

WORLD GOODWILL

THE PROBLEMS OF HUMANITY: BUILDING RIGHT HUMAN RELATIONS

Study Two

THE PSYCHOLOGICAL RENEWAL OF THE NATIONS

The Problems of Humanity Course consists of seven study sets. The course is inspired by the book, *Problems of Humanity*, by Alice Bailey.

General principles are laid out in the Introductory Set, Study One. You may find it helpful to review this set before studying each subsequent set. You may also find it useful to refer to the relevant chapter in *Problems of Humanity*.

These materials are, by their nature, only starting points, and we suggest that each study be combined with wide and diverse reading on the problem.

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KEY STATEMENTS

No nation can live unto itself today. If it attempts to do so it treads the way of death and that is the true horror of the isolationist position. Factually today we have one world and this sums up *the psychological problem of humanity*. The goal is right human relations; nations will stand or fall just in so far as they measure up to that vision.

Alice Bailey

Nationalism is our form of incest, is our idolatry, is our insanity. "Patriotism" is its cult. It should hardly be necessary to say, that by "patriotism" I mean that attitude which puts one's own nation above humanity, above the principles of truth and justice; not the loving interest in one's own nation, which is the concern with the nation's spiritual as much as with its material welfare - never with its power over other nations. Just as love for one individual which excludes the love for others is not love, love for one's country which is not part of one's love for humanity is not love, but idolatrous worship.

Erich Fromm

The love of one's country is a splendid thing. But why should love stop at the border?

Pablo Casals

The soul ray [of a nation] must be evoked into an increased functioning activity by the New Group of World Servers.

Alice Bailey

SEED THOUGHT FOR MEDITATION

The immediate spiritual problem with which all are faced is the problem of gradually offsetting hate and initiating the new technique of trained, imaginative, creative and practical goodwill.

MEDITATION

“It is suggested that the student experiment with meditation, so as to aid more effectively in the construction of [a bridge between mankind and its spiritual source]. Accompanying each lesson is a ‘seed thought’ for inclusion in the meditation work. Each seed thought has reference to a problem and to our attitude towards it. If the appropriate seed thought is considered in relation to the lesson studied and taken into the daily meditation work, it becomes literally a ‘seed’ which can germinate, grow and blossom with creative ideas.” (From Study Set 1)

ATTITUDE TO BE ASSUMED

Remember that you are sharing your efforts with a dedicated group of people of goodwill from all over the world.

Realise that essentially you are a soul and as such have rapport with all souls.

Be conscious that this meditation is not a passive, reflective form of devotion but a positive creative use of the mind, actively linking the inner and the outer worlds.

Use the creative imagination to see yourself at one with all humanity and with all that is new, progressive and spiritual.

Adopt a confident attitude which evokes spiritual illumination. This ‘as if’ attitude can have magical results.

PRACTICAL POINTS

Sit in a comfortable position, erect but not tense or strained. Relax. See that the breathing is even and quiet.

To meditate always in the same place is helpful.

15 to 30 minutes daily is suggested. 5 minutes every day done regularly is of far more value than 30 minutes done irregularly.

If you have not had previous experience of meditation, difficulty in concentration is to be expected. Perseverance is needed. If necessary bring the mind back to the required work every time it wanders. Patient practice brings ever increasing skill.

Stage I

1. Reflect upon the fact of relationship. You are related to:
 - (a) your family
 - (b) your community
 - (c) your nation
 - (d) the world of nations
 - (e) the One Humanity made up of all races and nations
2. Use this mantram of unification:

The souls of men are one and I am one with them.
I seek to love, not hate.
I seek to serve and not exact due service.
I seek to heal, not hurt.

Stage II

1. Dwell upon the theme of service, your links with service groups and how, with your fellow servers, you can help the divine Plan.
2. Reflect upon the Psychological Renewal of the Nations and know that goodwill can bring solution. Include the Seed Thought:
The immediate spiritual problem with which all are faced is the problem of gradually offsetting hate and initiating the new technique of trained, imaginative, creative and practical goodwill.
3. Invoke the spiritual inspiration in finding solution to the problem by using the final stanza of the mantram of unification:
**Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail.
Let all men love.**

Stage III

1. Realise that you are contributing to the building of a bridge between the Kingdom of Heaven and earth. Think about this bridge of communication.

Stage IV

1. Having built the bridge, visualise light, love and blessing descending over the bridge to humanity.
2. Use the Great Invocation. Say it with deliberation and full commitment to its meaning:

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

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

**From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Masters know and serve.**

**From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.**

Let Light and Love and Power restore the Plan on Earth.

OM

OM

OM

INTRODUCTION

This study set focuses on the psychological renewal of the nations and is inspired by the chapter on the psychological rehabilitation of the nations in Alice Bailey's book *The Problems of Humanity*. This was written just after the ending of the Second World War, when humanity was beginning to recover from perhaps the most deeply traumatic period of conflict that it had ever experienced. Necessarily much of what was then written concerned recovery and healing, and the building of the post-war world along, it was hoped, entirely new lines. The major world players at that time were the Soviet Union, the British Commonwealth, and the United States of America. The United Nations had just been founded, with 51 member states, and a vision of a world free from conflict and facilitating progress for all peoples. The world population was about 2½ billion people. The newly discovered ability to generate electricity with nuclear power was thought to promise virtually limitless energy at minimal cost.

Sixty years or so later, the world population is 6½ billion people, and the number of member countries of the United Nations has increased to 192, reflecting the huge demographic and political changes of the intervening six decades. In addition, many of the "developed" nations who had generated enormous wealth from past empire and slavery have experienced a burgeoning cosmopolitan character, as nationals from the former colonies have come to settle in the mother country, forcing individuals and groups to confront racist prejudices and create a new melting pot that is building the new "one" humanity. Nuclear power remains deeply controversial and, in the way we use it, has not measured up to earlier expectations. The energy crisis known as peak oil (when the demand for oil will start to outstrip the supply) will probably occur within the next 15 years – maybe even sooner. In addition, according to Ervin Laszlo, "there is a drop in food self-sufficiency in the majority of the world's economies, ominously coupled with the diminution of the internationally available food reserves". To compound this, we face other well-known difficulties coming from climate warming – increasing desertification, and consequent pressures for large migration flows to mention but two of them. Alice Bailey wrote: "it is now evident that beyond a certain point the planet cannot support humanity" (*Education in the New Age*, p.134). We are likely to discover the truth of this quite soon. At the same time, the stupendous growth of world communications systems – satellites, the internet, mobile phones – means that it is a literal fact that the whole of humanity is now connected in a way that would not even have been dreamed of three decades ago.

Here at the beginning of the 21st century, we are having to face and to deal with an enormous convergence of urgent crises and significant opportunities. Despite the gravity of the situation – indeed, probably because of it – people of goodwill everywhere in the world share the sense that there is now a unique opportunity for the triumph of the human spirit over materialism. Millions of people are now involved in this work of spiritual renewal, serving in one way or another as individuals, as groups, as members of NGOs. Their efforts are beginning to engineer a reorientation in human consciousness away from the selfishness and the materialism that is creating such appalling distress at all levels of planetary life, towards a new co-operative way of thinking and living. So with this brief picture of change, let us look at the idea of the psychological renewal of nations, what this means today, and see if there are methods by which it can be achieved.

Central to this study paper is the idea that a nation is more than a collection of human beings within a geographical area: it is an ensouled entity in its own right. A nation has the tendency to altruism and the capacity for selfishness just as any individual has. It has its own strengths and weaknesses, and its own unique contribution to make to the world of nations. It faces challenges and tests which are there to bring out the best, but which can also bring disaster if the wrong path is chosen. After all, a test is not a test unless there is both the potential for success and the possibility of failure.

Some nations are young and can exhibit idealism and energy as well as thoughtless selfishness. Other nations, older and more experienced, are facing challenges that a more mature consciousness evokes. It is obvious that the psychological problems facing such extremes are quite different. Yet, as has already been noted, our world is now so interconnected that the problems facing individual nations can no longer be considered in isolation. In one way this makes such problems more difficult to assess and resolve; yet in another way, with the resources of the global community, of the international agencies, of the NGOs, and of the internet now at every nation's and every group's disposal, problem solving can be enormously facilitated. To complicate matters even further, there is the growing idea that the "nation state" has had its day. This is being encouraged by the appearance of regional federalisms such as the European Union, and the globalisation of economic activity. Consequently the loyalties of people are now more fluid than they were 60 years ago. Am I, French first and a European second? Am I a Nigerian or an African? Or am I primarily a citizen of the world with

co-workers, friends and contacts in every corner of the globe? The view of earth from space is an iconic symbol of this. As the astronaut Muhammad Ahmad Faris expressed it: "From space I saw Earth – indescribably beautiful and with the scars of national boundaries gone."

Nevertheless, this level of perceptive wisdom is still only the possession of a minority, albeit a growing one, and for the present, the nation probably marks the largest focus of identification and loyalty for the majority of people. As nations are generally very unwilling to yield sovereignty to larger regional and global organizations, it is clear that they still have a vital role to play in facing and, hopefully, resolving the difficult problems we all face.

Perhaps the first prerequisite for all nations is to enhance their desire and ability to cooperate with other nations in international programmes and initiatives. This is analogous to the individual human being manifesting a sense of responsibility and group consciousness – ever the first signs of soul influence. It is a major step for a nation to replace the motives of aggression and aggrandisement with the ideal of progressively selfless service. It involves replacing personality motives with the soul's desire to serve. And this is why the idea of national psychological renewal becomes so important, because at root psychological renewal must involve recognition of the soul.

This is where the analogy between an individual and a nation starts to break down. For the individual, many lives must pass, building the personality and reaping pain and suffering as the bitter rewards of conscious selfishness, before the overshadowing soul makes its presence felt in some form of epiphany, causing a complete change of values and expression. For the nation, the influence of the soul is always present, embodied in the lives of those of its citizens who have reached the stage of personal unfoldment when contact with the soul is consciously made. They may often be an ignored minority, but they are there. They are the conscience of the nation and its true visionaries. In times of national distress it is these exponents of soul life who can come to the fore and inspire a new direction in the national life. Examples of this abound all over the world, not only in myth, legend and historical events, but, and perhaps especially, in our present time too. It is these true leaders who evoke an enlightened public opinion, which is now so strong a force that, in recent decades, it has reshaped whole countries and moulded the way that we think about the world. Of course one needs to discriminate between the true leader, whose vision is wide and whose values are rooted in the soul – the values of love, tolerance, freedom, justice, sacrifice and wise responsibility – and the myopic demagogue who fires

a population with incendiary prejudices and hatreds. The one leads an integrated nation forward into a new period of stability and service, the other precipitates disintegration, leading to chaos, cruelty and misery, and eventually the black hole of a "failed state".

