



# Peace & Freedom

WOMEN'S INTERNATIONAL LEAGUE FOR PEACE & FREEDOM  
*Australian Section*  
*Consultative Status with ECOSOC, UNESCO, FAO, ILO, UNICEF*  
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## WILPF's Chalice of hope

We women, in International Congress assembled, protest against war, its reckless sacrifice of human life and heritage, the violation of women attending all war, and the assumption that women are protected by and with warfare. We are united in expressing sympathy with the suffering of all peoples labouring under the burden of war. There can be no irreconcilable differences between peoples fighting in self defence and for their national existence. Their common ideals afford a basis on which a magnanimous and honourable peace might be established. We women urge the governments of the world to put an end to bloodshed, and to institute negotiation. Self sustaining peace is based on the establishment of justice: transference of territory only with the consent of the men and women in it, no recognition of rights of conquest, no refusal of democratic parliament to peoples, agreement by Governments of all nations to refer all international disputes to continuous mediation, arbitration or conciliation, to bring social, moral and economic pressure to bear on any country which resorts to arms, to displace from influence those representing vested interests in war making, to have foreign policies subject to democratic control and for women to be equal in that democratic control. International Cooperation promotes peace by establishing permanent agencies for it: an International Court of Justice to deny impunity of law; by an International Conference dealing, not with war regulation, but with practical international cooperation towards justice, equity and goodwill; by a Council of Conciliation and Investigation for the settlement of international differences arising from economic competition, expanding commerce, increasing population and changes in social and political standards; by international agreement on control of the manufacture of arms and traffic in munitions of war, and universal disarmament; by directing the education of children that their thoughts and desires may

be directed towards  
the vitalities  
of peace.  
We women  
urge that  
women & men equally,  
should take part in the framing of all  
peace settlements for a just and lasting peace.

*Design by Hellen Cooke*

## WILPF Resolution of 1915

## editorial....

I thank the production team and all contributors to this edition of Peace & Freedom. I'm confident you will agree it is a brilliant and inspiring read that leaves no doubt as to the importance of our work and the calibre of the women who continue to make up WILPF.

WILPF's goals are, and always will be, realised through the commitment and energy of individual members, the teamwork of women working together through our branches and national structure—and through our ongoing collaboration with other organisations.

The current work with UNIFEM on 1325 is a beautiful example of collaboration. Another example is the next edition of Redress (national journal of the Association for Women Educators). WILPF members have contributed greatly to the journal's thought-provoking analytical and practical focus on peace + women + gender + education. This is a useful resource for mentioning to your local teachers, school communities and parents' associations as a further encouragement to teach peace education in our schools ...perhaps when you drop off a bundle of WILPF brochures! The journal is available by subscription from [www.awe.asn.au](http://www.awe.asn.au). Some articles will also be provided online at the AWE website.

The importance of teaching and enacting the skills and understandings for sustainable peace is reinforced throughout P&F. Felicity, for example, calls us to leave passivity and make a difference. Glenda highlights the central role of empathy as the basis for peace and compassion.

Lillian Holt in her article on exploring *whiteness* challenges non-Aboriginal women to look at our own cultural background and recognise what has shaped our attitude and lives. This is the starting point for working better together to create the Australia we want.

Let's sustain our hope and work on the issues that are important to us personally. With that focus we can influence change for a peaceful, sustainable, fair and just future as our 1915 WILPF Resolution proclaims. Drink deep from our chalice of hope!

Peace and love  
from Chris



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### **Contributions ...**

Contributions to *Peace & Freedom* --- articles, poetry and graphics, are warmly welcomed.

Please send to Editor, WILPF Peace & Freedom, PO Box 345 Rundle Mall, Adelaide, SA 5092 or email Chris Henderson at [biota@bigpond.com](mailto:biota@bigpond.com)

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### **Submission date for next edition ...**

30 October 2008

### **websites ...**

WILPF Australian Section website –

[www.wilpf.org.au](http://www.wilpf.org.au)

Australian UNSCR Res 1325 website –

[www.1325australia.org.au](http://www.1325australia.org.au)

WILPF's international websites -

Geneva office - [www.wilpf.int.ch](http://www.wilpf.int.ch)

New York office - UNSCR Res 1325 -

[www.peacewoman.org](http://www.peacewoman.org)

New York office – Nuclear disarmament -

[www.reachingcriticalwill.org](http://www.reachingcriticalwill.org)

### **to join wilpf...**

Join WILPF and MAKE A DIFFERENCE for peace.

For more information contact your closest WILPF

Branch. Our contact details are on the back page

of this journal.

## .....coordinators' report



In our last "Peace & Freedom" we expressed cautious optimism that the new Rudd government would redress the unfairness, inequalities and poor policy directions of the former government.

We wrote letters of congratulation to new government Ministers – Tanya Plibersek, Stephen Smith, Penny Wong, Robert McClelland, Joel Fitzgibbon and Peter Garrett, sharing our ideas for a better Australia. We also wrote our thanks and congratulations to Senator Claire Moore.

We wrote again to Stephen Smith about his statements on possible Australian participation in the US missile defence program and another letter calling for changes to the AusAid guidelines which presently prevent AusAid from funding full family planning advice for women in developing countries.

We are pleased that at long last a genuine expression of Sorry was given to the Aboriginal people, kindling hope that they can take their rightful, respected place in our society. But we are yet to see more tangible evidence of sharing our country's resources, especially health, education and opportunities for meaningful employment as well as a process for ensuring a strong Aboriginal voice so that dialogue can be maintained and a better culture of working together can occur.

We are pleased that Australians were asked to participate in shaping the future of our nation through the 2020 Summit in which four WILPF women participated.

We are pleased that Temporary Protection Visas have been discontinued, that refugees can settle without worrying about their long-term future and that Minister Evans has given Robert Jovicic some respect and some justice. - at last.

We were pleased to be invited to an NGO Consultation with the Department of Foreign Affairs and Trade in preparation for the Non-Proliferation Treaty PrepCom in Geneva in April. Thank you to Ruth Corrigan and Felicity Hill for representing WILPF at the consultation.

WILPF also put forward a submission for the federal Budget urging reduced spending on defence, a greater focus on gender equity, more funding for early childhood and child care services as well as education and increased spending for Aboriginal communities.

We also asked for more funding for women's support and advocacy groups, to increase overseas aid and reduce poverty. We are pleased that some of these issues were addressed in the 2008 Budget but regretful that defence spending will once more be increased.

We will be pleased if Australian troops return from Iraq as promised by the end of June, thus ending a shameful misadventure as a partner in the Coalition of the Willing's invasion and occupation of Iraq.

We thank our Queensland branch for their energy and enthusiasm in organising a successful intern program on behalf of the Section with three interns this year providing useful research on WILPF topics.

