

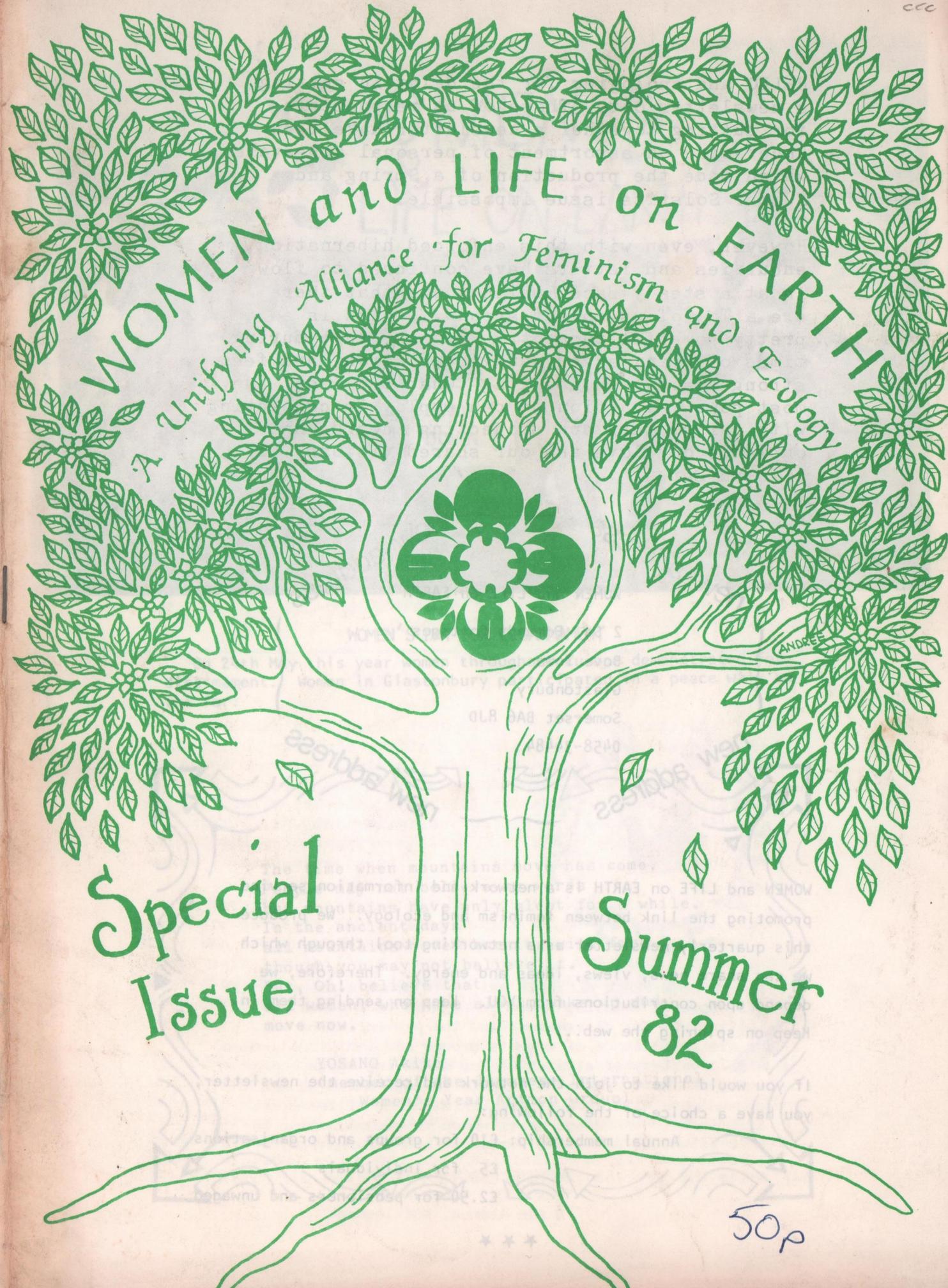
do not follow orders from any of them. The women's movement has never advocated leaders, which is why we have spent so much time on raising 'consciousness' - the Unconscious Collective - which is why, also, I am a Goddess-follower, and see no point in going back to the same-old records - the tunes are so boring, and obsolete. I also refuse to hold the candle, for the bold to continue doing his deceit; 'liberals' are dancing the very light of truth, either he

THE GUARDIAN

Printed in London and Manchester Friday May 21 1982 23p

LETTERS TO THE EDITOR

Sir - As an Argentinian "disappearance" of their women killed in Argentina...
I am not coming."
EMMA BODMAN



Special Issue

Summer 82

50p

HELLO and apologies for the delay in getting a newsletter out. Those of us responsible for putting together a newsletter have been undergoing an assortment of personal upheavals which made the production of a Spring and Summer Solstice issue impossible.

However, even with this enforced hibernation, enquiries and letters have continued to flow in at a steady pace, which shows that there are a lot of us spread around...which is a pretty powerful thought. Remember that during times of pain, anger, and frustration, and feel strong again. When asking 'what can I do?' the most powerful action we can employ is connecting with our sisters and projecting inwards and outwards our love and our shared visions for Life on Earth.

new address

WOMEN and LIFE on EARTH

2 St. Edmunds Cottages

Bove Town

Glastonbury

Somerset BA6 8JD

0458-34484

new address

WOMEN and LIFE on EARTH is a network and information service promoting the link between feminism and ecology. We produce this quarterly newsletter as a networking tool through which we can share news, views, ideas and energy. Therefore, we depend upon contributions from YOU. Keep on sending them in. Keep on spinning the web....

If you would like to join the network and receive the newsletter, you have a choice of the following:

- Annual membership: £10 for groups and organisations
- £5 for individuals
- £2.50 for pensioners and unwaged



Photo by: Leonie Caudelott

WOMEN'S DAY FOR DISARMAMENT

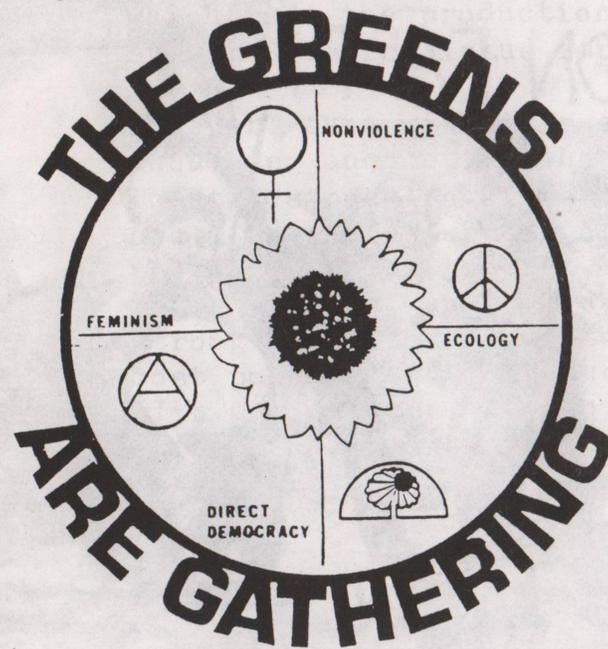
On 24th May this year women throughout Europe demonstrated for disarmament. Women in Glastonbury participated in a peace walk up the Tor.

