

# **WORLD CITIZENS MANUAL**

**ON THE ART OF ATTUNING TO THE NATURAL ORDER:  
INDIVIDUALLY AND AS A SPECIES**

**by**

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***Since everything in life is interconnected, world citizenship spans both political activity and all other aspects of human experience.***

### **Introduction**

This Manual provides a basic tool kit for world citizens. There are many interpretations of world citizenship. I have chosen the interpretation, which clarifies our relationship with world problems and empowers us to *tackle* them at their very root. This Manual also shows how you can use the United Nations as a powerful instrument to make, build and keep the peace and as a mouthpiece to broadcast ideas worldwide, that benefit all.

The chapter references, embedded in the text, relate to the novel, ***Samenzwering, Samenspel***, published in Dutch by Ankh Hermes in October, 2001. This novel describes the experiential side of the actions listed here and shows how these can be applied to a variety of life's situations, including building a global community, based on unity in diversity. This novel is being submitted in English (working title: ***Spark!***) for publication in other languages. If you know of a publisher in your country, who might be interested, we should be grateful if you would contact the author. Also, please send us your address if you would be interested in knowing when the novel, ***Spark!*** is available in your language.

For those wishing to create effective world citizens groups, to introduce their ideas via the UN worldwide, or who wish to explore ways to support the governments of all countries who are together looking to solve our common problems, talks and workshops are available in English, Dutch, German, and French. The objective of the workshops is to find the types of activities that uniquely suit the members of each individual group. The contact address is at the back of this ***Manual***.

***This World Citizens Manual is available in English, Dutch, German, French and Chinese.***

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## **What Is A World Citizen?**

As World Citizens, we acknowledge that who we are is deeply interwoven with other species, nations, cultures, religions and our fellow human beings. In fact, in our interdependent world we are all world citizens whether we realize it or not.

As conscious world citizens, we recognize that the only way in which we can all come into our own is if there is a democracy of species, nations and people, based on the rule of law, and if human laws are in harmony with the laws that govern the rest of the Natural Order. It is necessary as a world citizen therefore to reawaken our intuitive connection to the promptings of the Natural Order. This involves resolving conflicts peacefully, for these tend to block this connection, and learning to relate peacefully and lovingly to all aspects of our worlds.

Once our intuitive connection to 'All That Is' is freed, we experience ourselves as a part of a glorious unity that has always existed but which we did not always consciously perceive (*See chapters 9, 12, 15 and 40*). Once we are aware of this unity, our experience of conflict is transformed into one of 'unity in diversity'. This is a strong basis from which to achieve peaceful conflict resolution and reattune to the promptings of the Natural Order.

Besides obeying natural law, world citizens share a sense of responsibility for the global community that in today's interdependent world is attempting to emerge. To nurture this community into being, we must learn how to input governments worldwide through the UN, the only global political forum we have. For at the UN most global strategies are developed.

Since humanity is interdependent both with other species and with other systems of the Natural Order harmful actions tend to boomerang and hurt both others and ourselves. As a conscious world citizen, I therefor choose to act in ways that (where possible) benefit All That Is: I choose all-win over win/lose actions.

This Manual looks at four levels upon which, as world citizens we can work.

1. ***Evolving Personal Consciousness***
2. ***Mastering Peaceful Conflict Resolution*** by learning to introduce unity into conflict situations.
3. ***Introducing Education for World Citizenship into Education***
  - ***Formal Education***
  - ***Non-Formal Education (Applying All-Win Standards to the media and corporate advertizing)***
4. ***Nurturing The Evolution Of A Global Community Attuned To The Natural Order And Coordinated By The UN*** by developing a global network of action groups to lobby both for and in harmony with natural law and the All-Win Principle.

Let us look at each of these areas of learning and action separately.

## I. EVOLUTION OF PERSONAL CONSCIOUSNESS: LEARNING TO (RE)ATTUNE TO THE DIMENSION OF UNITY AND THE PROMPTINGS OF NATURAL LAW

### *Humanity Is An Integral Part Of All That Is*

It is not always easy to realize that we are all integral parts of one inseparable and glorious whole. The Western scientific approach tends to emphasize only those aspects of reality that can be explored intellectually and physically. This Western tradition is gaining sway. Therefore much of what is has been necessarily overlooked -- seen as a 'non-scientific' reality, not-reliably reproducible and therefore nonexistent.

This does not mean that nothing exists other than what can be perceived through our human senses. Extensions of our senses like the telescope, the microscope have shown us how limited our senses are. We see when we learn to integrate our intuitive and rational faculties that there is a vast realm which is perceived intuitively. And, since All That Is is interconnected (*See chapter 15*), this vast realm can provide us both with guidance and energy as we set about helping the world community to evolve.

### *Actions To Increase Our Connection To The Natural Order*

**1. *Becoming Aware Of The Spark*** (*See chapters: 11, 15.*) The challenge in this exercise is to discern the difference between the promptings of the Natural Order which speaks through the 'spark of our interest' (an aspect of intuition), and habits that we have built up over a lifetime and which obscure the voice of intuition.

The Natural Order can be seen either as mass or as energy. When our actions place us in harmony with the Natural Order, we experience a -- sometimes subtle -- boost of energy, which can be referred to as a 'spark'. (It is like plugging a lamp into an electrical outlet.) Allowing this 'spark' to guide us in our daily actions brings our actions in harmony with natural laws and places us into contact with the source of unity and power.

#### **a. *Following The Spark***

This 'spark' is described variously: heeding our intuition, our inner wisdom, our Higher Self, the God Within, following our gut (reaction), following our bliss, doing what sparks our interest.

The challenge in this exercise is to discern the difference between the spark and habits that we have built up over a lifetime and which obscure the voice of intuition.

-- Observe in the course of the day (and in your dreams) what sparks your interest and focus on these things.

-- If your energy level increases and 'things tend to fall into place' both in the short term and the long term, you are in touch with the spark.

-- Monitor your thoughts and feelings ongoing to ensure you are not deluding yourself. This takes a great deal of practice and requires mastery of the other exercises in I and II of this Manual.

-- Continue to honor the spark in everything you think, feel and do. Notice the sense of benevolence that begins to color your relationships and how the ability to feel love and peace increases.

***b. Following The Spark In Education*** (See III below)

***2. Quieting The Mind*** (See chapters 15, consulting the Source; 17, the right use of emotion; 77, group meditation; 85, transcending dependency on another person.)

Sometimes our mind is too active to be able to perceive subtle changes in energy. It is therefore useful to allow the mind to become quiet to receive accurate guidance from the Natural Order.

***a. Quieting The Mind By Changing Breathing Rhythms***

The advantage of this exercise is that it can be done in the course of everyday activities without calling attention to what you are doing. It is a method to activate your intuitive perception

-- Breathe in to a count of 4; hold for a count of 4; breathe out to a count of 8; hold to a count of 4.

-- If you have difficulty pacing yourself as you exhale, imagine, as you breathe out that a glass of water is emptying itself through the bottom of the glass: At the count of 1, the glass is full; at 4 it is half full; and at 8 it is empty.

