

# WORLD GOODWILL

## *NEWSLETTER*

A quarterly bulletin combining comment and information on world affairs with details of the work and programme of World Goodwill

1995, N°4

### SERVING THE PLAN OF LOVE AND LIGHT

A constant stream of teachings, past and present, affirms the existence of a divine Plan or the sense of spiritual destiny as the catalyst at the heart of human affairs. This image of lighted future possibilities has been a source of hope and an impulse to growth for seekers down the ages. Plato, for example, emphasises the possibility of standing in the clear light of truth, free from the flickering shadows of illusion. The Buddha emphasises the possibility of release from suffering through the cultivation of desirelessness and wisdom. For the Christ, the keynote of the future lies in the challenge to love one another.

In times of transition the sense that there is an underlying spiritual direction in life is of particular significance. This is certainly the case in our own period when the big questions that dominate political, economic and philosophical thinking, and that permeate our daily lives, are truly soul-size. Think of the issues of our time: human rights and responsibilities; the integrity of the environment; the equality of the sexes; ethics in family, business and community; tolerance and justice in multi-cultural, multi-faith societies. They are evidence of an inner ferment which bears the signature of the divine.

As always, the choice to move towards a culture of goodwill is ours to make. The Plan does not mean that higher possibilities will manifest automatically. For this to happen creative, positive, affirmative action by countless individuals across the planet is required. Yet we can draw inspiration from the fact that a significant proportion of our human family is acting on the vision of a future characterised by right relations. For today the group of those of all ages, races and faiths who are doing something positive to express universal, spiritual principles in their lives is indeed vast.

For twelve years World Goodwill has operated special programmes to draw attention to the group of all who serve the Plan of Love and Light. Activities include monthly meetings, *World Service Forum* video interviews produced by Lucis Productions, annual seminars, and the use by groups and individuals around the world of a special meditation, *Strengthening the Hands of the New Group of World Servers*. This issue of the Newsletter features edited extracts from a selection of the talks given in London and interviews recorded in New York.

Dr. Mike Hughes gives an optimistic picture of anti-poverty initiatives in inner city communities. In different ways Ton Alberts, Dr. Clarence Dias and Judy Jacka look to the role of spiritual vision and insight in the fields of architecture, democracy and healing. Michael Harris, of Anti-Slavery International, reminds us of the realities of contemporary slavery and the tragic effects of poverty – an issue requiring wholehearted application of the energy of goodwill.

*Goodwill is the touchstone which will transform the world*  
**Alice Bailey**

# YOUNG PEOPLE NEED THEIR DREAMS

## Mike Hughes

Dr. Mike Hughes is a Principal Officer of Research and Development at Barnardos, the largest child care charity in the UK. Founded in 1866, Barnardos now operates more than 170 projects, providing a broad range of services to children and families. One recent strand of the charity's work is with disadvantaged communities, working alongside communities and facilitating groups to find ways of addressing issues and the problems they face. Mike Hughes spoke at a World Goodwill Forum Meeting earlier this year.

If poverty is all around us, and if in spite of all our best efforts it is still with us, what cause is there for optimism? Government, local authorities, voluntary organisations, religious groups, community activists have been striving for as long as any of us can remember to lay poverty finally to rest, and it is still here, degrading our children, and eroding the efficiency of our performance as a nation, a shame to us all. Despite all this, there is hope. New approaches are being developed, which, I would suggest, have the best chance of success of any approach which has ever been imagined, and here is my reason for saying this: If you ask anybody what the answer to poverty is, they will have an answer, and quite understandably it will be expressed in their own terms. The economist will tell you that a revised economic system is needed; the housing manager will tell you that good housing stock and tenancy management will go a long way; the policeman will say that crime control will divert the young person's energies to more constructive channels; the community activist will talk in terms of social justice; and the community enterprise lobby will say that full employment will solve it all.

