

# World Goodwill

## NEWSLETTER



A QUARTERLY BULLETIN HIGHLIGHTING THE ENERGY OF GOODWILL IN WORLD AFFAIRS

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## THE LIGHT OF THE NATIONS

IN THE LAST ISSUE OF THIS NEWSLETTER, we examined the tremendous growth of coherent efforts by civil society to work on behalf of all humanity for a better world. The selfless efforts of those who are dedicated to serving the world are undeniably worthy of acknowledgement and celebration. By recognising their impressive achievements so far, and learning of their visions for a better world, we subjectively strengthen their hands, and open up opportunities for co-operation. Every seven years, the Lucis Trust, the parent body of World Goodwill, holds a series of meetings in London, Geneva and New York, from December 21st to 28th. Guest speakers are invited to discuss the principles and the projects of this essential new grouping within humanity. This Festival Week of the new group of world servers occurs again this year, and if you would like further information about the events planned, please contact us. We have a number of items available for promoting this special opportunity to honour the work of all who seek to distribute light and goodwill into human thinking, and we include an article drawn from our Festival Week folder, in which some of the deeper implications of the new group and of the week are explored.

A major theme explored at some of the events planned by the Trust will be Leadership. This is a quality which is always important within human life, but is particularly so at times of change and transition, when people look to their leaders for a clear vision of where the future lies. There can be little doubt that societies throughout the world are currently undergoing rapid, and in some cases quite drastic, changes in virtually every field. There is therefore an urgent need for leaders to step forward who can light the way into a better

future for all. One major area where this guidance is needed is in national sovereignty, which is inextricably interwoven with leadership in the political sphere, and the second article reflects upon the roots of leadership, national identity and sovereignty, and how they are currently evolving. The complicated and deep-seated feelings which these issues can arouse are well summarised in the following passage from *Problems of Humanity* by Alice Bailey:

*First, there is the spirit of nationalism with its sense of sovereignty and its selfish desires and aspirations. This, in its worst aspect, sets one nation against another, fosters a sense of national superiority and leads the citizens of a nation to regard themselves and their institutions as superior to those of another nation; it cultivates pride of race, of history, of possessions and of cultural progress and breeds an arrogance, a boastfulness and a contempt of other civilizations and cultures which is evil and degenerating; it engenders also a willingness to sacrifice other people's interests to one's own and a basic failure to admit that "God hath made all men equal". This type of nationalism is universal and everywhere to be found and no nation is free from it; it indicates a blindness, a cruelty and a lack of proportion for which mankind is already paying a terrible price and which will bring humanity down in ruins if persisted in.*

See over

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*There is, needless to say, an ideal nationalism which is the reverse of all this; it exists as yet only in the minds of an enlightened few in every nation, but it is not yet an effective and constructive aspect of any nation anywhere; it remains still a dream, a hope and, let us believe, a fixed intention. This type of nationalism rightly fosters its individual civilization but as a national contribution to the general good of the comity of nations and not as a means of self-glorification; it defends its constitution, its lands and its people through the rectitude of its living expression, the beauty of its mode of life and the selflessness of its attitudes; it does not infringe, for any reason, the rights of other people or nations. It aims to improve and perfect its own mode of life so that all in the world may benefit. It is a living, vital, spiritual organism and not a selfish, material organization. (pp.88-9)*

The lower nationalism spoken of in this passage can be regarded as analogous to the stage of adolescence, a necessary stage of human development, where the individual builds up the self through differentiating it from other selves, and in his enthusiasm, often goes too far. So too, nations, in their efforts to understand the unique nature of the contribution which they can make to humanity, have often over-emphasised their uniqueness, mistakenly assuming that difference implies superiority and so falling into the trap of separative thinking. But it is not too difficult to imagine a time when all nations

will come to recognise their differences as beautiful expressions of human diversity, and will blend their diverse gifts in the co-operative service of the greater whole.