-- As you feel comfortable doing the exercise, you can lengthen your exhalation from 8 to 16, 24 and then 32. Your ability to activate your intuition depends on lengthening your exhalation to a ***predetermined*** count, so don't just lengthen your exhalation until you run out of breath.

-- As you master this form of breathing, you will notice that your mind becomes more reflective and quiet, less analytical after the exercise. With practice and humility, you will eventually discern the difference by 'feel' between a mental state dominated by analytical thinking and one in which your intuition is active.

***b. Quieting The Mind By Relaxing The Body*** (See chapters 15, 82)

-- Choose a quiet place to sit or lie down.

-- Become aware of your toes (first the skin, then the flesh, the nerves, then the bones, etc.). As you focus, you will notice that each part lights up. The focus of your attention actually increases the energy of that part of the body.

-- Move your awareness up through your body, focussing on each body part in turn. Include, your legs, your genitals, your organs, your whole torso, your blood, skeletal, and nervous systems, your inner ear, your tongue, your face, your hair -- every part of your body. As a part lights up, move on to the next part. As you practice the exercise, you will find you can actually perceive your whole lungs, your spleen, etc.

-- When you do this exercise to simply quiet the mind (as opposed to mobilizing your healing powers), then the aim of the exercise is to focus in the here and now. Going through your body once without worrying about how much you can discern is sufficient.

-- When the aim of the exercise is to boost your mental or physical energy for healing purposes or to use thought to change the course of reality, the better you are at this exercise the more effective you will be.

**c. *Beginning Each Day With A Period Of Inner Quiet (Also Called Meditation)*** (See chapter 77,)

- Do any of the above exercises to quiet your mind.
- Sit in silence for 30 minutes or longer every morning before starting your daily activities. Notice the sense of peace that accompanies the quiet.
- You will find that the mind uses this inner silence and peace as a reference point during the day, that a sense of love and caring suffuses your "inner and outer" experience, and that all this makes it easier to follow your spark.

**d. *Quieting The Mind By Attuning As A Group*** (See chapters 19, 22, 38, 70)

This exercise is sometimes done before eating or before a discussion. It helps the members of a group to quieten their thought processes, to establish a sense of peace, love and harmony within the group and to tap into the Source of our creativity. This exercise is effective because it focuses the mind in the here and now, opens the energy channels and connects us intuitively with one another and the Natural Order. It promotes the formation of an inspired 'Group Mind' (very different from the "group think" that can come about during mass meetings and which is characterized by emotion, unchecked by reason.

- Hold hands
- Feel the energy. You will notice a pulse of energy after a while which enters through one hand and leaves through the other. At first this pulse of energy tends to be faint and vacillate. As the group members sink into inner silence, it becomes deep and regular.
- Allow yourself to feel the deep regular pulse until you (and the rest of the group) have had time to be rooted in the here and now.

**3. *Using The Quiet Mind To Tap Into Your Inner Wisdom*** (See chapters 15, 17 and 70)

When your mind is quiet, you can draw on your intuition.

- Ask yourself questions and pay attention to the images that arise. These can give an insight into situations you may not be conscious of.

**4. *Freeing Yourself From Acting Out Of Habit By Transmuting Emotional Energy Into Conscious Awareness*** (See chapters 1, 16, 17, 21, 26)

This exercise takes some practice at observing our inner processes (i.e. through regular meditation and long-term psychotherapy). It involves becoming aware of an emotion as it arises and riding the wave of emotional energy without becoming distracted.

Normally, when we feel an emotion, we respond to what it is urging us to do -- to cling to or avoid a situation -.

Transmuting emotional energy involves freeing ourselves from the compulsion to cling to or avoid aspects of a situation. This frees the energy. We are then able to use the energy to perceive all aspects of the situation without emotional bias.

- Focus your full attention on the sensation of the emotion without breaking your awareness to look at the situation at hand.

-- Remain fully focussed on the intensity of the emotion without allowing it to catapult you into action.

You will find the emotion eventually dissipates and your mind is returned to the whole situation in the present moment with renewed vigor. You are now able to contemplate all aspects of the situation at hand without feeling a compulsion to cling to or avoid any aspect of what is: You are free to make a decision, based on what actually exists rather than being compelled by your emotions to act out of habit.

### ***5. Using The Power Of Thought To Affect What Is (See chapters 69, 81)***

#### ***a. Using Affirmations (See chapter 69)***

-- Create affirmations of ways you wish to feel and act during the day, e.g. 'I am joy'; 'I accept myself fully'; 'I am in the here and now'; 'I experience love in all my relationships'. The more you can focus the affirmations, and the less you do at one time, the more effective they will be.

-- Repeat the affirmations 25 times once or twice each day. The active ingredient in an affirmation is the level of feeling you are able to experience. If you have difficulty experiencing a feeling like love, visualize a situation that is associated with the feeling while you say the affirmation.

CAUTION: Make sure that you do not have any conflicting emotions even unconsciously, since these will be magnified and can cause havoc and sabotage what you are trying to achieve!

#### ***b. Giving Affirmations An Additional Boost (See chapter 89)***

-- Relax your body as described in Exercise 2b.

-- Notice as you move your awareness through the body that, as you feel each part, it lights up with energy.

-- When you have gone through your whole body and you feel yourself energized, say the affirmation aloud and then send the energy that now suffuses every cell of your body out through your toes by imagining it being pushed out starting at the top of your head.

-- Start the exercise again, feeling each part of your body.

-- Notice that each time you do the exercise the amount of energy you can absorb increases.

#### ***c. Using Healing Energy To Attune, Center Or Heal Another Person(See chapter 58)***

This energy can also be used without the affirmation to increase your flow of healing energy. This can be used to heal or attune another person.

Healing energy can be used in conjunction with a study of healing such as acupuncture, reiki, Emissary-style attunements, etc.

-- Do the above exercise until you feel the energy suffuse your whole body.

-- Hold your hands a foot or more apart and feel the deep pulse of energy that flows between them. (See chapter 15)

-- This pulse can be used to unblock the flow of energy in another's body. There are myriad sequences of hand positions that can promote the flow of energy depending on

the problem. To help another to feel more 'centered', share an 'attunement' Emissary style with another. (*See chapter 58*). This same sequence of hand positions can be used to release a stiff neck.

## II. TRANSFORMING CONFLICT INTO UNITY IN DIVERSITY

### *Conflict Everywhere*

Conflict seems to rule our world: There are wars between countries; civil wars; conflicts between people -- crime, corruption, injustice --; conflicts within people, experienced as mental confusion and emotional pain, and expressed as apathetic or aggressive behavior, addictions, physical diseases.

### *Conflict As A Positive Motivator*

Conflict is caused by the emotional charge we attach to certain situations, thoughts or actions. This charge is a useful motivating power; it helps us to discern the seriousness of a situation and to do something about it. It can force us to grow, broaden our perspectives and rise above our previous limitations.

