



BULLETIN OF
JAPAN COUNCIL
AGAINST A & H BOMBS

no more hiroshimas!

WOMEN UNITED AGAINST NUCLEAR ARMS

Federation of Japanese Women's Organisations

1985, la fin de la Décennie pour les femmes de l'ONU, marquait aussi le quarantième anniversaire du bombardement atomique à

Hiroshima et à Nagasaki. En dépit de la volonté des survivant-e-s, et des pacifistes de tous les pays – la course aux armements continue. La Fédération des organisations de femmes japonaises (FUDANREN) fut établie en 1953, pendant la guerre de Corée, pour

rallier les femmes à la cause de la paix. Cet organisme souligne le besoin d'éliminer les armes nucléaires. L'article qui suit décrit ses objectifs et ses activités.

APPEAL FROM HIROSHIMA AND NAGASAKI FOR A TOTAL BAN AND ELIMINATION OF NUCLEAR WEAPONS

Forty years have passed since the atomic bombing of Hiroshima and Nagasaki, and the end of the Second World War.

In spite of the intense desire of the A-bomb survivors of Hiroshima and Nagasaki and the people of all the world that such tragedies must never be repeated, nuclear weapons over one million times more destructive than the Hiroshima and Nagasaki bombs are now stockpiled, the result of the on-going nuclear arms race.

The use of nuclear weapons will destroy the whole human race and civilization. It is therefore illegal, immoral and a crime against the human community.

Humans must not coexist with nuclear arms.

With effective activities for the prevention of nuclear war now developing throughout the world, the elimination of nuclear weapons, as a common international task,

has become most urgent and crucial for the very survival of the whole of humanity.

Along with the survivors and on behalf of those who died and cannot now speak for themselves we appeal from Hiroshima and Nagasaki:

There must never be another Hiroshima anywhere on earth.

There must never be another Nagasaki anywhere on earth.

Now is the time to call for the complete prohibition and elimination of nuclear weapons. Let us work together urgently to achieve a total ban on the use, testing, research, development, production, deployment and stockpiling of nuclear weapons.

February 6 and 9, 1985 Hiroshima and Nagasaki

This "Appeal" was signed by all representatives who participated in the "Consultative meeting for the proposal and promotion of the signature campaign for a total ban and elimination of nuclear weapons," and addressed by the "Liaison Committee for the Promotion of the Signature Campaign" to all peoples of the world.



The Peace Tent, Forum '85

Credit: Aura Bizzarri

The Federation of Japanese Women's Organisations (FUDANREN) was formed in 1953 in the midst of the Korean War, with a strong desire to rally women's forces against war and for peace. The 32nd anniversary of its inauguration is observed this year. Since its formation, FUDANREN has consistently laid strong emphasis upon the need to prevent nuclear wars and eliminate nuclear arms. In 1954 FUDANREN drew the attention of the women of the world, through the Women's International Democratic Federation (WIDF), to the death of a Japanese fisherman in America's hydrogen bomb test in the Pacific, which initiated the World Mothers' Congress. The Mothers' Congress has been held every year since 1955 in Japan with the watchwords "Mothers who give birth to life wish to bring it up and protect it." FUDANREN has afforded encouraging support for the growth of the mothers' movement in Japan, which holds its 31st convention this year.

FUDANREN has attached special importance to the issues of peace, democracy, women's status, the happiness of children and solidarity with women of the world. Its fundamental attitude in

developing international activities and solidarity actions is to pursue women's liberation by combining them with the cause against imperialism, for peace and social progress. It fights against nuclear wars and armaments, for protection of the right of self-determination, human rights, democracy and the elimination of racial discrimination. It takes an independent stand in carrying on solidarity activities with sisters of the world who seek for a new international order in politics, economy and culture.

FUDANREN took an initiative in broadening the scale and scope of the women's movement in Japan by aiding and supporting Vietnamese mothers and children. And now a vital movement to extend solidarity to the women of Central America, including Nicaragua in its struggle against U.S. intervention, is being carried on. Besides these solidarity activities, we have launched a campaign to send relief funds and supplies to mothers and children of Africa suffering from famine, urging the Government of Japan to step up the relief action from humanistic point of view instead of just following the policy of the United States of America.

Today when Japan is being more and more deeply involved in the existing nuclear arms race and our fatherland is on the brink of being turned into a nuclear warfield, women are all out for a total ban and elimination of nuclear weapons because they believe that this is the most urgent and pressing issue affecting the very existence of mankind. They are calling upon people from all walks of life to spread, nationally and internationally, the Hiroshima and Nagasaki Appeal for a Total Ban of Nuclear Arms, which was adopted unanimously by the representatives of 12 countries of 6 continents in February 1985 (the text of this Appeal is printed in the box above this article).

