

World Goodwill

NEWSLETTER



A QUARTERLY BULLETIN HIGHLIGHTING THE ENERGY OF GOODWILL IN WORLD AFFAIRS

1998 N°2

THE CREATIVE USE OF TIME

AS WE APPROACH THE DAWN OF THE NEW MILLENNIUM, a growing number of positive initiatives to mark this significant date are emerging. These initiatives are characterised by the intention to make the world a better, more peaceful and more just place for all its peoples. It is as if humanity is making a millennial resolution to spend its time more wisely and creatively in future. For there can be little doubt that, particularly in this century, we have wasted far too much time in destruction – either of our fellow men and women in war, or of the lower kingdoms in nature through blind greed for a “better” standard of living. In order for humanity to reverse this trend and learn to use time creatively, we need to reflect upon how each of us currently lives in, and with, time.

A significant source of our problems in dealing wisely with time is our urge to control it, as if it were something external to us. This gives rise to the constant and increasing pressure to use it for personal or group gain; we seem fixated upon what we can “get out of” a specific period of time, without reflecting properly how we can live rightly within it. This attitude is found not only in business but also in people’s leisure time, where a plethora of amusements, artistic productions, workshops and sources of information now exist for us to spend our time on; and yet ironically, the complaint that people have less “quality time” is heard more often. This is partly because our increasingly industrialised world is inclined to regard time as wasted unless it is spent producing or consuming goods and services. But there seems to be little reflection upon whether this is a wise use of time. Indeed, from this perspective, time

spent in quiet meditation seems worthless. But this does not take account of the ability of the meditator to contact the creative energies of the soul and to radiate them in service to others, a process which is augmented when it takes place in group formation. By channelling these energies into the thought-life of humanity, the meditator helps to create a clearer mental atmosphere in which problems can be viewed in their true proportions and resolved more readily.

Another aspect of our urge to control time which has come to pre-dominate nowadays is a very short-term perspective, which in national terms means that governments look only a few years ahead, and in the individual’s case is expressed in the hunger for the immediate gratification of desire. This impatience with life risks ignoring the natural rhythms which order the birth, growth and death of all things, from a humble daisy to a civilisation and on upwards to a solar system and beyond. The recognition of this cyclic aspect of time is more prevalent in the East, and also in traditional societies, and contrasts with the Western notion of time as a linear progression.

In fact, a wise combination of these two

See over

IN THIS ISSUE

THE MEANING OF WORK	2
THE NEW GROUP OF WORLD SERVERS	4
WORLD INVOCATION DAY	5
VOLUNTEERISM AND SERVICE	5
FORMULA FOR WORLD PEACE & PROGRESS	6
THE UN VOLUNTEERS PROGRAMME	7

interpretations of time is nearer the truth: as every living being in Nature progresses cyclically, each new cycle of birth, growth and death builds upon the previous one, giving expanded abilities to respond to the environment. A number of these cycles can be contained in the life of one organism, as it learns new lessons, forms appropriate habits, and then grows beyond those habits as new circumstances arise. If the premise of reincarnation is accepted, this process explains how the consciousness of a human being can evolve through successive lives until it is ready to move on to the next stage of conscious evolution. This perspective on time can help to defuse the sense of short-termism, by indicating that all events have a natural time-scale. It is then our responsibility to seek to understand these rhythms and intelligently co-operate with them, by recognising when it is right to intervene to accelerate or decelerate the process, and when it is unwise to interfere. This year, there is the opportunity to co-operate with the seven-year cycle of the Festival Week of the New Group of World Servers, which occurs between December 21st and 28th¹, and in this issue there is a short article indicating the nature of the New Group of World Servers.

