

World Goodwill

NEWSLETTER

AN ATMOSPHERE OF GOODWILL

World Goodwill seeks to mobilise the energy of goodwill and to increase its effectiveness. Why this constant emphasis on goodwill? What justifies the claim that it is such an essential ingredient in solving personal, community and planetary problems? The answer to these questions lies in the recognition of goodwill as the aspect of love most easy for human beings to understand and apply in daily life.

Wisely focused goodwill can transform any circumstance. Those who doubt its power have only to put it to the test. Identify an everyday situation in which a key relationship is marred by irritation, anger or frustration. Think about that relationship with goodwill, stop reacting when provoked, seek out opportunities to respond constructively and soon the situation will change for the better. One person standing for good and taking positive action – in the immediate or global community – will unfailingly stimulate others into activity, becoming a rallying point for other men and women of goodwill.

In an atmosphere of goodwill it is possible to analyse any crisis with a degree of detachment that enables underlying causes to be identified. Because goodwill strengthens awareness of the relationships between people, its presence also reveals how far we still have to go before human unity is achieved. In this sense we see in a new light the outer cleavages that divide us along the lines of race and of religion, divide us into rich and poor, divide humanity from the world of nature. We see these cleavages in the light of the very energy that enables us to bridge and heal them – practical goodwill.

There are many elements in a goodwill approach to life. One is belief in the essential divinity of the human being – a belief that can be cultivated by deliberately seeking out evidence of the forces for good in the world. This is one reason why each year one issue of the Newsletter focuses on inspiring service initiatives by people of goodwill. Surely it is one of the greatest achievements of this century that millions of groups and individuals now work dedicatedly for the betterment of humanity and the world.

A goodwill approach to life also cultivates a sense of belonging to the human family. This expansion of the sense of loyalty from family, community, nation to the whole of the human kingdom undermines two of humanity's greatest enemies – separativeness and hatred. This issue of the Newsletter presents a number of initiatives that are mobilising the energy of goodwill in different areas of human endeavour.

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1996: INTERNATIONAL YEAR FOR THE ERADICATION OF POVERTY

Poverty imprisons individuals and, in a wider context, poses one of the greatest threats to society, undermining political stability, social cohesion and the environmental health of the planet.

On October 17, 1987, demonstrators sought to bring the world's attention to bear on the crying need of those within our midst oppressed by the blight of poverty. On that day 100,000 defenders of human rights joined together on the Plaza of Liberties and Human Rights in Paris (the site of the 1948 signing of the Universal Declaration of Human Rights) to "pay homage to the victims of hunger, ignorance and violence...[and to] affirm their conviction that human misery is not inevitable". Five years later, in December, 1992, the United Nations General Assembly (composed of all 185 UN member States) proclaimed October 17 as International Day for the Eradication of Poverty. In 1995, Secretary-General Boutros Boutros-Ghali announced the launch of 1996 as the International Year for the Eradication of Poverty.

Beginning with the Children's Summit in 1990, each of the UN global conferences and summits have pointed to the primacy of this global problem. It was, however, at the 1995 Social Summit in Copenhagen that participants addressed the need to "eradicate" and not just "alleviate" poverty. At that Summit, leaders of 117 nations agreed to the Declaration of the World Summit for Social Development and thus pledged themselves to the eradication of poverty:

"We commit ourselves to the goal of eradicating poverty in the world, through decisive national actions and international cooperation, as an ethical, social, political and economic imperative of human-kind.

"We commit ourselves to promoting the goal of full employment as a basic priority of our economic and social policies, and to enabling all men and women to attain secure and sustainable livelihoods through freely chosen productive employment and work."

Launching the International Year, the UN Secretary-General urged "every country to set in place in the course of 1996 a process for formulating a strategy for the eradication of absolute poverty as envisaged in the Copenhagen Declaration".

The General Assembly resolution announcing the International Year also recommends that all States undertake specific activities, including the following, "preferably by 1996":

- Develop a precise definition and assessment of absolute poverty;
- Increase public efforts to eradicate absolute poverty and reduce overall poverty substantially by, among other things, formulating or strengthening and implementing national poverty eradication plans to address the structural causes of poverty, encom-

passing action on the local, national, sub-regional, regional and international levels;

- Attach particular attention, in the context of national plans, to employment creation as a means of eradicating poverty, while also giving appropriate consideration to health and education, assigning a higher priority to basic social services, generating household income and promoting access to productive assets and economic opportunities.

