

fering, he asks himself how much is due to fate? How much can be changed?

We wanted to go on the spot, to see how other farmers live, what their models are; to learn the cause of their success and failures, and to hear about their hopes.

How is this study going to be conducted? We are selecting several types of agriculture such as the ones of: Hungary, the socialist type. We shall want to monitor the operation of State Farms and cooperative farms.

Israel. What about kibbutzim today? The **USA**. The capitalist type of farming. We shall concentrate our survey on Californian farming. India. We want to approach this third world local agriculture not through the famous green revolution but by staying with small farmers, the Harijans (or untouchable) in the Bihar State, India's poorest region. Also being both of a non violent nature, we are keen to see

what is left from Gandhi's teaching. We shall be visiting Gandhinian farms in the Tamil Nadu region (southern India).

Brazil. We want to see what an export agriculture looks like.

Tanzania. We want to discover the UJAMAA, or "socialisme a l'Africaine" set up by President Nyerere, a great figure of our times, with his concept of central development which gives priority to agriculture.

We want to limit our travelling so we can better focus on our subject. We could of course also include a study of Thai-land's manioc export to Europe.

How do we want to realize this project?

We plan throughout the trip and when-ever possible, to work in the agricultural sector, for our food and board. We have set up a network of stops, relays, individuals, unions, Ngo's and cooperation fieldworkers, Emmaus communes as well as some friends in some fifteen countries. But we are also counting on spontaneous

encounters without which this adventure wouldn't be an adventure. Our encounters will include members of all social classes, not only farmers.

Anyone interested in our project should write to our correspondent (address below). We feel that in this way, when we visit people who have taken the trouble to write us, we will be expected and the relationship will be easier. Write to:

Mdme Martine Cadoret, 25 Allee de Maisonneuve, 49110, St Pierre Montmart, France Phone: 4175 12 39



"I travel light; as light,
That is, as a man cart travel who will Still
carry his body around because Of its
sentimental value.

Christopher Fry
(1907)

The Lady's Not for Burning

ISRAEL: The experience from a 12 years old

This has been my first experience in foreign travel, and I hope not the last one but rather the first of a long-series.

The idea of spending Easter time in Israel occurred to my father a long time ago. His wish to have me come along pleased me at once, as I knew that would come in contact with a way of life completely different from ours. And I was-right. This is my diary:

On april 16th 19 arrived in Tel-Aviv where we were lucky, to meet an Italo-Israeli who reserved a taxi for us to Beit-Yannai; In Beit-Yannai, we visited a SERVAS family who had been recommended by Uslenghi. We felt comfortable at once in this very hospitable and friendly family. In the evening we celebrated Haggada, that is, the beginning of the Hebrew Easter (Passover) festivities. Our hosts, having known that my father did not speak english and that I had elementary English level only, had provided us with a book of the sacred texts in Italian; this book is traditionally read on this occasion, while eating Azzim bread, bitter herbs and other things eaten by the Hebrew people on their 'flight from ^{Egypt}.

The day after our arrival, we visited Beit-Yannai, a small village which was one of the first Hebrew settlements and where law requires an atomic shelter for every ten houses.

Beit-Yannai lies on the Mediterranean, and our host's house was very close to the sea. In the afternoon we visited a kibbutz in the vicinity of Beit-Yannai. I was very eager to make this visit, because I had

heard and read so much about kibbutzim, but seeing it in reality, I couldn't grasp the way it worked.

The second day we were taken to Natania, a large city, the center of much activity in the region. There was a market, a train station, a bus station, a diamond center and various bathing resorts. At the market we met a gentleman from Yemen who had been in Italy, but who spoke no Italian

The following afternoon, after lunch, we drove to Cesarea, where there is a Roman amphitheatre still in use, as well as a double aqueduct which used to bring water to the city in periods of drought; there were also a huge moat and some mosaics.

On April 19th, we left for Jerusalem. At the bus station, finding transportation was quite an adventure, for when we were on the left hand side, the taxis were on the right, and when we were on the right hand side, the taxis were on the left.

Finally we found a taxi which took us to our host. In the afternoon we were taken to visit some of the most important places in Jerusalem the Holy Sepulchre, unfortunately closed, and David's tomb. After, we were taken by our host to an Arabic eating place where we enjoyed typical dishes with strange names such as "homus" and "felafel": In the evening, after chatting a while we organized ourselves for the night. Since the flat was so small, "a matchbox said our host, our host slept in her bed, my father slept on the couch and I on a mattress on the floor in a down sleeping bag.

The next day, April 20th, we wandered some more around Jerusalem, visiting the old city in the Arab quarter. Here a tourist can see the different ways of life and dress of Arabs and Israelis. They live only a block or two apart, but they are not alike at all. Finally we began to get used

to the streets; "David street", "Jaffa Gate" and the "Via Dolorosa" had become familiar.

In the afternoon our host took us to visit the Church of the Annunciation in which the Angelus prayer was written in all languages. On our way back we visited a friend of our host where we spent - three hours discussing the Shroud and Jesus Christ.

This friend was a Jew but believed in Jesus as the Son of God. Her religion was therefore a fusion of Christianity and Judaism. We shared a few ^{ideas} in common, especially about Christ's resurrection and the Shroud. The discussion was interesting and since she spoke English our host translated into Italian. It was dark when got home.

Next day we went to Jericho, but could not visit all of it since part of it is a military zone. Two things which shocked me were, for one, immediately after the desert appeared vineyards and fields

of tomatoes etc, and two, the Dead Sea, not because it was below sealevel, but because, due to a heavy saline concentration, you can float without moving as much as a finger. In fact, in the after-noon, after having seen the ancient walls of Jericho, we went for a swim, and this delighted me: After which we drove back to Jerusalem by taxi. In Jerusalem there were no buses because it was Saturday, the day of rest for Jews.

* Editor's note: From Friday noon on, until Saturday night at sunset, Israeli public transport comes to a complete standstill.

A curiosity item on Israelis: the day ends for them when the first three stars appear in the sky.

April 22nd, our Christian Easter Day, found us on our way. We visited the Holy body of Supulchre and the stone on which the of



for whom the cruises was arranged was prevailing. The meals were good, cafeteria style, with no limits for anybody. Apart from this, there was the very welcome and sensible arrangement, where we could sit as desired and share tables for one or more meals with any other person, including professors and adults. It was on these occasions that the adults learned a lot from the students and hopefully vice versa, helping to understand and appreciate other peoples problems, disappointments, hopes and goals.

I am sure that such contacts help eliminate or lessen our day's problems; if such opportunities were provided

more often, it would help in this connection. I want to mention one subject dear to SERVAS members and friends, that is the one of the struggle and hope for Peace, in our time and so - called one world. With the help of some students, professors and adults, myself included we formed a Peace group, and, among other speakers, I spoke to a large audience on the milestones of the road to Peace in the world. In the ship's yearbook, a special picture of our group was published with a summary. It was a perfect cruise and I can recommend such an experience to young and old alike.®

At the foot of this hill of steps stands a large monument of soldiers. When you stand in front of it you cannot see the Mother Russia - the soldiers are defending her. We watched the changing guard at the eternal flame coming from a large sculpted arm and hand monument there. It gave me goose-bumps to watch the goose-stepping soldiers. Their legs must have been very tired as it took a half hour or more. At the commemorative museum, which is new, modern and of Guggenheim design there is a diorama that encircles the interior of the building, a massive painting and sculpted work that took seven years to complete. The Battle of Stalingrad is depicted in a representative four day finale. At that museum you can feel the tenseness and seize mentality that continues to effect the Soviet citizen's psyche. Large statues, monuments, sculptures and slogans in large neon letters are a commanding presence, especially in the Russian cities we visited, Volgograd and Moscow. A section of the Peace Ribbon" will become a permanent exhibit with other 'Peace' memorabilia at that museum. Another tableau of statues, much bigger than life-size is in the Grief Plaza and is of a mother holding her fallen son, whose face is covered with a mantle, so every mother who lost a son or loved one can feel it commemorates her grief. Our guide said that the memorials were not to glorify war, but to remember the grief of war.

An outstanding memory of Kiev was the day we went to Babiyar, where there is a memorial to the Jews that were murdered by the Nazis and thrown into a ravine. There were several Jewish persons in the tour group and a young man who joined, us that day who said he had grandparents in the massacre. We prevailed upon our young, beautiful, sophisticated guide to stop at a flower stand along the route to pick up flowers for us to lay on the steps at the mem' which is a gruesome sculpture in ebony black of the torture and hurling bodies into the ravine. Lisa had the driver stop the bus, while she and our tour leader, Dick Rodes, bought flowers. One of our young men tour members also got off the bus for taking pictures, a mistake! Soon some officials were engaging our bus driver in heated Russian conversation. The bus driver kept indicating that they should see Lisa and Dick Rodes, which they did. We almost got hauled into custody, because of the illegal picture-taking. Unfortunately it was Lisa who had to pay by losing a half day's salary for allowing the driver to stop in what I suppose was deemed a "sensitive area".

The Intourist guides, all speaking English well, were friendly, helpful and good natured, except one - the young man in Moscow. He was a handsome dedicated young man. Gregory was puzzled by the flagging interest of the group, but by the time we reached Moscow; the last city, everyone was tired of being man-shelled. The group dispersed and asserted

The Peace Ribbon

by Edith Neece

We made a trip to the Soviet Union in September-October 1985. It was a Peace and Culture Tour, informative and enjoyable. We sang peace songs (tried) and displayed segments of the "Peace Ribbon in Brussels, Geneva, Prague, Lvov, Kiev, Volgograd, Yerevan and Moscow. Each of the tour group members carried one or two of the beautiful banners. Some were given as gifts, some came back to be exhibited at the Peace Museum in Chicago. I have gained new friends in the Soviet Union. One of them whispered to me in the school assembly hall when we were displaying the Peace Ribbon that when the ribbon was wrapped around the Pentagon in Washington, D C it gave her a sense of optimism and she felt the American people did care and did not want war.