Daniel Thürer, Professor of International Law, European Law, Constitutional Law and Administrative Law at the University of Zurich, describes failing states as "invariably the product of a collapse of the power structures providing political support for law and order, a process generally triggered and accompanied by anarchic forms of internal violence." The former Secretary-General of the United Nations, Boutros Boutros-Ghali, described this situation in the following way: "Not only are the functions of government suspended, but its assets are destroyed or looted and experienced officials are killed or flee the country."

Rebuilding states once they have failed is a challenging and complex task, yet one that humanity must undertake. One promising step in this direction is the creation of the UN Peacebuilding Commission. Formed in 2006, this body is charged with marshalling "resources at the disposal of the international community to advise and propose integrated strategies for post-conflict recovery, focusing attention on reconstruction, institution-building and sustainable development, in countries emerging from conflict."

Psychological Renewal

To renew means to "make new spiritually", to "make new again". And it is obvious that the future of humanity depends to a great extent on a spiritual renewal of the psychological condition of the nations of the world. With psychological renewal, a nation can become receptive to the previously unregistered new ideas and new paths forward. With psychological renewal a nation can recognise the chains that blindly shackle it to the past and break free from them. With psychological renewal a nation can change selfish personality motives to the desire of the soul to serve.

Writing in 1947 Alice Bailey said: "Before the world can be a safer, sweeter, saner and more beautiful place, all the nations must take stock of themselves and begin to handle their own psychological weaknesses and complexes. Each nation must aim at sound mental health and endeavour to implement sound, psychological objectives. International unity must be attained and this should be based not only upon mutual trust but also upon correct world objectives and true psychological understanding."

The goodwill approach sees an individual human being and a nation as more than their mental and emotional states and physical form. Behind these

stands the true spiritual being – the soul, the transpersonal self, not conditioned by time as we experience it in the material universe. This is a great liberating idea, for it means that cause and effect is not just linear. As a person or a nation comes under the influence of the soul, there is a growing awareness of what we might call a “vertical causality”, which increasingly overrides the linear sequence of cause and effect.

We can see instances of this in countries where the distress of oppression and corruption evokes a political revolution leading to immediate new directions towards justice and equality, rather than pursuing the slower path of gradual evolution. South Africa’s emergence from apartheid is a notable example. Apartheid means “separateness”- the one real sin, as Alice Bailey points out (*A Treatise on White*

Magic, p64) – and South Africa’s emergence from this phase of its existence is a remarkable example of a nation’s soul restoring its course in life to the original ideal through the agency of those of its citizens who were soul-infused and of those who could respond to the ideals that these represented.

It took several decades and continuing international pressure for South Africa to overcome entrenched opposition and achieve its goal. This thought leads us to a further understanding of a human being and a nation – that the outer form or ‘persona’, though divine and right at a certain stage, can often subsequently constitute a block or obstacle to soul expression. Refining and disciplining the personality until it becomes a vehicle or conduit of the life of the soul into the outer world is the basic theme of all true spiritual training.

Most men today think in terms of their own nation or group and this is their largest concept; they have progressed beyond the stage of their individual physical and mental well-being and are visioning the possibility of adding their quota of usefulness and of stability to the national whole; they are seeking to be cooperative, to understand and to further the good of the community. This is not rare but is descriptive of many thousands in every nation. This spirit and attitude will some day characterize the attitude of nation to nation.

Alice Bailey

INNER PSYCHOLOGY

—The qualities of the Seven Rays

One of the important legacies that Alice Bailey has given us is the understanding of the Seven Rays. These are the primary energies that qualify all life within our solar system. They ceaselessly play on humanity, producing changes, expressing themselves through successive civilisations and cultures, and fashioning the many races and nations. The complex aggregation of energies which we call a human being resonates to a mix of various of these energies – one ray conditions the personality, another indicates the quality of the soul, yet another influences the mind, and so on. This in no way infringes upon our free will, for these forces have both their higher and their lower aspects and we can respond to them creatively according to our mental and spiritual development, as indeed do nations and humanity as a whole.

Even though the rays affect all kingdoms in nature we are mainly concerned here with their effect on the psychology of human individuals and groups. Indeed a study of the Rays will awaken psychologists to the true understanding of what a human being really is, for a ray predisposes a person to certain strengths and weaknesses, and constitutes a principle of limitation, as well as bestowing capacity. It governs the method of relations to other human types and is responsible for reactions in form to other forms. It gives colouring and quality to the personality and moulds the outer appearance. Certain attitudes of mind are easy for one ray type and difficult for another. Certain souls, by their ray destiny, are found in certain fields of activity and endeavour. Last but not least, groups of people, organisations, nations

and groups of nations are all the result of ray activity and magnetism. Hence an understanding of the rays is of profound value in discerning the quality, nature and destiny of vast human masses.

Alice Bailey's five-volume *Treatise on the Seven Rays* is a comprehensive exposition of these energies. But for the purposes of this study set it will suffice to give a brief outline of the Rays and their effects on human consciousness and psychology.

The First Ray is the energy of Will, Purpose or Power. Its right expression is strength, courage and steadfastness; its distortion is pride, wilfulness, and the desire to control others.

The Second Ray is the energy of Love-Wisdom, called frequently the Love of God. Its right expression is love of truth, patience, tolerance and intuition; its distortion is over-absorption in study, indifference to others, coldness.

The Third Ray is the energy of Active Intelligence, called the Mind of God. Its right expression is clarity of intellect, wide views on abstract questions, the manipulation of energy in order to reveal beauty and truth; its distortion is intellectual pride, inaccuracy in details and criticism of others.

The Fourth Ray is the energy of Harmony through Conflict, greatly affecting the human family. Its right expression is strong affections, physical courage, generosity, quickness of intellect and perception, the evocation of the intuition; its distortion is self-centredness, lack of moral courage, strong passions, indolence and extravagance.

The Fifth Ray is the energy of Concrete Knowledge or Science, so potent at this time. Its right expression is strictly accurate statements, common-sense, uprightness, independence, keen intellect, sensitivity to Deity, to light and to wisdom; its distortion is prejudice, harsh criticism, narrowness, arrogance, an unforgiving temper, lack of sympathy and reverence, and intense materialism.

The Sixth Ray is the energy of Devotion or Idealism, producing the current ideologies. Its right expression is single-mindedness, loyalty, reverence, sympathy with the point of view of others; its distortion is sectarianism, fiery anger, fanaticism and the power to see no point of view except one's own.

The Seventh Ray is the energy of Rhythm and Ritual, producing the new forms of civilisation. Its right expression is, perseverance, courage, courtesy, extreme care in details, right order through right magic; its distortion is formalism, superficial judgments, the wrong use of speech to bring about chosen objectives.

One other factor which must be born clearly in mind is that the present world situation is being conditioned in particular by two major "Ray" events. Under the law of cycles the Sixth Ray, which has been a major conditioning influence on humanity for

thousands of years is withdrawing from outer influence. Simultaneously the Seventh Ray is coming in as the new conditioning energy. Much of humanity's distress and difficulty is due to this. The old and loved forms of social structure and religion are crystallising and being broken down. We are only too well aware now of how devotion to an ideal can turn into a fanatical desire to impose that ideal on the rest of the world, often with ruthless cruelty. At the same time new ideas about the world, such as international co-operation and shared responsibility, are affecting human thinking and optimism in a dynamic way.

Just as we individually come under the influence of various rays, so do the different nations, and it is fascinating to study the suggestions that Alice Bailey made in this regard. She describes Germany as having a Fourth Ray soul and a First Ray personality. "In the past the genius of Germany has often been expressed along the lines of its fourth ray soul and through its power Germany has given much of music and philosophy to mankind. During the 1914-45 period the effort to preserve a racial purity was mainly due to her first ray personality; her fourth ray energy was responsible for the effort to standardise and harmonise all the elements within her borders to the point of regimentation; and we are watching a new phase and cycle in the history of the country which emerges into prominence through conflict but which is essentially a process of releasing the soul to fuller expression. In connection with this emergence into manifestation of the soul ray of the German nation, its lower expression is that of architectural construction. Its higher expression is not yet to be noted, but Germany some day should give out to the world a sound form of hierarchical government."

France has a Fifth Ray soul and Third Ray personality. "The scintillating and brilliant French intellect with its scientific bent is accounted for the by the interplay of the third Ray of Active Intelligence with the fifth Ray of Scientific Understanding. If the energy of the fifth Ray soul can make its potency felt, and its separative action is transmuted into the revealing function of this ray, then to France may be given the ultimate glory of proving to the world the fact of the soul and of giving a demonstration of soul control. The soul pattern may be translated by the genius of the French intellect into terms which humanity can understand and a true psychology of the soul may come into being."

Great Britain has a Second Ray soul and a First Ray personality. "The governing faculty of the Ray of Will or Power is the outstanding characteristic of Great Britain. She has been an exponent of the art of control and her function has been to produce the first tentative grouping of federated nations the world has seen and to demonstrate the possibility of such a grouping. Great Britain represents that aspect of

mind which expresses itself in intelligent government based on just and loving understanding. That is, of course, the ideal before her, but not as yet the exactly fulfilled achievement. If her ideal of justice (which is the pattern of her personality ray) can be transformed by her soul ray of love into just and intelligent world service, then she will give to the world the pattern of that true government which is the genius of the soul quality of the British."

India has a First Ray soul and a Fourth Ray personality. "India 'hides the light' and that light when released upon the world and revealed to humanity, will bring about harmony in the form aspect. This harmonious light is sorely needed in India itself and when it has been manifested it will bring about the right functioning of the First Ray of Power or Government."