This General Assembly resolution also proclaims the years 1997 – 2006 to be the first United Nations Decade for the Eradication of Poverty. Thus, 1996 is the starting point of a ten-year global effort. As one United Nations briefing paper on the year indicates: "The faces of poverty are many. They are one in every five. The majority of them are the faces of women...In addition, there are the faces of children, youth, the disabled and the elderly, of indigenous peoples, of migrants and of refugees – those whom 'progress' has pushed to the periphery."

Although the World Bank reports that the proportion of the world's poor has declined from 32 percent in 1985 to about 25 percent in 1995, there are still today 1.5 billion people who are desperately poor. In fact, 20 percent of the world's population survives on a daily income of less than one US dollar.

Whereas 20 percent of the world's population at the top of the income ladder receives 83 percent of the global income, the 20 percent of the world's population at the bottom of the income ladder receives only 1.5 percent of global income. Dramatising these figures even further the United Nations Development Programme (UNDP) reports that in 1962, the richest 20 percent of the world's population had 30 times the income of the poorest 20 percent; today, that gap has doubled, so that the top fifth of the world has 60 times the income of the poorest.

Figures such as these, together with the growing recognition that the failure to diminish poverty is a global threat to all countries, have led the UNDP to make poverty eradication the overriding priority in its programmes. As a symbol of this effort, the Poverty Clock – a digital clock which ticks off the increase in the number of people who are living in absolute poverty around the world – was first activated during the World Summit for Social Development in Copenhagen. The clock then travelled to the Fourth World Conference on Women in Beijing. During this International Year for the Eradication of Poverty, the clock stands in the United Nations in New York as a stark reminder of a goal that needs to be accomplished. The clock indicates that every minute approximately 47 new people are living in absolute poverty – people whose incomes are no more than US\$370 a year. UNDP Administrator, James Gustave

Speth, voices the appeal of many: "One hundred and fifty years ago the world launched a crusade against slavery. Today we must launch a world crusade against mass poverty."

In order to accomplish the goals of the International Year and Decade, the UN urges the participation of "all States, organisations of the United Nations system,

relevant international organisations, concerned national organisations, non-governmental organisations and other interested groups of civil society".

International Year for the Eradication of Poverty, Dept. of Public Information, United Nations, Room S-1040, New York, NY 10017, USA.
T: (+1 212) 963 6862. Fax: (+1 212) 963 1186.

THE ARIAS FOUNDATION FOR PEACE AND HUMAN PROGRESS

Costa Rica is a small Central American country which has a well-deserved reputation as a leading force for peace and sustainable development in the region. The country has had no army since 1948, and in recent years it has sponsored numerous international peace initiatives, including the creation of the UN University of Peace.

In 1987 Costa Rican President, Oscar Arias Sanchez, was awarded the Nobel Peace Prize for his proposal for peace in Central America. Using the money from this prize, he established the Arias Foundation for Peace and Human Progress in 1988. The Foundation works for justice and peace in Central America through three activities: The Center for Organized Participation; The Center for Human Progress; The Center for Peace and Reconciliation. Together these three interlinked Centers play a leading role in initiating and supporting a diverse range of service projects throughout this troubled region of the world.

The Center for Organized Participation is inspired by the recognition that it is through popular groups at the local, national and regional level that democracy develops and that local people become more involved in decision-making processes. Three programmes are operated. The Information and Database Program encourages partnerships and communication between non-governmental organisations (NGOs) in the region through a regular bulletin and an electronic database of some 1,000 Central American NGOs. The Law and Civil Society Program promotes consultation and joint action towards developing a legal framework within each country in the region to encourage the growth of a dynamic and active civil society. The New Mechanisms for Resource Mobilization Program seeks to provide ways to channel funding from all sources into NGO projects. It also aims to assist NGOs to become more financially sustainable in the long-term and to develop a fund that will support the growth of not-for-profit associations.