The problem is they are all right. And the exciting thing about the ventures which have been developed over the last few years is that people in the anti-poverty business are beginning to respect each other's efforts to an unprecedented extent. We cannot go it alone, and collaboration enriches all of us and all our efforts.

One of the best documented examples of this collaboration is the European Union Anti-Poverty Programme. Barnardos took part in the second programme, *Poverty Two*, through the BASE project at Whitley Bay. The next programme, *Poverty Three*, concluded last year. It was based upon three vital principles:

1. **Multi-dimensionality** – a revolting jargon expression which means that your efforts will be more effective if you join with others in addressing all aspects of poverty in a neighbourhood.
2. **Participation** of people living in poverty in neighbourhoods is an absolute essential from the beginning – there must be a form or structure which enables this participation from the outset. For

example, local people working on the project, local people on the board of management of the project.

3. The **partnership** principle – shared power in a venture between: the community members themselves; those funding the venture; and all participants, groups or organisations.

Barnardos has begun an anti-poverty initiative which takes this as its starting point. We are developing a pilot anti-poverty initiative in each of our eight divisions. Our place in each of them is not that of leader, the community itself must lead and be in control of what is needed. However we will offer our community development and child care skills to be set alongside the other resources needed to effect a radical change in the fortunes of a community. Play facilities, child care, skills training, community shopping facilities, access to quality education for all, health advice of a meaningful and realistic sort – these aren't too much for a community to ask, and these are what a joint strategy brings.

Ventures like this are springing up all over the United Kingdom. Many urban local authorities now have an anti-poverty strategy, and so I am hopeful that new partnerships can be formed which recognise rights to belong and which in turn will bring about a quiet revolution in our society.

### Rights of the Child

Perhaps the most reassuring and positive thing about such initiatives is the fact that they come about through the recognition of the **whole** child in the **whole** family in the **whole** neighbourhood – through putting into practice The Convention on the Rights of the Child. It really is an uplifting trend, pointing us towards the best aspects of individualism and collective action and away from their down sides.

Does this sound like a pipe dream? Maybe so, and maybe there is a place for dreamers. I've two reasons for saying so. First, I'm reminded of what one of our staff here in the North-East said about young people in a video made at the BASE young people's centre. He said that young people need their dreams, and if you take them away they'll still keep dreaming, but their

dreams will turn to nightmares. And the second is because of something that Oscar Wilde said, something which reassures me when people think that my positive thinking for children's future is a little naive:

“For a dreamer is one who can find the way by moonlight, and can see the dawn before the rest of the world.”

Let's not deny children their dreams, and let's not be ashamed of dreaming ourselves.

My purpose isn't to highlight a problem; we need to move towards solutions. Let's reaffirm our commitment simultaneously to respect the individual and to work together to the highest standards of collaboration within communities.

The need to act is immediate, since there are individual children and whole communities waiting for us to begin. Let's end on this note – one of my colleagues found this text on the wall of a Madras family centre when visiting there last summer:

“We are guilty of many errors and many faults, but our worst crime is abandoning the children, neglecting the fountain of life. Many of the things we need can wait. The child cannot. Right now is the time his bones are being formed, his blood is being made and his senses are being developed. To him we cannot answer tomorrow. His name is TODAY.”

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## ARCHITECTURE AND THE INTUITION

### An Interview with Ton Alberts

Ton Alberts is a pioneering figure in the field of Organic Architecture. He won acclaim for his designs for the head office of the NMB Bank in Amsterdam. Built in 1987, the bank was described in newspapers at the time as the most energy-efficient, large office building in the world. Incorporating a beautiful garden (officially classified as a nature reserve), sculptures, paintings and water “flow forms”, the whole building is a work of art. It has become a tourist attraction in Amsterdam. More recently he was responsible for the design of an eighteen-floor office building for the Gas Union in the north of Holland. In his work as an architect Ton draws on a life-time study of the Ageless Wisdom, including a special focus on the writings of Alice Bailey and Rudolf Steiner. The following interview was recorded in 1991.