It is rather miraculous that all forty-two of my USSR tour group got home together. We were strangers when we left New York on Sabena Airlines international flight. By the time we returned to the USA we had become a friendly band of heterogeneous individuals of all ages, religions, professions and opinions. At least two of them emphatically said they would "never forget" our group. 'Intourist' provided us with most of the program we requested from Prague and through the Soviet cities. We visited schools, peace committees, the Volgograd Friendship Committee, The Institute for Studies of the U.S. and Canada and the Soviet Women's Committee in Moscow. The most impressive group assembled for us was the professional women from the Soviet Women's Committee:

The most valuable experience for me as I traveled in East Europe and the Soviet Union was visiting the schools. The children were uninhibited, friendly, very talented and delighted to share their skills in dancing, singing, language and with musical instruments. At a special music school in Kiev the students played on folk instruments and one ten year old girl provided us with a concert of classical music on the piano. Two of our

group, the Feltons, Quaker couple, shared their talent with the students with marvelous piano renditions. The schools were impressive, the teachers exceptional and the students wonderful. In Moscow, the older students at a special English language school met our group at the school door, taking us one on one (sometimes two students to one tour member). "Ann" greeted me and told me she was my guide for the day. Her English was pure and British. The first thing she did was take me to a large U.S.-map and requested me to describe where I live. I had pictures to share of the mountains, New York City and the United Nations. In the afternoon the children of all ages, students in that school, entertained with a program of music, dance, and theater all in English. The rendition of "Three Little Pigs" was a "corker", highly entertaining. The "pigs" were very energetic and inspired third graders singing, dancing and acting with bouncing curly-que tails.

Two nights on a USSR train traveling from Prague, across the plains and through the mountains east to Kiev was a once in a lifetime happening which was both awful and a lot of fun. It was during this ride that the tour group became cemented together. We survived, though some became quite ill, sharing their germs with all. Only a hearty few escaped a flu-like illness that floored us alternately.

The Volgograd Friendship Committee was large and met with our rather unwieldy group in small clusters. Many of them spoke English and we communicated with them quite well. They were warm, friendly and kind to us. One member, of our tour group was invited to the home of an artist among their group. The artist provided him a pleasant, unusual evening and he came back to the hotel with a painting. It caused no problems coming through customs.

Volgograd is a quintessential Russian city, as was our tour guide there. The whole city seems to - be a memorial to WW II. The immense monuments are overwhelming. The huge 300' Mother Russia statue is elegant and stands high upon a hill, which most of us climbed.'

independence doing elected sightseeing, shopping and self entertainment. Our modern, clean, high rise hotel in Moscow was overflowing with tourists, mostly from East Germany and Japan. Meals were served in elegant style at all of our hotels. The food was adequate, only a bit monotonous with meat and potatoes twice a day. In Moscow our group kept arriving late for meals, fouling up the system. Finally the food service personnel let us help with our own serving and cleaning up - a few of the waiters and the waitresses were able to handle that with aplomb and good nature. Gregory looked a bit abashed. Larissa Nizhegorodtseva, who coral led, counselled and amused us with a fine sense of humor from the time she met us in Lvov until she secured all of us on our Aeroflot plane leaving Moscow and the USSR, was our favorite and very special Intourist guide. Larissa and Lisa both remarked that we were an unusual group. It is sad to know we will probably never see them again.

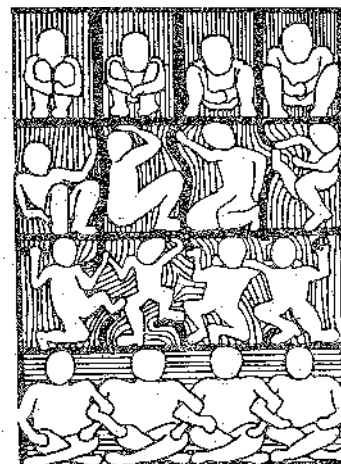
For cultural experiences there were several evening events - the circus, an opera, a piano concert, and folk dancing. Two spontaneous happenings were delightful, both in Lvov, Larissa's home-town, which she said is just the right

size, not dirty, noisy and full of people as is Moscow. At the lovely hotel, over-looking a park in Lvov there were several wedding parties going full swing.

We had children in our group and they wanted to see the bride. The bride shared wedding cake with them and many of the tour members. While visiting a museum of old Ukrainian homes and churches, set in a village-like scene (Sturbridge) a large costumed group of Ukrainian singers (a choral group) and a just-married couple mingled and exchanged songs, peace pins and pictures with us. They formed a large circle and sang for us in Ukrainian. We sang and displayed the Peace Ribbons. The bride and groom were members of the Choir of a sulphur workers union and their co-workers were sharing their wedding ceremony.

Two cities that we visited that deserve more than a mention were Prague, Czechoslovakia and Yerevan Armenia, USSR. Both were unusual and unlike any of the others. Prague is a fascinating city with an old and new mix of utter charm. The weather in Yerevan was like in San Diego, delightful. We were there on a state holiday, "Constitution Holiday" and there were many school children

at the churches we visited - all intriguing with treasures and history. The children mingled and visited with our tour members. The people of Yerevan were open and very friendly, interested in talking to us. From my hotel window Mt Arrarat was visible rising high above any surrounding mountain.



Fearing formal structure

PEACE CHILD

David Woolcombe, president of Peace Child Foundation reports that a musical theater company of young Soviet and American singers will tour the major capital cities of the world in summer 1986. In each city they will assemble and rehearse a chorus of 1000 children who will join in the songs and take part in some of the action of this musical fantasy which tells how children bring peace to the world. The story will be narrated in the native language. They hope for much local involvement and to call media attention to Soviet and American children touring a message of peace together, "a living symbol of the possibility of detente".

PEACE WAVES INTERNATIONAL

"Ham radio operators interested in helping establish a global network within the peace movement are encouraged to send their name, address, call site, frequency used, dates and times available for broadcasting and receiving (GMT) to: Peace Waves International, % Mark Smith, 2839 East Fifth St., Tulsa OK 74104 USA (From Newsletter of Wilmington College Peace Resource Center, Pyle Center Box 1183, Wilmington, Ohio 45177 USA)

BREAKING NEW GROUND

Cambridge, Massachusetts, a city of 95,000 has a municipal "peace director" whose job it is to alert citizens to the "dangers of a nuclear buildup" and to develop a nationwide "municipal peace movement". The official, Jeb Brugmann, will introduce "peace education" in the public schools and offer plans for converting local industries with military contracts to non-defense uses.

Notes from the peace secretary

Edith Neece represented Servas International at the original planning meeting for WORLD DAY 1986. At that time in New York City representatives of 18 international peace groups were present-

WORLD DAY is a combined effort of environmental, peace and hunger organizations to shift world spending priorities toward human and environmental needs. The observance on June 21, 1986 will not be just another ceremonial event.

There will be a major educational program urging the mass media to redirect the World's resources from military spending to earth-saving and life enhancing uses.

The planners point out that "two weeks of world military spending (less than 5% annually) could provide basic food and health needs for every poor person on the planet for a full year".

Follow the unfolding of this effort in your country by watching your news-papers, radio and TV.

BEYOND WAR is an organization with an old, yet ever new perspective. It seeks to discuss, develop and demonstrate a new way of thinking which can bring about a world beyond war.

Basic to the BEYOND WAR idea is the understanding that all people share one interconnected, interdependent life support system. We live together on one earth. We are one. Every threat to life anywhere threatens all. Our loyalty now must expand to all life and to the well-being of the whole system, not re-main focused on our own family, race or nation.

BEYOND WAR is three years old and has expanded its membership into 7 countries: It aims to inform people of the reality of the nuclear threat to human survival and by education to communicate a sense of hope in the ability of individuals to change their minds and their actions so that, bit by bit, the building blocks of peace will be set in place.

It provides educational aids such as films, videotapes, study guides and discussion leaders. One of its films, No Frames, No Boundaries", has been translated into 5 languages and received the Freedoms Foundation Award for excellence. Its own annual award in 1985 was given to the two co-founders of International Physicians for the Prevention of Nuclear War, Dr. Bernard Lown of the Harvard University School of Public Health in the USA and Dr. Eugene Chazov, Director General of the U.S.S.R. cardiovascular Research Center.

The Award ceremony was presented in a satellite television "Spacebridge" between San Francisco and Moscow. Another More recent Spacebridge featured several hundred youth from Russia and the state of Minnesota which was shown by National Public Radio in the USA and was also aired in Russia. The "Spacebridge" demonstrates a peaceful use of outer space satellite technology as a viable alternative to the Star Wars concept.

(International Physicians for the Prevention of Nuclear War, 225 Longwood Ave., Boston, MA 02115 USA. 32 national affiliates, BEYOND WAR, 222 High Street, Palo Alto, CA 94301 USA)

On the importance of Servas International involvement with the UN

by Reva King

What we accomplish with all our work at the UN - a difficult question to answer. We are definitely heard in the various NGO Committees who frequently accept our recommendations. And frankly, I feel that whenever we have something constructive to present to NGO groups, it is carefully considered. To a much lesser extent, and to a very minor degree, there is also reason to believe that Ambassadors and various UN Staffs who speak (and have discussions) at our briefings hear us.

The value of our NGO consultative status - which we worked so hard to obtain. The recognition of SERVAS by the UN does seem to give us some special status in relation to other organizations. When I am asked by various people if SERVAS INTERNATIONAL is a recognized NGO, my "yes" answer often helps open doors. This Consultative Status helps SERVAS to be considered a responsible better recognized International Organization

than it would be otherwise. More-over, regardless of how much I could criticize some of the UN work, what do we have to take its place? Our Consultative Status gives us the opportunity to try to improve the UN publicity in relation to other organizations. We should keep in mind all related considerations, including the meaning of this status for less- developed countries and countries where Servas has not yet established its own image.

Places where we have Representatives - NGO's are expected to have Representatives in each of the three headquarters: New York City, Geneva and Vienna; there is no earthly way that we can be active participants just by reading UN reports, Most or too many NGO's are protesting the relocation of many UN functions to Geneva and Vienna.

I base this observation on the fact that too many NGO's are dominated by USA branches or lack of a real international base.



