

World Goodwill Seminar



A Day of Reflection on the Theme:

THE SPIRITUAL DYNAMICS OF CRISIS ON THE PATH TO GLOBAL COOPERATION



Geneva

Saturday 14 November 2020

Zoom meeting 10:00-13:00 CET

https://us02web.zoom.us/webinar/register/WN_g9TTr4i2Q6KW0Pf9--OMxQ

World Goodwill

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WORLD GOODWILL SEMINAR



The habit of confronting crises is a long-established one within the consciousness of humanity. Humanity's priorities are currently in the spotlight as numerous conflicts play out in the individual and mass consciousness. These crises are arising from our increasing interdependence and are producing a tremendous point of world tension. But within this tension lies a potential point of emergence. In order to grasp this opportunity, it is essential to search for the underlying causes behind world events which requires the ability to penetrate into the realm of meaning that stands behind this world of appearances:

THE SPIRITUAL DYNAMICS OF CRISIS ON THE PATH TO GLOBAL COOPERATION

Saturday 14 November 2020 --- 10:00-13:00 CET

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Programme

10:00 **Opening and Introduction**

10:05 **The Spiritual Dynamics of Crisis on the Path to Global Cooperation**

Head Quarters Group – Lucis Trust, World Goodwill – Geneva

10:25 **Global Challenges - Global Witnessing: Collective Trauma Prevention and Integration in a Time of Crisis**

Kosha Joubert – CEO of the Pocket Project

10:50 **Visualisation**

11:00 **Human Potential and Responsibility during the Crisis on the Path to Global Cooperation**

Thubten Wangchen - Member of the Tibetan Parliament in Exile – director of the Fundación Casa del Tibet - Barcelona

11:25 **Climate Justice: Constructing an era of human solidarity**

Alexandra Masako Goossens-Ishii – Soka Gakkai International

11:50 **Plenary Discussion with all speakers**

12:45 **Group Meditation - Strengthening the Hands of the New Group of World Servers**

13:00 **Close of the Event**

This event is financed exclusively by donations.

Your contribution is warmly welcomed.

For more information, please write to:

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INTRODUCTORY REMARKS

Dear friends,

It is an immense pleasure and an honour to welcome you to this Zoom event of the World Goodwill Seminar. Today Geneva will kick off with this morning session, followed by London in the afternoon and thereafter New York. We are particularly pleased that you have registered in such large numbers, which offsets a little bit the fact that we cannot meet physically. Our theme of today is: “The Spiritual Dynamics of Crisis on the Path to Global Cooperation.” This theme is the same for all three webinars of today, i.e. Geneva, London and New York.

As Geneva is serving various languages, we have done our best to assure some translations of the talks and discussions.

- We are happy to have **full interpretation** in *English, French* and *Russian*.
- We apologise that we only have **partial interpretation** in *Italian, Spanish, German* and *Dutch*.

We are very thankful to our interpreters, all of whom are volunteers.

To listen to the different language channels,

please be sure to have the latest version of Zoom.

If you don't have this version of Zoom, and you want to use the language translation/interpretation feature, please leave the webinar now and upgrade your Zoom and then come back to the webinar using the same link as before.

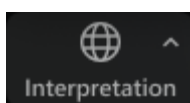
Prerequisites

- Zoom Desktop Client
 - Windows: 5.4.1 or higher
 - macOS: 5.4.1 or higher
- Zoom Mobile App
 - Android: 5.4.1 or higher
 - iOS: 5.4.1 or higher

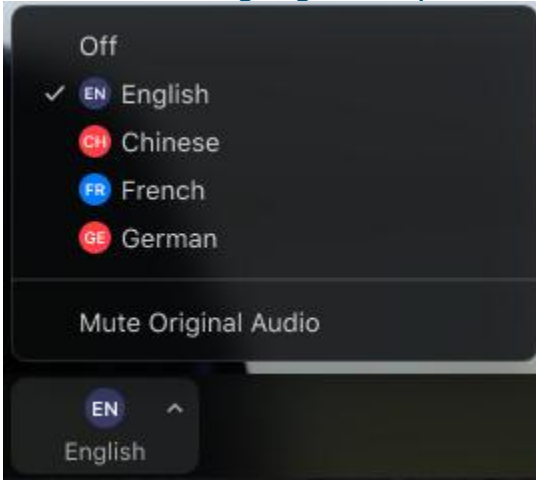
Listening to language interpretation



1. In your meeting/webinar controls, click **Interpretation**.



2. Click the language that you would like to hear.



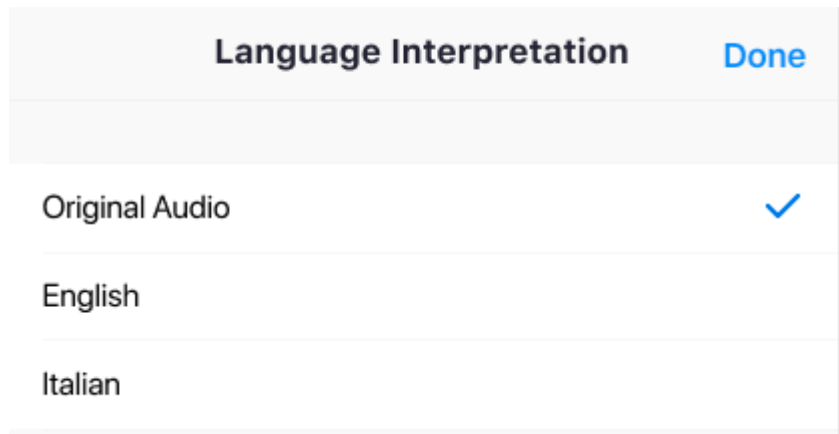
3. (Optional) To only hear the interpreted language, click **Mute Original Audio**.



1. In your meeting controls, tap ... **More**.

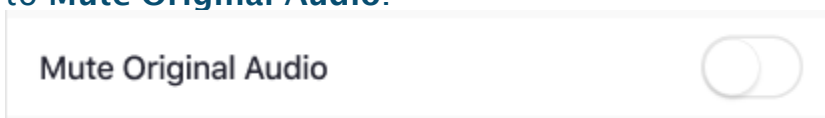


2. Tap **Language Interpretation**.



3. Tap the language you would like to hear.

4. (Optional) Tap the toggle to **Mute Original Audio**.



5. Click **Done**.

You can also download the language packs of this Geneva World Goodwill event in different languages on our web-site:

<https://www.worldgoodwill.org/2020seminar>

This will allow you, if you prefer, to read the texts as far as available in your own language.

Before we will open the floor for our presentations, we will start with a mantram, the Mantram of the New Group of World Servers, which will be done in Spanish. But once again, you can listen to it in your own language, once you select your language channel as just outlined.

* * *

Mantram of the New Group of World Servers
(Spanish)

**May the Power of the one Life
pour through the group of all true servers.**

**May the Love of the one Soul
characterise the lives of all who seek to aid the Great Ones.**

**May I fulfil my part in the one Work through
self-forgetfulness, harmlessness, and right speech.**

OM

THE SPIRITUAL DYNAMICS OF CRISIS ON THE PATH TO GLOBAL COOPERATION

Head Quarters Group – World Goodwill Geneva (in French)

In this opening talk we will be reflecting on the spiritual dynamics of crisis especially in relation to global cooperation. This is the first year that you will be able to participate in all three World Goodwill seminars, i.e. Geneva, London and New York. The theme will be the same, but each Centre will of course have its own flavour to contribute. It is no understatement to say that today the world and humanity as a whole are traversing a profound crisis. A crisis that is reflected in many parts of society: health, social, economic, environmental just to mention a few. On our web-site we give some thoughts to the underlying factors for the Covid-19 pandemic and the first thought, which is quite esoteric, states:

*“Group ills and the sweep of epidemics of any kind through the masses are founded in some condition in the etheric substance of the planet. Those diseases which are general, national, racial and planetary find their way to an individual via his etheric body, but are not so personal in their implications.”*¹ Scientists and environmental activists resonate with this thought when they say that Planet Earth is reacting to the continued and continuing disrespect and mismanagement of the resources of our planet. An example showing that events in the world of phenomena have deeper causes.

