; it is awareness of requirements and ability to bring together into a fused relationship the need and that which will meet it.”<sup>5</sup>

## **Wisdom and compassion**

Thus, spiral dynamics suggests that consciousness evolves towards increasing wisdom and compassion. This is a reassuring conclusion, although the working out of this process can seem painfully slow at times. Another conclusion that can be drawn is that there will exist individuals who have developed to and even beyond the highest levels described in spiral dynamics. Interestingly, a number of spiritual traditions also allude to the existence of a body of individuals who have reached a level of consciousness far in advance of the ordinary person. These are the Saints of Christianity, the Rishis of India and the Bodhisattvas of Buddhism. So there is nothing unusual or miraculous about the emergence of these great figures – they can be seen to be the logical outcome of the development of consciousness within the human family. They are the next step in the continuum of the evolutionary hierarchy of consciousness, and are referred to in some writings as the spiritual Hierarchy.

It is natural at this point to wonder whether such people exist now, and if so, where are they? Surely they should be visible by their words and deeds on the world stage? An interesting observation that Beck and Cowan make which may be relevant is that those at the “second tier” stages tend to be more comfortable working behind the scenes; they have transcended the need for personal recognition. This suggests that those who are beyond the highest level of spiral

dynamics are likely to be working in subtle ways and unrecognised – finding ways to influence the climate of human thought and feeling in order to produce healthier flows of relationship within the whole. However, if occasion demands, they may also take their place in the public gaze, in which case they are recognised as people of unusual potency. History has recorded many great individuals whose lives have inspired millions down the ages: politicians such as Lincoln, Gandhi and Roosevelt; scientists such as Newton, Curie and Einstein; writers like Dante, Shakespeare and Goethe; and the founders of great religions such as Christ and Buddha. It is significant that the main power of such individuals is in the realm of ideas. By their dynamic example, they anchored principles in human thinking, so conditioning the thoughts of many.

Ideas can also be introduced in more subtle ways, and throughout history major ideas, such as liberty, democracy and love, have surfaced from the depths of human consciousness. They have been brought to the world through many individuals, some famous, some obscure. It is logical that the members of the spiritual Hierarchy would be preoccupied with brooding over the welfare of the world and how major conditioning ideas could be applied. Their power to envision plans for world progress in line with the onward sweep of evolution would be far greater than even the most advanced thinkers. Their united reflection would therefore produce a dynamic field of possible solutions which could be contacted and given tangible form by people seeking inspiration on contemporary challenges. Certainly it is notable that some famous individuals, among them George Washington and Winston Churchill, have acknowledged higher guidance through dreams, visions, and moments of inspiration.<sup>6</sup> Could it be that their concentrated mental effort to serve others allowed them a brief flash of penetration deeper into the Universal Mind, into areas where great archetypal energies are consciously directed by those who have long ago transcended any personal concerns?

## **The need for vision**

It is difficult to imagine a more important and influential role for the spiritual Hierarchy than that of generating such a matrix charged with new vision, a fertile womb from which the future can spring. It is said that “where there is no vision, the people perish.” In this time of rapid and wrenching change, humanity must find ways of envisioning a common future together. Many groups are now coming forward with different aspects of this vision, in politics, economics,

education, religion and the arts. Their keynote is a driving compassion for the whole, which gives them an intuitive sensitivity to the higher levels of consciousness, the levels from which new visions can emerge. Beck and Cowan would place them at "turquoise," or possibly "coral"; another name which has been given to them is the new group of world servers. Considered as one whole, they currently form a linking group, a vital connection in the great chain of consciousness. They connect the mass of people with the spiritual Hierarchy, and form a conduit through which new emerging principles can reach and condition human life. They may or may not be in direct touch with members of the spiritual Hierarchy, but what is primarily important is not how they conceive the source of their inspiration, but the fact of that inspiration itself. Their work in shaping the climate of public opinion represents the major hope for a world of unity, justice and peace.

In conclusion, contemporary models of the evolution of consciousness support the idea that consciousness expands towards an ever-widening inclusiveness, which can be described as wisdom and compassion. These models imply that *everyone* has the potential to eventually become a saint, a bodhisattva, an enlightened server. Awakening to this fact can encourage deliberate, conscious effort to make progress: the compelling motive is that of serving the wider whole. This determination to be of

benefit to all beings, recognised within Buddhism as the bodhisattva vow, is increasingly evident today, and it can connect us with those who watch over the inner springs of inspiration which are needed to forge a new civilisation. However we name them, these elder brothers and sisters stand before us as both compassionate guides for the present, and the guarantee of future achievement of wider responsibilities in serving the whole with wisdom and love.

1. Ken Wilber, *The Eye of Spirit: An Integral Vision for a World Gone Slightly Mad*, pp.71-9. Shambhala, Boston, 1997.
2. Cf. Wilber, *op. cit.*
3. Don Edward Beck and Christopher C. Cowan, *Spiral Dynamics: Mastering Values, Leadership, and Change*. Blackwell, Malden and Oxford, 1996.
4. The term "meme" was coined a number of years ago by the biologist Richard Dawkins, to describe a unit of cultural information, e.g. a political ideology, a fashion fad, a type of music etc..
5. Alice Bailey, *A Treatise on the Seven Rays*, Vol.III, p.494. Lucis Publishing Companies, New York and London, 1951.
6. Cf. Corinne McLaughlin and Gordon Davidson, *Spiritual Politics: Changing the World from the Inside Out*, Ch.8. Ballantine Books, New York and Toronto, 1994.

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*The Hierarchy of Service is but the fulfillment of the Higher Will.*

Hierarchy

## 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.

The **Third United Nations Conference on the Least Developed Countries** will take place at the European Parliament in Brussels, Belgium from 14-20 May 2001.