We are pleased to have participated in the Women-Speak meeting to prioritise women's current issues and present them to Minister Tanya Plibersek. WILPF formed a partnership with UNIFEM to propose a National Action Plan for UNSCR 1325 which we hope will kick start its development. WILPF also applied for a grant to further NGO preparation for working on this plan.

We are not pleased to see ongoing inaction relating to sustainable water reserves, climate change, alternatives to oil as a diminishing world resource and widespread food shortages increasing poverty in many countries.

We are pleased that the United Nations has declared this the *International Year of the Potato*, which uses less water than rice to grow and is more nutritious.

Thanks to Queensland and ACT branches for organising public events to mark WILPF's 93<sup>rd</sup> birthday on April 28th.

And finally, we are pleased that WILPF is one of the organisations that endorsed the nomination of Malalai Joya (Afghanistan women MP who speaks out on women's issues) for the Sydney Peace Prize.

We continue to be hopeful!

Cathy Picone and Ruth Russell  
Joint National Coordinators



## Australian Section Statement for 93rd Birthday



Today we mark an important anniversary - the birth in 1915 of the organisation that came to be known as the Women's International League for Peace and Freedom - WILPF.

WILPF's links to the women's suffrage movement are well known. In the early days of World War I, the International Women's Suffrage Alliance (IWSA) was divided on the whole question of the war:

*"A few notable Suffrage Alliance leaders enthusiastically supported the war effort, and plans for the organization's 1915 international gathering in Berlin had been halted."*

But Aletta Jacobs, President of the Dutch suffrage movement, was one of those undaunted. She wrote:

*"But I thought at once, just because there is this terrible war the women must come together somewhere, just to show that women of all countries can work together even in the face of the greatest war in the world."*

One Christmas Eve during that "greatest war in the world", German soldiers on the battlefield put up Christmas trees lit with candles and English, French and German soldiers sang "Silent Night, Holy Night/ Stille Nacht! Heil'ge Nacht!". They sang together - in German, in English and maybe in French - and came together across their trenches first to bury their dead and then they exchanged gifts with each other - chocolate cake, cognac, tobacco, postcards, newspapers. But the generals hated this international mateship. They ordered their troops to resume shooting at each other.

It's hardly surprising that governments were fiercely opposed to people from opposing "sides" of the war coming together in common purpose. Divisions had to be whipped up in order to enable the continued conduct of the war. Without divisions between people, there could be no war.

So at a time during the first World War when people's fears were being savagely exploited under the guise of nationalism and patriotism, WILPF's founding foremothers demonstrated magnanimity of vision and huge courage in daring to come together across the nations to oppose the killing of women's sons by other women's sons on the battlefields of Europe. According to one woman who later became one of WILPF's Nobel prize-winning International Presidents - one of WILPF's two Nobel Peace Prize winning International WILPF presidents - Emily Greene Balch:

*"The women, 1500 of them and more, have come together and for four days conferred, not on remote and abstract questions but on the vital subject of international relations . English, Scottish, German, Austrian, Hungarian, Italian, Polish, Belgian, Dutch, American, Danish, Norwegian, and Swedish were all represented."*

What a feat to bring together in the face of fierce government opposition women from both sides of that conflict!

To quote Aletta Jacobs again:

*"I invited as many women as I could reach in different countries to discuss together what the congress should be and to make a preliminary program. When the answers came, so many were in favour that I thought, "Now I dare to do it".*

Coming out of their founding Congress in The Hague in 1915, these women established two small delegations to present a peace plan to the heads of state of thirteen warring and neutral nations. Their purpose was to assemble a panel of neutral states for "continuous mediation of the conflict". They were for mediation and talking around the negotiation table rather than suffering and slaughter on the battlefield. Or in Churchill's words: "Jaw, jaw is better than war, war."

Jane Addams, the other of our two International Presidents to have been awarded the Nobel Peace Prize, led one of the delegations. She wrote of one of their visits:

*"We went into the office of another high official, a large, grizzled, formidable man. When we had finished our presentation and he said nothing, I remarked, "It perhaps seems to you very foolish that women should go about this way; after all, the world is so strange in this war situation that our mission may be no more strange nor foolish than the rest." He banged his fist on the table "Foolish?" he said. "Not at all. These are the first sensible words that have been uttered in this room for 10 months."*

This concept of a panel of neutral states for continuous mediation of conflicts was later reflected in the formation of the League of Nations for whose founding the WILPF women worked very hard, and still later in its successor, the United Nations - with which WILPF has consultative status.

Ninety-three years on, as we celebrate our 93rd birthday, women of WILPF are still daring to do it - to study, make known and help abolish the political, social, economic and psychological causes of war, and to work for a constructive peace.

Thanks one and all, to every WILPF woman, for being so persistent - and so daring!

### **Front page chalice design composed from 1915 Resolution**

Hellen Cooke comments—

*"I'm concerned that readers not mistake the précis for the original Resolutions, which make a remarkable document. In 1915, women clearly state that the reasons repeatedly given for waging war are invalid. Self defence and national, ethnic, cultural existence are common grounds, not only for war, but also for peace making. The women then itemise how peace can be made and maintained by governments establishing justice through all institutions. "*



## WILPF ACT Birthday speech

*“Women building a world without war”*

by Felicity Hill  
WILPF International Vice President

I am so very happy to be here in Canberra to celebrate WILPF's Birthday, 93 years.

### **Celebrating WILPF's achievements**

93 years of WILPF is worth celebrating. What the women did in 1915 is incredibly inspiring because they were women ahead of their time, and also in some ways, a bit depressing because so much of their vision remains unrealized: about disarmament, about women taking up their democratic right and responsibility, to be part of decision making on peace and security issues.

I am writing a book about a great WILPFer, Edith Ballantyne, and through doing this I am learning more about WILPF's role and hard work in challenging and eventually helping to end the apartheid regime, through solidarity work, through education and through a lot of lobbying of the UN. WILPF has been working on peace in the Middle East since 1922, and has a very clear and strong position on how that peace can be achieved – enough dialogues, enough road maps. What we need is the road.

During the Cold War and since, WILPF has emphasised the need for disarmament, for general and complete nuclear disarmament. WILPF has been part of the women's movement, bringing peace issues to that movement, and sometimes falling between the cracks – being too peace-focused for the women's movement and being too women-focused for the peace movement, but enduring in that bridging role, and insisting upon having a foot in both.

Women are trying and pushing and working and making a difference, usually on a shoestring budget, with hardly any financial resources or media coverage: in war zones, in weapons producing zones, where violence rages. We have some good reasons to celebrate our endurance, our solidarity and our networks.

We have some very good reasons to be very alarmed at how our world is really going. The small, sometimes medium gains we have made as Peace Women we need to see in the larger context, in a tense world of increasing military expenditure, of increasing investment in war, and still waging war. One scholar once said that war is the "continuation of politics by other means", and John Horne adapted that to say that "war is masculinity by other means".

