

WORLD GOODWILL SEMINAR 2025

ENVISIONING A NEW GLOBAL CULTURE: THE SEARCH FOR UNITY BETWEEN EAST AND WEST

Envisioning a New Global Culture:

The Search for Unity between East and West

Online World Goodwill Seminar
Saturday, 15 November 2025
Geneva, London, New York



Geneva

Saturday 15 November 2025

Zoom Meeting 10:00-13:00 CET

World Goodwill

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WORLD GOODWILL SEMINAR 2025

Both East and West have specialized in their thinking. Each, therefore, has the virtue of its own sincerity and its own peculiar penetration. But specialization has its value only as it leads to an ultimate integration. Is not the time ripe for bringing East and West together in this profoundest region of the life of each of them, the region, namely, of their philosophical and psychological thinking?

ENVISIONING A NEW GLOBAL CULTURE: THE SEARCH FOR UNITY BETWEEN EAST AND WEST

Registration for Zoom is required

<https://us02web.zoom.us/meeting/register/SOGxFDYPTEiGUF7WKyJsdg>

Program

10:00 **Opening and Introduction**

10:10



Reflections on a New Global Culture – the Search for Unity between East and West

Vincent Claessens – Headquarters Group – World Goodwill – Geneva

10:20



Politics of Being: A Pathway to a “Civilisation of the Universal”

Dr. Thomas Legrand Holding a PhD in Economics, Thomas Legrand is the author of the internationally acclaimed book “[Politics of Being. Wisdom and Science for a New Development Paradigm](#)” (2022). He leads the UNDP-convened Conscious Food Systems Alliance and lives next to Plum Village, the monastery of Zen master Thich Nhat Hanh, in the Southwest of France.

10:30



EARTH CITIZENSHIP – an emerging source for co-creating a planetary culture of unity in diversity: Live Experiences from the One Home Journey 2024-2030 – 7 Years for 7 Generations.

Prof. Alexander Schieffer and Dr. Rama Mani –**Alexander Schieffer** is an integral philosopher, academic activist, passionate and transformative educator, and poet. He is Co-Founder of [Home for Humanity movement for planetary regeneration](#) and Co-Initiator of the One Home Journey 2024-2030 – 7 Years for 7 Generations. He is a Professor of Integral Development at Da Vinci Institute, South Africa and at St. Gallen University, Switzerland. Author of many books, as

well as two poetry volumes and a novel. **Rama Mani** is a transformative performing artist, peacebuilder and justice activist. She founded the ground-breaking artform and methodology “Theatre of Transformation”, based on her 30+ years of experience in crisis transformation worldwide. She authored *Beyond Retribution: Seeking Justice in the Shadows of War*, and co-edited *Responsibility to Protect: Cultural Perspectives from the Global South*. She is a French National and an Overseas Citizen of India.

10:40



The Culture of Synthesis. *Ursula Raab* has been dedicated to developing the goals of the [Community of Living Ethics](#) (CEL) for over 15 years, where she has found her profound purpose. Her fields of work are art and astrosophy. During her career in real estate financing, she has completed various self-training courses at the CEL (Creative Meditation Course, School of Group Focusers, School of Spiritual Economy, School of Esoteric Astrology, Human Types Course) and other institutions (e.g., the Institute of Psychosynthesis, Basel). She is councillor and secretary of the steering committee of CEL. She coordinates and focuses the School of Astrosophy and cooperates with the Community’s India initiative. She serves as President of the Association Nuova Era spreading culture and art, particularly Agni Yoga books in Italian and the writings of Enzo Savoini.

10:50 **Break**

11:00 **Round Table Discussion with all panellists**

11:45 **Visualisation**

11:50 **Group Discussions in breakout rooms**

(English, French, Spanish, Italian, German, Russian and Dutch)

12:45 **Group Meditation–**

Strengthening the Hands of the New Group of World Servers

13:00 **Close of the Seminar**

INTRODUCTORY REMARKS

(English & French)

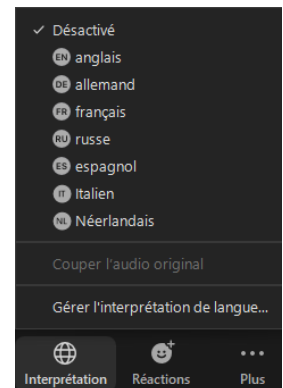
Dear friends,

Welcome to this World Goodwill 2025 Seminar in Geneva with the challenging theme “*Envisioning a new global culture – The search for unity between East and West*”. If you live in Europe or Africa, you can attend the London session this afternoon, and the New York session this evening. Before we begin the seminar itself, allow me to make a few technical remarks.

We are pleased to have translations into *English, French, Spanish, Italian, German, Dutch* and *Russian*. Also this year we do not yet rely on artificial intelligence, even though you may activate the Zoom facilities for that yourself. We rely on human beings, and we are very grateful to our translators, who are all *volunteers*. To listen to the different language channels, please make sure you have the latest version of Zoom.

To select the interpretation in the language of your choice for Windows, click on the “interpretation” icon in your Zoom toolbar, which may be hidden behind the ‘more’ option. Then select the language:

If you are using an Apple product or on small screens like mobiles, use the three little dots icon:



Optionally, you can “mute the original audio”, so that the main language is not heard in the background.