Russia has a Seventh Ray soul and a Sixth Ray personality. "A careful analysis of the idealism of Russia and of the United States may reveal no resemblance in the goal of their idealism, for the Russian is driven by his seventh ray soul towards the imposition of an enforced ceremonial of ordered rhythms, leading to an idealised order and a community of interests. Her soul ray is the seventh and her personality ray is the sixth. Hence the tremendous conflict going on between the fanatical sixth ray cruelty of her sixth ray regime and the spiritual harmlessness which is the basic principle of the national ideology. Hence also the materiality of several important sections of her populace and the essential brotherhood which is imposed by the idealism and the mystical aspiration of the Russian genius expressed through its people as a whole. Their task which will develop as they come to truer understanding, is the linking of the East and the West, and also of the world of desire and of spiritual aspiration, of the fanaticism which produces cruelty and the understanding which produces love, of a developed materialism and a perfected holiness, of the selfishness of a materialistic regime and the unselfishness of the mystically and spiritually minded people, and all this in a most pronounced and peculiar manner."

Spain has a Sixth Ray soul and a Seventh Ray personality "...thus reversing the forces which are expressing themselves through the Russian spirit. Spain too, acts as a link in world adjustment but this time the link is between Europe and Africa, and in this capacity Spain has earlier served. It will be apparent also how inevitable has been the relationship between Spain and Russia and how the ideology of the latter country has influenced the national government. It will also be apparent why the battleground of the two great ideologies – the Fascist and the Communist – was found inevitably in Spain. As to the fanaticism, the natural cruelty, the fervent idealism, the arrogant pride and the religious and mystical

quality of the Spanish character, they are obviously of sixth ray origin and are highly crystallised."

The United States has a Second Ray soul and a Sixth Ray personality. "The United States represents the intuitive faculty expressing itself as illumination, plus the power to fuse and blend. It has for its personality ray the sixth ray and hence much of its personality difficulties. Hence also its strong desire life, impelling it to sex expressions and to materiality but to a materiality which is very different from that of the French, for the citizen of the United States values money only for the effects on his life which it can bring and for what it makes possible. Hence also the rapid response of the American continent to every form of idealism, to the need of others, even of its enemies, to compassion for all suffering and to a pronounced progress towards a well-defined humanitarianism. There is a potent determination to stick one-pointedly to any decisions made; this its sixth ray personality enforces at times almost to the point of fanatical blindness and to the detriment of long range vision which is needed in such times as these. It is the seventh ray that produces the many magical, spiritualistic and occult groups which flourish today in the States, as it impacts sixth ray force."

These are just a few examples, taken from a number of Alice Bailey's books, mainly *The Destiny of the Nations*. It can be seen that national relationships are based upon the governing ray influences. Spain, Austria and France, being governed by the seventh, fifth and third rays have a close interrelation; this worked out in a most interesting manner in the middle ages, and the destinies of these three nations were closely related. The United States is likewise spiritually and intimately associated – in its form aspect – with Brazil, Russia and Italy; hence the early influx of certain types of emigrants into the country and hence also the pull of the South American countries upon the American consciousness. The Sixth Ray of Idealism is potent in Russia, the United States, Italy and Spain; it is the fanatical adherence to an ideal which has been responsible for the potent changes in these countries.

It will prove of deep interest and practical usefulness to assess the nations described in the preceding paragraphs, and see if any progress has been made during recent decades towards overcoming personality limitations and manifesting more of the energies of the soul. It will also be interesting and evocative of the intuition to try and discover the differing ray energies of the many new nations around the world and also the new groupings of nations to which we have already referred. For example, what are the conditioning rays of the newly emerged nations in Africa? And what are the ray influences of the European Community?

OUTER PSYCHOLOGY

—Spiral Dynamics

The discipline of psychology has been one of the major developments of the 20th century. Many schools of thought have emerged, ranging from the frankly materialistic to the overtly spiritual. All these schools of thought are contributing enormously to our understanding of the human condition, and to our deepening perception of new and wiser ways to resolve those intractable and perennial human problems of adjustment to self, to social and to wider envionring conditions.

One that is of particular relevance to this study set is Spiral Dynamics. This is a system devised by the psychologist Clare W. Graves to understand the different levels of human experiences and values and how human beings progress through them. It is important to understand that this model is not a system to categorize people into rigid boxes. Rather, it is a way of understanding the different qualities and values which ebb and flow within us all. They are not labels for different kinds of human beings. We all move into and out of them, for they co-exist within us. This is why it is better to think of Spiral Dynamics as an emergent sequence rather than as a developmental staircase.

It is interesting to recognise that these states or levels do not just apply to individuals, but they are also expressed in social groupings, in nations and of course in humanity as a whole. It is also interesting to note the striking resemblance of the spiral dynamic model to the esoteric perception of the progress of an individual from the most primitive human state to the demonstration of a true world server. Graves mapped eight different levels, later known as “Memetic codes”, of human existence. (The following paragraphs have been condensed from an on-line article at www.clarewgraves.com/articles_content/1974_Futurist/1974_Futurist.html. The colour schemes for the memetic codes were later devised and added by Don Beck).

First Subsistence Level (beige): Man at this level is motivated only by imperative periodic physiological needs. He seeks to stabilize his individual body functions. This level of existence is perfectly adequate to preserve the species, but it is seldom seen today except in rare instances or in pathological cases.

Second Subsistence Level (purple): At this level, man seeks social (tribal) stability. He strongly defends a life he does not understand. He believes that his tribal ways are inherent in the nature of things, and resolutely holds to them. He lives by totems and taboos.

Third Subsistence Level (red): Raw, self-assertive individualism comes to the fore at this level,

and the term ‘Machiavellian’ may be used. This is the level where “might makes right” thinking prevails. There is an aggressive expression of man’s lusts, openly and unabashedly by the ‘haves,’ more covertly and deviously by the ‘have nots.’ Anyone dealing with the red type must resort to the threat of sheer naked force to get him to do anything.

Fourth Subsistence Level (blue): At this level, man perceives that living in this world does not bring ultimate pleasure, and also sees that rules are prescribed for each class of people. Obedience to these rules is the price that one must pay for more lasting life. “Blue” people generally subscribe to some dogmatic system, typically a religion. These are the people who believe in ‘living by the Ten Commandments,’ obeying the letter of the law, etc.. They work best within a rigid set of rules, such as army regulations.

Fifth Subsistence Level (orange): People at this level want to attain mastery of the world by learning its secrets rather than through brute force (as at the red level). They believe that the man who comes out on top in life fully deserves his good fortune, and those who fail are ordained to submit to the chosen few. “Orange” people tend to be somewhat dogmatic, but they are pragmatic, too, and when they find something that works better they’ll change their beliefs.

Sixth Subsistence Level (green): Relating self to other human selves and to his inner self is central to individuals at this level. Unlike “orange” people, “green” man cares less for material gain or power than he does for being liked by other people. He’s ready to go along with whatever everyone else thinks is best. He likes being in groups; the danger is that he gets so wrapped up in group decision-making that little work gets done.

First Being Level (yellow): The first being level is tremendously different from the earlier subsistence levels, says Graves. Here, as man, in his never-ending spiral, turns to focus once again on the external world and his use of power in relation to it, the compulsiveness and anxiousness of the subsistence ways of being are gone. Here man has a basic confidence that he, through a burgeoning intellect freed from the constriction of lower level anxieties, can put the world back together again, if not today, then tomorrow. Here he becomes truly a cooperative individual and ceases being a competitive one. Here he truly sees our interdependence with all things of this universe. And here he uses the knowledge garnered through his first-ladder trek in efforts to put his world together again, systemically.

Second Being Level (turquoise): People operating in a turquoise fashion have been rare in Graves' studies. Almost all of Graves' subjects who so behaved have been in their late fifties and beyond. What typifies them is a 'peculiar' paradoxical exploration of their inner world. They treat it as a new toy with which to play. But even though playing with it, they are fully aware that they will never know what their inner selves are all about.

Humanity now faces a most difficult transition

The question necessarily arises: Will humanity inevitably progress, both as individuals and as a species, to higher levels of existence? Or can it become fixed at some level, even regress? The spiral dynamics answer is that humanity can indeed become fixed at one level, and can regress. Many tribes of American Indians at the end of the last century shared this latter fate. Despite this, we must remember that the tendency for man to grow to higher states is always present, and may be likened to the force that enables a tree to crack boulders so that each year it can add another ring to its heartwood. Like the tree, man is most often stunted in his growth by external circumstance: poverty, helplessness, social disapproval and the like. Often, the full expression of the level of existence at which man finds himself is simply not possible. Few people, for instance, have the opportunity of fully indulging their "orange" values by attempting to conquer man and nature. Consequently, man often is halted at this level and develops the 'lust for power', which is so frequently believed to be universal.

Man, the species, must fully realize each level of existence if he is to rise to the next higher level, because only by pursuing his values to their limits can he recognize the higher-order existential problem that these particular values do not apply to. "Orange" man had to become powerful over nature in order to see that beyond the problem of power was the problem of knowing the inner self: the green level. He could not very well coerce or manipulate his neighbour into knowing himself. Therefore, his useless orange values inevitably began to disintegrate as a way of life. Thus it seems that a moral 'breakdown' regularly accompanies the transition from one level of existence to another. Man drops his current way of perceiving and behaving, and searches his cast-off levels for a way of behaving that will solve his new problem. In his frustration, "orange" man may protest that he sacrificed for what he got (blue level) or make an appeal to law and order (red level) to end the demonstrations against him. All this will be to no avail because, naturally, no lower level behavior will solve his new higher-order problem. "Orange" man will be forced to take the first steps towards a new way of perceiving and behaving: the green system.

With his first step he becomes "green" man, both because he is now understanding and respectful of the inner self of others rather than being powerful and manipulative, and because the greater part of his energy is now devoted to the problem of how to achieve community through personal and interpersonal experiencing.

We can therefore see that our time at each level of existence is divided between an embryonic period of identifying the values needed to solve the new existential problem, a period of implementing the values toward the solution of the problem, and a period of values breakdown following the successful solving of the problem. It is this final phase of break-down which causes such periodic dismay in society, but dissolution is necessary so that man can be free to recognize new existential problems. There is, in addition, an appearance of breakdown which results from the realization of the new values themselves, because these new values are so often the exact antithesis of the old. In that sense, the new values do represent the ultimate breakdown of the current basis of society, or of the individual's way of life.

