

OVER HEARD - OVER 'ERE: SHEEP, SUBS & SECURITY

Appendix

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This zine is a collection of articles, thoughts and images from my time spent looking into research of the CND Cymru archives. Handling this content as well as living in mid Wales has prompted me to think about the Welsh landscape, and how to approach visualising the commons and the extent of militarism in Wales within anti-nuclear discourses. Presented as a psychogeographical meandering, this text hopes to showcase both the personal/local within the wider geopolitical discourse via anecdotes, images and encounters. All images are logos or emblems from affiliated grassroots organisations, these include national to local activist groups from religious to environmental groups but all having connection to the mid - west Wales area from the 1970 onwards. This booklet sits alongside an experimental 16mm film which uses techniques of solarisation, cyanotype and differing modes of documentary film making. By starting with the archive, appropriating it, refilming it and reframing, I hope to ask new questions about the legacy of visualising grassroot, environmental/peace movements from a pre internet age.

www.lauraphillips86.co.uk

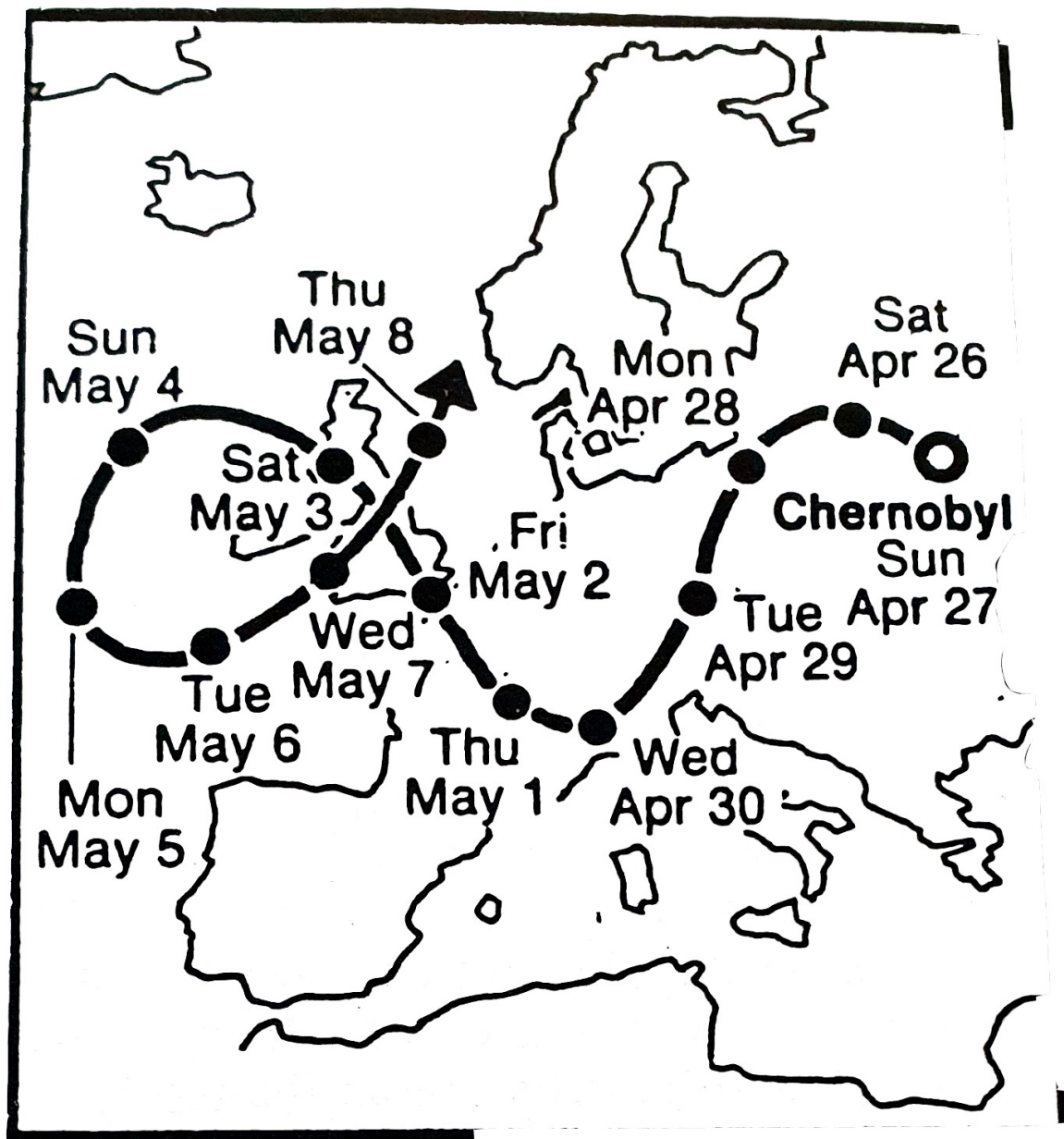


Image of rain fall from radiation fall out, 1986

Archives & Car Parks

I've started a new job in an office and my desk sits opposite Glyn. The youngest in the office, he currently drives 1.45 hours to work each day as he lives inland on a small holding with their parents. Although originally it was a large farm, over the years they have sold off the land. Since Covid their parents have full time jobs off site and sheep farming is now a side hustle /heritage hobby to the family. I really like to hear about the customs of sheep farming and Glyn's family farm specialises in rearing, Defaid Penfrith Brynau Cymru (Welsh Hill Speckled Face Sheep).

It's believed that the breed derived from the crossing of the traditional Welsh Mountain and Kerry Hill sheep and even today it's the mountains of Mid-Wales that remain as the natural homeland for the herd. They are a mountain breed that has adapted to the harsh winters within their natural surroundings. They have a quiet temperament and make excellent, careful mothers. They lamb easily, have a plentiful milk supply and defend their young. Last week Glyn and his dad took their prize-winning rams to Welshpool to sell at market and got a pretty sum for 4 rams.

