

WORLD GOODWILL

NEWSLETTER

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

1995, N° 1

THE UNITED NATIONS AT 50

We the Peoples, United for a Better World



When the appropriate committee of the UN was given the task of choosing a keynote for the 50th anniversary celebrations of the Organisation, they made an inspired choice. Most of us think of the UN as an inter-government agency. And indeed it is. Yet the spirit of the UN – the visionary purpose for which it was set up – speaks to people of goodwill throughout the world. The preamble to the UN Charter, drafted by fifty governments in 1945, states that “We the peoples of the United Nations” are determined to save succeeding generations from war and that towards this end we will practise tolerance and live together in peace with one another. The keynote chosen for the celebrations affirms this spirit of a people’s UN: “We the peoples, united for a better world.”

The fiftieth birthday gives “we the peoples” just cause for celebration. The momentum towards human unity and managed interdependence received a tremendous boost with the founding of the UN and subsequent signing of the Universal Declaration of Human Rights. In spite of the dark shadowlands of the Cold War years, through half a century of history much has been achieved to further the aspiration for unity, justice and peace. International action through the UN has provided a context in which governments have been continually reminded of the need to share resources for the elimination of poverty; mobilised a political and economic response to the environment crisis; co-ordinated and initiated action to care for and protect refugees; raised the profile of children in national and international affairs; and improved the status of women. The UN has provided the space in which an emerging international ethic and a will to work for justice and peace have been able to find expression in law and in new patterns of governance.

These contributions to human advancement are reflected in the buildings of the UN, with their magnificent conference chambers, which are truly workshops for peace. Open to the public, they emanate an atmosphere of the human struggle to give form and substance to profound intuitions of oneness and right relations. Each UN centre features exquisite works of art which are drawn from various cultures, and evidence the progress of “we the peoples” on the path to beauty and ennoblement through the practice of sharing and co-operation. In New York, the UN Headquarters houses a meditation room, small in size, but beautiful and symbolic in design and interiorly potent. Dag Hammarskjöld, a former UN Secretary-General, wrote of this meditation room: “This house, dedicated to work and debate in the service of peace, should have one room dedicated to silence in the outward sense and stillness in the inner sense ... a place where the doors may be open to the infinite lands of thought and prayer.”

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The significance of this anniversary year lies less in the celebration of what has been achieved since 1945, than in the opportunity it provides for a thorough review of what needs to be done now if the principles of the Charter are to condition human affairs in the new millennium. Throughout the year there will be international and regional conferences, publications, television programmes, summit meetings of heads of state, and local community gatherings exploring this theme in what will be, in effect, a global meditation on the future role of the UN. With such a world-wide effort 1995 promises to be a year of real significance in the story of the human struggle towards unity and right relations.

Commenting on the founding of the United Nations, Alice Bailey wrote, in 1945, that there was only one way in which the principles of economic sharing and co-operation could ever take a hold in the realms of global politics and economics. It would only happen, she wrote, if people of goodwill truly accepted responsibility for making it happen. Prior to 1945 the problem had been that “spiritually minded men and women have not assumed – as their spiritual duty and responsibility – the leadership of the people”. She was not speaking in terms of doctrines or ideologies. She was addressing the primary cause for which the UN was founded: the task of bringing principles of unity, co-operation, equity and sharing to life in the human community.

In 1945 the affirmation of a popular will to right relations in the preamble to the UN Charter was more visionary and prophetic than it was real. Yet fifty years on it is precisely the mobilising of organised goodwill movements and the awakening of a popular will to unity and co-operation which is the greatest cause for optimism. Now, in 1995, we are able to speak of a vast network of spiritually minded men and women demonstrating responsibility for human and world betterment.