The present moment finds our society attempting to negotiate the most difficult, but at the same time the most exciting, transition the human race has faced to date. It is not merely a transition to a new level of existence but the start of a new 'movement' in the symphony of human history. The future offers us, basically, three possibilities: (1) Most gruesome is the chance that we might fail to stabilize our world and, through successive catastrophes regress far back. (2) Only slightly less frightening is the vision of fixation in the blue/orange/green societal complex. This might resemble George Orwell's 1984 with its tyrannic, manipulative government glossed over by a veneer of humanitarian sounding double-think and moralistic rationalizations, and is a very real possibility. (3) The last possibility is that we could emerge into the yellow level and proceed toward stabilizing our world so that all life can continue.

If we succeed in the last alternative, we will find ourselves in a very different world from what we know now and we will find ourselves thinking in a very different way. For one thing, we will no longer be living in a world of unbridled self-expression and self-indulgence or in a world of reverence for the individual, but in one whose rule is: Express self, but only so that all life can continue. It may well be a world which, in comparison to this one, is rather restrictive and authoritarian, but this will not be the authority of forcibly taken, God-given or self-serving power; rather it will be the authority of knowledge and necessity. The purpose of "yellow" man will be to bring the earth back to equilibrium so that life upon it can survive, and this involves learning to act within

the limits inherent in the balance of life. We may find such vital human concerns as food and procreation falling under strict regulation, while in other respects society will be free not only from any form of compulsion but also from prejudice and bigotry. Almost certainly it will be a society in which renewable resources play a far greater role than they do today. Yet while more naturalistic than the world we know today, at the same time the yellow world will be unimaginably more advanced technologically; for unlike green man, yellow man will have no fear of technology and will understand its consequences. He will truly know when to use it and when not to use it, rather than being bent on using it whenever possible as orange man has done.

Nations and Spiral Dynamics

As has already been pointed out, nations, as well as individuals, can be understood according to the different levels of existence. In the early 70s Graves pointed out that Russia had changed from the blue level to the orange level when it went from Stalin to Khrushchev, and that it may have been reaching the green level under Kosygin. In international negotiations, Stalin was rigid; Khrushchev responded to hard bargaining; Kosygin might have been trying harder to get along with everybody as he and his associates moved toward the green level. We can extend this thought and note that the tragedy of the Russian Communist Revolution was in its attempt to jump from the feudal level purple state to the socialist green state, unaware that growth has to experience all the sequential stages. Brotherhood comes from within: it can never be imposed from without.

At a talk about spiral dynamics given to the 2006 World Goodwill Seminar in New York, Don Beck, a leading exponent of Spiral Dynamics, illustrated his presentation with some examples from pressing contemporary issues of our time. "When I talked to Mandela, I showed him a picture of an Afrikaner who had come with his gun and Bible to Cape Town in 1652, bringing Dutch memetics, red and blue. By the year 1948 the atmosphere was heavy blue ideology – the thinking system behind Apartheid or separateness. Beginning in the 1980s, an orange pragmatism began to appear, and by the mid-1980s (during tear gas days), a heavy orange appeared, with Afrikaner businessmen emerging out of production-driven into market-driven systems. What I do is assign a view of the culture where I align all the political systems. So rather than the kind of definition of

them that we usually use, the idea is to begin to show the memetic codes. There are different versions of democracy – because they simply accommodate the different layers and levels of capacity of social units. If I take a social democracy from Scandinavia and impose it on a feudal empire, I've got no chance. More than that, I'm going to make things worse. You have to ratchet in through steps and stages, and not as a single system. When I was asked "Should South Africa be unitary, federal, con-federal?" – I said "yes", because KwaZulu under Buthe is going to be a feudal system, like it or not. Cape Province is going to be an orange federal system. So we should not try to impose a single system, as that way we always create havoc for ourselves."

"While there are obvious differences between the fanatical Christian, the fanatical Muslim, the fanatical Nationalist, the fanatical Communist and the fanatical Nazi, it is yet true that the fanaticism which animates them may be viewed and treated as one. That is my attempt to explain a political spectrum, from the left, as well as from the right. The fight will be not between Republican and Democrat, but between Democrats in one memetic code and Democrats in another memetic code, many of whom were elected in this last election. And among the Republicans, between the pragmatic centralists and the right wing zealots. It looks like it is a fight between two wings, but my experience has been it tends to be internal fights within each wing. It's true within Islam: it's between radical, purist Islam and pragmatic Islam. It looks like it's Islam versus the West, but I'll guarantee you that the real core of the conflict is between the two wings of Islam."

"The final thing I've learned is that the problem is in the dance, not just on one side. When people take one side, as when you take the side of Israel, for example – or you take the side of the Palestinians – you're out of the ball game. It's the dynamic between them, it's the dance. That's why you have to work on both sides simultaneously, using over-arching superordinate goals, like the design of habitats that the Rand Corporation has done with the famous arc, or transportation system for Palestine. There are plenty of solutions available, but our political processes keep us from success, because they assign blame. It's the end of the blame and be blamed game: that leads us to perdition. It's the end of protecting ourselves in gated communities. Now's the time for thrive and help thrive."

TECHNIQUES OF REHABILITATION AND RENEWAL

In this section we look at some initiatives that are helping to promote national adjustment in creative ways under the influence of the soul. The first is the teaching of history; next we look at Restorative Justice; after this, we assess the contribution of the Arts; then we look at the gestation and birth of modern Europe, and a Christian initiative to help rebuild a mosque in Banja Luka, Bosnia; and finally we report on two 3rd World initiatives.

History, despite its wrenching pain, cannot be unlived, and if faced
with courage, need not be lived again. **Maya Angelou**

—The teaching of history

Before the outbreak of World War 2 Alice Bailey suggested instituting a special day of “forgiveness and forgetting” to facilitate humanity’s release from the ties of the past and therefore to open a doorway to a better future.

And what chains these ties are! All around the world there exist the psychological and physical wounds from past conflicts and oppressions that continue to affect and distort present national attitudes and behaviour, simply because of a refusal to face the reality of the past with honesty and humility. Crucial to this is the teaching of history. In the past, much of the history curriculum in schools has been intensely nationalistic, with little suggestion that one’s own country was ever wrong. Pride of place was given to the military heroes and the powerful men of state whose efforts conquered enemies and amassed empires of wealth and luxury. It is now time to redress the balance of this narrow perspective with a broader vision of the historical process, which not only fosters an understanding of the sufferings and hardships which these policies of aggrandisement produced, but also includes the emergence of those great ideas that have stimulated the spirit of enquiry or have given birth to extraordinary times of artistic excellence. In terms of the former, it is necessary to guard against feelings of national guilt or shame being allowed to obstruct the recognition of past wrongs, which in some cases it still does.

Japan is one example. Outwardly Japan is now a constructive and generous member of the international community, donating many millions of Yen to support development initiatives, to help resolve conflicts and to relieve suffering from natural disasters. However, nagging in the background is the Japanese Government’s reluctance to face up to some of the remaining issues of her behaviour during World War 2. An instance of this is the refusal to publicly acknowledge the treatment of

the, estimated between 80,000 and 200,000, “comfort women” forced into brothels for the use of the Japanese military. Dreadful things happen in war, but to doctor the teaching of history, as the Japanese authorities have done, and pretend that it didn’t happen, is simply not right. Another instance is the massacre in 1915 of Armenians by the Ottoman government during World War 1. The persecution of the Armenians continued with varying intensity until 1923 when the Ottoman Empire ceased to exist and was replaced by the Republic of Turkey. But even today the present Turkish government denies the reality of this slaughter.

George Santayana famously noted that “Those who forget their history are condemned to repeat it”. Yet, as Paul Sampson points out in a web essay: “More terribly, those who remember history seem condemned to repeat it. And the more appalling the history, the more tenacious the memory, and the greater the compulsion to re-enact it, horror for horror, drop for drop of blood.” (http://www.eclectica.org/v3n1/sampson_history.html) We can all think of examples of zones of conflict where fighting and atrocity cyclically pile up with rhythmic ferocity, and there sometimes seems no hope of ever navigating a way out of the violence. That there are ways forward is shown in the resolution of the conflicts in Northern Ireland, and the Balkans, to give two examples. The fact that it has happened here is the guarantee that it can happen elsewhere.

The teaching of history has to steer a sensitive course exploring the ideas, the facts and the different viewpoints, and at the same time balancing a recognition and acceptance of the past with a spirit of non-attachment, thus freeing individuals groups, nations and eventually the whole of humanity for a happier future.

—Justice, Forgiveness, Truth and Reconciliation

All individuals and all nations have behaved in deeply shameful ways: all need to forgive and to receive forgiveness. This idea is now manifesting in two closely related ways that are both interesting and heartening. There is firstly the concept of restorative justice – generally applied to individual cases; and secondly the idea of the “Truth and Reconciliation” commission where restorative justice is applied at the national level. How long will we have to wait before this creative initiative is applied internationally, one wonders?

Restorative Justice

A measure of the extent to which the life of the soul is governing a society is how criminals are regarded and treated. In the developed world justice has tended to focus on punishment and it is only comparatively recently that moves to redirect justice towards the idea of reform and rehabilitation have gained limited ground. In the indigenous world however it is often a different story. Punishment is not seen as a helpful concept. In an article on www.mediate.com, Paula M. Young, assistant professor at the Appalachian School of Law in Virginia writes: “Many traditional cultures including native Hawaiians, the Maori people of New Zealand, First Nation people in Canada, South African Tswanas tribesmen and the Navajo in the United States use conflict resolution processes designed to promote healing of relationships and peacemaking within communities through dialogue, negotiation and problem-solving between victims and criminal offenders. The process these cultures use emphasizes victim healing, offender accountability, reparation of losses and, in some cases, forgiveness and the reintegration of the offender into the community. This process occurs instead of, or outside of, any criminal prosecutions of offenders. This approach to crime has gained the name ‘restorative justice’.”