A simple daily cycle which we all encounter is that of work, rest and play. However, finding a healthy balance between these three proves elusive because

of the attitudes mentioned above. Societies all around the world are currently examining the trade-off between time spent working to earn money, and the rest of one's waking hours where that money is spent in leisure pursuits. Mass unemployment, where large numbers of people find they have too little to do with their time, is one of the most difficult aspects of this problem; for aside from the social isolation and poverty of the unemployed, it is undeniable that psychological difficulties can arise from having no major creative outlet for one's energies. In this issue there is an article on the meaning of work, where the importance of this means of releasing the innate creativity of the human being is explored. There is also an article on serving others through voluntary work. This positive use of one's free time underlines the true meaning of recreation – a re-creation, in the spirit of goodwill, of new and better relationships within the field of one's influence, whether that is within a family, a city, or the world itself. It is said that "There is always a new world in process of forming", and we are each responsible for assisting in the birth of that new world, through the expression of our creative energies in time.

1. Literature concerning the Festival Week is available for distribution from World Goodwill.

THE MEANING OF WORK

Traditional wisdom teaches that the function of work is at heart threefold: (1) to give a person a chance to utilize and develop his faculties; (2) to enable him to overcome his inborn egocentricity by joining with other people in a common task; and (3) to bring forth the goods and services needed by all of us for a decent existence. I think all this needs to be taught.

E.F. Schumacher

The ritual of work, rest and play is an approach to life that has deeper significance than the familiar phrase initially suggests. For when one of these elements is over-employed to the detriment of another, stress and strain creep into the human economy and impede the natural flow dynamic that should empower our lives. Rhythm and ritual are important aspects of life, and we see from the terrible social problems that we are witnessing today the difficulties that arise when this pattern is warped or frustrated.

The mind needs periods of work to exercise and develop its creative skills. Even from a concrete, evolutionist perspective this can be seen to be true. Developing skills and ingenuity result in both adaptability to the environment and adaptation of the environment to oneself – natural selection could not help but favour such characteristics. From a more spiritual perspective, it is during creative

work that we start to lose sight of ourselves as we become absorbed in our project, and the beginnings of what Eastern philosophies call 'detachment' takes place. To be involved in work to the point of forgetting ourselves puts us in touch with the higher creative qualities of the human spirit. Work therefore plays an important part in establishing our true identity. Needless to say, for all of us to be gainfully employed in creative work, a large scale turnabout in social values and priorities would be required.

Living with balance

Today, fewer and fewer people are waiting for mid-life to have an identity crisis, and are revolting from the meaningless routine of the work/spend philosophy. The stress that long working hours produce and the loss of 'quality time' with family and friends is leading to the growing

practice of ‘downshifting’. This involves the scaling down of employment hours in the pursuit of a more simple, balanced lifestyle. Understandably, it is mainly the big earners and the high achievers who are leading the way in downshifting, as they can afford to do so. But the idea of moving away from the noise and clutter of materialistic lifestyles is catching the imagination of many who are prepared to live with less money to improve the quality of their lives. Duane Elgin writes in his book *Voluntary Simplicity*: “The objective is not dogmatically to live with less, but is a more demanding intention of living with balance in order to find a life of greater purpose, fulfilment and satisfaction.”¹

To do this, work has to be balanced with the other two factors of our equation, rest and play. Many work so hard that they forget why they are working – it becomes a disease. Workaholics have become a strange symptom of modern life where work hard, play hard, seems to be the life motto. Long working hours mean that periods of leisure time are severely reduced and therefore intensified to compensate. Rest is not taken and the build-up of stress can eventually lead to collapse and exhaustion. Rest is required, not only to recoup our energy through turning the lights out as it were, but for that positive type of relaxation that increases the quality of work output. Through music, literature, or simply reflective thinking and contemplation, the mind can be lifted to a state of thought that naturally recharges itself. A flow of energy and inspiration is evoked by the powerful but little understood imaginative capacity of the human being.

It is the creative imagination that is the missing factor in so much of today’s employment and which gives rise to the term “a soul-destroying job”. E.F. Schumacher counselled that we should educate the young about the dangers of work which cramps the human spirit:

*The question is raised: How do we prepare young people for the future world of work? and the first answer, I think, must be: We should prepare them to be able to distinguish between good work and bad work and encourage them not to accept the latter. That is to say, they should be encouraged to reject meaningless, boring, stultifying, or nerve-racking work in which a man (or woman) is made the servant of a machine or a system. They should be taught that work is the joy of life and is needed for our development, but that meaningless work is an abomination.*²

