

SERVAS INTERNATIONAL NEWS

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A big apology

I do understand the impatience, because the first issue of 87 is late. We excuse so much, and promise to do a better job next time.

In this case, we are working already. We intend to have a printable rough late september. It means, that the deadline will be early september.

We have been very surprised to get all that material to SIN, and we thanks in advance to all the material you would like to send us. Especially we have got statements of what SIN ought to contain, and we hope this time to satisfy most of you, who have written.

We would like so much to hear from you, who live in Asia and Oceanian, be-cause it's so very seldom. Please let us know how the SERVAS-idea over-there.

Best regards, for all of you!

The editors,

Merethe Sorensen

Ulla Warrer

& Frede Asgaard

Adr.: Henegardsvej 2, Lonstrup, 9800 Hjorring



In praise of peace

Peace means the beginning of a new world;

Peace means a whole world like one country.

It means that nations are friends; It means joy to the world.

Peace is quiet and calm; it is rest; It is silence after a storm.

It is love and friendship;
It is the world's dream of dreams.

It means that the strong respect the weak;
The great respect the small, the many respect the few.

Peace brings comfort and happiness;
It brings bread to the hungry;
It brings prosperity to nations.

Peace is like a mother to those who have suffered;
Peace after war is like sleep after a long journey.

It is like spring after winter;
It brings sunshine into the world;
It is like sweet music after harsh sounds.

Pupils of the Lincoln school, New York;
arranged

The urgency of moral outrage

Don Fawcett
13.000 San Vicente Blvd.
Los Angeles, CA 90049, USA

The following is an excerpt from an address delivered by Dr. Bernard Lown at the Closing Plenary Session of the Sixth Congress.

We live in an age when intelligent people defer judgment to self-described experts, even on issues that concern their very survival. We have been conditioned to deny the evidence of our senses and to ignore the incontrovertible.

We have been assured by experts that nuclear war will not happen. But the elementary laws of probability tell us that an annual risk of nuclear war, even as low as one percent, cumulates to a likelihood of 40% when projected over the expected lifespan of today's young people. It is a statistical certainty that hair-trigger readiness cannot endure as a permanent condition. Ignoring the possibility of accident ascribes to man and his products a godliness that can never be achieved.

The world has been spared catastrophe, but our good fortune is fragile. Nuclear war is an accident waiting to happen. There is no dearth of warnings. Hiroshi-ma and Nagasaki, Three Mile Island, Bhopal, Challenger, and Chernobyl are sharply etched vignettes of experience - lessons, so to speak - to educate us about the world's end. We shall be given no more precise warnings. We can only hope that the lessons will never be more concrete and tangible.

The Trap of Deterrence

For two years IPPNW has been calling for a cessation of all nuclear explosions. The Soviet Union has responded with a year-long moratorium. The United States has not reciprocated, a disappointment especially great for us American physicians. Most informed commentators ascribe the US government's position to its desire to develop space weapons, which a test ban would retard. Few supporters of the plan speak of a total defense of the civilian population; the more pragmatic justify space weapons as necessary to strengthen deterrence.

If we are to comprehend the threatened escalation in the nuclear arms race, we must examine its justification: the policy of deterrence is based on the supposition that nuclear weapons, by threatening unacceptable damage, restrain undesirable actions by an adversary. A number of illusions underlie this policy. First is the illusion of numbers. If deterrence is the objective of military policy, what is the purpose in accumulating 50,000 strategic and tactical warheads, equivalent in the aggregate to more than four tons of dynamite for every man, woman, and child? Why such a blatant exercise in redundancy? A second illusion is the claim that nuclear weapons have conventional or political value. But all such claims rest on a hid-den premise of limited nuclear war - an event as likely as an explosion restricted to the top third of a keg of dynamite. A third illusion is that deterrence has been a successful policy. It is commonly stated that the avoidance of war between the US and the USSR during the past 40 years is due to deterrence.

We need to equate the possession of nuclear weapons with crimes against humanity. Would the building of thousands of gas chambers not be deemed repugnant to the laws of civilized society?

This unpersuasive assertion is not amenable to proof. The two countries were not at war before the advent of nuclear weapons. They were, in fact, military allies. They do not dispute each other's borders; they do not engage in significant commercial rivalries. Fundamentally, of course, the argument that deterrence has prevented catastrophe fails irredeemably when it fails just once. Any guarantee of peace with such a small margin of error is no guarantee at all.