According to the “Restorative Justice Commission” (www.restorativejustice.org.uk), it works to resolve conflict and repair harm. It encourages those who have caused harm to acknowledge the impact of what they have done and gives them an opportunity to make reparation. It offers those who have suffered harm the opportunity to have their harm or loss acknowledged and amends made. Conflict between people is inevitable, but when it occurs, restorative justice can help to restore the balance in a just and fair way. In resolving the harm done it works to prevent it happening again.

In a Criminal Justice setting:

- The offender is seen as having committed an offence against the state
- Victims have very limited opportunity to say how

they have been affected by an incident

- The system keeps victims and offenders apart & others speak for them
- The offender is not encouraged to accept responsibility

In a Restorative setting, however:

- The harm done by a crime is an offence against the person or community
- Victims are allowed the opportunity to participate
- Victims and others may be brought together with an impartial mediator to consider what happened and find out what can be done to help put it right
- Responsibility and (re)integration are encouraged

There are now an increasing number of successful applications of these principles in many parts of the world. Here are just two examples.

New Zealand/Aotearoa

In her paper given at the 2002 International Bar Association Conference in Durban South Africa, the New Zealand lawyer Helen Brown explained that:

Restorative Justice has been gathering momentum in New Zealand/Aotearoa since 1989 when parliament enacted progressive legislation requiring young offenders to attend family group conferences. This groundbreaking legislation has set in motion a community driven restorative justice movement. This, in turn prompted the government this year to enshrine restorative justice provisions in legislation for adult offenders. With legislative sanction, the community in New Zealand/Aotearoa is now taking up the challenge to show that it deserves its new found voice in the criminal justice system. The Children Young Persons and Their Families Act (CYPF) Act was an attempt to recognise the inadequacies of the prior legislation and adopt a “justice” model with more culturally appropriate ways of dealing with youth at risk.

Relationships for Maori today are still central and the family (whanau) epitomises that sense of belonging. Family group conferences (FGC’s) in preference to court hearings became the cornerstone of the legislation. They provide the opportunity for the family to meet, for the young person to be held accountable and for there to be joint decisions made by the family and victim about repairing harm and setting the offender back on track.

What does “belonging” mean for Maori? The fundamental elements of belonging may be described as:

- Whanaungatanga – the kinship relationships between people
- Manaakitanga – the obligation to provide reciprocal and unqualified caring
- Rangatiratanga – the maintenance of group authority

- Kotahitanga – the ideal of achieving unity through consensus
- Wairuatanga – the spirituality at the centre of all actions and relationships.

If the concept of family was to be honoured, then it followed that families needed to be consulted, supported and strengthened in order to move from dysfunction to wellness in the FGC process.

The Act intended that families were to be respected and that the young person was to be held accountable and that he make amends to his family, the victim and the community whenever possible. The FGC process was experimental because the Act said that the FGC was to be self-regulating; the fact that it was non-prescriptive was soon recognised as its greatest value. The FGC evolved in an organic way. Families came together and when resourced and supported by skilled social workers, developed meaningful ways of addressing crime and dysfunction amongst their own. Victims were invited in to assist making young people accountable; the young people and families responded generously to the needs of victims.

Hong Kong

Dennis Sing-Wing Wong is Associate Professor at the City University of Hong Kong and Chairman of the Centre for Restoration of Human Relationships, also in Hong Kong.

Over a period of ten years, he tried to find out if there are ways of holding juvenile offenders accountable to victims, but at the same time leaving offenders a chance to rehabilitate from their wrongdoing, while protecting community safety. Having studied different types of juvenile justice models and practised various kinds of therapeutic methods, he found restorative justice an appropriate answer.

"I have put much effort into studying paths to delinquency and have tried to identify the process and typology of adolescent deviation. A theoretical model, which integrated several major criminological theories to explain the onset and continuation of delinquency, was derived from my research (Wong, 1996; 2001a). Based on empirical data collected from Hong Kong and Guangzhou (South China), I found the protective factors that were crucial for pulling or pushing the Chinese juveniles away from or towards committing law-breaking acts or further engagement in criminal activities. These factors include:

- Negative shaming practice vs. positive shaming practice
- Stigmatisation vs. forgiveness
- Gang brotherhood vs. positive peer culture
- Exclusion (feeling of isolation) vs. inclusion (feeling of interdependency)

"Restorative practices seem to be compatible

to Chinese culture, which emphasizes collective values and restoration of interpersonal harmony. The findings also shed light on the side effect of retributive justice in the sense that over-reaction to juveniles' unruly or delinquent behaviour may further promote delinquency. My research effort is not limited to identifying culturally specific causes of delinquency but finding an appropriate way to empower the so-called 'delinquents'. What I have been looking for so far is to find optimum strategies for assisting juveniles to discipline themselves while at the same time not be negatively stigmatized."

Truth and Reconciliation

It is of course an obvious development to apply restorative justice principles to larger community groupings and national levels, though it could be imagined that social and political pressures coupled with the need for unusual levels of group goodwill and humility might create almost insuperable obstacles to such initiatives. Yet we are frequently told that "the heart of humanity is sound" and it should therefore come as no surprise to find that these initiatives are flourishing and pointing the way to an unprecedented group healing and national rehabilitation.

At the time of compiling this study set, more than thirty nations, including Peru, Ghana, East Timor and Sierra Leone, have held Truth and Reconciliation Commissions. (For a full list of TRCs, please see the appendix.) The first was established in 1986 in Uganda by the then new President, Yoweri Museveni, to investigate the human rights violations committed under the governments of Milton Obote and Idi Amin between 1962 and 1986. The first TRC to gain the attention and admiration of the world was the one in South Africa chaired by Archbishop Desmond Tutu. Here, the fledgling post-apartheid democracy needed some dramatic and cathartic way of acknowledging the crimes and traumas of the past while at the same time transforming them through the creative processes of forgiveness and reconciliation.

In the words of Desmond Tutu: "We in South Africa have always considered our society a microcosm of the whole world. South Africa's Truth and Reconciliation Commission ... was the nation's monumental effort to bring together victims and perpetrators of apartheid-era abuses in a historic reckoning and healing process. The Commission was an essential part of our democratic transition from apartheid towards a more just society."

The Commission gathered the testimonies of about 21,000 people from 1996 to 1998 in an effort to reconcile victims and perpetrators of human rights abuses. It granted amnesty to 1,200 people but turned down more than 5,000 applications. The truth commission did not solve all the problems in South

Africa, but our experience is positive. Without it we could not have been able to leave the past behind and create a new start for our country.”

In his Longford Lecture of 2004 Desmond Tutu describes the work of Truth and Reconciliation Commissions in terms of restorative justice. “In the South African experience it was decided that we would have justice yes, but not retributive justice. No, the Truth and Reconciliation Commission process was an example of restorative justice. In our case it was based on an African concept very difficult to render into English as there is no precise equivalent. I refer to Ubuntu/botho. Ubuntu is the essence of being human. We say a person is a person through other persons. We are made for togetherness, to live in a delicate network of interdependence. The totally self-sufficient person is sub-human for none of us comes fully formed into the world. I need other human beings in order to be human myself. I would not know how to walk, talk, think, behave as a human person except by learning it all from other human beings. For ubuntu the summum bonum, the greatest good, is communal harmony. Anger, hatred, resentment all are corrosive of this good. If one person is dehumanised then inexorably we are all diminished and dehumanised in our turn. A criminal offence has caused a breach in relationship and the purpose of the penal process is to heal the breach, to restore good relationships and to redress the balance. Thus it is that we set out to work for reconciliation between the victim and the perpetrator. There may be sanctions such as fines or short exile but the fundamental purpose of the entire exercise is to heal.”

He noted how the Commission “were exhilarated by many examples of victims forgiving the perpetrators in a display of remarkable magnanimity and generosity of spirit. It was not just black South Africans who did this. Many white South Africans did

as well. What is more it was not confined only to South Africans. Peter and Linda Biehl were an American couple whose daughter Amy, a Fulbright scholar, was killed brutally by stoning by a mob of young blacks chanting the blood curdling slogan ‘One settler, one bullet’ – the irony of ironies was that Amy had been a passionate supporter of the anti-apartheid movement. Her parents attended the Amnesty hearing of the four young blacks who were serving sentences for their part in her murder. And the Biehls spoke up in favour of granting amnesty. Not only did they do that, they set up the Amy Biehl Foundation (www.amybiehl.org) to try to salvage as many black youths from the violence and dead end of township ghetto life. Their daughter’s murderers now work for the foundation, which is doing outstanding development work in the townships where their daughter was murdered. They are giving new beginnings to many.”

There has been quite serious criticism of the South African model. As the perpetrators of crimes and abuses were given amnesty and immunity from prosecution in return for the truth, the element of justice was perceived by some as being overlooked – there is after all only a slight difference between immunity and impunity.

Other commissions, like Peru’s, have opted for a different route. Although the Peruvian Commission’s mandate explicitly sets out that it will have no jurisdictional qualities and therefore that it has no power to prosecute, the mandate also states that the TRC is to support the courts to clarify the crimes and human rights violations committed by the terrorist organizations or the state. This aspect of its mandate is perhaps the strongest factor the TRC can rely on in order to achieve its stated goal of reconciliation for the Peruvian people.

[We need] to hold before humanity the necessity of a great group participation in a Day of Forgiveness and of Forgetting. This is a forgiveness which is based upon a recognition of the universality of human error in the past, and the fact that there is no blame to be apportioned to this or that group, nation or church, but that we have all made mistakes, have all failed to understand, and have all been guilty of lack of love and of tolerance. It is not, therefore, a forgiveness which is based on a spirit of magnanimity or a sense of expediency or superiority, but upon a desire to forget the past, and to push forward into the New Age and participate in the new social order, free from the ancient hatreds, relinquishing the memory of the old mistakes in policy, judgment and method, and ignoring the habitual barriers and our normal separative instincts.

Alice Bailey (adapted)

—The value of the arts

In this section we look at the role of the arts in society, and how they can present truths to people in a way that encourages a positive and creative response and can lead to an evocation of the soul and a consequent healing and psychological renewal of groups, communities and nations as a whole.