At present, it seems well-nigh impossible for the whole of humanity to be involved in forms of employment that satisfactorily engage the creative potential and expand the consciousness. However, there are simple factors that can charge all types of work with creative quality, and make them satisfying and meaningful. As Vivekananda says:

Even the greatest fool can accomplish a task if it be after his heart. But the intelligent man is he who can convert every work into one that suits his taste. No work is petty. Everything in this world is like a banyan seed, which, though appearing tiny as a mustard seed, has yet the gigantic banyan tree latent within it. He indeed is intelligent who notices this and succeeds

*in making all work truly great.*³

Two factors which can ennoble work are right motive and service value. Indeed, many of the missing qualities that people are searching for can be found in the charity and service-based sector, a sector which has undergone amazing growth in both numbers and types of organisation. This bears testimony to our need to not only discover our own identity through work, but to identify with others too. In fact, it is through identifying with others that we learn about ourselves.

Work as a gift

In his book, *The Future of Work*, Charles Handy writes: “Work, in some form, is critical to individuals. It is, apart from anything else, a principal *structure for mattering*. We all need to feel that we matter, that we can contribute, that we are missed in our absence, that we are respected and liked.”⁴ In a possible future redistribution of employment, he foresees the growth of “gift work”. He also introduces the idea of the work scenario as opposed to the employment scenario. This means that “the job, and its earnings, are only part of work. The employment economy is only part of the whole economy, and money is only one of the rewards for work. There is, in this scenario, enough work for everyone, for work is priced at zero, as a gift, in many instances.”⁵

All the problems of too much work for some, not enough for others, stress and boredom, all the imbalances and complexities of modern economics, can only be eradicated as a new understanding of work is considered. This is one of the main areas of concern to the International Labour Organisation (ILO), a specialised agency of the United Nations. The ILO proclaims the right of all human beings to “pursue both their material wellbeing and their spiritual development in conditions of freedom and dignity, of economic security and equal opportunity.” One of its guiding principles is that “work should offer real possibilities for personal achievement, self-fulfilment and service to society”, and a major aspect of their objectives is “making work more human by promoting conditions in which work respects the workers’ life and health, leaving free time for rest and leisure.”⁶

Leisure, or play, is an essential ingredient of a healthy, balanced life. In today’s society however, it often serves simply as a safety valve through which the pressures of work can be vented, often assisted by alcohol. Sport, too, provides a channel for frustration and aggression to be dissipated relatively harmlessly. However, in its higher form, play is also the radiation of joy that accumulates in our periods of rest or meditation. It brings the vitalising force of humour to all of our activities and that sorely needed sense of perspective that stops us from taking our own lives too seriously at the expense of others.

In summary, work is the application of energy in creation, and it is the quality of the energy employed which is the crux of the matter. The problem of work will not be solved until its meaning is understood and the principle of sharing finds its rightful place in human thinking. Only

then will the reign of selfishness end, and a fair and equitable distribution of resources allow for a secure and peaceful future in which humanity can realise its true potential.

1. Polly Ghazi & Judy Jones, *Downshifting* p.78. Coronet, London, 1997.

2. E.F. Schumacher, *Good Work* pp.118-119. Abacus, London, 1980.

3. Swami Vivekananda, *The Complete Works of Swami Vivekananda*, Vol. 7,

P.508. Advaita Ashrama, Calcutta, 1984-7.

4. Charles Handy, *The Future of Work* p.55. Basil Blackwell, Oxford and New York, 1984.

5. *Ibid.* pp.183-184.

6. *The NGLS Handbook* p.47. United Nations Non-Governmental Liaison Service (NGLS), Geneva and New York, 1997.

GOODWILL IS... ...the key to creative living. It results in service to humanity through the wise use of time. It intelligently blends the best fruits of past thinking with positive ideas for humanity's future, forging a practical vision of present opportunity.

THE NEW GROUP OF WORLD SERVERS — AN ESSENTIAL BRIDGE IN CONSCIOUSNESS

Every person throughout the world who is working to heal the breaches between people, to evoke the sense of brotherhood, to foster the sense of mutual interrelation and interdependence, and who sees no racial, national or religious barriers, is a part of the New Group of World Servers, even if they have never heard of it by name.