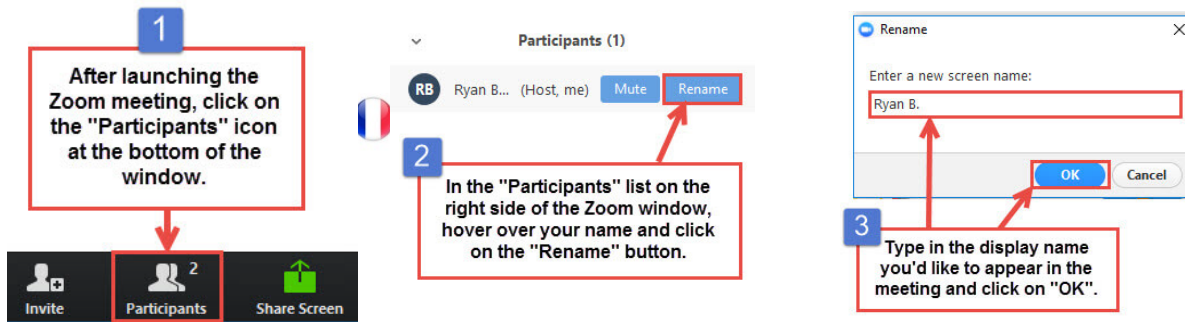
We will invite you to turn on your camera and microphone during the round table discussion or the group discussions in the breakout rooms.

At some point in the program, we will split the main meeting into several breakout rooms so that we can have discussions in small groups. To facilitate your assignment to a language group, we invite you to change your name as it appears for this meeting as follows.

Please add two letters representing the language you wish to use in front of your name, for example:

EN	English
FR	Français
ES	Español
IT	Italiano
DE	Deutsch (German)
NL	Nederlands (Dutch)
RU	Русский (Russian)

So, if your name is “John Smith” and you wish to speak English, please change your name to “EN John Smith”.



Transcripts of the talks are available on our Web-site at: https://www.lucistrust.org/world_goodwill/seminar/world_goodwill_seminar_2025_geneva

(Don't worry, we will also put the links into the chat box).
I will now switch into French for some opening remarks.

* * *
(French)

This first session of the World Goodwill Seminar in Geneva is organised by Zoom only, that is to say: I am the only one here in Geneva.

After this short introduction we will have four talks of ten minutes each. The first talk is from the Geneva headquarters group by Vincent Claessens in French on *Reflections on a New Global Culture – the Search for Unity between East and West*. We are particularly happy to have *Thomas Legrand* who is the author of the book *The Politics of Being*, and he will talk about *Politics of Being: A Pathway to a "Civilisation of the Universal"*. Thereafter *Rama Mani* and *Alexander Schieffer* from *Home for Humanity* will talk about: *EARTH CITIZENSHIP – an emerging source for co-creating a planetary culture of unity in diversity: Live Experiences from the One Home Journey 2024-2030 – 7 Years for 7 Generations*. Finally, *Ursula Raab*, from the community *Ethical Living* in Italy, will talk about: *The Culture of Synthesis*. Most of our speakers have experience on the ground in both the West and the East, the North and the South, so it will be interesting to hear their perspectives on the theme of today.

Thereafter we will have a round table discussion with all the speakers in English with simultaneous translation into French, Spanish, Italian and Russian. If questions in a non-English language occur, we will translate from one language to another – as we have always done in this multi-cultural and multi-lingual Centre of Geneva. Of course, you can participate by the chat or by raising your hand.

The theme of today, in all three Centres, is vast and covers many layers. It could have been approached from a rather academic perspective or a theoretical angle, but as we at World Goodwill often say that goodwill is love in action, I am pleased to see that the participants of this morning session take a rather practical approach. The changes that are going on and that will continue to go on in the let's say coming decade are global and will leave nobody untouched. This needs, however, not to be seen as a fatality, as something that is going on over our heads. As we know that energy follows thought, and that good will is a very powerful energy, we can contribute our part in this process on our own scale, i.e. in our own environment, family, community.

In large parts of the world there seems to be a trend going on towards polarisation – but not in all parts of the world. Although we know that for change to happen, we need to build up a tension, which often results from a polarisation, care should be taken to not single out polarisation in itself, as a goal for change. It should always be seen within the context of the larger picture: does this trend correspond to our higher aspirations, to the values of our soul (individually, as a country and why not, as humanity as a whole), or is it focused on our lower, personality qualities? To put it very simply: is it about *me* or about *we*?

In the book *The Geography of Thought – How Asians and Westerners think differently*¹ by Richard Nisbett, a student of his summarises that Westerners think more linearly, whereas Easterners think more circularly. This reminded me of the time I was a student at the Free University of Amsterdam where during a course of mathematics we received a new student from Indonesia. In mathematics we would prove a theorem like: if A, then B and hence C, i.e. a linear, sequential reasoning. But the Indonesian student took A, B and C together into some kind of organic reasoning, which, to his mind, did prove the theorem too. It has taken a while before this student got accustomed to our linear way of thinking.

Before we start with our talks, I would like to make us come all together by sounding the Mantram of the New Group of World Servers.

* * *

MANTRAM OF THE NEW GROUP OF WORLD SERVERS

(French)

**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

* * *

¹ Richard E. Nisbett, *The Geography of Thought – How Asians and Westerners think differently*. 2003, New York, NY: Free Press

[We will now have our first talk by Vincent Claessens. Vincent is a co-worker of the Lucis Trust on the French desk and of course he will give his talk in French.]

IN SEARCH OF UNITY BETWEEN EAST AND WEST

Vincent Claessens, World Goodwill, Geneva (French)

During the second half of the 20th century, the countries of the East were viewed as comprising the USSR bloc, in opposition to the Western pole represented by the United States and Western European countries. Following the collapse of the Soviet bloc, the 1990s were marked by a profound transformation of this duality.

Since the beginning of the 21st century, with the remarkable growth of the Chinese economy on the world stage, our conception of what we call the East—or the Orient—has evolved. Today, this pole is represented by China, which occupies a major position in global geopolitics. Not a week goes by without hearing about China—whether in economic terms, technological innovation, or political leadership—through new alliances that are completely reshaping the international political landscape.