Two issues of the World Goodwill Newsletter will be devoted to the fiftieth anniversary. This anniversary year has been proclaimed the UN Year for Tolerance and, in this first issue, there are reflections on the theme of tolerance from the Director-General of UNESCO, Federico Mayor, and others. Also included is a summary of a remarkable talk on international ethics by Ambassador Juan Somavia, Chair of the committee preparing for the forthcoming UN Social Summit in Copenhagen. As an example of the way in which UN research is pioneering a new understanding of the human community we review two outstanding publications from UNICEF and the UNDP. And we touch briefly on the work of the Commission on Global Governance which is playing a leading role in thinking through the priorities for the UN in the 21st Century. Our next Newsletter will look at some of the key issues facing the UN in the post cold-war environment: UN reform, global governance, peace-keeping, finance, democracy in the UN, a new role for goodwill movements and insights on the consciousness dimension of UN activities.

The World Goodwill Newsletter regularly features comment by visionary servers within the UN and regularly reports on pioneering initiatives by UN agencies, for the UN needs people of goodwill to know about, support and participate in its work. Critics point out that the UN has faults and that it makes mistakes – how could that be otherwise in our imperfect and fast changing world, when UN programmes and policies are determined by governments, each with its different point of view? Yet extraordinary and great good for all life on earth has been achieved through the work of the UN and its agencies. Potentially the organisation offers greater usefulness in the future and the wise support and involvement of “we the peoples” will be a critical factor in the realisation of that potential.

from THE PREAMBLE TO THE UN CHARTER

WE THE PEOPLES OF THE UNITED NATIONS DETERMINED to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom,

AND FOR THESE ENDS to practise tolerance and live together in peace with one another as good neighbours, and to unite our strength to maintain international peace and security, and to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and to employ international machinery for the promotion of the economic and social advancement of all peoples....

Towards Copenhagen

Ethics and Values in International Relations

From March 6th to 12th this year government leaders and heads of state will be meeting in Copenhagen, Denmark for the UN World Summit for Social Development. The aim is to make the basic issues of human development (ending poverty, creating jobs, building a sense of community) priority issues on the international agenda. It is quite a task. No-one expects a seven day summit to instantly transform global politics. With the ending of the Cold War, however, international relations are in a state of flux and, just as the UN Earth Summit in Rio marked a new consensus on sustainable development, so this gathering in Copenhagen may well be cited by future historians as the occasion when a new consensus on social issues began to emerge. A massive gathering of citizens' groups will also take place in Copenhagen to ensure that governments do not forget the needs of "we the peoples".

Juan Somavia

One man who is a passionate believer in the role of citizens' groups in pioneering a new development consensus is Juan Somavia, Chile's permanent representative to the UN and Chair of the UN committee preparing for the Social Summit. In April 1993, he outlined his views on ethics in international relations during an address to the Inter Press Service (IPS) Council on Information and Communications for International Development.

Juan Somavia began by suggesting that the end of the Cold War has brought fresh opportunities to make the values enshrined in the preamble to the UN Charter (see opposite) a reality in international affairs. During the Cold War these values were, he said, "largely abandoned to give way to traditional power politics among states". Throughout the post-war period, "the moral basis for the defence of human rights" was seriously damaged as governments engaged in a global battle against either communism or imperialism. Although the Charter states that armed force was only to be used in the common interest, there was "a really strong process of militarisation, throughout the world". The economic policy of states served foreign policy: "You rewarded your friends and you castigated your enemies."

Yet, Juan Somavia argues, throughout the Cold War period some of the values of the Charter became firmly anchored. Individual commitment to human rights issues was a feature of the time. The heroes of the period, such as Martin Luther King or Nelson Mandela are "symbols of integrity and moral courage". Organised social movements raised the consciousness of humanity and pioneered the "most important changes in our societies" in such areas as ecology, attitudes to racial discrimination and the role of women. In spite of the political forces governing relations between the Third World and the opposing blocs of East and West, an idealistic com-

ponent did become a factor in co-operation programmes. "In governments, among people outside of government and in co-operation agencies, you had some with a capacity to look at the world more in terms of values than of power politics." In economics the post-war era was the period "in which the idea that states had to have a welfare system became established and consolidated". Finally, as a positive result of the Cold War era, Juan Somavia cites the role of the U.N: "If one looks at the United Nations from the point of view of values, one can find in its 45 years of life an enormous list of achievements that are linked more to understanding, and to the value system that the world needs, than to the pure and hard play of power politics."