We have already begun to take the first faltering steps along this road, through institutions such as the Commonwealth and the United Nations, which are both voluntary associations of sovereign nations in which every dimension of those nations is acknowledged as important. In this they differ from associations such as the Organisation for Economic Co-operation and Development (OECD) and the Group of 8 (G8), which focus more narrowly upon economic and political matters. The European Union (EU) is a relatively new type of institution, where a group of nations have voluntarily agreed to limit their sovereignty in various ways, in order to achieve common goals. Its nature is still evolving, and if this adventure in shared sovereignty proves capable of creatively combining the different characteristics of Europe's peoples in ways which enrich both themselves and those in other regions, it can serve as an inspiring example to the world.

## THE FESTIVAL WEEK OF THE NEW GROUP OF WORLD SERVERS

As we prepare to enter the 21st century there is urgent need for the human family to choose attitudes and values that will ensure world peace and progress. A way for diverse peoples to live decently and harmoniously together in an interdependent world must be found and found soon. Goodwill is the key to such a way. When mobilised, focused and expressed, goodwill is a dynamic energy. It is the active principle of peace. It can be used in all situations to overcome social and economic injustice and the cleavages of race, nation and religion. There are today millions of servers who are using the energy of goodwill in a concentrated and committed way. There are millions more in whom goodwill is an undeveloped potential, ready to be stimulated and evoked.

Those from all countries who are expressing goodwill with creativity and purpose in their lives form a group, called by some the "new group of world servers"<sup>1</sup>. This group of world servers includes all who are motivated by love of humanity; share an inclusive attitude of mind; desire to create a world in which peoples and nations can live together in peace and unity; and are inspired by a vision of a Plan of light and love for the whole human race. The

group is today actively working to create a world of peace and progress by applying goodwill in all relationships. At neighbourhood, national and global levels, they are helping to create new and better structures and attitudes in every field of human life, including education, politics, economics, science, religion and the arts. Though they are not linked through any physical organisation, group members feel a sense of spiritual unity with all who are working to meet the needs and resolve the problems of human beings everywhere.

### New spiritual energies

As the consciousness of humanity expands, new spiritual energies become available for use in service. One cycle of energetic inflow has a seven-year rhythm, and its influence on human consciousness occurs in the seven days between December 21 and 28. It therefore blends with and augments the energies of Capricorn, energies which initiate humanity into greater light. Groups all around the world recognise this week as a festival – the Festival Week of the New Group of World Servers – and celebrate in various ways the work of all who selflessly serve others

without distinction of race, class or creed. This week of group impact takes place again this year, 1998, and it provides a special opportunity to radiate the lighted power of love and goodwill through the network of the new group of world servers into the minds and hearts of the whole human race. For those who would like to co-operate with this opportunity, World Goodwill has a number of items of literature available for distribution.

Another important way of co-operating with the new group of world servers, both during the Festival Week and throughout the rest of the year, is through the use and publicising of the “5 o’clock link”. This is a moment in the day, 5 pm local time, when those who seek to be of world service invoke the energies available for the work of servers everywhere through a quiet and brief inner recognition and alignment and the use of this mantram:

**May the Power of the one Life pour through the group of all true servers.**

**May the Love of the One Soul characterise the lives of all who seek to aid the Great Ones.**

**May I fulfil my part in the One work through self-forgetfulness, harmlessness and right speech.**

When enough men and women of goodwill accept responsibility for the establishing of right relationships among people and between nations, by working actively with the principles of unity and goodwill, a future of peace and progress for the whole human race is assured. The celebration of the Festival Week every seven years is an important contribution to ushering in this brighter future.

**1. Further information on the nature and purpose of the new group of world servers is available on request from World Goodwill.**

**GOODWILL IS...**...the heart of enlightened leadership. It forges right relations at every level, from local matters to international affairs.

## **SOVEREIGNTY IN THE GLOBAL AGE**

### **Part I: The Historical Roots**

In many ancient traditions sovereignty and leadership of the people was vested in the divine ruler – the “priest-king”; in more recent times the doctrine of the “divine right of Kings” emerged into human consciousness; and also the possibility of leadership vested in a group of people, a parliament. Under these major types of leadership, national frontiers have gradually taken shape through wars, invasions and treaties, until today we have relatively stable borders with a few significant exceptions. In many developed countries we now have sophisticated forms of parliamentary government whereby sovereignty lies “in the body of enfranchised citizens”. With the formation of the United Nations in 1945, we have a truly international organisation. And in recent years as we move towards the new millennium, the phenomenon of “people power” has emerged, often via inspired leaders who transcend national boundaries.