### **1325 used as a tool for war**

We sit here while Gaza and the West Bank are occupied, burn and bleed, while the violence in Democratic Republic

of Congo continues, on and on, and while the deaths in Afghanistan go on and on and the burkaks in Afghanistan stay on and on. Bombing the burkah off didn't work.

Women's rights and the Security Council Resolution we worked hard to achieve, Resolution 1325 was instrumentalised very well in that war, in justifying that violence, but the women were easily forgotten too. Similarly in Iraq – 1325 became a tool for war. That is a dangerous manipulation and we were not enough or united enough to challenge and defeat our rights being misused, once again, as a tool of policy, as a symbol to justify and encourage war.

### **The Cost of War**

We have just marked 5 years of the war in Iraq, a war that costs 3 trillion dollars according to Joseph Stiglitz, a war that costs in 2 weeks what all of the OECD countries have spent on gender equality programmes in the last 5 years, a war that was waged on the pretext of disarmament, a war that sandpapered multilateralism itself and held the UN in contempt and killed its workers including Sergio de Meillo and my colleague Fiona Watson, an illegal war and an illegal occupation that was encouraged and supported by the Australian government. Blood is on our hands while Iraqis live in terror. They live in darkness, they live without water, if they live. We cannot come together as people of peace, as people with intelligence without asking what we are doing to end their suffering and the illegal occupation.

### **A radical rethinking: 1325 as a tool to prevent war.**

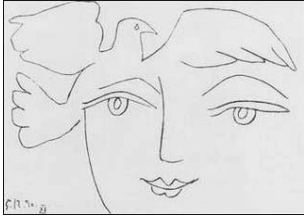
I see women are using 1325 in a lot of ways – as a key to open doors for women into negotiation rooms, and put their issues onto the agenda, as a mirror to hold up and shame those who made war commitments, said words and now must do deeds, and as a pair of glasses to see security through a gender lens. I've seen it used as a teasing tool – "gee, EVEN the Security Council get it, why can't you?" So yes, it's a tool.

But is Resolution 1325 a conflict prevention tool? Well, it has language about women's important role in conflict prevention, but have we unpacked that or used it enough to challenge war and militarism per se? To demand a radical rethinking of what security really is? Of how and why wars start? How the war system works? Challenging the weapons trade that makes the tools of war?

Very often we have been caught up using 1325 as a tool about women in peacekeeping operations, (which it is) or the number of women in UN posts and the number of women in peace negotiations. While these are incredibly important issues, we can affect these issues in more powerful ways by using 1325 to prevent conflict at the source of thinking, the source of money and weapons to wage war.

We could use it more as a tool to critique the organization of security, the culture of security, the money and human resources wasted on military security, on weapons used to kill and mutilate. I don't think 1325 has been used enough in this way YET. I think we can use 1325 as a key, a mirror and as a set of lenses on every campaign against weapons, against wars, and I think we should.

continued next page



## “Women building a world without war”

....continued

I think its time for us to dare to be more political, to dare to enter in numbers, as women, to what is called the "hard security issues" with more confidence and determination.

For some, Iraq isn't a mess, it's going very nicely indeed. Every day is pay day. Billions and billions and billions of no-bid contracts, cost-plus and often immune from audit: at least \$12.3 billion to Halliburton; \$5.3 billion for Parsons Corporation; \$3.7 billion for Fluor Corporation; \$3.1 billion for Washington Group International; \$2.8 billion for Bechtel Corporation. And these are 2006 figures.

This is called organized crime; an organized crime against humanity in Iraq and everywhere. This is called corporate welfare.

We can't afford this. We can't afford business as usual. We can't afford every day being pay day for Halliburton, for Lockheed Martin, for BAE, for Denel, for Yakolev Bombs, guns and landmines will not deter or remove the threat of a tsunami, a hurricane, a flood, a virus, climate change or a water shortage, the real security threats of our times.

Military spending has now reached 1 trillion 200 billion. In the US there has been a staggering 53% increase in military spending since the events of September 11, in real terms. We can buy one combat ship for the same cost of sending 6.8 million children to school in Afghanistan for 9 years. One year of global military spending could buy 600 years of the UN's regular budget. Well, that's enough!!!

On this issue, a lot of people are watching TV while the kitchen is on fire, and we have decided to sound a new alarm. On the WILPF website there is a new Military Spending Toolkit, encouraging lobbying around the UN's Register on Military Spending. You can be involved.

Thanks Felicity for stirring us into action!

### **Birthday statement - Councillor Debra Henry**

We received a message from Debra Henry, a Qld Redland City Councillor, who was unable to come to our WILPF Birthday celebration in Brisbane, but who often supports our local activities:

"I hope it was the celebration it should have been -- the world is undoubtedly a much better place because of the work, compassion and persistence of WILPF members. And, for the better good of all, I wish WILPF every success in continuing with awareness raising and action over the next 93 years."

## “Mothering Peace”

by Glenda Cloughley

93rd BIRTHDAY SPEECH—CANBERRA  
Extract from full speech which is available on [www.wilpf.org.au](http://www.wilpf.org.au) website with photos

Glenda reflects on the current hot topic of “mother wars” where ‘post-maternalism’ is gaining ground as women are conscripted into the workforce away from their young children for economic reasons. Glenda sees this as a short-sighted strategy to promote fulltime non-family care of babies and young children as a social norm with “uncontained anxiety, aggression and rage “ (war-mongering emotions) as outcomes of poor mothering.

In developmental and cultural psychology, wherever you look, the cultural health and ethical development of societies reflects the psychological maturity of individuals and that always begins with mothers’ bodies and the family environment people experience as young children. With climate change bring unprecedented trauma and tension, it is time to look to the mothering of peace.

Glenda reads from the diary of a NZ relative sent to Gallipoli and infers that the influence of his mother was evident as he could empathise and make meaning of the battlefield around him.

Glenda emphasises the significance of empathy as the psychological foundation stone upon which compassion and peace are built. The capacity for empathy is the primary indicator of a healthy sense of self. People rarely show empathy when they haven't been given it. And people who can't empathise don't know how to play, can't really be creative and shouldn't be in charge of any human area of public policy because by definition they lack the capacity to think about the effect of policy on the lives of the people who will be affected by their decisions.

Glenda reflects that in her thesis she wrote of many world leaders who have lacked this quality because of traumatic early childhood experiences that they sought defensively to compensate through political omnipotence. These are not only children who suffered cruel, abusive parenting in circumstances of poverty, like Adolf Hitler, Josef Stalin and Saddam Hussein. Winston Churchill, like many materially privileged English men of his class, was a lonely, terribly abandoned child. Both the parents of Slobodan Milosevic committed suicide.

In Margaret Lowenfield's book *Play in Childhood* she wrote:

“The forces of destruction, aggression, and hostile emotion which form so powerful an element for good or evil in human character, can display themselves fully in the play of childhood, and become through this expression integrated into the controlled and conscious personality. Forces unrealised in childhood remain as an inner drive forever seeking outlet, and lead men to express them no longer in play, since this is regarded as an activity of childhood, but in industrial competition, anarchy and war.