Each lunch time myself and Glyn take our home-made sandwiches and eat them in the car park looking at the rolling hills in the distance. Our vista includes the sea, the town and enveloping hills dotted with sheep. Here we chat about work gossip and life. Sheep farming has been in Glyn's family since as long as records began, and I love to hear Glyn's stories about growing up on a farm and their relationship to traditions and landscape. I tend to romanticise Glyn's childhood and they are quick to remind me of the nuances, similarities and complexity to our differing upbringings. Growing up my dad worked as a lorry driver collecting animal feed from Avonmouth in Bristol and delivering it to farms far afield. Sometimes I think maybe my dad delivered animal feed to Glyn's farm before he was born and when there were grazing restrictions put on the sheep due to the Chernobyl fall out.

From time to time, Glyn's dad makes scones that Glyn brings into work which we eat over teatime. On one such occasion I asked Glyn if his dad was a sheep farmer during the fall out from the 1986 Chernobyl disaster and what does he remember? He's never asked his dad about that time, and it prompts him to have a chat over supper that evening. Glyn tells me that his dad recalls avidly listening to the radio for the news, that many hills in North England, South Scotland and mid-north Wales were affected and government communication and guidance was scant.

The farm was hit hard as they couldn't sell sheep due to fear of radioactive fallout from the rain clouds, as there was heavy rain in April/May.

'I think the sheep who were contaminated had to have an indelible blue dye painted on them but it's 36 years ago! My memory is hazy, but yes, I do remember the blue sheep; and I was working out on the hillside as the rains passed over.'

'I remember a few days after, being in the top field, trying to round up the sheep and seeing some of the sheep display abnormal behaviour –akin to fly strike behaviour, but it wasn't the right time of year for fly strike, which mainly hits in the hotter summer months; a few had been rubbing along a fence or wall and one ram was stomping its feet, kicking or biting at itself. But there was no distinctive smell associated with fly strike.'

