

# World Goodwill

## NEWSLETTER



A QUARTERLY BULLETIN HIGHLIGHTING THE ENERGY OF GOODWILL IN WORLD AFFAIRS

1999 N°4

## THE HEART OF EDUCATION

**W**HAT IS EDUCATION FOR? A deceptively simple question, yet one which is central to humanity's vision of its future. It can be answered in a purely utilitarian fashion – in terms of producing individuals who can participate in the economic structures of modern society. Or it can be answered in terms of the ability of individuals to appreciate, and contribute to, the cultural heritage of humanity. Finally, it can be answered in terms of the unfoldment of the spiritual potential which lies within each one of us. These three answers have tended in the past to be treated like three distinct ingredients, which can be mixed in different proportions according to the priorities of educators. But in a world where there is an increasing sense of wholeness, and of our integration with all other forms of life, such a piecemeal approach is surely no longer adequate. What is needed is an education which engages the whole person right from the start, developing the latent powers of the individual sequentially throughout life, so that these gifts may be freely used in service to the world.

An education of this kind would naturally be a powerful way of building a different kind of society, one modelled on the principles of freedom, unity, and right relations. The role of education in the past might be compared to the floor of an ancient Greek temple, acting as the initial foundations on which the pillars of civilisation and the roof of culture can be raised, producing a relatively static, tradition-bound society. Some modern perspectives on education suggest a role more akin to the complex data cabling in an office building, interpenetrating every part, ferrying information to where it is needed, so that the civilisation and culture of the society can continually change in

response to what its citizens desire. With a metaphor of this kind, there is the danger of reducing education to a set of standardised, technical objectives, subordinate to a short-term, market-driven view of life. Shouldn't education be seen as the life-blood, energising every major organ of society, producing not only the ability to maintain the healthy functioning of the whole, which can be equated with civilisation, but also the power to expand the conscious horizons of culture, to sense new types of beauty and new visions of spirit?

Other important truths about education also resonate with this latter perspective. Just as the blood is continually vitalised by the breath, so education must constantly be renewed by the inflow of the living breath of the spirit. And when education is recognised as primarily an activity of the heart, it becomes clear that educators must be able to communicate not just mind to mind, but also heart to heart. For an educator to establish such a deep and sympathetic understanding of each individual learner, they must be motivated by the loving wisdom of the heart, for no other motive is strong enough.

Another characteristic of the heart is its rhythmic pulse, varying with the demands of the environment. At times of crisis within society, this may produce accelerated change within education. We seem to be passing through just such a phase at the moment, with educational institutions adapting to the new

*See over*

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modes of teaching made possible by computers, and in particular the Internet. Coupled with this are the changes taking place in the employment market, leading to an increased demand for continuous re-training, as jobs themselves alter more rapidly. In this newsletter, we examine some of the key issues which arise out of this drive towards what has been variously called “lifelong learning”, “the learning society” and “the learning age”.

In a separate article, we also look at some of the foundational principles which should condition the

education of children. The responsibility of those who educate the young is especially great – they share with parents the custody of that crucial phase of life when the soul unfolds its first delicate petals. We may hope that those who accept this sacred duty recognise the full magnitude of their vocation, so that they may wisely guide the children of the future towards expressing the goodwill and right relations between each other and with the planet which is their natural birthright.

**GOODWILL IS...**...the keynote of enlightened education. It nourishes the seeds of right relationship within the individual's heart, bringing them steadily to full and glorious bloom.

## EDUCATION FOR THE YOUNG – THE FOUNDATION OF THE FUTURE

*We know how to find pearls in the shells of oysters, gold in the mountains and coal in the bowels of the earth, but we are unaware of the spiritual germs, the creative nebulae, that the child hides in himself when he enters this world to renew mankind.*

*Maria Montessori<sup>1</sup>*

There is much talk today of the great crisis through which humanity is passing, and much emphasis has been placed upon the physical events and happenings of the time. Predominantly, though, it is a crisis of values and its cause lies within human consciousness. The world of values today demonstrates two clearly defined and opposite poles: the self-oriented and material values which govern the lives of the majority of human beings at this time; and the New Age values which are emerging and finding recognition and expression amongst the people of goodwill. These latter values are summed up in the words “will-to-good”, for they express the will to bring about “the greatest good for the greatest number”. Surely, within education lies one of the greatest hopes to bring about a more active and universal expression of this goodness which lies at the heart of every human being. Right education from infancy must play a major part in the triumph of spiritual values and the establishment of a resultant era of right human relations. Through right education will the young also be given the needed initial direction which will lead them to a personal life of deeper meaning, purpose and resultant happiness.

