



World Goodwill

NEWSLETTER

2000 N° 2

A quarterly bulletin highlighting the energy of goodwill in world affairs

UNIVERSAL SHARING

SHARING — IT'S SUCH A SIMPLE WORD; and such a simple, ordinary concept. What could be more natural to human beings than to share what they have with others? We see this in the spontaneous way in which children share. A stranger enters a community — in some parts of the world it would be natural hospitality to share a meal with him. The sharing of food creates a basic communion and community within a group. Yet it seems that some aspects of modern society can work against this tendency. The Dalai Lama remarks that, "We find modern living so organised as to demand the least possible practical dependence on others... We can also point to the increasing autonomy that people enjoy as a result of advances in science and technology... There has arisen a sense that our future is not dependent on our neighbours but rather on our jobs, or on our employers. This in turn encourages us to assume that others are not important for our happiness, therefore, their happiness is unimportant."¹

One possible obstacle to sharing is the current focus upon individualism, upon expressing the potential within each one of us, if it is taken to the extreme where it hardens the boundaries of the self, so that all of the gifts we discover are used only for our own benefit. Rather, our gifts and talents should be shared with the wider community, for in this way they multiply the riches of the wider whole. The truth of this is evident particularly with regard to knowledge and information, which have become such important factors in

modern life, and which are sent racing round the globe by the tools of electronic communications. A beautiful example of the power of sharing in this area are the Free Software and Open Source software movements, which aim to keep the programming code in which computer software is written freely available for modification and copying. This means that programmers around the world can co-operate on major software projects, such as the development of the GNU/Linux operating system. The rise of this program, from being a Finnish computer science student's project to a system which is used by major companies, illustrates what can happen when people share their time and skills freely so that all may benefit.

Another field where the flow of information would benefit from openness and sharing is in the work being done to decipher the human genetic code. But commercial considerations appear to have blocked this flow for the moment, highlighting the contentious area of intellectual property rights. Indeed, the idea of sharing naturally opens up the whole question of what ownership means, and how this right should be exercised responsibly: for ownership implies that a person has the *exclusive* right to use something, but it is then up to the owner whether they will use that right to *exclude* others from its benefits or to *include* them. This can range from the rarefied matter of whether others are given access to potentially beneficial information, such as genetic information or computer code, right down to the most

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mundane level of whether people are able to walk across large tracts of countryside which are privately owned. At every level, the person or group who owns the resource concerned has the opportunity to share, if they so wish. For example, a number of those who have acquired large sums of money through business have then re-distributed this wealth in imaginative ways for the benefit of the wider public. It will be interesting to see if the fortunes now being made through high technology will also benefit the wider whole – the announcement of the funding of a “virtual” university by one Internet entrepreneur provides a hopeful sign.

Free flow

One significant area which obviously needs the free flow which sharing engenders is the world’s food supplies. It is well known, for example, that there is enough food in the world to provide for everyone’s daily needs. Yet one recent statistic shows how far from this state of affairs we still are: that the world’s total of overweight people, at approximately 1.2 billion, is estimated to be equal to those who are underfed.² The means to re-distribute this food already exist – all that is needed is to muster the will-to-share. This remains a major challenge for humanity in the 21st Century. In another equally important area, that of water, there are encouraging signs of this will-to-share. On World Water Day (March 22) this year, at the conclusion of the Second World Water Forum held in the Hague from March 17 to 22, 158 national delegations from all over the world adopted a special Declaration on Water Security in the 21st Century. The Declaration states that water security in the 21st Century means ensuring that every person has “access to enough safe water at an affordable cost”. In his address to the Forum, James Wolfensohn, the President of the World Bank, noted that without providing this access, the broader mission of alleviating world poverty would be unsuccessful. It seems especially appropriate that such a Declaration should emerge as we move into the Aquarian Age, symbolised by the water-carrier, pouring out life-giving water to all.