**World Goodwill:** Could you describe what you consider to be the ideal dwelling for the human being, especially the city dweller?

**Ton Alberts:** Ideally a building, or a house, must be made by the hands of workers and not by machines. The influence, the radiation of a building made by hand, is enormous. I think that's the reason why we like our old cities so much, why we go back to them and why we feel so comfortable in them. A building that is built by hands, and with love because the worker likes his work very much and he wants to serve the client, makes an enormous difference. You really feel it, and the wonderful thing is that the radiation of the old cities stays there, not for five years but for five hundred years and maybe even longer. This radiation is the energy put into the building by the worker by using, perhaps 5% more time. This is the goodwill, the love again. A machine can never do that. So I think that for human beings, a hand-made home built by a caring craftsman is one of the most important things. It should be designed with love by an architect or whoever, and built with love. Then the people who live in it will change in a good direc-

tion, and that is very important to me.

**World Goodwill:** In your buildings you tend to avoid using a lot of right angles. Why is this?

**Ton Alberts:** Over the last couple of centuries our functional mind, our rational mind, has developed and one of the reasons why this has happened is the use of the right angle in architecture. If you are standing in a space of light with angles of 90 degrees, you immediately look for the co-ordinates: you measure the distance with your mind. You measure the distances to the floor, to the ceiling, and that's very easy, it's very rational. In architecture, as we became more rational so the next building we made was more rational than the former one. But by making that more rational building our mind became still more rational. So there was a kind of snowball effect, we became more and more rational.

It's been a very useful development. Our rational mind had to be developed. But the next step is to develop our intuition. By giving people angles where they cannot do this rational measurement, they are disoriented when they enter the building until the moment they discover that they have to use something else. Let's say that instead of the left side

of the brain, they have to use the right side of the brain. Their intuition gives them the feeling of the place where they are, so the building helps develop their intuition.

That's one of the reasons I don't always use right angles. Another is that in English the word "angle" and "angel" are very much related to each other, so every angle has a certain power, a certain energy, a certain "angel energy". By using these different energies you give the people who have to work in that space another possibility, another energy for using in their lives.

**World Goodwill:** Through your work in organic design you are seeking to contribute to the liberation of the mind, not just of a select group of artists or thinkers, but of a wider public.

**Ton Alberts:** Exactly. I believe that the next step for humanity is developing the intuition, bringing people into contact with their soul, with their higher mind. In buildings like the NMB bank in the Netherlands, all the employees are in these kinds of spaces and so everybody has the opportunity to develop their intuition. It's an enormous advantage for a bank, or for any company, to have a building that trains staff in creativity. We have the computer today and the computer does all the repetitive work we had to do before. So the only thing for the human being behind the computer is a new step, a creative step.

**World Goodwill:** Awakening the intuition helps foster the spirit of goodwill.

**Ton Alberts:** Yes. The moment we use our intuition we discover that love is the most rational thing. At the moment when architects as a whole, or society as a whole, can develop the intuition I think goodwill will be everywhere. The basic power in the intuition is that we discover that our purpose is not to have more but to give more. We will discover, for example, that it's much better for Mother Earth that we give instead of take.

I talk about architecture, but all forms of art can awaken the intuition. I always say that art is the language of God. Spirit and matter are brought together by art. We can see art as the soul, the Christ link between spirit and matter. Art is the bridge between spiritual philosophy and religion on the one hand, and science on the other. Through art the Gods talk; it can translate the spiritual, religious and philosophical into things that are understandable for people.

**World Goodwill:** In an article on new age architecture you quote from Winston Churchill: "We shape our buildings, afterwards they shape us".

**Ton Alberts:** Yes, I think it's a very important quote. Churchill certainly knew the influence of a building on people. We make the buildings, but we forget the later potent influence of the building on the people who live in it or who work in it. If you don't like a piece of music you can turn off the radio. And if you don't like a certain poem you can close the book or you can take away a painting, but you never can go away from architecture. We live in architecture, so the responsibility of architects is enormous.