In 1971 the international community recognized the existence of a category of countries designated as "least developed countries" (LDCs), characterized by profound poverty and weakness of their economic, institutional and human resources, often compounded by geophysical handicaps. These are the very poorest and structurally weakest countries and are recognized by the international community as deserving of special and specific attention. The criteria used to identify LDCs are: a per capita gross domestic product (GDP) of one hundred U.S. dollars or less; a share of manufacturing in total GDP of 10% or less; and an adult literacy rate

of 20% or less.

Despite the first and second UN Conferences on Least Developed Countries held in Paris in 1981 and 1990, the situation of the LDCs has continued to deteriorate. Their economies are marginalised by global trade, with their share of world exports falling to 0.4%, down from 0.9% and 0.6% in 1981 and 1990 respectively. Currently there are forty-eight LDCs (33 in Africa, 9 in Asia, 5 in the Pacific and 1 in the Caribbean) with a combined population of 610.5 million (10.5% of the world population) and with more than half of their populations living on less than one U.S. dollar a day. Many LDCs spend 40% of their GNP on debt servicing.

In 1997, the UN General Assembly responded to the marginalisation of LDCs by deciding to convene the Third

United Nations Conference on LDCs. A series of meetings and conferences continue, bringing together the UN agencies with other stakeholders, including the LDCs themselves. Mechanisms for interagency consultations have been created for UN system organizations and a Consultative Forum for all the stakeholders, including the host (the European Union and the European Commission), civil society and the private sector has been organized.

The mandate given the Third UN Conference on LDCs by the General Assembly is

- i. To assess the results of the Programme of Action during the 1990s at the country level;
- ii. To review the implementation of international support measures, particularly in the areas of official development assistance, debt, investment and trade;

iii. To consider the formulation and adoption of appropriate national and international policies and measures for sustainable development of the least developed countries and their progressive integration into the world economy.

For more information on the Third UN Conference on LDCs, go to website [www.un.org/events/ldc3/conference/](http://www.un.org/events/ldc3/conference/)

The **Forum of Non-Governmental Organisations (NGOs)** is being held in Brussels from **10-20 May 2001** in conjunction with the Third UN Conference on LDCs. At least 600 NGOs and civil society organisations, including about 250 NGOs from Least Developed Countries, are expected to participate in the NGO Forum and Conference. The NGO Forum will focus on the following policies concerning LDCs:

- Integration of aid packages: elimination of LDC debt; free access to Northern markets for all LDC goods and reformation of the iniquities in World Trade Organisation trading rules; structural adjustment policies; coordination of all donors, including governments and financial institutions, to LDCs; measures against wars and conflicts and prohibition of arms sales;
- Development of LDC 'good governance'; encouraging an LDC united position to solve their problems and strengthen their positions in global negotiations; solutions for refugees; health (particularly AIDS); promotion of women's equality; environmentally sustainable growth.

The NGO Forum will open with a Plenary Assembly during the three days

before the start of the UN Conference. The Forum will feature workshops, discussions, speakers/experts and open debates. The Forum will finalize the NGO position and produce a joint submission to the UN Conference. During the main UN Conference at the European Parliament (May 14—20) the NGO Forum will be housed in the Bibliothèque Solvay, four minutes walk from the official UN Conference.

The NGO Forum hopes to provide the "voice of civil society" at the UN Conference. The NGO Forum invites Non-Governmental Organisations and organisations of civil society to express their views and influence the decision at the UN Conference. To this end, the Forum is organizing an electronic policy debate up to the Conference. This debate starts with two main aims:

(a) To develop the NGO policy statement to be adopted at the NGO Forum plenary session (10-12 May) and collect inputs for it;

(b) To discuss the outcomes that civil society wants from the official Conference and NGO Forum and propose lobbying activities.

A website will be set up shortly. But those interested in contacting the Forum can use the email address: [forum@clong.be](mailto:forum@clong.be). More information can be obtained at [www.bellanet.org/ngoforum/](http://www.bellanet.org/ngoforum/)

**Spirit of Learning – The 2nd International Education Conference** – Hawaii. The conference organisers, Children Believe, facilitate positive change for children and provide resources and support for parents, teachers and others

in the furtherance of this aim. The conference, inspired by the 2000 Soul in Education Conference at Findhorn, is to be held 5-12 October 2001 at Kahili Mountain Park on the Island of Kauai. The programme's aims include: exploration and implementation of more soul consciousness, love and wisdom in education; deepening soul-connections with ourselves and others; strengthening the international collective effort toward more enlightened education; bringing human values, character, integrity and creativity into effective action in the learning environment; support and respect for diverse cultures, races, beliefs and philosophies. As well as traditional approaches of presentation, seminars and workshops, the conference will include opportunities for integration of the conference material, inner work with experienced facilitators, networking support, informal discussion and panel dialogue with presenters, as well as skilled facilitation in interest groups, support groups and networking. Participants will also be able to share experiences in nature, nurture and healing and experience enlightening entertainment. Speakers and participants from diverse educational fields will be in residence during the entire week of the conference thus "creating a collective community of living education..." which will explore how soul consciousness can unfold in a practical way in education. Spirit of Learning, Children Believe Inc. PO Box 253, Kilauea, HI 96754 USA. Tel: +1-888-615-8889; Email: [Conference@childrenbelieve.com](mailto:Conference@childrenbelieve.com); Web: [www.childrenbelieve.com/conference/spirit.htm](http://www.childrenbelieve.com/conference/spirit.htm)

## HELPING TO BUILD RIGHT HUMAN RELATIONS

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

The World Goodwill Newsletter is published three 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](http://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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