The Immorality of Deterrence

On the basis of this policy of deterrence, responsible governments are targeting entire nations. Everyone's home has become the front line. Infants and the aged, the sick and the crippled are all targeted. The irreplaceable artifacts of human history, the creative and artistic achievements of the ages will not be spared incineration. In the sorry

recorded history of 5,000 years of endless wars, some limits had been set on human savagery. Moral safe-guards were raised to preclude the killing of unarmed civilians and health workers, the poisoning of drinking water, the incineration of open cities, and the spreading of infection. But nuclear barbarism threatens in one stroke all these painfully won but limited constraints. Total war - unprincipled in method, unlimited in violence, indiscriminate in its victims, and uncontrolled in its devastation - is now sanctioned military policy. Deterrence is a suspended sentence of mass murder to be executed at any moment. The idea of pointing nuclear missiles at entire nations is without precedent in moral depravity. We fought Hitler to rid the world of genocide. Have we defeated the enemy of humankind only to become infected with his immorality?

The Need for Moral Outrage

Information is not equivalent to knowledge, does necessarily impart understanding. Nor does understanding consistently stimulate the appropriate activity to achieve change. The gap between cognition and involvement is frequently, bridged by moral arousal. We physicians, guardians of health and life, have an ethical categorical imperative to expose the bleak immorality of the policy of deterrence. We must not acquiesce to stockpiling weapons of mass extermination as the guarantors of national security. We must not permit the search for peace to proceed through overt flirtation with death. There are no conceivable circumstances which can justify the use of genocidal weapons. We need the moral courage to go further. We need to equate the possession of nuclear weapons with crimes against humanity. Would the building of thousands of gas chambers not be deemed repugnant to the laws of civilized society? It is appropriate, from this podium in Germany, to call for activation of a new war-crimes process, a new Nuremberg; to begin to examine the violation of international law implicit in the stockpiling of instruments of genocide.

Cycletouring via Servas

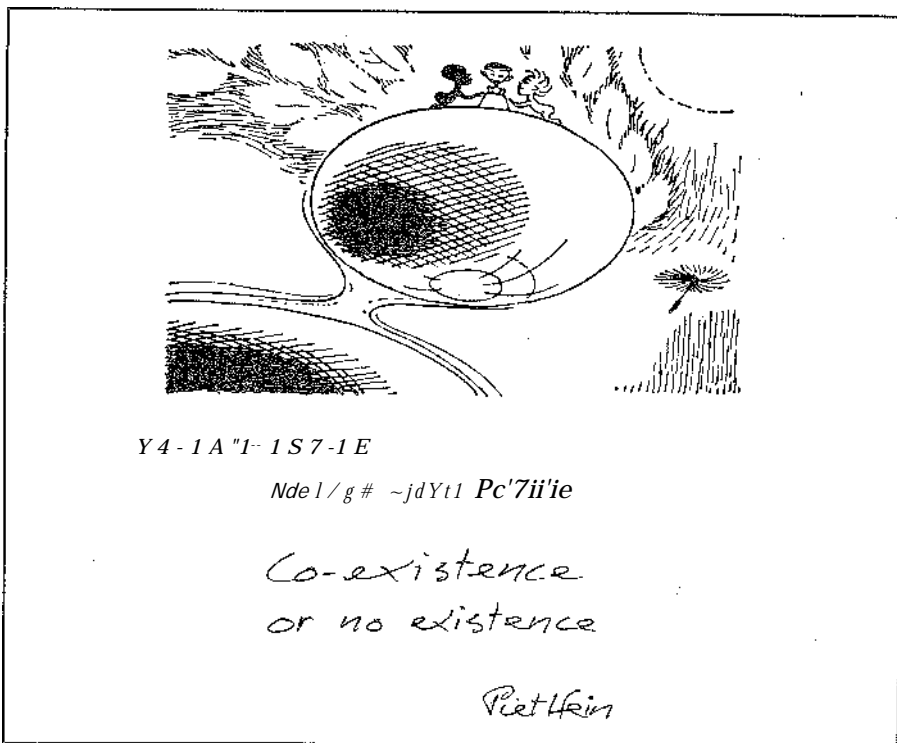
Guy N. Gagnon
SERVAS-ITALY, TORINO

For the 4th time in 3 years, I wanted to spend my holidays (mid-June to mid-Sept. '83) travelling S -, and went round to Gianni CATANIA, Torino S - coordinator, and leader of the local cycling ass'n "AMICI DELLA BICI". So naturally, when I told him my summertime curiosity was enchanted by N. Europe, he coaxed me into a "2-wheeler" trance, helped me buy a new bike and repair my old bike-trailer (3 cheers for Gianni); and entrusted me with some maps of Servasland and the "sine qua non" Letter of Admission. I travelled from TORINO to DENMARK by train, the bike and trailer costing only ca. 13 \$(US) more.