## DEMOCRACY AND SPIRITUAL VALUES

### An Interview with Dr. Clarence Dias

Dr. Dias, a human rights lawyer from India, is President of the International Centre for Law in Development and Secretary-General of the Asian Coalition of Human Rights. He represents the Asian Cultural Forum on Development at the United Nations in New York. The following interview was recorded in 1992.

**World Goodwill:** There is a great deal of interest worldwide at this time in democracy. Why do you think it has become such a key issue?

**Clarence Dias:** This is a very important time to be concerned about democracy. We hear a lot about the end of the threat of a nuclear holocaust ushering in a new era for humankind. But I think this is falsely optimistic. Humankind is at a very crucial stage at the moment, facing several direct crises. In fact we really face extinction, not from a nuclear holocaust but because of serious problems relating to economy, ecology and ethnicity. It may not be extinction as dramatic as with a nuclear cloud but the mere fact that it

is long, drawn-out and painful makes it equally traumatic.

Democracy is, as I see it, vital to counter this threat of human extinction. There are two elements that really need to be restored in our societies, in our lives, and in the way we think. One is genuine reaffirmation of human rights – the human rights of all. This can only be done with democracy. There is no other form of organising society which does not itself constitute a violation of human rights. And democracy is the only form of organising our lives, our societies, our governments which can truly provide the basis for realising all human rights. Secondly, peace is very important. And once again history has shown that authori-

tarianism breeds war and democracy breeds peace. For these two reasons I think it's very important for us to be turning to democracy with a new sense of expectation.

**World Goodwill:** But there is a spiritual side to democracy too, isn't there?

**Clarence Dias:** I think it's important to emphasise not only the narrow legal and economic definitions of democracy, but also its spiritual content, because today the word "democracy" has been co-opted, devalued, perverted, debased and even trivialised. The administration, not only in the US but in several countries of the Western world, seems to think that democracy is a simple equation which involves free trade, free markets, free enterprise producing free societies. But this version of democracy completely loses the human aspect, and completely over-emphasises the economic aspect. We need to recapture and restore the full concept of democracy so that democracy exists not only on our statute books but, and most importantly, in our hearts and our minds.

This is where the spiritual impulse behind democracy comes in. Democracy means many things to many people and it's confusing because the word is often used to connote very different meanings. It can be seen as a form of governance and a form of organising one's political system. But democracy is much more than that. Democracy is a set of values: the value of participation; the value of fair-play; the value of justice. Democracy can be a way of life and of behaviour, both individual and collective. That's why we can say that someone is behaving in an undemocratic fashion. Democracy can be referred to as a way of conducting social relations and resolving conflicts of interest. Democracy therefore can be seen as an ideology of liberation, as a real construct of values towards liberating the human person.

**World Goodwill:** What changes can we make to democratic systems of government to help foster some of these spiritual qualities?

**Clarence Dias:** The first thing that needs to be changed in our thinking is really a simple matter. Democracy is much too important to be left to governments alone. Of course we need to make changes in our government, but achieving and realising democracy requires much more than governments. Democracy can't be restored from on top by a benign ruler, by a benign state power. I think it requires the co-operative effort of everybody to achieve democracy. Otherwise democracy means my right to practise what I want, while I hold power, and to overpower you who dissent.

I think as far as changes in government itself are concerned, democracy as it has evolved in complex modern societies, has moved further and further away from what it originally

was. Originally there was direct democracy and there were three very simple elements. You participated together on every major decision; you could initiate decision-making by calling for a referendum on major issues; you had the basic right of recall where you could change decisions which don't suit communities.

From this participatory direct democracy, we have today increasingly moved to a representative democracy. This is really part-time democracy – democracy every four or five years when you have elections. How do you ensure that representatives stay representative after they've been voted into office? This is a serious problem all over the world. You have this problem in countries in the third world where, after standing for election on one political party manifesto, people just cross the floor in order to form coalitions and get the needed majorities to get into government.