In other areas of human life we are experiencing a crisis too. Global cooperation – which is linked to multilateralism, but is not the same – is not as obvious as it was 75 years ago. Seventy five years ago the United Nations were founded with its famous Charter “We the peoples...” That was just after the two Great Wars and clearly a mood of brotherhood, even if sometimes only ‘on the surface’, and a will to prevent the past from happening again, led to this significant event. At the same time the Universal Declaration of Human Rights was established.

It is perhaps good to look at these events from the perspective of cycles, of tides like ebb and flow. The period after the World War certainly was a high tide for global cooperation. Whereas nowadays it seems that we are at a low tide where individualistic if not populist trends are on the rise. In more than one state nowadays strong individuals have been able to grab the power and rule like dictators despite the appearance of so-called democracy. At the same time people all over the world are organising themselves into groups – local, national and international – into NGO’s or other so-called civil society groups. There are nowadays millions of NGO’s of which there are a total of over 5,000 organizations in consultative status with ECOSOC (July 2018) of the United Nations. It is here that we see the New Group of World Servers in action – sometimes on the battle grounds (and thus very visible thanks to the social media of today) but more often in the background and thus less visible, yet nevertheless very active. All these people have one quality in common: good will. It is the energy of goodwill which World Goodwill is promoting in order to stimulate the establishment of right human relations all over the world. To many this may seem too simple a concept, yet if you think it through, it is very powerful. Without goodwill no progress in any department of human life can be made. It is also goodwill that is the common factor of our three panellists of today. Kosha Joubert of the Pocket Project² who will talk about: *“Global Challenges - Global Witnessing: Collective Trauma Prevention and Integration in a Time of Crisis”*. Thubten Wangchen from the Casa del Tibet³ in Barcelona and the Tibetan parliament in exile will talk about: *“Human Potential and Responsibility during the Crisis on the Path to Global Cooperation”* from a Tibetan perspective. And finally Alexandra Masako Goossens-Ishii from Soka Gakkai International⁴ will talk about: *“Climate Justice: Constructing an era of human solidarity”*. Each will address the theme of today from their particular perspective and we hope that that will lead to an inspired discussion which you are invited to participate in at the end of this webinar.

¹ Alice A. Bailey, *Esoteric Healing*, p. 25

² <https://pocketproject.org/about/about-the-pocket-project-2/>

³ <https://www.casadeltibetbcn.org>

⁴ <https://sgi-ouna.org/>

Perhaps another high tide occurred when the Agenda 2030 was adopted by all United Nations Member States in 2015. At the heart of the Agenda 2030 are the 17 Sustainable Development Goals (SDGs), which are an urgent call for action by all countries - developed and developing - in a global partnership. They recognise that ending poverty and other deprivations must go hand-in-hand with strategies that improve health and education, reduce inequality, and spur economic growth – all while tackling climate change and working to preserve our oceans and forests. The SDGs build on decades of work the UN and cooperating countries.

The Cambridge dictionary tells us that a crisis (Greek κρίσις - krisis) is any event that is expected to lead to an unstable and dangerous situation affecting an individual, group, community, or a whole society. Crises are deemed to be negative changes in the security, economic, political, societal, or environmental affairs, especially when they occur abruptly, with little or no warning. More loosely, it is a term meaning “a testing time”. This latter interpretation comes closer to the spiritual dynamics of crises we are discussing today. Crises are difficult, for sure. If the dictionary talks about objective crises mostly identified with negative qualities, the Ageless Wisdom speaks of crises from a more subjective approach, a consciousness approach and at the same time a far more positive approach. At the root of many crises is a conflict between the soul and its mechanism, the personality. From that perspective we might say that human beings have the “habit of crisis” – a conflict between the soul and the personality. Conflict produces points of *crisis*, followed by a point of *tension*, and eventually a point of *emergence*.

Crises are only the points of examination as to strength, purpose, purity and motive and the intent of the soul. They evoke confidence when surmounted and produce greatly expanded vision. They foster compassion and understanding, for the pain and inner conflict they have engendered is never forgotten, and they draw upon the resources of the heart. They release the light of wisdom within the field of knowledge and the world is thereby enriched.

This is true for the human being or individual but also for a nation, which implies that indeed a nation too has a soul. Many people would agree that a nation does have a soul. For example the late John Lewis, an American statesman and civil rights activist wrote a paper in the New York Times: “Together, You Can Redeem the Soul of Our Nation”.⁵ What are the qualities of the soul of a nation, how can we ascertain these qualities? We might think of inclusiveness, unity, brotherhood, compassion, cooperation and responsibility. It is not too difficult to determine whether a nation expresses soul qualities, or not. Looking through a political lens, for example, some nations accept their heads of state to hide their tax declarations, whereas other nations (for example the Scandinavian) allow each citizen the right to be informed on the details of the money flows of all members of government and administration, including the head of state. With respect to compassion Melissa Fleming – a co-worker of the United Nations – wrote an inspiring blog called: *Let's make compassion go viral*⁶. Compassion certainly is a soul quality too, worthy to go viral. In her blog, Melissa reminds us of a statement of Mahatma Gandhi: “Compassion is a muscle that gets stronger with use.”

Coming back to the sequence of “crisis, tension, emergence”, we may look at the effect of the Principle of Conflict as the instigator of eventual harmony in relation to the nations, i.e. on the path towards global cooperation. Let us remember that the widespread extent of conflict is indicative of climax, and that the “points of crisis” which express the conflict are today well known to almost anyone in the world. We may say that a “point of tension” has now been reached (of which the United Nations is a symbol) which will eventually prove to be the agent that will bring about a “point of emergence”. Remember that the United Nations is not some kind of world government. The UN is a place for discussion, for exchange of ideas. It is a place for thought-form building to prevent conflicts that otherwise would be fought out on the battle ground.

⁵ <https://www.nytimes.com/2020/07/30/opinion/john-lewis-civil-rights-america.html?action=click&module=RelatedLinks&pgtype=Article>

⁶ <https://medium.com/we-the-peoples/lets-make-compassion-go-viral-4643d0d3310b>

In the recent series of webinars of the World Goodwill meditation group⁷ amongst other topics we have discussed a feature of crises as providing opportunities for change. From the point of view that nowadays humanity as a whole is faced with crises, one might be tempted to think that we are all in the same boat. Yet, in his recent Nelson Mandela lecture⁸, the UN Secretary-General, António Guterres, said: *“While we are all floating on the same sea, it’s clear that some are in superyachts while others are clinging to drifting debris.”* This recognises a trend we observe in various areas of society all over the world, i.e. an increase in unbalance or if you prefer a wider gap – socially, economically, and financially – between the privileged and those “left behind”. If it is true that a crisis is an opportunity in the life of an individual human being, it is also true for nations and for mankind as a whole. All of the SDGs, or Sustainable Development Goals, have at least one common factor, i.e. “to leave no one behind”.

Last year World Goodwill put the emphasis on the New Group of World Servers through the celebration of the Festival week of the New Group of World Servers in December 2019. The work of this group – all over the world – especially in times of crises is of greater importance than ever. The New Group of World Servers can simply be characterised as a group, working in all the main fields of human activity and in all countries everywhere in the world, serving as a synthesising factor within humanity and laying the foundations for right human relations and ultimate world unity. Another description of the New Group of World Servers is as a subjective group in humanity with specific tasks and challenges. All around us in our increasingly interdependent world, we see evidence of the Group’s pioneering efforts to transform human relationships in every sphere of life. It is much more than only a think tank with some vague ideas for global cooperation. One of the main actions which this Group seeks to express is:

“The awakening of the intelligentsia in all countries to the recognition of humanity as a prelude to the establishment of brotherhood. The unity of the human family is recognised by many, but before that unity can take form in constructive measures, it is essential that more and more of the thinking men and women throughout the world should break down the mental barriers existing between races, nations and types, Through the expression and impression of certain great ideas, men everywhere must be brought to the understanding of the fundamental ideals which will govern the New Age. This is the major task of the New Group of World Servers”⁹.

In the spring of this year, when the Covid-19 pandemic started to spread all over the world, some of us might have thought that this crisis would go away in a few months. Reality has shown that this is not the case and this crisis will be with us for much longer. As mentioned in the beginning, this crisis is only the expression of a much deeper crisis on more subtle levels, call it the inner planes. That crisis can simply not be solved by either a vaccine or some simple cure. For that, a change in consciousness will be required as mentioned in the task of the New Group of World Servers. Let’s hope that this World Goodwill Seminar may contribute to the establishment of such a change, seeing this crisis as a major opportunity for global cooperation.