Judging by the extraordinarily high quality of the arts at various periods throughout history and today, and the genius of the best of the writers, artists and musicians, we can know that the arts are a major expression of the human condition and an important factor in promoting the psychological health and well-being of individuals, groups and society as a whole.

There are several ways in which this is achieved and we will look very briefly at two of them and in more detail at the third.

Art as Vision

Firstly, at their most sublime the arts hold before the eyes of the people visions of truth, beauty and goodness – ever the hallmarks of the soul. There is little that needs to be said about this aspect of the arts in the context of this study paper. It is the basis of the aesthetic sense, which in its true form is a genuine mystical experience. It lifts the performer or artist and listener or viewer out of the ordinary everyday world. Or perhaps more accurately it reveals the wonder of the soul that is normally hidden at the centre of all things.

Art as Mirror

Secondly, the arts mirror the whole gamut of human experience – the mistakes, weaknesses, tragedies, and the achievements, triumphs and heroisms – in a cathartic way. A really useful way to think of catharsis is as a non-attached perception of reality that is paralleled by the greatest depth of empathy. In this category can be found the great tragedies of the ancient Greek theatre, the plays of Shakespeare, the art of Michelangelo, the music of JS Bach, the first world war poets such as Siegfried Sassoon and Wilfred Owen, Picasso's iconic image of the suffering of Guernica, and the films of outstanding directors such as Sergei Eisenstein, Andrei Tarkovsky, Akira Kurosawa, David Lean, and Ken Loach.

Art as Agent for Change

Thirdly, there is an increasingly conscious use of the arts as a therapy and as an agent for change. Here are some inspiring examples.

Barefoot Artists (www.barefootartists.org) works with poor communities across the globe – helping people heal and thrive through self-expression and action; creating beauty to transform their environment while inspiring self-determination and empowerment. Founded by Lily Yeh in the 1980s, it

is based on her 20 years of experience using art for community building, empowerment and economic development in inner city North Philadelphia and in poor communities internationally. "I believe that beauty is a human right. Creativity, compassion and light are inherent in all people. Our thoughts lead to actions, which then shape our environment and our lives. Our aesthetics expresses our ethics. It is through our aesthetic choices that we express our sense of value, sensitivity, and identity. When we live our lives as who we truly are, we then live in dignity, authenticity and self-respect."

The Survivors Village Transformation

One example of their work is the Rwanda Project. In 2005, the Barefoot Artists team spent three weeks in Gisenyi, West Rwanda, working simultaneously on two complementary projects in the Rugerero area in Cyanzarwe District.

As a means of restoring unity and order among the people after the genocide, the Rwandan government, implemented a policy that required the killers and the victims to live in close proximity. The Barefoot Artists team worked in the Rigerero survivors' village and found it chilling to be so close to this terror and darkness, causing them "to look inwards and plumb our own depths". This survivors' village has people from Kibuye, Cyanzarwe and Gisenyi. The houses are made of mud and plaster with corrugated roofs. The team sketched simple designs on MaMa Emma's house and started painting. They taught people the basic techniques of mural painting while local art teacher Fabrice volunteered to teach children drawing. Observing their surroundings and home life, children created many imaginative designs, some of which were sketched on the wall as public art. The results of their joint effort transformed the village environment and also brought hope, joy and new possibilities to the people.

The Cyanzarwe Genocide Memorial Park

The memorial site is located about half a mile from the Survivors Village. Currently it contains the bones of 190 people, 43 of whom are known by name. They are all from Cyanzarwe and Gisenyi. People continue to bring bones here whenever they find them.

Lily Yeh created a design for the memorial park, which was approved and welcomed by the community and the government officials. A solid concrete structure was built with two entrances in the centre due to the structural layout of the whole monument complex. The community and government officials were really pleased as the structure is properly protected from ground water and rain.

During the building process, the team involved

the neighbourhood children in various tasks like measuring the site, marking the location of the monument and the bone chamber with rocks. Through this effort, children could connect to the memorial site and make it their own. To properly remember, honour and bury the dead is very important in Rwanda. This will lay the foundation on which the community can build their future together.

"This project is doing something great for this community. It is healing people. People here have so many problems from the war, the deaths of the loved ones. When they see such beauty done for them, they feel they are not alone that we are together." **Firkovitch**, age 14 at Rugerero Genocide Survivors Village.

"Making art in stark environments like these generates a positive and powerful energy, the likes of which I have not experienced anywhere else." **Lily Yeh**

West-Eastern Divan

In the early 1990s, a chance meeting between the pianist and conductor Daniel Barenboim, and the late Palestinian-born writer and Columbia University professor Edward Said in a London hotel lobby led to an intensive friendship that has had both political and musical repercussions. These two men, who should have been poles apart politically, discovered in that first meeting, which lasted for hours, that they had similar visions of Israeli/Palestinian possible future cooperation. They decided to continue their dialogue and to collaborate on musical events to further their shared vision of peaceful co-existence in the Middle East. This led to Daniel Barenboim's first concert on the West Bank, a piano recital at the Palestinian Birzeit University in February 1999, and to a workshop for young musicians from the Middle East that took place in Weimar, Germany, in August 1999.

The West-Eastern Divan Workshop took two years to organize and involved talented young musicians between the ages of 14 and 25 from Egypt, Syria, Lebanon, Jordan, Tunisia and Israel. The idea was that they would come together to make music on neutral ground with the guidance of some of the world's best musicians. Weimar was chosen as the site for the workshop because of its rich cultural tradition of writers, poets, musicians and creative artists and because it was the 1999 European cultural capital. Daniel Barenboim wisely chose two concertmasters for the orchestra, an Israeli and a Lebanese. There were some tense moments among the young players at first but, coached by members of the Berlin Philharmonic, the Chicago Symphony and the

Staatskapelle Berlin, and following master classes with the cellist Yo-Yo Ma and nightly cultural discussions with Edward Said and Daniel Barenboim, the young musicians worked and played in increasing harmony. The West-Eastern Divan Workshop was held again in Weimar in the summer of 2000 and in Chicago in the summer of 2001. It has since found a permanent home in Seville, Spain, where it has been based since 2002. Each summer, following their workshop, the West-Eastern Divan Orchestra gives public concerts; to date they have performed in Europe and North and South America, including at the BBC Proms, the Edinburgh Festival and the Lucerne Festival. In 2004, they performed a historic concert in Ramallah, the Orchestra's first concert in an Arab country. Edward Said died in 2003 but his partnership with Daniel Barenboim lives on through the West-Eastern Divan Workshop and Orchestra and through the Barenboim-Said Foundation, which promotes music and co-operation through projects targeted at young Arabs and Israelis.

"Music says everything about unity and harmony. The musicians in the West-Eastern Divan Orchestra work together toward a common goal. That in itself is a revolutionary concept, considering where they come from." The orchestra is "a musical version of what I think about the Middle East, a vision I can have of the Middle East where everyone is able to contribute and where the whole is greater than the sum of its parts".

"The most important thing is to give these people not just culture, but self-respect and dignity," Barenboim argues. "They get that in the West-Eastern Divan Orchestra; nobody is closer to the music just because he is Jewish or Muslim or Christian. That's what is lacking in relationships between Israelis and Palestinians, and that's why this project is so important. Before you can reach an agreement, you have to stand on an equal footing. In music, we are all equal."

The players who have been to Barenboim's workshops attest to the unifying force of the music. An Egyptian violinist, Mina Zikri, explains that getting to know Israeli members of the orchestra "humanises the other party. Images can be very misleading. The suicide bomber brings to mind a certain image. So does the [Israeli] military operation. But these must not be fixed in one's brain." Yoni Etzion, an Israeli member of the orchestra, states: "Here we get to understand that life isn't about territory and war. We all have the same purpose – to make music – and that brings us together."

The practice of art isn't to make a living. It's to make your soul grow.

Kurt Vonnegut

— Europe: A phoenix from the ashes, harmony out of conflict

From the dying days of the Roman Empire, the history of Europe has been one of almost continual conflict between competitive and aggressive population groupings that eventually coalesced into nation states. This pattern culminated in the first half of the 20th century when the European nations (supported by their various empires) formed the epicentre of the two world wars.

But this is only one side of the picture, for during much of this period enlightened individuals and groups have sensed the idea and ideal of some form of a united and peaceful Europe. Under the emperor Charlemagne in the 8th and 9th centuries, large areas of the continent were united and relatively peaceful. In 1693 William Penn published an Essay on the Present and Future Peace of Europe, in which he called for the establishment of a European Parliament and suggested that decisions taken by a European Parliament should be enforced by a European Army. Nearly a hundred years later, after the American war of independence in 1776, the idea of the “United States of America” encouraged some leading Europeans to promote a similar vision of a “United States of Europe” – an idea which continued to grow during the nineteenth century.

Again, after the first world war, thinkers and visionaries began to float the idea of a politically unified Europe. In 1923, the Austrian Count Richard Coudenhove-Kalergi founded the Pan-Europa movement and hosted the First Pan-European Congress in Vienna in 1926. In 1929 the French prime minister, Aristide Briand, gave a speech to the League of Nations Assembly proposing the idea of a federation of European nations based on solidarity and on the pursuit of economic prosperity and political and social co-operation. In 1946 Winston Churchill presented his vision of “a kind of United States of Europe”, in order to “re-create the European family, or as much of it as we can, and to provide it with a structure under which it can dwell in peace, in safety and in freedom”.

The main identity of Europe is a cultural one, with dynamic and shared traditions in science,

philosophy, religion and the arts. So it is intriguing to realise that it was for reasons of industrial and economic necessity that the fledgling European Community emerged with the Treaty of Rome in 1957. This Treaty was a logical next step from the European Coal and Steel Community of 1951, whose purpose was to pool the steel and coal resources of the member states (Belgium, the Netherlands and Luxembourg [the Benelux countries] West Germany, France and Italy) under supranational authority, rendering another European war technically impossible while simultaneously spurring economic development for its members.