My first stop was KOLDING, where I stayed with my Danish friend Jens (who had visited me about 2 months before) at his family's cosy farm. From there I went on to pedal over 1400 kms, visiting such cities as Copenhagen, Hamburg, Amsterdam, Bordeaux and Toulouse; wonderful places in the country like the S0-TOFTEGARD CENTER (Sjaeland, Denmark) and Lunerberger Heide (Nat. Park near Hamburg); as well as feasting my eyes on Kastel de Haar (near Utrecht), the Van Gogh Museum (Amsterdam) and awe-in spiring Port of Rotterdam - all inter??ingled with new friends, each sincere, unique and spiritual in their own way.

My "horse and buggy" for the journey was a 15 ??ar (32/42/52x15/18/20/22/24) lightweight, Italian bike (racing clips), with a comfy padded seat and soft-handled touring bars - no bags - just a BUGGER bike-trailer (aluminium frame, reinforced axle) containing campeng gear, tots of clothes, things and a guitar stropped on top; next time I'm gonna bring a "music box", too. Indeed, each cycletourer I saw seemed to blend their own original touch into the bike-tour equipment they had. Take for instance, a smiling, youngish 2-wheeling family caravan with Mom on a tandem and young Sue on the back seat and baby Tommy in a handle-bar crib; followed by Dad pulling a good-sized bike-trailer with little Lucy gazing out from her handle-bar crib: just one of a myriad of cycling units I saw on the way, including the ca 300 cycletourers coming out of Copenhagen, people told me it was a pacifist/anti-??uke bike-in: "CYCLING FOR PEACE".

Considered from a practical perspective, the bicycle is amphibian, that is, I've ridden to-and-from planes, trains and f e r -



ryboats with it costing me nothing or amazingly little extra, perhaps a day or two stopover (in the case of long-distance "hops") waiting for the bike to catch-up. Then you'r back on the road, and can set off for the most remote S - Hosts, who will usually be very eager to greet you, and are probably less than 100 km away. Now, like anybody else living in a house out in the country, your hosts have all kinds of things to do (e.g. cut wood, spruce-up the garden, more cement blocks, build a chicken house, I did this summer) and seeing as collaboration is friendship in action: the mutual gratitude tends to sweeten the stay, while the shared activities lengthen it. Thus, you meet their friends in a trust-filled encounter, so sometimes they may invite you over, too. Usually, not so much more gets done, but you have lots of fun doing it - between people it's togetherness that counts more than production and principle.

When meeting new friends, I feel it is better to stay on light and breezy topics to begin with, let's say the 1st day. The 2nd day ought to have some activity in it like a meal, a film or outing, with perhaps more personal dialog if conversation is easy. The decision to stay on another day or so, should be offered by the host - at least according to conventional ethics - in response to some pertinent hints by the guest, for example, interest in some place, person or activity ... the host will respond or not. So by the 2nd evening after supper, you can try phoning some-

body else with short terne or NPNR visiting notice.

I'd judy like to point out that SERVAS-ITALY, national coordinator, Luigi OUSLENGHI, has very kindly and efficiently taken the pains to compile (at the back of the HOST DIRECTORY) a list of work/hospitality exchange proposalt for extended periods, submitted by specific members in Italy. He has, in deed, created a model S-- directory, do have a look at it. Italy awaits you with open arm. Since I like to stay with my hosts as long or short a time as ??? vikes are right, I've rarely been able to visit people with several days or written visiting notice. It's al-ways better to talk a bit before asking a host for hospitality, they may be busy at the time you want to visit; clarify the ad-dress; affirm that you have an Admission Letter; work out arrival time; close-up with a gleeful and relieved "see you later".

Summing up: eco-logic, health fulness, manoeuv??bility, low-cost and safety extol the bicycle as a "right-on" S traveling tool; while practical problem solving, physical effort and solitude add challenge, exercise and time to contemplate. Helpfulness, hospitality, gratitude, consensus, discretion, trust, concern and intimacy are, in my opinion, all inherent to the experience that makes SERVAS a real peace process for us all. A vast tribe of friendly pilgrims, giving and taking in a New Age "Journey to the East", a Hes-sian odyssey for the Children of the 80's. Viva Servas! Viva la Pace!!

Something is lacking

Ben Parkinson

Pasaje Lepanto, 6, 4º, 3B
14011-CORDOBA
SPAIN

Dear editor:

I would like to say to all Servas people that Reva King is at the end of her journey, although she is wise enough to keep living as if death were an illusion. I think that she is right. Death is maya. Life is truth and everlasting. I must publicly say that her beloved "Jack", her "lover and life companion", is dead for the world but he will always be in my heart and in the mind of what I would like to call "a woman for all seasons".