The time when mountains move has come.
 People may not believe my words
 but mountains have only slept for a while.
 In the ancient days
 all mountains moved burning with fire
 though you may not believe it.
 But, Oh! believe that
 all women, who have slept, wake up and
 move now.

YOSANO Akiko
 (member of the Japanese International
 Women's Year Action Group)

THE GREEN GATHERING . TUESDAY JULY 27 - SUNDAY AUG 1, 1982
 WORTHY FARM, PILTON, NR. GLASTONBURY, SOMERSET

WOMEN and LIFE on EARTH are holding a workshop at the Gathering on Thursday 29th July. Come and join in. Don't leave politics to the men.



The 'Greens' believe in the principles of ecology, feminism and direct democracy, as well as social justice, personal growth and non-violence (though not necessarily pacifism). They feel that these issues are fundamentally inter-linked and they challenge the 'old order' of centralised political parties, abuse of technology, hierarchy, patriarchy, militarism and the domination of the Earth. They see the green movement as including anti-nuclear activists, conservationists, animal and human rights campaigners, feminists and ecologists, as well as libertarians, environmentalists and many others working for a freer, safer and more just society.



*"I would sing for my life
 no more wars on the earth"*
 Sadako Kurihara, survivor of Hiroshima

The WOMEN'S PEACE ALLIANCE exists to promote peace in all its aspects, enabling women to support each others' initiatives for disarmament and the prevention of war. We are an alliance of women's groups and individual women with a variety of strategies for achieving these objectives, who have created a network through which we can communicate with each other. Through the alliance, we also seek to encourage other women to become active on this issue, by providing resources and information.

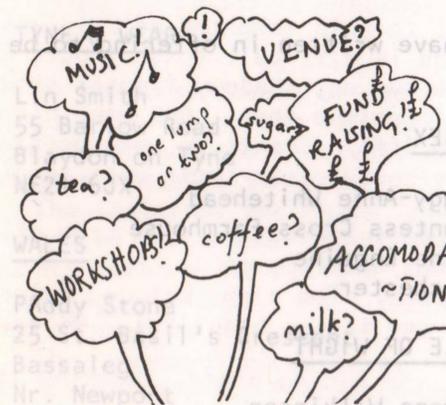
Write to: WOMENS PEACE ALLIANCE
 Box 240, Peace News,
 8 Elm Avenue, Nottingham.

WALOE DAY

A brief wallow through the history of the well-intentioned WALOE National Conference....

Once upon a time, one day in North London, a small group of women got together to talk about the mess the Earth is in. 'I know,' said one of them brightly, 'Let's have a conference, and sort it all out.' 'Ooo yes,' they chorussed gladly. 'Right,' said one producing a pencil from her inner ear, 'Let's get organised.' 'I'll make a cup of tea. Who takes milk, sugar, blah, blah, blah....' Half an hour later....

And for a period of about six months they met and talked and talked and met, and more and more women joined them, and continued to say: 'Wouldn't it be a good idea to have a conference.'



But what they discovered was that when it came to taking responsibility for organising the great event, woman-power was sorely lacking.

Since those early days WALOE contacts have spread all over the country, and as far as Australia and New Zealand. The nature and structure has changed and evolved...and so has the idea for a national conference.

As we have discovered that being spread out over the countryside presents problems of distance when attempting to meet and organise anything, the idea has evolved of holding individual Women and Life on Earth days in each region. This is far easier and more practical in terms of organisation, transportation, accommodation, publicity, etc., and achieves one of the most important aims of Women and Life on Earth, which is that of connecting with each other...weaving our web.

In November last year Liz Butterworth organised a Women and Life on Earth day in East Anglia which attracted 80 women from the region who talked enthusiastically together about three main topics: food, women's health, and peace. The energy generated inspired the formation of three women's groups in the area, as well as another equally popular WALOE day in May this year.

Spurred on by their previous successes, women in East Anglia are having yet another WALOE day on 25th Sept. at Eye Primary School. Workshops during the day will include: Tai-Chi, Self-Help Therapy (Led by a therapist from the Women's Therapy Centre in London), Nuclear Power (Led by W.O.N.T.), Communication and Drama, and Women and Children. Further info from: Liz Butterworth, Moatfield, Southolt, Eye, Suffolk (072-876-344)

Spinning the WALOE web....

We are continually searching for methods of functioning as a network which avoid a centralised, hierarchical structure. The direction in which it seems we are heading is away from national meetings and a centralised London office and towards meeting and working together in our own regions.

We have in preparation a resource pack of eco-feminist information and resources, as well as a new, more informative leaflet about WALOE. When these are available, we shall send them to all of you who have offered to be regional contacts.

WILTS



'They say, quickly now, fasten your floating hair with a bandeau and stamp the ground. Stamp it like a doe, beat out the rhythm needed for the dance, homage to warlike Minerva, the warrior, bravest of the goddesses. Begin the dance. Step forward lightly, move in a circle, hold each other by the hand, let everyone observe the rhythm of the dance. Spring forward lightly. The ring of dancers must revolve so that their glance lights everywhere. They say, it is a great error to imagine that I, a woman, would speak violence against men. But we must, as something quite new, begin the round dance stamping the feet intime against the ground.'

from Les Guerilleres by Monique Wittig

'They could close their eyes to us, but not their ears'

It was probably just another day for all the people who work at the Houses of Parliament...from porter to politician. January 18th at Westminster was the first day back after the Christmas recess, the first days work for all the M.P.s in 1982.

Women from the Women's Peace Camp, Greenham Common, joined by many others during the day...including women from Molesworth Peace Camp...went to the pavement outside Parliament, to give warning to M.P.s on their nuclear policies.

For six hours we stayed around the building and many times walked slowly passed, keening. 'Keening' is traditionally done by women, though now generally confined to mourning. It is an expression of feeling, a setting up of sound vibrations, the sound coming from deep within the body and the throat. The higher sounds are described as wailing.

We were dressed in black and carried branches (trees of life) decorated with purple, green and white ribbon, doves of peace and symbols. We carried a piece of linen that said, in red dripping letters 'OUR HEARTS ARE BREAKING Politicians, you must rethink your nuclear policies in 1982'.