The New Group of World Servers is not an organisation. It has no headquarters, president, list of officers or members. It has only servers of humanity in every country occupied with the task of discovering and aiding all men and women of goodwill. The members of the New Group affirm the fundamental truths by which humanity has evolved, are sensitive to soul impression, and recognise that response to human need and spiritual unfoldment are the determining factors which will lead humanity into a new age of peace and plenty. They belong to no one race, colour or creed and realise that separative, competitive methods cause conflict and prevent the establishing of right human relations.

The members of the New Group of World Servers are gathered from all branches of human enterprise. They will be found among the creative workers, the industrialists, in ordinary homes, and in the field of labour. There are scientists who, although repudiating the unproven, are giving all they have of scientific ability and knowledge to the service of humanity – each in their chosen scientific field; there are people of financial stature who regard money as a responsibility to be dispensed wisely in the service of others; there are educators, preoccupied with wise formulations of knowledge and with an encyclopaedic understanding of the garnered wisdom of the ages, which they seek to use in fitting the younger generation to live beautifully, constructively and creatively; there are progressive religious leaders; in all of these the spirit of light and goodwill is found and they intelligently love all human beings.

The leaders in this group initiate and carry forward activities which benefit humanity as a whole. They hold a vision of a better world before the general public, and thus constructively influence public opinion. Their consciousness is harmless, constructive and inclusive in quality, and

represents the full flower of conscious evolution in the human kingdom. Yet there are no breaks in the evolutionary sequence of consciousness, and so it is possible to recognise that there is a stage beyond this, a stage which the greatest spiritual leaders down the ages have achieved, and in turn summon us to achieve. All those who have attained this exalted state of a mind which is completely inclusive, loving and wise form a group which can be regarded as a new kingdom in nature, a kingdom where the human state of consciousness has been transcended.

This kingdom is known by different names in different religious traditions, e.g. Christ and His Church, the Communion of Saints, the Society of Illumined Minds. They are sometimes referred to as the spiritual Hierarchy. These Enlightened Souls, Who have reached enlightenment through many lives of effort, are in deep communion with the Purpose of God as it is intended to work out on our planet. They therefore formulate this Purpose as a Plan, which the New Group of World Servers seeks to present to humanity in a form with which it can co-operate of its own free will. Thus the New Group forms a connecting link between the spiritual Hierarchy and humanity. It is important to note that in this sequence of the transmission of ideas, there is no infringement of free will. The members of the New Group are free to co-operate with the spiritual Hierarchy or not, just as humanity is free to accept or reject the New Group's ideas for human betterment. It is the impelling incentive of an all-inclusive love which naturally leads the members of the New Group to seek inspiration from sources above the normal level of human thinking, so that they come into contact with the ideas of the Plan created by the spiritual Hierarchy. Whether they consciously recognise the source or not is unimportant – what is important is that they are then able to bring these ideas down into the arena of human life where they are so urgently needed. Thus through the collective work of its many members, the New Group of World Servers is helping to anchor in human thinking the new ideals which should govern the civilisations and cultures of the world in the next millennium.

THE GREAT INVOCATION

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

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

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

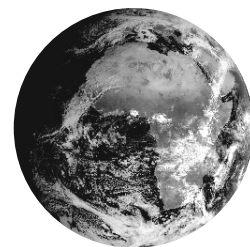
From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

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

In some translations of the Great Invocation the name by which the Coming One is known in different religions is used, e.g. the Lord Maitreya, Krishna, the Imam Mahdi and the Messiah.

WORLD INVOCATION DAY

To build a more just, interdependent and caring global society what humanity needs above all, is more light, love and spiritual will. On **Tuesday, 9th June 1998**, people of goodwill from all parts of the world, and from different religious and spiritual backgrounds unite in invoking these higher energies by using the Great Invocation. Will you join in this healing work by including the Great Invocation in your thoughts, your prayers or your meditations on World Invocation Day?