The method of annual selection of official Representatives to the UN.-

Who elects the representatives to various UN - NGO Committees or locations? Why are so many representatives needed? I suspect such questions arise primarily because of financial reimbursement issues, or a lack of clarity in the semi-annual reports I have been submitting. I hope such questions also reflect some kind of interest in the present primary international body of governments, with Peace as its first commitment.

The number of Representatives needed is large because of the three UN Headquarters located in New-York, Geneva and Vienna.

Number of Representatives for N. York: 8, Geneva: 1, Vienna: -1

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v v v

From other Peace-Organizations

WISE was set up by safe energy activists in 1978 to function as an international switchboard for the local and national safe energy groups around the world who want to exchange information and support one another. Articles which appear in WISE publications are provided by the WISE relays in 12 countries and a worldwide network of contacts. The WISE NEWS COMMUNIQUE is published bi-weekly in Amsterdam. French, Spanish, Dutch and Japanese editions are also available. WISE-Amsterdam, P.O. Box 5627 1007 AP Amsterdam, The Netherlands

QUOTED

From Pax et Libertas, Vol 50 No. 3, quarterly of the Women's International League for Peace and Freedom: FOUR-POINT APPEAL FOR SURVIVAL

"The collective weight of world scientific opinion rejects a "Star Wars" program as an exercise in futility. In an environment of tension and insecurity, it is a highly dangerous and waste-investment in delusion. There is no technical salvation from the threat of nuclear war. Only political solutions leading to the elimination of nuclear weapons can avert the danger .. "To this end, we call for the rapid initiation and implementation of a pro-gram on disarmament which includes the measures listed below on which action is most urgently required:

- an agreement to prevent the militarization of and the extension of the arms race to outer space;

- the immediate cessation of all tests of nuclear weapons and the prompt conclusion of a CTBT;

- a mutual and verifiable freeze on the testing, production, and deployment of nuclear weapons and their delivery systems;

- a declaration by those nuclear weapon states that have not done so, not to be the first to use nuclear weapons.

From the Statement of the Symposium on Survival in the Nuclear Age organized by the Third World Foundation and Parliamentarians for World Order, New York, April 1985.

The Friends Committee on National Legislation

WOMEN IN THE FIRST AND THIRD WORLD

The closing of the United Nations International Women's Decade was marked by a gathering in Nairobi of more than one hundred official delegates and thou sands of unofficial emissaries from countries all over the world; meeting to discuss the common problems of women; The report of the Nairobi Conference on the "State of the World's Women, 1985" includes the following discouraging summary:

Women do almost all the world's domestic work, which, taken together with their additional work outside the home, means most women work a double day; women grow around half of the world's food, but own hardly any land, find it difficult to get loans and are overlooked by agricultural advisors and projects;

women are one third of the world's official labour force, but are concentrated into the lowest-paid occupations and are more vulnerable to unemployment than men; although the gap is closing slightly, women still earn less than three quarters of the wage of men doing similar work . . .

FCNL Washington Newsletter, August/ September 1985



"Each time an individual stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, that individual sends forth a tiny ripple of hope ... and crossing each other from a million different centers of energy and daring - . those ripples build- a current that can sweep down the mightiest walls of oppression and resistance." ROBERT F. KENNEDY

DisarmamentnewsletterDisarmamentnewsletterDisarmamentnews

On 10 July 1985, the Director General of Corporation Integral para el Desarrollo Cultural y Social-CODECAL, a Colombian-based non governmental organization which deals with formal and non-formal education projects, visited the United Nations Department for Disarmament Affairs to give an update on the latest activities undertaken by Codecal. One such activity was the second Regional Meeting which took place from 17 to 23 February in Fusagasuga, Colombia, to ascertain the necessary co-ordination of regional efforts around a regional educational project initiated earlier by CODECAL. The project entitled "Towards Co-operation and Self-Esteem in the Elementary, School Curriculum: History, Civics, and Social Education", was discussed at the meeting by delegations from Colombia, Peru and Venezuela and consultants from Canada. Participants in the meeting reaffirming their belief in the project, which xxx is at implementing educational alternatives which may contribute to the formation of individuals interested in working against injustice and towards developing an atmosphere of peace - and cooperation at both the national and regional levels. Contact Mr Jaime de J. Diaz, Director-General, Cooperation Integral para el Desarrollo Cultural e Social-SODECAL, Carrera 21N No. 56 33 Apartado 20439, Bogota, Colombia.

On 14 and 15 September 1985, the international conference Citizen's Tribunal against Nuclear Proliferation, organized by WISE, the Swiss Peace Council and the Geneva Peace Committee, took place in Geneva, Switzerland. The Conference examined the obligations of nuclear weapon states under article VI of the NPT, and the social and political consequences of all international nuclear technology, among other topics. Contact: v. JE, Brian Malloy, P.O. Box 5627, 1007, Amsterdam, Netherlands.

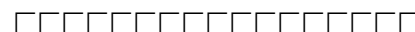
From 18 to 24 August, approximately five hundred people from around the world will attend an educational programme in Ottawa, Canada, designed to teach participants ways to promote peace in their communities. This programme, "Inpax" organized by the Pax Humana Group, will include discussion groups with well known experts on peace, skill workshops and simulation games. There will also be a cultural festival featuring dance, theatre and art exhibit to celebrate the peace work being undertaken around the world. Contact: Ms. Mare M. McCracken, Pax Humana Group, 21 Argyle; Suite 103, Ottawa; Ontario, K2F 2H4, Canada.

The North Atlantic Network Conference '85 was held from 22 to 25 August in Bergen, Norway. The purpose of the Conference was to bring together peace groups from countries bordering the North Atlantic to discuss the Nuclear buildup in the region and to promote nuclear disarmament. It also provided an opportunity to establish contacts between peace movements in the North Atlantic and other parts of the world. The network will aim at improving the exchange of information and coordination of campaign objectives. Contact: Nejl Atomvapen Youngst, 7, 0181 Oslo 1, Norway.

"The Town and Peace" will be the theme of the third International Conference organized under the auspices of the United Towns Organization (UTO) which will take place in Sheffield, Great Britain, from 16 to 18 January 1986. The purpose of this Conference is to provide an opportunity for municipal representatives to exchange ideas and to define their own towns' policies on the steps they can take to promote peace. The Conference will include four Commissions focusing on topics such as "Disarmament and Development", "Peace and

your Community" and "Education for Peace and Human Rights". A "Disarmament Manifesto which is a synthesis of the resolution adopted at previous conferences and which represents the framework on which local and regional authorities can build their policies, has been issued by UTO. Contact: Organisation des Citees Unies, 2 rue de Logelbach, 75017, Paris, France.

A one week international peace education programme called "INPAX", sponsored by the Pax Humana Group in co-operation with the United Nations University for Peace in Costa Rica, was held from 18 to 25 August 1985 in Canada. Held on the University of Ottawa campus, the programme offered 500 participants from diverse ethnic, linguistic and regional backgrounds the opportunity to learn about different perceptions of peace, causes of conflict, social responsibility and community based peace projects. It was developed as a Canadian programme in celebration of the 1985 International Youth Year and in anticipation of the 1986 International Peace Year. Other events, organized by the Pax Humana Group in connection with IN-PAX included a Peace March by one of its representatives from Rome, Italy, to Ottawa, Canada, via the Federal Republic of Germany, Luxemburg, Belgium, the Netherlands, England and the United States. The march was aimed at arousing the consciousness of youth and activated the goodwill of individuals who believe in peace. Contact: Pax Humana Group, 219 Argyle Avenue, Suite 103, Ottawa, K2P 2H4, Canada.



**It's noble to have a friend
but still nobler to be a
friend**

Two Years of environmental activism

Pendurang Hegde

1. INTRODUCTION

This report is an attempt of self-evaluation, trying to review my work. In January 1983 I decided to work on environmental issues in Karnataka and particularly on western ghats. In the same year the Chipko (Appiko) Movement was launched in South India, since then, I have been working as an environmental activist. This report pertains to my experiences from January 1983 to February 1985. I have tried to put down my success and failures in regard to grass-root ecological movements and relate it to the overall ecological scene in the country. This is an exercise carried out with utmost objectivity so as to invite critical comments and suggestions.

2. BACKGROUND

While studying for post graduation in Delhi School of Social Work, University of Delhi I came in contact with the Chipko leader Sunderlal Bahuguna. I went to Garhwal to participate in the Chipko Movement. This was part of my post-graduation securing first-class first. Equipped with this I joined the employment market. But I decided to work in rural areas on rural development issues. This brought me to Damoh district in Madhya Pradesh. I joined Grameen Shramik Kendra, Damoh, a voluntary Organisation.

Damoh's main work centers around landless labourers, trying to organise them so that they are capable of fighting for their rights. We achieved success in some vill-

ages but failed to make a larger impact. Very often the district suffered from acute drought. In such situation we believed (as many Rural Development Programs do) that once a certain class of people- especially those who are weak in Society get organised, they will be able to tackle the problem of poverty. In fact the idea is: Power in Society should come to the weakest and economic justice will follow. But what about regular occurrences of drought, which will drive the people to severe hardship? The organised groups of labourers fought with government agencies for food for work pro-grams. These never reduced famines. We were engaged in tackling the symptoms rather than the root cause of the disease. Here I feel there is an urgent need to look at rural poverty and deve-

important in a total perspective including environmental factors.

After working for three years in rural areas in Madhya Pradesh, I feel that there is a limit to the role of the outsider, I learned the local dialect Bundeli and established rapport with villagers. However my understanding of local cultural ethics was very limited. Damoh's program had a clear perception of organising poor people but we could never reach the heart of the local people, with whom we wanted to work. Thus I decided that local youth should replace us to run the voluntary organisation. With these ideas I left Damoh by December 1982 to return to my native home in Karnataka:

In December 1982, I joined Sunderlal Bahuguna in Kashmir Kohima Chipko Foot March; we walked together in Bhutan traversing difficult terrain. I discussed with him my plan to work on environmental issues in Karnataka. I learned the usefulness of PADAYATRA in communicating the message of Chipko. We also learnt many things from the farmers situated in the remote villages of Bhutan.