Due to this radioactive rain, there was moderate contamination to the grazing lands for sheep in the area, and as such, the sheep reared here were at risk of radioactive contamination. The heavy rain drenched higher ground with alarming quantities of radioactive caesium and iodine, and the farm is situated within the shadow of a mountain and hills. The authorities reacted by imposing a blanket ban on the sale of all farm animals. Panic spread. The British Food Standards Agency (FSA) placed restrictions on 9,800 UK farms, most of which were located in Wales and Cumbria. Communication was delayed at best, this was owing to 3 factors, firstly the Soviets who were not forthcoming with details about the disaster, secondly it being pre internet time and thirdly the overall remoteness to the farm.

On June 21st, it was announced that government restrictions were in place and animals on Welsh farms were only allowed to enter the food chain after rigorous safety tests. Despite being over 1,600 miles apart, the farm felt the effects of Chernobyl's radioactive cloud.

One afternoon in the car at lunch Glyn says that the conversation he had with (his) dad really touched a nerve.

'I can see that it was a very uncertain time, and that dad was worried what effect the fallout would have on our health. My mum was expecting, and dad was worried what effect it would have on us. Dad remembers being in a market when he was told that we could not sell any of our lamb or beef. That was when it hit home, that there were a lot of cash flow problems. At first, we couldn't move any sheep, there was a complete ban, and I know that hit the family hard, we couldn't make any more from the sheep. That was the start of diversifying the farm and liquidating the land stock.

Dad stressed that nobody knew what was going on at the time; all that we knew was what had happened in Ukraine, but we didn't know how it was affecting us or how long the ban was going to be in place.

He remembers a bit of argy-bargy at a public meeting, when representatives of the Welsh Office were not allowed to leave until a firm promise of compensation was given. When someone said that the issue was not going to be addressed that night, the crowd outside went a bit wild; trust me you don't want to be in a room full of heated hambones (a derogatory term for a Welsh person of sound farming knowledge).

Following that, Nicholas Edwards the Secretary of State came to the farm, and we explained our situation. From there things did move on a bit and we were told that there was going to be some compensation. 'Then, in June, they brought in the restrictions. This meant we could move some sheep and sell them at the market, but somebody from the Government would have to come and scan them to make sure they were safe.'

The financial impact meant that a sheep that would sell for £40 would only go for £10 or £12 at the market. The rest was made up by the government, but it could take up to three months to come through. Our sheep were considered dirty and unclean because of the land they had grazed on. That was a hard thing to take in. In the winter we would move the sheep from the uplands because the land couldn't cope with the grazing during the cold months. But at that time, farmers were reluctant to let our sheep onto the mainland in case they spread the contamination and infected other sheep or the land. Everybody was scared of the unknown. It really was tough.'

In total, 344 Welsh farms were put under restrictions, with animals' radiation levels monitored before they were allowed to be sold at market. The number of failing animals peaked in 1992, but some still recorded higher levels of caesium as recently as 2011.

The Western Mail reported that 'more than 4,000 farms in Gwynedd, Clwyd and Powys' would be affected by the restrictions, which were supposed to last no more than three months. But in 1996 - ten years after the disaster - sheep in Wales were still failing radioactive tests. At the peak in 1987, nearly 23,000 sheep in Wales failed.

Glyn's farm was under restrictions for 26 years and two months 'I remember at the time they said they would last three weeks, three months at the latest. I wish they had just held their hands up and said 'look, this is new to us, we don't know how long it's going to take'. That was the most frustrating part and trying to get the government to come scan the sheep. We had to call the government before we wanted to sell the sheep so they could come and scan them. It would take them about three working days to come up and scan them and then we could sell them at the market. It wasn't always that quick though, sometimes it would take longer. We didn't have the freedom that we had before.