### Aims of Education

It is a hard task for humanity to free itself when so much of education is a blind perpetuation of old and

crystallised values. It seems frequently taken for granted that the future world will be one of intense competition, and that the child must emerge equipped with an armoury of information, and two basic skills: literacy and numeracy. Younger children are brought up and guided into their first creative abilities with little knowledge on the part of teacher or parent as to the potentials and spiritual needs of the very young. For youth, education is largely focused on training the memory and developing the intellect for the practical purpose of one day finding work. They are generally placed under immense pressure to learn and achieve high grades at the expense of their real needs, and the real needs of the world, and all too little time is left for the more important task of fostering understanding and, in fact, learning how to think and ponder and apply their acquired knowledge. Little time too is left for the following of real and deep interests which may lie outside the set curriculum.

Though we cannot by any means consider the development of the intellect inadequate in itself, it becomes inadequate when placed within a larger perspective and a more comprehensive understanding of the constitution and potential of the human being. When we consider the actual meaning of the word “education”, we find it means: to draw out. One might take this to mean: to draw the true self, or the inner potential, into outer

expression. By over-emphasising one aspect of human nature, we draw out into activity only a portion of this potential. In this way, the young are left less able to achieve that wholeness of the personality which must be achieved if the wholeness and interconnectedness of life is to be perceived, and a spiritually-oriented life lived. Also, by generally omitting training in the basic skills of life, such as parenting, relationships and marriage, and proper sex education, or the cultivation of the higher and spiritual values and principles, we surely cut away at the roots of truly intelligent and loving living.

There are a number of educational initiatives in existence today (e.g. Steiner, Montessori, Robert Muller, Psychosynthesis in education, New Zealand Foundation for Values Education, Hindu Vidyapeeth-Nepal, etc.) which try to bridge the conventional ways with visionary methods and objectives. These initiatives are committed to fostering in the young those principles which are the basis of spiritual living, and encourage an active sense of responsibility, kindness, helpfulness, and the exploration of free will. It is surely the task of the enlightened educator of the young to help bring to light those latent qualities and potentialities, those “spiritual germs and creative nebulae”, from which a world of brotherhood, co-operation, sharing and right relationship may spring.

## Creating the Atmosphere

There are perhaps two basic realisations which can help spur education onto fulfilling a higher function: that there is a great world need for the illumining of the human mind and heart; and that the human being is essentially a spiritual being. Regarding the latter view, Dr. Montessori suggests that educators – teachers and parents – fulfil their proper role only “once they can persuade themselves not to be themselves the builders, but merely to act as collaborators in the building process...”<sup>2</sup> The child, she says, is not “a receptive void waiting to be filled with our wisdom”, but is essentially one who is self-educated and is “guided by his inward teacher”<sup>3</sup>. According to her, the part of the educator is then to produce the atmosphere and the means whereby this natural unfoldment may be best facilitated.

In *Education in the New Age* by Alice Bailey, it is suggested that the first effort in education should be to provide “an atmosphere wherein certain qualities can flourish and emerge.” This is characterised by:

*“An atmosphere of love, wherein fear is cast out and the child realises he has no cause for timidity, shyness or caution, and one in which he receives courteous treatment at the hands of others, and is expected also to render equally courteous treatment in return...”*

*An atmosphere of patience, wherein the child can become, normally and naturally, a seeker after the light of knowledge; wherein he is sure of always meeting with*

a quick response to inquiry and a careful reply to all questions, and wherein there is never the sense of speed or hurry...

