

Goodwill in World Affairs

*World Goodwill
Newsletter*

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Thinking the Future into Existence

Wise thinkers have, throughout the ages suggested that the substance of the world, and the essential dynamic of time, are imbued with a purposeful force, often understood as a divine impulse, driving the cycles and rounds of evolution. From this perspective our time is infused with the tension of transformation. Thoughts about what is possible shape the will in the present to bring about transformation in the future, aligning that will with a higher spirit of purpose. Focused imaginative thought about a world in which the natural quality of goodwill radiates through all the structures and systems of relationship makes initiatory transformation of human affairs a practical possibility.

In September the United Nations will assemble leaders of governments for a Summit of the Future. As part of preparations underway for the drafting of what will hopefully be a visionary Pact for the Future, networks and concentrated movements of intelligent goodwill are thinking deeply about paradigms, myths, strategies, and policies to lead us towards transformational possibilities.

This issue of Goodwill in World Affairs introduces the Summit of the Future and explores some key networks focused on thoughts about shaping the future. The next issue will continue this theme, with a deeper dive into some of these thoughts and ideas.

Articles are adapted from websites of featured groups

- Summit of the Future
- World Future Council
- World Futures Studies Federation
- International Bateson Institute (IBI)
- Foundation for Global Governance and Sustainability (FOGGS)
- Othering & Belonging Institute
- Consilience Project
- Journal of Awareness-Based Systems Change
- WHO Global Traditional Medicine Centre





On the 75th anniversary of the United Nations, member states pledged to strengthen global governance for present and future generations. They requested that the Secretary-General report back with recommendations to respond to current and future challenges. That report, **Our Common Agenda**, issued a wake-up call to speed up the implementation of the Sustainable Development Goals and address gaps in global governance. It called for a **Summit of the Future** to forge a new global consensus on readying ourselves for a future rife with risks but also opportunities. The General Assembly resolved to hold the Summit on 22-23 September 2024 in New York. An action-oriented **Pact for the Future** is being negotiated now by member states. A Global Digital Compact and a Declaration on Future Generations will be annexed to the Pact.

The Pact for the Future will focus on 5 areas:

- 1) sustainable development and financing for development,
- 2) international peace and security,
- 3) science, technology and innovation and digital cooperation,
- 4) youth and future generations,
- 5) transforming global governance.

In 2023, **11 Policy Briefs** containing the Secretary-General's proposals on what needs to change were

published. These included an international financial system that works for everyone and reflects the economic needs and political realities of today, and an updated collective security system that can better prevent, manage, and resolve conflicts in traditional and new domains. They aimed to open conversations and present provocative ideas, which could and should be complemented by other stakeholders' inputs, when being considered by Member States.

Human rights and gender will be cross-cutting issues in the Pact. Yet, in a briefing at the UN in Geneva, Mr. Guy Ryder (former director of the International Labour Organisation and now Under-Secretary-General for Policy) conceded that NGO's and civil society will need to keep an eye on these issues. Although the Summit is an intergovernmental meeting, civil society groups have been invited to participate by several member states. Out of about 500 proposals a Zero Draft Agenda was released in January. **A UN Civil Society Conference** in Nairobi on 9-10 May will coordinate civil society input.

At briefings in Geneva questions are often asked about the accountability of the UN with respect to the delays of the SDGs etc. Consistently the reply is: The UN is not a world government; it is a platform for discussion and planning. It is up to the states, as well as the NGO's and civil society, to implement the policies agreed upon. If one thinks this through, it is about voting for those governments we want to represent us at the UN. Or, voting for and supporting people of goodwill who stand for cooperation, compassion

and sharing, rather than separation, hate and selfishness.

World Goodwill's **Cycle of Conferences Initiative** will focus on the Civil Society Conference in May and the Summit of the Future in September.



The World Future Council - www.worldfuturecouncil.org - is convinced that ideas, policies and practices to solve current problems already exist. As these solutions are implemented an environment is being fostered "where future generations can thrive, free from the burdens of environmental degradation, social injustice, and economic inequality."

The Council works to identify, develop, examine and disseminate "future-oriented solutions to current challenges that humanity is facing." Founded in 2007 by Jakob von Uexkull who established the Right Livelihood Award (or 'Alternative Nobel Prize'), the World Future Council has long received support from the city of Hamburg in Germany where it has its headquarters.