The Chinese traditions speak of the divine dynasties of kings, the Egyptians of their “divine kings and rulers”. Plato spoke of divine dynasties of the ancients. In these earliest known civilisations “priest-kings” ruled by divine authority: “The Egyptian state was not a man-made alternative to other forms of political organisation. It was god-given... In the person of Pharaoh a superhuman being had taken charge of the affairs of man.”<sup>1</sup> In India, the priesthood constituted the highest and ruling Brahmin caste. And in some Eastern traditions it is said that a divine

Being known as the Manu presides over the destiny of entire races and peoples.

Ancient divine rule is said to have been first seriously challenged by the Athenian Greeks. Athens demonstrated the importance of the cultivation of individual potential through a trained and educated mind, aesthetic awareness and physical strength and grace. Citizens were expected to contribute to their community although only a proportion of the population were “free”, the rest being slaves. Ancient Rome introduced law and order and a vast empire held together by organisational skills, and attempted to expand the concept of citizenship beyond that of Athens, offering citizenship even to the peoples of conquered territories. The Roman Senate and Assembly were to become models for the parliamentary system in the United Kingdom and later in the United States. State law was replacing the divine rule of “priest-kings”.

### **Spiritual leadership**

At this point it is worth reflecting upon the role that two of the great spiritual leaders of humanity have played in the development of leadership through history. Two thousand years ago, the Christ gave practical expression to love and brotherhood amongst humanity as a whole. The religion which emerged from His life and teachings was later to play a considerable role in shaping ideas concerning leadership in Western Europe. And 500 years after Christ, Mohammed was born in Mecca in 570 A.D. and the Islamic religion which He initiated flourished in the Middle East, spreading

through Egypt, North Africa, and Central Asia as well as to India and Spain. Moslem scholars actively transmitted the light of reason during the early Middle Ages, at the time of the Dark Ages in Western Europe, and whilst the Moslem troops could be as barbaric as any other, their scholars and society demonstrated a highly refined culture. In Islam, the socio-political dimension has always been quite closely integrated into the religion itself, and this has influenced matters of leadership and sovereignty right up to the present day.

During the Dark Ages the light over Western Europe was almost extinguished and the many warring tribes created turmoil. The picture in these times is of Western Europe in a state of flux. In 800 A.D. Pope Leo III crowned Charlemagne the “Emperor of the Romans” – one of the first major examples of leadership seeking legitimacy through the “divine right of kings”, i.e. the doctrine that the king rules by God’s will. The divine approval conferred on Charlemagne and his successors by the Church of Rome could be seen as a transitional doctrine – a mid-point between the rule of the “priest-kings” and the later development of democracy. With the decline and split in the Roman empire, a sense of national unity began slowly to emerge in medieval France and England, reinforced by William the Conqueror who became King of England. With the Magna Carta in 1215, the idea of liberation from authority of the rule of the king was presented with the emphasis on personal liberty and the rights of the individual. The Magna Carta became the cornerstone of English law, and it stated – “1. A king may not imprison any freeman except by judgement of his peers and in accordance with the laws. 2. A king may not levy taxes without the consent of the Great Council.”<sup>2</sup> The Great Council is said to be the forerunner of the modern Parliament.

Thus the scene was set for a spiritual renaissance in the West and the release of the spirit from the crystallised form bringing forth new forms of leadership and sovereignty – this eventually led to a citizenship based on democracy rather than divine rule by kingship.