Yet conflict has become so pervasive, it seems to be pulling the very fabric of life apart. The resulting fragmentation can be seen to lie at the heart of our global problems. It moreover distorts and even blocks our intuitive connection to 'All That Is'.

For this reason it is important to understand what causes and perpetuates conflict and how we can resolve it peacefully.

### *Conflict Perpetuates Itself Through A One-Sided Experience Of A Situation*

Here are some examples:

*A conflict ridden view of the world* may seem accurate. Yet, it is incomplete; it is self-perpetuating; and tends to escalate the conflict.

For instance, where we see life as a struggle for survival, we have a natural desire to 'look out for number one' rather than understand others' perspectives. This one-sided view gives others the impression that we are prepared to win, if need be, at their expense. As a result, they, quite naturally, treat us as an adversary. And so from what might have been an imaginary situation, an actual conflict of interests is created and escalates.

*Seeing others as solely/mainly responsible for a conflict* in which we are embroiled is also one-sided and inaccurate. It is moreover impractical. It results in an experience of powerlessness in that situation, since we are unable to deeply change another person -- only ourselves.

Peaceful conflict resolution therefor always involves taking responsibility for our own role in the conflict.

### Transforming Conflict Into Unity In Diversity

To every coin there are always two sides. As world citizens, our challenge is to realize that all seeming polarities are interrelated and form part of a dynamic whole. Where we see only conflict, it is important to discern the underlying unity, for the following principle applies:

unity + conflict --> unity + diversity

### *Actions For Peaceful Conflict Resolution*

The art is to convert conflict from a destructive force into one that brings people together and clarifies our connection to the Natural Order. Conflict always has an inner dimension. This tends to contaminate our outer relationships.

#### *6. Dealing With Inner Conflict (See Chapter 13, 48)*

a. ***Experience Your Emotions Consciously And Fully Without Clinging To Them Or Avoiding Them.*** Emotions are feelings which have a charge attached which urges us to cling to or avoid situations. Examples are: pleasure, fear, anger, sadness, hate. To avoid getting others emotionally involved and complicating the situation, it is wise to do our internal emotional work alone or with the help of a professional.

The following exercises will help, since emotions tend to operate in part below the conscious level.

b. ***Become Fully Conscious Of Your Emotions (See chapter 48.)*** Emotions tend to operate partly or completely outside of our consciousness. To bring them to consciousness and experience them fully:

-- Find a quiet place and write out your emotions, fully experiencing them as you write. Use the following formulation:

"I feel ..., when ...."

Be sure to include, fear, anger, hate, sadness, pleasure.

Write until you can't come up with anything else.

-- Allow the emotions to come and your writing to flow. Do not analyze or rationalize them. By fully experiencing them you are denuding them of fear and thereby enabling them to become fully conscious. Once an emotion is experienced fully consciously it loses its power over us. (*See also Chapters 13, giving full expression to an emotion; 17, the difference between 'appropriate' and 'inappropriate' emotion; and exercise 3, Transmuting Emotion*)

c. ***Making Unconscious Emotions Conscious By Using Physical Posture (See chapter 50)***

The musculature of our body is like the strings of a guitar. By tensing specific combinations of muscles, we can experience specific emotions, in the same way as a guitar will play a major or a minor chord, depending on the tension of the individual strings.

Do exercise 6b, adopting the physical posture of that emotion, as follows:

-- ***fear***: open your eyes wide, extend the corners of your mouth in a straight line toward your ears, tuck pelvis in as if you are a dog tucking its tail between its legs

-- ***anger***: tense bottom eye lids, frown, hunch shoulders, adopt stance as if about to hit someone with a club.

-- ***sadness***: turn down corners of mouth, make as if you are crying.

-- ***hate***: extend mouth in straight line toward ears, tense lower eyelids.

-- ***pleasure***: smile.

The facial expressions described above are described in the book: *Reading The Human Face*.

**7. Resolving Interpersonal Conflict** (See chapter 50) Effective interpersonal conflict resolution requires that:

-- we are clear about our own feelings; (See exercises under 4 and 6)

Communication begins with an understanding of both our own emotions and the other's point of view. People tend to become and remain defensive until they feel fully heard and understood. When they do, they tend to be open to another's point of view.

Often it is not possible for the wants of all concerned to be honored. In this case we might find that when a person (including ourselves) feels heard and understood he or she is willing to give a little. If we are able to allow the 'giving' to come freely without it being expected or demanded, the 'giving' can be appreciated as a generous gesture and add warmth and goodwill to the relationship. Sometimes a conflict can, through emotional generosity, be transformed into a strong friendship.

Be sure you are *fully* conscious of your own emotions by doing the above exercises under 6. When you are sure you are not clinging to any part of your own point of view or avoiding any emotions, then 'creep into the other person's skin'.

**a. Creeping Into Your Opponent's Skin** (See chapters 50, 56)

We can intuit another's emotions by adopting his or her posture in the same way as we became conscious of our own emotions. (See exercise 6c) Since people usually experience a complex mixture of emotions simultaneously, it is necessary to feel the person's experience from the inside before we can get an accurate sense of their experience. It is insufficient to say, "You look angry, because you are tensing such and such muscles".

-- Carefully observe the person you wish to empathize with. If he or she is not present, do this in your mind's eye.

-- Adopt his or her stance or posture and facial expression and carefully savor the resulting emotions.

-- Then replay the conflict situation from the other's point of view.

-- You might find you have become more tolerant and that an all-win solution to the conflict comes to mind. The most durable solutions are those by which each person feels he or she gains. If any party to the conflict feels he or she is being harmed, the solution is unlikely to be durable.

**b. Communicating With Your Opponent**

-- Bearing in mind your newly found insight into both sides of the conflict, describe your own experience, using the formulation described in exercise 6b, "I feel -- (emotion), when ... "

**By beginning the sentence with "I" (not you!),** you stress it is only your own experience -- the one area where you are the supreme expert; you are not 'imposing your views on the other'; you are putting yourself on a par with the other, allowing the other the freedom to express a quite different experience of the same situation.

**By expressing your emotions, rather than judgements,** you are saying, this is only my experience. I am not presuming to tell you how it is. You are thereby showing

you are open to hearing the other's perspective. 'I feel' statements do not judge another or place another in a box. They keep the communication open.

-- Admit this is only your perspective and that you are genuinely interested in hearing the other's perspective.

-- Listen deeply, try and *feel* her or his experience.

-- Feed back what you have heard and check whether you have understood accurately. The success of the communication will depend on the degree to which the other person *feels* heard and understood.

Once all parties to the conflict feel heard and all relevant sides of the situation are experienced and understood, solutions tend to emerge, providing each person is given the right to make decisions that affect him or herself and do not feel anything is imposed from outside.

## ***8. Strengthening The Positive Feelings In A Relationship (See chapter 83)***

### ***a. Feeling Better By Creating A Heart Connection.***

There are times when our energy just does not want to flow. Perhaps we are tired, depressed, preoccupied. If we then do something loving for someone else, a heart connection is formed, our energy begins to flow again, and our whole experience of life changes. (See chapter 22.) Love is heart-felt connection.