There'll always be a mix of representative and participatory democracy but we should consciously be seeking to increase the participatory component of that mix and not relying more and more on just creating fairer processes for securing our representatives.

**World Goodwill:** The search for human rights and greater freedom is perhaps one of the most profound spiritual impulses in history. How does this impulse relate to democracy?

**Clarence Dias:** Most of these terms, including democracy and human rights, have very different meanings for different people. It's important to recapture human rights from the kind of rhetoric into which it has been co-opted. There's a very narrow view of human rights as being the right not to be tortured and the right against arbitrary detention etc.. But human rights is much, much more than this. In fact, when referring to human rights, I prefer to talk of the right to be human. That really is the supreme human right. All of the other human rights are to ensure the fact that you can secure for everybody, rich and poor alike, young and old alike, the right to be human. This brings us close to the spiritual notions of humanness. Keeping human life human is the goal of human rights – and it's not just a task which the law-makers and law-enforcers can ensure. We, each one of us, have to respect one another's humanity. Only then can we realise human rights. The impulse towards human rights necessitates a kind of interdependent, co-existent way of living which to me is the essence of democracy.

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# MEDITATION AND THE HEALING PROCESS

## An Interview with Judy Jacka

Judy Jacka has practised as a natural therapist in Melbourne, Australia since 1971. For much of this time she was principal, and is now chairperson, of the Southern School of Natural Therapies. The School offers a four year full-time diploma course, providing training in basic biological and medical sciences together with herbal medicine, homeopathy and nutrition. Judy, who is a long-time student of the teachings of Alice Bailey, has established an esoteric healing course (organised by Southern Lights Goodwill). She is the author of a number of books, including, most recently, *Meditation: The Most Natural Therapy*. The following interview was recorded in 1992.

**World Goodwill:** In one of your books you discuss meditation as the most natural of all the healing therapies available.

**Judy Jacka:** My personal experience with meditation, and with those to whom I teach meditation, is that it enables people to tap the healing essence within. Some people might call this healing essence the soul, or spirit. My experience is that healing comes from this contact with our deep inner core, and it then flows through our whole being. We can combine this inner contact with the natural therapies to provide the outer solution. Unless the person has developed something of a meditative approach to life then they're going to tend to be thrown off balance during periods of stress.

**World Goodwill:** What do you understand to be the basic cause of disease?

**Judy Jacka:** The basic cause is lack of wholeness, which can also be described as lack of integration. Another way of looking at it would identify separation as the cause of disease. The various parts of our being are separated and hence we have the aim of bringing everything together in healing. We could look at the cause of disease at the physical level and see that the body's biochemistry is out of balance. But the biochemistry will have become out of balance because of our various desires for wrong food, desires which tend to make us ignore the laws of health in terms of rest, recreation, right work, etc.. And we also cause disease through wrong or separative thoughts, or by our emotions pulling us in different directions. Hence the holistic approach to medicine is to cover all these aspects and to try and produce integration.

One of the most common conditions we're treating at the moment are food allergies. People are very concerned with food allergies and there are probably a number of reasons why this has come to the fore in recent years. It may be the increasing pollution we have in the environment, but it also seems to be the stress that people live under. So we have people who come and say that they're finding it more and more difficult to digest foods, or suffer nausea, insomnia, irritability, lack of energy etc.. Now the main chakra which

governs the digestive system is the solar plexus. It relates to all the digestive organs, including the stomach, the pancreas, the liver, the gall bladder and the small bowel. If a person has a serious digestive problem, we immediately know that the solar plexus will be involved, and we also know that it is the chakra which corresponds to emotional disturbance. So we can work at two levels. We can prepare a herbal mixture for the digestive process, we might give vitamin B for the nerves, potassium and magnesium phosphate as the mineral nerve balances and then we might look for the particular homeopathic constitutional remedy for that person. But we might also see that the stress the person is under has to be resolved, otherwise we'll be pouring our remedies into a bottomless pit. At the same time as we direct the person to take vitamins, minerals and herbs on a daily basis, we would suggest he or she learns to meditate and perhaps make other suggestions about lifestyle. And we might do some esoteric healing by working in the energy field, using certain techniques to help balance the chakras. Even in the first few weeks we would expect to see considerable improvement.