The Center for Human Progress promotes equal opportunities for women throughout Central America. Programmes include a series of studies on women's access to land in each country in the region. These studies have now been published and a dialogue is exploring policies, strategies and actions to guarantee women equal participation and access to land. A research project is also under way to identify factors which impede or encourage women's

access to professional training offered by government agencies and NGOs. Considerable work is being done to enable women from different living conditions and different regions within each country to become aware of their rights and to organise to ensure that laws to protect them are applied. The Center for Human Progress has also produced summaries of the Programmes of Action of UN Conferences in Rio, Vienna and Cairo (summaries of the Copenhagen and Beijing Programmes of Action are about to be published). These summaries are being widely distributed in the region.

The Center for Peace and Reconciliation operates a wide range of projects, mainly within Central America but in some cases outside of the region, to promote demilitarisation, conflict prevention and democratisation. For example, the Center has a permanent office in Haiti where it is conducting an educational campaign about the advantages of abolishing the army and building an understanding of the principles of democratic participation. In Guatemala a case study of the social and economic costs of maintaining an army is under way and it is planned to prepare similar surveys of other countries in the region. Also in Guatemala the Center has initiated a series of meetings for informal discussion amongst participants in the peace process. These meetings have included representatives of the government, the Guatemalan National Revolutionary Unit, the army, the church, business, indigenous peoples and other sectors of civil society.

Throughout the region the Center is co-ordinating a network of organisations and individuals, The Central American Dialogue for Security and Demilitarisation, which advocates new notions of human security and the progressive demilitarisation of the region. Throughout Central America (but especially in El Salvador and Nicaragua) an on-going peace process has led to the demobilisation of large numbers of former soldiers and rebels and their situation, experiences and problems are being studied by the Centre. As a result of this study it will develop strategies to help them readjust to civilian life.

At a global level the Center is co-ordinating a Nobel Peace Laureate Commission to draft an International Code of Conduct for Arms Transfers (concerning arms sales from the industrialised nations to the Third World). The Code will be submitted to the UN General Assembly for adoption. In another project, selected countries across the world are being studied to explore the ways in which different social institutions in democratic governments either foster or hinder control over the military. The study will be followed by a major conference and the findings

are to be published in a book.

This brief summary has touched on only a selection of the numerous projects currently being carried out by the Arias Foundation for Peace and Human Progress.

Arias Foundation for Peace and Human Progress, Apartado 8-6410-1000, San José, Costa Rica. T: (+506) 255 2955 or 233 6348. Fax: (+506) 222 6782

RIGHT TO HOPE

Artists, writers, leaders, scholars and organisations from around the world have been brought together in the Right to Hope project, dedicated to the realisation of a better future. "The Right to Hope has an overriding message: in a time of environmental destruction and entrenched poverty, we need to emphasise the importance of social, cultural and spiritual values if humanity is to live together sustainably. Securing a better world cannot be left to treaties, economics and technology alone; our efforts must also be founded in education, and based on human initiative, creativity and political will."

The project was initiated as a commemoration of the 50th anniversaries of the United Nations in 1995 and of UNESCO in 1996. It includes a 40-part major television series; a travelling exhibition; a book; educational materials; conferences; and an educational trust in South Africa.

The television series has been produced by the One World Group of Broadcasters. Producers from around the world were invited to prepare a programme on the creation of an original work of art by a local artist which illustrates the theme 'One World, a World in Need'. During the programmes the artists talk about their work and about their vision of a better world.

Some of the works of art featured in the television series are included in a travelling exhibition of paintings, sculptures and installations on the Right to Hope theme. The exhibition, which opened in South Africa in September last year, is now on a two-year tour to include Egypt, Jordan, the Palestinian Territories and Israel, Northern Ireland, various parts of Eastern Europe, India, Australia, Chile and the United States. In the Middle East the television series is being shown to coincide with the exhibition, and local artists are being involved in educational programmes for children on the themes of hope and reconciliation.

Educational materials have been prepared as part of the project. They include a video containing ten of the films from the series, and accompanying booklets and posters. In addition, further materials with a focus on local and regional issues are being developed as artists, community groups, schools and NGOs work together, organising events to accompany the travelling exhibition.