### ***b. Creating A Positive Atmosphere, Using Subtle Energies.***

Before attempting to resolve a conflict with another person, we can use subtle energies to smooth negative emotions and create an openness to emotional healing.

-- Use exercises 4, 6a, b, and/or c to free yourself from the grip of your emotions.

-- Clarify for yourself your 'opponents' point of view to the degree possible (See exercise 7a);

-- If you feel genuinely good about your relationship with the other, create an affirmation (for instance "I am love' and imagine your opponent) using exercises 5a and b.

-- Repeat this 25 times.

CAUTION: If you do not clear yourself (including your unconscious!) of emotions which conflict with your affirmation, these (unconscious) emotions will be magnified through exercises 5a and b and sabotage your affirmation and possibly cause additional pain and confusion.

## ***9. Taking Responsibility For Your Own Emotional Fulfillment In A Relationship With Another; ((See chapter 85)***

We often feel attracted to others who have characteristics we lack. It is tempting to become dependent on the other's strengths. This will inevitably destroy the relationship: the more dependent we feel, the more we seek the other's company and fear he or she will leave us. This creates a prison of the relationship and leads to both parties feeling increasingly bored. Recognizing our own boredom in the other, tinges the relationship with fear the other will leave. Eventually the relationship will become too uncomfortable and/or confining and one or other will break it off.

Where the lack in ourselves has to do with a skill, it is important to find alternatives to relying on just one person.

Where it concerns a personal quality:

- Imagine the other expressing the quality as vividly as possible;
- Imagine yourself merging with the other. After some time you may notice you have absorbed the quality.
- Allow yourself to express that quality.

### ***III. INTRODUCING EDUCATION FOR WORLD CITIZENSHIP INTO FORMAL AND NON-FORMAL EDUCATION.***

#### ***Education For World Citizenship***

Education for world citizenship, as outlined here, must first enable the individual to be guided by the promptings of the Natural Order by integrating the ability to think intuitively with an ability to reason. Education For World Citizenship must therefore be individually tailored. Besides it must prepare the student to:

1. resolve conflicts peacefully.
2. live according to all-win, life enhancing values.
3. share responsibility for local, national, and international governance of our planet. And,
4. as a steward of planet earth, help to midwife the emerging global community by giving input to decisions made by governments worldwide. This can be done if we know how to input decision making through the United Nations.

A range of the necessary basic skills are outlined in this Manual. The novel, *Spark!*, describes the experience of the exercises and how they can be applied to our daily lives.

There are to the best of my knowledge no formal educational institutions which teach the particular combination of insights and tools suggested in this Manual. There are however some which give students considerable freedom to follow the spark of their interest and to design their own learning situations.

The challenge we face in increasing the opportunities for Education For World Citizenship includes:

- finding schools which will empower us to gain the skills needed to live as world citizens in harmony with the Natural Order;
- increasing the number of schools which teach Education For World Citizenship, so that all people have access to World Citizen Education; and
- decreasing the communications and actions which disrupt wholesome human relationships and our connection with the Natural Order.

#### ***Actions To Introduce And Improve Education For World Citizenship***

##### ***10. Finding Formal Education That Encourages Students To Follow The Spark Of Their Interest (See chapters 11, 84)***

Schools and universities which allow students to follow the spark of their interest are often referred to as student-centered. Here are some examples:

Primary Education: the Waldorf (Rudolf Steiner, or 'Free') Schools; Montessori Schools; Summerhill (UK);

Primary and Secondary Education: the Krishnamurti Schools (Brockwood, UK; Ojai, California, USA; Canada; and India)

Higher Education: The Union of Experimenting Colleges and Universities in the USA (which includes the Universities without walls; the Antioch universities and The Union Institute, referred to as the Union Graduate School in this novel. Especially The Union Institute facilitates living abroad)

Individual study programs can be found in an increasing number of schools and universities. Their number increases the higher your educational level.

This Manual, used in conjunction with *Spark!*, could be used by students to help them master the recommended skills, preferably with the support of a teacher who is applying the content to his or her own life.

For other texts see Action 11.

### ***11. Creating Adult Learning Situations Which Will Enable Us To Live And Tailor Our Lives To The Spark Of Our Interest (See chapter 11).***

Since World Citizen Education embraces all aspects of our lives, it never ends. Here are two guides. They help us to use the spark of our interest to get what we want out of our lives.

#### ***a. How To Materialize What You Really Want Out Of Life Using The Spark Of Your Interest (See chapter 11)***

"A Unique Step By Step Plan To Pinpoint Your Goals And Make Your Dreams Come True" is an accurate description of the wonderful book by Barbara Sher and Annie Gottlieb, *Wishcraft*, Ballantine Books, New York, 1983. This guide provides exercises to help you to mobilize the spark and also teaches simple, practical and effective techniques to materialize what you want often in original ways.

#### ***b. How To Find The Career Of Your Dreams Using The Spark Of Your Interest (See chapter 11)***

Richard Nelson Bolles's, *What Color Is Your Parachute* (Ten Speed Press, Berkeley, California, USA.) is a wonderful guide which combines useful, practical techniques with guidance from the spark to manifest a career tailored to your own deepest needs.

#### ***c. Introducing Pieter Kooistra's Self-Financing World Marshall Plan (See chapters 64, 86, Addendum I)***

This Plan would enable all people to discover and follow the spark in their lives. Beside the chapters in *Spark!*, mentioned above, there are a number of books that can be ordered, including

Pieter Kooistra: *Voor* (Dutch only)

.. .. : *The Ideal Self Image* (Dutch and English) This focuses on the spiritual side of the Plan.

Lisinka Ulatowska: *The Year 2000: CrossRoads*.(Dutch and English)

The latter book, based on input from UN experts and delegates associated with the Earth Summit, gives a step by step guide to the implementation of the Plan.

To order these books, see Addendum I.

How to get this World Marshall Plan implemented worldwide is outlined in IV of this Manual.

### ***12. Taking Responsibility As A World Citizen For Messages Our Societies Are Exposed To (See Chapter 55, 57 and 82, the All-Win Principle; 60, all-win investments,***

63, groups lobbying Transnational Corporations (TNCs); 66, a Transnational Corporation on the cutting edge of philanthropy; 80, Heartnet and an Association of Delegates For The All-Win Principle)

The media and advertising are especially in the West powerful, unofficial tools for adult education. People are told by the media and through advertising what they should think, look like, smell like, possess, and how they should act. The media and advertising indoctrinate whole societies with values and standards. Unfortunately these are often geared to benefit the short-term interests of the corporations which provide the indoctrination.

The media and advertising often alienate people from the spark of their individual interests by playing on their greed, lusts and fears; and introducing cut-throat competition. They thereby generate conflict between people and between humanity and the Natural Order.

On the other hand, as *Spark!* illustrates, the media and advertising can be used to produce the opposite effect by propagating all-win values. In an interdependent world, learning to live by all-win values is in the long-term interests of all.