Now in 2007, the European Union comprises 27 countries with a combined population of nearly half a billion people. It is a unique experiment in human and national relationships. The EU is run by a Council of Ministers based in Brussels, now regarded as Europe’s capital city, and a European Parliament which sits in Brussels and Strasbourg. The member states retain many of their national features – parliaments, prime ministers or presidents, and in some cases monarchies. However there is an increasing and voluntary ceding of power to Brussels. Domestic and industrial standards have been harmonised. European law takes precedence over national law. The Euro is now the currency for the majority of member states. There is talk about a common foreign policy, and a European Defence Force is being established to fulfil three types of mission: humanitarian and rescue; peacekeeping; and crisis management, including peacemaking.

As an actor on the world stage, Europe is beginning to be able to speak with a single voice despite many internal disagreements. The Euro is now a global force. But the European Union is treading uncharted territory. Can its vision of economic and cultural partnership, of peaceful co-operation rather than war remain strong enough to enable it to provide a locus of financial, political and moral stability that the turmoil of present and future world events so desperately needs? Indeed, is this its role in the world? Time will tell.

“Have I said clearly enough that the [European] Community we created is not an end in itself? It is a process of change, continuing in that same process which in an earlier period produced our national forms of life. The sovereign nations of the past can no longer solve the problems of the present: they cannot ensure their own progress or control their own future. And the Community itself is only a stage on the way of the organized world of tomorrow.”

Jean Monnet, conceiver of the European Community, now the European Union

—The Soul of Europe

In the 1990s Yugoslavia disintegrated into warring factions of fiercely hating ethnic and religious divisions. Terrible atrocities occurred from which the area is only now beginning to recover. From April 1992 to the end of May 1995, in the part of Bosnia and Herzegovina that was controlled by the Bosnian Serb military and police, including areas where no military conflict was ongoing, there was widespread and systematic damage and destruction of Muslim and Roman Catholic sacred sites. In the town of Banja Luka the near total obliteration of these religious buildings occurred. Perhaps the most famous place of worship to be destroyed was the Ferhadija Mosque. This Mosque was not only the symbolic heart of Banja Luka for Muslims, but also for the Orthodox and Catholic Christians. It was a beautiful 16th Century building, listed as part of the cultural heritage of Bosnia and Herzegovina in 1950, and protected by UNESCO.

As an initiative to help heal the wounds of civil

conflict, Donald Reeves, the former rector of St James', Piccadilly in London, founded The Soul of Europe. He describes the organisation as 'brokers' bringing people together to create tangible signs of hope for Europe. The Soul of Europe has been working in Banja Luka since July 2000. It is committed to reconstructing the Ferhadija Mosque as a unique sign of Muslim/Christian collaboration. The Soul of Europe works closely with all the ethnic groups in Banja Luka. It has established a Civic Forum in the belief that 'Change happens when those who do not usually speak are heard by those who do not usually listen'. The Soul of Europe is establishing a network of Ferhadija Associations across Europe as a sign of collaboration and cooperation. The first has already been established at Evry in France. The Soul of Europe is now fundraising for a programme of cultural and educational activities to take place in Banja Luka so that the Mosque as it is rebuilt – as it was – will be welcomed by the people.

—Emerging Nation Initiatives

Since the 2nd world war a major emphasis has been on development. As the colonial European powers granted independence to their former colonies, much thought and resources were poured into development programmes and other forms of assistance to these newly emerging nations. Although some of these programmes lacked foresight and produced the opposite of the intended effect and others were tainted with undue levels of self-interest, nevertheless they are indicative that, in however small a measure, there was a degree of soul influence in their conception. A major criticism of these programmes was that the aid and money often didn't reach the people who really needed it. A wonderful and creative response to this perception is the Sarvodaya movement in Sri Lanka founded in 1958 by Dr Ariyaratne, a Sri Lankan schoolteacher.

The Sarvodaya Movement of Sri Lanka

Sarvodaya Shramadana (www.sarvodaya.org) is now Sri Lanka's biggest charity and it is dedicated to making a positive difference to the lives of rural Sri Lankans by working from the "bottom up". This grassroots movement reaches 15,000 villages in 34 districts with 1,500 staff throughout Sri Lanka. Their philosophy is based on Buddhist-Gandhian principles and they work across all ethnic and religious communities. Sarvodaya Shramadana means 'the awakening of all by the voluntary sharing of labour and other resources'. The movement is dedicated to the sustainable empowerment of people through self-help and collective support, to non-violence and peace. "It is

not as much what we do to alleviate rural poverty but the way in which we do it which makes us so effective and sustainable – through the active participation and engagement of the villagers themselves."

Sri Lanka has been blighted by over two decades of civil war. Sarvodaya sees its work in this area as shifting consciousness away from war, promoting not only tolerance and understanding but practical solutions to difficult ethnic and community problems. The need is to "change our minds, change our society, change our way of governance and change our future for our children."

Sarvodaya has made several creative initiatives including "National Conversations On Peace, Security And Identity", a nation-wide campaign engaging people from all walks of life in fundamental conversations about the future addressing such questions as: "How can we resolve our conflicts without resort to violence? What will it take to have all people safe and secure? What is our 'Sri Lankan' national identity?"

Sarvodaya's vision for the peace process encompasses five specific goals: To move beyond the Cease Fire Agreement to a permanent end to the war; To identify an acceptable political framework that devolves power to the people at the most local level; To accelerate its work towards the economic transformation in Sri Lanka, specifically to eliminate poverty and corruption; To forge a national identity that transcends ethnic or religious identity, and recognises Sri Lanka's multi-ethnic, multi-religious character; and to create a sense of "one nation, many cultures."

They have a four-step process that they hope will create the foundation for a lasting, permanent peace: Generate a common vision of a positive future for all Sri Lankans; Initiate a national dialogue for "Peace, Security and Identity"; Catalyse a "People's Constitutional Convention"; Continue work to shift the field of human consciousness toward peace, nonviolence and community with large and small meditation programmes.

Nigeria

A co-worker in Nigeria describes efforts to offset tribal separativeness and promote a consciousness of the nation as a whole. "Nigeria has made one giant stride in 'informal' education through the National Youth Service Corps (NYSC) programme whose objective is the promotion of unity in the nation through the interaction of the different tribes and tongues in a common project to serve the community and the society. The essence of this project is that all Nigerian graduates fresh from universities and polytechnics sign up for national service for a period of one year after graduation, and every graduate must

serve in a Nigerian State other than the one of his or her birth. Thus there is a great mixing of people of different tribes and ethnic groups in the nation; the Northerners go to the South and the Southerners to the North and all learn how to live harmoniously in their new environments. This programme has been running for about three decades now and has been fairly successful.

"The project has produced some deep subjective changes in the fabric of the nation; most graduates who have passed through this programme are better enlightened about other people and their ways of life and therefore have become more inclusive and accommodating in their lives. Inter-marriages between different tribes and tongues are now commonplace because of this integrative trend, and gradually this is promoting unity without which the nation cannot make any meaningful progress. This creative interaction among the different groups of people is the seed of further integration and the guarantee of national continuity, provided that political exigencies and corruption are not permitted to dilute or disrupt the original intention."

— Crans Montana Forum

From June 28th to July 1st 2007 under the chairmanship of Mr. Federico Mayor, the former Director General of UNESCO, the Crans Montana Forum is hosting the 2nd International Symposium on the theme of "Dialogue of Civilizations".

The various cultures, beliefs and peoples living on this planet have started to interact with one another in many different ways. Nearly all the countries of the world are increasingly becoming multi-religious and multicultural. In a global world of diverse cultures with different levels of development, we need a fresh approach that takes into account the diverse currents of world cultures, religions and their contributions to the welfare of humankind as a whole. Each civilization bears its own unique strength and has contributed to the development of mankind in different ways.

If religious conflicts, bloody riots and widespread terrorisms are to be avoided, truthful and unreserved intercourse between cultures and religions has become an urgent necessity. Such dialogue can

only strengthen universality, the only hope for a secure future for the entire human community.

It is important in the dialogue of civilizations to enlist actively not only scholars, statesmen, artists and philosophers but also to seek to engage the people who are creating this new information order, and the citizen.

This dialogue has to focus on a number of issues that are issues of our time such as sovereignty, intervention, the role of non-governmental organizations from different civilizing perspectives; issues dealing with immigrant, labour, expatriates, refugees and the status and rights of these people; and issues dealing with the environment as the common heritage of humankind.

Last but not least, it is important to deal not only with dialogue among nations but also dialogue within nations. This is how this Forum discusses dialogue aiming at helping to create a more open world, which is respectful of others and of their diversity.

CONCLUSION

"The psychological work to be done will summon each and all who recognise the need for the awakening of the soul of the different nations. They will be concerned with the revelation of the fact of the soul and with the new emerging psychology. Their major task will be to relate the soul and the personality, leading to the revelation of divinity through humanity."

Alice Bailey. *Discipleship in the New Age* Vol I p.39

WORK PROPOSALS

- Continue with the daily meditation work.
- Read from the suggested list of resources.
- Create your own list based on your particular interests, and for further in-depth study of the issues presented within this study set. Newspapers, magazines, books, and the internet convey a wealth of information and details about current affairs. The UN publications are a particularly rich source of information. Make a study of these and try and identify those national activities which indicate soul activity. Remember that the personality activities are obvious and more easily discerned. Always bear in mind that nations vary as do individuals and that some nations are closer to soul expression than are others. Study the nature of soul energy and personality energy of some of the nations, as given in this Study set
- Begin a study group wherein group meditation, discussion and action can be brought to bear on this particular problem. If meeting up with others physically is difficult, you could consider forming a group online. World Goodwill also hosts discussion forums on the problems that can be found online at: www.lucistrust.org/en/forums

Only when men can think in these wider terms will the fusion of all men everywhere become possible, will brotherhood come into being and humanity be a fact in our consciousness.

(*Problems of Humanity* p.29)

Realise that all nations are controlled by personality energy which is dominant and potent and the main controlling factor at this time. All are also slowly coming under the spiritual energy of the soul, but this is as yet only dimly sensed by spiritually-minded thinkers and those who love their fellowmen.