*An atmosphere of ordered activity, wherein the child can learn the first rudiments of responsibility...*

*An atmosphere of understanding, wherein a child is always sure that the reasons and motives for his actions will be recognised... even though [his older associates] may not always approve of what he has done or of his activities.”<sup>4</sup>*

The earlier this effort is made, the better, for “By right education little children can be taught right attitudes and will respond, for a child sees and recognises no differences, and the truth of the Biblical promise that ‘a little child shall lead them’ will be proven scientifically true.”<sup>5</sup>

## Bridging with the Light

A well-known mystical saying is that “the mind is the slayer of the Real”. When the intellect and reasoning faculty is restricted in its use for the accumulation of information, in the processes of concrete logic, and critical analysis, i.e. overdeveloped in its capacity to separate and divide, then the mind can be considered a hindrance to a more complete picture of reality. The human being consequently loses that vital and conscious unity with fellow human beings and with nature, and also that “vertical” unity with the divine to which spirituality down the ages testifies. From the earliest years, a foundation can be laid for this bridging process which must go forward if that great human failure – separateness – is to be transmuted into spiritual strength.

In this connection, it is suggested that two major ideas should be presented to the children of every nation: *the value of the individual and the fact of the one humanity*. Along with these ideas one might consider the innate human “power to contact and appreciate the world of meaning, the subjective world of the emerging reality”<sup>6</sup> and also the fact of humanity’s place as an integral part of nature. These important ideas can be intelligently presented to the inquiring mind which can potentially become the bridge of understanding between individual and environment.

## First, Know Thyself

There is no doubt that the field of education, like all else in the life of humanity, has come up for deep questioning. It will require a new and spiritual understanding, which penetrates through the fogs and glimmers of our times, to bring about a beneficial revolution in this vitally important endeavour.

It seems appropriate to end with these words from Ron Miller which help to evoke our deepest sense of responsibility: “The holistic approach recognises the connection between the political and the educational; it

## 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.

particular shape comes to mind; whereas learning implies active choice on the part of the learner. We might say that the individual who undertakes training is not a *pilgrim*, but merely a *traveller*. While the traveller is happy to follow the easiest routes, and to think no farther than the next wayside inn, the pilgrim always has in mind a higher goal, the destination of the pilgrimage, and is prepared to endure whatever hardships may come in order to reach that goal. On the personal level, the goal of the pilgrimage is the full expression of the individual's potential, the fusion of limited personal abilities with the wider, more universal qualities of the soul. On a national, and ultimately a global scale, the corresponding destination is the realisation of "the wise society", which is not an unattainable, soft-hearted utopia, but a society in which the highest principles of which humanity is at that time aware are given positive, whole-hearted and practical expression. The path of learning is therefore a major factor in the creation of a world in which goodwill and right human relations are the keynotes of all action.

### Gateways to wisdom

Universities are the traditional gateways opening on to further learning. Are they able to give adequate assistance to those who take seriously the idea of learning as a lifelong pilgrimage? Certainly, new types of educational institution are emerging, such as Naropa University<sup>1</sup> in the USA and Schumacher College<sup>2</sup> in Britain, which acknowledge and honour this deeper significance of learning. And the opportunities to learn in a non-insti-

tutional setting have never been greater, as courses and workshops proliferate. However, there are also encouraging signs of change within more traditional universities and other institutions of higher education. The doors of universities are opening to accept a broader range of age and experience than ever before, through departments of continuing education. And as it becomes more evident that events in the real world must be seen holistically – a trend given impetus by the growth of environmental thinking – the strict division of knowledge into separate disciplines is becoming more and more untenable. Cross-disciplinarity, interdisciplinarity, trans-disciplinarity, call it what you will, is on the increase, and this is reflected in courses of study and departmental organisation. So in addition to the more familiar routes, the pilgrim is faced with a range of relatively untrodden ones. These may survey a broader sweep of the landscape than the traditional courses of study, and also demand of the individual more initiative in travelling them. This openness to a wider, more synthetic vision of life may herald a shift in the ethos of universities, from an emphasis on knowledge and intellectual power towards a dawning recognition of the need for wisdom.