Corporation rely on us, their consumers to survive. This provides us with power over them. (See chapter 92.)

**a. Congratulate The Media And Corporations For Supporting All-Win Values.**

-- Where the media present life enhancing and all-win situations and corporations present products and services that enhance life in an all-win way, write to congratulate them.

-- Tell them why their support of the All-Win Principle is vital to a healthy society. This positive approach is extremely powerful. Most people only take the trouble to voice their complaints.

**b. Boycott Products And Services Which Do Harm--** Boycott media, companies, teachers, politicians that breach all-win values. (See chapter 92).

- Let them know why.
- Compare them to rivals with more wholesome policies.
- Politely suggest specific ways in which they could better serve their own interests and that of the global community, using all-win values.
- Speak out wherever possible in favor of all-win values and against those who breach these values. (See chapter 57 and 92.)
- Phrase your feedback courteously and constructively.
- Live according to the All-Win Principle yourself.

**c. Organize A Group Lobby Of The Media And Companies That Advertise.** The more, as consumers, we reinforce one another's messages, the more effective we will be. So

- Undertake the above actions (10a and b) as a group or a network of groups.
- Focus messages on a limited number of companies, and their recent services or products. Word regarding lobbies spreads fast. Other corporations will attempt to avoid

being lobbied themselves, and are likely to change their policies to prevent this from happening.

-- Focus wherever you can on positive feedback, i.e. where they have adhered to the principle; then mention where they have not. In this way both the tone and the content of your communications will illustrate and clarify the all-win approach.

-- Get as many people to participate in the lobby as you can from all parts of the market the corporation uses.

You can get a local group together (get a dynamic speaker to introduce the lobby to friends, neighbors or at a public meeting), or organize a 'group' via e-mail or a chat room. All members of an NGO or a network of NGOs have the makings of a powerful lobby. (Amnesty International won the Nobel Peace Prize for its work in this area.)

-- Cooperate with other lobby groups to target the same corporations. Remember numbers count. You will be most effective if a large number of people focus on one or two and when these have changed their policies you all lobby a next small group of corporations.

-- Use the Internet to involve everyone you think will appreciate participating, ask them to consult their Email address book to spread the word. Get each of them to send letters to the company, stating that they will no longer buy that companies products (list the names of the various branches of the company, since many companies own a range of other companies with quite different names. **NB Use Blind Copy (the BCC function on your computer) when sending such public mailings and not simply the copy function (CC) which lists everyone's email address for all to see. Many people give out their email addresses selectively and do not wish their private email address to get into the hands of people they have not given it to personally.**

**13. Standing Up for Your Universal Human Rights.** In 1948 the Declaration of Human Rights was adopted unanimously by the General Assembly of the United Nations. In this Declaration you are guaranteed the right to education, free in the elementary and fundamental stages and the right to a social order in which the rights and freedoms set forth in this Declaration can be fully realized. The 30 Articles include the right to life, liberty and security of person, protection from arbitrary arrest, right to impartial hearing before the law, freedom to leave any country, including your own, right to nationality, right to own property, freedom of thought, right to seek information and peaceful assembly, the right to social security, economic, social and cultural rights, indispensable for the free development of your personality, and the right to work and leisure.

These rights were later adopted in the form of national laws, called International Covenants, by the majority of the Member Nations of the U.N. In those nations that have not yet adopted them as a part of their own legislation, they still have gained the status of law, because of their long tradition of worldwide acceptance. For more information on this Declaration and related international agreements, contact Kristi Rudelius Palmer, University of Minnesota, 229 19<sup>th</sup> Ave. So. Minneapolis, MN USA 55455.

[Krp@maroon.tc.umn.edu](mailto:Krp@maroon.tc.umn.edu); or the United Nations Department for Public Information, Box 20, New York, NY 10017, USA.

**a. Quote these laws when you lobby your Government, large corporations, or the media.**

***b. Lobby your schools to see these laws are taught as a compulsory subject.***

**14. Cultural Exchanges.** Misunderstandings are often created by diverse customs, behaviors and values. One of the most effective ways of overcoming such blocks to understanding between nations and peoples is through cultural exchanges, where people meet other people face to face, heart to heart. When a large celebration or festival is being organized in your town or country, or if you, yourself, are organizing a large meeting, look into the possibility of having a foreign artist or a group from abroad perform. Occasionally these groups are willing to pay their own way. There are organizations which will enable you to locate such groups and Foundations that are willing to help finance their costs. Foundation Center, 79 Fifth Ave/16<sup>th</sup> St. New York, NY 10003-3076, USA. Tel +1 212 620 4230. Fax +1 415 397 7670; [www.fdncenter.org](http://www.fdncenter.org). can help you locate foundations. Here are some starting points if you want to arrange a cultural exchange.

-- ***Culturelink, the Network of Networks for Research and Cooperation in Cultural Development***, was established by UNESCO and the Council of Europe in 1989. Serving as resource centre for all of its members, with its extensive geographic coverage, it has become the widest-ranging project of the World Decade for Cultural Development. The Network's mission is to strengthen communication among its members, encouraging international and intercultural communication and collaboration, as well as joint research projects. The long-term objective is the development of a world-wide information system for the study of cultural development and cooperation. To this end Culturelink collects, processes and disseminates information on cultural development, cultural life and policies. <http://www.culturelink.hr/network/index.html>.

-- ***the Arts International/Cultural Exchange*** is an example of an Internet Website, which supports and promotes global connections and exchanges between the international performing and visual arts. They have a large contacts and events data base. You can also ask to be listed there, yourself. (<http://www.artsinternational.org>) The site's "Knowledge Base" offers helpful tools and resources for artists seeking to expand into the international arena.

-- ***The Foundation for Peace and Love*** (FOWPAL) organizes both small and huge performances involving martial arts, dance and the ringing of a peace bell. I find that anything they do is organized with great love and care and attention to detail. Their address: No. 136, Keelung Road, Sec. 2, Taipei, Taiwan, R.O.C. Tel. +886 2 27368789; Email [tjm@tijimen.org](mailto:tjm@tijimen.org). Also Check Foundations, and the Internet).

#### **IV. FOSTERING A GLOBAL COMMUNITY IN WHICH ALL PEOPLE HAVE THE RIGHT, THE OPPORTUNITY AND THE RESPONSIBILITY TO PARTICIPATE IN GLOBAL GOVERNANCE.**

Corporations can place themselves above the law by skipping across national borders and so can individual criminals. The existing body of international law is inadequate; and there is no enforcement machinery. (*See chapter 5, 38.*) We therefor feel increasingly insecure.

This escalating situation is leading to mounting tension as more and more citizens, corporations and governments take the law into their own hands (*See chapters 7, fuelling war; 18 and 21, torture; 24 and 38, diplomatic immunity; 45, potential for institutionalized wrong; 49, debilitating, even life-threatening effects of corporate irresponsibility*).

Better structures for peaceful governance of our planet are therefore urgently needed.