VOLUNTEERISM AND SERVICE

Voluntary service has been an integral part of most civilisations for centuries and has provided the strength behind the great movements of the nineteenth and twentieth centuries – movements such as that for women's suffrage, racial equality, and the countless struggles for political and religious freedoms. The urge to voluntarily serve others by freely giving one's talents and energies to a cause which extends beyond the confines of one's individual life is innate within the human soul. The abundance of serving individuals and groups active in the world today is, therefore, a clear indication that humanity is becoming soul conscious. The uniquely potent life demonstration of Christ 2000 years ago presented the concept of service to humanity; prior to that time service was an alien concept for the large majority of people. Since then, countless individuals have sought to ground their theories and concepts about service by volunteering their time, money, creative ideas and energy to the cause of planetary upliftment, so expressing the livingness of Christ in their hearts.

As our consciousness expands in response to the stimulus of our souls, surely our ideas about service will change and deepen. For many, the concept of service will begin to shift from an outer focus to a more subjective, spiritual one in the recognition that true service is the result of a profound inner change and process of reorientation. We are entering into a new planetary cycle, a 2000 year period which will be conditioned by the energies pouring through the constellation of Aquarius, the sign of the world server. The symbol for Aquarius is that of a man carrying a jar of water upon his shoulders. This water, symbolising the water of life, is shared with all, on demand, to meet any need as

it arises. But this symbol also conveys the weight of service and the burden which it places upon those who follow this path. For although service is usually viewed as exceedingly desirable, it is seldom realised how difficult service essentially is. In the writings of Alice Bailey, it is said that service “involves so much sacrifice of time and of interest and of one's own ideas, it requires exceedingly hard work, because it necessitates deliberate effort, conscious wisdom, and the ability to work without attachment.” Service also requires discrimination and an inner attentiveness so that the non-essentials are left behind and the life is consequently freed up for service in alignment with a higher purpose.

Group service

Increasingly service will be related to the concept of group work. This is a difficult shift to make – both in consciousness and in outer activity – for it is still such a new concept and there are, consequently, few guidelines to follow. One of the primary forms of group work which the coming age will usher in will involve group meditation at key moments in the annual cycle such as at the time of the full and new moons. Successful group work will enable humanity to take its rightful place within the great chain of evolutionary life – becoming the vehicle through which spiritual energy will be released and distributed to the three lower kingdoms and to the planet as a whole.

It has been said that “Service is not a quality or a performance; it is not an activity towards which people must strenuously strive, nor is it a method of world salvage...Service is a life demonstration.”¹ It is characterised by the quality of loving action and radiating joy.

This spirit of service can be encouraged from childhood. Children and youth, if given responsibilities, first in the service of their family and friends, will gradually move towards service to the larger community. Throughout the centuries, many have worked selflessly in relief work, in work with the disabled, in programmes to aid the inner cities, and in a myriad of other ways. And it is not merely the young who are so involved but rather people of all ages have found a joy in giving and serving by volunteering in countless ways.

The natural impulse to volunteer one's talents in service to others was tapped by U.S. President John F. Kennedy in 1960, when he first proposed the establishment of the Peace Corps. Since that time over 150,000 volunteers between the ages of 18-77 have volunteered two years of service in over 85 countries throughout the world. They have worked primarily in the areas of education, health, environment and agriculture. Many of these volunteers have gone on to distinguished lives of service and presently six members of the U.S. Congress were Peace Corps volunteers. The Peace Corps has become the model for many other organisations throughout the world. One such group is the U.N. Volunteers, a group which is the focus of a subsequent article in this newsletter.

In order to highlight the considerable achievements of

volunteers, it has been proposed that the year 2001 be proclaimed by the United Nations as "The International Year of Volunteers". If accepted, it is hoped that such an action will encourage recognition of the increasing role which volunteers can play in all aspects of contemporary life. The proposal suggests that the word "volunteer" should include all persons who volunteer their time, skills, resources, or their goodwill for the benefit of their neighbour, be that neighbour on the same street, in the same rural community, in the same nation or in some distant country.

