



World Goodwill

NEWSLETTER

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A quarterly bulletin highlighting the energy of goodwill in world affairs

COMMUNICATING RIGHT RELATIONS

THE YEARNING WITHIN HUMANITY for a society in which all relationships are harmonious is deep-seated, and surfaces time and again in history. We find it in Plato's *Republic*, in Thomas More's *Utopia*, in Francis Bacon's *New Atlantis*, and in a whole host of other writings. Social theorists have mapped out routes to achieve it; religious thinkers have given it various names, such as the Kingdom of God, or the Pure Land. One beautiful definition was given by St Augustine, who suggested that the Kingdom of God would be where men and women would so love God that they could do what they love in perfect freedom. We might add, they could *be* what they love, namely a perfect reflection of God or Brahman or Buddha nature or Justice, made in the image of this great mystery. And from that being, the doing of love, the forming of right relations, would naturally emerge. We are still a considerable distance from this goal. However, we can readily appreciate that it cannot be reached by means which amplify separateness, selfishness and materialism within the human breast, but only by means which work to dispel these potent destroyers of relationship.

We create relationship through communication. Communication can take many forms, but for most people the chief vehicle is the spoken or written word. Therefore we each bear a great individual responsibility to ensure that our words reflect truth and beauty as far as we understand them. And as new forms of truth and beauty struggle to emerge from the evolving consciousness of humanity, new terms

and new ways of using familiar words become of increasing importance. How can we visualise and work for the renewal of outworn institutions, unless we can describe to others, in fresh and living language, what we seek to achieve? This is not to propose the coining of new "buzz words", "sound bites" or "catch phrases" merely for the sake of novelty, for the seductive and continual re-packaging of old ideas and products only further immures humanity in a prison of its own selfish building. But even the noblest ideals can lose their impact through too much unimaginative repetition. In the words of Alice Bailey,

"There has been endless talk about Brotherhood and the establishing of the principle that we are all the children of God, and this has done little to change men's approach to each other and to the shared human problems."

The New Group of World Servers will talk in other terms and their emphasis will be upon:

- 1. The Law of Right Human Relations.*
- 2. The Principle of Goodwill.*
- 3. The Law of Group Endeavour.*
- 4. The Principle of Unanimity.*
- 5. The Law of Spiritual Approach.*
- 6. The Principle of Essential Divinity."*¹

By striving to enunciate eternal spiritual truths in a form suited to the mood of the times, those who love and serve the human family hold a vision before the eyes of all which can inspire more and

In this issue

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A NEW CONSCIOUSNESS**

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more people to join them in creating a more humane future.

This is not just a matter of words. We live in an age where images, particularly moving images, are increasingly important. The mass media constantly bombard us with powerful images, linked to speech, text or music, sometimes in trivial or misleading ways – “a torrent of symbolic trivia”, in the words of Professor Peter Abbs, speaking at the recent World Goodwill seminar in London.² Television, still the main conduit of this potent brew (although now facing growing competition from the Internet), could almost be said to have a split personality. Advertising and certain lifestyle programmes promise a future of ever-increasing luxury and fun; while news bulletins are filled with pictures of conflict and disaster, and soap operas with heartache. The success or failure of a programme seems measurable by the intensity of the emotions it stirs in its viewers, and the cleverness with which it then manipulates those emotions.

Naturally this is a caricature, and there are some programmes which stimulate the mind, and a few which uplift the spirit. Can such work survive in a marketplace where commercial pressures are rising? The answer is yes, and for a simple reason: human beings do not only hunger for sensation, they also hunger and thirst for beauty, truth and goodness. As proof, there are a growing number of media initiatives which deliberately focus on positive and constructive visions of humanity's future – some are mentioned later on in this newsletter. These initiatives acknowledge the tremendous power which the media have to educate people, particularly the young. According to the National Spiritual Assembly of the Bahá'ís of the United Kingdom, “The mass media, a significant part of a child's environment, must share responsibility for providing moral education. Too often the mass media provide negative information to children – perpetuating negative stereotypes or encouraging violence and cruelty. Yet these same media, if they resolve to carry out their missions within a moral framework, can have a powerful impact on the moral and spiritual development of children, and ultimately of the whole of society.”³ It is not for nothing that the educator Neil Postman has named TV and other forms of electronic media “the first curriculum”.⁴