The book, *The Right to Hope: Global Problems, Global Visions*¹, features sixty artists and writers from around the world. Together with the words and images of artists, the book has essays on such themes as global governance, human rights, media, economics, religion and philosophy. Authors include: Wangari Maathai; Archbishop Desmond

Tutu; Vandana Shiva; Javier Perez de Cuellar; Nafis Sadik; Shridath Ramphal; Susan George.

In June this year, a Right to Hope Conference took place in Jerusalem. Organised jointly by the Right to Hope Trust and the Israel/Palestine Centre for Research and Information, the Conference focused on: "How to foster tolerance in the heart and mind, especially of the young, through education". The role that cultural exchange plays in education for mutual understanding was also explored. Participants came from Israel and the Palestinian Territories, Jordan and Egypt, South Africa and Northern Ireland.

The long-term work of the project is now co-ordinated by the Right to Hope Trust, which was established in South Africa in 1995. The Trust is committed to educational, development, environmental, cultural and human rights issues in South Africa and around the world. In welcoming the artists and writers of the Right to Hope to his country, South African President, Nelson Mandela, said: "We know you will find with us a natural home in a land where the barren earth of bitter division, oppression and hatred is being transformed each day into soil rich with the seeds of hope, peace and reconciliation."

¹ *The Right to Hope: Global Problems, Global Visions – Creative Responses to our World in Need*. London, Earthscan, 1995.

The Right to Hope Trust, PO Box 1123, Auckland Park 2006, Johannesburg, South Africa. T & Fax: (+27 11) 726 1237

Hope is the engine of change. The goal of securing peace, equity and environmental security cannot just be left to treaties, multilateral agencies, or to economics. To succeed, it must be founded on human initiative and creativity. Beside scientists, philosophers, political and religious leaders, artists too have a role as critics and prophets of their societies. Art conveys that for each of us there are intimations of truth, beauty and goodness which are irreducible, and which motivate us to rise above the mundane demands of life. Beauty and tragedy in art testify to the potential of the human spirit and creativity to transcend and transform material conditions.

Catherine Thick, The Right to Hope Trust

CENTER FOR A SCIENCE OF HOPE

"Hope," to use Alexander Pope's oft quoted phrase, "springs eternal in the human breast". The positive expectation of the future that it brings can be a key factor in energising individuals and communities to confront the challenges of life. In fields as diverse as healing, psychology, community development and the eradication of poverty, hope can be the magical ingredient that releases the necessary courage, vision and will to move forward.

Recognising the significant role of hope in human

experience, the Center for A Science of Hope is helping to facilitate the “systematic, interdisciplinary study of its nature and dynamics, as well as the ways in which hope can be engendered and sustained as a constructive force in human affairs”.

It is engaged in a wide range of activities to build up a body of knowledge on the subject. Indexes of scholarly publications and journals are searched for references to hope and related topics and a database of information is being developed. Seminars are regularly organised, bringing together researchers from different disciplines to encourage new thinking and to build bridges among scholars and practitioners. Monographs are published and the newsletter, *Hopewatch*, contains information on research projects around the world. This is pioneering work. There has been a growth of scholarly interest in the significance of hope in the last 35 years with an increasing number of “practitioners” in various disciplines recognising the crucial role of hope in their work. Yet there had been no co-ordination of their efforts and no focus to enable them to share ideas and knowledge of what is happening worldwide and in other disciplines.

The Center is also involved in organising seminars and discussions for policy-makers and professionals. In 1994, for example, a conference on ‘Resurgence of Hope in a World Civilization’ was held at the UN University for Peace in Costa Rica as a contribution to plans for the celebration of the fiftieth anniversary of the UN. The Conference was jointly sponsored by the Center for a Science of Hope, The Foundation for Hope (Fundacion Elpis) in Argentina and the University for Peace. In late 1996 the Center is organising a round table discussion for Chief Executive Officers on the theme ‘Hope and Leadership’ and a monograph is planned on Hope and Management.