This Chinese nation, a millennia-old civilisation that has long remained self-centred within its Great Wall, has opened up to the world in recent decades, to the point that we now find Chinatowns in most megacities and Chinese industrial projects on every continent. However, can we truly say that we know this nation and its culture? I don't think so. We have been culturally immersed in everything that comes from North America since the end of World War II. This dominant culture from the West has obscured the possibility of an opening toward the East. Given China's growing power, we are now somewhat compelled to take an interest in it. That is why I will focus my talk primarily on this civilisational nation.

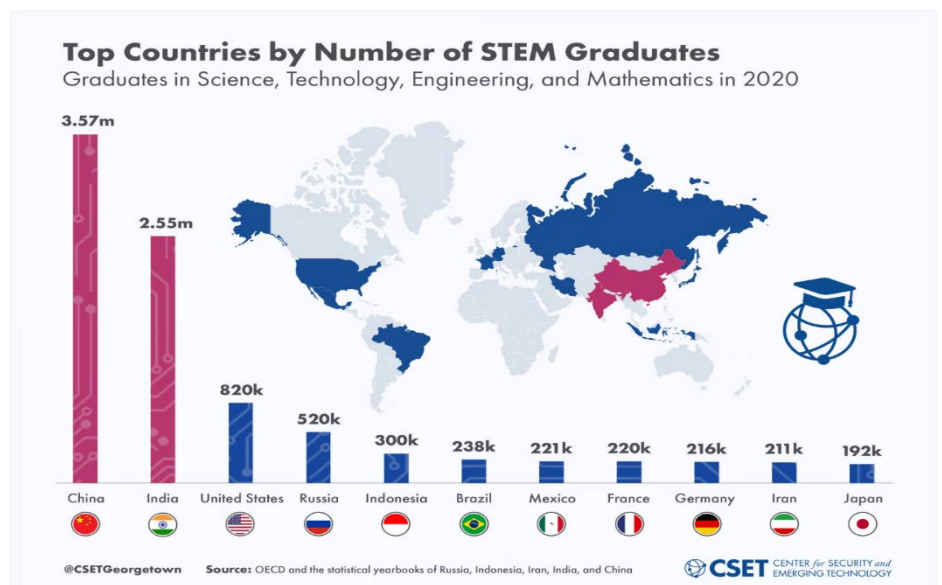
The first thing to honestly acknowledge is the mass of prejudices that obscure a fair understanding of China and its culture—or more precisely, its cultures. Indeed, China is composed of several ethnic groups and many different languages. Geographically, it is vast, with borders touching fourteen Asian countries. It has over 1.4 billion inhabitants. Demographically, only India has a larger population than China (as of 2023).

How can we explain the difference in economic development between these two demographic giants? Why has one become a major player in the world economy—so much so of being called “the factory of the world”—while the other still struggles to lift its population out of poverty? The answer is simple: since the 1960s, China has invested heavily in education, allowing millions of children to attend school and build professional futures, whereas in India, 85% of the population remains illiterate. This fact may somewhat alter the image of communism that was forged in the West during the Cold War period. We must face the facts: in half a century, China has lifted nearly 800 million people out of extreme poverty—a historical record unmatched by any other civilisation.

Another revealing figure explains China's current leadership in innovation: the STEM indicator, which measures the number of graduates in Science, Technology, Engineering, and Mathematics. This number is twice as high in China as the total number of graduates in all Western countries combined. India ranks second. It is therefore not surprising that most consumer products come from Asia.

Now let's turn to the theme of this forum: the search for unity between East and West. This

search inevitably involves an effort to step back from our deeply rooted Western perspective, conditioned for a century by the Western pole and its model of economic liberalism. We tend to believe that our model is the best, and we cherish our hard-won freedom earned through the sufferings of war. Certainly, individual freedom is a



fundamental value that the West can offer the world—but let us take the time to look more objectively at the qualities of the Asian pole. Trying to penetrate the Eastern mind is a difficult task for us, given the difference in our way of thinking.

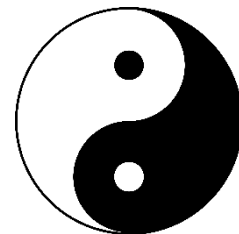
First, we must realize that we are deeply conditioned by monotheism, which has prevailed for two thousand years, to which was added the significant influence of Enlightenment rationalism, which laid the foundation for modern science, and the liberal philosophy that shaped our economy and our culture.

India, on its part, has cultivated polytheism since antiquity, but it is also the cradle of Buddhism—a spiritual philosophy that spread throughout Asia. China has never been a religious country in the monotheistic sense, but it has been a philosophical centre of influence through the spread of Buddhism, Taoism, and Confucianism across East Asia. Together, these three doctrines formed the foundation of Chinese culture. In this context, let us revisit the concept of Yin and Yang to deepen our understanding of the Eastern mind. This concept comes from the *Yi King (I Ching)*, also known as *The Book of Changes*.

Whereas the Western mind seeks ultimate truth—called God by monotheistic religions—the Chinese mind thinks in terms of change, cycles, and the interdependence of phenomena in the universe. This movement is visible in the Yin-Yang symbol, which should in no way be seen as static—just as the Hindu Swastika is not.

Our Western rationalism has its roots in ancient Greek philosophy. Since Aristotle, our way of thinking has tended to divide everything into opposing, almost irreconcilable blocs, such as the duality of nature and culture, mind and matter, and, in the Christian religion as well, there is heaven and hell, good and evil

The concept of Yin and Yang is more subtle: one part is defined in relation to the other by a curve, and each part adjusts to its complement despite their opposition. A balanced relationship connects them—a dynamic relation striving toward harmony, not a conflicting duality. Moreover, each part contains a bit of the other, symbolised by the dot. This concept allows us to understand dualities in a unified manner and not in the radicalism of a firm and irreconcilable separation.