As the technological revolution continues to permeate the planet and as the countries of the world accept the inevitable need for a systematic disarmament, so much time and money will be freed up for spiritual purposes. During this coming time we may expect that the "way of life [will] take the place of the way of work". Humanity will turn away from the creation of material goods and preoccupation with the material aspects of life and will turn instead towards the creation of objects of beauty. This will become possible as we begin to replace our individual plans with our understanding of the Plan of light and love for all humanity, and our individual needs with human need.

I. Alice Bailey, *Esoteric Psychology*, Vol. II p. 125. Lucis Press, 1942.

A FORMULA FOR WORLD PEACE AND PROGRESS

An affirmation by men and women of goodwill around the world

Men and women of goodwill in their millions, convinced

- that there is potential for good in every human being
- that the human family can live together in right relations and at peace
- that right relationship between peoples and nations and between humanity and the earth is the key to unity and world peace
- that practical goodwill is the key to right relationships
- that the energy of goodwill is the active principle of peace, justice and progress for all humanity;

affirm their intention

- to practice goodwill in all relationships, in all daily affairs and in all attitudes and actions towards those of other nations, ethnic groups, religions and social backgrounds and towards the earth
- to support and co-operate with those in positions of influence and responsibility who use goodwill and reason, instead of force and coercion
- to encourage, publicise and work for the adoption of goodwill-in-action by local, national and international groups and institutions.

Enough men and women of goodwill accepting responsibility for the establishing of right relationships among people and between nations, and working actively with the principles of unity and goodwill, guarantee a future of peace and progress for the whole human race.

Copies of "A Formula For World Peace & Progress" are available from World Goodwill

THE UNITED NATIONS VOLUNTEERS PROGRAMME

The United Nations Volunteers programme (UNV) was created by the General Assembly of the United Nations in 1970, to serve as an operational partner in development co-operation at the request of UN member states. It is unique within the UN family and as an international volunteer undertaking. It reports to the United Nations Development Programme (UNDP) and works through their country offices around the world. There are about 2000 qualified, experienced and motivated women and men of over 100 nationalities currently serving in developing countries as volunteer specialists and field workers.

They work in technical, economic and social fields, under three main headings: in technical co-operation with skills-short governments; with community-based initiatives for self-reliance; and in humanitarian relief and rehabilitation. They listen and discuss; “teach and train”; encourage and facilitate. Volunteers also share and exchange ideas, skills and experience.

Agriculture, health and education feature prominently, as do social conditions, community development, vocational training, industry, transport and population. As of 1 September 1996, humanitarian relief and rehabilitation accounted for some 19% of assignments.

There are five main types of UN volunteers:

- Specialists serve in a country other than their own and are recruited for practical and specialised inputs to development or humanitarian programmes. They are without exception experienced: their average age is 38.
- Field Workers also serve in a country other than their own, but generally come from the same continent. They facilitate the exchange of knowledge between countries and support self-help action in community-based development. Field Workers average around age 30.
- National volunteers serve in their own country as role-models for volunteerism and initiative in the service of the community. They mobilise local initiatives to identify local needs, develop local resources and initiate development projects. Generally, National volunteers are attached to a local NGO or institution selected under the UNV programme to act in a support capacity at various levels.
- United Nations International Short-term Advisory Resources advisors support private and public sector entrepreneurship in developing countries. They are top executives who volunteer their technical expertise for short-term missions abroad. Advisory services are provided both at the sectoral (“macro”) and enterprise (“micro”) levels. Offers to serve as a UNISTAR advisor should be addressed to:

The Manager

**UN International Short-Term Advisory Resources
UNDP**

**One United Nations Plaza, Room UH-716
New York NY 10017
USA**

- **Transfer Of Knowledge Through Expatriate Nationals**
Consultants are professionals living outside their country of origin who return there for short periods to assist academic, research, public or industrial bodies in developing countries. Offers to serve as TOKTEN Consultants should be addressed to TOKTEN Global Unit, at the UNDP address given above.

Over the years, UN Volunteers have served in about 140 countries. Today 40% are at work in Africa, 20% in Asia and the Pacific; the remainder are to be found in the Arab States, the Caribbean, Central and South America, and with newer programmes in Central and Eastern Europe. Nearly three quarters serve in the world's poorest nations – the Least Developed, the Landlocked and the Small Island economies. Half work outside capital cities, frequently in remote towns and villages.