Now, in the post Cold War world, it is the concept of human security which Juan Somavia believes needs to be "put into the centre of things.... If we want to have real security, people have to be secure, not only states". This is one of the key ideas behind the Social Summit in Copenhagen.

The Third Consensus

There is already global consensus on the importance of democracy and human rights: "We are not yet there, but the changes in the last ten or fifteen years have been dramatic, in the sense of expanding the spaces of liberty, and the possibilities of democracy." And there is a second consensus that it is best "to organise the economic system in general around an open economy, with the dimension of sustainable development". What is still missing, in Juan Somavia's view, is a third consensus on social development: the recognition "that you need to create wealth in order to distribute wealth".

The market may be the mechanism for generating wealth but it "has major limitations as regards poverty and in relation to the environment. Consequently, in these fields there is a role for the state". In Third World countries there may be no mechanism for the distribution of wealth so that "the extreme accumulation of wealth" is accompanied by the "extreme expansion of poverty".

The Social Summit has been convened to focus attention on the basic issues of development. "The idea is precisely to say: let us look at security in human terms, let us try to find the third consensus which is missing, because if we do not find it, this will affect enormously the other two".

Values to the Forefront

Juan Somavia then concluded his address with a call to bring values to the forefront of international affairs:

"How can we make a breakthrough? I personally believe that we have to be very self-assured about putting values in front. In the seventies, and in a good part of the eighties, people

who expressed opinions based on the idealistic values they felt were put into a corner and told not to be naive, because the world was a very practical and concrete place driven by efficiency.

“I think we have all felt intellectual and political pressures to accept that personal success is the result of your individual activities, and can be measured in terms of your material results. We even reached at one point the situation where if you were working in more value-oriented space, it must have been because you were a failure on the other side. Since you were not able to earn money, were not good at private enterprise, you wound up doing voluntary work. I think we have to react violently to this kind of suggestion, because it is completely unacceptable to deal with these questions in such a way.

“We have to respond and say: No, you are wrong. We are going to defend certain words that were removed from the dictionary. We are going to talk about solidarity. We are going to talk about fraternity. We are going to talk about beliefs, and care, and love, and other things that are a part of life. We are going to be committed to this, and we are going to work for it.

“I think the pendulum is swinging back, and that it is very difficult to dismiss us the way we were dismissed ten years ago. It is on this point that I would like to end. Idealism is not weakness. It is a source of strength. We have to be very clear – we are not weak because we are idealists. What we have learned, and this is very important, is that the secret weapon of idealism is organisation.

“We cannot simply say that we do not like the way the world is going. We have learned that this leads nowhere. We have to be practical, efficient, and effective. It does not mean that we cannot be inspired by values. This is the essence of the challenge that we have in front of us.

“I have sometimes referred to the fact that we all have to be practical idealists, that we have to be able to deliver on the practical side.

“This is the essence of the challenge we are facing. I think it is summed up in a beautiful statement I came across: ‘When you dream alone, the dream stays a dream. When you dream together, reality begins’. This is what we have in front of us. Let us make that reality begin.”

Excerpts from Juan Somavia’s address are quoted from *Development* 1993:3, Journal of the Society for International Development.

1995: The International Year for Tolerance

UNESCO, the agency charged to build peace in the human mind, will be celebrating the fiftieth anniversary of the signing of its Constitution in 1995¹. It is not surprising then that this anniversary year is being observed, at UNESCO’s initiative, with a special focus on the quality of tolerance. United Nations Years in the past have mostly concerned areas of politics, society and development. The focus this year on tolerance takes the international community (and that includes each one of us) into realms of mind and heart, of attitudes and values.

UNESCO Director General, Federico Mayor, has said of the Year that it has two main purposes: “to alert public opinion to the importance of tolerance and to give a major boost to education for tolerance.” A wide range of organisations (including World Goodwill – see p.6) will be organising special projects for the year. These include seminars, publications, exhibitions, school books and festivals for young people.