For over five thousand years, Taoism has taught the art of balance and harmony between microcosm and macrocosm. Confucianism later built upon this, providing a moral code and behavioural framework for an illiterate people—a system that still governs Chinese society today. Here is an excerpt from *The Analects of Confucius*:

“When there is a preponderance of native substance over acquired refinement, the result will be churlishness. When cultural refinement overwhelms native substance, the result will be pedantry. Only a well-balanced admixture of these two will result in a gentleman.” (Book VI.18)

What distinguishes the Western mind from the Eastern one is that the former thinks in individual terms, while the latter thinks in collective ones. If we put ourselves in the perspective of Yin and Yang, then we can begin to see them as complementary minds.

At present, there is growing tension between the two poles represented by the United States of America and the People’s Republic of China. If we fail to pay attention and refuse to engage in dialogue aimed at fraternal mutual understanding, unity will remain an unrealistic dream, while conflict could lead us into a new Cold War.

Unity and balance are two fundamental values in Chinese society—more so than freedom. For this society, unity is a force that guarantees peace. This idea dates back to antiquity, when perpetual wars ravaged regions of China before the authoritarian rule of the emperor put an end to these dissensions. Since then, the Chinese people have tended to accept centralised power so that unity and peace may be preserved. Yet this is a unity achieved through conformity.

To truly understand Chinese thought, we must also mention that Taoist philosophy has its roots in shamanism, which spread into China from Siberia over eight thousand years ago. The first emperors were regarded as true shamans, serving as intermediaries between the spiritual world and humanity. This, again, explains the people’s innate respect for these figures of authority. It also demonstrates their careful observation of nature, its rhythms,

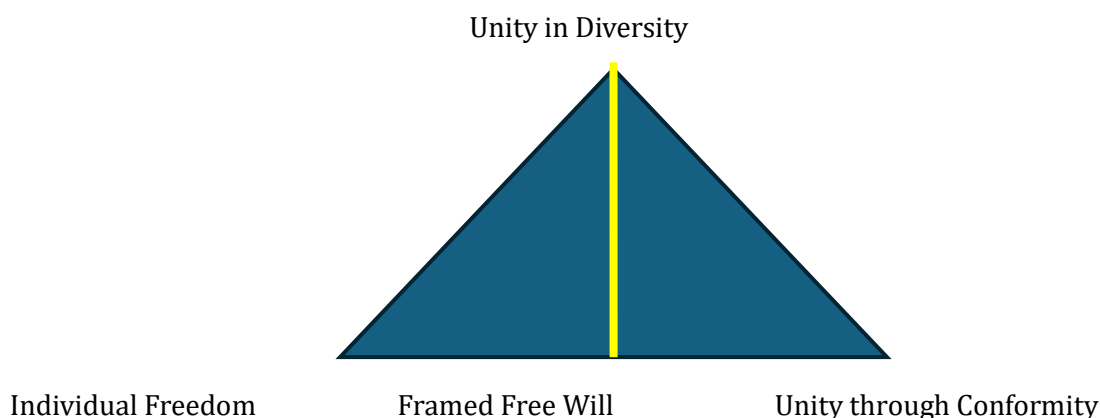
and the interplay of the five elements as presented by Taoism and Chinese medicine. This is a holistic system emphasising balance and the spirit of synthesis, both in the perception of the human being and the universe, with harmony always being sought between the microcosm and the macrocosm.

Given this philosophical background, it is not surprising that China is ready to take global leadership in environmental matters and has affirmed its commitment to the objectives set at COP 21. With its long-term vision and thirty-year policy cycles (as opposed to the four-year cycles of our democracies), China may well achieve its goals.

As for the search for unity between East and West, the Western pole clearly has a role to play. To succeed, we must overcome our prejudices and fears regarding China's growing power. Only then can we begin to know one another better and collaborate, avoiding the dead end of a trade war. Unlike the West, China has never had a spirit of conquest and has never sought to impose itself as a coloniser or missionary. If it is gradually assuming a leadership role, it is because a power vacuum has emerged due to the decline of the West. It owes its success to its workforce and vision, not to enrichment through the colonization of a foreign country.

China is conditioned by the energy of Active Intelligence, which may explain its rapid ability to adapt to global changes and its ease in integrating the rules of Western capitalism, even though it remains fundamentally a communist political system. The esoteric motto of China is: "*I indicate the Way.*" This is likely what it will do in terms of sustainable development—the major issue of our century.

In short, we have on the one hand the Western value of *individual freedom* and on the other hand, the value of *unity through conformity*. How can we reconcile these two poles? Let us first identify the midpoint, which could be called *free will framed by collective necessity*. From this midpoint, we can aim for the higher quality: *Unity in diversity*.



To conclude, I cannot resist sharing another quotation from Confucius:

"They who know the truth are not equal to those who love it, and they who love it are not equal to those who delight in it." (Book VI.20)

Thank you for your attention.

Sources:

- *The Elements of Taoism*, Martin Palmer
- *The Analects of Confucius* (translated from Chinese)
- *The Destiny of the Nations*, Alice A. Bailey
- *The Great Masters of Spirituality, (Les Grands Maitres de la Spiritualité)*, Jacques Brosse
- [How Does China See the World? – Interview with André Chieng](#)
- [What Does China Want? Culture, Economy, Tech... The Ambitions of the New Global Giant – André Chieng](#)

[It is a great pleasure to introduce now our second speaker, Dr. Thomas Legrand. Thomas holds a PhD in Economics, and he is the author of the internationally acclaimed book *“Politics of Being. Wisdom and Science for a New Development Paradigm”* (2022). He leads the UNDP-convened *Conscious Food Systems Alliance* and lives next to Plum Village, the monastery of Zen master *Thich Nhat Hanh*, in the Southwest of France. Of course, he too will give his talk in French. He will talk about: The Politics of Being: A Path Toward a “Civilisation of the Universal”]

THE POLITICS OF BEING: A PATH TOWARD A “CIVILISATION OF THE UNIVERSAL”

Dr. Thomas Legrand², translated from French

First of all, thank you for your invitation to this World Goodwill Seminar, which this year raises the question of the unity of the human family. This question is especially timely, as global challenges have never seemed so serious, and the international cooperation and solidarity needed to address them are crumbling a little more each day, giving way to isolationism, the harsh return of a culture of domination, and rising geopolitical tensions. Humanity is one single tribe, and the Earth our sacred homeland. Let us pause for a moment to contemplate our Mother Earth from space. In this vast cosmic solitude, are we not part of the same family, we who breathe the same air, drink the same water, and all aspire to peace and happiness?