The Center for a Science of Hope began in 1984 as an activity of ICIS (the International Center for Integrative Studies, which changed its name in 1991 to The International Center for Innovation and Synthesis). In 1988 an International Advisory Council and Steering Committee was formed. Today the Advisory Council contains 24 members from 7 different countries and covers such disciplines as religion, sociology, diplomacy, biology, education, physics, nursing, urban development.

Center for a Science of Hope, 121 Avenue of the Americas, New York, NY 10013, USA. T: (+1 212) 219 3560. Fax: (+1 212) 254 7342.

WOMEN'S WORLD SUMMIT FOUNDATION

“Women and children [boys and girls under 18] represent almost three fourths of the world's population of about five and a half billion. Their thoughts, intuitive skills, concrete participation in development and their deep aspiration for a more just world, need to come more fully into the world scene as part of the transformation necessary for the creation of a world where meeting basic human needs

finally becomes and remains a political and economic priority.”

The Women's World Summit Foundation (WWSF) was established in 1991. It is an international coalition dedicated to the process of raising awareness and stimulating interest and support, particularly amongst women and children, for development goals set by the UN for the year 2000 and beyond.

As well as taking an active part in global conferences and negotiation processes, the WWSF organises international workshops on UN 2000 development goals and supports various projects, including its annual “prize for women's creativity in rural life”.

One highlight of the NGO Forum at the Fourth UN World Conference on Women, at Beijing, was the ceremony organised by WWSF to announce and honour the ten recipients of the 1995 Prize for Women's Creativity in Rural Life. The winners came from China, India, Egypt, Sudan, Ghana, Mali, Togo and Bolivia. They included: Lai Xiao, a Mongol herdsman who pioneered a scientific strategy for breeding and raising sheep; Jia Junqiao who teaches new skills to villagers in China and has built a village school; Madhuben Bhailal Solanki, who formed a savings group in her village in India; Samake Nakani and Sangare Aminata who both lead groups in Mali which fight poverty, misery and ignorance. Described as ‘Heroines of the World’ and ‘Creative and Courageous Women’, each prize winner received a cash award of \$500 and a hand-woven shawl made by rural women of the Self-Employed Women's Association in India.

The Foundation publishes a bilingual (English/French) international newsletter, 75 percent – a title which refers to the fact that “women and children represent 75% of the world's population”. The latest issue (No 4: Fall 1995/Spring 1996) has, as its special focus, analysis of the Beijing Conference with personal reflections from participants from a variety of countries. While problems at the Conference are not ignored, the overall theme of the reflections is to emphasise positive achievements. Thus, for example, Pauline Eccles of Ireland writes that, at governmental level, in spite of considerable disagreement on numerous points “there was a markedly genuine commitment to reaching consensus on the key issues. The Irish government committed Ireland to reach the UN Aid target by an annual increase in the budget for Irish Aid of 0.05% of GNP and to mainstream gender in all policies and programmes”. There is an account by WWSF President Dr Krishna Ahooja Patel of the Peace Train, which took 230 women and 10 men from Helsinki to Beijing for the Conference. During the 22-day journey railway compartments became the setting for informal panels, workshops and seminars. Stop-overs in St Petersburg, Kiev, Sofia, Odessa, Bucharest, Istanbul, Alma Ata and Ouroumtsi were occasions for briefings and de-briefings on a range of subjects. This issue of 75 percent also features brief reports on a range of UN programmes as well as news from several NGOs working on women's issues.

Women's World Summit Foundation, c.p. 2001, 1211 Geneva 1, Switzerland. T: (+41 22) 738 66 19. Fax: (+41 22) 738 98 47
E-Mail: wwsf@iprolink.ch

SPIRIT IN EDUCATION MOVEMENT

Buddhist development leader, Sulak Sivaraska, has recently linked with several alternative thinkers and educators in Thailand to establish the Spirit in Education Movement (SEM). The aim is to encourage a spiritually-based holistic and ecological alternative to mainstream education in the country. Sulak Sivaraska was one of the recipients of the 1995 Right Livelihood Awards. In his acceptance speech before the Swedish Parliament he spoke of SEM as an alternative to "prevailing educational trends which concentrate on the head rather than the heart and reward cleverness without regard to ethics". He spoke of the new movement's aims to "develop friendship, in the Buddhist sense, among students and teachers; to learn from each other and from the environment; to develop meditation practice and artistic creativity; to understand and respect indigenous cultures; to plant seeds of peace within ourselves and our world; to develop beauty, goodness and critical self-awareness. This, in turn, will lead us to care less for ourselves and more for others; to combine understanding and compassion; to work for social justice and ecological balance; and to develop right livelihood as part of our Buddhist practice". Workshops have been organised and it is hoped to run future SEM courses in temples and monasteries around Thailand.