I have been sad for the last few months not only because of what I have just described but also because I realise now, more fully than ever, what the initiator of Servas meant when he abandoned what he had given birth to. After being in Servas for over five years and meeting hundreds of Servas hosts and travellers I have come to the conclusion that what a

lot of people have told me about Servas is true. A lot of people have left our organisation or are not happy within our movement because there is something lacking. I have reasons to leave Servas too but I have decided not to for I am a dreamer like Gandhi, Martin L. King, Lanza dil Vasto, Zamenhof "the creator of the word Servas", Lao Tse, Verdi, Picas-so, Romain Rolland, Herman Hesse, R. Tagore, Hammarskjold, W. Blake and many others. I know that Servas is growing all the time but I would like it to be ideal for everybody so that it may grow in numbers and it may also satisfy "all kinds" of people. How can we achieve that? Through understanding, I hope. I would like to see written under my name from now on the word "ideal" which should mean that, when I am a traveller, I'll be pleased to do what the host may suggest and, when I am a host, that the traveller will be willing to accept what I may suggest. That does not mean that we are entitled to impose anything; far from that; we'll always have freedom of choice but, at least, the host will not be deceived by travellers. Everybody is entitled to his or her own freedom of choice but, let's be honest, "some hosts" do not want just "tourists" with rules under their

arms. Why shouldn't the host have the same rights as the traveller? The latter can leave whenever he or she pleases but the former cannot. I am a member of the Esperanto movement, with about 10 million speakers throughout the world, and I think that Servas, with about 10 thousand hosts and I don't know how many travellers, is much less united than the Esperanto family because Servas, in my opinion, lacks something: more unity in diversity. I was about to be thrown out of Servas a few months ago because of a misunderstanding. Nobody can throw me out of the Esperanto family except myself because there are no "hard and fast rules". Well, I don't think that rules are going to solve many problems concerning communication. I think that coordinators should have no power over any other members, hosts or travellers. Let people solve their own problems. Society has rules and, therefore, courts of justice. Servas is a family, not a society or a business. I am for FREEDOM, LOVE and UNDERSTANDING. I would like to continue receiving Servas International News because, although it may mean a lot of work I am quite familiar with, it is worth doing for those who search for awareness.

The wisdom of ancient times

Rosalind Schama

I. CHINA

Mencius went to visit King Hui of Liang. The King said to him: You are an old man, but you have not shrunk from a journey of a thousand li in order to come hither.

Doubtless you have something in your mind which will profit my kingdom? Mencius replied: Why must your Majesty use that word "profit"? My business is with benevolence and righteousness and nothing else. If the King says, How shall I profit my kingdom? the great officers will say, How shall we profit our families? and the petty officers and common people will say, How shall we profit our-selves? And while upper and lower are thus engaged in a fierce struggle for profit, the state will be brought into peril ... If righteousness be considered of less importance than profit, people will never be satisfied without grasping more than they possess. As benevolence is incompatible with neglect of one's parents, so righteousness never puts the interests of one's sovereign last. Let me, then, hear your Majesty speak only of benevolence and righteousness. There is no need to use the word "profit" at all.

II. GREECE In his Dialogues Plato tells of Socrates

walking with his friend Phaedrus along the banks of the River Illisus on a beautiful morning in Spring. Socrates was so moved by the beauty of the place he offered this prayer:

Dear Pan and all the other gods who dwell here: Grant to me to be beautiful within; that all the things I have outside may be in harmony with the inner man. And may I regard the wise man as rich, and may there be to me only the amount of wealth which the healthy-minded can bear or possess.

Athenian philosophers often used a special word - sophrosune - which has no exact counterpart in English.

It suggested mastery of self, wise restraint, but it also carried the connotation of the dignity of man. Artists and poets glorified it. Orators proclaimed it. Government officials charted their careers by it. Every Athenian schoolboy, coming into manhood, cherished the idea of developing his abilities to uphold it.

But this ideal was soon to be chattered. It is sad to think that Athens, at the very moment when she was at the peak of her civilization rich, politically sound, secure-was about to fall. But fall she did. It was not because of dread invaders from the outside. The seeds of disaster sprouted from within, although ostensibly the

trouble sprang from quarrels with neighbouring citystates - petty, inconsequential quarrels at first, which quickly developed out of all proportion.

After the Periclean age it was as though each separate Athenian had lost his sense of identity, an identity given him by God. When he had become free of the shackles of war (the Peloponnesian War), he wanted no more limitations, no controls of any kind. Sophrosune - mastery of self - had no place in the postwar permissiveness which gripped the city.

In Athens men ceased to trust one another, remarked Thucydides, Greece's great historian. There was no real dignity of man; it was better to be shrewd, to outwit one's neighbour. "That guilelessness which is the chief characteristic of a noble nature was laughed to scorn and disappeared," he wrote. Thucydides, although he deplored it rather than explained it, made a prophetic statement, more far-reaching than he could know. What happened to Athens, he said, had happened before. As long as greed produced conflict and conflict produced war, it could happen again.