* * *

⁷ https://www.lucitrust.org/world_goodwill/world_goodwill_homepage/world_goodwill_homepage_upcoming_events/goodwill_meditation_group1

⁸ <https://www.un.org/sg/en/content/sg/statement/2020-07-18/secretary-generals-nelson-mandela-lecture-%E2%80%99Ctackling-the-inequality-pandemic-new-social-contract-for-new-era%E2%80%9D-delivered>

⁹ Alice A. Bailey, *Esoteric Psychology*, Vol II, p717.

GLOBAL CHALLENGES - GLOBAL WITNESSING: COLLECTIVE TRAUMA PREVENTION AND INTEGRATION IN A TIME OF CRISIS

Kosha Joubert (in English)

Kosha Joubert – serves as CEO of the Pocket Project dedicated to the healing of collective and intergenerational trauma. Previously, she was the CEO of the Global Ecovillage Network (GEN). She is co-founder of GEN Africa, Gaia Education and ECOLISE. She holds an MSc in Organisational Development and has worked extensively in the fields of sustainable development, curriculum development and intercultural collaboration. Kosha grew up in South Africa under Apartheid and has been dedicated to the healing of divides and collective trauma ever since. In 2016, Kosha received the Dadi Janki Award - 100 Women of Spirit - For engaging spirituality in life and work and for making a difference in the world. Kosha was a co-host of the 2019 and 2020 Collective Trauma Online Summit, which drew more than 100.000 participants.

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THE
POCKET PROJECT
RESTORING A FRAGMENTED WORLD

Global Challenges -Global Witnessing

COLLECTIVE TRAUMA PREVENTION AND
INTEGRATION IN A TIME OF CRISIS

KOSHA JOUBERT, CEO OF THE POCKET PROJET, INSPIRED BY THOMAS HÜBL

POCKET PROJECT VISION

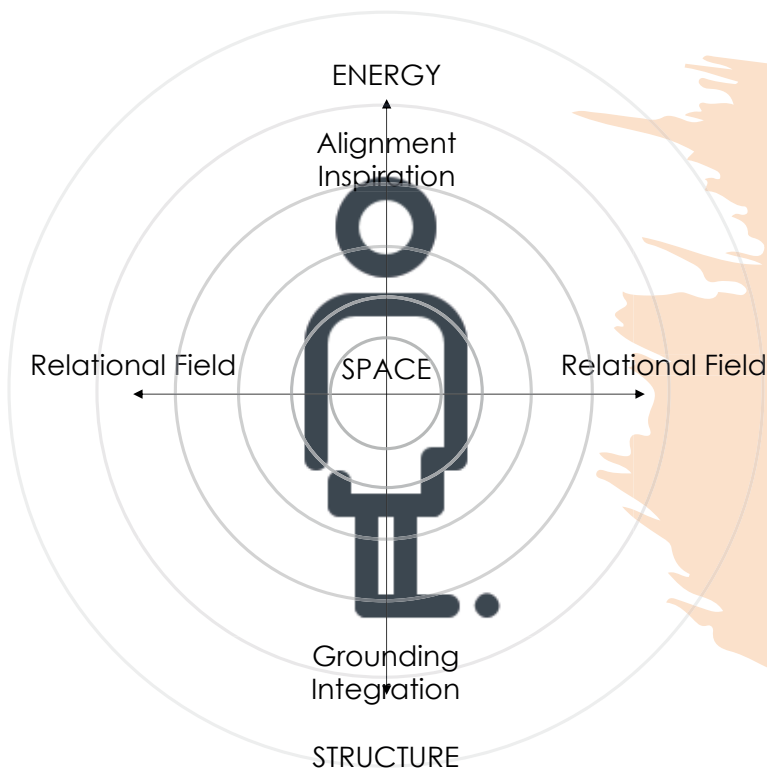
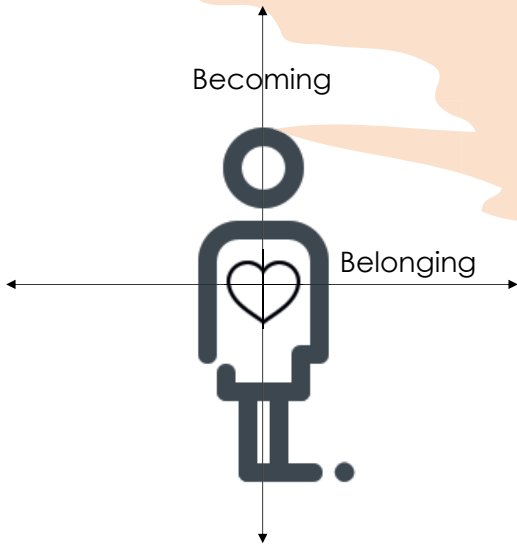
*We are a global initiative that aims to **restore the fragmentation and increase resilience** in individuals, communities and societies by addressing and supporting the **integration of collective trauma**.*

*By integrating collective trauma and healing the wounds from the past, we help to shift humanity towards a path of **co-creativity and evolutionary development**.*

Life is an unfolding conversation between **belonging and becoming**, shaped by purpose, but also by our histories of trauma.

Our witnessing capacity, our compassion for others, the flow of inspiration, creativity and manifestation, increases when trauma is integrated.

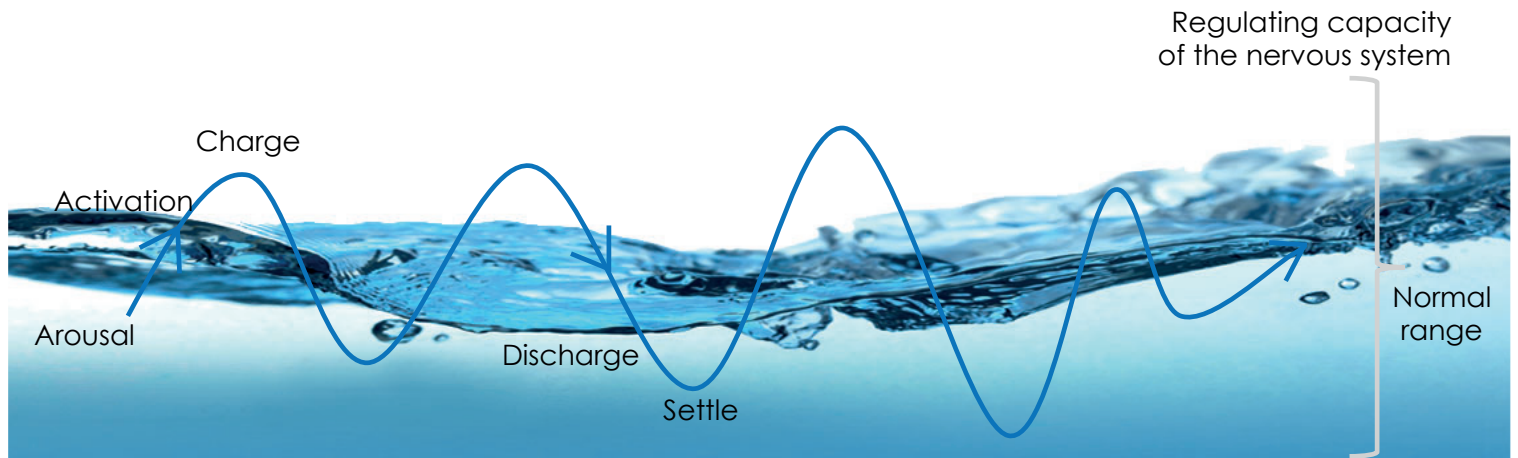
Thus, we become more able to respond adequately to the global challenges we face.