We keened because it is a perfect way of expressing sorrow and anger without those cunning little things -- words! All those words that are thrown around arguments, discussions, articles, speeches, laws etc. etc..., and still the military and the politicians carry on in their blissfully ignorant way; pushing the world closer and closer to an un-natural disaster of such a size that the majority of people can't face it.

We can face it. And we owe it to the planet to help make the politicians face it. We cannot afford to be ignored. Sound is difficult to shut out, and as we passed the hundreds of windows towering above us, shadowy figures stood at many of them. Sometimes a window was opened, sometimes shut. One man, high in the building, opened a window and shouted 'Piss Off'. Great! We were getting through to them. We were affecting them. They could close their eyes to us, but not their ears.

At one time we settled round the statue of Emeline Pankhurst. A tree of life was placed in her hand. Later in the day someone had removed it, referring to it as 'defacing the statue', and put it in the bin. The night before, Valerie had spent a lot of time and love in making it, and it was beautiful. We rescued it from the bin.

I feel that words are the confusing things, the hiding place...keening is very powerful. Just as silence is.

The suppressed emotions that words hide are dangerous, and must be faced, brought up to the surface to be understood. FEAR is a horrible de-basing emotion, that people suppress and clothe with all sorts of self-deceiving arguments. In relation to the nuclear issue and the contemplation of the ensuing monumental catastrophe...the fear is very deep. The personality, once fear starts, has a full time job preventing the fear affecting the daily organisation of its life.

I feel that we must help people bring that fear to the surface, so that they can face it and cleanse themselves of it. In isolation fear is negative, destructive; but it can be turned into anger and rage. We should all rage at ourselves...that we allow these members of the human family -- the military and the politicians -- to carry on in this ignorant way, putting everything we hold dear at risk.

In isolation anger is negative, and destructive; but once the personality can face the reasons for its anger, and use the strength of anger in a positive way, it becomes a driving force for determination -- determination to live and work for a better and safer world.

With a better degree of self-realisation and the freedom from crippling negative emotions, respect will develop...respect for life, people, animals, earth, and most important -- respect of self.

At one time black women in South Africa haunted their suppressors. They followed them everywhere, and stood silently. I think that we must haunt our suppressors... in every way we are able, lest that they forget that the future of the earth is in the balance. They must be made to feel what they are doing, or their sickness will destroy everything.

Ultimately they must change themselves. But women, who are closer to the growth of life and the rhythms of nature, have to work a womanly magic on them NOW...Before it is too late.

Jayne, Womens Peace Camp, Greenham Common R.A.F. Base

GREENHAM

A Personal Report from Fiona Cooper

March 21st 1982 - a festival for life was held - between 6-10,000 people came to the base and surrounded it, listening to music, dancing, singing and watching theatre. At 6 o'clock in the evening, 250 women blocked all the entrances, another 2 the base, stopping all traffic for 24 hours. 34 women were arrested, and for the rest of the Monday, women were dragged from the positions in front of the fence to the side to allow vehicles through, and they returned. Women were charged with obstruction and fined £25. Many have refused to pay and face imprisonment.

Since the festival, they have performed many spot blockades. These lasted for an hour or two up to thirteen days and nights continual blockading at the Main Gate, stopping all traffic up to the eviction.

27th May 1982 - during the eviction, 5 women were arrested, 4 for lying in front of bulldozers, and one for returning to the blockade. All were charged with breach of Her Majesty's peace and were detained for 24 hours in prison. In Court they were all ordered to be bound over to keep the peace. They all replied that this was exactly what they had been doing. The Clerk of the Court did not accept this, and 4 of the women were sent to Holloway for 7 days for their 'refusal'. The camp is now on Ministry of Transport land nearer the main road.

7th June 1982 - Reagan's visit - 80 women carried out a 'die-in' around the stock exchange in London. They blocked all traffic as well as people using the building for about 15 minutes. 9 women arrested, charged with obstruction. The case will be heard.

In the last couple of weeks an alternative camp has been started at the Green Gate, one mile up the road from the Main Gate. This is a mixed camp and was started around the Festival, and many of the people there are planning to move on to other festivals.

The fact that the Peace Camp at Greenham is a woman-initiated action is not acknowledged. The women at the Main Gate were happy about the festival, but expressed doubts about mixed actions where people, especially men, are less able to handle their aggression. In a fight at the Green Gate Settlement, one man was arrested, and another is in hospital seriously injured.

The newspaper produced by this camp teems with militaristic jargon and a feeling of defensiveness. People there found it necessary to chop down a living tree to make a road block, instead of using their bodies, which the women have found effective time and again. Peace will not be achieved by erecting barricades or even tearing down other people's barricades, but by human contact. Police had to move women again and again on their blockades and were visibly affected. We must put ourselves, not just our words, on the line.

Basically the people there are well-intentioned and want to stop cruise missiles. But their refusal to consult with and respect the Women's Camp, and the undercurrents of violence are alarming.

Women together are a very powerful force. Greenham Common Peace Camp is a women's camp. Women welcome men to visit, but not to sleep or live there.

As a direct result of this camp, and all the encouragement and support they have given to mixed groups, there are now 11 mixed camps in England, and 2 more women's camps.

What the women at Greenham need is:

1. They are exhausted. Living on a main road is not restful. Living in the shadow of another eviction is stressful. Some of the women have been there since the beginning over 10 months ago. Are you able to stay at Greenham this summer? a weekend? a week, two weeks? Women need to get away and renew their energy, confident that the camp will be there on their return.

2. You can protest against the new eviction order from the Ministry of Transport by writing to: Michael Heseltine, Dpt. of Environment, Whitehall, London. Also, the Dpt. of Transport, Southeast Regional Office, 74 Epsom Rd., Guildford, Surrey. (Tel: Guildford 71101 X282)

There is a non-violence training weekend for women on Sat. 31st July and Sunday 1st August at the Main Gates.

Greenham now has a phone at the 1.2.1. Bookshop, Railton Road, Brixton from 6-9 P.M.. It needs womanpower! The number is: 01-274-6655.

JEAN PINK AND ANIMAL AID VS. REVLON, AVON, BRISTOL MYERS, RIMMEL, ELIDA GIBBS

NORMA BENNY REPORTS.

In August 1980 'Animal Aid' began demonstrating against cosmetic firms which used animals to test their products.

The most popular test was the Draize, which involved holding rabbits in stocks, while products were tested directly into their eyes. Rabbits kicking against the pain with their back legs, often broke their backs on the holding boxes.

A big, noisy demonstration was held against Revlon in Mayfair, London. Charles Scanlon, the Managing Director, came down into the street to speak to Jean Pink, the founder of Animal Aid, and was most upset. Jean Pink told him that they were going to continue demonstrating until something was done.

In November, 'Animal Aid' had a Revlon Rabbits Day, and linked up with societies all over the world; France, Switzerland, America, New Zealand and Australia were some of the countries involved. This was November 29th, 1980. Practically every town and city in Great Britain held a demonstration, and the press coverage was enormous. It was the first time anything like this had been seen in this country.