The millenia have rolled by, but still men and women seem unable to learn the lessons of their own history.

To be - or not to be is that Servas

Ruben Hjorth

Danish Servas Committee

We seem to be coming to a point at which we (all of us) have to question ourselves and each other about our continued association with Servas, and whether Servas has outlived itself.

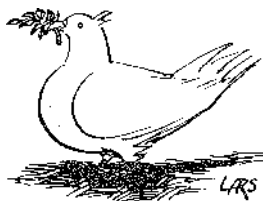
Why do I say this? The world still calls for peace, love, understanding and tolerance. Quite right - but is that still what we practice in Servas? Let us look closer at the situation. Servas is (or should be) a movement driven by its associates' belief in and will to be acting for peace and understanding. What happens? Some countries make Servas into an ordinary club with ordinary membership fees, hence killing the individuals' concern for the common cause.

We are sometimes addressing each other in intolerant - almost hateful terms. Travellers are being selected to fit into certain frames, socially, politically and so on. We are rash to criticize travellers and hosts who don't live up to our expectations. Are we not forgetting what Servas is about: learning from each other, getting to understand and respect each other?

Presumably out of good will some countries are listing hosts who can/will (or not) receive travellers who are somehow handicapped/disabled/impaired. After all, how many handicapped people are travelling alone? If they do, their handicap can not be too bad.

Do we think that a person with a handicap can not learn from us, or we from him? It is not easy to be handicapped; let us not add to their problems by discriminating listings. Let us not disguise our embarrassment under wrong labels.

The value of Servas, in the future as in the past, lies in our ability to live up to our ideals. If we can't, let us admit it and quit. To be in "the Servas spirit" is to receive indiscriminating every traveller with an open mind.



Travellers who need help do not travel alone. The only marking we need in host-lists is one indicating where hosts' homes are accessible to wheelchairs. A guide for travellers in general, if a host lives on the fifth floor, could be NO LIFT.

IF WE CHOOSE TO CONTINUE AS BEFORE, LET'S BE HONEST AND WRITE: We do not receive travellers who are one-eyed - or onelegged - or redhaired - or Jews.

Mundi... what

Duncan Graham

- also a Servas host in Quebec

"Mundialisation" is a word for a program that even its supporters admit is a disadvantage - but they can't come up with a better one. Basically it is a process by which a city, village - or anycommunitydecrees, by official proclamation, that it is a part of the world community, its citizens are world citizens and its well-being intradependent with the well-being of the rest of the world community of humanity. Though the resolution, or by-law, may vary from one city to another, it often includes a twinning project, flying the United Nations flag from City Hall on appropriate days and raising funds for specific U.N. projects. Twinning with another city leads to cultural exchanges, people to people contacts, student pen-pal pro-grams and other "getting to know your world neighbour" projects. Some cities twin, of course, without declaring them-selves mundialised but the symbolic perspective of world citizens is lacking.

Mundialisation had its growth period in the 60's especially in Japan, France and North America. It has had a revival of interest in Canada in the 80's partly with support from the World Federalists. Toronto, for example, mundialised in 1970, currently is arranging a twinning project with Volgograd, USSR. There is no world central organizing body though proposals for a clearing-house for information could be a continuing program of the International Year of Peace at the United Nations.

City Councils have usually mundialised after a coalition of groups have presented a proposal with board citizen support. The project is a "natural" for those who take the slogan "Think globally, act locally" to heart. At present twenty-three cities in Canada have mundialised including the capital, Ottawa which is twinned with both Georgetown, Guyana and The Hague.

Global Citizens, Box 94 Stanstead,
Quebec JOG 3E0

Ten years ago two SERVAS couples in Rock Island, Quebec, Duncan and Maggi Graham and Paul and Dorothy Duncan called together a few friends and neighbours to discuss a world community concept that would integrate world security, economic disparity and human rights in one multi-faceted package. The result was the founding of the Global Citizens Association - now a world-wide network. The basic and core concept is that we are indeed and in fact a world community - but without the legal and political institutions of a world society. Their route to change is the United Nations. Two of their proposals are currently being circulated to national leaders and United Nations Missions. One proposes a study by the Secretary General on the idea of a second house at the United Nations which would be directly elected from, it is suggested, equal world population districts. This would be, initially, at least, a consultative body to the General Assembly under Article 22 of the Charter. It would be a voice of the people of the nation of humanity at the U.N.