##### ***Structures For Peaceful And Just Global Governance***

As we look at the forms such structures for peaceful global governance can take, it is important to remember that humanity is a part of a larger democracy of interrelated species in which each has a role to play. (*See chapters 9 and 12.*)

Structures for world governance could largely parallel those at local and national levels. Here are some suggestions:

1. For litigation:

a. an International Criminal Court for individuals, corporations and other forms of citizen organizations; and

b. the International Court Of Justice for Governments and Inter-Governmental Organizations (IGOs) which already exists in the Hague, the Netherlands.

2. For the development of international law, among others, the UN's General Assembly.

3. To enforce world and international law we would need forces to help build, keep and make peace and enforce international and world law.

The huge now largely obsolete military industrial complex would be able to provide the necessary brain and man/woman power if the meaning of 'security' were redefined to include the environment and human rights. Then instead of laying off trained killers, military personnel can be retrained to help build, keep and make the peace. (*See chapter 83.*) Such retraining takes place regularly to provide UN Peace Keeping Forces (which also were awarded the Nobel Peace Prize).

4. Since global problems involve all people it would be important that all recognize it as their right and responsibility to give input into the governance of our planet. There should therefor be widespread and ongoing input from citizens worldwide into decisions made by governments. (*See chapters 40, systems within system; 78, importance of NGOs; 75, mobilizing the global brain; 83, the global brain in action; 66, a Trans National Corporation on the cutting edge of international philanthropy and an Association of Transnational Corporations For All-Win Values in Business; 80, an Association of Delegates For All-Win Values.*)

5. Such structures will be effective to the degree that they are in harmony with the natural laws that govern the rest of the Universe. These laws speak to us *individually* through intuitive 'hunches', 'gut feelings' etc. and are therefore too subtle and complex to capture in codes of law. Yet, since everything in the Universe is a part of interrelated systems (See chapter 40), the 'All-Win Principle' can help us to create a global community that allows each individual person to come into his or her own. (See chapters 19, example of an all-win solution; 55 and 57, the power and ingenuity of the All-Win Approach.)

The 'All-Win Principle' can also enable humanity to share the planet peacefully with other species (See chapters 9, humanity as a part of a democracy of species; and 12, 'the peacekeeping law')

### ***Introducing Structures For Peaceful World Governance***

The above aspects of world governance can be developed from and with the help of existing structures, thinking, individuals and organizations. **Spark!** as a whole describes how this can be brought about.

We live in a time where much of our frustration is blamed on the UN. I believe that because of this the UN is misunderstood. Most people are unaware, for instance, that due to the UN a world democracy is evolving whereby an individual can support all governments in the world by giving input as they attempt to solve our common problems. (See chapters 75 and 83)

The UN is the only universal political body we have. And, unbeknown to many, the UN, together with its Specialized Agencies, already plays an important role in almost all of our international relations. Indeed, we rely so heavily on the UN, that if it disappeared today, we would have to recreate it immediately. As our most universal political body, the UN is uniquely suited to help us to design and implement structures for world governance.

(See chapters 2, the UN; 63, NGO Task Forces developing new structures; 78, importance of civil society; 68, lobbying governments as they prepare to problem solve; 84, addressing all governments of the world; 94, how an individual can affect negotiations between governments; 81 and 83 using the energetic level of thought to create an atmosphere conducive to global problem solving.)

### ***How Can Structural And Consciousness Changes Be Brought About Using The UN?***

International problems (which, by definition no one nation can resolve durably without working together with all others) are tackled at UN Conferences which can be attended by all Governments, and are usually attended by most.

At such a UN conference a problem area is defined by participating governments, usually in the form of a 'declaration'; and a common 'plan of action' is designed which usually outlines actions at international, national and local levels.

The declaration and the plan of action constitute a 'final agreement' which is 'signed', 'ratified' and 'implemented' by all participating governments, which, where possible, convert and enforce the final agreement in the form of national laws.

### ***Introducing The Idea To Hold A UN Problem Solving Conference***

Suggestions to hold such a UN Conference tend to be brought up either in the UN's Economic and Social Council (ECOSOC) or its General Assembly (GA). Both tend to be open to the public. The final decision must be adopted by the GA.

Individuals are thus able to monitor Governments concerns and needs and, even if they are unable to officially address the government meeting at this stage, they are usually able to speak privately with individual countries' delegates. (*See chapters 68, 72,74.*)

The more we understand about the UN decision making process, the easier it is to have our voice heard.

A UN Conference is a form of international communication. Like all communications UN Conferences have a logical sequence enables the whole communication to come into its own.

### ***Structure Of A UN Conference (See chapters 34, 75)***

Such a conference tends to consist of:

- 2-5 preparatory meetings (prepcoms) often accompanied by regional conferences, at which a common way of viewing the problems (e.g. a 'declaration') is established and a plan of action is gradually worked out; and
- the conference itself at which governments officially undertake to implement the final agreement.

If the conference has a 'High Level Segment', this part of the conference will be attended by Heads of State and Government, and Ministers. These will draw world attention to the conference and be able to exert considerable influence on their own governments to adopt and implement the final agreement.

### ***The first prepcom***

The first prepcom usually focuses on the following decisions:

- Where the conference will be held and how it will be financed.
- Who will attend, including will it be open to Non-Governmental Organizations (NGOs) and other members of civil society, and to which extent will these be able to participate.
- How long will the conference last and how many preparatory meetings will be held.
- Which form will the 'final agreement' take.

These organizational points are usually agreed during the first prepcom.

### ***The remainder of the conference***

The remainder of the conference process focuses on the content of the agreement. If it has been arranged that the agreement must be adopted by consensus, then no

participating government may object to the agreement and preferably all must agree to it, if it is to be adopted.

Once agreement has been reached on the above issues, the process focuses on the final agreement (how to view the problem and which actions must be taken for its resolution).

### ***Developing an international problem solving strategy (See chapter 75.)***

This substantive part of the Conference usually starts with the second prepcom and a General Debate. Here Governments suggest topics for discussion and set the scene to have their needs and concerns met.

At this stage Governments like to present interesting ideas that will heighten their nation's prestige and benefit the whole international community. They are therefore often eager to support NGO proposals. In the '90s it became customary to permit NGOs to take the floor during the General Debate.

After the General Debate, one or more draft documents are developed which summarize the ideas expressed in the General Debate. One of these eventually becomes the starting point from which to negotiate the final agreement.

Once a first draft or 'Non-Paper' has been adopted, the governments then proceed to a discussion of the precise wording of the final agreement. Since the UN is an Intergovernmental Organization (IGO) only governments are permitted to decide on the final wording. They are however only too glad to accept useful NGO input. (*See chapter 96.*)

### ***From Draft Document To International Law***

Once a Draft Agreement has been signed, governments must create the infrastructure to ensure it can be enforced. For instance, in the case of Education For World Citizenship this would include:

- developing curricula, textbooks, and examination and other standards;
- educating teachers;
- enforcing the curriculum through expanding the education of school inspectors, lawyers and courts.