Taxation is something which people tend to regard as a necessary evil. Yet if we reflect upon taxation from a goodwill perspective, we realise that it is in fact a necessary good, as taxation pays for public goods on a local and national level – public hospitals, schools, national parks, public

transport, etc. etc.. It is a basic means of sharing the wealth of a population, whether at the national or regional level. Of course, there are always concerns about how the burden of taxation should be fairly distributed, with the perennial question of whether politicians set rates of income and other taxes on individuals so as to “buy” votes. And in a period where national governments see themselves as competing to attract foreign investment, there is also pressure to reduce corporate taxation. It is therefore important to reflect upon how taxation provides positive benefits to all members of a society, ensuring that both rich and poor, both weak and strong, can live a decent life. And if we can learn to think of taxation not as a burden, but as a joyful opportunity to share in our common responsibility to make society a better place for all, then taxes appear in a new light. Perhaps the term itself is one which would benefit from change – would we think differently about the subject if we were asked to pay a “social investment donation”, for example?

Among interesting developments in the field of taxation are the proposals for different *global* taxes. Various candidates have been put forward, such as aviation fuel, foreign-exchange transactions (the “Tobin” tax³), and a “bit” tax – a very small tax on the amount of data sent through the Internet. The mechanics of how such taxes could be collected and the proceeds distributed are less important than the fact of their proposal, for they illustrate that the urge to share on a global scale is present, and in practical forms.

Perhaps the most important area where we can share with one another is in truly sharing our culture and world-view. History records many terrible “culture clashes”, where members of one group have refused to accept the importance of the culture of another group, often leading to violence and oppression. To cultivate a more peaceful world, we must learn to approach people of other cultures with goodwill, and the intention to share our ideas with them. This is not a recipe for homogeneity, for we need not expect to agree on every point. Instead, it offers the chance to celebrate our diversity, while acknowledging and working towards shared purposes. When we are able to share subjectively in this way, with open hearts and minds, then the practical difficulties of sharing the Earth’s resources can be seen in their true proportion, and readily solved.

1. The Dalai Lama, *Ancient Wisdom, Modern World: Ethics for a New Millennium*, p.8. Little, Brown and Company, London, 1999.
2. Gary Gardner and Brian Halweil, *Underfed and Overfed: The Global Epidemic of Malnutrition*, World Watch Paper 150. World Watch Institute, 2000. Also available on the web at www.worldwatch.org

3. There is now a coalition of civil society organisations which is campaigning for the introduction of a Tobin Tax of 0.25%. For further information, cf. for example Attac 9 bis, rue de Valence, 75005 Paris, FRANCE. Tel: +33-01-43-36-30-54; Fax: +33-01-43-36-26-26; Email: attac@attac.org; Web: attac.org

|| **GOODWILL IS...**...the source of spontaneous sharing, on all levels. And this sharing in turn ||
leads to right relations between people, and with the Earth.

World Invocation Day

June 16, 2000 – A World Day of Prayer, Invocation and Meditation

AN INVITATION TO MEN AND WOMEN OF GOODWILL

World Invocation Day is a world day of prayer when men and women of every spiritual path join in a universal appeal to divinity and use the Great Invocation. Together they focus the invocative demand of humanity for the light, the love and the spiritual direction needed to build a world of justice, unity and peace.

As we begin the new millennium, we face the fact that materialistic values have led humanity to a state of profound crisis. Our very survival is threatened, not only by militarism, but by our lack of wisdom and will to feed the hungry, to share our plentiful resources, and to solve the many other critical problems which confront the human family.

Yet the solution exists. One of the greatest insights of our time is that of the interdependence and interrelatedness of all life. Today millions of people share the conviction of an inner spiritual unity within humanity which transcends any outer differences of race, nation and creed. As men and women of goodwill the world over give expression to this conviction in their lives, a process of planetary transformation is taking place. A new civilisation is emerging which embraces all peoples and is founded upon the recognition of our common humanity and right human relations.

The world's problems are of humanity's making and they are for humanity to solve. But the essence of the spiritual life lies in knowing that we are not alone. The energies of divinity are abundantly available and, on World Invocation Day, an appeal is made for the release of the energies which will enable humanity to create the new civilisation.

Today the reappearance of the World Teacher is expected by millions of every faith who expect the Avatar under such names as the Christ, the Lord Maitreya, the Messiah, the Imam Mahdi and

the Bodhisattva. The use of the Great Invocation is one of humanity's most potent tools in preparing human consciousness for the reappearance of this World Teacher.