## Democratic principles

The Western Renaissance (1300–1700) brought the light of spring following the winter of the Dark Ages. Early Renaissance humanism is said to have encouraged a growth in nationalism, for as writing was no longer restricted to the clergy and nobility, the outstanding writers of the time produced literature in their native tongue. The renaissance resulted in more religious freedom, and Protestant variations of Christianity moved away from the control of Rome. However the rising tide of nationalism brought wars which have continued into the present century. The execution of Charles I of England and Scotland, after Cromwell’s victory, meant that the days of rule by the prerogative of “the divine right of kings” was nearing its end. The subsequent “Glorious Revolution” is often considered as the first modern political revolution and an important transition in the concept of sovereignty, for it established the principles of parliamentary democracy and

gave the English people a Bill of Rights. Alongside the Magna Carta grew the “common law”, and eventually parliamentary democracy was established. A quote from *The Penguin History of the World* is useful in emphasising the evolution of sovereignty during this period of history:

*It is one sign that after 1500 a new world of relationships between sovereign powers is replacing that of feudal ties between persons and the vague supremacies of Pope and Emperor.*

*The most striking characteristic of this new system has remained to this day. This is the assumption that the world is divided into sovereign states. This idea was by no means wholly clear in the sixteenth century.*<sup>3</sup>

In the 18th century, the ideas of inspiring thinkers such as Voltaire, Rousseau, and Thomas Paine gained ground, and this new thinking resulted in a further evolution of the idea of sovereignty in the form of the American and French Revolutions. As a new nation the United States was not inhibited by the feudal system and elsewhere it was coming to the end of its natural life. During succeeding years Napoleon rose and fell, serfdom was abolished in Prussia, there were revolutionary movements in France, Germany, Poland, and Italy, and Belgium won its independence. And in the nineteenth century the partial emancipation of the serfs in Russia prepared the way for the twentieth century revolution and the emergence of the Soviet Union. The American civil war, which brought about the abolition of slavery, and introduced the right to vote irrespective of race, may have been a significant factor in defining the nature of sovereignty in the United States and its future role as a world leader.

## Part II: The Evolution of Sovereignty in the Twentieth Century

The twentieth century has seen most rapid and deep-seated changes in the central principle that has been the supreme ideal of nationhood – that of sovereignty. Looking for a more exact definition of the word “sovereignty” in a dictionary, we find it can be summed up in the words “unattested authority”. This means that a sovereign state subscribes first and foremost to self-determination and thus affirms its right to complete autonomy in all decisions of a domestic nature. Yet with the inevitable formation of international relationships and the realisation of the need to produce relationships based upon goodwill, the practical value, or even existence, of absolute self-determination in our modern world is questionable, often impossible, and in many significant cases is being transcended by newer ideals. Through these relatively new steps taken by humanity to realise a greater interrelatedness, an essential pattern and vision can be seen to be emerging – one characterised by unity in diversity, which must eventually be manifested as a living, global reality.

The move towards the practical, dynamic and creative expression of the will to co-operate is itself a blossom of the realisation that “what is good for the whole is good for the part”. It is significant that the new group of world servers –



## 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.

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This Invocation or Prayer does not belong to any person or group, but to all Humanity. The beauty and the strength of this Invocation lies in its simplicity, and in its expression of certain central truths which all people, innately and normally, accept – the truth of the existence of a basic Intelligence to Whom we vaguely give the name of God; the truth that behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individuality came to earth, called by Christians, the Christ, and embodied that love so that we could understand; the truth that both love and intelligence are effects of what is called the Will of God; and finally the self-evident truth that only through *humanity* itself can the Divine Plan work out.

Alice Bailey

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

those people who, in service to humanity, help to promote the much desired expression of right human relations – have done much to bring the world to the realisation of the interdependent nature of all aspects of our planetary life, and to an understanding that the path leading to a better world is characterised by goodwill. The ideal of global unity can hardly be discussed without mention of the United Nations, as it is a great means toward the expression of goodwill on a global scale. Its establishment is perhaps the greatest sign of a growing international attitude and its primary objective is to promote understanding and an attitude of goodwill between all people everywhere. Through its Charter and Declarations it may be said to provide a reference point for the as yet unachieved ideals which it holds on behalf of an increasingly inclusive humanity.

The Universal Declaration of Human Rights is a wonderful example of the upward human aspiration towards the revelation and manifestation of freedom, specifically “freedom to”. This means the freedom to live in dignity, to free speech and expression, to fulfil one’s creative human potential. The wish for freedom is a most noble and deeply spiritual desire, but to take this concept too far is to miss the whole truth. It can lead to an excessive self-interest which neglects the universal human responsibility to respect the equal rights of others and to create harmonious relationships. Difficulties in justly applying this principle may arise in nations which consist of a diversity of ethnic or religious groups, particularly if one group has, for whatever reason, greater access to the levers of power. Fairly recently, a newer set of ideals has emerged, and has been given expression as *A Universal Declaration of Human Responsibilities*<sup>4</sup> by the InterAction Council. This

attempt to clarify and energise the concept of responsibility is clearly a response to the need for balancing the ideal and motive of “freedom to” with the realisation that freedom is always relative, and that there is only real freedom in the world through co-operation and the manifestation of goodwill towards one’s fellowmen, or one’s fellow nations.