The leaflet which was distributed by Animal Aid told people to write to Charles Scanlon of Revlon, telling him what they thought of his company's policy, and asking him to persuade Revlon to stop experiments on rabbits' eyes.

On Christmas Eve Jean Pink had a call from an associate in America to say that a quarter of a million dollars had been given by Revlon for research into alternatives, and that this was deposited in a fund at Rockefeller University to fund the research.

Next, in March 1981, it was learnt that Princess Anne was opening an extension to the Avon factory, and it was decided to attack Avon Cosmetics next.

Five thousand leaflets were printed before Jean Pink had a very long telegram from the Avon Managing Director, James Cookson, who came from Northampton to see her in Tonbridge. When there, he told her, with his hand on his heart, that he was genuinely concerned about the situation, and asked that the campaign be held off for three weeks.

At the end of three weeks Jean Pink said that Animal Aid were going ahead, and he requested a further week. At the end of the week Avon said: 'We are setting up a special fund, and have given a quarter of a million dollars to it, and we have set aside an additional one and a half million dollars in case of later need.' Animal Aid capitulated.

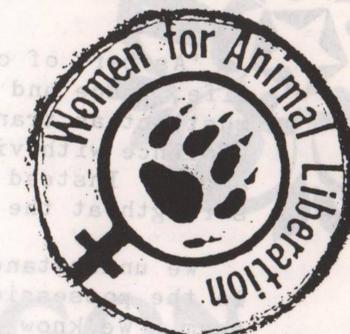
The next company in line of attack was Bristol Myers. Ten days before the demonstration BM said they would give £60,000. Jean Pink asked them about all the leaflets and postage involved in the demonstration which had already been planned. Bristol Myers asked that the bill be sent to them. It amounted to £1300, and Myers paid it. They also donated £100,000 to an association of Cosmetic companies in America, for research into alternatives.

Rimmel in their turn, changed their policy overnight, and said they were not doing any further experiments as from 1st January, 1981. They also donated £10,000 to F.R.A.M.E. (Fund for the Replacement of Animals in Medical Experiments).

There is an on-going campaign against Elida Gibbs, manufacturers of Harmony Hair Spray. The company has met with Animal Aid's scientific representatives to discuss research proposals which require funding. Since Elida Gibbs did not accept the proposals, fresh ones will be placed before them. In the meantime, Animal Aid continues its campaign against Elida Gibbs products which are tested on animals.

Since Christmas 1981, 'Animal Aid' has succeeded in directing over £1 million towards research currently being undertaken in America and this country.

None of the above would have been achieved had it not been for Jean Pink's tireless campaigning and organisation of pressure groups.



Animal Aid

Underground 4.30-7.00 pm.

Wed. Aug. 11 Leafletting, Notting Hill Gate
Underground, 4.30-7.00 pm.

Wed. Aug. 18 Leafletting, Charing Cross Station.
4.30-7.00 pm.

Sat. Aug. 21 Leafletting, Covent Garden
Underground, 12 noon.

Wed. Aug. 25 Leafletting, Kings Cross Underground.
4.00-7.00 pm.

Mon. Aug. 30 August Bank Holiday Sponsored Walk
to Huntingdon Research Centre. Coaches from
London and other parts of Britain.

Sat. Sept. 25 Animal Aid's Public Meeting,
Westminster Central Hall (Assembly Room),
London SW1. 1.30 pm

Sat. Oct. 2 Cambridge Animal Aid. March to
Babraham. Followed by Rally. Details: Joan Court,
Cambridge 311828.

Sun. Oct. 3 Southend Animal Aid. Health Without
Cruelty Meeting. Thorpedene Community Centre,
Delaware Rd., Shoeburyness, Essex. Details: Lisa
Walker, Southend 331250.

Sat. Oct. 23 National Animal Aid March and Rally
in Bristol. A protest against cruel experiments on
animals at Bristol University. Assemble Clifton
Down, 1.30 pm.

For regular London leaflettings, details from HQ or
Tony Rolls, 18a Hamilton Terrace, St. John's Wood,
London NW8. Tel: 01-286 9492

DOLPHINS WASHED ASHORE GIVEN TO MUSEUM AND TO ANIMAL FEED DEALERS

120 dolphins washed ashore on Aoshima beach in Miyazaki prefecture in Japan were released into the sea by local residents. But they washed up again on the same beach the following morning, many dead and rest weakened. 40 of them were turned over to the National Science Museum for study, though it was not mentioned for what sort of study.

The remainder of dead and presumably dying animals were turned over to dealers in animal waste to be processed into livestock feed.

The report emphasized that the weak but alive animals were going to die anyway.

Though it was probably not intentional, the newspaper article was bordered in black, like an obituary.

From Chikyu no Koe, Japanese environmental journal, sent to us by Manani

"We will protect you," they say.
But we have never been
so endangered.



WOMEN RETURN TO THE PENTAGON November 15 & 16, 1981

'Brace yourself for another early morning march. This time it's the Womens Action March on the Pentagon. The coalition of feminist groups is against the arms race, nuclear power and racism and for abortion rights. They gather at Memorial Bridge at 7 a.m.'

N.Y. Times, Monday 16th Nov. 1981

These short lines were the first acknowledgement of this (1981) year's Womens Pentagon Action (W.P.A.) in America's largest paper.

After the first action, in 1980, which took only two months to organise, fifty W.P.A. groups worked for a year to organise this second action. This work included showing the film of last year's action and sending speakers to lead discussions in community centres, universities, women's groups, etc.. It was debated in the feminist press whether peace was a feminist issue, and debated within the W.P.A. groups whether civil disobedience leading to arrest and imprisonment was a waste of womanpower. During the 1980 action, 140 women were arrested for blocking the entrances to the Pentagon, and many served 10-30 days in jail.

So what happened on the first day of the Womens Pentagon Action that was too insignificant to be included with the token media coverage of Monday's march and demonstration?

Sunday for many of us began around 4 a.m., to either catch a W.P.A. bus, or drive hundreds of miles to arrive in Washington by 10 a.m.. We assembled at the Coliseum, an old basketball stadium, which was dark and extra damp as the water mains had flooded a few days earlier. In 1971, about 1500 people, arrested on May Day, lived and slept there for three days. It is located within a slum area, three quarters of Washington D.C. inhabitants are black or Hispanic, and was a stark contrast to the setting for the afternoon's rally.

After registering, getting housed, learning songs, attending workshops, civil disobedience and peacekeeping training, checking maps, books, etc., we all gathered to run through songs, programme, and announcements. All was interpreted for the hearing impaired, or spoken through sign language to the deaf, which was useful for all of us as the acoustics were terrible.