I arrived in Bangalore during the first week of January 1983. I had a vague idea of my future plan, but I knew it would be on the problems related to forests and people. The first two months were spent in Bangalore contacting people who worked or were working on western ghats. Discussions were held with like-minded people. It was difficult for people to understand my ideas of working voluntarily without any support from organisations. I had no financial support and my plan was to earn money through free-lancing: My friends expressed doubts about this adventure, (misadventure). To overcome the discouragement I thought of a 'down to earth' program. I planned to walk from Karwar along the banks of the river Kali to its origin near Goa.

3. EKLA-CHAL, WALKING ALONE Karwar is the headquarters of Uttara Kannada district. It is a coastal town famous for its natural beaches. A Caustic Soda Factory was set up at Binaga, 6 km from Karwar. I met fishermen who suffered from the influence of the Caustic Soda Factory. This factory employed about 800 people and had displaced about ten thousand people, mainly fishermen.

I started my footmarch from Karwar along the banks of the river Kali. I talked to villagers, stayed with them and, in the end reached the origin of the river at Diggi Ghattis. Walk provides an over-view of the so called development carried out in the district. Uttara Kannada, with 81% of its area under forests, is regarded as a backward district. There came three "P's" to eradicate its backwardness. First to come was a Plywood Factory with the intention of exploiting the forest wealth. The second "p" was paper. The Westcoast Paper Mill was established

to exploit bamboo from the forest. The third "p", which is a recent addition, is POWER. Hydro Electric Dams are to be constructed across Kali. I saw the main Dam coming up at Supa, which had displaced 47 villages. They have been rehabilitated in the catchment area of the Kali, after clear felling of about 10,000 acres of Virgin Forest! The lovely river Kali is dead. The effluents of the Paper Mill have killed the living river. The third "p" mentioned above came to remove backwardness but in the process ruined the balance of nature. From 1950 to 1980 the area under forest has dropped down from 81% to 25%. The paper and plywood factory employs 40,000 workers but it has jeopardized the lives of seven lakh people in the district so affecting the living pattern. At macro level it has affected the rainfall pattern in the Deccan Plateau. The most shocking experience was at the origin of the Kali. The Kali originates as flowing in rivulets from thick forests near Diggi village. However many of these small streams are now totally dry. The whole area is full of debris and rejects of open-cast mining. The mining activity has led to drying up these small streams. The lone walk gave an in-depth exposure of so-called development programs. The natural resources are utilised in a manner that endangers the lives of local inhabitants. The renewable resources, like forest, are converted into non-renewable resources. This has had serious effects on the lives of poor people. Mining of manganese ore has earned foreign exchange and big hydro dams have generated power: But in the process the poorest group had to lose control over its land and were forced into a state of destitution. The plight of uprooted people strengthened my determination to work for the cause.

I returned to my native village in Sirsi Taluka Uttara Kannada district: The personal trauma was difficult to bear. My experiences and anguish were pushing me towards some kind of action, but I was totally bankrupt, without either ideas nor money. It was during this time that Sunderlal Bahuguna visited Sirsi. Youth groups from Baleggade and Gubbigade invited Bahuguna to their village. They wanted to protect forest which was marked for felling. We never knew that some village people were going to launch (Chipko) Appiko Chaluvali and we had no idea that the awareness was going to spread all through the state.

4. APPIKO MOVEMENT IN SOUTH INDIA

On September 8th, 1983, young men and women launched Appiko Chaluvali in the Kalase Forest near Salkani village, in Sirsi Taluka, Uttara Kannada district. There were no leaders, no slogans. The people went and embraced the trees which were being axed by labourers. I came to know of this only after a few days through local newspapers. Thereafter I reached the Kelase Forest and toured the villages. With enough knowledge of

local politics I came to know of petty politicians trying to make capital out of Appiko. At this point I entered the scene and started giving directions towards a political and constructive goal. By December 1983, the movement spread to all forest areas in Sirsi and Siddapur Taluka. In 1984 it started in Sager Taluka, Shimoga district. By 1985 Appiko has taken deep roots in three districts, Uttara Kannada, Shimoga and Dakshina Kannada.

The most important reason for spreading this movement is the Forest policy. The main objective of forest management is to provide raw material to forest-based industries and to earn maximum revenue. To attain this, natural forests were clear-felled on a large scale to make way for commercial mono-culture plantations of teak and eucalyptus. This created changes in micro and macro-climates affecting rainfall and eventually agriculture. The forest policy ignored the difficulties of people and claimed that they were following scientific forestry practices. This so-called scientific forestry eliminated the natural forests and turned this renewable resource into a non-renewable resource. People who survived on this resource were affected severely. The resistance and pent up feelings developed among people an anti-feeling against this forest policy. This sub-conscious feeling is present in hilly forest areas. Appiko became a medium of expressions of these feelings and sufferings of ordinary people,



SUPPRESSING APPIKO.

The common people challenged the so-called "scientific forestry". This is a threat to the authority of bureaucrats. In order to suppress this people's movement, the highest forest officials declared that Appiko was unscientific. The second allegation was that this movement was against development. They also tried to malign people's voice saying that it was politically motivated. In spite of all these efforts the movement became stronger and spread to many forest areas. The Forest Department used a famous environment scientist to write articles against the people's Movement. Perhaps these experts on western ghats did not like people taking direct action.

CONSTRUCTIVE APPROACH Appiko started spontaneously in many places due to people being against the forest policy. The basic instinct was negative. In order to bring a positive element, the mass awakening was channelled into afforestation and in minimising the utilisation of the forest and started their own nurseries. They planted saplings on barren land. In addition to this the activists started propagating ASTRA OLE (Chullah), Gobar gas and various methods of reducing one's dependence on forest products. These are expressed as 'ULISU, BELASU, and BALASU' (to save, to grow and to utilise). This constructive program is the main reason for sustenance of the movement. The main objective of Appiko is to strive for alternative development; it has become a permanent program to change one's attitude towards nature and development, with a harmonious relationship between man and nature.

OUTCOME OF PEOPLES MOVEMENT.

Obviously, the awareness all around thee and among common people is the result of Appiko ChalOvali. It has had a fair amount of success in reaching the hearts of people: As a result of this, village girls wrote poems and Folksongs. Dramas and plays were written on this theme. Even the folklore of Yakshagana is adapted to convey the theme of Appiko For the first time rural house-holds saw street plays depicting the idea of nature. In a nutshell it can be said that Appiko has given an impetus to ecological awareness in Karnataka.

The present trend of the People's Movement is to press for their rights. No movement tries to analyse its internal role, as to what its duties are. Before demanding his rights, one should be aware of the need to perform one's duty. Appiko has tried to place emphasis on people's duty. People are also responsible for the destruction of the forest, either because increased population or wrong practices like burning grassland, lopping trees in the rainy season . . etc. Appiko has tried to tackle these issues where people are responsible for destruction of forests. Before asking the government to put a ban on commercial felling, people in villages are asked not to fell green trees. If we are asking something, we should be practicing it ourselves. Thus we stress on change of . . HEART, to establish a harmonious relationship with nature.

But the movement has hardly made any dent on forest policy. Our demand is to stop commercial felling above 300 meters in western ghats. Green felling has been stopped only in Sirsi Forest Division. Thus we have attained only limited success. Clearfelling of natural forests and monoculture plantations are still taking place. Thus, our achievement is very meager and our demand that forests should be treated as CAPITAL to produce AIR, WATER and SOIL is ignored. The government is bent upon eating into this CAPITAL to earn revenue. It is treating forest as warehouse to supply raw

materials to industries and fuelwood to cities.

ENVIRONMENTAL SCENE

On a governmental level there is the Department of Environment centrally, but also in some states. These departments have become the stereotype government bureaucracy and lack the appropriate dynamism. Most of their funds is spent on administration and re-search work. This department hardly contributes to the people's Movement. Instead of taking courage from such grass-roots movements, they- prefer to ignore them. Even their policies on environment is far remote from reality. It has become another ivory tower, deciding people's destiny.

The second set of people working on environmental issues is that of Non-Governmental Organisations. (NGO's). In recent years, NGO's working on environmental issues have mushroomed all over big urban centers. The characteristics of these organizations are the following: they are city based, started and staffed by urban middle class people. They write very good reports using technical jargon to impress people who are educated. Many of them get funds from foreign agencies. They survive on research reports produced after doing post-mortems of grass root ecological movements. For most of them, the people who are fighting for survival become a "target group". Frankly speaking, their understanding of rural areas is very limited as their back-ground is the urban center. The trend of commercialisation in society has affected the environment scene The NGO's have capitalised on this issue. In India many of these organizations have taken up the role of becoming the spokesman of grassroot ecological movements. Many times they have hampered the growth of People's Movements trying to bring them under their domination. This has been my experience of NGO's. But there are some exceptions who try to support People's Movements in their effort without hampering their growth.

Contrasting the above view of environment, there is the third view, the people's view.' People who are struggling for survival, on the issue of depleting forests, or on river or sea pollution. Those who launched this movement or who participated, are the ones who have suffered under hardships. Their perception is clear, they fight for survival. The effort of such people goes against the so-called development policies. Their approach is total. They see the interlinkages and fight for a total change in overall development policy keeping the natural balance intact. Most of the time the people's view is rejected being dubbed as impractical and against development.

The people belonging to the first two categories, that is the government and the NGO's, have now evolved a new jargon to present the problem and their ultimate answer. It is ECO-DEVELOPMENT. Ecology is taken as a separate entity to be

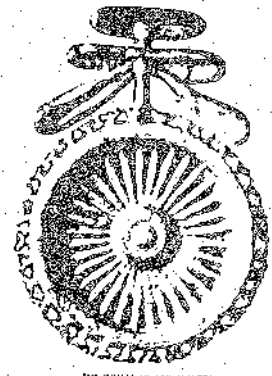
developed. This eco-development denies the all pervading broad view of ecology which embodies every aspect of life. This concept is an ad-hoc approach which ignores other important linkages. Eco-development does not question the "so-called development" which gods on at present, affecting the poorest group in our country. Unfortunately this piece-meal approach is pining popularity among decision makers.