The unity we seek in the world is a reality that each of us can discover within ourselves. “I salute the light within your eyes where the whole universe resides. For when you are in that centre within you, and I am in that place within me, we are one,” declared the Lakota leader Crazy Horse (1840–1877).

The coming unity of humanity has been prophesied, and many consider we have already entered these prophetic times. This is the vision of Crazy Horse who, nearly a century and a half ago, proclaimed: “I see a time of Seven Generations when all the colours of mankind will gather under the Sacred Tree of Life and the whole Earth will become one circle once again.” Therefore, one is entitled to wonder whether the current nationalist retreat is not the final contraction that, through its desperate opposition, heralds the inevitable birth of this world unity.

In the face of fears about a “clash of civilisations,” it is worth recalling the vision of Senegal’s first president, Léopold Sédar Senghor (1906–2001), who spoke of a “civilisation of the universal,” in which all cultures would share the best of themselves, thus enriching our common humanity through their diversity.

I believe that what separates us today is not so much the apparent diversity of cultures, but rather a single virus that has infiltrated the heart of our societies: a profound disconnection from that “centre” within us which connects us to each other, to Mother Earth, and to the spiritual dimension of our existence.

How could East and West ever meet “in this deepest domain of each other’s life, namely in their philosophical and psychological thought,” if they have lost contact with this fundamental reality of their existence? Fundamentalists of all stripes who claim to defend their ‘civilisations’ — whether ‘Christian,’ ‘Islamic,’ or ‘Hindu’ — cling only to their most fossilised, anachronistic forms, fundamentally contrary to the spirit of the spiritual truths from which they originally sprang. To rediscover these primordial truths, both East and West must look within themselves and reconnect with the living roots of their spiritual being, from which they have often cut themselves off in their pursuit of power, material development, and civilising ambition.

In doing so, they will be able to find echoes of traditional wisdom, which continues to affirm — through the voices of indigenous peoples across the planet — the sacred dimension of our lives, the bonds that unite every human being with each other and with the living community, and the responsibility that arises from these bonds. Many of the leaders of these peoples know that the time for their unification has come and are actively working toward it. In the Americas, for instance, this is the meaning of the prophecy of the Condor, the Eagle, the Quetzal, and the Hummingbird, which heralds the process of unifying the wisdoms of North, South, and Central America, and the Caribbean.

² Author of *“Politics of Being: Wisdom and Science for a New Development Paradigm”* (2024)

This reconnection with our common humanity is intimately linked to transcending our model of development, which is based on a materialistic vision of progress as economic growth — a vision that today drives a widespread struggle for the appropriation of resources. This is indeed the source of our collective alienation, and Martin Luther King Jr. was right when he advocated the transformation of a “*society focused on things into a society focused on people.*”

Our societies should be organised in such a way as to allow each being to feel safe and to be able to fully realise their potential in the service of humanity and the living community of which they are an integral part. This is what I call *the politics of being*. It aims to align our institutions with our true purpose on Earth: to become who we truly are — better human beings, in all their dimensions.

In my book *The Politics of Being*, I proposed an inventory of the main pathways through which this new paradigm is emerging. They correspond to the highest human values: not only the true, the good, and the beautiful, as Plato affirmed, but also an understanding of the interconnected nature of reality, as expressed in systemic and complex thinking — as well as life, happiness, love, peace, and mindfulness. These values, which are found at the heart of almost all wisdom traditions, have become, in recent decades fields of scientific research that teach us how to cultivate them, both individually and collectively. They are also at the core of many social change initiatives and new models in numerous fields — from education to health, economy to governance, and from justice to agriculture and organisations. All over the world, they inspire effective, and easily replicable public policies and private actions. It is now a matter of bringing them together in the service of a new vision for society — one that aims at the realisation of our human potential, itself intimately linked to the unity of humanity and the living earth community.

These highest human values are universal. Through them, each culture has developed a particular relationship with this absolute — what some call God. By reconnecting each culture with what is best and truest within it, they can chart a path toward the unification of humanity, while respecting its diversity.

* * *

[Now it is my pleasure to introduce *Prof. Alexander Schieffer* and *Dr. Rama Mani*. *Alexander* is an integral philosopher, academic activist, passionate and transformative educator, and poet. He is Co-Founder of *Home for Humanity* movement for planetary regeneration and Co-Initiator of the *One Home Journey 2024-2030 – 7 Years for 7 Generations*. He is a Professor of Integral Development at Da Vinci Institute, South Africa and at St. Gallen University, Switzerland. He is the author of many books, as well as two poetry volumes and a novel. *Rama Mani* is a transformative performing artist, peacebuilder and justice activist. She founded the ground-breaking art-form and methodology *Theatre of Transformation*, based on her 30+ years of experience in crisis transformation worldwide. She authored *Beyond Retribution: Seeking Justice in the Shadows of War*, and co-edited *Responsibility to Protect: Cultural Perspectives from the Global South*. *Rama* is a French and an Overseas Citizen of India. They will give their talk in English]

EARTH CITIZENSHIP **AN EMERGING SOURCE FOR CO-CREATING** **A PLANETARY CULTURE OF UNITY IN DIVERSITY**

Prof Alexander Schieffer and Dr. Rama Mani

Can we envision a new global or planetary culture that is jointly shaped by **all** the diverse cultures on Earth, rather than the world of today, dominated by a handful of powerful countries in the West and East, which neglects the wisdom - *and wellbeing* - of the majority? Can we imagine instead that each of the world's diverse cultures share their unique ancient wisdom, Indigenous knowledge and contemporary innovations, to ensure an inclusive future of unity, peace and wellbeing for all life? Can we envisage such a global culture, where all humanity can participate actively, as Citizens of the Earth, on an equal footing, to forge a planetary culture of peace and wellbeing for all?