'There are no issues today, none at all. I think the restrictions were probably in place longer than they needed to be, but farmers were glad they were there because the most important thing was safeguarding the public. In hindsight, our restrictions were some of the toughest and longest so in fact Welsh lamb is the safest in the world in a way that boosted the reputation of Welsh meat as people knew that it was completely safe to eat.

Later on Glyn's dad suffered from cancer, however, determining causality of his illness is a bit like a chicken or the egg situation, the correlation and causality between radiation exposure due to fall out and known hereditary issues is problematic.



CND Cymru logo

Notes on Brawdy

2022 marks the 40th anniversary of the Nuclear Free Wales declaration. In 1980 at the height of the cold war, the UK government published a Civil Defense Booklet 'Protect and survive' which suggested to the British public that nuclear war would be survivable.



Protect and survive logo

The 8 Welsh county councils were instructed by the government to draw up Civil Defence plans, including the establishment of nuclear bunkers from which the aftermath of a nuclear war would be 'managed'. There was massive opposition to the government's plans across the whole of Wales, led by CND Cymru and other peace organisations. The Nuclear Free Wales Declaration emphasised that the whole of Wales was declared a nuclear-free zone, and that the people of Wales wished to live in peace without the threat of nuclear war.

Brawdy Blockade - Thirty Years On

Thailia Campbell of Pembroke recalls the Women's Peace Camp outside US Brawdy in June 1982 which she helped organise.

After going on the march from Cardiff to Greenham Common in 1981 and the setting up of the Women's Peace Camp to Protest against the siting of American nuclear ground- launch Cruise missiles, I was one of the women who decided to march from Cardiff to Brawdy air base to protest against the US Underwater Acoustic Facility design to track submarines.

Over 120 women and children- including many from the Greenham March - set out in the summer of 1982, exactly 30 years ago this month. Our route took us through the Welsh mining valleys. We were supported with great love in the mining communities. We zig-zagged up and down the valley sides, hosted in chapels and village halls by local councils, Trade Unionist, women's organisations, political parties and peace groups.

We had a welcome in the chapel in Ystradgynlais where Eunice Stallard - a Greenham stalwart - lived and a tearful, emotional welcome in Onllwyn community hall with songs, speeches, prayers and food.

On the road near Carmarthen a car full of young white South African men drove past. They screamed abuse at the march and drove off, only to return with bull-whips which they used to lash out at women and children from their car windows. We spent the last night in the grounds of a big house about 20 miles from the base at Brawdy.

Hours later a local bobby arrived on his bicycle. He sat and chatted with us and complained that a lot of his time was taken up dealing with drunk (and drugged) American Servicemen's wives; all he could do was take them back to the base as they were granted immunity under the Visiting Service Act.

There were some well fed security service personnel there to greet us. To me they looked very similar to those who shadowed us on the Greenham March, hiding in shop doorways and behind cars, popping up with cameras.

An American fire crew turned out and began laying out their fire hoses to wash us away. Our local policeman said: ' I will report you if you do so - they are not on American soil, they are in Wales'. The Americans withdrew.

More police arrived and tried to tear down our banner which was strung between the gates, but the polypropylene cord holding up the banner - which was made from a deep red Edwardian bedspread - was too strong.

The Cardiff march and our supporters caught up with us after pausing for a large rally with speeches and music on Newgale beach.

A separate march from Aberystwyth also arrived. By now there was a huge police presence, all in shirtsleeves as it was so warm. The police formed a line and refused to let the big group of marchers and supporters come and be with us.

We made speeches. Poems were read and I saw policemen with tears in their eyes. Anyone could have their say - and it ended in a mass weep-in, in the Welsh Revivalist tradition.

Meanwhile Christian CND set up a large wooden cross on the roadside verge opposite the base and others planted a cherry tree.

Women chained themselves to the big anchor on the grass outside the base. They remained there for four hours singing and chanting.

When the women police officers tried to catch us and stop our activities they were hampered by medium heeled shoes and tight skirts. They threw off their shoes and hitched up their skirts but still failed to catch us in our comfortable shorts, trousers and sandals.