Among the most important educators in this “first curriculum” are journalists, who stand between the public and events in the world. The journalist

has therefore a special responsibility to seek the meaning and the purpose of an event, as far as these can be understood, and to communicate them clearly to the public. The difficulty of this task was recently demonstrated by two TV news reports of a rally in London after which a small number of those present clashed briefly with the police. One report was made by an experienced international reporter for the national news, another by a reporter for the local news. Perhaps because of her far greater experience of witnessing conflict situations, the international reporter was able to discount the minor confrontation, and indicate clearly why the rally was being held, whereas the local reporter focused mainly on the conflict. Two different meanings emerged, one which set the event in its global context, and one which was only concerned with its impact on the immediate environment.

If we, like the international reporter, are able to understand and communicate issues in the broad context of humanity's striving for betterment, we will be making our own positive contribution to the universal task of realising right human relations. This vision informs all World Goodwill's publications – this newsletter, the commentaries, the pamphlets on such topics as *The New World Religion* and *The Reappearance of the Christ*, and the study sets on the Problems of Humanity. At the heart of all of them is an emphasis upon the simple yet dynamic energy of goodwill,⁵ which is of crucial importance in dissolving the barriers of separateness between individuals and groups. Goodwill produces an atmosphere in which clear and compassionate communication can take place; and it is only communication of this kind, whether in words, images or any other form, which can lead to right relationships between each other, and with the Earth.

1. Alice Bailey, *Discipleship in the New Age*, Vol.II, p.237. Lucis Publishing Companies, New York and London, 1955.

2. For copies of the transcript of this seminar, *From Intellect to Intuition*, please contact World Goodwill; see back page for contact details.

3. From a statement on Moral Leadership, January 2000. Available from the National Spiritual Assembly of the Bahá'ís of the United Kingdom, 27 Rutland Gate, London SW7 1PD. Tel: +44-(0)207-584-2566; Fax: +44-(0)207-584-9402; Email: isp@iol.ie

4. Cf. Neil Postman, *Teaching as a Conserving Activity*, Ch.3. Delacorte Press, New York, 1979.

5. A pamphlet entitled *The Energy of Goodwill* discusses this energy and its application in everyday life; available from World Goodwill.

A New Language for a New Consciousness

This past November the New York and Geneva centres for World Goodwill held a symposium around the theme of creating a new language for a new consciousness. This theme evoked interest in the many who attended and shared their insights and opinions. Language, it was seen, is a reflection of consciousness and consequently as that consciousness expands and changes, so too does the understanding and use of speech. All of us recognise the importance of language, of choosing the right words, but it is a special responsibility for all who understand somewhat the spiritual aspect of life to learn to work more effectively with this powerful medium. In our everyday exchanges with family, friends and co-workers we realise that our choice of words often means the difference between creating bridges of understanding or destructive walls of mistrust. And since it is so easy to misinterpret words, we come to realise that if we are to accurately convey our intention, we must work first in consciousness, seeking alignment with our higher self, prior to embodying that thought in words. Energy follows thought and words are an expression of energy; so if we seek to use our energies in the service of a better world, we must learn to choose our words wisely.

It's said that as we enter into the new age all things must become new – new forms will evolve to house the new and transformative incoming energies. Christ emphasised this point when he taught that you cannot pour new wine into old bottles. New words, new sounds, new ideas related to the use of speech, will surely evolve as we enter more fully into the emerging civilisation. Speech, we are told, is meant to be the medium for the distribution of the love force of the solar system. And when we contemplate the implications of this idea, we realise the powerful vehicle for service which speech can become. Swami Vivekananda demonstrated this truth, this power of words, in his brief opening address at the 1893 Parliament of World Religions held in Chicago, USA. He sat on the podium for the opening ceremonies but was hesitant to speak, having little or no experience in public speaking and being only 30 years old at the time. But finally he was persuaded to begin and he rose to greet the crowd of 6,000 attendees. His simple, three minute extemporaneous address captured the hearts and minds of his audience in a manner which was said to have been truly inspiring and left an indelible impression on the spiritual life of our time. He spoke of simple truths – of brotherhood, of our common humanity which unites all faiths in a true spiritual understanding.