The logic that underlies fantasy (during the child's play) is at utter variance with the logic of the conscious mind, and man's disharmony with himself is due to the fact that he is unaware of this situation; that once childhood is over, he takes his games

continued

for reality, his fantastic conceptions of the world for political sanity and his momentary myths for considered thought.”

Glenda wonders how her great-grandmother responded to her son’s death at Gallipoli. She likes to think that the 1300 women who gathered in The Hague at the time he was landing in Gallipoli spoke her thoughts about the futility of war.

The unanimous resolutions reached at the April 1915 Congress, where the Women’s International League for Peace and Freedom was founded, begin with these words:

*“We women, in International Congress assembled, protest against the madness and the horror of war, involving as it does a reckless sacrifice of human life and the destruction of so much that humanity has laboured through centuries to build up.”*

There is a collective maternal potency implicit in this statement and the principles of a permanent peace articulated at that Congress.

The harmonising, life-protecting powers of women have since been recognised in Resolution 1325 of the United National Security Council, which addresses the impact of war on women and also specifies women’s contributions to conflict resolution and sustainable peace. These powers are not represented in the public sculptures of Anzac Parade, Canberra—the avenue leading to the Australian War Memorial. To me, their most exquisite representation lives in the National Gallery of Australia—*Madonna of Humility* c.1470. Ferrara, Italy



Since my first pregnancy 22 years ago, I have made many visits to feel the wondrous potency between the eyes of this mother and her ecstatic, smiling baby. Whenever I look at them I know that although there is much blind and cruel omnipotence in the world, the vast, as yet untapped political as well as personal possibilities for love and the constellation of kindly divinities are renewed in every child who knows itself in a mothering gaze like this.

Glenda selects other haunting images from many cultures (see [www.wilpf.org.au](http://www.wilpf.org.au)) and finishes her talk with the Homeric Hymn to the Earth Mother, Gaia :

#### **Hymn to Gaia**

Gaia, I will sing to the mother of all  
Gaia, I will praise the source of all  
Whoever is of the land and sea  
The many who fly in the sky  
Gaia, all are nourished from your wealth.

*Glenda Cloughley*

## **Peacebuilding An International Perspective**

by Elisabeth Porter  
University of South Australia.

Professor Elisabeth Porter, Head of International Studies, recently published her book covering many aspects of peacebuilding.

This book clarifies some key ideas and practices underlying peacebuilding; understood broadly as formal and informal peace processes that occur during pre-conflict, conflict and post-conflict transformation.

Applicable to all peacebuilders, Elisabeth Porter highlights positive examples of women’s peacebuilding in comparative international contexts. She critically interrogates accepted and entrenched dualisms that prevent meaningful reconciliation, while also examining the harm of othering and the importance of recognition, inclusion and tolerance.

Drawing on feminist ethics, the book develops a politics of compassion that defends justice, equality and rights and the need to restore victims’ dignity. Complex issues of memory, truth, silence and redress are explored while new ideas on reconciliation and embracing difference emerge.

Many ideas challenge orthodox understandings of peace. The arguments developed here demonstrate how peacebuilding can be understood more broadly than current United Nations and orthodox usages so that women’s activities in conflict and transitional societies can be valued as participating in building sustainable peace with justice.

Theoretically integrating peace and conflict studies, international relations, political theory and feminist ethics, this book focuses on the lessons to be learned from best practices of peacebuilding situated around the UN Security Council Resolution 1325 on Women, Peace and Security. Peacebuilding will be of particular interest to peace practitioners and to students and researchers of peace and conflict studies, international relations and gender politics.

**For more information or to place an order visit: [www.routledge.com/politics](http://www.routledge.com/politics)**



# WILPF at the 2020 Summit

WILPF International Vice President, Felicity Hill, participated at the 2020 Summit  
Congratulations Felicity on being selected. Here is her frank comment on this event

Overall it was a very hopeful and inspiring thing to be part of - I can't believe who I met, saw and heard. There were so many of the new government leadership hanging around listening and absorbing the proposals. This aspect felt very much like a healing, given that NGOs, academics and experts have been so marginalised and disregarded for the last 12 years. I'm also pleased with the section of the outcome document that I was working on because a commitment to gender equality in domestic and foreign policy, a renewed and resourced focus on nuclear disarmament and the need to rebuild our international reputation were recognised and included without too much struggle.

When I found out about it several months ago I thought that if a genuine dialogue can happen and if the government genuinely listens, it was worth applying to be part of this talkfest. It seems that 8,000 others who nominated also haven't entirely given up on the possibility of democracy actually happening. I felt a bit shoddy about getting in over other more qualified people, especially as I have been away for so much of the last 12 years. But watching Australia's reputation sink lower and lower in the international community and tracking our track record in various security fora, as well as my incredibly posh referees, got me in. I suspect also being a woman helped as there had been some controversy beforehand due to the severe gender imbalance in the steering committee, i.e. 9 men 1 woman!!!, The Summit organisers were pretty careful about gender issues from then on.

I was pleased that it wasn't only 1,000 people coming to Canberra but that many other people became involved. For example, 3,612 submissions were made by individuals and groups, over 500 schools had school summits, there were many regional, local and church summits, the Jewish community had a summit because the dates clashed with *Passover*, there was a youth summit the week before, there was an African summit too, and for days before the ABC radio was full of discussion and reporting from the various summits that took place.

The event took place in the context of a change in Australia. Obviously the demise of John Howard and company has really lifted spirits here. Still, a great deal needs to change, to undo, heal and remedy what has happened over the last 12 years.

Another significant change is the apology given by the Prime Minister to indigenous Australians at the opening of the parliament. It's difficult to explain to overseas friends how much of a turning point and new day this acknowledgement of crimes against the traditional owners of Australia might be, should be, must be. The hope and expectation created by this apology, and the respect shown by the government to indigenous people through inclusion and involvement in the summit felt like some momentum from that important symbolic action.

Organised into 10 groups of 100, I was part of the group focused on "Australia's future security and prosperity in a rapidly changing region and world", which seemed like, and was, a very broad and difficult topic. It is also the topic that the Department of Foreign Affairs and Trade deals with and I had a new appreciation for the tension between the trade and foreign affairs segments of that department, and understand why there is an ongoing discussion about the merits of joining these aspects, the difficulty of traversing the different thinking, language and priorities of prosperity and security. It can be a creative tension, it can also be downright difficult because economic focused folk and security and international relations folks don't always have the same objectives, we certainly don't have the same language and assumptions, yet these two aspects are so very much interlinked.

In our group we had Chinese teachers, Asia specialists, current and former heads of the Australian Defence Force, former diplomats, gas and oil industry reps, the resources minister, the foreign minister, human rights lawyers, terrorism experts, a police commissioner, barristers, the Presidents of the YWCA and the Sex Workers Association, and NGO folks like me.