PERSONAL ISSUES

My role in Appiko has been that of an organiser, spreading the message and encouraging people to take action. I do not believe in setting up a central organization with branches of Appiko. My work as I see it is to encourage more activists and groups to- emerge, which have total freedom to decide what action they want to take. My idea is to build up the confidence of these groups so that they are not dependent on - external assistance to solve their local problems. This will lead to decentralised working. I feel that in such decentralised groups the Chances of sustenance of any movement are greater and it has a wider impact.

As regarding success and failures in these two years of work, I have experienced both, While I feel satisfied about the mass awakening among people in general, I have my own doubts whether this awareness resulted in any action. Only one village has started its nursery to raise saplings and only few villages took to serious afforestation work. There are instances of many individuals changing their attitude towards trees and forests. Many have reduced their dependence on forests and have taken steps to help regeneration. The people are inviting activists to construct Astra Chullah. All these positive elements are encouraging to me, but it is so difficult to measure such non-tangible achievements. This attitudes changes in two years are difficult to visualize. I think this is also part of a constructive program; once a person changes his attitude, there is bound to be some action.

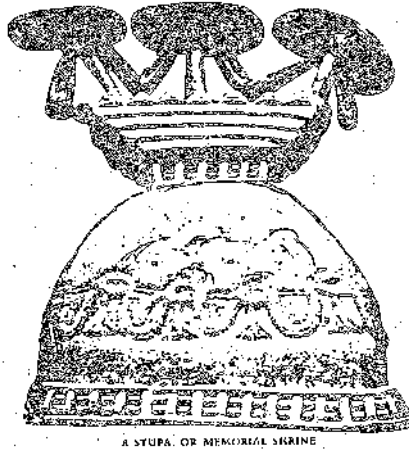
In the process of performing my role, it seems I have overdone my work and as a result of this Appiko and myself have become synonymous. Too much dependence of Appiko on single individuals is dangerous. So far, the second line of leadership has not emerged except in the Sirsi area. It may be because of my working style. If this continues, then



THE WHEEL OF ECO-DEVELOPMENT

there is every chance of Pandurang Banyan becoming a "guru", a Banyan tree under which not a blade will grow. Many people have asked me how my working in Appiko does help the poorest groups in society; The people living near forests depend on forest products for survival: In many villages, the poorest groups are cane or bamboo weavers and those who get employment gathering medicinal plants or forest products. Depletion of forests has directly affected their lives, hitting the base of their survival. My work of assisting these people to protect their survival base is an attempt to stop further impoverishment. I have personal experience of these people struggling to get thatch or grass to cover their roof, and the difficulty in getting water for domestic and agricultural uses due to constant depletion of forests. Thus my idea is that these affected groups have the first priority over these natural resources on which they survive. The question is whether these resources will be utilised to meet the demand of poorest groups or for the elite and middle class of the society.

In a society with specific patterns of secured life and the status attached to it, my nomadic life of these two years is beyond one's imagination. Suggestions pour in for me to take up a secured job. It is difficult for people to understand my work and many think I am a freak! Initially the people thought that I Was



preparing to enter politics. But they have seen my apolitical and neutral stand; I have become a peculiar specimen, not adhering to any set pattern.

While deciding to take up this work I planned to earn money through free-lancing. I did succeed at the initial stages, but at present hardly get anything from journalism. I ventured to take some research projects; but I cannot write these due to my wide area of working. I believe that financially i should be able

to earn and meet basic needs. However I have not been able to do this. At pre-sent my expenses are met with donations from people and from selling booklets on Appiko. It is because of the hospitality of the villages that I have been able to sustain these two years. What if I get married? Frankly speaking, I have not given yet serious thought to these issues. I know that if I want to carry on this work I should try to come out of financial insecurity.

A LOOK AT THE FUTURE

While starting this work in 1983 I had a vague idea as to what I wanted to do. Now Appiko-Chipko movement has given a concrete shape to my ideas. While analysing my role I feel it is very important that I change my way of working so that many people come forward to work for the cause. So far I have been busy with the actual movement, but in the future I should be in a position to show in practice what alternative methods there are. It is easier to pre-eh our ideas, but I feel one should pra e before preaching. To achieve this end I need to settle down in a rural area and try to assist the poorest groups to get control over natural resources and to achieve harmonious relationships with nature.

February 24, 1985

Pendurang Hegde, Parisara Sanmrakshana Kendra Hulemalgi Building, SIRS! - 581 401 KARNATAKA



Servas international U.N. Support group

GENEVA

An information program followed by a public debate on the Theme of "Nuclear Proliferation" took place in the Youth Cultural Center (MJC) of ST Julien en Genevois, France, on october 7. It was organized by our Geneva representative Janine Hall. It featured the UN made film "In the Minds of Men". Teodore Melescanu, first Counsellor at the Mission for the Socialist Republic of Rumania, was the speaker.

Piera Hofmann, an active Servas member and host of SERVAS Italy, is teaching at the "Scuola Media Francesco d'Assisi", in Milano, Italy. It is at the close of several months of peace-related studies in preparation for the UN Year of Peace, that Piera, along with two fellow teachers, is taking a group of forty 13-14 year old youngsters to visit the international agencies in Geneva on April 28, 29, 30, 1986. Our Geneva UN representative was able to arrange a program featuring visits and briefings of the UN, of the Conference on Disarmament, with, as a speaker, Dr. Adorni-Braccesi, first Councillor at the Italian Mission, of the Human Rights Commission, with Mr. Bruni as a speaker, the UNICEF and the Red Cross, all of it conducted in the Italian language. Looking eagerly for-ward to this visit, the children concerned are intensifying their studies.

New York

Disarmament Committee: The atmosphere in the **General Assembly and the first Committee** was much less tense than last year; glowing in the light of the US-USSR summit, november, called for cultural exchanges.

The University for **Peace**.

This summer (1986) the Italian consulate for Peace will offer a Master's Degree in Community Development and Peace. There is a strong belief that Peace must begin in the small cities and work upward through local governments to national level. SERVAS International is being asked to submit a summary of its Peace Education effort throughout the world.

Decade for Women.

Items of significance to SERVAS International: Support the Forward Looking Strategies from the Nairobi Conference for Women; the Convention on the Elimination of all Forms of discrimination against Women and the UN Development fund for Women. Support national legislation and programs for the advancement of women. Host participants from national women's groups that are attending conferences.

Human Rights. The United Nations succeeded in strengthening the Resolution against religious intolerance by measures requiring member States to conform.



Committee on Ageing.

The overall Committee has concentrated on increasing awareness of Ageing problems; increased related programs and funding (in contrast to other cutbacks)! and the important influence of collaboration among NGOs around the world. Outstanding national examples included an Indian and a Canadian-Costa Rican exchange. Items of significance to **Servas-** Although virtually all our SERVAS activities are intergenerational, we need to hear examples, if any, in which SERVAS groups have participated in any special program concerned with inter-generational issues or mutual education of the generations.

Committee on Youth by Jan Ellis, 72-72 112th Str. Forest Hills New-York, 11375, USA. A considerable amount of activity took place under the aegis of this committee within the last six months, since 1985 was, in fact, the International Year for Youth. Foremost was a Youth Fair that took place last November in the Dag Hammarskjold Auditorium and the Church Center at the-United Nations; it consisted of presentations by youth from all over the world (dancing, singing, acting and reading reports from around the globe on Youth Year activities and various governmental positions papers) as well as work-shops devoted to Peace, development and participation projects sponsored by a variety of non-governmental organizations. There was more of a turnout than the auditorium could accommodate, but the proceedings were taped by a Canadian broadcasting company and are probably available for viewing.

Our Committee's statement on Children and War was signed by 50 Ngos and widely circulated.

A recent Gallup poll demonstrated that a vast majority of the American public has little faith in the UN work while at the same time a similar majority was unable to name a single organization within the UN system.

Vienna

Youth Committee. From Vienna, our representative Gerda Madl writes: "The need to formulate a global strategy to address the problems of the world's young people is of growing concern. By 1990 youth will number more than one billion. This vital part of humanity, if continued to be neglected, will be a major source of discontent within all societies. Youth must find means to participate in governmental and non governmental organizations. They can no longer be

neglected, and it, will be our responsibility as a peace organization to encourage their participation and to listen to their concerns, so they are not victims of an indifferent higher authority. We must help the youth to enhance peace."

Dear friends,

Although we can submit only a brief summary of our extensive activities, we will be glad to send you more details if you will write us about your specific interests. Write to any of the following area Serves Representatives:

New-York; Reva King, 268 W. 12 Str. New-York, N.Y. 10014, USA

Vienna:

Gerda Madl, Doktorberg 11/1, A-2391 Ka Itenleutengebren , Austria.

Geneva:

Janine Hall, Poste Restante, CH-1211 Geneva, 10, GNU, Switzerland.



The enemy, within or without?

Depth Psychology Looks at Some Root Causes of War

By Virginia Hoyte, M.A.

Pogo's well-known quip, "WE HAVE MET THE ENEMY, AND HE IS US!" usually makes us chuckle. It's powerful significance has not yet hit enough of us over the head! The fact is, that our lovable little comic strip character has voiced a profound but little-understood truth. The entire arms race is at **bottom a race with our own** Shadow side, and a race that never can be **won**. Stranger than fiction as it sounds, the nuclear xxxxs are pouring vast amounts of their limited resources into weapons aimed at the wrong enemy! The foe they, **most fear, but have not identified, is in actuality, within themselves**

No one denies that there are potentially violent individuals or nations, who under certain circumstances pose a physical threat to others. Societies must find ways to protect themselves against these possible aggressors. They of course must minimize the danger to themselves from these people, and hopefully redirect their energies. Some type of police system under a just rule of law is undoubtedly essential today. Every group, every large nation seems to have its share of disenchanting, psychologically damaged individuals; who try to force their will on others. The world does need protection from them.