For UNESCO, the Year for Tolerance is part of a broad programme of activities promoting the “intellectual and moral solidarity of mankind”. The agency has played a leading role in world-wide efforts to foster education for tolerance and global understanding. The UNESCO Associated Schools Project, for example, is in Federico Mayor’s words, “a network of 3,200 schools in 122 countries dedicated to prepar-

ing children and young people to live in a global society and to develop their attitudes of ‘earth patriotism’ that are vital in an increasingly interdependent world”. The project has prepared a special guide on tolerance for use in schools².

The Year for Tolerance comes at a time when UNESCO is devoting considerable energy to an innovative ‘Culture of Peace Programme’. Recognition that, with the end of the Cold War, there is perhaps more than ever before a need for peace-building structures, UNESCO’s Culture of Peace Programme aims at “encouraging and reinforcing a culture of peace in post-conflict and especially, pre-conflict situations”. In countries emerging from conflict, or where there is a potential for armed conflict, the programme aims at building peace from the grass-roots up. It arranges activities to bring all parties together to design and implement human development projects. In El Salvador, for example, 20 projects have been designed by government and goodwill groups from all sides of the conflict. UNESCO has also created the Culture of Peace Network and Information System to foster a global sharing of information on peace-building processes.

¹ The draft Constitution for the United Nations Educational, Scientific and Cultural Organisation (UNESCO) was adopted in London on the 16th November 1945.

² *Tolerance: The Threshold of Peace*, Paris, UNESCO, 1994.

Federico Mayor on Tolerance

The following reflections on tolerance by UNESCO Director-General, Federico Mayor, are from a talk given at the Temple University, Philadelphia, USA and a recent meeting with school children in London, UK.

The problem with tolerance, as has often been pointed out, is that it is necessary in precisely those circumstances where it is most difficult to achieve. Tolerance is not to be confused with indifference. Where we do not feel strongly about something, no demands are made on our capacity for tolerance. Tolerance presupposes the existence of opposing values or viewpoints. It implies a tension between commitment to one's own outlook and acceptance of another person's.

The end of the Cold War has removed the immediate threat of a planetary nuclear winter but it has hardly fulfilled the promise of a global political spring. Significant progress has been made towards democratisation and peace in Central and Eastern Europe, Southern Africa and the Middle East, but it has been accompanied by an upsurge of ethnic conflicts, religious hostilities and intergroup tensions in other parts of the world. It would be hard to say whether, on balance, our world is a more or less tolerant place. Drawing up a profit and-loss-account for intangibles such as tolerance is a hazardous business, and pointless in the short term. But it is clear that, in a world where cultural frictions are on the increase and human pressure on limited natural resources is growing, tolerance will be at a premium in the years to come.

All UNESCO's diverse activities in education, science, culture and communication – whether involving intellectual exchanges, development co-operation, or preservation of heritage – can be seen as contributing to the promotion of tolerance, to that “intellectual and moral solidarity of mankind” on which, according to UNESCO's Constitution, peace must be founded if it is not to fail. However, our Organisation has recently been concerned to step up its activities specifically focussed on the promotion of tolerance and democracy as the foundation of a culture of peace....

Beyond “Us and Them”

What is Tolerance? Tolerance is not concession, not indifference. Tolerance is the knowledge of the other. It is mutual respect through mutual understanding.

Let's throw out the old myths and take up the results of current research: Man is not violent by nature. Intolerance is not “in our genes”. Fear and ignorance are the root causes of intolerance, and its patterns can be imprinted on the human psyche from an early age.

There are plenty of people out there ready to teach us to hate. There are even opportunistic political movements that run on the fuel of hatred, that sow and harvest hatred for their own ends. Every time you hate, you are being manipulated. Examine your manipulators. Find out the truth behind the falsehood of prejudice.

Recent experimental programmes that have brought together children – Arab and Jewish Israelis, or Bosnian children taken out of the war zone – have shown that they form friendships that recast their inherited relationships in utterly new terms, in their own terms. They develop new ways of interacting and new categories of thought that accommodate the whole spectrum of sympathies and identities that lie beyond “us and them”....