The bold vision of this year's World Goodwill Seminar: *Envisioning a New Global Culture: The Search for Unity between East and West* may seem a pipedream at a time when global divisions and fractures are more acute than ever before. AND YET, we can share concrete evidence that it is not only possible but already incipient. And that Earth Citizenship is the emerging source and force that is shaping this.

Earth Citizens are rising everywhere, locally rooted in their diverse realities, culturally-grounded in their own communities, countries and practices, and yet motivated by love for and responsibility towards the Earth, our only home, and towards each other, as humanity, across our diverse cultures. Earth Citizens are responding to local and planetary crises not with despair or apathy but with care and self-responsibility. They are not awaiting solutions passively from their governments or international institutions, when crises destroy their lives and communities, but taking the initiative to shape innovative and holistic new local organisations, enterprises and movements that deliver personal, collective and planetary wellbeing.

This emergence of what we call Earth Citizenship is the outstanding finding of the first year of our epic *One Home Journey – 7 Years for 7 Generations*, to every country on Earth, stewarded by the Home for Humanity movement, and described by UNToday as [“A Planetary Journey to the Rescue of Agenda 2030”](#).

The pressing questions that motivated us to embark on this planetary undertaking were analogous to that posed by this Goodwill Seminar: How can we live in unity, peace and wellbeing with ourselves, with each other, across all cultures, and with all of life? How can we cultivate planetary peace and unity between all the cultures on Earth, starting from the “inner home” of our hearts and our humanity, to the “local homes” in the communities where we live and the organisations in which we work, all the way to our “Earth home” that we all share as a diverse yet indivisible family of life on Earth?



The journey departs from Geneva on International Peace Day 21 September 2024



"New Talent for the Best Future" at an orphanage-school, Uganda

Indeed, how can the metaphor of HOME that is at the heart of our Home for Humanity movement, serve as a catalyst and accelerator for the transformation we need in our world. We drew on the experience and expertise of our 30+ years of local and worldwide practice, as transformative educators, artists and catalysts together, and individually, as an integral scholar-practitioner-author and innovator of organisational and societal transformation (Alexander) and as a transformative peacebuilder, integral justice and inclusive global governance practitioner-advocate and theatre of transformation artist (Rama). And the simple and profound insight across all cultures we drew was that when people begin to treat the Earth as Home, their organisations and communities as home, and their own Selves as

home, it unleashes a transformative energy unlike any other, by creating a sense of belonging, inclusion, initiative, agency - and a profound feeling of love and unity! This is what led to the emergence of the Home for Humanity movement, and, in 2024, to the One Home Journey, spearheaded by our growing planetary movement of local changemakers across continents.

From April 2024 to August 2025, we, as the Co-Founders of Home for Humanity as well as vision-holders and co-initiators of the One Home Journey, travelled "home to home", championing transformative initiatives, connecting changemakers, and mentoring future-builders into engaged Earth Citizenship. Our endeavour was based on a [gifting culture](#) and [gift economy](#), and we gifted our time and work as *pro bono* volunteers, moving ecologically at minimum cost, receiving the hospitality of our local hosts, and generosity of wellwishers. We lived in the homes of local partners, sharing daily life, both learning from and supporting diverse communities — from urban slums to Indigenous villages, from refugee camps to ecovillages, from universities to enterprises.

In this first year, the One Home Journey worked with our local partners and grassroots communities and organisations in 20 countries across four major world regions, directly interacting with and impacting over 11,000 people of diverse ages, backgrounds and cultures. This included: Egypt, Bhutan, Zimbabwe, South Africa, Lesotho, Tanzania, Uganda, Kenya, Sri Lanka, India, Nepal, New Zealand/Aotearoa, Australia, Japan, Mexico, Brazil, USA, Morocco, Turkey and France.



Grassroots Women leaders of CORO, Mumbai

Travelling, we worked with people across a wide cross section of ages and backgrounds, both rural and urban: children, youth and women, especially from marginalised, oppressed or crisis-affected contexts, Indigenous elders and communities, and holistic and innovative local citizens' organisations, from tiny to large in scale.

(The scope and impact of the 1st year of the One Home Journey is vividly captured in this short film "[Humanity's Epic Journey for Our One Home Earth](#)" and in this [Impact Page](#))

What we observed is that on a planetary scale people are rising as Earth Citizens with a sense that the Earth is our only home and urgently needs our care. This is a new story of humanity, across all borders, innovating pathways from local crises and global breakdown to human flourishing and planetary regeneration, despite all obstacles.