The male police cat-called and wolf whistled ' we can see your knickers' to their female colleagues. After four hours, when they cut the women's chains off the anchor, one police woman accidentally broke a girl's finger; she was distressed at what she had done and was taken away in tears.

While all this was going on, a small group of women rushed into the base with a postcard we had written to Ronald Regan, deploring the fact that he was on holiday in the UK instead of being at the disarmament talks at the UN; we posted it in the Base Post Box. While we were protesting, the American personnel had to climb over the wall with all their belongings to gain access to the base as we had blockaded their only entrance.

Each shift they carried two mainframe spools of computer tape. After four days the police decided to remove us. They put our sleeping bags and belongings on the wide verge opposite the base and carried us with good humour and gently deposited us on our sleeping bags. My husband Ian reported live on radio Wales from the local telephone box describing the activities. By then we had become front page news....

Extract from PEMBROKESHIRE LIFE magazine June 2012

Women's banners -

The banner "Women's struggle won the Vote - Use it for disarmament" 1982 made by Thalia, Han Higgs and Thalia's husband Ian, was used on the Cardiff to Brawdy March in 1982. The suffragette colours and history is evident in the banner. Thalia has given a full explanation of the symbols used.

'The apron shows the date of the steps of acquiring women's suffrage - 1918 - women over 30 got the vote, 1928 - universal suffrage, 1948 - some citizen's still had two votes, e.g. business (male dominated) which was stopped, 1968 - the women's revolution that didn't happen.

Extract from April Mary Bowen's thesis: 'Women's Peace Banners of the 1980's. An exploration of the relationship between women, peace and feminism through the art of banner making' p.29, 1992

In 1981 Campaign for Nuclear Disarmament Cymru & Women for life on Earth (WFLOE) marched from Cardiff to RAF Brawdy. RAF Brawdy was a US Submarine Tracking Station (NAVFAC) and in fact the largest terminal in a worldwide network of undersea listening stations tracking Soviet submarine movements in the northern Atlantic.

Brawdy on the face of it seems very nondescript and unassuming, but it's amazing what lies beneath and the significance of this place. The Welsh language name appears to be an archaic form of "Bridget" and the parish may originally have been Llanfreudeth but also the name is referred to St Brides. The English name is a corruption of the Welsh.

The whole of St Bride's Bay along with the adjoining areas of sea around the Pembrokeshire coast is protected under European environmental law as a special area of conservation.

Documents from the 1970s, released by the National Archives, details 106 targets across the UK which military planners believed would be targeted in the event of nuclear exchange. The targets include major towns and cities, centres of government and a host of military targets, including RAF Brawdy.

A strike of 150 land-launched nuclear missiles could have been expected upon the UK, plus an unknown number of submarine-launched warheads.

"The US Navy base alongside Brawdy was officially known as an 'Oceanographic Research Station'. Its roles would no doubt have meant it being listed as a priority target."

Cold War expert Dr Charlie Whitham, a senior history lecturer at Edge Hill University, agreed.

"The fact that the MoD considered RAF Brawdy as a risk only reinforces the contention that Wales was firmly in the crosshairs of a nuclear confrontation," he said.

"It is only logical to assume that after the vital US listening station was built at Brawdy in 1974 then Wales would have been especially targeted for its strategic role in defending Europe."

As the MoD itself recognised, the most likely Soviet strategy would have been a 'surprise' attack using nuclear submarines – which is precisely why the Americans wanted to put a sonar station in Brawdy in the first place and why this sleepy village would have doubtless been elevated to a top-priority target.

Extracts from Western Telegraph June 2014: 'Declassified documents reveal how RAF Brawdy was a target for Soviet Union nuclear missiles'

Ref:www.westerntelegraph.co.uk/news/11269697.declassified-documents-reveal-how-raf-brawdy-was-a-target-for-soviet-union-nuclear-missiles/

The Sound Surveillance System (SOSUS) codenamed Project Caesar, began in 1954 as a classified US programme to use an extensive network of hydrophones laid on the seabed to track Soviet submarines.