Each year since 1952, people everywhere have celebrated World Invocation Day, joining in the affirmation of the oneness of humanity, the livingness of our relationship to God and the responsibility of humanity for the working out of the divine Plan on earth.

Will you join in observing World Invocation Day through the united use of the Great Invocation, and will you help to make this day widely known?

The Great Invocation

The Great Invocation belongs to all humanity and not to any one religion or group. It is a world prayer, translated into almost 70 languages and dialects.

Use of the Great Invocation is world service for it speaks directly to world need today. We need light to illumine the way ahead and reveal the vision of a new civilisation; we need love to govern the relationships between people and bring to an end the reign of hatred and separatism; we need the power of the will-to-good to direct human choice and decision making. The universal use of the Great Invocation on World Invocation Day charges this day with deep spiritual significance, for it builds a channel through which light, love and power can reach and irradiate the hearts and minds of people everywhere.

Most of the festivals of the major world religions are held in accordance with the lunar calendar. The date of World Invocation Day is also determined in this way. It follows on two months from the Christian Festival of Easter and one month from the Buddhist Festival of Wesak.

World Invocation Day is supported by many different groups and organisations throughout the world. World Goodwill promotes the celebration of World Invocation Day through a range of literature including

guidelines as to how you can help ensure that the day is more widely observed in your community. Copies of the Great Invocation in card, bookmark, leaflet and poster form are available on request.

The Great Invocation is a world prayer; it has no personal appeal or temporal invocative urge; it expresses humanity's need and pierces through all the difficulties, doubts and questionings—straight to the Mind and the Heart of the One in Whom we live and move and have our being—the One Who will stay with us until the end of time itself and “until the last weary pilgrim has found his way home.”

Alice A. 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, the Imam Mahdi and the Messiah.

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.

Sharing – the Great Gift of the Aquarian Age to Humanity

Throughout the Piscean era there was a pronounced note of pain and suffering associated with spirituality. Mendicants suffered self-inflicted wounds; hermits suffered loneliness in silent exile; lay people felt a burdensome sense of sinfulness. The coming in of the new energies of the Aquarian era – a planetary transition that is both an astronomical and an astrological fact – is bringing to light new facets of spiritual livingness, most notably the quality of joy. Sounding the *clarion note of joy through goodwill activity* has been a major purpose of the World Goodwill Newsletter since its inception decades ago. And this joyful note rings out in different keys for varied are the joys of the path. Many people find joy through the use of resources in common with others, in a word, through sharing.

Why should this be so? Isn't the history of humanity cluttered with the debris of acts of selfishness? The answer of course is yes, but this has to do with the past. The hope for the future is seen in the symbol for the Aquarian era: the man with the water pot that pours forth freely. All humanity is entitled to share the entire span of human wealth – be it the riches of ideas, the goods of the marketplace, or the produce of the earth. The shared challenge facing thinking men and women of goodwill is how to remove the blocks that hinder just distribution. Items and concepts which can be shared include: goals, visions, plans, responsibility, laws, ethics and values, ideas and ideals, work, time, money, skills, thoughts and knowledge, books, cars and housing. Indeed, life itself represents a shared

energy poured forth freely by the One in Whom we live and move and have our being.

In short, we share for the joy of relating to others in a spirit of goodwill. And it is the applied energy of goodwill that can release the urge in humanity to share, producing a groundswell of public opinion that may prove the truth of the old adage, “There's nothing more powerful than an idea whose time has come.” But the idea must be freely presented, participation freely invited and received, acknowledgment freely given, to ensure that the principle of sharing does not degenerate into a forced pressure. The principle of sharing carries its own magnetism that will enable people of goodwill to respond with understanding and a spirit of cooperation. Indeed, this principle is already manifesting in numerous ways throughout the world where it can be seen to have a unifying effect, for it is supportive of all healthy aspects of life.