SEM is only the latest in a series of organisations and networks which Sulak Sivaraska has established and which he continues to lead and inspire. He has started numerous social welfare and development organisations. These include the Thai Inter-religious Commission for Development (founded in 1979) which trains monks to play an active role in community development, and the International Network of Engaged Buddhists (founded in 1988) which links 'socially engaged' Buddhists from around the world. In 1988 he also established the Santi Pracha Dhamma Institute "to promote democratic ideals and practice through non-violent means".

In addition to SEM, Sulak Sivaraska has recently begun an international inter-faith network on 'Alternatives to Consumerism'. There are plans to record inspiring stories of sustainable alternatives to the Western consumer model, drawing on the spiritual values of the world's religions and of indigenous peoples.

Spirit in Education Movement, c/o Santi Pracha Dhamma Institute, 117
Fuangnakhon Road, Bangkok 10200, Thailand.
T: (+66 2) 223 4915. Fax: (+66 2) 225 9540

THE CARTER CENTER

Former American President, Jimmy Carter, and Rosalynn Carter are often the subject of international media attention. It is mostly their work negotiating cease-fires in Latin America, Africa and Eastern Europe or in heading teams

of observers to monitor elections that puts them in the global spotlight. What is not so widely recognised is that, as founders and heads of The Carter Center, they are responsible for a remarkable range of service programmes.

Helping resolve conflicts, peace-making, and supporting work for human rights and democracy are some of the key concerns of The Carter Center. When opposing sides in a civil war want to explore the possibilities of a cease-fire and a peaceful settlement of the dispute this is one of the places they can come to for assistance. The Center co-ordinates an International Negotiation Network of world leaders and experienced peace negotiators. In addition, the Network and other Carter Center projects monitor conflicts and run preventive conflict resolution programmes in such areas as the Baltic states and Liberia. Considerable work is being done in Latin America and the Caribbean to resolve inter-regional conflicts, support the development of democratic institutions and advance regional economic co-operation. As part of this work the Carter Center has established a Council of Freely Elected Heads of Government made up of 25 current and former heads of state from the region.

On a global scale Carter Center programmes also target agriculture and health issues. Working in co-operation with the Sasakawa Africa Association, the Center has set up a Global 2000 Agriculture Program for the promotion of sustainable agricultural growth in Africa and China. Large scale demonstration projects have helped farmers increase production. On the health front The Carter Center has concentrated its efforts in three areas. Firstly, the global eradication of the Guinea worm. Working in co-operation with the UN and other bodies, the Center has played a key role in reducing the number of Guinea worm cases reported from 900,000 in 1989 to 125,000 in 1994. Secondly, the Center is helping to control river blindness disease, the third leading cause of blindness in Africa and Latin America, through distribution of a preventative drug. And finally, the Center is focusing on improving the mental health of Americans. A Mental Health Task Force has been created. Through this, and the annual Rosalynn Carter Symposium on Mental Health Policy, mental health professionals, advocates and others from across the country are brought together to help improve the quality of life of those with mental illness and their families.

In addition to these and other activities with an international and a national focus, The Carter Center also operates two innovative programmes that are dedicated to improving the quality of life in local, city neighbourhoods in the United States. In 1991, The Atlanta Project (TAP) was created with the aim of bringing local people and community agencies together and co-ordinating efforts to "help Atlanta's poorest communities gain access to the resources they need to solve the problems that most concern them". TAP is organised around 'clusters', some 20 neighbourhoods in which the greatest numbers of teen pregnancies, single parent families and people in poverty live. In each cluster local residents with experience in community service are employed by the project as Cluster

Co-ordinators. The Co-ordinators organise steering committees consisting of residents, service providers and school, religious and business leaders who live or work in the cluster. Each committee has a specific focus: economic development; housing; health; education, etc. The TAP approach to community development has been unusually successful in bringing together local volunteers and concerned agencies to plan, fund and operate a wide range of initiatives. Hundreds of programmes have been implemented by each cluster.