The other proposal is re-vitalization of the U.N. Security Council by giving the Military Staff Committee the mandate, as is laid down by the Charter, to study the needs of world security "with the least diversion of human and economic resources". The Military Staff Committee is made up of the Chiefs of Staff of the five permanent members, China, France, U.K., USA and USSR. Though they were created as a committee in '45 they have never been the authority to get to work. The Chiefs of Staff representatives meet in New York at the U.N. every second Fri-day at 3 pm for 3 minutes. The only item on their agenda is setting the time of next meeting. They have been doing this for forty years. The Global Citizens have no problems with the veto - unlike other peace organizations.



We the people



"I thinking of the future of the Organization, one is struck by the fact that the United Nations is almost unique among political institutions in having little direct contact with its basic constituency, 'the peoples of the United Nations' who address us in the first words of the Charter." - Javier Perez de Cueller, in the Secretary-General's Annual Report for 1985.

PROPOSAL FOR A UN SECOND ASSEMBLY

An idea with its head in the clouds but its feet on the ground!

TEN POINTS ABOUT THE PROPOSAL

1. A UN Second Assembly would be an assembly to allow the world's anti-nuclear, peace, development, environmental, and human and social rights movements to address governments collectively with their grievances and proposals.
2. Their input to the UN would be received by the members of the Second Assembly, who would be representative non-governmental persons.
3. Each country would have a quota of seats in the Second Assembly related to the size of its population. The selection or election of the members would be carried out by national non-governmental organizations within guidelines laid down by the UN.
4. In the Second Assembly the members would not be separated nationally, but instead would be grouped regionally into

geographical, not geo-political, regions so that members of hostile as well as friendly countries in each region would work together.

5. The Second Assembly would be a subsidiary organ of the General Assembly under Article 22 of the Charter (hence the term "Second Assembly"). It could therefore receive additional input from the General Assembly and from UN Agencies.

6. Its output would be directed in the first instance to the General Assembly, which would be expected to respond with considered answers and comments. The response would be critically examined by the Second Assembly.

7. The Second Assembly would issue a Report on the work of each of its sessions. This could include a critique of the General Assembly's response to the Second Assembly's output to it. The Report would be addressed to the General Assembly but copies would be made available to all the sources of input and to the media.

8. The Second assembly would thus support, supplement and stimulate, not re-place, activities of the world's non-governmental movements.

9. The objectives of the Second Assembly would be the same as the UN as a whole: to promote international co-operation and the creation of a just world by non-violent means: "to save succeeding generations from the scourge of war":* and above all to prevent nuclear war. It would seek in principal ways to contribute to peacebuilding and peace-making at non-governmental levels.

10. Its ethic would be "the dignity and worth of the human person, the equal rights of men and women and of nations large and small".* Governments are inhibited from fulfilling all aspects of this obligation of the United Nations, and from adequately enhancing the status of other universal human values, because of their imperatives to uphold the heritage, protect the territory, and ensure the increase in wealth of their respective sovereign nation-states. The Second Assembly could therefore claim that a representative non-governmental assembly of "we the peoples of the United Nations", not an assembly of governments, has the natural right to be the primary UN voice on "the dignity and worth of the human person" and other universal human values.

This claim has scientific support. If the behavioural basis of human society is

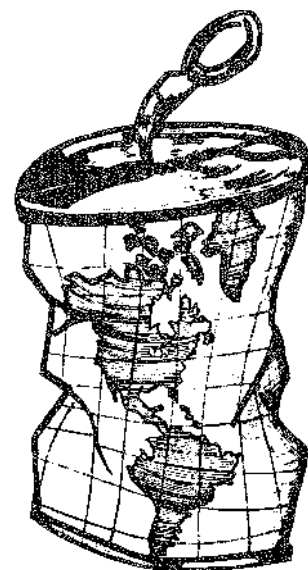
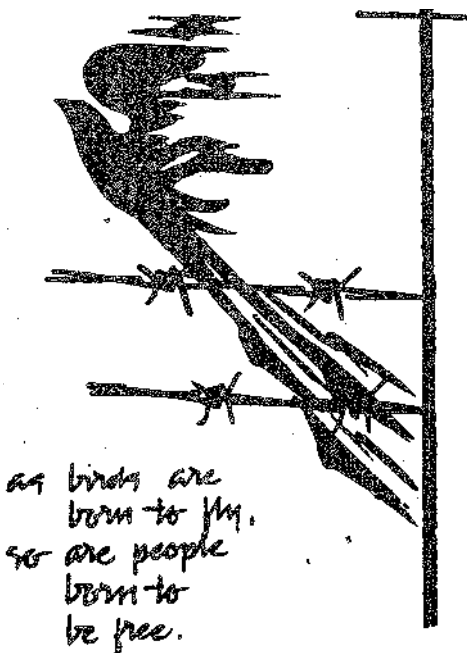
collective possessiveness of heritage, territory and wealth, this is because human "horde-like" instincts⁽¹⁾ generate the main physical power in a society, not because these instincts are innately stronger than instincts such as those for family love,⁽²⁾ gregariousness,⁽³⁾ individuality⁽⁴⁾ and the sense of the beautiful⁽⁵⁾ -- instincts upon which universal human values have been built. These instincts, too, have a right to global representation.