The third gathering of the Parliament recently concluded in Cape Town, South Africa, and it would perhaps be appropriate to quote Vivekananda's closing words because they so poignantly embody the true spirit of the Parliament and the power of his words still ring true today. He said, "Sectarianism, bigotry and its horrible descendent, fanaticism, have possessed long this beautiful earth. It has filled the earth with violence, drenched it often with human blood, destroyed civilisation and sent whole nations to despair. Had it not been for this horrible demon, human society would be far more advanced than it is now. But its time has come, and I fervently hope that the bell that tolled this morning in honor of this Convention may be the death knell to all fanaticism, to all persecutions with the sword or the pen, and to all uncharitable feelings between persons wending their way to the same goal."¹

Intuitive recognitions

This is the power of speech. This power has been harnessed by others throughout the history of our planet – notably in utterances such as Christ's Sermon on the Mount, the Buddha's last sermon, Lincoln's Gettysburg address, a number of Churchill's radio addresses, and Martin Luther King's "I Have a Dream" speech. Such words speak directly and carry intuitive recognitions which are far reaching in their implications, for they tap into what that great Indian teacher Patanjali called "the raincloud of knowable things", those newer truths which are ever awaiting precipitation into human consciousness. Many great teachers who understood the power of speech never concretised their ideas in written form – it was left to the theologians and the many who followed to dissect and debate that which was initially a simple and direct expression of essential divinity.

Aristophanes said, "High thoughts must have high language". And so perhaps it is apposite today that we consider our use of language and the changes that could possibly be instituted in order to transform it from its present base level of expression into a true vehicle for universal love. But any changes in our attitudes toward speech will not come without resistance by the forces entrenched within the past, which seek to hold humanity tied to fundamentalist ideologies in all their many colours. Under the impact of the inpouring energy of universality, words which serve to foster the forces of separation and exclusion will gradually give way to new forms and new ideas which will better embody the growing sense of synthesis.

Hitler used the power of speech and mantric intonations to unite a nation and turn it toward evil ends. Advertisers, trained in the art of utilising words and slogans, are masters at cementing their message in the human consciousness at the level of desire. Such large-scale endeavours to mould public opinion by those who work with altruistic purposes have yet to be consistently and persistently attempted. But the power of the word turned towards the generation of good could produce unimaginable changes within our planetary life.

The new group of world servers, that group of individuals that stand in the forefront of human endeavour in all the many fields of service, share the task of generating those ideas which will lead human consciousness forward. Collectively, at this time of world need, we can all work more responsibly with our speech, fostering attitudes of tolerance and understanding and laying the groundwork for the new civilisation.

1. Rev. John Henry Barrows, D.D. (ed.), *The World's Parliament of Religions*, p.102. The Parliament Publishing Co., Chicago, 1893.

|| **GOODWILL IS...**...the continuous striving to communicate with love, so that right relations ||
|| may be established among all peoples. ||

Weaving a Web of Lighted Communications

No one knows for sure exactly how language began. But that it has grown in sophistication and subtlety to become a pliable, creative tool is beyond question. Human beings have thoughts and emotions to which they long to give expression. This urge to express is one of the most basic aspects of what it means to be human. And in giving voice to ideas and feelings we need language. Language functions as the relay point between the mind and heart of one person and the mind and heart of another.

Until fairly recently in human history, language functioned within the limitations of verbal communication within and between small groups of people, usually in family or community settings. And although forms of written communication were in use in ancient times – e.g. the ancient cuneiform and hieroglyphic alphabets – they were the province of the ruling and the religious classes. This closed aspect of written communication remained largely unchanged until quite recently, for even at the dawn of the European Renaissance, many members of the nobility could read but little and write even less. And to the common folk, writing was a sacred oracle. The printing press, invented in the mid-15th century by Johannes Gutenberg, was the first tool of mass communications – and through it the mind of humanity was given a charge of energy that is still reverberating and picking up added force today. For though printing devices such as the hand press were used in the Far East prior to the 15th century, they were incapable of multiple printing. It wasn't until Gutenberg came along that the separate parts of the printing process were synthesised into a single machine, capable of producing multiple copies.