This is not to imply that the principle of sharing will suddenly manifest as if by magic. The self-focused materialism of millions of people must be taken into account without letting this factor dampen the urge to move forward, for example, with new applications of barter and exchange, and with new ideas as to right distribution and the significance of money. This is a task for capitalist and labour leader; for financial expert and ordinary worker; for conservative and liberal. All humanity is being called to re-examine the foundational values of their lives and to recognize

the goal of appropriate sharing, for this is a necessary step in establishing the right human relations that will lead to peace and harmony. There is a growing recognition that a just globalisation ought to provide “the widespread, continuous access to all that our world offers” in the words of Ohan Guvenen of Turkey, Director of the Institute of World Systems Economics and Strategic Research.¹ Mr. Guvenen recently chaired a UNESCO sponsored debate, “Globalisation and the Third Industrial Revolution”, during which reasons for resistance to unchecked corporate capitalism were summed up by citing a traditional Peruvian event. Each year potato growers in Peru meet and exchange the best seeds they have produced in the previous year. However, the last such gathering was attended by trans-national corporations which are working on patenting the genes of these traditional foodstuffs in order to sell them at a profit.² When the needs of all members of society are not addressed in a respectful and equitable manner, problems can ensue. At their recent meeting in Seattle, the World Trade Organization experienced pressure from citizen activists to open their dialogue to those interested in providing input or just observing. Such calls for *transparency* are designed to ensure that the decisions of the powerful will be ethically based and take into account the needs of the voiceless. The transparency model of management is a form of sharing in the sense that people are demanding a share of responsibility in the decision-making processes that impact their lives.

Global public goods

The virtue of selfless sharing has ever been taught by the religions of the world. Much good has come from such teaching; examples of generosity and selfless giving can be found in all nations. What will distinguish the new age is the embracing of the principle of sharing on a mass level, and by leading institutions functioning in all avenues of life. Indeed, the process has already begun. The recently published book, *Global Public Goods*, designates a broad range of items enjoyed freely by all as “public goods” that deserve increased attention and respect. What is a public good? We’re all familiar with private goods; our homes are filled with them. But the marketplace in which these goods are produced relies on other goods that it cannot provide by itself, for example, property rights, predictability, safety, nomenclature, etc. Such public goods need to be provided by non-market or modified market mechanisms. We need both public and private goods. Public goods are recognized as having benefits that can’t be readily confined to a single “buyer”. Examples range from the sweeping

impact of a clean environment to the particular contribution of traffic lights. Some goods, such as education, have a foot in both sectors. The person being educated reaps benefits yet so, too, does society as a whole, and employers in particular. The editors of *Global Public Goods* present an example of how employers may share the costs of educating young people. “Suppose there are many illiterate people and many eager employers. A person’s first employer would be the one to shoulder the burden of educating her. But why should that first employer pay all the costs, while future employers will reap the benefits for free...The solution is for all employers to pool resources to jointly finance education or at least to bridge the gap between the benefits education brings to the individual – for which she could pay herself – and the extra benefits they jointly get.”³

However, due to a lack of mechanisms for collective action, public goods tend to be underprovided which, in turn, results in manifold problems and crises; without these public goods, human security and development will be elusive. Identifying public goods and discussing mechanisms for their production is the theme of this book. The wide inclusiveness as to what constitutes a “global public good” may be disputed by some. For example, while environmental issues are often addressed in a public goods framework, other issues such as financial stability, culture, equity and justice have rarely been treated from this viewpoint and are, therefore, more difficult to grasp as being global public goods. But the fact that criteria for determining what constitutes a global public good are being examined so thoroughly bodes well for the coming into manifestation of the principle of sharing for it is said that *energy follows thought*. Solutions can emerge when controversial issues, such as the concept of global public goods, are publicized for all to reflect upon.

Cultural wisdom

Collective wisdom has long been shared within and across cultures but long was the time it took to filter across boundaries. It is this tradition of sharing that the United Nations Development Programme is raising to a new level of businesslike efficiency as documented in three new reference volumes, *Sharing Innovative Experiences*. “The United Nations Development Programme is convinced that the sharing of experiences among developing countries has a critical role to play in the search for, and application of, appropriate development policies and practices.”⁴ Therefore, the Special Unit for Technical Cooperation among Developing Countries of the

UNDP, in cooperation with several other groups, initiated research into successful environmental, social and economic projects of developing countries in order to promote their replicability. By sharing information in this way, the wealth of experiences in the South can be more efficiently spread throughout the hemisphere without each country having to "re-invent the wheel." A sample of some of the projects include: Small Scale Textile Production Using Natural Dyes (Bangladesh); The Conservation Strategy of Ethiopia Project; Regulation of Foreign Capital Flows in Chile; Software Success and Solar Innovation in Brazil; Village Bio-Electricity in India; Enterprising Organic Farming in Dominica; Solar Technology and Sustainable Development in Barbados, to name a few.