A nuclear world does not need; and can no longer tolerate if it plans to survive, the age-old practice of dividing all the known groups of fellow creatures into friends or enemies. It must become aware of the apparent programming of the human mind which tends to create

enemies, and then define them as only dark, treacherous and evil so as not to see the negative within. For the truth is no more nor less than Pogo has claimed. The enemy that throughout history humans think they see out there, lives fundamentally in their own unconscious, rejected half. This proves valid on both the individual and national levels. In sweeping generalities, the dynamics work like this: We men and women everywhere have the **capacity to express every possible way of being human**, from the prostitute to the Virgin Mary, from the lowest criminal to the greatest saint. Each family, each culture, each nation, however, frowns on certain of these, while encouraging others. The qualities and behavior that we spontaneously begin to express as children, but which are immediately stomped on or punished by our parents, teachers or peers do not just disappear. These "sub-personalities," which may contain, for example our aggressiveness or just our natural inquisitiveness, retreat instead to our underside. There they live on like the inviolable mass of the iceberg, below the surface of our awareness both individually and culturally. We may think of ourselves as gentle and loving, for example, as no doubt we are most of the time. But then we totally fail to register that we can become manipulative or pushy in certain situations. Our friends or mates or enemies, however usually know a good deal about these contradictions and negative sides within us. For **we are all made up of opposites**. We tend to keep ourselves unaware of these inner contradictions in our personalities or in our national character, because usually we strongly dislike one of them.

The rejected, un-lived sides of all human beings and all cultures - different for each individual and for each country -, however, have a way of clamoring to live more fully. They don't like being held down, repressed and unrecognized. They want out. When that is not permitted, they grow hostile, and often try to sabotage cherished goals. An example that many of us recognize is that of the overweight man or woman who determines to begin dieting. Each day he/she starts the new regime with hope and enthusiasm, only to find him/herself defeated time and again by a Rebel side, who wants nothing whatsoever to do with disciplined eating. That Rebel part may have vowed to prevent the fat man from becoming thin as long as he keeps his anger or his hurt inside, and allows no honest vent for these feelings. Thus the fat man, who more-than-likely is deathly afraid of the power of his own pent-up hostilities and pain, regards his Rebel as threatening. An inner war has begun to wage its extent and intensity will vary enormously according to what and how much of the personality is being held unrecognized in the prison of the unconscious. This daily battle to hold down a part of the personality, which is often - unbeknownst to them - fought within millions of human psyches and also within cultures, is directly related to outer wars. Something there is that doesn't love repression, to misquote Robert Frost. And something there is that pushes for wholeness, in ourselves and in our countries. The qualities that have been stuffed below the surface of awareness and held in a strait jacket, are those that a particular culture considers negative or dangerous. They might be the spontaneous expression of emotion, laziness, greed, aggressiveness in women, for example. 'Surprisingly, however, these may not be

as negative as they are judged if looked at from another perspective, or in their early forms. We may actually need parts of them, or their energy, to realize our full potential. Usually they relate to our basic and universal -human longing to be loved and needed, that was some-how thwarted or warped in early child-hood. They are our unconscious half, the unknown brother or sister within, which C.G. Jung has called The Shadow. This half often has much to teach us. But until we realize how much we need this dark, repressed part of- ourselves, we do most anything to hold her down. In denying its existence as part of our-selves, we are able to maintain a certain arrogance and selfrighteousness and we also thereby keep ourselves from true selfknowledge. The same dynamic operates for individuals and on a collective national scale. Nations push into unconsciousness the qualities which are part of- them, but which they consider reprehensible. They then refuse to recognize that these Shadow sides could possibly have anything to do with themselves. Instead, they notice and condemn them- in another country, whom they . deem "Enemy." The United -States today, for example, generally pictures the Soviet Union as an aggressive nation, but denies that its own actions in Grenada, Central America or Vietnam could be or have been aggressive or reprehensible in other ways.

The dark qualities that we refuse to acknowledgede as ours, are invariably discovered in another person or nation. In psychological terms, we "project" what we can't stand about ourselves into someone else, often a boss, a political figure, a race of a different skin color, or another country. We tend to detest them with a certain special energy, while at the same time they fascinate us. This dynamic, which is also popularly called **scapegoating**, is the essence of enemy-making. From the earliest history of homo sapiens, apparently we humans have needed to find an enemy outside our own group to hate and long to destroy. The pressure to face our own culpability and the tension Of our inner opposites is thereby relieved: We need enemies just as surely as we need friends ,

The enemy, irrespective of who he may be, or the period of history he lives in, is always the same. He is without fail the very essence of all that is -dark and **despicable. For the enemy is not individual, he is a model.** He is an archetype, programmed into the minds of all **human** Dings. He is the monster from our dreams, the creation of our vivid right brain imaginations turned flesh and blood. We depend upon the enemy to keep ; the split between good and bad clean and clear. We want, and must continue to see ourselves, whomever we are Crusader or Muslim, Fascist or Democrat, Roman or Barbarian as pure, trust- - worthy, generous, caring, and champions of the right. The Enemy must be seen as the opposite. He epitomizes evil, so we do not have to recognize the negative sides in ourselves. Every war, then, becomes a Holy War in the minds - of those who wad it, fought to rid the world of a virulent poison. Only then is the sacrifice justified.

This urgent need to discover evil in another so that we may continue to forgo the pain of acknowledging it with-in our own selves or nations, naturally causes us to distort the impression of those we call Enemy. But as soon as we are willing or able to lift the dark Enemy Archetype image from a people or a group, we are amazed at how quickly they change. Many in the United States are old s enough to have lived and even fought in the Second World War. Have they forgotten completely what demons the Japanese and Germans at that time were supposed to be? All the monstrosity that we in the United States, or they in the Soviet Union, largely attribute now to each other, then belonged to the Axis nations, the arch-friends of that day. As the well-known song, "Where Have All the -Flowers Gone," so poignantly asks, "When will ever learn? When will we ever learn?"

If we need to have The Monster of Dark- -ness, the personification of a "godless, evil empire, as our President recently labelled the Soviet Union in what the press called his "Darth Vader Speech," out here, we invite nuclear holocaust. If the seeming necessity to project our disowned and rejected half onto an,

enemy, means we select out only the menacing negativity to see in our opponent, these distorted perceptions serve to create the very thing we most fear. When we can reach out with acceptance and compassion to the wounded, hurting, not-so-nice sides of ourselves, and then to our supposed enemy, we invite a totally different kind of response. Pogo's wisdom, if recognized fully for its profound truth, could save the world!



International Corner

UN SOURIRE

Un sourire coup ne coute rien et produit beaucoup
I l enrichit ceux qui le recoivent
Sans appauvrir ceux qui le donnent
I l ne dure qu'un instant
Mais son souvenir est parfois eternel
Il ne peut ni l'acheter, ni le preter, ni le voler
Car c'est un chose qui n'a de valeur
Que lorsqu'il se donne.
Et si parfois vous rencontrez une personne
Qui ne salt plus sourire,
Savez genereux, donnez lui le votre
Car nul n`a autant besoin d'un sourire;
Que celui qui ne peut en donner aux autres.

L. Gay

EIN LACHELN

Ein Lacheln kostet nichts und bewirkt viel!
Es bereichert die, die es erhalten
Ohne die armer zu machen, die es geben.
Es dauert nur einen Moment
aber seine Erinnerung ist manchmal ewig
Man kann es weder kaufen, noch
xxns-lei noch stehlen
Denn es ist eine Sache, die- erst Wert bekommt,
Wenn mahsie schenkt
Und wenn Sie jemandem begegnen, Der
niche mehr lacheln kann,
Seien Sie grosszugig, Schenken Sie ihm
I hres, Dena niemand braucht nicht auch ein
Lacheln
So sehr wie derjenige, der keines dem
andern schenken kann
andern schenken



LA CRISI DELLA CIVILTA Hohan Huizinga, 1935

Gli stati continueranno a comportarsi in primo luogo e prevalentemente secondo il proprio interesse o quello the reputano tale, e to morale internazionale a male pena li indurrà ad oltrepassare di un millimetro la linea di ciò che quest' interesse - cioè la paura della solidarietà internazionale - prescriverà loro. Ma quel millimetro e lo spazio dove stanno l'onore e la fiducia, ed e motto maggiore di alcune migliaia di miglia di volontà di potenza e di prepotenza.



Le divinità supreme dell'epoca nostra, meccanizzazione e organizzazione, hanno portato vita e morte. Hanno reso tutto il mondo solidale, hanno stabilito del contatti dappertutto, creato dappertutto- la possibilità della collaborazione, della concentrazione di forte, della comprensione reciproca. In pari tempo hanno portato con se inceppamento, ristagno, irrigidimento dello spirito preso fra i congegni the ci donavano. Hanno avviato l'uomo dall'individualismo al collettivismo, e gli uomini l'h-anno inteso, ma prima an-core di avere scorto o capito quel che c'e di buono in esso, con la loro mentalità



male indirizzata sono riusciti soltanto ad attuare il male che ogni collettivismo pop to con se: la sua negazione di quello che e profondamente personale, la schiavitù dello spirito. Apparterra l'avvenire a una progressive meccanizzazione della convi venza, sulle lucide rigide norme dell'esclusive utilità e del potere?

From inside Servas

La nature nous rendant toujours malheureux en tous etats, nos desirs nous figurent un etat heureux, parce qu'ils joignent a l'etat ou nous sommes, les plaisirs de l'etat ou ne nous sommes pas; et quand nous arriverons a ces plaisirs, nous ne serions pas heureux pour cela, parce que nous aurons d'autres desirs conformes a ce nouvel etat. Que chacun examine ses pensees, il les trouvera toujours occupees au passe et a l'avenir. Nous ne pensons Presque point au present; et si nous y pensons, ce n'est que pour en prendre la lumiere pour disposer de l'avenir. Le present n'est jamais notre fin; le passe et le present sont nos moyens; le seal avenir est notre fin. Ainsi nous ne vivons jamais, ma's nous esperons de vivre; en nous disposant toujours a titre heureux, il est inevitable que nous ne le soyons jamais.

Les Pensees de Pascal

TRAVELLER's TALES

By Lorna and Des Harkin, National host Coordinator and National Secretary respectively, for Australia.