The energy of synthesis is once again at work

in the field of mass communications in a far more magical way than 500 years ago. For today, what is being synthesised is not just the devices that make up one tool, but rather the many communication tools that constitute "the new media", i.e. computer-based telecommunications. With a typical personal computer one can access written information, audio and video presentations, conferences and concerts, and telerobotic devices which are operated via the World Wide Web. Even cell phones are being designed to access the Internet. In short, the vast treasure trove of human thought and vision is available with the click of a mouse. Symbolic of this synthesising process is the vastly reduced "signalling time" it takes for information to go from sender to receiver. Humanity has transcended a significant span of time and space in this respect, for we've gone from needing days, months, even years, for messages to reach their destination to the few seconds it takes via the light and sound waves of the air. From our separate places of work or residence, we can come together by way of email, Internet newsgroups and chat forums, and websites. A nascent sense of "isolated unity" has begun to emerge as an identifiable state of awareness.

Patterns of transmission

The word "media" is derived from the Latin word meaning "middle". Clearly, the basic role of the media is to function as a channel of communication. Just as language between individuals acts as a relay point between two or more people, the aggregate of media acts as a mediator or transmitter of ideas and information among the whole of humanity. This transmitter function is all the more true with respect to the new media. But the pattern of transmission has changed. Prior to the advent of the new media, the

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.

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 and the Messiah.

pattern was largely pyramidal; information went from authority figures and the scholarly to those in need of information, usually ranking members of society themselves. Now, the pattern is more akin to that of a honeycomb. Thanks to the Internet and its multi-media branch, the World Wide Web, the public is sharing information and knowledge directly with each other. In the process, they are learning to better evaluate news and data that comes their way whether from traditional authority sources or their peers. But does additional information equal greater understanding? Sometimes yes, sometimes no. The recipient of information must be able to sift through it, evaluate it, and integrate it properly into an intelligent world view. For their part, conveyers of information must be able to discern that which is worthy of communicating to others and present it with clarity and a minimum of words.

The Internet user is presented with unlimited access to virtually the whole of formulated thought and activity, spanning all of known time and space such that in one evening it is possible to access anything from the writings of ancient philosophers to the current news report from Istanbul, or elsewhere. The abundance of articulation in the world has been referred to as "disproportionate discussion".¹ Language, and the related ability of the concrete mind to continually produce thought-forms, must be brought under control so as to avoid creating a form of mental pollution. Another problem is the role and influence of the handful of international corporations that own a large percentage of media outlets. Scholars, journalists and ordinary citizens are expressing increased concern about the trend

of profit-oriented corporate owners to influence the factors which determine newsworthiness by "customising" news and information products according to market surveys. William Randolph Hearst III speaks for many when he expresses a preference for "an editor or some agent or somebody out there that's kind of testing, probing, trying things out for me."² There is also the additional ethical problem posed when the editorial policy of media companies may be influenced by the other business interests of their parent corporations, business interests of which their readers/viewers may be unaware.

Bearing the above issues in mind, just like the newspapers, radio and TV before them, the new media will increasingly be called upon to address the civic importance of good journalism. The exercise of civic responsibility is especially important in places such as Sierra Leone, where journalism is reduced to an act of survival due to on-going civil strife. Mohammed Jalloh of Sierra Leone, a communications officer with the Media Section of UNICEF, recently remarked that, "International media has a big role to play in hopefully highlighting the facts and truth about the situation and in giving Sierra Leoneans hope."³