Once a Government has developed the necessary infrastructure it returns to the UN and, usually with a great deal of publicity, will 'ratify' the agreement, thus saying: "My country is ready to implement it".

Once a pre-agreed number of nations have ratified the agreement it goes into force for those who have ratified it.

Once sufficient nations have ratified a specific agreement, such agreements tend to become a part of customary international law. This means that the agreement is considered to apply even to those countries that have not ratified it.

### ***Some Ideas That Can Usefully Be Introduced At A Conference On Global Governance.***

These include:

- New structures for global governance. (*See chapter 63.*)
- Converting the UN Family of International Organizations to a more effective structure for world governance, mirroring the structure of national government. (*See chapter 63.*)
- Redefining Security To Include The Environment And Human Rights. This would largely free the old military industrial complex to be employed in the service of peace. (*See chapter 83.*)
- The Self-Financing World Marshall Plan (*See chapter 64, 85, and Addendum I*)
- Officially replacing the 'Divide And Rule' with the 'The All-Win Principle', as a standard for successful global relations and problem solving.

### ***Decision Making By Consensus***

The UN is often criticized for being governed by the veto Five Permanent Members of the Security Council. In fact, when the decision to adopt the 'final agreement' is made by consensus, all participating Members have the veto. This tends to be the case during these UN problem solving conferences.

Decision making by consensus helps to strengthen the agreement reached, since it enables governments to only agree to decisions that are in their interest. Consensus decisions making is also in harmony with the needs of a world in which all are interdependent, and harm done to one affects all others.

Ideally all decisions regarding world laws should be seen to intrinsically benefit all. Therefore the most desirable and durable solutions that issue from such a conference are a result of ***all-win problem solving***.

### ***Who Can Lobby A UN Conference?***

In our interdependent world, individuals are either a part of the problem or of the solution. For this reason, the UN is interested in the participation of people's organizations (NGOs). Many NGOs already have a special status with the UN that enables them at least to attend conferences and often even to take the floor.

Often the UN will open its doors to other community based, not for profit organizations that are not yet accredited to the UN for the span of an individual conference. For information on how to become accredited to an individual conference contact the UN's Department For Public Information.

To effectively lobby a UN conference it helps to have a representative at UN Headquarters. Ideally, the lobbying process involves writing and speaking with government officials.

Although at present, the UN can most easily be lobbied by NGOs, ***Spark!*** shows how with a some extra effort a network can be built that would allow people worldwide to join in such a lobby. In this way, human beings would indeed become like nervecells in the body of humanity.

### ***Tools Needed***

-- Address Of The UN's Department For Public Information (DPI): United Nations, New York, NY 10017, USA.

-- The book, *Permanent Missions To The United Nations*. This can be purchased from the UN Bookshop, United Nations, New York, NY 10017, USA or picked up free of charge if you are an NGO accredited to the UN. This provides the necessary information of how to contact Nations' Missions (or embassies) to the UN.

### **Actions That Enable Us To Be Heard In The World Arena Via The United Nations**

Although individuals can approach governments, government officials are much more open to hearing from NGOs. Many of the actions below can be taken by individuals, But if you have an idea which you wish to present at the UN, you would do well to get the active support of an NGO. (See chapters 20 and 22). Most of the following actions are for NGOs.

#### ***13. Lobby The UN For 'Global Governance Under Natural Law' Before the Conference Begins***

***a. First Introduction Of Your Proposal To Governments.*** (See chapter 68, how a proposal goes down the chain of command and lands on the desk of the expert)

-- As NGO, describe your point of view, proposal, or project on stationary with your organization's letterhead.

-- Send this to the Heads of State or Government of each of the participating Nations, and the relevant Ministers. These will usually include a country's Minister For Foreign Affairs and one other depending on the subject of the Conference.

-- Look up the relevant addresses at a library. It is best not to write via the Missions of the Nations since those letters are normally screened. They seldom reach the nation's capital, and remain with the UN Ambassador.

-- Send your mailing about 3 months before the beginning of the first prepcom to allow each Ministry time to process your letter and send it on to the relevant professionals.

-- Find out from the country's Mission (UN Embassy) which delegate will be representing that country at the prepcoms. (from now on referred to as 'expert'). Such delegates often have the status of 'counselor' or 'secretary'. (For addresses see 'Tools' above)

-- Send your proposals to the Nations' UN Ambassadors and the expert via their UN Mission (Addresses are listed in *Permanent Missions to the United Nations*. See 'Tools' above).

-- If the Government is reasonably well coordinated, your letters will be sent from the President to the relevant Minister and from there to the UN Ambassador. S/he, in turn, will give them to the delegate in the Mission who will be doing most of the legwork at the Conference.

As a result your input arrives down the chain of command on the desk of the expert. The expert is thus confronted with requests from his president, Minister and immediate boss, the UN Ambassador, that s/he report back on the subject. This adds weight to your request.

Some Governments contend with lack of coordination, cooperation and funds. There is not much point doing more than informing them of your point of view. You can not make them do anything that they are unable to make happen themselves.

***b. Clarifying And Improving Your Proposal***

-- As NGO representative, wait for six weeks after your mailing has been dispatched and then phone each of the Missions, beginning with any experts you or members of your NGO know and work well with.

-- Request the expert for a face to face meeting.

-- Orally present your point of view and make sure the expert has a brief overview in writing before your meeting.

-- Ask for his or her feedback, e.g.: ask if s/he were in your shoes how s/he would go about introducing your proposal; which countries are most likely to be in favor, which against your proposal; and why.

***c. Preparing To Deal With Opposition (See chapters 68 and 72)***

-- Then first contact the experts of those countries which are likely to resist your proposal.

-- Find out what (if anything) they like about your proposal; and which problems they see in it.

-- If their reaction is based on a misunderstanding, correct this. Begin your explanation in as far as possible by summarizing their point of view, and then allow your argument to move step by step to the point you wish to make. (*See exercise 7 b.*)

-- Rewrite your proposal in the light of the criticism you receive to make it as 'all-win' as possible. (*See chapters 57 and 92.*)

-- Then see whether the resisting country would be interested in introducing the newly formulated proposal.

This would help to get the support of other nations who are generally 'conservative' in the area you are introducing (*See chapter 75*).

***d. Getting Your Proposal Introduced Into The UN Discussion (See chapter 74)***

-- Meet with the representatives of the Nations that are likely to favor your proposal.

-- Repeat the process with these.

-- If none of the 'resisting nations' are willing to introduce your proposal, ask one of these.

***14. Actions During the PrepCom(s)***

By the time the first Prepcom begins, your proposal will have matured. It will take into account many more dimensions than you could have imagined existed before you began talking to governments, including the needs and concerns of individual nations. In other words, it will have become more 'all-win'.

***a. Getting Your Proposal Introduced Into Governmental Discussions***

-- Make sure you have a summary of your reworked proposal in writing, as well as (where appropriate) background materials.

-- Meet with delegates of governments again, beginning with those whose support you consider most critical and request their support. The more Governments support your proposal before the conference begins the more chance that it will be adopted as a part of the final agreement.