UN Volunteers thus serve a very broad constituency. Their global outreach and direct contact with people in local communities strengthens their acknowledged ability to reflect local values, concerns and aspirations at district and national decision-making levels. These advantages of the UNV programme are important in securing sustainable development, and member states have therefore expanded their support of UNV's efforts to ensure the involvement of civil society in development action.

As the unique volunteer-focused organisation of the multilateral system, UNV has a responsibility to support volunteer responses to urgent human problems. The UNV programme's mandate, its ability to relate the local to the global, its access to world-wide information, exchange and networking, its neutrality – untied to any particular cultural approach or ideology – provide the UN system and others with a vital partner in addressing major issues of our times.

It works in partnership with governments, UN Agencies, Development Banks and non-governmental and community-based organisations. The programmes within which UNV Specialists serve are usually managed by governments; often there is technical input and supervision from one of the UN's Specialised Agencies.

More than half of UNV's resources come from country and regional funds provided by its parent body, the United Nations Development Programme. Other significant sources include the regular programme budgets of UN agencies, contributions from host governments, special purpose grants by donor governments, and the UNV Special Voluntary Fund. Contributions to UNV's General and Special Voluntary Funds reached a combined total of

\$11.7 million in 1995.

A major focus of UNV's Strategy 2000 will be on environmental protection, conservation and renewal of natural resources, particularly in drought-affected countries. In fact, UNV has just launched an important trial initiative in partnership with the Office to Combat Desertification and Drought. In it the two organisations support the Resolution on Urgent Action in Africa in the context of the Convention to Combat Desertification. Over two years, 17 National UNV specialists will help promote national and sub-regional anti-desertification programmes in 15 African countries.

International Volunteer Day

In 1985, the General Assembly of the United Nations designated December 5th for an annual celebration by communities, peoples and governments of all that is achieved by voluntary effort – by volunteers – around the world. International Volunteer Day is already marked in more than half the countries of the globe. UNV acts as the international focal point for the Day and can supply some basic promotional material. If you, your friends, colleagues or fellow citizens volunteer some part of your lives to help others, you can link up with them on December 5th for an extra effort to promote and publicise volunteer work, to

salute its achievements and to encourage others to join in.

Some examples of things to do to celebrate the Day: environmental clean-ups; prizes for volunteers' efforts; street parades; sports events; poster competitions; blood donation; street theatre; repainting community buildings; gifts to hospitals or schools; conferences and debates; fund-raising drives; stamp issues; concerts; and dances and traditional ceremonies.

For further ideas and examples of International Volunteer Day activities, and for some basic promotional materials, write to:

IVD
United Nations Volunteers
Postfach 260111
D-53153 BONN
Germany
Tel: +49.228.815.2000
Fax: +49.228.815.2001

(N.B. If you would like other information about UNV, this is its HQ address)

The above information is adapted from materials available on the UNV Web site, at: <http://www.unv.org>

...service will eventually be regarded as a world science. It is a creative urge, a creative impulse, a creative momentous energy. This creativity of service has already been vaguely recognised in the world of human affairs under varying names, such as the science of vocational training....

Service is, par excellence, the technique of correct group relations, whether it be the right guidance of an anti-social child in a family, the wise assimilation of a trouble-maker in a group, the handling of anti-social groups in our big cities, the correct technique to be employed in child guidance in our educational centres or the relation between the religious and political parties, or between nation and nation. All of this is part of the new and growing Science of Service.

Alice Bailey

HELPING TO BUILD RIGHT HUMAN RELATIONS

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

the United Nations Economic and Social Council. The WORLD GOODWILL NEWSLETTER is published four times a year. The work of World Goodwill is funded entirely by donations and there is therefore no charge for the Newsletter, but any gift you may care to make is most welcome. Multiple copies for distribution are available on request. The WORLD GOODWILL NEWSLETTER is also available in: Danish, Dutch, French, German, Greek, Icelandic, Italian, Portuguese, Russian and Spanish. World Goodwill's Internet address is:- <http://www.lucistrust.org/goodwill/Wg1.htm>

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