The fifty "outstanding global change makers" from all continents that make up the Council assemble every year to inspire and guide the thinking and set the agenda. Programmes

are conducted by specific commissions or project teams led by Council members.

Ever since its earliest days the Council has focused on the rights of future generations. As the Founding Document states: "We promise to do everything in our power to help sustain life with all its beauty and diversity for future generations." While politics are often driven by a focus on the next election and economics on short-term profits, the Council advocates for future-just law making which draws on science as it paves the way "for a safe, just and equitable world."

The Council is playing a leading role both in civil society and amongst national parliaments in preparations for the UN Summit of the Future in September. It is especially advocating for a Summit agreement to establish a Representative of Future Generations at the UN as well as national, regional and local levels, charged with the authority to design and review policies safeguarding the rights of future generations. The Council is also prioritizing the importance of the Summit lifting the ideas of intergenerational equity and trusteeship in legal and political systems and processes. "Our vision of Future Justice is to change unsustainable trends and create fair conditions for future generations – starting today." A methodology based around **7 principles** has been developed for



analyzing policies to ensure that they are 'future-just'. This provides a practical tool to help legislators and policy-makers design, amend or evaluate laws.

As part of its focus on future generations, the Council annually presents Future Policy Awards. Every year governments and professionals are invited to nominate laws and policies for the Council's Future Policy Awards. Nominations are reviewed in the light of seven principles for future-just lawmaking.



The World Futures Studies Federation - wfsf.org - has members in over 60 countries and is the principal global organization for academics, professionals and institutions engaged in Futures Studies.

Futures Studies, which became an academic discipline in the 1960s, emphasizes different approaches to the future. It has been defined as "the systematic study of possible, probable and preferable futures including the worldviews and myths that underlie each future". Interdisciplinary undergraduate and post

graduate programs in futures studies are now offered in universities across the globe.

The Federation notes that those engaged in the academic studies of the future are trained to focus on "sensing and systemic recognition of the big forces and fundamental macro trends as well as emerging weak signals". They "identify hidden, less obvious and basic assumptions that indicate the possibility, and impossibility of various future events."

Of the five dominant approaches to Futures Studies, it is worth noting that an integral/transdisciplinary perspective is emerging and having a growing influence. Richard Slaughter, an Australian futurist, pioneered the application of Integral Theory as developed by Ken Wilbur to Future Studies. The theory centers on a four-quadrant model of reality which requires that attention be given to the synthesis of four domains: the interior world of the individual; the exterior world of individual behavior; the collective exterior world of systems and infrastructures; and the collective interior world of the shared meaning of cultures and groupings. One [academic review](#) of Integral Futures suggests that the four-quadrant approach, with the attention it gives to subjective experience, "has gained sufficient attention to engage the thinking of a significant part of the field [of Futures Studies]."

This is reflected in the fiftieth annual [World Conference of WFSF](#), in Paris last year when the main concept behind the program was

liminality: At a time of complex, intertwined crises "we are certainly in a liminal state – a state of flux, in between worlds. Liminality is a state of emergence and becoming. A state of possibilities and of transformations, as well as a state of radical uncertainty and not knowing. A state in which how we respond to the problem – as individuals, organisations, even society – may in fact be part of the problem! A state in which the tried and true may transform into the tired and treacherous. A state that requires new questions, new perspectives, new futures to explore." The conference addressed liminality through **four themes**: The futures of future studies; the futures of humanity ("exploring the liminal spaces between sustainability, equity and planetary justice", and including Universal values and ethics); the futures of becoming's ("exploring the liminal spaces between consciousness and spirituality"); and the futures of agency ("exploring the liminal spaces between action and responsibility").

WFSF collaborates closely with UNESCO's work in the field of [Futures Literacy](#), which is defined as "the skill that allows people to better understand the role of the future in what they see and do. Being future literate empowers the imagination, enhances our ability to prepare, recover and invent as changes occur." WFSF is also actively involved in preparations for the UN Summit of the Future, emphasizing the role that global futures studies can play in shaping a sustainable and equitable future.