-- Get a Government to introduce it -- preferably one which inclined to resist proposals in the area of global community building.

***b. Getting The Support Of Your Peers***

This action should take place simultaneously with 14a.

-- Get together with other NGOs who are interested in the same field (financing, structures for peace, human rights, pollution, education, etc.).

-- Ask them for feedback on your proposal and expand your proposal to reflect the expanded perspective. (*See chapters: 40 getting the support of your colleagues by making your proposal more all-win; and 63, examples of Task Forces for global governance*)

-- Form an official grouping with these other NGOs. (You can call it a 'Task Force', 'Caucus', 'Working Group', etc.) (*See chapter 63*).

-- Formulate a joint statement, which combines your proposal with those of other NGOs. (If possible one oral statement to read during the General Debate and one longer written one to hand out as background material.)

***15. Requesting The Floor During The General Debate (See chapter 84)***

The official decision makers at the UN are Member Governments. These include almost all recognized Governments in the world.

Government delegates tend to be political experts who are expected to negotiate solutions to a wide range of global problems. They have neither the detailed expertise nor the time to come up with durable, all-win solutions to the range and complexity of global problems they are confronted with. They tend therefore to welcome creative input from NGOs and others who have seriously concerned themselves with finding all-win solutions. To make such solutions available in an effective and time-conserving way, representatives of groups of NGOs are permitted to speak during the General Debate, the 'brainstorming' section of the Conference.

-- Ask the Chairperson of the Conference for the floor during the General Debate to read the joint statement. You can do this by placing a written note on his or her desk before the meeting, or handing such a note to the representative of the UN Secretariat usually sitting in the row of chairs behind the President. One member of your NGO Task Force will probably be able to read your joint statement at the assigned time. ('speech' is called 'intervention' in UN-ese.)

-- Prior to speaking, provide the Conference Officers with enough copies of your intervention for all participating Governments (usually 56 or the full membership), plus 32 for representatives of UN Specialized Agencies and UN Programs and Funds, and 15 for the interpreters and the UN Secretariat. Also have other copies available for fellow NGOs.

-- Have plenty of background information ready to hand out to delegates immediately after you have read your statement, in case delegates request it.

### ***16. Negotiating The Wording Of The Agreement (See chapter 84)***

Since the actual decisions are made by Governments, NGOs are not permitted to take the floor during the negotiations regarding the *wording* of the Final Agreement.

Nevertheless as NGOs it is important to attend these sections to prevent your proposal from being changed or discarded. Moreover NGOs can be a great asset to governments at this phase of the proceedings: they are often in a better position to think up all-win phrasing than a Government whose first responsibility is to see that his or her Nation's needs and concerns are met.

- Attend the meetings on wording when you are permitted.
- When you have a suggestion, write it down.
- Without disturbing the meeting, hand it to the government delegate most able to use it. It is helpful if you have already built up a relationship of trust with the delegate.

### ***17. Developing A Network Of World Citizen Groups***

Since solutions must take into account the needs, concerns and thinking of citizens worldwide, it is important that we develop a network of groups worldwide with a means to communicate with NGO representatives working at a UN conference. The NGO representative must front the needs and concerns of citizens worldwide and so the larger such a network the better.

Construction of this network is best undertaken by a group of NGOs working together, building on their individual local groups and pooling their means of communication. The Internet will of course be extremely useful to establish regular and reliable communications. (*See chapter 75. Mobilizing the global brain; and 83, the global brain goes into action.*)

In poorer regions, where telephone connections are unreliable and computers are rare, radio connections can play an important role, beside telex and fax. Radio For Peace International, has in the past been used as a tool in global action. (Radio For Peace International, Box 20728, Portland, OR 97294, USA. Tel. +1 503 252 3639). Local radio stations could also be asked to support the network by providing a means for communication.

Of course getting large groups to cooperate and communicate internationally is complicated. *Spark!* points to some of the complications you might encounter and ways in which these can be handled.

*(See chapters 5, worldwide participation in global problem solving; 12, rights and responsibilities as world citizens; 43, setting up World Citizen Centers where people can learn to attune to natural law and use the power and guidance of our natural Source of power and unity; 83, the global brain in action; 80 and 81, using the vibrational level to add thrust to the All-Win approach; 100, how the UN can help such an NGO network to get started with minimal expenditure; chapter 70 and Addendum I, financing)*

***18. Monitoring Governments To See The Final Agreement Is Implemented And Enforced (See chapter 99)***

Once an agreement has been adopted, your NGO must monitor its implementation by Governments and ensure where necessary the relevant parts become a part of national law, and are enforced.

Since all UN agreements are international, this requires having a network of Action Groups worldwide. (*See Action 17*).

Thus the political work of world citizens' groups is ongoing, as individual world citizens alternately communicate their needs, concerns and problem solving ideas to both their own governments and to the world arena via the UN. In today's world of instant Internet, radio and other communications, these wide sweeps of focus have become feasible, even easy. We have indeed entered the epoch of world citizenship.

**WE ARE ALL WORLD CITIZENS**

World Citizenship spans all aspects of our lives: our relationship with ourselves, other people, the world arena, which until recently was inaccessible to most, and the Natural Order.

As we meet the challenge of consciously becoming world citizens, we find that life becomes more vibrant. A new sense of meaning suffuses our lives as we make our contribution to our Planet, one that is uniquely ours to make.

## About the Author of this Manual

Lisinka Ulatowska's adventurous life has led her to some 35 countries. She holds an MA in German Literature from the University of California, Berkeley and a PhD in Psychology from the Union Graduate School, where she was encouraged to understand relationships experientially as well as intellectually.

After almost a decade of private practice and teaching, her interest in meaningful relationship expanded from individuals to organizations and countries, as well as the UN where, earlier, she had worked as a guide. This interest resulted in a ***Handbook For Effective Global Action*** and an invitation by the then World Association of World Federalists to represent their NGO at the UN. She has represented a number of NGOs at the UN, including the International Emissaries, the Institute for Planetary Synthesis, and the Association of World Citizens, which she still represents.

As NGO representative, she co-founded and chaired the UN NGO Task Force on Financing from 1990 to 1994 and wrote: ***A Listing of Financing Mechanisms and Approaches to their Implementation. The Listing*** summarizes the work of the 80 NGOs, which had attended the Task Force. During this time, she also wrote a book, called ***Crossroads 2000***, on the implementation of a self-financing World Marshall Plan, based on the work of Pieter Kooistra. The ***World Citizens Manual*** is an extract of the actions described in her novel, now being published in Dutch under the title: ***Samenwerking, Samenspel***, Ankh Hermes, Deventer, 2001, and being submitted in English for publication in other languages under the working title ***Spark!***

***The World Citizens Manual*** is available in English, German, French, Dutch and Chinese.

***Ulatowska is available as a consultant for organizations wishing to make their voice heard at the UN and to give talks and workshops on topics mentioned in this Manual. She travels regularly between the USA and Europe. She can be reached as follows:***

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