**World Goodwill:** At a deeper level, is it separation between the personality and soul that needs to be healed?

**Judy Jacka:** I think so. I think that's the aim of many schools of thought. Now that natural therapies have become more recognised by the general public, I think it's important to have this broader view, otherwise people will tend to fall into the same trap of seeing a particular physical remedy as a panacea, and of not making the effort to heal and align themselves with their inner soul or essence.

**World Goodwill:** Can you talk about the energy body?

**Judy Jacka:** The basic tenet on which natural therapy rests is that we're trying to promote vitality. The energy body (often called the etheric body) has three main functions: to receive energy from the sun; to assimilate and circulate it to all parts of the body; and to act as the template or blueprint for all physical growth. It also acts as the mediator, rather like the bridge between our higher states of consciousness and the physical brain and nervous system. Therefore it's extremely important that the energy body is maintained and

augmented throughout life if we are to receive the right impressions via our brain and nervous system. All of the natural therapies, whether we're looking at acupuncture, herbal medicine, homeopathy or certain vitamins and minerals, will help to restore balance within the energy body.

**World Goodwill:** Where does the soul come in?

**Judy Jacka:** The understanding of the esotericist is that the pattern in the etheric or energy body for physical growth and

development comes from the soul. Hence any negative states of consciousness can interfere with how we receive that pattern from the soul and then disease can take place. This is why I'm interested in meditation, because meditation tends to bring us back into alignment with the soul so that the true pattern can continue to impress itself on the etheric body and, indirectly, condition the physical body.

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## SLAVERY, A RECURRING EVIL

Michael Harris

Michael Harris, Chairman of Anti-Slavery International, spoke at a World Goodwill Forum meeting in 1991. Anti-Slavery International's purpose is the elimination of slavery in all its forms through research which leads to: awareness raising; lobbying of governments and international bodies; public campaigning. Its activities are carefully designed to complement and support the efforts of groups in the UK and overseas with similar concerns. ASI also works for the rights of indigenous peoples.

The whole story of slavery is one of horror. People believe that it no longer exists. Yet contemporary slavery still exists, because throughout the world in so very many countries people are still enslaved and indigenous people dispossessed. Five forms are identified in the UN 1956 Supplementary Convention on the Abolition of Slavery, the Slave Trade and Institutions and Practices Similar to Slavery.

The first form identified in the UN Supplementary Convention is chattel slavery. This may be termed traditional slavery – that is the total ownership of one person by another. It is found in West Africa; Mauritania (particularly), Senegal, Sierra Leone, and many of those countries around that part of Africa. In Sudan it is still very bad, particularly with the civil war between the Muslim north and the Christian south. The Arabs are in the north and the Bantu in the south with one very large tribe, the Dinka, situated almost in the middle of this fighting as displaced persons.

Sadly many of the people from the north take them and sell them with many of the Dinka people turning up in the Gulf as a result. Until quite recently every Saturday morning, in a suburb of Khartoum, there was an open slave market and you could buy what you wanted. There is still quite a lot of slavery in Ethiopia. The Gulf States also have a lot of chattel slavery as well as bonded labour.

Bonded labour is the second form of slavery. It is found particularly in the Indian sub-continent: India (home to more

bonded labour than any other nation); Thailand; Bangladesh; and a number of countries in Latin America. What is it? It arises when a person is destitute or landless, illiterate, and needs to take out a loan. It may be for the wedding of a daughter, or it may be for a funeral to bury a grandfather, something like that. Usually it is small loans that are needed. The family may be desperately short of food and the only mortgageable asset they have is muscle power so no bank will entertain an application for a loan. The only recourse is to go to the moneylender or landowner. And in rural India those are often the same person.