The International Bateson Institute (IBI) - batesoninstitute.org - supports and engages in research that increases our ability to take into account the many relationships that coexist in any context of living things. Its aim is to produce a more diverse "ecology of knowing" so that things can be understood in their fullness.

Established paradigms of thought are linear and look at minutiae, parts of things, removed from the context of the network of relationships in which they exist. IBI believes that critical thinking must be context-dependent, and through research projects, lectures, seminars, and various culture initiatives, they seek to bring a whole-of-system perspective to human thinking.

While the ability to study and understand things in isolation is an important component of scientific inquiry, just as important is the study of the way these things, especially living things and groups/systems of living things (such as a human being), interact with their environment and with other systems. While linear thinking tends to see only the fragments, systems thinking sees the whole in terms of its parts. The mission of IBI is therefore to describe things as they are, free from the limitations of the purely linear mind and with the fullest respect for the subjectivity which underlies the nature of living systems.

Particularly germane are questions such as how should one describe a living system – i.e. a human being? How can we incorporate the difficul-

ties, the poetry, the complexity into our perception and understanding of such a vast, complex, and multidimensional living thing?

A large part of IBI's research involves recognizing how patterns repeat and reflect each other across multiple contexts and systems. To avoid disrupting the circuitry of the interdependencies that give it its integrity, IBI looks at the spread of relationships that make the system robust. This requires reconceptualizing data and information to account for the complexity of inter-relationality.

“Warm Data” refers to information about the interrelationships that integrate elements of a complex system. It includes qualitative dynamics and offers another dimension of understanding to what is learned through purely quantitative, linear, or “cold” data.

IBI is one among many groups constructing a framework for a new Aquarian Age epistemology and ontology—the foundations upon which to build a clearer vision and knowledge of the nature of life and the world around us—one which is interconnected, motivated by love, and actuated by purpose.



The Foundation for Global Governance and Sustainability (FOGGS) - www.foggs.org - is a “think-and-do tank” based in Belgium. Projects aim to generate ideas, thought, discussion and advocacy towards a “Grand Narrative of hope, for a people-centred, planet-friendly, inclusive and sustainable globalization in a digital world”.

Participants in FOGGS projects have, in the main, had extensive experience in the UN and other international institutions so that their initiatives to develop new understandings of how the present global governance system can be transformed are grounded in an awareness of political and systemic realities alongside a clear vision of short-term and long-term future possibilities.

Projects include:

- **UN2100 Initiative** seeks to develop “innovative and practical ideas

towards a modern, more effective, ethical and people-centred United Nations, as the central node of global governance arrangements” as well as “tools for tackling shared challenges”. Recent publications include a paper summarizing a **‘taxonomy of options’** for reform of the UN System. A list of key reform proposals for inclusion in the UN Summit’s Pact for the Future include: a General Assembly vote to amend the UN Charter, extending the Security Council with 10 additional members; and establishing an inter-governmental Global Resilience Council as a subsidiary of the UN General Assembly to focus on achievement of the SDGs.

- **Katoikos**, a subscription-free, on-line magazine with articles on the theme of ‘globalisation with a human face’. Recent articles include: **‘A Global Perspective on Responsible Democratic Citizenship’**, a ‘Thought Note’ on the theme **‘Inclusive Global Governance for a Peaceful and Resilient World’**.

- **Democrat: Education for Democracy**. Partnering with EUCN – the European Universities Continuing Education Network, and other groups, FOGGS is developing and implementing educational curricula that provide a “framework of democratic competences”.

- **Peacemaking Reflection Group** is an informal group of former international civil servants who, with the support of FOGGS, work together to “advocate for innovative ways and means to apply

the UN Charter, in order to avoid unnecessary conflicts and achieve sustainable development with human rights for all”.



The Othering & Belonging Institute - belonging.berkeley.edu - at the University of California, Berkeley, USA, advances groundbreaking research, policy, and ideas that examine and remediate the processes of exclusion, marginalization, and structural inequality (“othering”) in order to build a world based on inclusion, fairness, justice, and care for the earth (“belonging”).

OBI’s objectives include: advancing multidisciplinary research, analysis, policy, and strategic narrative; building relationships among diverse groups and across disciplines; and employing communications and culture to illuminate research and impact policy.