A Culture of Tolerance

The future belongs to those who will make it afresh, for to continue in our old ways, to project the past onto the future, means to relive the nightmares of the twentieth century. Tolerance at the state level requires just and impartial legislation, law enforcement and judicial process. It requires the engagement of each person with viable economic and social opportunities. Exclusion engenders frustration, hostility and fanaticism. A culture of tolerance encompasses human rights, conflict prevention, crisis management, democratic values and ultimately national security.

You don't need me to tell you that intolerance, when fostered and exploited, can result in the violent self-annihilation of an entire state or region. It can drive people apart and drive them to unspeakable crimes. As Zlatko Dizdarevic, Bosnian editor of Sarajevo's multi-ethnic newspaper *Oslobodjenje*, has said: In Sarajevo the very concept of the multi-ethnic community is now on trial; our fate may well become your fate.

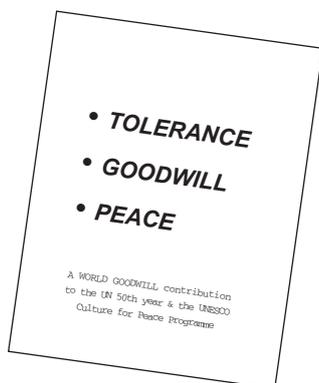
Accepting diversity means accepting reality. The fight for an illusory uniformity is a fight to the death. For no amount of killing can erase the fact of human diversity. We look differently, we speak differently, and we think and dream an infinity of wonders. This endless variety is the glory of our species and our spirit. Through it we defeat time and death....

The good news is that the Year for Tolerance belongs to you. It is your domain, your jurisdiction. You can be an ambassador for tolerance by reaching out to others in your family, your community or your workplace. Only self respect and valorization of the individual person, of every individual, can serve as the basis for a just solidarity. United: yes; uniform: no. Difference: yes; violence: no. Passionate disagreement: yes; force and coercion: never.

When we recognise and honour the potential of each person to receive and to give love, we may recognise that our differences are surpassed by our common spirit. When we closely study the cultural and religious heritages of man, we may discover that we are more united by our great faiths than we are divided by them. When we look at our delicate and abundant planet, we may realise that we are all in the same boat, with the choice to sink it or sail it....

TOLERANCE • GOODWILL • PEACE

A World Goodwill Project in Support of the International Year for Tolerance



1995 will be celebrated with a global focus on the theme of tolerance. World Goodwill is preparing a special booklet *Tolerance • Goodwill • Peace* as a contribution to this process, and in support of UNESCO's longer term Culture of Peace Programme. The booklet will be compiled from a selection of quotations and writings sent in by readers of this Newsletter.

Please send either your own thoughts (keep the text brief) or your favourite quotations on one or all of the related themes of tolerance, goodwill and peace. If you send a quotation please include a photocopy of the text from which the quotation is taken together with a full reference for the source of the quotation.

Contributions should reach one of the World Goodwill offices by April 30th, 1995 at the latest.

If there is to be a question of tolerance, it is necessary that there should be something to be tolerated: there has to be some belief or practice or way of life that one group may think (however fanatically or unreasonably) to be wrong, or mistaken, or undesirable. If one group simply hates another, as with a clan vendetta or cases of sheer racism, it is not really tolerance that is needed: the people involved need rather to lose their hatred, their prejudice, or their implacable memories. If we are asking people to be tolerant, we are asking for something more complicated than this. They will indeed have to lose something, their desire to suppress or drive out the rival belief; but they will also keep something, their commitment to their own beliefs, which is what gave them that desire in the first place. There is a tension here between one's own commitments, and the acceptance that other people may have other and perhaps quite distasteful commitments: the tension that is typical of tolerance, and which makes it so difficult....

Maybe tolerance will prove to have been an interim virtue, serving a period between a past when no-one had heard of it, and a future in which no-one will need it. For the present, however, it is very obvious that there are still fanatical convictions that are only too anxious to insulate themselves against criticism; and there are many people whose rights can be asserted only by unwelcome speech. It does not look as though the time has come yet in which we can do without the awkward virtue of tolerance.