(*A Treatise on the Seven Rays* Vol I p.382)

Questions for consideration and/or discussion

Study this Set on the Psychological Problems of the Nations, read the relevant chapter in the book *Problems of Humanity*, and any other material bearing on this subject which you find interesting and creative. Then answer for yourself the following questions:-

- Taking two of the world powers, where do you feel that their greatest strengths and weaknesses lie? What, for instance, is right and wrong in the psychological attitude of the USA, or of China, or of the United Kingdom or of Russia? What should be their psychological objective?
- How does the mind of an individual, or the public opinion of a nation, affect world events and world thinking? Can you give any practical examples?
- How can selfish national politics be offset?
- What effect do you have upon public opinion?
- Can you put into your own words your personal vision of humanity, not as the ultimate vision of a perfect world, but the realisable vision of a better world during, say, the coming 50 years?

The World Goodwill course on the Problems of Humanity is not intended to be didactic. Some statements may be new or unfamiliar. We suggest that these be neither accepted on authority nor lightly cast aside, but instead that they be deeply explored. The questions above are starting points to help stimulate this deeper exploration, whether individually, or in a group setting.

LIST OF RESOURCES

Please note that this brief list is only intended as a stimulus to further investigation and is in no way comprehensive. World Goodwill would very much appreciate it if students of this set who discover other good sources of material could let us know for possible future inclusion in this list.

BOOKS

Bailey, Alice A. *The Destiny of the Nations* Lucis Publishing Companies, 1949.

Bailey, Alice A. *The Problems of Humanity* Lucis Publishing Companies, 1947.

Beck, Don Edward & Cowan, Christopher C. *Spiral Dynamics: Mastering Values, Leadership and Change* Blackwell, 2005.

Scruton, Roger. *The West and the Rest* Continuum International Publishing, 2002.

Our Creative Diversity Report of The World Commission on Culture and Development. UNESCO Publishing, 1997.

PERIODICALS & WEBSITES

Amy Biehl Foundation: www.amybiehl.org

Barefoot Artists: www.barefootartists.org

Center for the Study of Art & Community: www.artandcommunity.com

Crans Monatana Forum: www.cmf.ch

Foundation for A Healing Among Nations: www.healingamongnations.org

Global Virtual University: <http://gvu.unu.edu>

Institute for Global Ethics: www.impetusawards.org.uk

International Association for Human Values: www.iahv.org

Nations and Nationalism: Journal of the Association for the Study of Ethnicity and Nationalism:
www.lse.ac.uk/collections/ASEN/nat-nationalism.htm

Online Mediation: www.mediate.com

Power of Culture: www.powerofculture.nl

Psychology of Nations: Conflict Resolution and Prevention of Violence:
http://dwij.org/pathfinders/steve_olweean/olweean.html

Restorative Justice: www.restorativejustice.org.uk

Sarvodaya Shramadana Movement: www.sarvodaya.org

The Soul of Europe: www.soulofeurope.org

Spiral Dynamics: www.spiraldynamics.net

APPENDIX

— List of Truth Commissions

Argentina

The 16-member National Commission on the Disappeared was created on December 16, 1983 by then-President Raul Alfonsin. The commission's report on 9,000 disappearances during the 1976-1983 military rule, issued on September 20, 1984, was commercially published under the title of *Nunca Mas: Informe de la Comision Nacional sobre la Desaparicion de Personas*.

Bolivia

On October 28, 1982, President Hernan Siles Suazo issued a decree establishing the National Commission of Inquiry into Disappearances to investigate the disappearance of citizens during 1967-1982. The eight-member commission documented 155 cases of disappearances. It disbanded three years after its creation without issuing a final report.

Chad

The Commission of Inquiry into the Crimes and Misappropriations Committed by Ex-President Habre, His Accomplices and/or Accessories was established on December 29, 1990 and published its findings in May 1992.

Chile

In February 1991, the eight-member National Commission for Truth and Reconciliation, established in 1990 by then-President Patricio Aylwin, released its report. The commission's mandate encompassed human rights abuses resulting in death or disappearance during years of military rule beginning on September 11, 1973 and ending on March 11, 1990.

East Timor

In 2001 the UN Transitional Administration in East Timor established a Commission for Reception, Truth and Reconciliation (<http://www.easttimor-reconciliation.org>) with a three part mandate: (1) to investigate human rights violations committed there between April 1974 and October 1999, resulting in the death of an estimated 200,000 East Timorese; (2) to facilitate reconciliation and reintegration of minor criminal offenders who submit confessions, through local "Community Reconciliation Processes"; and (3) to recommend further measures to prevent future abuses and address the needs of victims. The commission was to operate for two years with a possible extension of six months.

Ecuador

On September 17, 1996, President Abdala Bucaram established a Truth and Justice Commission to investigate at least 176 cases of human rights abuses in Ecuador over the past seventeen years.

El Salvador

The Commission on the Truth for El Salvador was mandated by the January 16, 1992 U.N.-brokered peace agreements ending the war in that country. It was set up in July 1992. The commission's report on "serious acts of violence" since 1980 entitled "From Madness to Hope: the 12-Year war in El Salvador: Report of the Commission on the Truth for El Salvador," was released on March 15, 1993 at the United Nations.

Germany

The Study Commission for the Assessment of History and Consequences of the SED Dictatorship in Germany, was set up by members of the German Parliament in March 1992 to investigate human rights violations under communist rule in East Germany from 1949 to 1989.

Ghana

In December 2001, the Parliament of Ghana passed a law establishing the National Reconciliation Commission to investigate allegations of human rights abuses during times of instability and unconstitutional governments.

Guatemala

The Historical Clarification Commission (CEH) was established on June 23, 1994, as part of peace agreements between the Guatemalan government and the National Guatemalan Revolutionary Unit (URNG), to investigate human rights violations in the 36-year armed conflict in this country. In 1999 the commission's final report, entitled in English *Guatemala: Memory of Silence*, was turned over to representatives of the Guatemalan government and URNG as well as of the U.N. secretary general, who is charged with its public release.

Haiti

A December 1994 executive order by President Jean Bertrand Aristide established Haiti's National Truth and Justice Commission to investigate human rights abuses over a three-year period. This period spanned from the September 30, 1991 bloody coup that overthrew elected President Aristide until his restoration to power following the September 1994 occupation of Haiti by 20,000 U.S. troops. In February 1996, it delivered its final report and recommendations to the president and the judiciary.

Nepal

The Commission of Inquiry to Find the Disappeared Persons completed a two-volume report on about 100 cases in 1991, which was eventually released to the public in 1994. The commission's mandate was to examine allegations of human rights violations during the autocratic Panchayat system under which political parties were banned from 1962-1990. Few of the commission's recommendations contained in its report were subsequently implemented. The commission was created by the provisional government of Prime Minister Krishna Prasad Bhattarai after the dissolution of a first commission amidst controversy regarding the qualifications of the head of the first commission. As a result of the controversy, the two other commissioners, who were representatives of human rights groups in the country, resigned.

Nigeria

On June 4, 1999, President Olusegun Obasanjo appointed a commission to investigate human rights abuses committed from January 1, 1994 until taking office on May 29, 1999. In formally inaugurating the commission on June 14, he extended the inquiry further into the past, to December 31, 1983, when President Shehu Shagari was deposed in a military coup.

Panama

On January 18, 2001, Panamanian President Mireya Moscoso established a truth commission to investigate human rights violations perpetrated during the military dictatorships of Generals Omar Torrijos and Manuel Noriega between 1968 and 1989.

Peru

In December 2000, the caretaker government of Valentin Paniagua approved the establishment of a truth commission to investigate human rights violations committed in Peru between 1980 and 2000. Upon the request of the Catholic Church, the commission was renamed the Truth and Reconciliation Commission. The Commission presented its final report in Spanish on August 28, 2003.

Philippines

On March 18, 1986, then-President Corazon Aquino gave broad power to the seven-member Presidential Committee on Human Rights to investigate human rights violations attributed to the military during the 1972-1986 rule of President Ferdinand Marcos. The committee never issued a final report.

Serbia and Montenegro (formerly Federal Republic of Yugoslavia)

On February 22, 2002, Yugoslav President Vojislav Kostunica inaugurated the country's truth and reconciliation commission to investigate war crimes committed in Slovenia, Croatia, Bosnia and Kosovo over the last decade. The commission was established in March 2001 and has a three-year mandate.

Sierra Leone

A peace agreement between the government of Sierra Leone and the rebel Revolutionary United Front called for the establishment of a truth and reconciliation commission within 90 days after the signing of the agreement on July 7, 1999. The commission was later enacted in 2000 by the President and Parliament. The final report of the Commission was transmitted to the President of Sierra Leone on October 5, 2004 and presented to the United Nations Security Council October 27, 2004.

South Africa

The Commission of Truth and Reconciliation was set up in 1995 by the South African parliament to investigate human rights violations during the apartheid-era between 1960 and 1994. The commission held public hearings throughout South Africa at which former victims of human rights abuses told their stories. The commission's report was presented to President Mandela in October 1998 and is available online through links on the commission's web site.

South Korea

On October 17, 2000, President Kim Dae-Jung inaugurated the Presidential Truth Commission on Suspicious Deaths to investigate the death of citizens opposed to past authoritarian regimes in South Korea. The commission received 80 petitions by the deadline of January 2, 2001 and had until April 20, 2002 to complete its work.

Sri Lanka

In November 1994, President Chandrika Bandaranaike Kumaratunga appointed three different Commissions of Inquiry into the Involuntary Removal or Disappearance of Persons, each assigned to cover a different geographic part of Sri Lanka. The final report was made public, compensation paid to the relatives of some of the victims, and over 400 members of the country's security forces were duly charged with human rights violations.

Uganda

In 1994, the Commission of Inquiry into Violations of Human Rights published the results of its investigations into human rights violations committed under the governments of Milton Obote and Idi Amin between October 9, 1962 and January 25, 1986. Upon its establishment in May 1986 by President Yoweri Museveni, the six-member commission was also mandated to make recommendations into ways of preventing the recurrence of such events.

Uruguay

In mid-August 2000, a commission established by President Jorge Batlle began its investigation of the fate of the disappeared during the military regime in power from 1973 to 1985. Archbishop Nicolas Cotungo was appointed as chair of the commission.

Zimbabwe

The report of a commission of inquiry established in 1985 to investigate the killing of an estimated 1,500 political dissidents and other civilians in the Matabeleland region has not been made public to date by the government. The commission was presided over by a Zimbabwean lawyer.

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