In the 1600s, Sir Francis Bacon identified three inventions that changed the world: the compass, gunpowder and the printing press. One wonders what his thoughts would be at the strengthening of all three via the modern computer? Would he view the new electronic media as a network of light which nevertheless casts its shadow? Would he applaud the computer for amplifying the voice of ordinary citizens

and increasing their access to knowledge, while bemoaning the parallel amplification of the power and accuracy of gunpowder's descendents: computer-assisted weaponry? Would he call for "media literacy" as an intrinsic part of education, thereby increasing the odds that the new electronic media remains a tool accessible to all and is used with increasing discrimination and discernment? Would he hope that, just as the compass helped guide our ancestors toward greater awareness of our physical plane life, the computer will guide us to a greater understanding of one another through a meeting of minds via the Internet and the World Wide Web? Would he express regret over the homogenisation of the media and the concomitant blow to diversity not only of ideas but of the more vulnerable cultures in the world? If it seems clear that the purpose of the media is to act as an intermediary between senders and receivers, it is less clear how well it fulfils this purpose. Indeed, the quality of thought communicated via the media ranges from that which is powerfully inspiring to that which is harmfully persuasive. One thing is evident. The stronger the light, the darker the shadow, and the new media displays both light and shadow in abundance. *Wisdom Networks* is an example of a lighted convergence of electronic media through the creation of radio, cable TV and Internet programmes which highlight "ageless wisdom and universal truths".⁴ Their aim is to "serve humanity with something that is good for the soul" according to Founder and Chairman, William "Bill" Turner.⁵

Equality of access

In his book, *Weaving the Web*, Tim Berners-Lee, inventor of the World Wide Web, shares his vision of the Web as a universal, information-sharing medium, utilising freely available technology rather than being controlled by one or a few powerful companies. The availability of information via the Internet and the Web is especially important to the poor, yet often they lack the means to purchase computers and pay for service providers. Mr. Kwese Botchwey, Director for Africa Research and Programs, Center for International Development, Harvard University, mentioned at a recent conference that the Internet "offers Africa the chance to get knowledge almost free of charge but the big problem is the cost of Internet service provision is much higher than for other regions."⁶ This goes to the heart of the shadow side of the new electronic media; that despite putting information and ideas into the hands of far more people than ever before, many are still unable to travel the "information superhighway". Yet the same media that bypass them in one way, shine a spotlight on their plight in another,

for this problem of "communications technology marginalisation" is recognised and, hopefully, will soon be rectified.⁷ And the impetus may well come from the disenfranchised themselves who today, due to the pervasiveness of mass communications, know in a general way what they do not know.

Access to the new electronic media may be restricted for political rather than economic reasons. Numerous governments, particularly those lacking a tradition of democracy, sometimes view the Internet as a threat; individuals who are enabled by the Internet may use it in a way that goes against some traditions. Using tools of the media to break up crystallized customs is not new; the printing press is often cited as an indispensable factor in Martin Luther's religious reformation efforts. The speed, availability, greater reach and cross-fertilisation of ideas made possible by the descendents of the printing press are the new factors. Even among the more open, democratic societies "direct digital representation", as distinct from representation by elected officials, poses challenges not yet fully grasped. This "bypassing" function of the Internet is present in the field of journalism as well as politics. People are increasingly able to access news and information on the Internet and on certain cable TV channels from many of the same sources used by journalists, a process called "disintermediation". While an argument can be made that the direct accessing of information will lead to brighter, more well-informed people, others are more cautionary – such as Peter Arnett, formerly of CNN Cable TV Network and now foreign correspondent for the first international, Internet-only TV network, *ForeignTV.com*. Recently, Mr. Arnett emphasised the "added value provided by the experience, training and insight of a trained intermediary such as a journalist."⁸

When all is said and done, the over-arching purpose of the media is to use the *energy of mediation* to foster right human relations. Through its capacity to bring light into dark places, to radiate images of the good, the true and the beautiful outward for all to see and hear, the media can help foster right human relations. Language has always served to express either the material or the spiritual aspects of life. It now seems called upon to express, on a large scale, a synthesis of both in order to help humanity envision a material world infused with spirituality and a spiritual world brought into closer contact with the material. Surely only beneficial results will occur when the spiritual side of life infuses and elevates the material, and when the material side is clarified and made wholly available to those in need. The new electronic media makes it possible on a larger scale than ever

before for a vast interplay of ideas to take place – and through this mindful cross-fertilisation the germ of a more enlightened humanity can be nurtured and seen through to fruition.