Coupled with this process of internal change, there is also an increase in learning initiatives which involve two or more institutions working together, facilitated by new technologies, and chiefly by that great outer manifestation of unity, the Internet. As well as aiding co-operation between physically distant institutions, the Internet is able to augment the capacities for online teaching of both normal universities and established distance educa-



forces us to acknowledge what it is we stand for, because that is what we will most truly teach. If we believe in peace and justice and love, then let us teach these to one another and practice these with one another first, before we turn them into curriculum units. Do we have an unfinished agenda with which to burden still another human generation? Or can we learn to transform ourselves and our culture so that, as Rudolph Steiner so beautifully put it, we may receive our children with reverence and educate them with love?"<sup>7</sup>

*People today have a dizzying feeling of being torn between a globalization whose manifestations they can see and sometimes have to endure, and their search for roots, reference points and a sense of belonging.*

*Education has to face up to this problem now more than ever as a world society struggles painfully to be born: education is at the heart of both personal and community development; its mission is to enable each of us, without exception, to develop all our talents to the full and to realize our creative potential, including responsibility for our own lives and achievement of our personal aims.*

*From p.19, Learning: the Treasure Within – the Report to UNESCO of the International Commission on Education for the 21st Century*

## THE PILGRIM ON THE PATH OF LEARNING AND THE WISE SOCIETY

The path of learning is one which all of us tread, whether we will or not, simply because we are alive. How far and how fast we travel along this road is partly our own decision, and partly the result of the opportunities of our environment – the “lie of the land”. But more than anything, the motive for our travelling is of key importance. Is the pilgrim’s quest a profane one, solely devoted to discovering the means of acquiring control over as much of the physical world as possible? Or can it be sacred, uncovering the meaning of his own life, and of life itself as it is expressed through many forms: atoms, plants, animals, cultures, kingdoms in nature, planets, the very cosmos itself? Does the pilgrim seek knowledge, or wisdom? What tests and obstacles confront the pilgrim on his journey?

Clearly, learning occurs in both formal and informal contexts – one name for the latter being “the University of Life”. The informal lessons which each individual learns are unique. Where there is some degree of uniformity between individuals is in their experience of formal opportunities for learning, particularly during childhood. Here the state assumes a major responsibility in deciding what aspects of civilisation and culture should be perpetuated. To this end, in most countries there is some form of primary education curriculum for young children supervised by the state, with the broad aim of instilling basic literacy and numeracy. In more affluent countries, a secondary phase of education is the norm. Once beyond these charted waters, the would-be pilgrim is confronted with an ever-growing array of options. Because the current focus of most societies is

1. **Maria Montessori**, *The Absorbent Mind*, p.ix. **Clio Press, Oxford, 1997.**
2. *Ibid.*, p.14
3. *Ibid.*, p.8.
4. **Alice Bailey**, *Education in the New Age*, pp. 75-77. **Lucis Publishing Companies, New York & London, 1987.**
5. **Alice Bailey**, *The Externalisation of the Hierarchy*, p.196. **Lucis Publishing Companies, New York & London, 1989.**
6. *Education in the New Age*, p. 113.
7. **Ron Miller**, *The Holistic Education Review*, Vol. 3, No. 2, Summer 1991, p.28.

predominantly economic, it may be tempting to follow what seems a broad and easy route, through a clearly-defined vocational qualification at a traditional institution of education, on to the safe haven of respectable paid employment. But even this highway now has its surprises, as the apparent destination of employment often turns out to conceal a further stretch of road, with its own unexpected dead-ends and forks.

### Learning and service

It has always been an accepted part of some jobs, particularly in the professions, that one must keep up with current research in order to be able to do one’s job properly. Now, there is pressure on workers of all kinds to be continually adding to their portfolio of knowledge and abilities, as many types of jobs change substantially or even disappear, while new types are created. Hence working life itself is forced to become an extension of the path of learning – or should we say the path of endless retraining? Where lies the difference? Perhaps in this – that training is where every talent is treated as a separate means to an end external to the individual, such as the maximising of financial gain; whereas learning is where each talent is seen as an integral part of the whole person, a gift which should be nurtured as an end in itself, unfolding in concert with other talents. These talents can then find their natural field of expression in service to the wider whole.

Another difference lies in the fact that training suggests a passive subjection to an imposed scheme of instruction – the image of a plant being trained to a

tors, such as the Open University of Britain. And for the discriminating user, the wealth of information on the Internet opens up the possibility of a wide diversity of self-chosen courses of study. The existence of this vast information pool brings into focus the role of the educator as a wise guide, able to indicate fruitful directions of inquiry.