UN Charter

- (1) Georg Nicolai. The Biology of War, 1917.
- (2) Edward Wilson. Sociobiology: The New Synthesis, 1975.
- (3) Wilfred Trotter. Instincts of the Herd in Peace and War, 1916.
- (4) Lionel Penrose. On the Objective Study of Crowd Behaviour, 1952. Charles
- (5) Darwin. The Descent of Man, 1871.

In October 1985 the international network for a UN second assembly appealed to the UN general assembly, in the name of 46 non-governmental organizations, to establish a multidisciplinary expert group to study the proposal in detail in all its aspects and implications. A copy of the appeal and proposal** was sent to every member-state's ambassador to the UN. Encouraging letters of acknowledgement were received from the president of the general assembly, the under-secretary-general for general assembly affairs, and the ambassadors or their deputies of 8 of the permanent missions to the UN. The appeal will be renewed on 24 October 1986. Please strengthen it by having the name of your organization added to the list of participating organizations.

** Copy available from the Convenors.



Notes from peace secretary

Dear Friends,

As many of *you* may know, the Rome SERVAS-INTERNATIONAL Conference (May, 1986) elected me as International Peace Secretary to relieve our outstanding Jo Graham, who had to resign be-cause of family illness. In reviewing articles by Jo Graham, I feel quite humble. Though I have been active in peace movements most of my adult life, I am less capable than she in summarizing various activities or thoughts. But like the rest of our dedicated volunteers around the globe, I will simply do my best.

I might write you a detailed introduction of myself, but many of you probably know me as sort of a "Servas Institution". For about the past 8 years, you have seen my reports as coordinator of our representation to the UNITED NATIONS and heard of my various other roles in SERVASINTERNATIONAL dating back to 1966 when I was elected Assistant International Co-ordinator, was President from 1972-78 etc.

Although I have heard from only a few of you about your work for peace since June, 1986, news has arrived about many of your extensive activities, and inspiring letters have come from a few National SERVAS Peace Secretaries:

*Decide to be peaceful
Rendor others peaceful
Be a model of Peace
Irradiate your peace
Love passionately the peace of our
beautiful planet
Do not listen to the warmongers,
hateseeders an powerseekers
Dream always of a peaceful world,
warloss, disarmed world
Think always for a peaceful world
Work always for a peaceful world
Switch on and kees on, in yourself,
the peaceful buttons, those marked
love, serenity, happiness, truth,
kindness, understanding and
tolerance
Prey and thank God every day for
peace
Pray for the United Nations and
all peacemakers
Pray for the leaders of nations who
hold the peace of the world in
their hands
Pray God to let our planet at long
last become the Planet of Peace
And sing in unison with all
humanitu: "Let there be peace on
Earth
And let it begin with me",*

Robert Muller
Assistant Secretary-
General
United Nations

In Mexico - Juliete Navarro Lopez is new to her job as National Peace Secretary but brings wonderful youthful enthusiasm. She has already initiated contacts with other organizations - such as The Mexican Movement for Peace -; is exploring attitudes toward peace projects among other Mexican hosts; and is searching for other approaches to peace. In Denmark - Gertrud Hoffman's hard word in the Nuclear Freeze Movement is a real challenge. (We New Yorkers in The Coalition for a Nuclear Free Harbor deeply regret our lack of similar ability in keeping the S.S. Iowa from our shores.) I hope space in this Newsletter will permit Gertrud to describe her work in detail.

In Ireland - Roy H. W. Johnston is extremely active in many varied activities. Though firstly concerned with preserving and building on Irish neutrality, he also participated in organizing a U. N. A. Conference focused on New Zealand's "Nu-clear Free Zone"; a conference of Socialist Party representatives from European Neutral States; and asks if SERVAS can provide back-up support (hospitality) for people active in peace mevements who attend International Conferences.

The above suggestion arrived when 4 members of the U.S.A. Great Peace March were staying with Reva King while preparing New York for the other 1,000 marchers. They left only 5 days before the Swedish staff member arrived to pre-pare programs in New Your for THE GREAT PEACE JOURNEY. Many other hosts in U.S.A., Denmark and other countries have extended invitations to

delegates attending U.N. and other peace related conferences.