ON A 'GOOD' DAY



HIGH ACTIVATION – SYMPATHETIC – STRESS AND ANXIETY



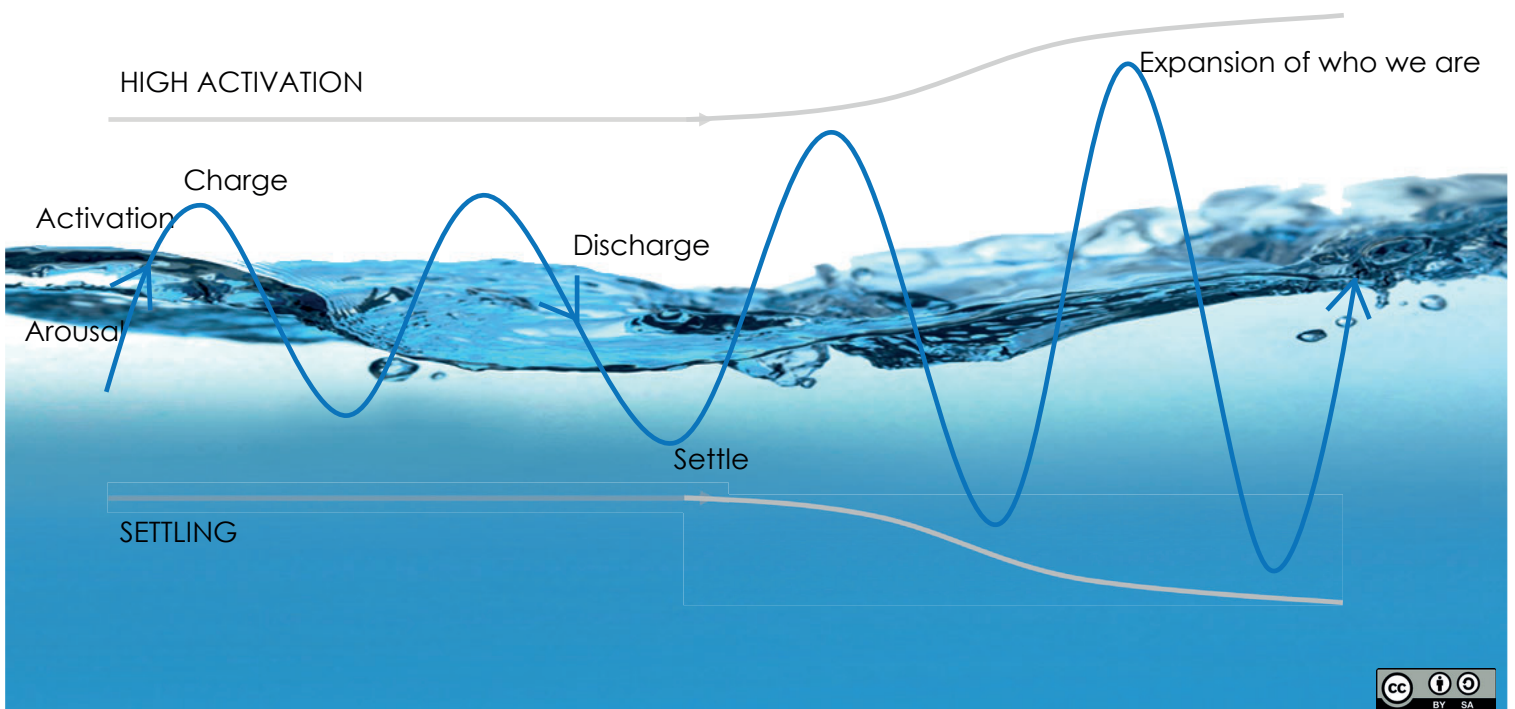
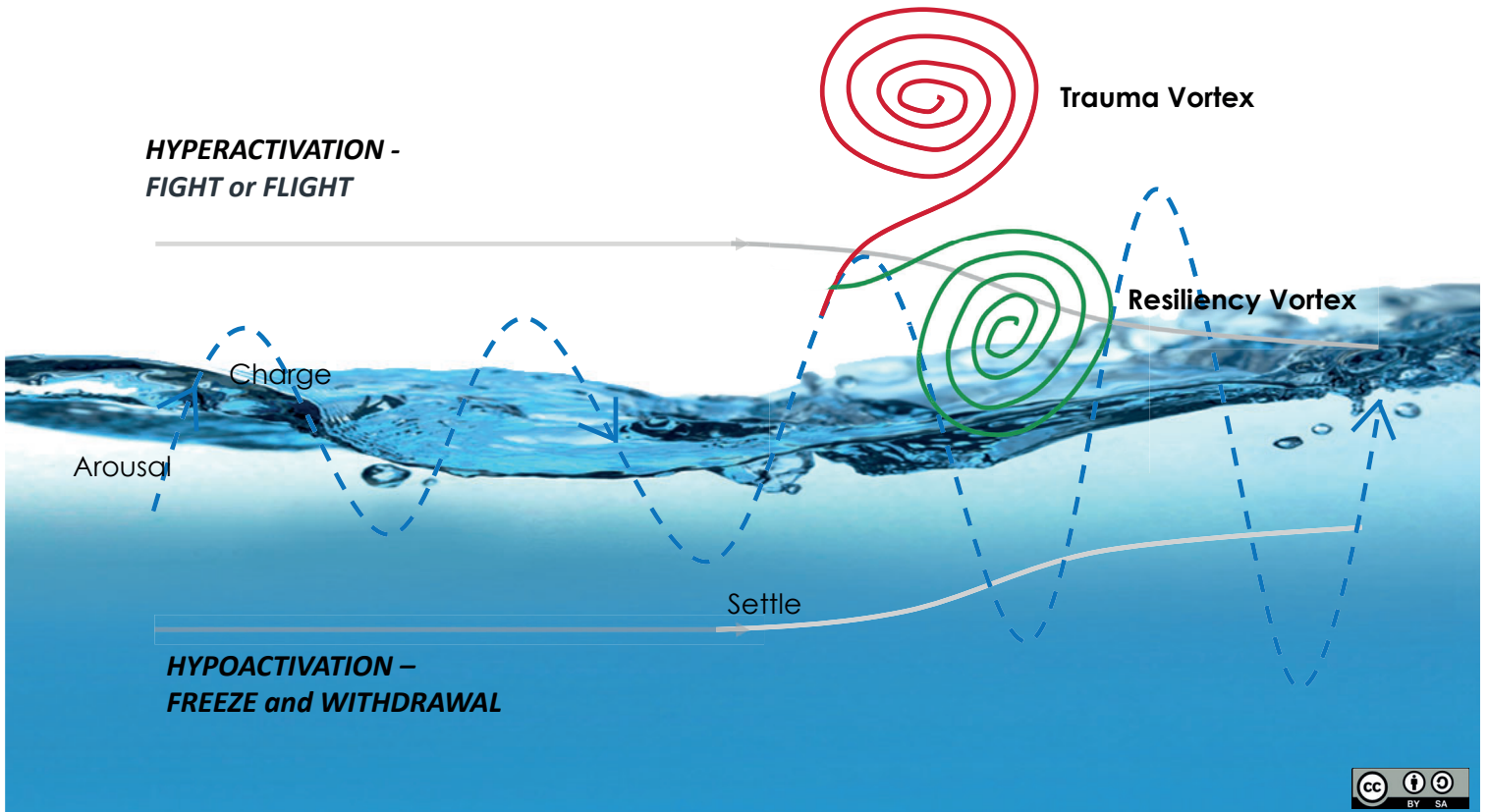
SETTLING – PARASYMPATHETIC – REST, DIGEST AND RECOVER