Enlightened practice

The Asa Wright Nature Centre in Trinidad-Tobago exemplifies the coming together of several types of sharing. Before her death, Mrs. Asa Wright sold her land to the government of Trinidad-Tobago, which established the Asa Wright Nature Centre as a non-profit trust and registered charity. During the early years, interest-free loans kept the Centre afloat; now, it is fully self-supporting and, in turn, helps support local citizens through direct and indirect employment. In addition to being a pioneer in eco-tourism, the Asa Wright Centre takes a progressive interest in the well being of its employees. A system of interest-free loans has been made available to staff members; assistance is also provided for the purchase of schoolbooks for children of staff members and further assistance is given to employees as needs arise. For example, financial support was given to an employee who wished to complete his secondary education. This considerate treatment has contributed significantly to the production of a cohesive, highly motivated and dedicated staff; turnover at the Centre is almost non-existent. The UNDP has determined that the experience of the Centre can be reproduced and therefore has recommended that exchanges between the Centre and other institutions of the Southern Hemisphere be promoted.⁵

Shared telecentres, an initiative first launched fifteen years ago in a farming community in Sweden and copied in rural areas of the North, is now catching on in many rural communities of the developing world. Telecentres offer services as basic as telephones and faxes as well as more sophisticated ones such as desktop publishing and word processing. In sharing the technological advances of the communications world with isolated areas, economic as well as cultural and educational benefits ensue.⁶

Clearly there is a need to help people everywhere to benefit from the accumulated stock of global knowledge. In addition, there is a need for an increased level of assistance from the wealthiest 20% of humanity, which is now about 135 times richer than the poorest 20%.⁷ One in five of the world's people (1.2 billion) earn less than a dollar a day. The three wealthiest people in the world have wealth equal to the combined gross national product of all the least-developed countries combined, a population of 600 million people. And the income gap between the richest one-fifth and the poorest one-fifth of the world's people has grown from 60 to 1 to 74 to 1 in the last 10 years.⁸ So it seems fairly clear that those with the most aren't sharing all that much. Yet the goal of increased sharing is not as unattainable as it may seem. For throughout most of human history, nearly all goods were shared; private property hardly existed beyond clothing, tools and weapons. It was when humans began to settle into one place with the onset of the practice of agriculture approximately 10,000 years ago that ownership of property and goods began to enter into the picture. Millennia later, humanity in its progressive rank is indicating satiety with selfish materialism. Great are the numbers of individuals and communities demonstrating the *new materialism*: a synthesis of the urge to share and the urge to refashion old forms along creative new lines for the good of all.

The new materialism

This new materialism can be seen in the trend toward organised sharing and environmentally responsible land use embraced by cities such as Portland, Oregon, USA, and Curitiba, Brazil. Both of these mid-size cities have gained international recognition for transforming deteriorated and dispirited urban areas into desirable, thriving urban oases. The impetus in both cases was recognition of the importance of sharing the assets of each city with all citizens, rich and poor alike, and treating the environment with respect. For example, in Curitiba "linear stretches of land along rivers were put off limits to builders and made into parks, a practical option that also eliminated economic loss from flood damage to buildings. These re-zonings, together with other efforts to protect natural areas and build parks, increased the area of green space per person 100-fold over twenty years."⁹ Portland, Oregon has a housing code that forbids "snob zoning" that is used to keep out dense types of housing such as apartment buildings, multi-family units or subsidized housing. Municipal regulations also protect "view corridors" of nearby Mount Hood. "The shared view itself is an

extraordinary asset. And perhaps in part because the downtown has such desirable vistas, the city has also managed to avert one of the most pervasive inequities of American cities – concentration of the poor in the central city.”¹⁰