Ultimately, the main burden of responsibility lies with the individual as to how seriously he takes the pilgrimage of learning. But society is also responsible for the quality of the signposts and of the road surfaces along which the pilgrim travels, and for ensuring that there are enough reliable guides along the way. It is for society to decide whether it is content with the current road map it has laid out for learners, or whether, in this

time of rapid change, new contours of knowledge should be explored, with the aim of producing a new vision of society. A vision of a society where the purpose of education is wisdom would in turn act as a magnet for the individual learner, drawing out his best efforts to achieve the goal. The positive development of both individual and society would then be assured, and the pilgrim on the path of learning would enter into the holy city at last.

1. **Naropa University, 2130 Arapahoe Avenue, Boulder, Colorado, 80302, USA. Tel: +1-303-444-0202; Fax: +1-303-444-0410; Email: info@naropa.edu; Web: www.naropa.edu**

2. **Schumacher College, The Old Postern, Dartington, Totnes, Devon TQ9 6EA, UK. Tel: +44-(0)1803- 865934; Fax: +44-(0)1803-866899; Email: schumcoll@gn.apc.org; Web: www.gn.apc.org/schumachercollege/**

## 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.

**The World Core Curriculum and the Robert Muller Schools.** The World Core Curriculum was developed by Dr. Robert Muller, former Assistant Secretary-General of the United Nations and Chancellor of the UN University for Peace in Costa Rica. During his tenure at the UN Dr. Muller observed the growing body of information about humanity, the world and our solar system that the UN was collecting and organizing. He realized it was time children were taught from the global point of view in addition to the regional and national. His four basic categories for developing a "world core curriculum" are 1) our planetary home and place in the universe, 2) the family of humanity, 3) our place in time, 4) the miracle of the individual human life. "As educators use these four basic factors in building an effective instructional program for the various ages, then each student can begin to see the underlying meaning and purpose of humanity and its relation to the planet", according to Rosalie Russell, who was Director of Education in the original Robert Muller School.

Information: **The Robert Muller School International Coordinating Center**, 6005 Royaloak Drive, Arlington TX 76016 USA. Tel: +1-817-

654-1018; Fax: +1-817-654-1028; Email: rmswcc@airmail.net.; Web: www.unol.org/rms/

**The United Nations University for Peace** in Costa Rica was established pursuant to a resolution of the General Assembly of the United Nations in December 1980 to "provide humanity with an international institution of higher education for peace and with the aim of promoting among all human beings the spirit of understanding, tolerance and peaceful co-existence, to stimulate co-operation amongst people and to help lessen obstacles and threats to world peace and progress, in keeping with the noble aspirations proclaimed in the Charter of the United Nations." It is located in Costa Rica, which took the lead in the creation of the University and has been one of its main sources of support.

The University for Peace is the only truly international university that has the authority to grant degrees, which it does at the Masters and Doctors level. They offer a Doctorate in Communications for Peace and a Master's Degree in Human Rights and Education for Peace; both degrees are offered jointly with other universities. In addition, the unique constitution of the University

for Peace make it a vehicle for developing and demonstrating new modes of private-public partnership serving and supporting the peace and security mission of the United Nations. UN Secretary-General Kofi Annan has recently taken steps to globalize and strengthen the University for Peace and to activate its unique potential to undertake the kind of educational, research, training and other related activities in support of the peace and security role of the United Nations and the goals of its Charter.

Information: **University for Peace**, Apartado 138-6100, Ciudad Colon, Costa Rica. Tel: +506-249-2980. Fax: +506-249-2970. Email: info@upaz.org. Web: www.upeace.org.

**The United Nations Educational, Scientific and Cultural Organisation (UNESCO)** is the lead agency of the United Nations system for education. It has worldwide responsibilities and sets up global activities in education of interest to all Member States. UNESCO promotes basic education by advocating a comprehensive dual-track approach: offering quality primary education to all children and increasing the number and relevance of basic education and literacy activi-

ties for out-of-school youth and adults. A most urgent priority for UNESCO is to ensure access to and improve the quality of education for girls and women. A commitment is also made to other groups left out of the mainstream of educational development such as the urban poor, street and working children, rural and remote populations, nomads and migrant workers, racial and ethnic minorities and refugees. For children with physical or mental disabilities, special efforts are advocated to ensure the benefits of an education. In the face of continuing threats to peace UNESCO persistently maintains education for all is the most effective preparation for meeting the unknown challenges of the future. The defences of peace are best constructed in the educated minds of men and women.