However, Roy Johnston's question certainly requires consideration throughout the world. In fact, do we dare hope, *as* also implied by his letter, that SERVAS outreach to conferences involving peace concerned participants, including possible East Europeans, may help us build friendships in those areas.

No doubt many of your postal boxes are as filled as mine with information about various peace organizations or activities. Among many others, I hope you heard about the MULTI-MILLION MINUTES of PEACE, launched at the UNITES NATIONS on the 16th of September, shortly after we heard the beautiful PEACE CHILD presented by a joint Soviet-American group including a dozen children from each country. This was followed by the lighting of the torch for the FIRST EARTH RUN, which will return to the U.N. on 11 December, 1986.

While participating in various INTERNATIONAL YEAR OF PEACE activities, you also probably follow the various Disarmament Conferences and preliminary meeting by the "Super-powers".

If for any reason you are not receiving news of world peace efforts or want SERVAS to do more, please contact your National SERVAS Peace Secretary or write to me.

Peaceful greetings,
Reva King
Peace Secretary
268 W. 12th St.
New York, N.Y. 10014
15.11.86

More news from Servas

Rotterdam, 21-10-86

Dear people,

How's live? I hope that you'll enjoy your work as the new editors. I'm writing because I want to give a reaction on the let-ter of Ruben Hjorth; I fully agree with him that the small print and brown/purplelike ink is very bad. I also think that SIN should about 90 percent Servas-news. Concerning this, the last issue wasn't too bad. What I really missed were stories about Rome. Isn't there anyone in the past three months who has written some of his/hers impressions on the conference? I have had the idea to pick up my pencil, but I thought I would find a report in this SIN.

Therefore I like to expres now that is was a wonderful time. I hadn't had such fun with a lot of people for a long time. I'm very grateful to the hard-working Italian organizers. The only bad impression of

Italy are the cars. I already hated cars, but now I detest them. I'm telling this be-cause it has really struck me. At the positive side the kindness of most Italian hosts has struck me. It was the first time I attended the Servas conferention, and I can recommend it to everybody. There was just the right mix of "official talks", "free time" and organized trips, parties etc. Because I'm very active in Science Fiction fandom, I attend a lot of SF-conventions. Some moments of the Servas con were comparable with the atmosphere at SF cons, which means: pretty nice. I hope that the paths of a lot of people I met in Rome, will cross mine again some time. Live long and prosper.

John van Duin

p.s. Would you be so kind to put the following in the pen-friends' corner?:

IF WE DON'T
CHANGE OUR
DIRECTION WE'RE
LIKELY TO END UP
WHERE WE'RE
HEADED (Chinese
proverb)

Plant the seeds of hope

To the seminar arr. by WFAC and the INT. NETWORK for UN 2nd ASSEMBLY at the International Peoples College, Helsingor, Denmark, 11/10-14/10 1986.

Some people plant the seeds of hope while others make it grow.

You take the task, you see the scope! We need the dedicated few who pave the way and follow through to show us where to go.

We, citizens of Planet Earth who feel the threat of war, acknowledge what your strive is worth - the road so steep, the going tough, no effort seems to be enough - we call for even more!

Kolboth, Norway 11/10 1986

Jo Andreas Ording
Lil Sofie Ording
Tana Ording
Ebbe Ording

Pen- friends corner

22 years young SF-fan, journalist, would like to correspond with Science Fiction-loving (Servas-) girls (because I'm already correspondig with boys).

John van Duin Peitkreek 101
3079 BL ROTTERDAM
NETHERLAND

National peace secretaries

31. Oct., 1986

Dear Secretaries and Contacts,

Since receiving the material from our former SERVAS-INTERNATIONAL Peace Secretary, Jo Graham, I have initiated correspondence with the 9 present National Servas Peace Secretaries. Some have sent me very inspiring reports.

As it is possible some of your countries have selected National Peace Secretaries, whose names I lack, will you please complete the questionnaire, below, and return it to me. Thank you. I look forward to hearing from you.

Peaceful greetings,

Reva King
SERVAS-International Peace Secretary 268
W. 12th St.
New York, NY. 10014 U.S.A.

QUESTIONNAIRE TO BE COMPLETED AND RETURNED TO REVA KING

1. Do you have a National Servas Peace Secretary at present?
2. I yes, what is his/her name and address?
3. If not, why not?
4. Are there ways in which the SERVAS-INTERNATIONAL Peace Secretary can help you?
5. Do you want the name and address of the U.N. Information Officer for your country so you, or your Peace Secretary can write him/her asking to be on his/her mailing list, requesting any other informational material and for notices of any U.N. meetings in your area in which you could participate as a member of a Non-Governmental Organization i Consultative Status with the Economic and Social Council, United Nations?

6 Any other comments or suggestions? _____

(Name) _____

(Address) _____

(Date) _____