



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.

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## 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.

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