'As part of our commitment to creating and affirming life, peace and growth, personally and collectively, we must act as transformers of energy. We will not return violence with violence, or death energy with killing anger. Instead we will burn our rage to songs and strength at the Pentagon.

We understand that there is no safety to be found in the possession of weapons, and we will not carry them. We know that our only real safe place is our power, and that our power is born of and nourished by the peace we keep. This cannot be taken from us, or used against us, as can a knife, mace or gun. The only way we can lose our power, and thus open ourselves to danger, is by becoming careless of the peace in which it is rooted, by letting it slip away. We will not let this happen. We will tender with great care our peace and our power throughout the day.

We will come to the Pentagon with clear and focussed spirit, as ourselves, with each other. We will not bring alcohol or drugs with us.

While we cherish the spontaneity and randomness essential to the brilliant diversity of life, we also know that in large groups chaos creates a confusion which can undermine our focus and diffuse our energy. We agree that we will move with an awareness of the effects which our motion might create. We will walk and ride and dance, but we will not run. We will pass, carry, bring and build, but we will not throw.

We will not cause harm, either verbally or physically, to any person or other living thing.

Especially, we will not verbally abuse those police officers, messengers and office workers who have few options in choosing their occupations, due to the economic realities of sex, race and class in America. We will not direct our fury, which the generals -- the destroyers of life -- deserve, against our sisters and brothers who suffer this destruction.'

From: 'Guidelines and How We Conduct Ourselves:
The Common Thread: For All Women Participating
in the Womens Pentagon Action 1981

After lunch we marched to the Air and Space Museum, which houses replicas of the bombs that destroyed Hiroshima and Nagasaki. The museum is the most futuristic in appearance of the buildings on the Mall in D.C. -- American technocracy's show-case to the world.

Outside the museum we handed out leaflets and talked to family groups and performed an adult adaptation of childrens story, as well as a Die-in. A press conference was held on the steps of the museum, where I met some Italian women from a tburning theatre group, German women, and two other British women who were from the Greenham Common Peace Camp. I found American women very interested to hear news of European actions. They seem to feel that U.S. mass consciousness of nuclear and feminist issues is considerably less than in Europe. This I found very surprising as we here feel it is the reverse.

On Sunday evening we re-assembled in shifts for a night vigil of singing and candle-lit ceremonies outside the White House. Others met at the Washington women's co-op bakery to bake bread with flour that women had brought from all parts of the States. This bread was to be used in Monday's ceremonies. Most homeless women were housed in two churches, where a male support contingent were running creches each day. They also ran soup kitchens using food supplied by the different W.P.A. groups. People came in from the streets to share this food.

On Monday at 7 a.m., many women marched over Arlington Memorial Bridge alongside rush hour traffic. They joined with others at the entrance of Arlington Cemetery, a huge military cemetery. We quietly wended our way through acres of identical tombstones, with silent peace salutes to the tomb of the Unknown Soldier. This procession, this flow of living, loving women was strangely consolidated by the contrast to the miles of dead men, our brothers.

From the cemetery, we marched on to the Pentagon. As we walked all around it we noticed many faces appearing at windows, smiling, waving, returning our peace signs.

'1,2,3,4. We don't want atomic war.'

'5,6,7,8. We don't want to radiate.'

'Take the toys away from the boys'

'If nuclear power is so safe,
Fill the Pentagon with nuclear waste.'

On the parade ground we enacted ceremonies, led by 10foot puppets. White bird puppets led the mourning stage to a slow drum beat, and wails and moans. Cardboard tombstones were planted in the parade ground, bearing names of women killed by military or patriarchal repression -- women of El Salvador and Chile, women raped and murdered, women who have died from illegal abortions, Karen Silkwood, Salem witches, Vietnamese women, and endless more. White is the Chinese colour symbolising death, and was chosen to represent the positive side of the tombstones.

With the red puppet, the drumming and wailing became more random and piercing. Sorrow gave way to anger.

With the yellow puppet and trumpet calls, we moved into the empowerment stage. We left the parade ground and circled the Pentagon. A braid was wound round four sides of the Pentagon, with feathers, scarves, ribbon, hair, all knotted and twisted together.

We moved into the defiance stage, symbolised by the black puppet. Affinity groups practising Civil Disobedience sat on the steps of two of the entrances, and began to weave, twist and wind wools, threads,

and strips of cloth into a web across the steps, making entrance impossible.

The mainly black police started cutting the strings, and the mainly white officers and generals continued to come and go into the Pentagon, while the women cried and wailed: 'Shame, Shame;' 'Cut the budget, not the strings'; 'Shame upon the Pentagon, not the Blacks they sit upon.'

After several hours of obstructing the entrances, we re-assembled at the parade ground for closing ceremonies. These included passing and breaking the bread, planting seeds, and one by one dropping a stone into a circle to represent something we wanted to leave behind. These were named by each woman dropping the stone, and repeated in unison by us all. We left behind such things as: painful childbirth, womens financial dependence, lack of humour, etc..

By the end of the action, 102 women had been arrested. Among them were two women who had thrown blood at the walls of the River entrance to the Pentagon. They are both young cancer victims.

For me, the most exciting and unusual aspect of the W.P.A. was the creative, non-violent and spiritual connections of the ceremonies, as indicated in the guidelines. I felt its failing was in that the action seemed to introverted. The opportunity to reach out to people on the street was limited, and not capitalised upon. This contact has to be on a personal level and requires a strong person commitment. This is a problem common to most actions and demonstrations.

However, joining the Womens Pentagon Action was the most inspiring experience of my American travels. I went there alone, and was not alone. Thank you, American sisters...and sisters everywhere.

'You can't kill the spirit
She's like a mountain
Old and strong, she goes on and on.'

N. Littlebear.
From W.P.A. song sheet.

Report by Jill Raymond
19 Gladstone Terrace
Watchet, Somerset



The following is a speech given by Leonie Caldecott when she was invited by Japanese feminists to speak at the first

Japanese Women's Peace Rally, 6th Dec. 1981

First I must say that I am honoured and grateful to have been invited to participate in your rally today, and that I bring you warm greetings from the women of Europe. We too are deeply engaged in the struggle against the forces of militarism, forces that have led us to a point where not only we, but people all over the world are threatened by weapons of mass destruction.

In the last six weeks, large demonstrations against these weapons have taken place all over Europe. In Bonn, Amsterdam, Madrid and Rome the numbers of people participating ranges from 300,000 to 500,000. In London it was around 250,000 - the largest demonstration ever seen on any issue in our city, and a totally peaceful one. Signs of anti-militarism are slowly appearing in the Eastern block countries also - notably in East Germany, Rumania and Poland. Our critics tell us that the European Peace Movement has no credibility until Warsaw Pact countries have as much freedom to protest against Soviet nuclear weapons as we do to protest against American ones. But we reply that the best way to help them get that freedom is not to threaten and harrass them so that the only posture they can take up is a defensive one. Nuclear weapons - and violence in general - do not guarantee peace and freedom: these things were never achieved by the use of terror and the breeding of mistrust between people and nations.