One criticism of our Chair and many participants was the repeated misuse of the word globalisation to mean internationalism. Globalisation is not another word for internationalism or the world, it should not inspire us to hum "its a small world after all." It is not a term that should be used interchangeably, or as a metaphor to mean communications technology, especially the internet. We should not speak of the "globalisation of human rights", replacing the concept of universality, they don't mean the same things unless you want to give human rights a monetary value (and some do). Similarly our internationalism and solidarity, some of the concepts the UN was based on, should not be described as "grassroots globalisation." Globalisation is a word that describes macro economic policies that remove barriers to trade and investment through trade liberalisation, privatisation and deregulation.



Julia Gillard with Felicity Hill at the 2020 Summit

The aim of economic globalisation, or corporate globalisation or global corporatisation is to remove the obstacles to the global movement of capital and the production of goods and services that have accumulated in industrially developed capitalist countries. It's absolutely clear what economic globalisation is when you look at the big fat treaties known as GATT and NAFTA, you find precise procedures and laws relating to economics. But, the proponents of globalisation often sanitise what they are doing through invoking internationalism, and I think this is a real trap for us all.

Okay, so it wasn't a Summit that questioned capitalism; it did acknowledge how much unfairness and poverty is experienced today, and it did acknowledge the urgency of climate change. Sustainability was talked about a lot, not only in respect of the environment, but also in terms of social and economic issues. But constant reference invoked and linked the social and economic to the environment, which is so beautiful and so very damaged and pillaged here during a mining boom, and as we rip more and more coal out of the ground, cut more forests, dredge the bays.

The proposals that made it into the news were the support for us to become a Republic and get rid of the monarchy completely, and for Australia to get a Bill of Rights, also for the relationship between the federal and state government to stop duplicating and complicating. The arts got affirmed as part of our deepest identity and selves, but also was put into monetary terms. Media ownership here is so bad, so very bad, which was discussed, and also the terror laws, in quite a lot of respects worse than those of the US, were criticised very strongly. The style of governance was also strongly criticised - there has been a lot of closed door secret decision-making lately, and so people want things like Freedom of Information requests to be a last resort, and for the government to be more routinely open and transparent.

If you look at the final outcome document from our section, I'm pleased about some aspects. There is precious little about what is usually termed "hard security", I was surprised to not have to argue for the human security concept to be a starting point, but I was equally surprised that we didn't discuss security more in its traditional sense. For example, I was disappointed that we didn't discuss Australia's involvement in Iraq and Afghanistan - instead very general discussion took place about our atrocious international reputation due to a lack of independence as Deputy Sheriff to the US under Howard, but that felt like the start of the conversation, not the entire substance.

The section of the outcome document called "Assert new leadership in global governance"


- reaffirmed our commitment to working in international institutions and to the international rule of law
- ensured Australia's commitment to gender equality is reflected in domestic and foreign policy; and
- called for a properly resourced nuclear disarmament diplomacy, built on regional cooperation on nuclear expertise and non-proliferation, including the appointment of an Ambassador for Disarmament.

The new government has been in for only 18 weeks, they are just beginning, and they have a lot to do. Many of us are not naive about this party, we have lived through them and they have hurt us too. However, they made a lot of election promises, some of them really good, and now they have created a lot of expectation and have empowered 1,000 pretty resourceful and determined people, plus many many others to expect a lot. Is it dangerous to hope that it isn't all a political spectacle? Yes, it feels dangerous, it also feels very tempting. Because I have had so little hope for Australia for so long, feeling so much hope has been almost devastating. All I can say is that at the moment I'm feeling pretty happy and hopeful !

*Felicity Hill*

The document that came out is available from <http://www.australia2020.gov.au/report/index.cfm>

Peace is not  
 A gap between times of fighting.  
 Or a space where nothing is happening  
 Peace is something that lives, grows,  
 spreads,  
 And needs to be looked after.



Katherine Scholes, b.1959  
 Australian children's author

## Climate change - Is our government serious?

WILPF welcomes aspects of the federal budget, but strongly urge that budgetary allocations devoted to climate change be reconsidered.

Climate change is one of the most urgent security challenges of our time. Predictions of future climate impacts vary from disruptive to catastrophic - severe natural disasters, hunger, drought, widespread displacement, conflict and suffering.

WILPF warmly welcomed our Government's sign on to the Kyoto Protocol. This act raised the hopes of the people of Australia that our government would deliver on climate commitments. It also raised the expectations of UN Member States that Australia would participate in multilateralism once more, and start to address our appalling carbon record.

The recent budget, allocating some forty times more resources to the military than it does to climate change efforts, deflates these hopes and expectations. Article 26 of the UN Charter requires Member States to work for *"the least diversion of human and economic resources to armaments."*

Narrow military notions of security can do nothing to alleviate the security challenge of climate change; bombs, guns and landmines will not destroy a tsunami, a hurricane, a flood, a virus, or a water shortage. Instead, the acquisition of arms and current global military expenditure of 1.2 trillion dollars per year diverts enormous financial, technical and human resources from where they are really needed.

Obstacles which the budget now places on the choice of solar energy represent a quantum leap backwards. In addition, the "Green Car Fund" scheduled to start after the next election is manifestly inadequate.

There are powerful solutions to climate change; proven and clean technologies are ready to be implemented. Energy efficiency measures will have a big impact. Public transport, refitting homes, recycling, buying local - these won't be cheap, but they will work.

Climate change requires real change. Business as usual is not an option - in fact, it's suicidal.

WILPF urges a reversal of those budgetary decisions which send very dangerous signals about the seriousness of our government's commitment to addressing climate change.

WomenSpeak



*Report on March meeting  
by Ruth Russell*

I was pleased to attend this meeting in Canberra with Ruth Corrigan of WILPF ACT Branch to work with women from many other organisations to decide the top priorities to present to the federal Minister for Women, Tanya Plibersek. There was genuine connection and wide agreement on the priorities.

Everyone was delighted to learn of the overwhelming response received for the first WomenSpeak Gathering in Adelaide on Monday 3 March, on how non-Aboriginal women can stand in solidarity with Aboriginal women. Further gatherings will occur in other States. (See Lillian Holt's "Why Whiteness" article).

There was unanimous support for WILPF and UNIFEM to develop a collaborative proposal for a National Action Plan for UNSCR 1325. This has now been completed and sent via Office for Women to Minister Plibersek.

### *The WomenSpeak priorities for 2008 were...*

#### Multicultural Services

Re-instate Multicultural policy, Access and Equity

#### Social Inclusion

A gendered analysis of 'what' and 'how' within a social inclusion framework

#### Government Women's Machinery

The Office for Women needs to provide a whole of government perspective and influence.