As a result of the successes of TAP, the Carter Center established The America Project to share the experiences gained in Atlanta with other communities. A range of communications (video, brochures, etc) have been prepared to present TAP as a model for a “community-based, holistic approach” to urban regeneration. The America Project is also collecting information on successful initiatives in other cities.

The Carter Center, One Copenhill, Atlanta, Ga. 30307, USA. T: (+1 404) 331 3900. Fax: (+1 404) 331 0283. <http://www.emory.edu/CARTER-CENTER>. The America Project, Carter Collaboration Center, 675 Ponce de Leon Ave. N.E., P.O. Box 5317, Atlanta, Ga. 30307-5317, USA. T: (+1 404) 881 3400. Fax: (+1 404) 881 3477.

WORLD PLAN FOR ALL PEOPLE

It is not surprising that at this time of transition, attention is being directed towards alternative economic systems. A vast array of individual academics and research institutes are exploring ways in which the local, national and global economies can be made environmentally sustainable. There are also numerous conferences and publications on the theme of socio-economic democracy, exploring ideas to make economic systems more democratic.¹

One such proposal is for a World Plan – a UN Income for All People. It has been developed by Dutch artist, Pieter Kooistra. The suggestion is that every man, woman and child in the world receive a supplementary income to the

value of \$250 every year. The funds would come in the form of a UN credit which could only be used for the purchases of goods and services “that benefit the development of people, communities and the planet without harming any individual or the environment”. A computerised global banking system administered by the UN would transfer the credits into accounts to be held by every person. Credits could only be used by automatic transfer for the purchase of life-enhancing goods and services. Decisions on what goods and services are to be available through the World Plan would be taken democratically by adults meeting in grassroots groups of approximately 25 people.

Proponents of the Plan, Foundation UN – Income For All People, write: “If every man, woman and child were given \$250 every year to be spent exclusively on his or her wholesome development, people would spend it in quite different ways. The economically poor might concentrate on food production, or pool resources to buy a village water pump, while the psychologically, culturally or spiritually poor might focus on art, travel or personal development classes. All would be encouraged to consider such questions as: What is health, what adds depth and meaning to life and how can an individual develop personally without harming others or the environment?”

The journal, *Het Ideale Eigenbelang*, is published in Dutch and is available from the Foundation UN – Income For All People

¹ See Robley E. George, Socio-economic democracy and ecological economics: a paper presented at The International Conference on Human Ecology, Sweden 1991.

Full details of the World Plan For All People are available in Dutch, English, French, German and Spanish from:

Foundation UN – Income For All People, Waalbandijk 8, 4064 CB Varik, The Netherlands. T: (+31) 344 651953. Fax: (+31) 344 652536.

One interesting aspect of goodwill is that, as it develops in the human consciousness, it first of all brings a revelation of the existent cleavages which distinguish the political, the religious, the social and the economic life of people everywhere. The revelation of a cleavage is ever accompanied (for such is the beauty of the human spirit) by efforts along all possible lines to bridge or heal the cleavage. This is testified to by the thousands of groups and organisations working to end cleavages and to pull down the barriers to right human relationships.... Modern psychology is an evidence of this, dealing as it does with the problem of the integration of the human being and the healing of the cleavages of his nature. One of the first things to be done is to educate the individual in the necessity to have goodwill not only to his fellowmen but also to himself.

Alice Bailey

THE HOSPITAL AS A TEMPLE

A new vision of the medicine to be practised in the hospital of the future was explored at an international working conference in the Netherlands in October last year. Two hundred participants, including doctors, health-care providers, architects, administrators, and sociologists came from various parts of the world to engage in a dialogue on the theme: The Hospital as a Temple: Towards the Integration of the Sacred in Medicine. Organised by Forum Health Care, a progressive group of Dutch medical pro-viders in residence at the interfaith Davidhuis Foundation in Rotterdam, the conference was the first in a cycle of three events being organised on this theme in the period leading up to the millennium.