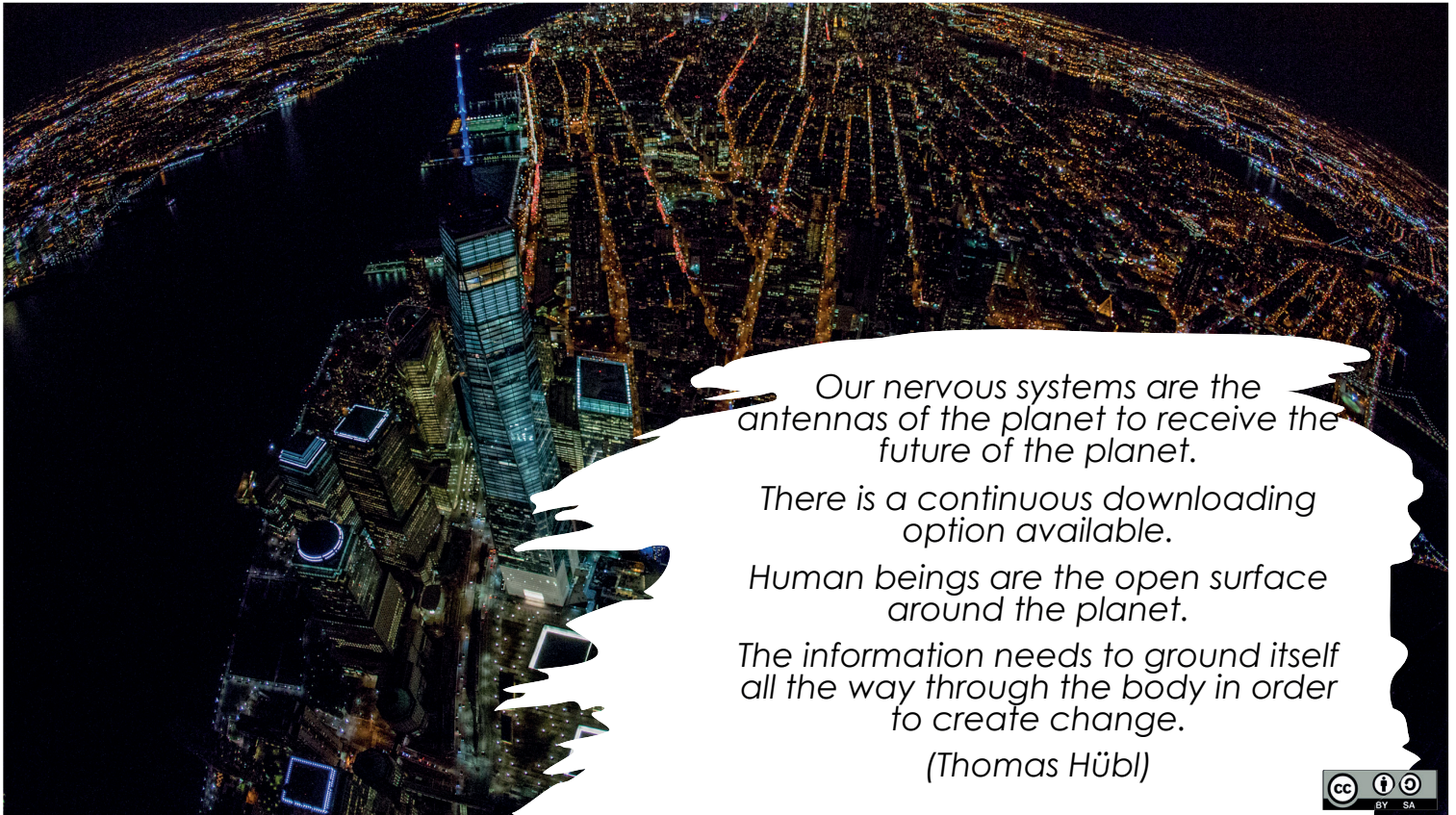


ON A 'BAD' DAY

Trauma is the result of an overwhelming event which overtaxes the nervous system. The extent to which a person is affected does not depend on the magnitude of the traumatic event itself, but on the capacity of the nervous system to self-regulate (resilience). The same event may present no problem for one person yet may be overwhelming for someone else.







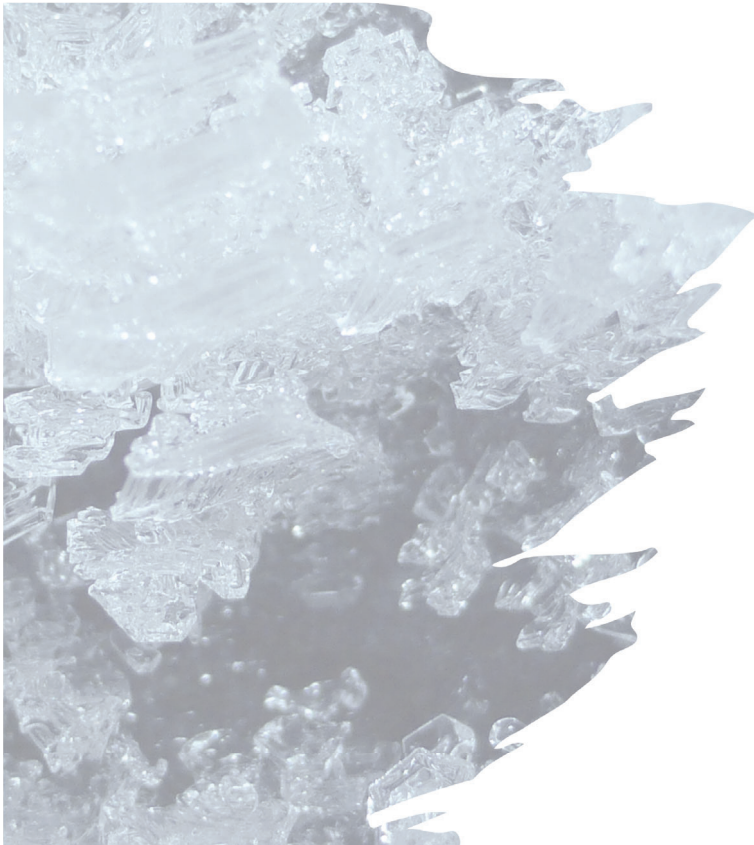
Our nervous systems are the antennas of the planet to receive the future of the planet.

There is a continuous downloading option available.

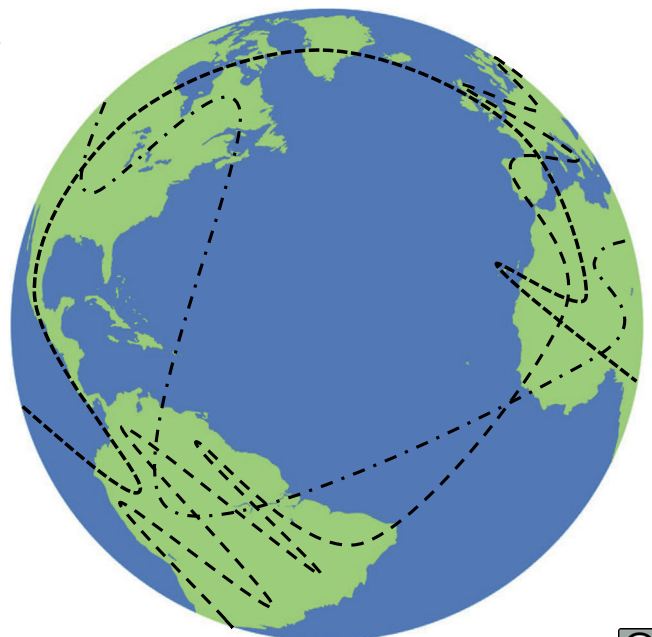
Human beings are the open surface around the planet.

The information needs to ground itself all the way through the body in order to create change.

(Thomas Hübl)