#### Secretariat for Aboriginal and Torres Strait Islander Women and

Secretariat for Immigrant and Refugee Women

#### Paid Maternity Leave, Paternity Leave, Parental Leave Inquiry

#### National Action Plans -

Elimination of Violence Against Women  
Sexual and Reproductive Health  
UNSCR 1325

#### Trafficking Support program

Women's participation in decision making -  
2020 Summit

***Will the Rudd government deliver!***

## “Why Whiteness”

### **Lillian Holt's speech for How non-Aboriginal Women can stand in solidarity with Aboriginal Women**

As an Aboriginal woman who has survived 63 years of un-interrogated and un-intended white supremacy, within this beloved brown land we all share, I'd like to have a “conversation corroboree” with you about my own walk through whiteness.

It is not my intention of offend anyone. Rather it is to share snippets with you of my own story and, in doing so, to name a reality I have in common with many people of colour, world-wide, wherever whiteness is prevalent and dominant.

My first memory of walking through whiteness comes from growing up in the 1950s in what I recall as “white sliced bread land” ie Australia! I use that phrase both respectfully and reservedly for I soon got the message early in life, that I was “different” from the majority inhabitants of this land.

So, in a sense, White Australia made me an Aborigine for I never declared my ancestry. I didn't have to. White Australia pointed, sometimes even shouted it out to me. In both primary and high school I was haunted by and curious about my experiences of being “the other”, all of which baffled and bothered me. I got called the usual hurtful names of “boong”, “gin” and “abo” which not only pained me but, more importantly, separated me from others.

Thus, long before “whiteness studies” came onto the scene, I became interested in the idea of working out why whitefellas would want to behave in this way and why they saw and treated Aboriginal people as lesser or inferior.

As products of the assimilationist period in Australian history, the pressure on my parents to conform was enormous and they aspired to be accepted and assimilated into white sliced bread land as did many other Aborigines of their generation as well as ours. And, who could blame them, for who wants to be excluded and rejected.

As I struggled with who I was in the monolithic mosaic of whiteness, the 1960s brought a sense of relief as leaders of the Civil Rights Movement in America, eloquently enunciated my feelings with slogans such as

“If you're white, that alright:  
If you're brown, stick around,  
If you're black, stay back.”

Their words really resonated with me.

I recall my father, an illiterate Aboriginal stockman of few words, who helped build the backbone of the pastoral industry and was paid rations in return rather than wages, once said: “Don't expect white people to treat us well, you only have to look at how they treat one another.”

His words were not said in anger. Rather they were said in resignation and they resonated as I reflected on them in 1986 visiting the former penal colony of Port Arthur in Tasmania.

Whiteness is everywhere and I began to realise that the amorphousness of whiteness was the reason that both my paternal grandfather and my mother (he as a grown man with family and she as a very small child) were sent to Cherbourg Aboriginal Settlement in Queensland which was set up for the so-called “disadvantaged and difficult.” As a result, my mother never knew who her parents were, her date of birth nor her siblings. (I understand now, in retrospect, why she feared authority all her life).

My grandfather was described as “a difficult blackfella” by the white authorities, not surprisingly, because those who have power, have the power of definition over another.

Such removal was not done in isolation. I can only presume that the power and privilege of whiteness was at play in the involuntary removal of both my mother and grandfather from their kin, language and country. As a result I was born at Cherbourg.

Furthermore, it is difficult for me, not to equate whiteness with racism, if you accept the most common definition which is “the belief that members of one race are intrinsically superior or inferior to members of other races.” I see racism as more than just a practice. I see it as spiritual disease and so choose to call it “the gangrene of the soul of this nation” which slumbers under the smug surface of this lucky country.

Lucky country? Clever country? What about a wise one which Kerrie Tim, an Aboriginal woman from Queensland calls for, when she says she “wants to help grow up her country.”

I, too, want to help grow up my country, for I too want more than a lucky or clever country. I too want a wise country. A wise country in which we can truly connect and communicate on those difficult topics and understand that we are all part of the problem as well as the solution. And in doing so, neither deny nor resile from them.

But past practice tends to tell us that it's much easier to keep it all nice and superficial, with pretty pamphlets, platitudes and accomodationist as well as assimilationist policies.

And so the denial of how racist a country we can be is often tempered by “the tyranny of niceness” in which we think that somehow if only we were “nice” to one another, all that rancid and rotten fruit of racism would disappear.

Thus the power and privilege of Whiteness, which for me is the mysterious and missing ingredient in Race Relations and Reconciliation between Aboriginal and non-Aboriginal Australia, continues to remain exactly that—mysterious and missing!

continued next page

## ***“Why Whiteness”*** *continued*

I’ve often wondered why this is the case and I can only conclude that Whiteness essentially sees only “otherness” that which is outside of itself. In this case, “blackness” or “Aborigines” who in the psyche of most white Australians are eternally “the problem” to be helped and solved.

Perhaps it is because Whiteness, is a profound and pervasive topic, what with the privilege and power of the territory that goes with it and that power and privilege gives one permission to opt out. Hence, it’s little understood and even less looked at. But dare I say that Whiteness has not only moulded, wounded and informed my existence in this country—but also yours—as I said in a paper I presented at the first Whiteness Conference in Brisbane 10 years ago.

In other words, we are all implicated. There are no innocent bystanders but neither should there be any terrified ones. So, if we desire change, it’s WE who have to change. Collectively and individually. Hence, the need to admit, accept and then act. Otherwise, we remain in danger of continuing to do what Adrienne Riche, feminist author calls “lying not only with words but also with silence.”

I, for one, am excited by the fact that I know white women who have actually dared to be bold and dive into the depths of their own whiteness and who have thus actually looked deeply within and at themselves and owned the not-too-pretty pictures which have emerged as a result.

My whitefella friends tell me that racism and white supremacy requires both a profound and painful interrogation of self in order to alter attitudes. It’s a process of “Physician heal thyself” which requires those three A’s of ADMISSION, ACCEPTANCE and ACTION (head, heart and hands).

But the beauty of it is that you don’t require bureaucracy or hierarchy, experts or committees to begin. All that is required is your willingness. So I invite you, encourage you, to ask yourself a question “Am I white? Am I not white? Am I not white enough? Out of your answer pops a Pandora’s box of possibilities—of knowing oneself, of freeing oneself.

And so, out of negatives can come positives. It’s all grist for the mill out of which can come great revelation and liberation, for those bound in their own skin by white privilege.

Germaine Greer said that women had settled for equality with men rather than liberation of self. Interrogation of Whiteness, in my view, is another chance for liberation. Furthermore, whiteness is not inclusivity.

For as Ruth Frankenberg, a white American states:  
“It may be more difficult for white people to say *Whiteness has nothing to do with me –I’m not white* than say *Race has nothing to do with me, I’m not a racist.*”

What wonderful words from a white woman. To speak of whiteness is to assign everyone a place in the relations of racism. Everyone—Black, White, Male, Female. Furthermore, whiteness is not just about inclusivity. It’s about interiority.. It’s about going within and saying “Let it begin with me” and “be the change you want to see”. Those words of Mahatma Gandhi helped drive the might of the British Empire out of India . Words can be powerful, passionate and appealing. They can beckon us to begin the most needed of journeys—that from the head to the heart!