We have to challenge the rules of this game our leaders are playing, rules which insist that might is right, that the way to create a stable world is through coercion and dabbling in other people's affairs. For even countries who have no nuclear weapons are in many ways involved in this game. The German eco-feminist Petra Kelly, speaking at the rally in London in October, outlined the alternative very clearly:

"This is the way of unilateral disarmament initiating a disarmament race - doing that which we are always preaching to the other side. Another step is to disarm ourselves in our attitudes. The only reason we can kill thousands is because there is an 'enemy', and because we have learned to call them that. We will stop killing each other in euphemisms and abstractions, so that the missiles can never be launched!"



I think the fact that it was a woman who said this is highly significant. So is the increasing involvement of women in the peace movement, women who are showing a remarkable courage and tenacity. Women who marched hundreds of miles from Copenhagen to Paris this summer, demanding a nordic nuclear-free zone as a first step towards peace. This idea is not a fantasy cooked up by the peace movement. Nuclear-free zones are one of the concrete proposals put forward by the United Nations special session on disarmament in 1978. This and many other disarmament resolutions were agreed to by all the nations that now claim they themselves cannot risk taking a first step - and by the way, they'd prefer it if none of their allies did either.

In this atmosphere, it is crucial that someone gives a moral lead in these matters. I do not believe that politicians are capable of doing this on behalf of their nations now - they have too much invested in a way of thinking that shuts out such possibilities. Therefore it has to be us, the people, who take this lead, who elect only politicians who serve our ideals, rather than those who tell us that these ideals are unrealistic and they know best. This is why it is crucial to have a clear idea of what we want, and not just what we don't want. It is not enough to put a stop to what we don't like, and then fold our arms and sit back. That would be like dealing with the symptom of a disease without looking for the cause. Just as you cannot get a worthwhile peace by creating corpses, neither can you get it by anaesthetising the patient. You have to work towards genuine health. I also believe that it is better to obtain health through looking at the whole human being, body and mind, and adjusting the imbalances that way, rather than by taking a knife to just one part. Therefore I don't believe we can have world peace, however much we talk about it, unless we look at the diseases within our own societies. This is something that women are beginning to do, making the connections which might enable us to get at the true causes of so many ills, nuclear and chemical weapons being only the most urgent example.

The first connection is obvious: two week's worth of expenditure on arms in the world would provide housing, health care, clean water and food for the entire world population.

Then there's the connection between nuclear weapons and nuclear energy. We are told that they are altogether different, and it is upon this assumption that you in Japan, in spite of your opposition to the Bomb of which you bear the scars, have nuclear reactors to produce electricity. But the technology involved in the reactors is intimately connected with that required to make weapons from them. And the existing nuclear powers are hardly in a position to criticise them for this, having totally failed to stop their own part of the arms race. On top of this, the presence of reactors in a country make it vulnerable to the worst effects of nuclear war even if it has no nuclear weapons and is not therefore a nuclear target. For if a reactor is hit with a conventional weapon, it releases lethal amounts of radioactivity.

Then let us make the connection between our need for ever increasing energy supplies and our unwillingness to look for renewable energy resources. It seems that we are so anxious about the lights going out or having fewer factories that we are prepared to take any risk from pollution, whether chemical or radiation, rather than stop for a moment and think about where we are going. It never occurs to us to ask whether we need all these things the factories produce, or whether the price we are going to pay for them in the long run will be out of all proportion with the benefits we think they bring us. We say we are free, responsible human beings, but it seems to me we are behaving like drug addicts. And rather than using our considerable ingenuity to ensure an ecologically sound, healthy environment for our children to grow up in, we are busy making the children into addicts like ourselves, perhaps so that they won't notice the absence of their rightful inheritance which we will have squandered on their behalf: that inheritance is the earth.

It is worth also taking a look at the connection between our contempt for the earth and the contempt for women which even today, is apparent all over the world. This is a difficult connection to see, until you have thought about it for a while. The American writer, Susan Griffin, has written some excellent books on this subject. Many women are beginning to point to a fundamental division which male-dominated societies make between culture and nature, mind and body, reason and emotion. These are to exploit the side we have decided is inferior for the benefit of the other side. We sacrifice emotional fulfillment for money or status, we sacrifice land for industry, we give the work we don't consider important (but which is physically essential, like cleaning up) to people who are sexually, racially or culturally 'other' than ourselves. And we become conquerors, rattling our sabres and daring anyone to challenge our superior strength.

You see how the connections work - I have come right back to the issue of war and peace again. I have deliberately used the word 'we' all the time, although it is not strictly accurate, since in the sexual sphere at least, women are usually on the receiving end of that contempt and that violence. It is women - or people identified with the inferior sexual status of women - who are portrayed as the natural targets for domination and violation in the pornography that surrounds us everywhere we go. Just as we cannot make a living peace if our minds are constantly full of plans for armed aggression against a hypothetical enemy, we cannot make a whole society when half of it is constantly portrayed as insignificant, passive, beneath contempt, unclean. These seemingly casual attitudes betray something far deeper: fear. And so we women are asked not to challenge the way things are, because that would only feed men's fear of us. Doesn't it remind you of the attitude of the militarist, with his fear of the 'enemy'?

There is only one way to deal with fear. You have to confront it. Women have to come out into the open and be seen to be acting in new ways, non-violent, caring, responsible intelligent ways for a change in the way we live to come about. For too long these values have been relegated to the home, made women's domain, and regarded as irrelevant in the way we conduct worldly affairs. We must make them relevant now, before it is too late. It is not enough to convince men of their relevance and then leave it to them to implement. We must do it ourselves, alongside men, if necessary and they must support our contribution by sharing the domestic burdens usually relegated to us alone. That way they too will grow into full human beings, knowing both sides of life and seeing them as one. We must get rid of the dichotomy between public and private and learn to treat the world as if it were our home, rather than our homes as if they were the world.



"We will not allow the way towards war"

Women all over Europe, and indeed the world, are coming out of their homes and onto the streets and into the places of power. In Holland I watched 10,000 women walk by candlelight to their parliament in the Hague, silent at first and then singing as they left. It was a moving sight. So were the women's demonstrations outside the Pentagon in Washington this year and last year, and so is the Peace Camp outside the gates of the US military base in England where the first cruise missiles are due in 1983. That camp is run entirely by women, and in a women's way, though men can visit it if they are prepared to do things this way, which some are. No one leads, though some take initiatives, no one's feelings are ignored when decisions are taken, but things do get done because everyone's heart is in it. It is a difficult experiment, but it is a brave attempt to use genuinely non-violent means to achieve a non-violent end: the stopping of part of the war machine.