The userer's high rate of interest means that a small loan of perhaps ten pounds or so may take up to forty, fifty, sixty years to repay. This is the period of the bonded labour. It may be for free labour in the moneylender's garden for three months or six months of the year. It may be that the

borrower's wife is bonded in domestic labour or that he has to give up half his own crop to the person he borrowed the money from.

The person is really "bonded". He cannot change jobs without the permission of the owner. His wife and often his children as well are bonded. Sometimes the debt is bought by another landowner and then the debtor follows the debt. Not infrequently the bonded labourer simply never repays the debt; either he or she becomes ill, or dies. The life of those in bondage is nasty, brutal and short. Death however does

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Death does not bring release from the debt. A child, usually a son, inherits the debt, and with it the bondage. So those children are literally born into slavery.

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not bring release from the debt. A child, usually a son, inherits the debt, and with it the bondage. So those children are literally born into slavery, born into inherited bondage.

Child slavery is the third UN category. In India it is estimated that there is a minimum of 55 million children under the age of fourteen, some as young as four years of age, enslaved in one way or another. Child prostitution is a form of slavery. It is a disgraceful state of affairs – but it exists. And one can't shut one's eyes to it. If you go outside the railway station in Bangkok, in Thailand, early in the morning you can buy anything you want. You can buy a labourer for your garden. You can buy a maid for domestic labour. But girls or boys, especially young children, are bought for prostitution – the younger the better, even as young as six – for the needs of the vast brothels in Calcutta, Bombay, the Gulf States and Bangkok itself. These children are destined for sex shops which provide the sex market package tours from Europe and North America. It was stated recently at a meeting of Ministers of Justice at the Council of Europe that prostitutes or pimps can charge four or five times more for children under the age of sixteen than they can for adults.

One thing I could spend a very great deal of time talking about are the carpet boys of India and Pakistan. Children with their small, supple fingers which are suitable for this sort of complicated weaving are paid a few rupees a week in return for seven days work a week, and up to eighteen hours a day. And the result – they are paid about the equivalent of 20 pence a week, and those carpets are sold for three or four thousand pounds in London.

The fourth form of slavery is the exploitation of women. I have spoken about prostitution. We are now researching into the subject of enforced prostitution in Turkey. It is reckoned that there may be 100,000 enforced prostitutes working in brothels in Turkey, many of them initially forced against their will. Servile forms of marriage and female circumcision are also concerns that constantly come to our attention.

The fifth subject which is of great importance is the prob-

lems of indigenous peoples. In Brazil I visited an area inhabited by an Indian tribe which had lived there since the beginning of time. They were self-contained. They planted what they needed for their food, and they had their own traditions, behaviour and ceremonies. They were a happy community. Next year I went and saw them again. Their land was wanted for cattle ranching, and they were being driven out. There was no compensation, nowhere to go, no resettlement, nothing. If they didn't burn their house and go, it was burnt around them, and if they still protested they were shot. And I saw some of them who had been shot.

Those poor people now live in some of the worst urban slums in the world. They have taken to prostitution, they have taken to drink, and goodness knows what. Most of the money for the cattle ranchers came from the World Bank and from some companies in various Western countries.

“When you are in the thick of research and campaigning to eliminate the most appalling human rights abuses, it is all too easy to focus only on the obstacles and to miss the positive achievements: sometimes they only creep up on you and you need other people to point them out. This is what happened on the issue of child labour. Fifteen years ago when Anti-Slavery International first started its programme on child labour, it was not a policy issue for most organisations; for most it was a problem that would gradually ‘disappear’ with development. Even five years ago it was hard to see what had been accomplished. The issue is now firmly on the international agenda. Many organisations see the need to know more about child labour, and they are beginning to appreciate how their programmes can help, or sometimes hinder, progress towards elimination.”

(Anti-Slavery International's Annual Report 1994-5)

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