Seven findings in common that were expressed widely by people of diverse backgrounds and ages across all 20 countries in Year 1, notwithstanding the challenges of local and global crises they face, were:

- Care for the Earth: instinctive love and care for our one home, across all ages
- Belonging: "we are all connected" as a family of life on Earth
- Hospitality & Generosity: pride in welcoming strangers, gifting and sharing
- Healing: transcending trauma by ensuring "no one else suffers what I/we faced"

- Agency & Responsibility: taking initiative despite all odds, not awaiting help
- Co-creating: new initiatives of inclusion v/s fighting old divisive systems
- All Humanity, all Life, and our One Earth are treasures to be cherished

Above all, our experience this first Year of the One Home Journey showed us that people everywhere:

- feel a sense of belonging to an interdependent family of life on Earth;
- express the urgency for humanity to come together, in these times of great peril and great possibility, to care, as Earth Citizens for the Earth and each other.
- are excited to connect, co-learn and co-create in a common platform where all their local wisdom, experiences and innovations contribute to a shared future of planetary peace and wellbeing for all life.

Moving forward, in local co-creation and planetary partnership, this is what we aim to provide through our planetary journey: a common platform, which we call the One Home UnivEARTHsity, for Earth Citizens to cultivate this sense of belonging, share their wisdom and innovations, connect and co-create, and shape together a planetary culture of peace and wellbeing. (#EarthCitizensRise for #OurOneHomeEarth)



Rama & Alexander with the Home for Humanity Globe

In this time of unprecedented global breakdown threatening life on Earth, our experience in the One Home Journey's first year has surfaced the **power and potential of participatory Earth Citizenship to make intercultural unity, planetary peace and integral wellbeing a real possibility.**

The 2025 World Goodwill Seminar's call to envision a New World Culture of Unity between East and West, is feasible!

References:

Websites:

- www.homeforhumanity.earth
- <https://www.homeforhumanity.earth/jointheonehomejourney>
- <https://www.youtube.com/@homeforhumanity-onehomejourney>

Social Media:

- Instagram: @homeforhumanity.earth
- Facebook: homeforhumanity.earth
- LinkedIn: Home for Humanity
- Hashtag: #OneHomeJourney

A Film to Inspire Global Action: To mark the end of Year One, the One Home Journey released an inspiring short film titled "**Humanity's Epic Journey for our One Home Earth**".

Watch the 15-minute Short Film: <https://youtu.be/vxI3HyztE?si=7-PGniJkQvUNuyfn>

Watch the 5-minute synopsis: <https://youtu.be/w9j5JYfzsw?feature=shared>

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[Now it is my pleasure to introduce *Ursula Raab*. *Ursula* has been dedicated to developing the goals of the Community of Living Ethics (CEL) for over 15 years, where she has found her profound purpose. Her fields of work are art and astrosophy. During her career in real estate financing, she has completed various self-training courses at the CEL (Creative Meditation Course, School of Group Focusers, School of Spiritual Economy, School of Esoteric Astrology, Human Types Course) and other institutions (e.g., the Institute of Psychosynthesis, Basel). She is councillor and secretary of the steering committee of CEL. She coordinates and focuses the School of Astrosophy and cooperates with the Community's India initiative. She serves as President of the Association Nuova Era spreading culture and art, particularly Agni Yoga books in Italian and the writings of Enzo Savoini. For a change, Ursula will give her talk in German.]

THE CULTURE OF SYNTHESIS

(German)

Ursula Raab, translated from German

The theme of this year's World Goodwill Seminar immediately inspired me and reminded me of the experiences we have had as the Community of Living Ethics over the past 20 years of collaboration between Italy and India. In *Crookety House* in Kalimpong, where Helena Roerich spent the last seven years of her life, we founded the Himalayan Centre of Agni Yoga, and in Darjeeling the *Darjeeling Goodwill Centre*. These are two centres managed by a group of about 35 Italian members of the community who take turns serving there.

On the esoteric level, we dedicate ourselves to subtle work on the planetary chakra of Darjeeling and to the dissemination of Agni Yoga in Kalimpong. The exoteric part consists of cultural, artistic, and social activities involving local collaborators and participants. These endeavours offer us the opportunity to constantly travel in consciousness between East and West — to accept, though often with difficulty, the need to change our parameters and to understand daily challenges from a deeper perspective. This ongoing contact with the two realities of Italy and India creates a synthesis and a planetary awareness or 'planetaryisation.'

Building on this experience, I chose the title *The Culture of Synthesis*, which is intended to convey the necessity of actively cultivating the fire of synthesis as a universal principle of unity in daily actions.

The teachings of Agni Yoga assign a key role to the principle of synthesis for the future, as shown in the following quotation:

"In fact, the beauty of synthesis will remain throughout life. Each investigator who devotes himself to even the least detail in the structure of the Universe arrives at it through the principle of breadth, and not through narrowness. Thus, cognition will be all-embracing. Verily, where burns the fire of knowledge, there has been ordained a luminous future."³

To cultivate synthesis, it is important to be aware of the steps that lead to this goal. The image of a triangle helps us: with East and West lying at the corners of the base, while the apex represents the point of synthesis.

The contact between the two poles, East and West, can be limited to representing one's own side, one's own interests, one's own knowledge. Consequently, the other pole, in its difference, may appear alien, incomprehensible, unacceptable, threatening, and therefore to be rejected. Thus, each acts by seeing and judging only from one's own standpoint.

A first step forward occurs when the two poles begin to take an interest in the other's differences and want to learn about each other's way of thinking and acting. At this point, a door opens, and the opportunity for rapprochement rather than a hardening of positions arises.

Knowledge and understanding of what manifests in our lives from the opposite pole require a willingness to engage with that pole, to take an interest in the origins (e.g., historical and cultural), motivations, and the principles that guide its expression. It calls for genuine interest in dialogue, attentive listening, and profound mutual exchange.

³ Helena Roerich, *Brotherhood*, 427.

In the image of the triangle, this means that the two base points can approach one another from opposite positions and meet in the centre of the base line. To achieve a true synthesis, it is important that it never be a simple addition of two elements, but rather that both elements or poles be integrated into a higher reality that encompasses and transcends them. This means that a high principle of a spiritual nature must be powerfully present. In its highest form of expression, it is the will to incorporate what appears separate into a single sphere, with the understanding that all creation is ONE.