Motivated by a will to help “build a world where everybody belongs”, the Institute works to define and explore belonging as something “essential to the human experience”. In an essay which serves as an introduction to a survey of **Othering and Belonging in Europe**, the Institute Director John A. Powell and Director of Research, Stephen Menendian, write that “defining belonging is no simple task”



and one way of understanding it is by describing what it is not! Inclusion, for example, concerns the process whereby institutions and communities “open themselves to members of formerly excluded social groups”. It is a regulative ideal and a strategy for reducing social inequality. Yet while institutions may become accessible to formerly excluded groups, feelings of exclusion can persist. Belonging, the authors write, “is both objective and subjective, it is also perceptual” and contains a psychological component shaping the way social groups view the world. “If members of a social group feel as if they belong, then belonging exists.”

THE CONSILIENCE PROJECT

The Consilience Project - consilienceproject.org - is a publication of the [Civilization Research Institute \(CRI\)](http://CivilizationResearchInstitute.org), a charitable think tank focused on reducing systemic fragility and advancing new forms of governance and coordination. CRI seeks to inform the next era of human collaboration and collective intelligence to ensure human and ecological thriving.

In the face of unprecedented global risks exacerbated by new technologies and systemic fragility, The Project aims to uncover and understand the metacrisis of our time within a broader context that

recognises the interconnectedness of humanity’s challenges: any solution must factor the underlying drivers of each one.

The Consilience Project is dedicated to releasing innovative research on the forefronts of global risk mitigation, governance design, and culture. Publications delve into the critical challenges and existential threats confronting humanity, as well as the inherent issues in existing approaches to tackle them. The project outlines the necessity for a redesign of social systems and institutions to ensure the survival of free, open, non-authoritarian societies.

Research and analysis is designed to assist decision-makers and leaders in navigating the essential routes required to tackle the distinctive challenges of our era. The content available is intended for individuals, groups, or institutions seeking innovation in addressing global coordination challenges, mitigating catastrophic risks, and harnessing social technologies.

Articles, podcasts & media include such titles as: ‘Technology is Not Values Neutral: Ending the Reign of Nihilistic Design’; ‘The Endgames of Bad Faith Communication’; ‘How to Mislead with Facts’; and ‘Social Media Enables Undue Influence’.

Content is available freely to all. Believing that “universal access to information is foundational to a functioning open society”, the group states that “for the duration of this project, none of our content will ever be behind a paywall.”



The Journal of Awareness-Based Systems Change - jabsc.org - serves as a dynamic focal point for the growing community of researchers and practitioners in awareness or consciousness-based approaches to social transformation.

“At the heart of Awareness-Based Systems Change lies a profound recognition of the complex and mostly invisible interconnectedness of our actions, thoughts, and the built and natural (eco-)systems we inhabit.” As the editors suggest in the current issue of the Journal, any fundamental change in social systems means a change in relationships: “It is through attending and connecting the quality of our inner-outer relationships that we are able to create the conditions—an open mind, open heart, and open will—for the relational changes that undergird systems change.” Otto Scharmer, founder of the Presencing Institute which publishes the Journal, has written of this approach to change: “You cannot understand a system unless you change it. You cannot change a system unless you transform consciousness. You cannot transform consciousness unless you can make a system see and sense itself.”

Rigorous research is encouraged by Journal editors. Peer-review research articles and articles by active

workers in the field, describe and assess the effectiveness of transformative practices, and develop the theoretical base for this emerging discipline.

As part of a larger global intention, the journal aims to co-create a platform that unites researchers and practitioners, shaping the next decade as a period of profound advancement and amplification in the field of awareness-based systems change.

A core theme in the Journal’s work is to develop and deepen understanding of evolving ‘social fields’, and to contribute to their transformation. Social fields are defined as “the source conditions that give rise to patterns of thinking, conversing, and organizing in systems.” Hence, “the social field is the social system seen not only from the outside (the third-person view) but also from within (the first- and second-person views). A perspective from the social field delves into the less apparent dimensions of individual, social, and relational reality formation. This encompasses the dynamics, processes, and especially the levels of awareness that serve as the foundational influences shaping observable behavior.”