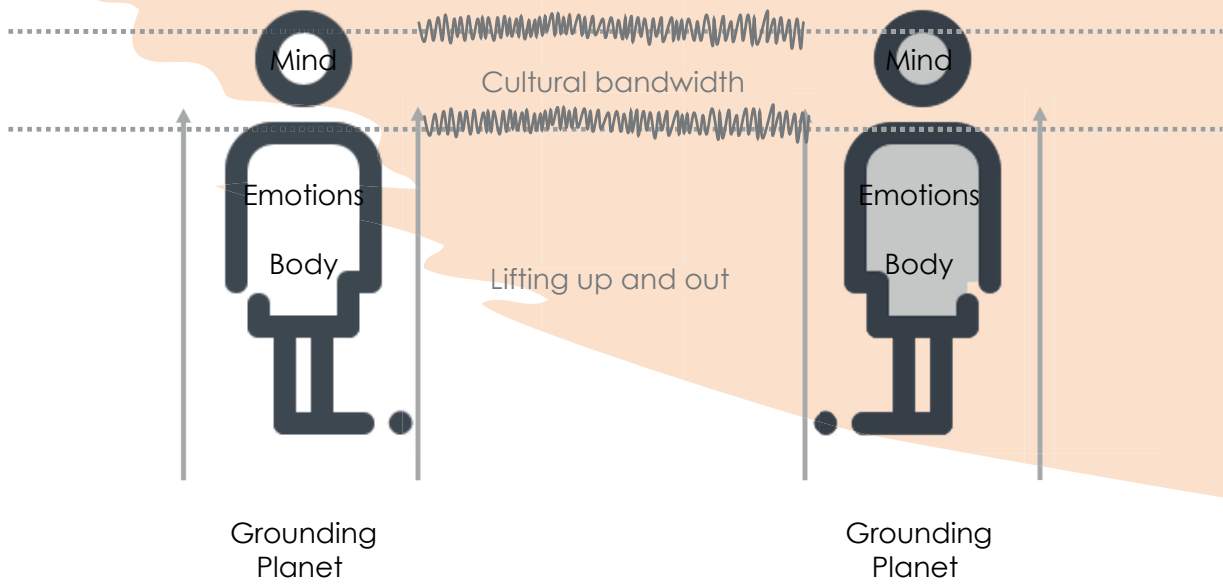


The Scars of Trauma



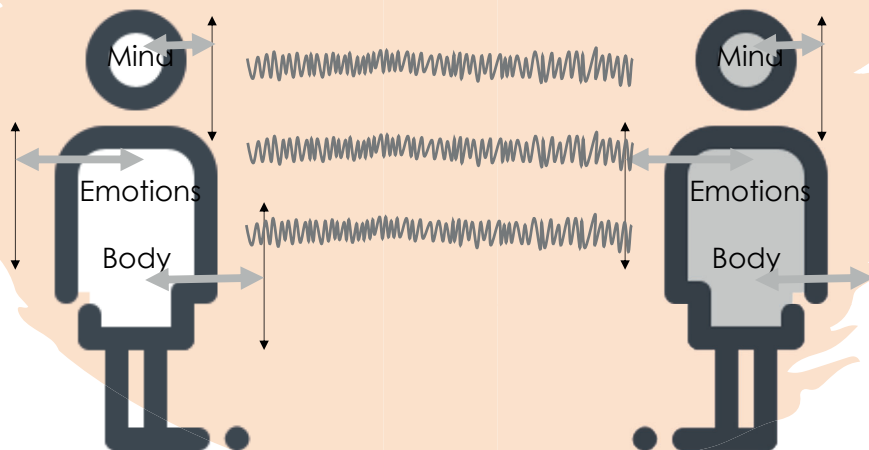
Numbing ourselves:

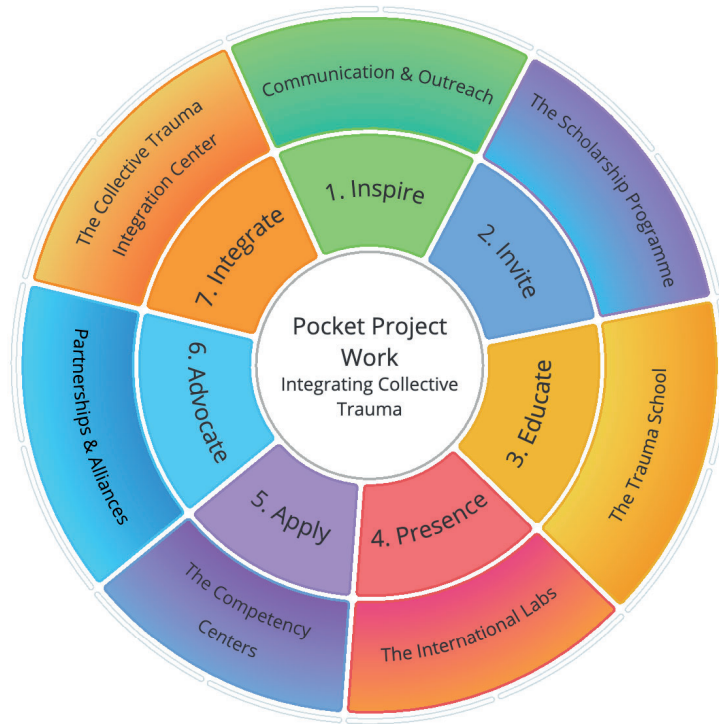
Loss of the ability to respond adequately



When habits of the past shape what happens within and between us:

Polarization and 'Othering'





Collective Trauma Summit 2020
THE POWER OF COLLECTIVE HEALING

FREE 10-DAY ONLINE EVENT
SEPTEMBER 22 - OCTOBER 11

1. Inspire

The Collective Trauma Summit 2020 offered a truly **transdisciplinary** exploration of collective trauma and collective healing, addressing topics such as the wisdom of the body, neuroscience, art, indigenous wisdom, privilege and resourcing. The summit attracted **108,000 participants!**

2. Invite: Scholarship Program

The Pocket Project provides scholarships for participants from crisis areas, from the Global South and from non-majority backgrounds.

During the Collective Trauma Online Summit, 230 packages were offered. Currently we are taking in applications for 50 scholarship places to the upcoming Principles of Collective Healing Online Course.

Over the coming months and years, the Pocket Project will continue to make opportunities available for access to capacity building around Collective Trauma Integration work.



3. Educate: Trauma School

The school is structured around a three-year modular training within the Academy of Inner Science, which can be completed as part of an academic program in collaboration with Ubiquity. There are already opportunities for PhD's. Because of the complexities and experiential nature of a topic such as collective trauma, students are required to study the following four areas:

- Personal development and trauma integration
- Collective Trauma Integration
- Transpersonal studies (mindfulness/meditation)
- Group facilitation training





GLOBAL CHALLENGES – GLOBAL PRESENCING

*Individual and Collective Learning during Crises,
led by the Pocket Project*

4. Presence: *Corona Aid Trauma Prevention Project*

This project was initiated by the Pocket Project in response to the global COVID-19 pandemic crisis. The mission was to build online support networks and offer free online support calls for healthcare workers and others struggling with severe stress and isolation. 2515 participants joined 421 calls over a period of 5 months.

Our healthcare systems protect our 'global immune system' and need to be strengthened and supported.



4. Presence: *International Labs*

The PP is committed to track and reveal the hidden collective trauma structures in our social architecture. International labs convene specific groups to address collective trauma as part of a restoration process for respective countries or topics. This prepares the ground for sustainable social change processes since we are not working on the level of the symptoms but through their roots.



The Labs will address collective trauma related to **specific geographic areas or themes.**

The first round of Labs starts in the second half of November 2020 and will run until the end of June 2021.

Currently, **850 participants have applied to 23 labs**, which will be held by 40 facilitators and 48 trainees.

5. Apply:

Competence Centers for the application of knowledge on collective trauma

- Global Social Witnessing
- Restorative Justice Epigenetics
- Trauma Informed Leadership
- Climate and Collective Trauma
- Gender-based Trauma
- Racialized Trauma
- Relational Competence



6. Advocate:

Cultivate generative international partnerships with like-minded organizations and prepare for consultative status at the UN



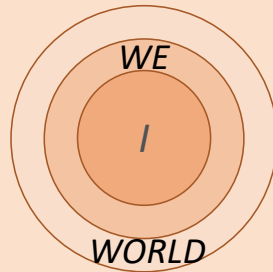
7. Integrate:

Collective Trauma Integration Center

The Pocket Project offers a service to develop and implement large-scale collective trauma integration processes for countries, ethnic groups, organizations and regions to restore the aftereffects of collective trauma.



RESILIENCE in I – WE – WORLD



I – Individual: What helps me to stay resilient?

We – Collective: How resilient are the collectives that I am a part of? What helps us to be resilient?

World – Planetary: How resilient is life around me? What am I contributing?



Thank you!

KOSHA JOUBERT, INSPIRED BY THOMAS HÜBL



VISUALISATION

THE SPIRITUAL DYNAMICS OF CRISIS ON THE PATH TO GLOBAL COOPERATION

(in Italian)

1. Make yourself comfortable and breathe regularly.
2. Sound the Sacred Word, the O.M., audibly, breathing it forth from the head to the heart.
3. Then visualise a golden sun, slowly rising above the horizon.
See yourself standing before it and slowly being absorbed into its beams.
Then imagine yourself acting as a lens or transmission point through which the “light of that radiant Sun which is the light of Love” may pour forth upon all whom you contact.
4. Meditate upon the following words:

The light of love.

5. Focus then on the work of service which you may care to do.
6. Close with a dedication of yourself and of all that you are to the work of service.

* * *

HUMAN POTENTIAL AND RESPONSIBILITY DURING THE CRISIS ON THE PATH TO GLOBAL COOPERATION

Thubten Wangchen (in English)

Thubten Wangchen – Member of the Tibetan Parliament in Exile – director of the Fundación Casa del Tibet - Barcelona.