1. Alice Bailey, *Letters on Occult Meditation*, p 299. Lucis Publishing Companies, New York and London, 1922.
2. Remarks made at *News in the Digital Age – Forum One*, 5 June 1997, organised by The Center for New Media, Columbia University, Graduate School of Journalism, New York, New York, 10027 USA. Web: www.cnm.columbia.edu
3. Remarks made at a meeting of the Committee of Religious NGOs held at Church Center for the United Nations, New York, New York, 16 December, 1999.

4. For further information on Wisdom Networks, see Transition Activities.
5. *Ibid.*
6. Presentation to the United Nations Department of Public Information and Non-Governmental Organizations Conference, *Meeting the Challenges of a Globalized World*, New York, New York, 15-17 September, 1999.
7. For a more detailed examination of inequality of access to communications, cf. Ch.2 of the *Human Development Report 1999*, Oxford University Press, Oxford. Also available for download from the United Nations Development Programme web site at www.undp.org
8. Presentation to *Meeting the Challenges of a Globalized World*, cf. note 6.

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.

The Millennium Forum is a companion event to the Millennium Assembly of the United Nations (UN) General Assembly. It will take place from May 22-26 2000, at the UN in New York. It will give global civil society the opportunity to discuss their vision of the UN for the 21st century, and to submit their ideas in a final report to the Millennium Assembly and Summit of world leaders in September 2000. Thirty thematic working groups have been convened, and a major aim will be to highlight the five- and ten-year review processes for the series of global conferences held by the UN throughout the 1990s. To participate, either in the run-up to the event, or in the event itself, please contact: Millennium Forum Secretariat, c/o Franciscans International, 211 East 43rd St, Room 1100, New York NY 10017-4707, USA. Tel: +1-212-803-2522 Fax: +1-212-803-2566 Email: mngof@bic.org. Further information on the event is available on the web at: www.millenniumforum.org

The Association for Progressive Communications (APC) is the “world’s most extensive network of Internet providers dedicated to serving non-governmental organisations (NGOs) and citizen activists.” APC’s Internet services and applications are designed to meet the unique needs of a global community of over 50,000 activists and organisations, including appropriate technology solutions for those without full Internet access. APC International Secretariat; Rua Vincente de Souza, 29; 22251-070 Rio de Janeiro, Brazil. APC Secretariat – North American Regional Office, Presidio

Building, 1012 Torney Avenue, PO Box 29904, San Francisco, CA, 94129, USA. Tel: +1-415-561-6100. Fax: +1-415-561-6101. Email: apcadmin@apc.org Web: www.apc.org

Glocal 3000 is a networking initiative to encourage the founding of centres of experimental living based on spiritual principles – called International Communities – in every country of the world. It is envisaged that these centres will give rise to Satellite Groups within local communities, which may also be established in their own right. The International Communities and the Satellite Groups would be in close communication through the Internet or a network newsletter and would therefore be able to share best practice both within the network and with the wider community. A wide range of support materials is available by mail order. Glocal 3000, PO Box 1015, Corsham, Wilts., SN13 9FF, UK.

The International Registry of World Citizens was established in 1949. It promotes the idea of World Citizenship through the issuing of World Citizen cards, and works for the establishment of international institutions which can effectively deal with global problems: this includes the re-organisation and strengthening of the United Nations system. It is assisted in this process by National Registration Centres. International Registry of World Citizens, 66 Boulevard Vincent Auriol, 75013 Paris, FRANCE.