Bernard Williams, *The UNESCO Courier*

The new world that we seek will enlist the *co-operation of all peoples* on a basis of human equality, self-respect and mutual tolerance.

Alice Bailey

The only way of permanently settling the conflicts still rife throughout the world is by tackling the main causes of human rights violations. Ethnic wars, growing militarism, racial, religious, cultural and ideological hostility, and the denial of social justice will come to an end if all individuals are brought up, educated and trained in a spirit of tolerance based on respect for human rights in accordance with the various instruments relating to human rights adopted by the United Nations system.

Alois Mock, *The UNESCO Courier*

The Commission on Global Governance

Through the last fifteen years key world leaders have been participating in a series of independent commissions which have sought to advance the cause of global co-operation. The Brandt Commission in the early eighties was followed by Olaf Palme's Independent Commission on Disarmament and Security Issues, the World Commission on Environment and Development chaired by Gro Harlem Brundtland and the South Commission chaired by Julius Nyerere. In 1991 members of these different commissions formed the Stockholm Initiative on Global Security and Governance and issued a report which led, in 1992, to the establishment of the Commission on Global Governance.

Co-Chaired by Ingvar Carlsson, former Prime Minister of Sweden and Shridath Ramphal, former Secretary-General of the Commonwealth, the new commission consists of 28 men and women from all parts of the world. Well known members include: Ali Alatas (Indonesia); Oscar Arias (Costa Rica); Allan Boesak (South Africa); Barber Conable (USA); Jacques Delors (France); Wangari Maathai (Kenya); Sadako Ogata (Japan); Maurice Strong (Canada); Brian Urquhart (UK). The Commission's brief is to re-examine existing arrangements of global co-operation and "explore opportunities created by the end of the Cold War to achieve common security and sustainable development through better global governance."

By early February this year the Commission plans to have published its report (titled *Our Global Neighbourhood*) on ways to improve international co-operation. Throughout the year members will be actively promoting the proposals contained in the report to individuals and governments around the world.

Key sections of the report will feature proposals on: strengthening global neighbourhood values; fostering the security of people; managing economic interdependence; reforming the UN; strengthening the rule of law.

A Global Neighbourhood

Among the group's earliest conclusions was the recognition that in order to reform the way in which humanity manages its international affairs it is necessary to foster a vision of the world as "a global neighbourhood". Commission members recognised that substantive institutional changes must be accompanied by a new sense of vision, ethics and values in the international community.

As Shridath Ramphal states in the Commission's 'update' journal: "For many people, the fact that the world is becoming a neighbourhood is a reason for hope; for others, a cause for concern. For all, it provides an impetus for common action. The more people become aware of the growing interdependence of human society, the more readily will they overcome destructive notions of 'otherness' and 'separateness' and find ways to work together. There are no shelters to insulate anyone from disease, poverty, nuclear holocaust, or environmental collapse. Such problems are not so many separate crises as elements of a global neighbourhood crisis. All destinies are intertwined. Our response must have a unifying dimension."

We will write more on the Commission's proposals in the next issue of the World Goodwill Newsletter.

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Just in the time since I took office as Secretary-General of the United Nations, changes in world affairs of vast significance have been recognised. Everyone's life, wherever lived, is now lived in a global context. Societies which once felt able to stand alone now see themselves interlocked with others. The great human goals of peace, justice and prosperity are now understood to require ever widening co-operative effort for their achievement. And a new array of problems of undeniable global dimensions are beyond the ability of any single country or group of States to solve.

The Fiftieth Anniversary of the United Nations has arrived, therefore, at one of the turning points in modern history. At this moment the first words of the Charter, "We the Peoples of the United Nations" convey a meaning originally intended but perhaps never before fully comprehended. We – all of us – *are* the United Nations. Unique in its universal character as the world Organisation, the United Nations is not a substitute or surrogate for individual, community, national or international action. The United Nations is now and increasingly will be what we choose to make of it. The United Nations in its second half-century will be ever-more indispensable and can be ever-more effective as peoples and their governments recognise and fulfill the responsibilities and opportunities that now are placed before us.