Highlighting its intention to serve



the development of thought and practice in awareness-based systems change, Journal articles can be downloaded without charge. The current issue (Vol 3, No 2, 2023) offers 13 articles including: 'Regenerative African Futures', 'Radical Collaboration to Transform Social Systems', 'Social Poetry', 'Ecosystem Activation in Latin America', and 'The Extended Citizens Assembly Model for Collaborative Guidance'.



The WHO Global Traditional Medicine Centre - www.who.int/initiatives/who-global-traditional-medicine-centre - has recently been established in Gujarat, India. It will gather evidence-based information and support research into the contribution that traditional, complementary and integrative medicine (TCIM) play in global health and sustainable development. Respect for local heritage, resources and rights is a guiding principle for the Centre's work.

Plans are for the Centre to act as a focal point for UN activities in all areas of health that seek to bring together "ancient wisdom and modern science for the health of people and planet". This is a further development in the on-going work of WHO's Traditional Complementary and Integrative Medicine Unit which focuses on advancing the Organizations Traditional Medicine Strategy. "The emphasis is on regulation,

research and appropriate integration of traditional and complementary medicine products, practices and practitioners into the health system and on contribution to health and wellbeing."

"88% of all countries are estimated to use traditional medicine, such as herbal medicines, acupuncture, yoga, indigenous therapies and others. One hundred seventy Member States report the use of traditional medicine, and their priority request to WHO is for evidence and data to inform policies, standards and regulatory frameworks for safe, cost-effective and equitable use. Traditional medicine has been an integral resource for health for centuries in communities around the world, and it is still a mainstay for some with inequities in access to conventional medicine. The socio-cultural practice and biodiversity heritages of traditional medicine are invaluable resources to evolve inclusive, diverse sustainable development."

In preparation for the first WHO Traditional Medicine Global Summit, held in India in 2023, Director-General Dr Tedros Adhanom Ghebreyesus and senior WHO officials met with representatives of over 300 civil society organizations to discuss priorities in TCIM. Dr Tedros commented during the meeting "Traditional, complementary, and integrative health is rooted in the knowledge and resources of communities. For millions of people around the world, it is their first stop for health and well-being, and an integral part of their health system. It is for precisely these reasons that dialogues with civil society organizations are so important to WHO, as we shape our guidance and policy recommendations for countries." During the meeting civil

society groups "underscored the importance of consumer's right to choose the healthcare they desire, planetary health, TCIH as a valuable insufficiently tapped resource to healthcare, TCIH research, TCIH education and Indigenous Healthcare." The meeting was organized by an international

civil society network, the People's Declaration for Traditional, Complementary and Integrative Healthcare, which includes major groupings from homeopathy, integrative medicine, traditional Chinese medicine, naturopathy and anthroposophical medical associations.

A Sense of Time Thoughts from Alice A. Bailey



A sense of time and of its relation to the soul is one of the most absorbing and useful studies of the disciple; an understanding of the relation of the past to the future and their united effect in the present will create one of the levers which will open for you the Door of Initiation. *Discipleship in the New Age, I, p. 207*

The intellect (concrete and abstract, lower and higher) is steadily unfolding, and as it unfolds, the will, purpose and plan of the Deity begin to take shape in [people's] minds. The secondary effects of this development are the power to organise, and to work individually with definite purpose. *Esoteric Psychology, I, p. 356*

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Page 3: World Future Council announcement of World Future Forum at Sekem, Egypt, April 2024. Photo: SEKEM Initiative
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Helping to build right human relations

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 the United Kingdom. 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 three times a year. Unless otherwise indicated, all articles are prepared by the World Goodwill HQ group. Multiple copies for distribution are available on request. The newsletter is also available in: French, Greek, Spanish, German, Dutch, Italian, Portuguese (online), Russian, and Slovenian.

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This newsletter is available at
www.worldgoodwill.org

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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.

Adapted Version

From the point of Light within the Mind of God
Let light stream forth into human minds.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into human hearts.
May the Coming One* return to Earth.

From the centre where the Will of God is known
Let purpose guide all little human wills –
The purpose which the Masters know and serve.

From the centre which we call the human race
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.

*Many religions believe in a World Teacher Who is to come in the future (hence 'Coming One'), knowing Him under such names as the Lord Maitreya, the Imam Mahdi, the Kalki avatar etc. These terms are sometimes used in versions of the Great Invocation for people of specific faiths.