The International Peace Zone Project is an alliance of peace activists which

is sponsored by **The Center for World Servers**, a non-profit organization dedicated to creating and producing programmes and educational information with the goal of inspiring peace. They believe it is time to launch a media campaign to promote “peaceful consciousness” and one of the ways in which they are doing this is by initiating a movement to declare International Peace Zones throughout the world. They also arrange workshops designed to teach school students the essential roles and tools of peace making. For details about starting Peace Zones in local communities, contact: The Center for World Servers, PO Box 1404, Skyland NC 28776, USA. Tel: +1-828-277-9090. Email: cwspeacezone@ioa.com

Oasis TV was founded in 1997 to bring the tools and values of personal and planetary transformation to mainstream media. It aims to serve humanity’s basic search for meaning through programming often ignored by traditional media: metaphysics and spirituality, world peace, earth and environment, visionary arts, health and healing, personal growth, plus coverage of festivals, new age conferences, eco-fairs, expos and concerts. Oasis TV, Robert Schnitzer, Chairman/CEO, Movicip Holdings, Inc., 9887 Santa Monica Blvd., Beverly Hills, CA 90212-1604, USA. Tel: +1-310-553-4300. Fax: +1-310-553-1159. Email: rschnitzer@oasistv.com Web: www.oasistv.com

UN Wire is a daily news summary covering the United Nations, global affairs and key international issues. It

provides a daily summary of key news stories from around the world as well as direct links to additional sources of information on the Internet. Issues covered include: health, environment and sustainable development, women and population, international human rights, UN reform, peacekeeping and security. UN Wire is sponsored by the United Nations Foundation and its sister organisation, the Better World Fund. It is produced independently by National Journal Group, the Washington D.C.-based publisher of national Journal, CongressDaily and Greenwire. Access to UN Wire is free of charge. UN Wire, United Nations Foundation, 1301 Connecticut Avenue, NW, Suite 700, Washington, DC 20036, USA. Email: unwire@unfoundation.org Web: www.unfoundation.org

The Video Project is a non-profit organisation specialising in the distribution of videos on environmental issues and related global concerns. They also offer videos dealing with conflict resolution, corporate and governmental responsibility, human rights and right human relations, values clarification, women's issues and leadership development. They have launched the *Teaching the Next Generation Campaign* to provide educators with the video resources they need to inform and inspire students. The Video Project, 200 Estates Drive, Ben Lomond, CA 95005, USA. Tel: +1-800-4-PLANET or +1-831-336-0160. Fax: +1-831-336-2168. Email: videoproject@videoproject.org Web: www.videoproject.org

The Visionaries – through a partnership between Suffolk University in Boston, Massachusetts, USA, and the television production team that produced the acclaimed USA public television series, *The Visionaries*, students can travel the world shooting documentaries that highlight the work of non-profit organisations and individuals manifesting innovative solutions to virtually intractable problems. The Visionaries, 141 Wood Road, Braintree, MA 02184, USA. Tel: +1-781-356-6804. Fax: +1-781-843-3665. Web: www.visionaries.org

WETV is a Canadian-based, international television network that combines the best of commercial and public broadcast approaches in a hybrid, public-spirited service. As the new media technologies encompass the world, many regions are under-represented while the creative contributions of some of the more developed nations blanket the world. In recognition of this lack of balance, WETV aims to provide programmes which entertain and enlighten a world-wide audience, that celebrate the world's cultural and social diversity and explore key issues of concern for our common future. A key aspect of their mission is to inform, educate and entertain the world's youth. The United Nations, the World Bank and Apple Computer are among those working in collaboration with WETV. WETV – Global Access Television, 342 MacLaren Street, Ottawa, ON, K2P 0M6, Canada. Tel: +1-613-238-4580. Fax: +1-613-238-5642. Web: www.wetv.com

Wisdom Networks is a convergent

media company that owns and operates 24-hour cable television, radio and Internet networks. It is designed for those who seek ageless wisdom and universal truths about the mind, body, spirit and the planet and who have an interest in helping to improve the world around them. Some of the categories it addresses include: complementary medicine, spirituality, self-improvement, global community and environmental issues, health and wellness, relationships and values. Many leading authors and visionaries are collaborating with Wisdom Networks, among them, Omega Institute in New York, USA, a leading center for workshops, seminars and conferences related to spirituality and other issues commonly termed "new age". Wisdom Networks, PO Box 1546, Bluefield, WV 24701, USA. Tel: +1-925-355-2980. Fax: +1-925-355-2981. Web: www.wisdomnetworks.com

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HELPING TO BUILD RIGHT HUMAN RELATIONS

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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.

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