In early may this year, Lorna and I had occasion to travel SERVAS and meet as many of our interstate hosts as we could fit into three weeks, two weeks on the northward journey and one week returning south.

Because we wanted to meet as many hosts as possible we were able to stay but one night with each host. We picked host with whom we stayed from the HOST-LIST just as any other traveller would. In one or two cases they eventually were our second choice because some hosts were absent on account of school holidays.

We had never travelled SERVAS before. And if our three weeks of SERVAS is typical - and I quite believe it is - there is little wonder that the SERVAS movement continues to grow, and we continue to get extremely positive reports and reactions from overseas visitors.

We found the SERVAS-travelling experience most rewarding and heart-warming. To arrive in a strange place, sometimes at an odd hour, and yet to feel immediately at home and welcomed is extremely conducive to giving equally of your time and company in an attempt to try to match the warmth of the welcome given.

We had an infinite variety of hosts and locations. The beds ranged from mattresses on the floor to a couple of queen-sized beds of most generous proportions. This caring and sharing atmosphere was what permeated the whole trip, and though prior to the trip, we had felt we were „imposing“, we were soon to realize that the experience is a mutual

France

A french national meeting took place at the home of Marie Elisabeth Daru, the French national Secretary. Elections were held to replace a few members of the executive committee who had resigned. Numerous participants showed interest in the Pathwaytogether Programme

Servas France, has been conducting a survey of travel reports. Out of 249 french travellers, 61 sent in reports upon their return. From these can be drawn several observations and some information on the current situation of the Servas network in different countries.

Among all travellers, it is the hosts who seem not to grasp the need for writing reports. Coordinators seldom travel or write reports.

These reports differed in style as well as in content. They ranged from a simple list of the hosts visited to a romantic narrative text which concentrated on qualitative aspects. This latter type mainly concerned countries which had few visitors, and seemed to be the product of an elated spirit of adventure.

The result of this year's monitoring is outlined in the general content of the reports and leads us to draw the following conclusions:

- Older hosts are often more open; they know how to listen. They are acquainted with the history of their country, not from hearsay, but because they have lived through it. A country does not get "taught" but it is lived and felt.
- hosts living away from cities and urban centers are often much more hospitable (as above); They are eager to have travellers.

one, and that hosts enjoy the experience of the world coming to their door-step. The total SERVAS impression is one of generous, genuine warmth, outgoing friendly folk who care for-people rather than for possessions and who share what they have unrestrainedly; SERVAS hosts are extremely positive people, active in their own lives and active in their communities, with a share more of "get up and go(" than the average citizen. They all had that youthful spirit of optimism so well expressed in a wall plaque which I found in the home of one of the hosts and which I couldn't resist recording. It reads as follows:

YOUTH

is not a time of life; it is a state of mind.

It is the freshness of the deep springs of life. Nobody grows old merely by living a number of years. People grow old by deserting their ideals. . . Whether sixty or sixteen,, every human being may experience wonder, the undanted challenge of events, the unfailing child-like

- In western countries hosts often travel at the same time period as Servas travellers.

- Adaptability and flexibility are required on the part of the traveller. In some countries, letters are rarely replied to, in others, they always are.

- A recurring theme is the durability of relationships resulting from short encounters.

A large majority of travellers who made reports wish to continue their Servas experience, to renew it and to deepen it by becoming hosts whenever possible.

In general, Servas travellers all over the world enjoy a warm and amicable reception.

The result of a three year survey could be extrapolated and the final outcome could be assessed. Based on the survey, a standard reporting form has been drafted by Servas France, and could be distributed by the interviewers along with the Letter of Introduction.

The reports have been compiled and monitored by:

Alain Calles, Servas host, 7 Avenue du Marechal Joffre 91400 Orsay

Canada

Evaluation of experiences as a Servas traveller by Bruce Sheasby, Canada

(travelling since 1982 in North- and South-America, Europe, including the USSR, Turkey, Iran, Pakistan, India now heading for Japan and Australia)

By meeting the people of different countries and gaining an awareness and sensitivity for what's going on in their lives, I'm getting an invaluable education. It's an adventure. I'm thankful for all the FRIENDS I've made. Sometimes I'm happy for the challenge of arriving some place, knowing *none*, and having to make my own contacts. But then again, those Servas contacts are sure appreciated when they're available - sometimes like an oasis in the desert!

ITALY

A bi-annual national meeting took place in Rimini, on the Adriatic coast, on October 4, 5, 6, 1985. As usual, the general mood was a happy relaxed one. A new executive Committee was elected for a period of three years. Luigi Uslenghi was re-elected as President of SERVAS Italy.

appetite for the future, the joy of living. For you are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your despair. As long as your heart receives messages of beauty, hope cheer, courage and power from God and from your fellow-men, You are young.



Pathwaytogether

Besides this programme, we have two additional proposals coming from SERVAS Italy, the initiator of Pathway-together.

The first proposal concerns an excursion on the last weekend in June in the Italian Alps, to discover the Dolomite mountains, in Val di Fassa.

The second will take place in September, in Alpe Veglia, above the Simplon gallery. A beautiful region, now a national park:

For details, contact:

Luigi Uslenghi, Via Ragazzi del '99, n.2
28100, Novara, Italy,
Phone 0321.402 842

This address is valid until mid-June.

Thereafter:

Luigi Uslenghi, c/o Rizzi, Vigo di Fassa
Trento, Phone 0462-64 173

A french proposal

An international encounter took place on July 12-14 for the first time on the French side of the Alps, at a small village: Les Chappieux, at the foot of the Mt. Blanc. The French, Italian, Canadian and American participants enjoyed

the various hikes and excursions of this beautiful region, as well as the cheese Savoyan Fon-due, and the cozy evening entertainment around a bonfire. Delighted participants agreed unanimously to meet again next year on the Italian side of the Alps.

Long live the Serves Friendship.

Raymond Forget, Les Buissons 75540 Gruffy,
France

HOW SHOULD PROGRESS IN DEVELOPMENT BE MEASURED?

Industrialization?

In the 1950s and 1960s, rapid industrialization was considered the key to development in the Third World, even though it was frequently pursued at the expense of agriculture. In many cases, this strategy turned out to be a disaster. Problems with industrialization arose from overdependence on imported capital, materials and technology; difficulties with export marketing; and insufficient technical and managerial training. Many countries subsidized industry and urban workers, but held food prices so low that local farmers were discouraged from producing. Countries that had once had self-reliant agricultural economies began importing food.

Growth?

Gross National Product (GNP), the total value of the goods and services produced by a country, is a measure often used to gauge economic growth and development success. Two-thirds of the world's population has an average per capita GNP of \$1,000, while one-third has an average per capita GNP of \$500. The per capita GNP in the U.S. is \$13,160. The GNP tells us that there is a yawning and growing gap between rich and poor nations. For instance, the difference in the average per capita income between the rich and poor nations was 10:1

1960, 14:1 in 1970. Today it is 30:1.

People and Equity?

Assessing development success by Gross National Product has limited usefulness. Measures of development should reflect the well-being of people, not just overall economic growth. To measure the well-being of people, it is helpful also to use social indicators, such as the "Physical Quality of Life Index" or PQLI. The PQLI is a composite measure of literacy, life expectancy and infant mortality. The PQLI of the Latin American countries averages 77 (on a scale of 100). For African countries, the average is 46, while the U.S. has a PQLI of 97. The PQLI is not necessarily related to the

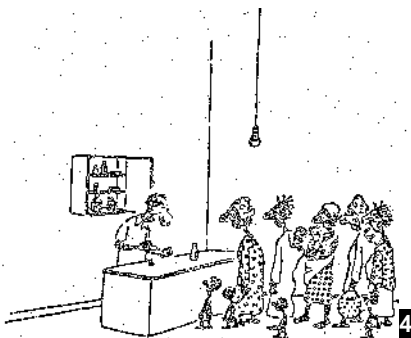
GNP. For example, although Sri Lanka's GNP is quite low (\$320 per capita), its PQLI is high (85).

Likewise, the GNP tells us nothing about equity. For example, if the GNP accounted for the unpaid household labor of women, valued as the work of cooks, cleaners and nurses, those services would contribute up to half the gross national product in many countries. Globally, the value of women's unpaid work would increase the world's annual economic product by one third, or by 4 trillion.

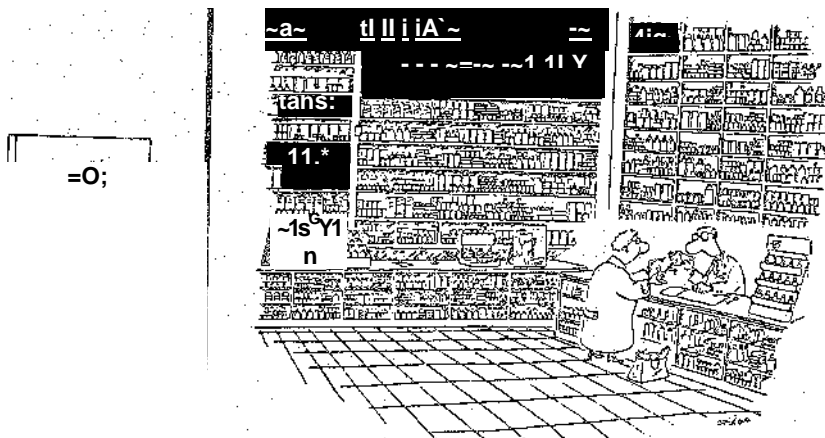
The distribution of resources within a society is also beyond the measurement of the GNP. Even the poorest countries have a small, wealthy elite. In the industrialized world, many middle class and poor people acquire education, skills and other resources which allow them to exercise choices in their lives; even in the absence of wealth. But in many Third World countries, wealth and land ownership are highly concentrated, and opportunities to maintain control over one's own life, with 't access to wealth, are rare. In Guatemala 2% of the population own 78% of the land. Even in the U.S., over half of the nation's farmland is owned by absentee landlords, and over half is controlled by some 5% of all farm owners.

Finally, measuring development by increased production ignores the impact of development on the environment. Half of the world's forests have disappeared since 1950. Soil erosion, in the U.S. as well as in the Third World, has reached epidemic proportions. Oil and mineral supplies are rapidly being depleted.