Hence, we can be challenged and inspired and hopefully, then have meaningful conversation not based on superficialities and vanities of life, emanating from the exteriority of existence eg, our suburb or position, Am I too thin etc.

I’m blessed to have those meaningful conversations with white women who have dared to interrogate (admit, accept, act) their own whiteness—dared to look within and not just without. Indeed, I can use those old clichés that “some of them are my best friends. “ I’m never alone in the journey of life . Indeed, in this case, I could say that those white women friends are (to use another cliché) a “credit to their race.”

*Lillian Holt ©*

***from the branches.....***



### ***South Australia***

In February we had our planning day and participated with a stall on Survival Day (January 26<sup>th</sup>). We’ve organized three Women in Black vigils this year and participated in the International Womens’ Day (IWD) Rally WILPF women attended the WomenSpeak forum on non-Aboriginal women supporting Aboriginal women. The following week our branch held a workshop for IWD week “Women Building Bridges” at which thirteen women shared their stories about their cultural background. Everyone found this a personally powerful experience.’’

The radio program “A Peace of the Action” continues and promotes women’s social justice and peace issues.

WILPF SA recently sent a letter to the Mayor of Ceduna regarding racism in that community, in particular the racist graffiti on the Far West Aboriginal Sporting Complex .We also wrote to MPs expressing concern about a new Bill to distinguish the human rights of members of particular motorbike groups.

At our April meeting we discussed the excellent film on three women from Afghanistan “View from a grain of sand.”

*Kate Parsons*

*from the branches.....*



## **Queensland**

Our program of activities began with members' 2008 resolutions to help to save the planet, by committing to the "Environmental Pledges" compiled by member, Brenda Lewis. These Pledges were mailed out to all members at the beginning of the year.

At our AGM in March, a Management Committee was elected, and other non-management committee appointments made. Membership numbers are over 95, including 10 new members this year.

**Intern Program:** We are thrilled to be hosting three Interns this year. These are students who, as part of their university courses, are spending a period of time with us learning about WILPF and aspects of WILPF's work, and making some contribution to that work. Kate Allison, an undergraduate from Qld University, gave a very good report on WILPF's Campaign for Economic and Social Justice. There are recommendations for our Section and for the Qld Branch. A Sub-Committee will coordinate actions on these soon. Kate has since reported on her involvement at the Canberra Youth Summit.

Sakina Ramic from Sweden, compiled a questionnaire for WILPF Qld members about how the Branch operates, giving members the opportunity to offer constructive feedback and suggestions for improvement. The results of this research will be presented by Sakina at the WILPF June meeting. She has also made a commitment to investigate discrimination in Australia. In March Sakina travelled to New Zealand and took part in a WILPF meeting there.

Our newest Intern, Margaret Freyne from Qld University, has made UNSCR 1325 her special focus. Margaret will be communicating with Section soon, and studying the implementation of 1325. Her report is due for presentation at the July 5 meeting.

**International Women's Day:** Several women attended the annual UNIFEM Breakfast in Brisbane. Members also attended IWD functions in other places. We held an Information Stall at the Indigenous Women's Festival in Brisbane. The Performers for Peace presented a skit and singing at an IWD Rally in Brisbane.

**Library:** The Library sub-committee has been meeting to discuss the possible future home for about 400 volumes. We express sincere appreciation to Brenda Lewis for all her special endeavours with the library.

**Sales:** We now have a new supply of "Winners All" which are available at \$4 per copy. Branches might like to purchase them at \$2 plus packing and postage, and resell at \$4. Contact Rhondda Kelly on (07) 3820 6147.

**Rockhampton Peacemakers' Garden** is a special initiative organised by Therese McCabe, with help from local groups and funded by the Qld Government as part of the Northside Riverbank Redevelopment in Rockhampton. Well done, Therese.

**Other involvements:** Palm Sunday Rally and March, Labor Day March, "Women, Faith and a Culture of Peace" Symposium at Griffith University, "Aboriginal Approaches to Conflict Resolution Workshop, co-hosting Film Evenings, participation in Qld Nuclear Free Alliance, Archiving of WILPF Records, attendance at Planning meetings for UNAA Conference in Brisbane in August Planning for the Brisbane screening on 26 May, of "Liyarn Ngarn" about deaths in custody, is being undertaken.

**Performers for Peace:** A performance called "A Fiery Debate" about an anti-conscription confrontation was presented in December at the Just Peace Christmas party. In February the choir sang and WILPF members were interviewed on local radio 4 EB. With the help of street theatre director, Anna Yen, work is about to start on a skit about UNSCR 1325 to be presented at the UNAA National Conference in Brisbane in August.

WILPF Qld Letter to Premier Anna Bligh about the Government's uranium mining stance asked why uranium exploration is continuing in Qld. A Mayors for Peace sub-committee has been formed to follow up on the Campaign suggestions. A UNSCR 1325 sub-committee has been formed to study the implementation of the Resolution. WILPF Triennial Meeting (in Brisbane next year) planning is under way.

**The WILPF 93<sup>rd</sup> Birthday Celebration** in April was a highlight, with over 50 women (not all WILPF women) in attendance, with several "elder" WILPF women with us. We were treated to three excellent speakers and entertainment from the Performers for Peace, including special guests, delicious food and lots of chatting fun and energy - just what we need to go forward.

*Norma Forrest*

## **New South Wales**

In January we said hello to Mary Ziesak passing through Sydney. In February, our guest speaker was Julie James Bailey, a pioneer for women in the media industry as teacher and mentor. She now visits remote areas helping to bridge the cultural gap between the Indigenous people and the main community. She feels that people working with Indigenous people should have prior training in culture and language. Some 60 % of funding for Indigenous programs goes to non-indigenous people performing tasks many of which could be done by the people themselves.

WILPF participated in the campaign marking 5 Years of the War in Iraq. A petition with 2,500 signatures for the US Government and George Bush was delivered to the US Embassy on 20 March.

For International Women's Day 8 March, WILPF members contributed 4 of the 186 street banners, joined in the various IWD breakfasts, and the IWD march and also had a stall in Hyde Park. Over 3000 women participated in the march but it received no publicity in the major papers. The Blue Mountains Group were actively involved in local celebrations with support from their local politicians and the Blue Mountains City Council.

*from the branches.....*



On 12 March, the Mosman Historical Society held a function to honour Margaret Holmes, the founder and for many years the President of WILPF NSW. She turned 99 this year. Margaret herself could not attend but two of her daughters were present. The speaker was Michelle Cavanagh, author of Margaret's biography, who told stories of Margaret's activities particularly during the Vietnam War, with the Save our Sons and the Women in Black groups.

The May meeting will be a workshop dealing with membership, fund-raising, and organisational matters. We are still lacking a secretary, our members are ageing and many are very actively involved in other peace groups and the Reconciliation movement. Our major source of funding is from the stalls we have at various functions.