While the focus was on the hospital and the need to re-affirm the place of the soul in medicine in hospital settings, the gathering addressed a wide range of issues. The keynote talk was given by Dr Robert Muller, Chancellor of the UN University for Peace and former UN Assistant Secretary-General. He presented an optimistic view of human development and the role of the United Nations in global affairs but reminded participants that, while science and technology has improved life for many and psychology and psychiatry had delved into the subconscious and unconscious mind, spirituality had been largely ignored. Each cell of the body, he suggested, has a cosmic awareness and this means that there is a deep connection between medicine and spirituality.

Dr Ian Gawler and his wife, Grace Gawler, are founders of an international healing centre in Victoria, Australia. The centre focuses on the well-being of people affected by cancer and supports their partners and families. Since 1981 the couple have worked with over 10,000 people with cancer and have introduced meditation to over 50,000 people. Both addressed the conference. Ian Gawler spoke

of his own experience with cancer, which led to a complete leg amputation, and both spoke of their healing work.

Other addresses included a report by Dr Caryle Hirshberg on the work of the Remission Project at the Institute of Noetic Sciences in California, USA. The Project is studying spontaneous remissions from cancer and other life threatening illnesses. Dr Erik Dankmeijer spoke of his work with the Diabetes Centrum Bilthoven, where diabetes and fatigue diseases (ME and CFS) are treated in a holistic manner and various approaches to complementary medicine are incorporated with more traditional approaches. He addressed the topic, 'The Search for Meaning in Health and Illness', and discussed the effect of emotional vibrations on the various organs and systems of the body.

Other speakers included architect Ton Alberts¹ on Healing Structures in Architecture; obstetrician and gynaecologist Dr Bart van der Lugt on A Blessed Birth: Awe and Responsibility; and harpist and singer Professor Therese Schroeder-Sheker on A Blessed Death: Prescriptive Music in Palliative Care. Professor Schroeder-Sheker is Academic Dean of the School of Music Thanatology at St. Patrick Hospital in Missoula, Montana, USA. She supervises a hospital programme devoted to the care of the dying through the use of harp music and songs. The Chalice of Repose Project, which she founded, teaches a two year training programme in palliative-medical music thanatology. At the conference she performed numerous works and spoke of her findings that the patient is a "chalice for healing music and sound". In the hospital in Missoula, musicians work in pairs "anointing the body with sound without invading privacy".

¹ An interview with Ton Alberts was published in the World Goodwill Newsletter, 1995 No.4.

The Hospital as a Temple, Davidhuis, Slotlaan 31, 3062 PL Rotterdam, The Netherlands. T: (+31 10) 412 3442. Fax: (+31 10) 414 9271.

helping to build right human relations

ISSN 0818-4984

WORLD GOODWILL is an international movement helping to mobilise the energy of goodwill and to build right human relations. It was established in 1932 as a service activity of the Lucis Trust. The LUCIS TRUST is a registered educational charity in Great Britain. In the USA it is a non-profit tax-exempt educational corporation, and in Switzerland it is registered as a non-profit association. WORLD GOODWILL is recognised by the United Nations as a Non-Governmental Organisation and is represented at regular briefing sessions at UN Headquarters. The LUCIS TRUST is on the Roster

of the United Nations Economic and Social Council.

The WORLD GOODWILL NEWSLETTER is published four times a year. The work of World Goodwill is funded entirely by donations and there is therefore no charge for the Newsletter, but any gift you may care to make is most welcome. Multiple copies for distribution are available on request. The WORLD GOODWILL NEWSLETTER is also available in: Danish, Dutch, French, German, Greek, Hungarian, Icelandic, Italian, Portuguese and Spanish. The Newsletter Internet address is:- <http://www.oneworld.org/worldgoodwill/>

World Goodwill
3 Whitehall Court
Suite 54
London
UK SW1A 2EF

World Goodwill
1 Rue de Varembe (3e)
Case Postale 31
1211 Geneva 20
SWITZERLAND

World Goodwill
120 Wall Street
24th Floor
New York, NY 10005
USA