Extension of political rights to poor majorities would be a springboard to long-term development. Even in many countries with democratic governments, economic powerlessness seriously inhibits effective participation by the poor in the political process. They have little voice in the halls of Congress, v °e well-paid lobbyists representing industry and commerce are highly visible. In the most recent U.S. elections, only about one out of 3 poor people voted. e



Swissaid Magazin 1986



Miscellaneous

Grandmother with grandchild (64 and 8, would like to exchange their Kootenay home (2 cabins room for 4) B.C. Canada, rural, mountainous, for 2-3 months winter or summer depending on location, with someone in Victoria, B.C. Eastern Canada, Western Europe (Germany, England, France, Denmark), Australia or New Zealand,- Mexico. Contact

Inger Kronseth, Argenta, B.C. Canada 1 BO A Servas family from Rimini, Italy, is looking for a German speaking girl to babysit a one year old baby for the summer month. Home on the beach. F and board in exchange of by sitting.

Terms to agreed upon. Massimo Matteoni, Via Dati 14, 1-47049 Rimini Viserba FO/Italy



Pen-Friends

22 year old new Turkish Host wishes pen friend. Will. reply any letter in English. write to:

Murat Yanasik, Bagdat cad. Beyazk@sk apt. 167/1 D: 10 F.eneryolu, Istanbul, Turkey

59, retired, worked in Leda car plant. Interested in music and in choir singing. pen friends.

Mr. V.A. Koutasheff, Togliatti-38 P.O. Box 1503USSR 445038

Social worker 30, interested in Psychology, human relations, occupational health, bio-energy.

Dovrat Yoram, 68 Hashoftim Str. Ramat Hasharon 47210 Israel

I'm the 14 year old daughter of a Swiss SERVAS host family. I'm a passionate stamp collector. I'm interested in sending Swiss stamps in exchange for stamps of any foreign country. Please write to: Christiana Bach, Rainweg, CH-3700 Spiez, Switzerland

Janet Hudock, 2951 West 38th Street Erie, Pennsylvania 16506 U.S.A.

Friendship International

Poem written by Octavio Paz, S. Verma, Vatsyayan and J. Parikh Mexico and India

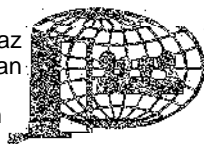
Friendship is a river and a ring
The river runs through the ring
The ring is on island in the river*
All that the river will say to you is Before
the river is the river,
And after the river, only the river * * *
Before and after, this is the difference that
friendship crosses
Will it erase it? Time flows
and the ring takes shape
We live between remembering and forgetting
And this island is an island assaulted by
ceaseless time*
Friendship erases time it liberates
Friendship is a river, it flows, it creates its
banks*
On the sands people look for their foot-
prints
People cry River, O River, where are you
The river shouts back,
I am here, I am here flowing through your
heart****

* Octavio Paz

** Vatsyayan

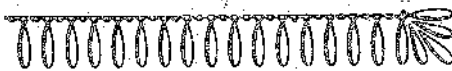
* S. Verma

J. Parikh



Les hommes n'ayant pu guerir la more, la misere, l'ignorance, se sont avises, pour se rendre heureux, de ne point y penser; c'est tout ce qu'ils ont pu inventer pour se consoler de tant de maux. Mais c'est une consolation bien miserable, puisqu'elle va non pas a guerir le mal, mais a le cacher simplement pour un peu de temps, et qu'en le cachant elle fait qu'on ne pen-se pas a le guerir veritablement.

Les Pensees de Pascal



Unforgettable

This is an abridged version of an article written by Fabrizio Piccinini, an Italian host, about his first trip; the original was published by "Primopiano", a local monthly issued in Correggio, Italy.

When someone asks me about my "holiday" in the United Kingdom, the only adjective I can find is "unforgettable", even if I know I run the risk of not being understood and cannot clearly express what happened to me. In fact, it is really difficult to put into words the feelings

and the sensations you have when you enter the houses of people you have never seen before - and whom maybe you will never see again - sharing their customs and habits, being regarded as a son or a brother and feeling more at ease than at your dearest relatives' or friends'; meeting with persons each so interesting in his own way, some sincere lovers of Italy, some with international horizons. And this despite the big differences in age, religion and political convictions. Yes, because part of this wonderful and "unforgettable" - experience is also having made the acquaintance of and lived with the following people: an Utopian Socialist retired cook; a civil servant; a crofter family; a Labour regional councillor, lecturer; a Catholic teacher of languages, from Northern Ireland; a retired mining engineer, recently converted to Quakerism; another teacher, environmentalist, antimonarchist and antimilitarist, and an Anglican priest.

It was heartening to see once more that generalizations, commonplace beliefs and 'cliches' about a people are belied by everyday events. By that I mean that not every Briton is as our mass-media describe him, and that not every Briton thinks Italians are as they are shown by British mass-media: I know that some will continue to think 'in cliches' about Italy and Italians (spaghetti, pizza, songs, sex, mafia and terrorism) but fortunately there are also those who know a lot about us: for example not only about our natural and artistic riches but even about our cultural and human qualities. Many events as well as many examples could be mentioned to explain in what way and to what extent certain Italians are different from some Britons - and I say "some" because I never could bear those people who visit a place for five days, probably on a travel agency tour, and on their return talk sententiously about how THERE every-one does this, has that and so on.

You cannot understand or even see these differences if your knowledge is super superficial or falsified as it can be when the product of the usual tourist trip going from one typical place to another.

It was pleasant too, discovering that some places, in Scotland or Ireland for instance, are really as beautiful as we have been led to believe. But, of course, now-where is more beautiful than Italy: some-thing admitted by many people there too.

One thing is sure: for the first time in my life I felt I learned something, even if only a little, about a place and a people thanks to those friends whose acquaintance enriched me and gave me new hope. So, the moral of my tale is that if we want Peace on Earth we must not wait for the Reagans or the Czernienkos

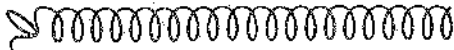
supposing they really want it - but make Peace by ourselves with the solidarity and the friendship of all people.

FABRIZIO PICCININI Correggio (RE), ITALY



Things change - we can't turn the wheel back. But we can scrutinize the results of the changes we make. Leafing through SIN from its first beginnings one thing is clear: the technical standard has improved; but the small print and brown ink on grey paper makes it hard to read for someone with ageing eyes. Looking at the contents, SIN has become an uplifting pamphlet instead of a news-letter for Servas information. Servas members- are (or ought to be) active, engaged and well informed people, who get information about other organization through subscriptions or member-ships. More SERVAS material - of any kind would improve the information value and therefore make SIN more interesting. And where is the laughter and merriment we enjoy whenever Servas people get together?

(Ruben Hjorth) ass. Servas secretary on



behalf of the Danish committee.

In Greece acid rain has done more damage to the Acropolis in the past 40 years than all the natural elements did in the previous 25 centuries.

In Rome traffic vibration and pollution are causing marble sculptures to crumble so quickly that most of the carvings on the city's monuments will disappear within 20 years unless protective measures are taken.

In Milan, Leonardo da Vinci's Last Supper is slowly crumbling from traffic vibration; its colors are fading because of smog. And in Washington, D.C., gargoyles on the National Cathedral are flaking into dust. The sculptured record of human civilization, fashioned from sandstone and limestone, is no match for the sulfuric acid produced by traffic or for the continual rumbling of trucks.

But scientists and planners recently have teamed up to try to preserve what is left. The Greek government has closed industry and banned parking, near the Acropolis. In Milan historians are trying to find money for air purifiers near Da-Vinci's work and are installing equipment that - absorbs sound waves. Scientists both at the National Bureau of Standards at Brookhaven National Laboratory- are trying to develop clear, durable stone-preservedatives that can be sprayed on the artifacts.

Dear Editors,
I am a SERVAS member since two years. SERVAS people from various parts of - the world have been my guests. Please convey my thanks to the SERVAS organisers- for their humanitarian network all over the world. I am an Indian Film Director engaged in the profession since two years. Some of my work has been recognised by Europeans and American experts. Here I want to put an open call in SIN for persons and organisations who would be interested in making humaniarian related films. They are inited to join me in making a documentary or full length feature film. Only production costs would be needed. We shall gladly donate our remuneration for such a cause. Thanks to you and all of your readers. Yours sincerely

S. Firdaus, 24-Y Garcha
First Lane Calcutta -700 019 India



Join the several thousand SERVAS HOSTS and TRAVELLERS worldwide, whose friendships can perhaps help to hold the fragile world together.

Check one or both of the boxes; en-close a donation if possible, and a long envelope addressed to yourself and mail the form.

- I am not now a member of Servas, but I am interested in the organization. Please send me information including the name and address of someone who can tell me more about Servas in my part of the world.
- To help Servas in its efforts toward peace and understanding, I enclose a donation.

SERVAS INTERNATIONAL NEWS (SIN) appears two times a year. Please send, if possible, \$ 5 or the equivalent . to cover printing and postage. To Servas hosts, SIN is sent free (Donations welcome), Money order or Check to: SERVAS INTERNATIONAL NEWS c/o Frede Asgaard Lodvejen 5 DK-4300 Holbaek, Denmark

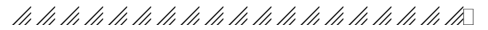
All editorial and information enquiries to the same address:

Bravo Mr. Duncan from Canada
by Martha Signer, Switzerland

Your attitude- shows that handicapped people are your friends. There is only one point on which I must contradict you: As long as we live, we__are both teacher and pupil, this is especially true -where human relationships are concerned. Thus handicapped - learn from the healthy and vice-versa.

In fact, I---find this whole thing petty, that such a discussion would take place over wheelchairs. This reflects again the selfishness, the intolerance and lack of imagination of the so-called "non-handicapped".

Let us hope that there are more Mr. Duncans in this world.



Soziales Unrecht zwischen Fischen sah ein Toter Hecht. Emport frees er die groC^e-ten auf> Das war sozial gerecht.

EDITORIAL

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