National sovereignty, although it may be seen as an expression of separateness from the wider, planetary viewpoint, is an expression of a national unity which logically and historically proves to be a stepping-stone towards a unity which includes that which lies beyond the borders of one single country. The extent to which brotherhood will manifest is in direct proportion to the extent to which the awareness of humanity becomes increasingly inclusive.

**...there is only real freedom in the world through co-operation and the manifestation of goodwill towards one’s fellowmen, or one’s fellow nations.**

We are encouraged in the writings of Alice Bailey by the words:

*Brotherhood is a great natural fact; all men are brothers; under the divergences of colour, creed, cultures and civilizations, there is only one humanity without distinction or differences in its essential nature, in its origin, its spiritual and mental objectives, its capacities, its qualities and its mode of development and of evolutionary unfoldment. In these divine attributes (for that is what they are) all men are equal; it is only in relation to time and*

*in the extent to which progress has been made in the revelation of innate divinity in all its fullness that temporary differences become apparent.*<sup>5</sup>

The idea of international unity involves a paradox which often causes concern. The misconception is that it must mean some sort of regimentation, some sort of detracting from the present natural diversity and also the present (so-called) freedom of expression, with a consequent world order of monotone, greyness and uniformity. But is the unity of which all practical idealists talk necessarily the stripping away of this beauty in diversity? The ideal is perhaps not to be understood in such material terms. Albeit that a true unity may bring about certain fundamental similarities of outer expression, this is a natural consequence of the effort, and is not the aim. The new world to which our time is giving birth should not demonstrate a uniform type of government or a standardised religion. Each nation should be left free to foster its own peculiar genius and individual trends. That there may be areas wherein a synthetic approach will be acceptable and wise is undeniable, and it has been suggested that this may be possible in the field of education. As Marianne Williamson writes in *The Healing of America*: “Unity and diversity are not adversarial but, rather, complementary parts of a unified whole. They are, at their best, synergistic partners in the creation of a more highly evolved culture. We are woven from many diverse threads, yet we make one piece of fabric.”<sup>6</sup> Unity is always based upon the common recognition of essential principles, for example love, for an essential principle is reflective of the light of truth that underlies existence itself and, therefore, it always has universal application. It is when the minds within diverse cultures and civilisations add, over the ages, their own peculiar colouring and intricacies that apparent divergences occur.

## Transcending sovereignty

It is significant that nowadays nations are often unable to maintain their purely sovereign stance under the weight of international pressures which take the form of conventions and treaties which oblige nations to co-operate upon issues of global importance. Sovereignty is limited in its practical expression too by fluctuations in the field of the now global economy, one in which all nations are involved. In this context, Hazel Henderson comments that “...politicians realise that a more interdependent world can only be managed with more co-operation (despite the apparent ‘victory’ of market economic theories rooted in competition)... New events are forcing pragmatic responses from which deeper lessons can be learned.”<sup>7</sup> An example of this kind of effort to sustain international pressure is Agenda 21, which deals with issues such as transboundary pollution, climate change, protection of land and conservation of biological diversity – issues that clearly affect every nation. There is also the new initiative to establish an International Criminal Court, called for by the United Nations General Assembly, with the purpose of bringing to justice individuals who have committed major crimes against humanity, such as genocide, and whom national courts are, for whatever reason, unwilling to prosecute. The

establishment of this Court indicates clearly that the international community recognises cases where major humanitarian principles must take precedence over the interests of national sovereignty. The debate over precisely when and where national sovereignty must give way to the will of the international community will continue in other fields, such as UN peacekeeping. It seems plausible that if national political structures can be increasingly characterised by goodwill, this debate will come to be seen not as a threat to national prerogatives, but as an exercise in establishing the sane parameters of international good neighbourliness.