During the propaganda build-up to the second world war, the French pacifist Simone Weil said the following:
 "We should not think that because we are less brutal, less violent, less inhuman than those we are confronting, that we will prevail. Brutality, violence and inhumanity have immense prestige The contrary virtues, so as to have equivalent prestige, must be exercised in a constant and effective manner. Whoever is only incapable of being as brutal, violent and inhuman as the adversary, yet without exercising the opposite virtues, is inferior to this adversary in both inner strength and prestige; and he will not hold his own against him."

She had not thought, as many feminists now have, about the implications of language, so she used the masculine pronoun as though it covered everyone. Still, what she said affects us all, and that is why I was using the word 'we' earlier on. We women must not imagine we are sparless just because we have not been implicated in the tangle of patriarchy, with its violence and its greed, to the extent that men have. Rather, I think, we should look upon the fact that we have a good deal less invested in it than they do as an advantage, which we must not lose by falling into the same traps as those who have benefited in the past from the patriarchal system.

You may be thinking to yourself "how can I make a difference? Who will listen to me?" I can only tell you what a woman at the European Women's peace conference in Amsterdam last weekend said: "This is a very sensitive time," she said, "so it matters very much how each one of us acts." This applies to nations too. Politicians talk about the balance of power, meaning the balance of terror. I say let's do something for the balance of life, the balance of peace. Nations like Japan can do a great deal by sticking to their pledge not to have nuclear weapons, and making it clear why they do this. But your government will not hold out against death if you do not hold out against it, and that means taking a long and careful look at all those connections I talked about before, the connections between greed and blindness and the cult of violence. One of the resolutions taken at Amsterdam was the setting up of study centres all over the world, where women could do independent research on the historical phenomenon of militarism and war, and on initiatives to change these patterns. We have to inform ourselves. Just as we have to understand the minds of those who wage war, we have to understand the weapons that keep those minds in power. Let it never again be said that we do not know what we are talking about. Japanese women have a crucial role to play in informing the world not only about the dangers of nuclear war, but also about the roots of that danger. Let us look for those roots, together, before it is too late. If Japan is to be a nation of peace-makers, the living witnesses to the horror of nuclear reality, an act of rape on defenceless people, you, the Japanese people, must be clear what peace really means.

A German woman, when she found out I was coming here, asked me to convey to you the particularly warm wishes and solidarity of your German sisters. "Tell them not to collude with the myth of military might as we did last time. Tell them that our spirits are with them as we both struggle to stop the nightmare being repeated, perhaps for the last time."

Finally, nuclear war is the logical outcome of war in general, which is why it is particularly apt that you are holding this rally chose to the 40th anniversary of Pearl Harbour and the start of your involvement in the last world war. I have read that on the occasion of the bombing, the Japanese admiral Yamamoto said: "I fear we have awakened a sleeping giant and filled him with a great resolve." Those were prophetic words, and there are many prophecies of doom going around today.

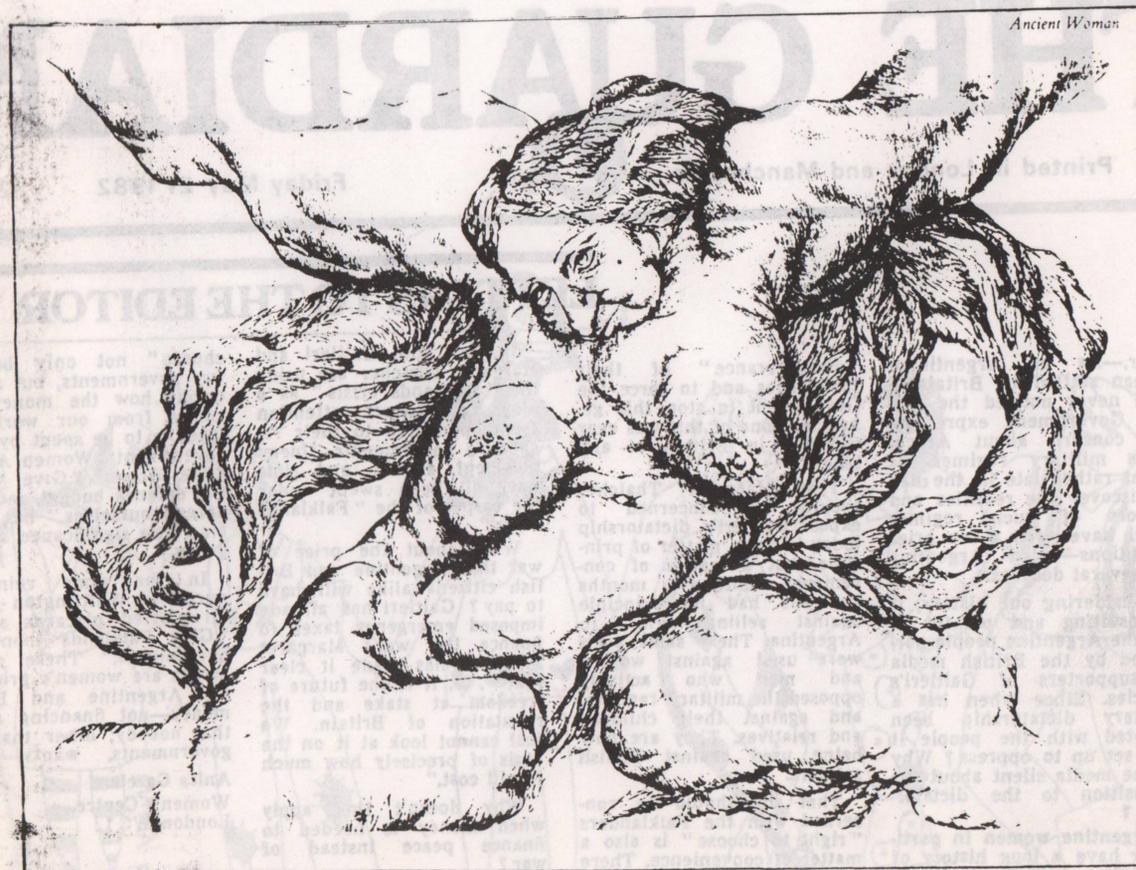
But we must not let the prophets paralyse us. It was another German woman, Hannah Arendt, who wrote: "As things stand today, when we see how the superpowers are bogged down under the monstrous weight of their own bigness, it looks as though the setting of a new example will have a chance, if at all, in a small country, or in small, well-defined sectors in the mass societies of the large powers." If we who believe in peace are still in a minority, let it be our strength. Let us have no more giants. It is the little people who need to wake up and be filled with a great resolve. And I think we are.