Such individualistic items as cars and housing can also be shared. Car sharing is a viable alternative in many cities in Europe and a few in North America. Reasons for its popularity range from financial savings for individuals to the environmental benefits for cities since every shared vehicle eliminates an estimated four private cars, which, in turn, results in significant drops in air pollution and in steel consumption. Housing can also be shared. Co-housing has established itself in several countries, again most notably in Europe though gaining increased acceptance elsewhere such as the USA where it has spread more rapidly than car sharing. Homes in most co-housing villages are owned individually and could easily be mistaken for ordinary town houses. Again, advantages are private as well as public. A major public benefit is the reduced amount of land, building material and municipal services needed for co-housing communities. For the individual, co-housing is sometimes less expensive than individual home ownership. Additional benefits usually include meal sharing, tool and appliance sharing, and shared use of a common garden and a common house for meetings, meals, etc. In short, co-housing seems to provide a social cohesiveness desired by many while leaving each household free to determine its own level of involvement.

Right distribution of energies

Time and skills can also be shared through various types of volunteering. In fact, the venerable path of the volunteer has climbed to a new level of efficiency through “service credit programs” which operate in the United Kingdom, the USA and Japan. Such programs award volunteers “service credits” for every hour of work donated. All work is treated equally: “one hour, one credit, whether you dish out soup or legal advice.”¹¹ Service credits help pick up the slack created by societal breakdowns within families, neighborhoods and communities. “Service credits are not simply a substitute for money...Rather, they seem to tap a different spectrum of motivation and concern – the desire to help or the need to be needed – that market wages either ignore or repulse...The credits are simply a symbol of that value.”¹² Service credits combine the efficiency associated with earning power with the urge to share one’s skills to help build a better community, and in this can be seen another facet of

the new materialism.

These are a few of the ways in which the new age principle of sharing is beginning to manifest, for sharing is essentially the right distribution of energy and resources. As humanity awakens to its interconnectedness, it is recognizing that just as the ills of the physical body can be traced to an energy blockage of one sort or another, so too can the ills of the human race as a whole be traced to a blockage in the distribution of the resources of the planet.¹³ The alleviation of blocked distribution, as evidenced in these various examples, indicates that the symbolism of the Last Supper is coming alive in everyday life and initiating a new age of sharing.

“...selfless sharing and cooperative understanding between all men [and women] of goodwill everywhere can rebuild a new world, bring into being a more beautiful life, and restore that which humanity itself has destroyed. The best is yet to be. We can rest back upon the realisation that the history of the human race has been one of a steady moving forward down the ages and towards the light.”

Alice Bailey

1. Agnès Bardon, “Towards a New Global Contract”, *UNESCO Sources*, January 2000, No. 119, p. 10.
2. Ibid.
3. Inge Kaul, Isabelle Grunberg, Marc A. Stern, editors, *Global Public Goods: International Cooperation in the 21st Century*, pp. xx-xxi. Oxford University Press, New York & Oxford, 1999.
4. *Sharing Innovative Experiences*, Volume 3, Preface. Published by United Nations Development Program, Special Unit for Technical Cooperation among Developing Countries, Third World Network, New York & Penang, Malaysia, 1999.
5. *Sharing Innovative Experiences*, Volume 2, pp. 93 – 111. Published by United Nations Development Program, Special Unit for Technical Cooperation among Developing Countries, Caribbean Centre for Development Administration, New York, 1999.
6. Richard Fuchs, “Telecentres Share the Tools of the Information Age”, *The UNESCO Courier*, March 2000, p. 43.
7. *Global Public Goods: International Cooperation in the 21st Century*, p. xiii.
8. These statistics and many more can be found in the United Nations Development Programme (UNDP) *Human Development Report 1999*, Oxford University Press, New York & Oxford. Also available for download from the UNDP web site at www.undp.org
9. Molly O’Meara, “How Mid-Sized Cities Can Avoid Strangulation”, *World Watch Magazine*, September/October, 1998, p. 12.
10. Ibid., p. 11.
11. Gary Gardner, “Why Share?”, *World Watch Magazine*, July/August 1999, p. 20.
12. Ibid.
13. Alice A. Bailey, *Esoteric Healing*, p. 549. Lucis Publishing Companies, New York & London, 1980.