Thubten Wangchen, born in Tibet, is a disciple of His Holiness the Dalai Lama, Tenzin Gyatso. He is a member of the Tibetan Parliament-in-Exile based in Dharamsala, India. In 1994, on the advice of H.H. the Dalai Lama, he founded the House of Tibet in Barcelona, to promote the dissemination and defence of Tibetan culture, human rights, collaboration and solidarity with the Tibetan Diaspora, especially through education and health pro-grams. He travels throughout America, Europe and Asia. From 2 September to 8 November 2019, he travels through 30 European countries for the “Dialogue for Peace” campaign calling for a resumption of the dialogue between the Dalai Lama and Xi Jinping. For more information see: <https://www.casadeltibetbcn.org/>

TIBET HOUSE FOUNDATION – CASA DEL TIBET BARCELONA¹⁰

His Holiness the 14th Dalai Lama officially inaugurated the new site of Tibet House Foundation at 181 Rosselló Street, Barcelona, on September 11th 2007. He performed the ribbon-cutting ceremony amidst a large audience of members of the foundation and the Tibetan community and accompanied by Ven. Thubten Wangchen, director and founder of the foundation, gave his blessings to all the areas of the building. You can read the full report of the event here.

Mission and philosophy

Tibet House of Barcelona was born in 1994 as a cultural, solidarity and non-profit association. The old site was also inaugurated by His Holiness the Dalai Lama in 1994. The objective of Tibet House is the diffusion of the native Tibetan culture, preserving its ancestral treasures in their different expressions

¹⁰ <http://www.casadeltibetbcn.org/en>

and its potential contribution to modern society and also to help the Tibetan people, particularly the exiled refugees.

After many years of hard work Tibet House became a foundation. This way we could better fulfill our objectives in defence of the Tibetan culture and the rights of the Tibetan people, the international cooperation and the solidarity activities aimed at the persecuted Tibetan people.

In appreciation of the work carried out since its opening His Holiness the Dalai Lama accepted the Presidency of Honour of the Tibet House Foundation.

Who are we?

His Holiness the Fourteenth Dalai Lama inaugurated Tibet House in 1994. Tibet House was created as a cultural, solidarity and non-profit association. Its objective is the diffusion of the native Tibetan culture in Spain, introducing its different expressions and its potential contribution to modern society and also as a core mission to help the Tibetan people and preserve its ancestral and rich culture. In 2004 Tibet House becomes a foundation and His Holiness the Dalai Lama inaugurates the new site in September 11th 2007.

Volunteers and contributors as well as thousands of supporters allow the diffusion of all the activities of the Foundation.

Tibet, “the snow country”, is the highest territory on earth. Surrounded by the Himalayan mountain range, the roof of the world has been kept secluded and unknown during many centuries. In its unique location, it has developed a millenary culture and wisdom, which is significantly distinguished by its religion, richness and non-violence. Its traditions, language and particularly its philosophical and spiritual practice have turned Tibet into a unique and exceptional culture that cannot disappear.

It is precisely the quiet and peaceful nature of the Tibetan people that exposed them to the invading power of the Chinese army who, since 1959, has slaughtered over one million Tibetans and forced over 100,000 into exile and is constantly trying to eradicate every trace of the cultural identity of the invaded country.

This project intends to disseminate the Tibetan culture, the fight for human rights of the Tibetan people and all the oppressed people of the world. It also aims to disseminate the personality and wisdom of its spiritual leader, His Holiness the Fourteenth Dalai Lama of Tibet.

In appreciation of the work carried out since its opening, defending Tibetan's heritage and human rights, His Holiness the Dalai Lama accepted the Presidency of Honour of the Tibet House Foundation.

What do we do?

We organise

- Regular courses of traditional meditation and yoga.
- Courses, seminars and workshops of Tibetan Buddhist philosophy, medicine, gastronomy, astrology, history and language.
- Exhibitions of Tibetan traditional painting (thangkas) and other expressions of Tibetan art.
- Conferences and forums.
- Audio-visual exhibitions.
- Trips to India, Nepal, Tibet, Mongolia, Bhutan, etc.
- Artistic and musical events.
- Tibetan celebrations

We join

Other organisations in local and international campaigns, for the defence of human rights and peace and the protection of animals and the environment.

We provide

In-depth information about Tibet and related cultures, through the regular and multimedia library, journals and other publications and through several activities organized in-house.

We sponsor

Children, old people, geshe, monks and nuns. By means of this program, children can get basic education, food and clothing; the elderly get medical and social aid; teenagers without resources can gain access to higher educational levels enabling them to step into the working community; monks and nuns can preserve the transmission of traditional teachings.

We support

Through different contributions to the Tibetan community in-exile we provide basic support in terms of education, health, infrastructures such as wells, schools, nursing homes, hospitals, etc. These projects are fundamental in providing basic welfare to a needy community.

We defend Human Rights

Starting our own campaigns or joining other international actions, the Foundation always remains alert and active to publicly condemn the atrocities the Tibetan people have gone through in the past and are still suffering today. We also support the defense of human rights of other ethnic groups.

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CLIMATE JUSTICE: CONSTRUCTING AN ERA OF HUMAN SOLIDARITY

Alexandra Masako Goossens-Ishii (in French)

Alexandra Masako Goossens-Ishii– works for Soka Gakkai International (SGI), a community-based Buddhist organization that promotes peace, culture and education.

SGI collaborates with other NGOs, faith-based organisations and UN agencies to address global issues through activities such as raising awareness and engaging in dialogue grounded in the Buddhist teaching of respect for the dignity of life. Based in Geneva, Alexandra coordinates SGI's advocacy work on climate change and the environment.

* * *

Good morning to all of you,

I am very happy to be able to participate in this seminar today. Thank you very much Mintze and a big thank you to Kosha and Thubten for their inspiring speeches.

This seminar of today focuses on the potential at the heart of the crisis. The potential to generate new spiritual dynamics and establishing a global cooperation. It is a theme that is very relevant at a time when we are facing a multifaceted crisis: the climate crisis, the environmental crisis, the biodiversity crisis, the economic and social crisis, but also of course the health crisis with the Covid-19 pandemic.

Although the world is in a critical situation, the theme of today's seminar echoes the vision at the heart of many religions and spiritual movements that even the darkest and most desperate circumstances carry within them the seeds of new teachings and opportunities.

It is in this context that I would like to address the issue of climate and environmental justice. Indeed, as we now know, the climate crisis represents one of the fundamental challenges facing humanity. But precisely because it is a problem that will spare no one, this crisis has the potential to trigger unprecedented solidarity and action on a global scale and enable human beings to profoundly transform their attitude towards themselves and their human and natural environment.

At the heart of climate justice is the principle of leaving no one behind. It is also one of the pillars of the United Nations Agenda 2030 for sustainable development. At the level of international advocacy, climate justice means, among other things, giving a voice to those who have no voice, to those who are not generally heard. At another level, climate justice is when the states that historically caused the climate crisis, and that continue to worsen it, take concrete action to radically reduce their greenhouse gas emissions, compensate the victims, replace fossil fuels with renewable energies, or allow for the transformation of our production and consumption patterns.

To find out more about the different aspects of climate justice, I encourage you to look at the programme of an event organised by the COP26 Coalition from 12 to 16 November - just when the 26th session of the parties to the United Nations Framework Convention on Climate Change should have taken place in Glasgow. The event is fully online and in several languages, is organised with many partners and offers a very good opportunity to explore different aspects of climate justice. The event is entitled: "*From the Ground Up: Global Gathering for Climate Justice*"¹¹.

I would now like to share three examples of actions in favour of climate and environmental justice which, in my view, help to build solidarity and action on a global scale.

¹¹ More info and registration: <https://cop26coalition.org/global-gathering-programme/>

The first is at the level of international advocacy: it is the appeal to the United Nations Human Rights Council to recognise the fundamental right of all to a safe, clean, healthy and sustainable environment. When the appeal was launched last September, the number of signatories grew very rapidly. In just a few days, nearly 1,000 civil society organisations, Indigenous Peoples, social movements and local communities from around the world joined it! (It is still possible to [sign it](#)¹².)

For decades, there has been a global scientific consensus on the critical state of the environment and its consequences for human life and the future of life on Earth, but the devastating effects of the COVID-19 pandemic on human rights around the world have reinforced the need for universal recognition of this fundamental right to a healthy environment.

A large majority of states have already incorporated the right to a healthy environment into their constitutions and laws. Regional systems also explicitly recognise this right and have developed a growing body of case law to implement and realise it. But it is time for this right to be recognised at the universal level:

Indeed, it is known that international cooperation is essential to address problems of environmental degradation, such as the climate crisis. Universal recognition of the right to a healthy environment can provide the necessary framework for strengthening such international cooperation, in particular by encouraging increased technical assistance and capacity building in environmental issues. The recognition of this right at the international level can help to develop a common vision and consolidate common ground when dealing with global effects arising from environmental problems. This recognition should also strengthen existing efforts to ensure the accountability of transnational corporations and other business enterprises for environmental damage.