UNESCO has numerous educational arms including "Learning Without Frontiers", a trans-disciplinary initiative whose mission involves a "supra-national effort in critically rethinking some of the basic assumptions, processes, roles, relationships, approaches and discourses underlying conventional education systems...". LWF seeks to "creatively construct new learning communities and environments in which such communities can flourish, that are more responsive to diversity of learning needs...". (LWF Homepage)

Information: **UNESCO**, 7, place de Fontenoy, 75700 Paris 07 SP France. Web: [www.unesco.org](http://www.unesco.org).

**The International Baccalaureate Organisation (IBO)**, founded in the 1960's, grew out of international school efforts to establish a common curriculum and university entry credential for geographically mobile students. In addition, the founders were motivated by an idealistic vision: they hoped that a shared academic experience emphasizing critical thinking and exposure to a variety of viewpoints would foster tolerance and inter-cultural understanding among young people. Their curriculum programmes are for students at the primary, middle and secondary school levels.

The educational philosophy stems from a recognition of the need to "assist schools in their endeavours to develop

the individual talents of young people and teach them to relate the experience of the classroom to the realities of the world outside. Beyond intellectual rigour and high academic standards, strong emphasis is placed on the ideals of international understanding and responsible citizenship, to the end that IB students may become critical and compassionate thinkers, lifelong learners and informed participants in local and world affairs, conscious of the shared humanity that binds all people together while respecting the variety of cultures and attitudes that makes for the richness of life."

There are currently 800 participating institutions in nearly 100 countries. Membership confers access to curriculum and assessment development, teacher training and information seminars, electronic networking and other educational services.

Information: **International Baccalaureate Organisation**, Route des Morillons 15, 1218 Grand-Saconnex, Geneva, Switzerland. Tel: +41-22-791-7740; Fax: +41-22-791-0277; Email: [info@ibo.org](mailto:info@ibo.org); Web: [www.ibo.org](http://www.ibo.org).

**Waldorf Education and the Rudolf Steiner Schools** are committed to academic excellence in preparation for the most demanding colleges. In addition, they recognize that every child needs the balance provided by strong and healthy development in the life of the will – the ability to get things done – and in the life of feeling, including emotions, aesthetics, and social conscience. The Waldorf approach to teaching is designed to address the whole child: head, heart, and hands through mental, emotional and physical training and development. According to Rudolf Steiner, "Our highest endeavor must be to develop free human beings, who are able of themselves to impart purpose and direction to their lives."

Information: **The Bund der Freien Waldorf Schulen**, Heidehofstrasse 32, D 70184 Stuttgart, Germany. Tel: +49-(0)711-210420; Fax: +49-(0)711-2104219; Email: [bund@waldorfschule.de](mailto:bund@waldorfschule.de); Web: [www.waldorfschule.de](http://www.waldorfschule.de). **Association of Waldorf Schools of North America**, 3911 Bannister Road, Fair Oaks, CA 95628,

USA. Tel: +1-916-961-0927; Fax: +1-916-961-0715; Email: [awsna@awsna.org](mailto:awsna@awsna.org); Web: [www.awsna.org](http://www.awsna.org), [www.waldorfeducation.org](http://www.waldorfeducation.org). **Steiner Waldorf School Fellowship**, Kidbrooke Park, Forest Row, E. Sussex, RN18 5JB, UK. Tel: +44-(0)1342-822115; Fax: +44-(0)1342-826004; Email: [waldorf@compulink.co.uk](mailto:waldorf@compulink.co.uk); Web: [www.compulink.co.uk/~waldorf/](http://www.compulink.co.uk/~waldorf/).

**The Warren Wilson College** in Asheville, North Carolina, USA, is an innovative liberal arts college that combines strong academics with work for the school and service to the community. The study-work-service "triad" teaches students to make connections, solve problems, and grasp ideas in a more experiential way. The Warren Wilson Triad Education Program focuses on the whole student by relating academics, work, and service throughout the college years. The accent on service challenges students to apply academic studies to everyday life and also underscores a principle that has been part of the college's mission since its founding – service to others. The Service Center provides students with opportunities in established service projects and also helps students design their own projects based on the recognition of an unmet need. The rigorous academic approach is infused with issues of global importance such as international politics, environmental concerns, and cross-cultural communication and understanding. Information: **Warren Wilson College**, PO Box 9000, Asheville NC, 28815-9000, USA. Tel: +1-800-934-3536; Web: [www.warren-wilson.edu](http://www.warren-wilson.edu).