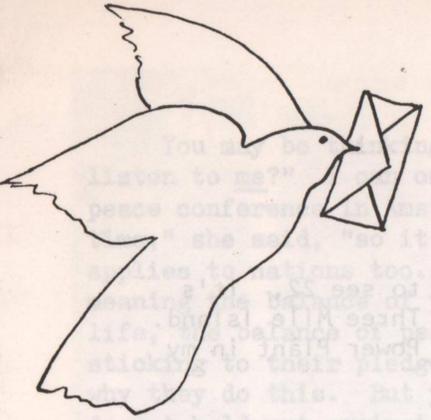
Leonie has written about some of her experiences with the Women's Peace Movement in Japan in: Keeping the Peace, a collection of women's writings about peace actions, to be published by The Womens Press in the Autumn.

I am a 21 year old woman. I don't know if I'll live to see 22. It's more than the escalation of nuclear armaments. It's Three Mile Island. It's Diablo Canyon. It's the Vermont Yankee Clipper Power Plant in my own backyard. This is what compells me to speak.

I make this statement of Civil Disobedience, in blood. Blood is the essence of our lives. For the past 14 years I've had Leukemia. And I near what may be the end of my last remission. I've spent my childhood dying and struggling to live. So now I must speak. My cancer was caused by radiation. Tomorrow, I may die of Leukemia, or die ten years from now of bone cancer from my treatments. I make this statement because 'my life swims in an ocean of incompleteness'. I speak out against this insanity, this mass genocide, because I am the direct result of these safe 'low levels of radiation'. This is why my voice must be heard.

Jesse Hawk, cancer victim, arrested for throwing blood on the steps of the Pentagon, November 1981





We've had many letters since our last issue but do not have the space to print them in this issue. Here's an excerpt from one from Paddy Stone from Wales:

"If we, as feminists fall into the trap (again!) of taking our lead from the M.C.P.s of the Left or Right - 'Woman Spirit' will never emerge. Yes, the nuclear question is a very important one, but C.N.D. is also a platform for the usual 'mouths', and I for one do not follow orders from any of them. The Women's Movement has never advocated leaders, which is why we have spent so much time on raising 'consciousness' - the Unconscious Collective - which is why, also, I am a Goddess follower, and see no point in going back to the same old records - the tunes are so boring, and obsolete. I also refuse to hold the candle, for the bold to continue doing his deceit! he either follows the light, or wallows in his darkness."

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LETTERS TO THE EDITOR

Sir.—As an Argentinian woman settled in Britain, I have never noticed the British Government expressing any concern about Argentina's military regimes. It seems rather late in the day to discover the realities and horrors of such regimes which have—with a few brief exceptions—ruled Argentina for several decades.

Considering our history, it is insulting and painful to see the Argentine people portrayed by the British media as supporters of Galtieri's policies. Since when has a military dictatorship been equated with the people it was set up to oppress? Why is the media silent about the opposition to the dictatorship?

Argentine women in particular have a long history of struggle. They have organised demonstrations, marches, pickets, and strikes against their government. For several years now women have held weekly rallies in front of the Casa Rosada to protest against the

"disappearance" of their loved ones and to force the Government to stop this genocide. None of this was ever reported in Britain at any length.

That Margaret Thatcher should be concerned to expose Galtieri's dictatorship today is not a matter of principle, but a matter of convenience: until two months ago she had no principle against selling arms to Argentina. These same arms were used against women and men who actively opposed the military regimes, and against their children and relatives. They are now being used against British soldiers.

That she should be concerned with the Falklanders "right to choose" is also a matter of convenience. There was no mention of "right to choose" when the Nationality Bill was passed, creating an increasing number of second-class citizens in Britain and in territories under British "protection," including the Falklands.

In fact both Galtieri and Margaret Thatcher are using the "Falklands crisis" as a ploy to distract attention from opposition to their respective governments. Unemployment, strikes, and riots have all been swept under the carpet of the "Falklands crisis."

What about the price of war that Argentine and British citizens alike will have to pay? Galtieri has already imposed emergency taxes to finance the war; Margaret Thatcher has made it clear that "... It is the future of freedom at stake and the reputation of Britain. We just cannot look at it on the basis of precisely how much it will cost."

Why doesn't this apply when money is needed to finance peace instead of war?

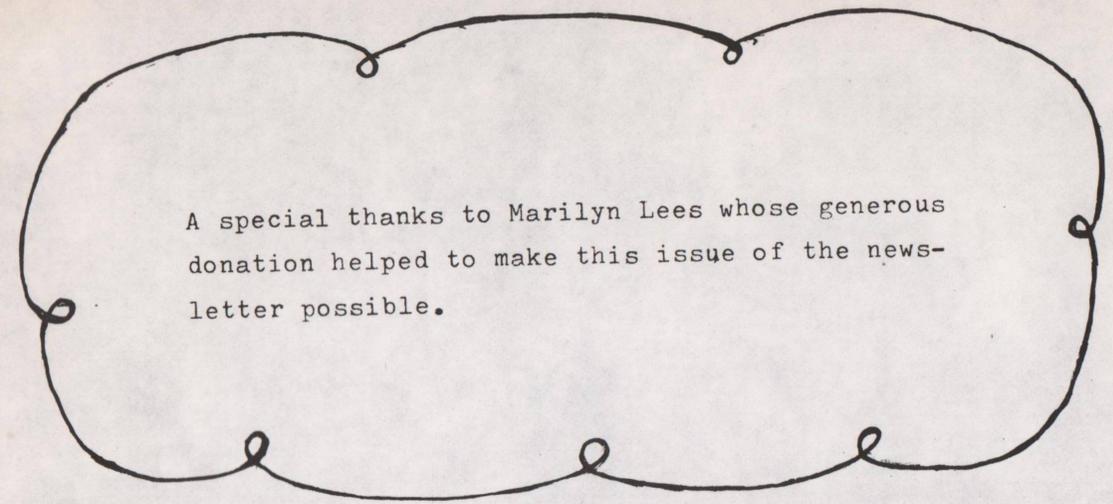
This war is not our war. Women in Britain and in Argentina are allies in a common fight against the war, and against the poverty and unemployment imposed by our governments.

We all want the "right to

choose" not only between two governments, but also to decide how the money that comes from our work and taxes is to be spent by those governments. Women Against Rape slogan, "Give women the defence budget and we'll defend ourselves," has taken on a new significance and urgency.

In the same vein the nurses of Whittington Hospital carried placards saying, "Give Falklands money to our nurses." These among others are women's priorities for Argentina and British money—not financing a war that nobody, other than our governments, wants.—Yours

Anita Garcia,
Women's Centre,
London WC1.



A special thanks to Marilyn Lees whose generous donation helped to make this issue of the newsletter possible.

"If there's no dancing at the revolution, I'm not coming."

-- Emma Goldman