The European Union (EU) is a new and unique product of our modern world and may prove to be, in its own way, the first successful union of sovereign states in modern history. It may hold in embryo a solution to the problem of sovereignty and international fragmentation which has caused so much warring and suffering for all peoples everywhere. It is an example of a conscious transcendence of absolute sovereignty. In modern times, the United States of America might be regarded as an earlier experiment in this field. There too, largely independent political entities decided to relinquish aspects of their self-determination on behalf of the greater good. Of course, the EU is still far less integrated than the USA, and has much more work to do in resolving cultural differences of all kinds. Nonetheless, great opportunity for the EU lies in the fact that the emphasis is placed upon the creation of institutions through which greater interconnectedness, co-operation and communication are made possible between countries so established in their individual characters. These countries are thereby enabled to come together to contribute their share in furthering the unifying process, which will not only benefit those which form part of the union, but will benefit the entire world through greater stability, politically and economically, through cultural promotion, and through the pooling of resources for international aid. The problem in the formation of the US was to cultivate the habit of thinking nationally; the problem in the EU and the rest of the world today is to cultivate the habit of thinking internationally – in planetary proportions.

## Devolving power

Another modern answer to the problem of sovereignty is that which is outlined by the “doctrine of subsidiarity” in which political power, for example, is transferred or allocated from a central government to a regional government, and from there to a local community. This is also called devolution. At first glance this may seem to be a regressive step to a more fragmented situation, where one devolved area is separated from another in their demand for autonomy. In fact, closer inspection of the underlying principles and the potential results of devolution show it to be an emergence of what could prove to be a more spiritual approach to democracy. The doctrine of subsidiarity is still concerned with democratic principles, but this is coupled with the realisation that a more localised form of government, more in touch with the special needs of the people, may be more able to serve those needs through a

more intricate and specialised application of the original principles.

The various approaches to solving the problem of separation within the body of humanity have all provided solutions for their time. The European Union and the doctrine of subsidiarity have the potential to give rise to more enlightened human leadership. They also seem to have the same destination – they are really approaching the same problem from opposite ends. The one wishes to move to a more accurate expression of essential brotherhood from a condition of separation and restricted communication. The other wishes to move from a condition of central control, which is perhaps stifling and inhibiting to the full freedom of the different groups of people within that already amalgamated whole, to a condition wherein the principles of the whole are recognised but are made more specific to those to whom they must apply.

No nation can ultimately avoid these new conditions of our more closely-knit world: the state of the global economy is so immediately reflected within national economies; the manufacturing of nuclear weapons and the destruction of the environment affect everyone. None may escape the all-seeing global eye of world-wide communications nor the universally applicable discoveries of science. The new world will be based

upon the realisation that none may consider themselves immune from the responsibility to maintain the general stability and harmony of conditions upon this planet. And the members of the new group of world servers are accepting this responsibility of global leadership, demonstrating that the boundaries created by the idea of national sovereignty no longer exist in their hearts. The first sign of a dawning global equality is the birth of fresh opportunity for all nations.

1. **Henri Frankfort**, *Ancient Egyptian Religion* p. 30. **Harper Torchbooks**, New York, 1948.
2. **Miriam Borne**, *The Beacon* No.4 July/Aug 1989, p.119. **Lucis Publishing Company**, New York.
3. **J.M. Roberts**, *The Penguin History of the World* p.559. **Penguin Books**, London, 1990.
4. **Copies available free from World Goodwill. Also available are copies of the Universal Declaration of Human Rights.**
5. **Alice Bailey**, *Problems of Humanity* p.147-8. **Lucis Publishing Company**, New York, 1947.
6. **Marianne Williamson**, *The Healing of America* p.72. **Simon & Schuster**, New York, 1996.
7. **Hazel Henderson**, *Paradigms in Progress* p.27. **Adamantine Press**, London, 1993.