*Stefania Siedlecky*

### **Tasmania**

Tasmanian "WILPFers" continue to give generously and energetically of their time and expertise in support of a range of issues and campaigns. Linley Grant was recognized for her outstanding service to the Community over many years and entered on Tasmanian Roll of Honour for Women 2007.

Yabbo Thompson received the June Fassina Meritorious award for her outstanding contribution to Amnesty International Australia's human rights work.

One of our younger members, Harriet Binet, was guest speaker for the Royal Hobart Hospital Medical Research Foundation. Harriet spoke of her experiences in tsunami ravaged Indonesia and the devastation caused by the bombing of Southern Lebanon. Harriet's work in rural Ghana highlighted the desperate poverty of women and children left to fend for themselves.

Long serving "WILPFer" Margaret Reynolds launched her autobiography *Living Politics* in Hobart. Veteran political journalist Judy Tierney recounted Margaret's rise to federal politics in the Hawke Government at a time when politics was very much a male domain in Australia.

We continue in the strong belief that Wilpfers can, and do, make a difference !

*Kay Binet*

### **ACT**

Our branch attended several IWD activities and an Anzac Day Reflection and Peace March to remember **all** the casualties of war.

For WILPF's 93<sup>rd</sup> birthday the branch held an event in the ACT Legislative Assembly on Wed 24 April with Janette Condon, War Memorial Historian, Felicity Hill and Glenda Cloughley as speakers.

*Lyn Lane*

"The world is a dangerous place to live,  
Not because of the people who are evil,  
But because of the people  
Who don't do anything about it."

Albert Einstein 1879-1955

## **Vale Lesley**

### **Lesley Jean Alcorso (1921 – 2008)**



Lesley Jean Alcorso, well-known Tasmanian, died at Aldersgate Nursing Home in Sydney on April 10, 2008.

Born in Kew, Melbourne in 1921, Lesley lived in Melbourne until 1935 when her widowed mother took the children to California. When World War II broke out, they returned to Australia and Lesley enlisted in the Women's Auxiliary Air Forces where she worked as a dental nurse, and was discharged as a Sergeant after VJ day in 1945.

On return to Melbourne, she trained as a kindergarten teacher and worked for several years in Melbourne and in England, then moved to Hobart where she married Claudio Alcorso in February 1958. She became stepmother to Julian and Adrian, and had one child of her own, Caroline.

Lesley was an established figure in Hobart community life, building with Claudio the beautiful, Roy Grounds-designed Moorilla Estate, famous for fine wines and as a centre of artistic and musical life in Hobart. A busy social life was punctuated by four years in Sydney when her husband became Chair and interim Director of the Australian Opera.

In the 1970s and 1980s, Lesley began to take a larger part in community affairs, particularly through the Kindergarten Union, Musica Viva and Women's International League for Peace and Freedom. Lesley said 'Yes' when Bob Brown rang and suggested they blockade Crotty Road being built to the intended Franklin River damsite. Elegantly attired, Lesley and Claudio were both politely arrested by the Police, indicating that prominent Tasmanians, and not just "unwashed greenies", were part of the No Dams movement. She became WILPF Australian Section Secretary in the mid-80s, enjoying busy times with President Bronwen Meredith and other colleagues on the National Committee. Lesley and Bronwen met at least twice a month to prepare agendas, read and write reports, receive and respond to letters, both national and international and enjoy long discussions on areas of mutual interest and concern.

Bronwen writes: "Lesley was caring and compassionate, feeling deeply for the tragedies of the world as well as for those among her friends who suffered. I had found a new and valued friend. We exchanged and discussed books, enjoyed music and films together. When tragedy overtook her family, she was courageous and steadfast. I never heard her giving way to expressions of bitterness. I give thanks for the life of my friend, Lesley, and join in expressing my loving thoughts to her much loved daughter and son-in-law and those most beloved grandchildren."

Lesley was widowed in 2000, and battled various health conditions in the years since then. As she became frailer, her WILPF friends including neighbour, Eve Masterman, provided consistent care and love. Their support was greatly appreciated by her family. She moved to Sydney in 2007 to be near her daughter, son-in-law and grandchildren and died very peacefully.

*With thanks to Caroline Alcorso and Bronwen Meredith*

# The Struggle of the Chamoru People of Guahan



An aerial view of the US Marine Base in Futenma City, Okinawa, Japan

The US Marines plan to move 17,000 personnel and dependents to Guam (Guahan) from Okinawa beginning in 2012, boosting the island's population by 10 percent.

The Chamoru people of Guam (indigenous name Guahan) have consistently resisted control over their ancestral lands since the arrival of Europeans in 1668. They are not prepared to give up that struggle.

The United States has held Guahan's Chamoru people hostage to its military ambitions for over 60 years.

In October 2006, a delegation of young Chamoru stood before the United Nations' Special Political and Decolonisation Committee and demanded that they "hold the United States accountable, as Guahan's administering power, to its moral and legal responsibilities to ensure the right to self determination of the native Chamoru people" and put an end to the "massive US military build-up which hinders the right of Chamorus to decolonisation and violates the human rights of all Guahan people."

The militarisation of the north-west Pacific is anchored around the small island of Guahan (east of the Phillipines) due to its proximity to potential targets and the Pentagon can act without seeking permission from allies as they claim this as US territory. Guahan is strategically located close to several of the world's most important sea lanes.

There is massive upgrading of facilities and increased deployment of planes, submarines and other equipment. Guahan now faces a doubling of the military troops stationed there.

8,000 Marines from Okinawa will be moved to Guahan at a cost of \$10 billion (60% paid by the Japanese government) dramatically increasing Guahan's population.

The closeness of successive Australian Governments to "our great and powerful friend" the United States, makes us complicit in the denial of Chamoru indigenous rights and complicit in the threat to regional peace and security posed by the militarisation of Guahan.

In addition, the Australian Defence Force (ADF) participates in various military exercises with US Forces based in Guahan and ADF elements visit and/or transit through Guahan during these war games.

The Australian Anti-Bases Coalition has organised a national speaking tour in June. Come along and hear their story:

## Australian National Speaking Tour

<b>SYDNEY</b>	<b>June 10th</b>
<b>MELBOURNE</b>	<b>June 12th-14th</b>
<b>ADELAIDE</b>	<b>June 15th-17th</b>
<b>PERTH</b>	<b>June 18th</b>
<b>CANBERRA</b>	<b>June 25th</b>
<b>BRISBANE</b>	<b>June 26th-29th</b>

Contact number for details 0418 668 098

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National Foundation for Australian Women (NFAW) was established in 1989 to promote the rights and interests of women for the decades to come. It is now possible to make tax-deductible donations to Women's International League for Peace and Freedom (Australia) through NFAW as WILPF (Australia) is now part of the Preferred Donor Scheme of NFAW.

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