The Appeal has moved the hearts of the people of Japan and of the world. Millions of supporters put their names down in the first four months. Dr. Benjamin Spock of America declared, in support of the Appeal, that "All those who love children and bring them up must work for the elimination of nuclear weapons." Being mothers, we can join hands over the boundaries of a country. Just as the signatures collected from 500 million people in support of the Stockholm Appeal fettered the hands of the then U.S. President



Participant at Forum '85
Credit: Nikita A. Crook

Harry S. Truman, who openly declared the United States' readiness to use nuclear bombs in the Korean War, we are collect-

ing the signatures of those who support the Hiroshima-Nagasaki Appeal in our ardent desire that nuclear weapons be totally banned.

Numerous teach-ins, rallies, study forums, and sit-downs by mothers and little children at Yokosuka Port (which is frequently used by nuclear-armed U.S. warships) have been organised. Encouraged by such activities, municipalities that have declared denuclearization now number 511; 42 million people are living in those municipalities. Japanese women have become fully aware that the very existence of the military alliance in the name of the Japan-U.S. Security Treaty has placed Japan under America's nuclear umbrella, turned it into a base for U.S. nuclear strategy, and allowed nuclear-armed U.S. warships to call on Japanese

ports, thus compelling Japan to be involved in America's nuclear war strategy. Japanese women are doing their best to abrogate the Japan-U.S. Security Treaty, achieve Japan's self-determination and national independence.

We sincerely call upon you to consider the importance of realizing peace by eliminating nuclear arms, stopping wasting money for military purposes and utilizing the funds for nuclear arms to put an end to famine and poverty in the world.

The materials used in the preparation of this article were graciously supplied to us by Takako Tatematsu, Vice-President of The Federation of Japanese Women's Organisations (FUDANREN).

WHERE FEMINISTS COME FROM

A Story by Nan Peacocke

Imagine a world of two sexes, one called the riders and one, the gardeners. Together they build humankind.

The riders are a magnificent sex. They ride all over the earth setting up villages and cities and doing important things. In the fine boats they build, they can go everywhere teaching and learning the many ways of the world, the songs of experience.

The gardeners have their own culture. They study the plants and how seeds grow, paint pictures with bright stains of colour they see in the rock. They name things and make words into stories. They tend to the living things of the earth, including the riders. In fact, they give life to the riders and to themselves through a process called 'birth'. The gardeners use their power to make earth into life.

'Power' is a good word. It means, 'the strength to act'. Humankind uses power to create from what is around, a place to enjoy life. But humankind also abuses power. Taking it or giving it up in ways that harm.

So it is that the riders come to use the power of their active culture over the life giving culture of the gardeners. They use the gardeners like they use a resource, like the trees or the rivers or the wind. Instead of dwelling with them like fellow spirits, they say, 'These gardeners are beautiful, we will own them and the gardens belong to us'.

And because the gardeners let the riders rule them, the riders become very aggressive and own-way and the love between them becomes violent and unhappy. They become suspicious and fearful of each other's power. This makes things worse because great fear cripples the soul unless great hope dwells beside it in redemption.

As time goes on certain members of the rider sex called the supashootas became very strong. They build systems of work, of government and of war that give them power over the earth itself and they control the future even to the stars.

The gardeners and riders, who love freedom and justice, try to resist the supashootas and sometimes they overcome. Yet the ways of the supashootas persist over the ages. They remain secure and all-powerful, riding up and down creation tyrannising humankind.

This is because deep in the heart of the rider is the sin of his own injustice to the gardener. And deep in the gardener's heart is the shame for allowing this to be.

This is how the feminists came about. Of course, if you have something easy you don't want to let it go. At the same time, if you want something that's yours and is kept by another, you have to fight for it.

For this reason the feminists are at present, and will be for a long time, mainly gardeners. But more and more riders will give their hearts to a cause that is the hope for all life.

The feminists know that the poor and the oppressed must speak if there is to be justice. We know there is a better way of living between men, children and women; that there must be justice in small things for there to be justice in big things; that power has many faces; it can be brutal or beautiful or hidden or explosive. We must know all the faces of power if we are to change things and change ourselves.

Nan Peacocke is with the Women and Development Unit at the University of the West Indies in Pinelands, St. Michael, Barbados.