## VALUES TO LIVE BY

**A Love of Truth** – essential for a just, inclusive and progressive society

**A Sense of Justice** – recognition of the rights and needs of all

**A Spirit of Co-operation** – based on active goodwill and the principle of right human relationships

**A Sense of Personal Responsibility** – for group, community and national affairs

**Serving the Common Good** – through the sacrifice of selfishness. Only what is good for all is good for each one

*These are spiritual values, inspiring the conscience and the consciousness of those who serve to create a better way of life.*

Copies of the “Values to Live By” card are available from World Goodwill

## TRANSITION ACTIVITIES

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

### WORLD COURTESY PROGRAM.

Founded in 1985 by Mr Mahbubur Rahman, with its headquarters in Bangladesh, the World Courtesy Program (WCP) is an international network for brotherhood and

humanitarian development. The founder believes that service to humanity is “a noble deed” and service combined with courtesy makes a practical difference to human development, hence the slogan – *To love*

*the poor through courtesy and to alleviate poverty through human service.*

The aims and objectives of WCP include: the alleviation of poverty through courtesy; relief to the poor which will assist them to integrate with

society; stipends, awards, and scholarships, on any aspect of human development, with a stipend especially directed at young people; vocational and technical centres; association or affiliation with international movements; a child educational development program through courtesy. The current program includes: giving children a future; a peace prayer; the observation of Courtesy Week; a blood donation program; a tree plantation program. Future plans include a World Courtesy International School for the poor.

Special emphasis is placed upon the role of young people in the present world transition period. The slogan, *Youth friendship for world peace*, is being publicised and WCP says "now is the time to pray, *May peace prevail on Earth*." In all parts of the world young people are prepared to sacrifice the present for the future common good, as has been seen with Tiananmen Square, the fall of the Berlin Wall, and Indonesia, to name but a few examples. Young people today increasingly think of the world as a whole, "their mother is Earth" and physical and geographical boundaries are becoming less rigid as young people stretch the hand of friendship across national barriers.

World Courtesy Program, HSE. Kabbo-1; Guha Road R/A, Srimangal 3210, BANGLADESH. Tel. +88-891-995

**THE BUILDING AND SOCIAL HOUSING FOUNDATION** is a

research institute that works to maintain and stimulate interest in helping to build a better world for the millions of our fellow human beings who are homeless and hungry.

The Foundation carries out research into all aspects of housing, concerning itself with identifying solutions rather than problems. Of particular interest is the identification of sustainability and an interest in the relocation of resources. Around the world individuals, companies, communities and governments are developing innovative and successful housing solutions. The Building and Social Housing Foundation identifies these solutions and highlights many excellent housing schemes. It sponsors an annual competition, *The World Habitat Awards*, now in its fourteenth year.

Building and Social Housing Foundation, Memorial Square, Coalville, Leicestershire LE67 3TU. T: +44-1530-510444 F: +44-1530-510332 Email 100567.3433@compuserve.com

**THE UNITED NATIONS DEVELOPMENT PROGRAMME (UNDP) HUMAN DEVELOPMENT REPORT FOR 1998** has recently been published. Always an outstanding resource, this year's report examines the links between development and consumption. The authors observe that, although consumption is clearly an essential means to human development, the links between the two are not automatic. When these links are broken, consumption patterns and

trends can be inimical to human development. They suggest that in order to prevent the degradation of the environment and the intensification of inequalities, consumption must be: shared – ensuring basic needs for all; strengthening – building human capabilities; socially responsible – so the consumption of some does not compromise the well-being of others; and sustainable – without mortgaging the choices of future generations. Citing articles 25 and 26 of the Universal Declaration of Human Rights, the authors call for minimum consumption requirements for all as an explicit policy objective in all countries. In general terms, they posit the need for a major shift in consumption patterns.

Also included in the report, along with the familiar Human Development Index (HDI), and the Human Poverty Index (HPI-1) introduced in 1997, is a new Human Poverty Index for industrialised countries, HPI-2. This new index, measuring factors such as percentage of the population functionally illiterate, surprisingly does not correlate well with the HDI, and has little to do with average income: Sweden, ranked first in the HPI-2, is 13th in average income. With an impressive appendix of many human development indicators, this report is highly recommended.

*Human Development Report 1998*, UNDP. Oxford University Press, Oxford. ISBN 0-19-512459-6.

## HELPING TO BUILD RIGHT HUMAN RELATIONS

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