Boutros Boutros-Ghali

Measuring the Global Quality of Life

Two outstanding annual publications highly recommended to any concerned person of goodwill are *The Progress of Nations* produced by UNICEF and the *Human Development Report* produced by the United Nations Development Programme (UNDP). Together, these two publications provide a global, regional and national profile of both challenges to, and achievements in, the quality of life worldwide.

The Progress of Nations 1994

“The day will come when the progress of nations will be judged not by their military or economic strength, nor by the splendour of their capital cities and public buildings, but by the well-being of their peoples: by their levels of health, nutrition and education; by their opportunities to earn a fair reward for their labours; by their ability to participate in the decisions that affect their lives; by the respect that is shown for their civil and political liberties; by the provision that is made for those who are vulnerable and disadvantaged; and by the protection that is afforded to the growing minds and bodies of their children.”

This report seeks to move us closer to that day by ranking the nations of the world according to their achievements in child health, nutrition, education, family planning and progress for women. In each of these areas, the international community has set specific goals, to be reached by 1995 and the year 2000. These targets, which reflect today's new capacity to meet minimum human needs, have inspired the formal commitment of 157 governments. *The Progress of Nations* keeps yearly track of the action and achievements in the fulfilment of these commitments. It is hoped that as the monitoring of social development gathers pace, it will become more sensitive to inequality, focusing more and more on those who are being excluded – identifying who they are, where they are, and why they are marginalised. In this way, the report states, “social monitoring can also serve one of the greatest tasks of social development – the task of reaching out to the unreached and the unserved, to the illiterate and the unconfident, to the socially and culturally discriminated against, to the poorest and the most disadvantaged, to the girls and the women”.

UNICEF, *The Progress of Nations 1994*. New York, UNICEF, 1994. Available in English, French and Spanish from national UNICEF Committees. For the address of your national committee write to: UNICEF, 3 UN Plaza, New York, NY 10017, USA.

Human Development Report 1994

Since the first such report in 1990, the measure of a country's wealth is no longer its gross national or domestic product. Instead, countries are ranked by the human development index (HDI) which takes into account health, education, and

basic purchasing power. On this criteria the three highest ranked countries in the 1994 report are Canada, Switzerland and Japan. (The USA and UK are 8th and 10th, respectively.)

Each year this report focuses on a different aspect of human development. The 1994 report presents a new concept of human security – “one that focuses on the security of people in their homes, in their jobs, in their communities and in their environment”. The report states that such a concept of security “binds together all people and all nations, and it can be addressed only through sustainable human development strategies, not through the acquisition of ever-more-powerful weapons”.

Seeking to help create that security, the report identifies some new indicators that can give an early warning of countries heading for trouble and alert the international community about the need for preventive diplomacy as well as preventive development. The threats to human security are listed under seven categories of security: Economic, Food, Health, Environmental, Personal, Community and Political. Under ‘Economic Security’, for example, it is pointed out that many people in the rich nations today feel insecure because jobs are increasingly difficult to find and keep. Global data indicates that only about one-fourth of the world's people may at present be economically secure.

Two unique features of the 1994 report are: (1) a discussion of the key issues likely to be taken up at the World Summit for Social Development in Copenhagen in March of this year. A concrete, six-point agenda, for consideration at the Summit, includes a world social charter, measures to reallocate and so increase aid for human development and to capture the existing and potential peace dividend, a global human security fund, a strengthened UN umbrella for human development and a UN Economic Security Council. And, (2) the contributions of five Nobel Laureates who offer proposals to stimulate global dialogue on various aspects of people-centred, sustainable development.

UNDP, *Human Development Report 1994*. New York & Oxford, Oxford University Press, 1994. In addition to the English edition the report is available in Arabic, Danish, French, German, Italian, Japanese, Portuguese, Spanish & Russian.

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