Transition Activities

Throughout the period of transition into a new world of unity, peace and right relations, many groups of people of goodwill are emerging whose activities are characteristic of the new group of world servers.

TimeDollar Institute is a non-profit organisation based in Washington DC that assists in the design and operation of cutting-edge programs that are the cornerstone of community rebuilding and revitalisation efforts. The Institute utilises Time Dollars, a local, tax-exempt currency, as a way of rewarding people for helping others and building community. One hour of help equals one Time Dollar. The Institute's commitment to community rebuilding extends beyond the District of Columbia to cities throughout the USA as well as programs in Japan and the United Kingdom. TimeDollar Institute, P.O. Box 42519, Washington DC 20015, USA. Email: info@timedollar.org; Web: www.timedollar.org

Special Unit for Technical Cooperation among Developing Countries (TCDC)

is a means of building communication and of promoting wider and more effective cooperation among developing countries. It is a vital force for initiating, designing, organising and promoting cooperation among developing countries so that they can create, acquire, adapt, transfer and pool knowledge and experience for their mutual benefit and for achieving national and collective self-reliance. United Nations Development Programme, TCDC, 304 East 45th Street, 12th Floor, New York, NY 10017, USA. Web: www.undp.org

Third World Network (TWN) is a network of groups and individuals involved in bringing about a greater articulation of the needs, aspirations and

rights of people in the Third World; a fair distribution of world resources; and forms of development which are humane, are in harmony with nature and fulfil people's needs. Third World Network, 228 Macalister Road, 10400 Penang, MALAYSIA. Tel: +60-4-226-6259; Fax: +60-4-226-4505; Email: twtn@igc.apc.org; Web: www.twinside.org.sg

ASHOKA is an international development agency dedicated to help promote social progress in the world's developing countries. It provides backing for changemakers – those outstanding individuals of vision and will who are already working on ideas that will meet the needs of their own societies. Ashoka believes that true social entrepreneurs are those rare people with qualities such as clear perception, creative imagination, drive and determination, which are channelled into an ideal of public service. "Distinctive social pioneers" are identified and given an individual "helping hand" – financial, professional and personal – in the critical early years of a venture. As the Ashoka enterprise is based on faith in the individual, support is targeted at the individual rather than to programmes or projects. Ashoka (UK) Trust, 3rd Floor, The Wilson Building, 1 Curtain Road, London EC2A 3JX, UK. Tel: +44-(0)20-7375-3989; Fax: +44-(0)20-7375-3988; Email: ashoka_uk@compuserve.com; Web: www.ashoka.org

Assisi 2000 – European Conference of Transpersonal Psychology. The conference, titled "Time of the Soul –

Consciousness, Creativity, Commitment" is scheduled to take place at the Assisi congress centre, La Cittadella, on 1-6 September 2000. The programme will feature morning meditations and plenary sessions with theoretical presentations, experiential workshops in the afternoon, and question-and-answer sessions in the evening, along with other events involving musical and other expressions of creativity and spirituality. Translation from and into English will be available for plenary sessions and pre-conference workshops. Italian Association of Transpersonal Psychology, via C. Corvisieri 46, 00162 Rome, ITALY. Tel/Fax: +39-06862-18495; Email: aipt@mclink.it; Web: www.mclink.it/assoc/aipt/

Issue 1999 No.3 featured the **Appeal of the Nobel Peace Laureates**. This appeal has developed into the **Manifesto 2000** pledge, and is now officially supported by UNESCO as part of their contribution to the International Year for the Culture of Peace. The pledge invites signatories to: respect all life; reject violence; share with others; listen to understand; preserve the planet; and rediscover solidarity. The aim is to receive 100 million signatures in time to present them to the Millennium Assembly of the United Nations in September 2000. The Manifesto can be signed online at www.unesco.org/manifesto2000/ and at www.nobelweb.org, and groups in many nations are promoting it in different ways.

HELPING TO BUILD RIGHT HUMAN RELATIONS

ISSN 0818-4984

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

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

www.worldgoodwill.org is the address for World Goodwill on the Internet. The newsletter is available on this site.

World Goodwill relies solely on donations to maintain its work. The newsletter is distributed free of charge to make it as widely available as possible, but donations are always needed for this service, and are much appreciated.

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