**"Entering the New Millennium: Children's Rights and Religion at a Crossroads"** is an international conference to mark the 10th Anniversary of the UN Convention on the Rights of the Child to be held in the City of Nazareth, Israel, 21-24 November 1999. It is jointly organized by **the Municipality of Nazareth** and **Defence for Children International**. Panels of speakers from various religious, educational and human rights sectors worldwide will be participating. Children from Belfast, the Balkans, Israel and Palestine will also give



several presentations. Featured speakers include Elie Wiesel and Camelia Anwar Sadat. Mary Robinson, United Nations High Commissioner on Human Rights, has been invited to give the Keynote Address. Information: **Nazareth Conference Secretariat**, P.O. Box 8028, Jerusalem, 92384, Israel. Tel: +972-2-563-3003. Fax: +972-2-563-1241. Email: dci\_il@alternat.com.

**The Content of Education in a Global Civilization** is the 2nd International Roundtable hosted by the **Council for Global Education**, to be held at the **City Montessori School**, Lucknow, India, (the largest school by pupil numbers in the world) from 29 November to 6 December 1999. Interactive, open format sessions will explore such questions as, "Is there need for a new definition of education?", "What is the purpose and role of education?" and "How can education prepare students for co-existence in the emerging global community?" Suggested topics for discussion are also welcome.

The Council for Global Education is a non-profit organization committed to the comprehensive development of the child at the threshold of the 21st Century. The Council offers assistance to educational institutions around the world, transcending cultural barriers and overcoming philosophical differences. It is committed to universal values, global understanding, excellence in all things and service to

humanity as essential elements of a child's comprehensive development.

Information: **The Council for Global Education**, PO Box 33984, Washington D.C., 20033-3984, USA. Tel: +1-202-496-9780; Fax: +1-202-496-9781; Email: info@globaleducation.org; Web: www.globaleducation.org. **City Montessori School**, Lucknow, 12 Station Road, Lucknow, India. Tel: +91-522-228-606/215-483/229-738; Fax: +91-522-212-888; Email: info@cmseducation.org; Web: www.cmseducation.org

**Soul in Education 2000 Conference** is an international conference to be held at the Findhorn Foundation, Scotland, 21-27 October 2000. The aim of the conference is "to strengthen the educational field and help launch a new era of education, enriched with the values and knowledge of our divine source." The organisers explain: "We are building a network to promote the open recognition of soul inspired qualities in our teaching..." It is intended that there will be representation from: UNESCO; the Institute of Sathya Sai Education; World Core Curriculum; Anthroposophy and Steiner-Waldorf curriculum; Small Schools and home educators; the approaches of transpersonal psychology, spiritual intelligence; cognitive development; psychosynthesis; re-evaluation counselling; neuro-linguistic programming; and emotional intelligence.

The conference event evolved out of the work of the **Global**

**Conference of Soul Education**, a five-year spiritual educational project inspired by **Triangles in Education** – an international, spiritually motivated group of educators from many cultures – dedicated to "the strengthening of the inflow of the light, love-wisdom and power of the Soul in education." Working rhythmically over a five year cycle, 1998-2002, the aim is to inaugurate a "new era in education". The group explains: "There is a growing momentum for the shifting of education into a newer and more enlightened developmental stage – one which is better suited to the highest potential of the individual..."

Triangles in Education also publishes, three times a year, the bulletin *Soul Educator*, "to stimulate the creativity and pioneering will of spiritually motivated holistic educators around the world".

For further information on the conference, contact: **The Conference Office**, Findhorn Foundation, The Park, Findhorn, Forres IV36 0TZ, UK. Tel: +44-(0)1309-691933; Fax: +44-(0)1309-691833; Email: conference@findhorn.org; Web: www.findhorn.org/edu/sol/. And for more information on Triangles in Education, contact: **Triangles in Education**, Office of the Caduceator, 56 Falkland, Skelmersdale, WN8 6RA Lancashire UK. Tel/Fax: +44-(0)1695-556664; Email: caduceator.clh@virgin.net; Web: freespace.virgin.net/caduceat-or.clh/Conf\_2000.htm

## HELPING TO BUILD RIGHT HUMAN RELATIONS

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