To move from this philosophical explanation to the reality of the qualities and relationships between East and West, I would like to offer a small, concrete example from life in Italy and India.

At the Darjeeling Goodwill Centre, together with local collaborators, we conduct various cultural activities, often projects such as exhibitions, discussion forums, and film screenings on topics of cultural or social interest. Normally, the base project is prepared in Italy, where the schedule, the types of participants, and all organisational details and conditions are determined. When these documents are sent to our colleagues in India, it often happens that there is no response, or it arrives later than expected. A Zoom meeting is arranged, and participants either don't show up on time or cancel at the last minute. After several attempts, we finally manage to meet in person, and suddenly everything begins to flow and organise itself almost magically. Clearly, personal relationships play a fundamental role.

If I were to summarise these experiences in an image, I would see the West as a straight line — mental, linear, focused, and structured action, what we might call “efficient.” The West operates within the tradition of science, analysis, and concrete manifestation, guided mainly by the masculine principle.

India, on the other hand, with its strong spiritual tradition, acts more circularly or spatially, fostering being in the present, feeling, and a unified perspective that corresponds to the feminine principle. This cannot be achieved by focusing solely on a piece of paper, numbers, and concepts. Human warmth is the key point.

It is obvious that these two approaches can clash and lead to serious misunderstandings, irritations, and a devaluation of the other.

Positive results are possible through compromise, but they are not sustainable and do not lead to a synthesis. An element on a higher level must intervene, one that unites the best aspects of all the factors involved. This requires intuition and action from the heart, guided by the highest good. In this way, the realisation of a project can transform from a hectic race into a conscious participation in the flow, without losing sight of the goals.

How can this goal be achieved in light of the current world situation? It is urgently necessary for leaders to govern with intuition for the good of all. This process will be accelerated as more and more people cultivate the fire of synthesis in their own sphere of thought and action. This is not an endpoint but a process, a path comprised of many small syntheses that activate ever higher syntheses.

The heavens show us the path toward a culture of synthesis through an extraordinary, epochal astrological event that will occur on December 10, 2025, from a heliocentric perspective: the conjunction of Neptune and Saturn at 1 degree Aries, a configuration last seen in 594 BC. These two planets at the beginning of the zodiac herald the dawn of a new day. Their energy will have a positive effect if harnessed with the capacity for synthesis.

The two celestial bodies are antidotes, two poles of our life. Neptune carries us away into the world of infinity, into realms of vast vision and boundless imagination. Saturn calls upon us to take responsibility and translate those visions into achievable projects. In a certain sense, this planetary conjunction brings us face to face with East and West, urging us to unite these two energies into a synthesis, to make a quantum leap into the Age of Brotherhood.

I would like to conclude with the words of Rabindranath Tagore:

*In the small self
sublime greatness reigns:
Open the doors!
In my house
may I see myself
in the light of eternity.*

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ROUND TABLE DISCUSSION WITH PANELLISTS

(English)

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VISUALISATION

(German)

Create a space of inner calm by breathing slowly and deeply.

Visualise the planet, with its two parts, Western and Eastern.

See two poles vibrating with energy in both the East and the West.

Symbolising their zone of influence, imagine a circle emanating from each pole.

These two circles meet between the two poles and form an intersection zone where the energies interact around a point of synthesis.

Perceive then that, in this zone of relationships, a process of adaptation is leading to a harmonious unity.

Then say to yourself: May unity in diversity prevail!

Let a symbol emerge that expresses this essential unity.

OM

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GROUP DISCUSSION IN LANGUAGE GROUPS

(French)

We are now going to have group discussions in what are called “breakout rooms”. Here you will be with a group of people whose language you share (English, French, Spanish, Italian, German, Dutch or Russian).

You will be assigned to a room of your language based on your name, which you have changed beforehand. If you have not yet changed your name to indicate your language preference (as indicated on page 3), please do so now.

During the discussion, we suggest that you:

- Activate your camera (unless you prefer not to).
- Turn on your microphone.

Please designate one person - preferably speaking English in addition to the main language of the group - as a *rapporteur*. There will be no plenary sharing, but we invite you – if you wish, of course – to share the conclusions of your discussions by sending a short summary (preferably in English, but if not in your own language) to: geneva@lucitrust.org. We will share a compilation of all the summaries by e-mail to the participants of this World Goodwill Seminar.

We will have about an hour of group discussion, after which we will all return to the main meeting for our concluding meditation.

To enter a breakout room, you will see a pop-up window with the following question:

“You have been assigned to room:

Room Name”

followed by a button “Join Breakout Room”

To join, please click on this button.

To leave a breakout room:



1. Click Exit Breakout Room.
2. You can leave the breakout room and return to the main meeting session at any time.

When the moderator ends these breakout sessions, you will be notified and given the option of returning to the main room immediately or allowing 60 seconds to elapse.

We invite you to choose one (or maximum two) discussion topics from the following list of themes – of course you may also discuss the main theme of this World Goodwill Seminar:

“Envisioning a New Global Culture: the Search for Unity between East and West”

1. What commonalities or similarities are there between East and West that may help to build deeper relationships and cooperation?
2. What elements should a global culture contain? And in which areas is such a global culture particularly important?
3. Today, what are the main opportunities for cooperation between East and West?

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GROUP MEDITATION: WORLD GOODWILL

(Italian)

STRENGTHENING THE HANDS OF THE NEW 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:

***Through the impression and expression of certain great ideas,
humanity 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.***

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

Consider the many ways in which the “Power of the one Life” and the “Love of the one Soul” are working out in the world through members of the new group of world servers, so building the “thought form of solution” to world problems.

VII. DISTRIBUTION

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

**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.*