Recognition by the Human Rights Council of the right to a safe, clean, healthy and sustainable environment can also play a crucial role in achieving environmental justice for communities exposed to degraded, threatening or dangerous environments. The recognition of this right will provide a basis for strengthening States' environmental policies and legislation, providing broader support and legitimacy and thereby improving their environmental performance.

The experience of many countries that have recognised the right to a healthy environment shows that this has acted as a catalyst for stricter environmental laws and policies; improved implementation and enforcement of these laws and policies; increased levels of public participation in environmental decision-making; increased access to information and access to justice; and reduced environmental inequities.

Research has shown that recognition of this right leads to better environmental outcomes, including cleaner air, better access to safe drinking water and healthy and diverse food, and a reduction in greenhouse gas emissions.

Many representatives of the different organisations involved in writing and launching this appeal said it was really inspiring to see how, working together, one was able to generate a positive dynamic. Indeed, although there are still political obstacles to the recognition of this right, the union of diverse

¹² https://docs.google.com/forms/d/e/1FAIpQLSe9k4ehLqhcSM5ywMV3H4KwjHGr3Bbjd2GjVcqcFNBPHQ2T_w/viewform

voices from civil society, Indigenous Peoples, social movements and local communities will continue to grow, like a mighty river that becomes impossible to avoid. Our goal is to achieve this recognition at the next session of the Council in March 2021.

The second example I would like to share with you is related to inter-religious and spiritual movements for action and climate justice. The climate and environmental crisis has truly awakened the consciousness, the sense of responsibility and solidarity, and the sense of urgency of many religious and spiritual movements to work together to transform this situation and to engage with the most vulnerable.

In addition to the multitude of initiatives at the local and regional level, I am thinking here for example of the group of religious and spiritual movements committed to the United Nations Framework Convention on Climate Change, which has been organising for years to put ethics back at the centre of discussions and to make the voices of the most vulnerable people heard through numerous actions, including a recent series of online events around the theme “Faiths United for the Climate”.

There are also the initiatives of the World Parliament of Religions, including the series of inter-religious dialogues between Catholic and Buddhist representatives, which will continue to develop next year. There are also many interreligious and spiritual initiatives around biodiversity, some in partnership with the WWF. There is also the Interfaith Rainforest Initiative which continues to carry out many actions to stop deforestation of tropical forests on the basis of interfaith action.

There is also the initiative launched by the United Nations Environment Program “Faith for Earth”. This initiative is growing very rapidly, engaging religious and spiritual movements in discussions on the environment, and allowing these movements to realise the force they represent, and that if they themselves, transform from the inside by reducing their carbon footprint, investing in renewable energies, reducing waste and litter, in places of worship for example, all of these actions will contribute significantly to achieving the Sustainable Development Goals by 2030.

Of course, religious and spiritual movements also contribute to the current crisis at different levels, but focusing on aspects related to today's theme, I think it is important to add that what has become increasingly clear through the climate and environmental crisis, and more recently even more strongly with the Covid pandemic¹⁹, is the need for us as human beings to reform and deepen our spiritual life in order to rebuild peace with ourselves and to regain harmony with our human and natural environment.

In a dialogue published in 1985, Aurélio Peccei, a former Italian industrial Resistance fighter and founder of the Club of Rome, famous for the 1972 report on “The Limits to Growth”, and Daisaku Ikeda, a Japanese Buddhist committed to peace and president of Soka Gakkai International, discuss the concept of human revolution as “the transition from a selfish lifestyle to one devoted to the good of all, to the prosperity of all members of society, and to every living creature”. They add that there can be no revolution without deep conviction.

Aurélio Peccei rightly expresses that “we wrongly hope that our current actions, policies and strategies will eventually free us from all these crises. This false belief has a serious consequence: it distracts our attention from the real problem by hiding its core. This core, which is intangible and as yet undefined, lies within us and is so important that it gives rise to the otherwise incomprehensible

evils that possess us. I am referring to our inner disorder (...) The essential directive is: we must succeed in making peace and regain harmony with Nature. This is the fundamental imperative of our time and will accompany the development of the human being”¹³.

The third and last example I would like to mention is the solidarity and actions of young people for the climate and the environment. In particular, the global climate strikes have generated waves of climate action at the international level. In the week of the United Nations Climate Action Summit in September 2019 alone, more than 7.6 million people in 185 countries participated in activities calling for urgent action to combat global warming. At the origin of this movement is the action of many young people and schoolchildren, At the origin of this movement is the action of many young people and schoolchildren, including that of the Swedish high school student Greta Thunberg..

Young people can imagine a better world and they do have the hope, energy and determination to make it happen. They are not afraid to address one of the basic problems of climate justice: that of colonisation and its ongoing consequences, which means that a number of countries are suffering the consequences of the climate crisis when they have hardly contributed to it.

Young people are connected and demand a fairer world and a sustainable future. For example, the young South African activist Yola Mgogwana started to mobilise at the age of 13 in favour of the climate and against pollution and drought that affect their daily lives. She organised a demonstration together with 2000 young people in front of the Cape Town Parliament in March 2019. Another 17-year-old, Jerome Foster II, who lives in Washington, D.C., thought he had to do something to help people understand the climate crisis in a simple way and, when he was 15, he created an online platform to inform people. The result is “The Climate Reporter”¹⁴, an international blog run by young people and dedicated to sharing facts about the environmental situation. He even developed computer code to create a virtual reality experience that allows users to see the environmental destruction of oceans of plastics at oil refineries that release CO₂ into the atmosphere.

In conclusion, when the will of young people to transform reality goes hand in hand with dauntless optimism, the possibilities are endless. There is no single simple answer to solve the climate crisis, but the conviction that I share with many others is that as long as there is solidarity among young people, there is no impasse that we cannot overcome.

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PLENARY DISCUSSION

THE SPIRITUAL DYNAMICS OF CRISIS ON THE PATH TO GLOBAL COOPERATION

(in English with French and Russian interpretation)

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¹³ A cry of alarm for the 21st century (Un cri d’alarme pour le XXIe siècle), Presse Universitaire de France, p. 146, p. 34).

¹⁴ <https://medium.com/the-climate-reporter>

GROUP MEDITATION: WORLD GOODWILL

STRENGTHENING THE HANDS OF THE GROUP OF WORLD SERVERS

I. GROUP FUSION

We recognise our place, as a group, within the heart centre of the group of world servers:

**I am one with my group brothers, and all that I have is theirs.
May the love which is in my soul pour forth to them.
May the strength which is in me lift and aid them.
May the thoughts which my soul creates reach and encourage them.**

II. ALIGNMENT

Mentally extend a line of lighted energy towards the planetary heart centre – the spiritual Hierarchy; to the Christ, the “heart of love” within the spiritual Hierarchy; and towards the planetary head centre – the centre where the will of God is known.

III. HIGHER INTERLUDE

Hold the mind focused for a few moments on the planetary role of the group of world servers mediating between the spiritual Hierarchy and humanity, responding to spiritual impression and meditating the Plan of Light and Love into existence.

IV. MEDITATION Meditate on the seed thought:

***Today, conflicts are numerous, vital and unavoidable,
presenting constant points of crises
and bringing about a point of world tension.
But ahead of humanity lies a point of emergence.***

V. PRECIPITATION

Visualise the precipitation of the will-to-good, essential love, from the centre where the will of God is known, through the spiritual Hierarchy and the Christ, the group of world servers, all people of goodwill everywhere in the world, and finally through the hearts and minds of the whole human family.

VI. LOWER INTERLUDE

**May the Power of the one Life pour through the group of all true servers.
May the Love of the one Soul characterise the lives of all who seek to aid the Great Ones.
May I fulfil my part in the one Work through
self-forgetfulness, harmlessness, and right speech.**

Reflect on the seminar theme working out through applied goodwill in all walks of life by all peoples everywhere

VII. DISTRIBUTION

As the Great Invocation is sounded, visualise the irradiation of human consciousness with light and love and power:

The Great Invocation

(adapted)

**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

OM

OM

OM

*We heartfully thank our translators without whom
this review would not have been possible.*