The technology was successfully refined and gave NATO a great advantage over their underwater adversaries throughout the Cold War. The UK has been fortunate to have involvement and access to this project since the early days. SOSUS had been built under the cover of civilian oceanographic research and was not made public until 1991. The Soviets were largely unaware of its importance until its existence and scale were revealed to them in the intelligence passed on to them by the Walker spy ring in the 1970 and 80s. Soviet submarines were notoriously noisy and easy to detect but, partly on learning of the passive detection capabilities of SOSUS, they began to build quieter submarines.

In general US and RN submarines were considerably more stealthy but Russia has now closed that gap, its newest submarines are comparable to NATO designs in terms of stealth.

SOSUS comprised fixed, passive linear hydrophone arrays for long-range detection of the noise radiated by submarines. In simple terms, the noises from the machinery and the cavitation effects of a submarine propeller can potentially be detected hundreds of miles away because seawater is a very good conductor of sound energy. Using hydrophones at dispersed locations it is possible to triangulate and locate the source of the noise to a precise point in the ocean. The arrays were laid at strategic points around the Atlantic and Pacific and relayed information to shore stations via undersea cables. The shore stations were linked by satellite and phone lines.

At its Cold War peak, SOSUS employed around 4,000 personnel working at 20 shore stations. In 1974 a SOSUS station was constructed at RAF Brawdy in Wales and by 1980 over 300 personnel were stationed there, analysing acoustic data gathered from arrays laid around the British Isles.

Extracts from Navy Look Out.com: 'Listening to the ocean – the secretive enablers in the underwater battle', 2017

Ref: www.navylookout.com/listening-to-the-ocean-the-secretive-enablers-in-the-underwater-battle

Approximately 8 months after the Chernobyl disaster came the birth of Chelsea Manning (formerly known as Bradley Edward Manning).

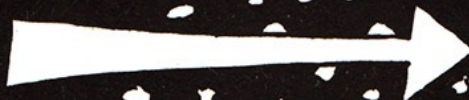
Born in Crescent, Oklahoma, Manning was a United States Army soldier who received a 35 year prison sentence in July 2013 for violations of the Espionage Act, after making public the largest set of classified documents ever leaked via Wikileaks. Chelsea's mother Susan Fox from Haverfordwest, Pembrokeshire met her American serviceman partner while he was stationed at the nearby Cawdor Barracks formally RAF Brawdy.

Chelsea returned to Wales with her mother, after her parents were divorced and attended the Tasker Millward secondary school in Haverfordwest. In 2022 I went back home to Bristol for my birthday. In the evening I was invited to the trans pride afterparty held where Chelsea Manning was the headlining DJ.

As someone who has grown up in the city and only lived in cities I've been very used to the feeling of being within a body of people, shoulder to shoulder, a mass or part of a herd. This was until the Covid-19 Pandemic in 2020 when I started to fear others and miasma. It was a crowded venue and I was feeling anxious so I decided to leave early before seeing Manning's set.



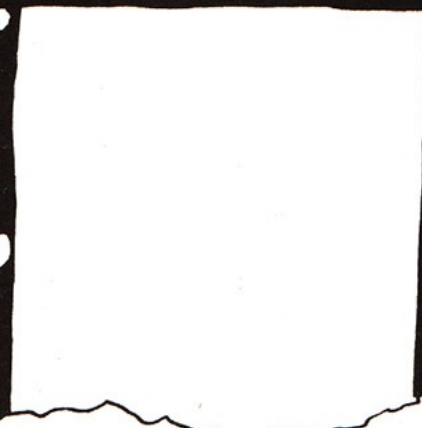
DON'T SIT ON
THE FENCE



CUT IT!

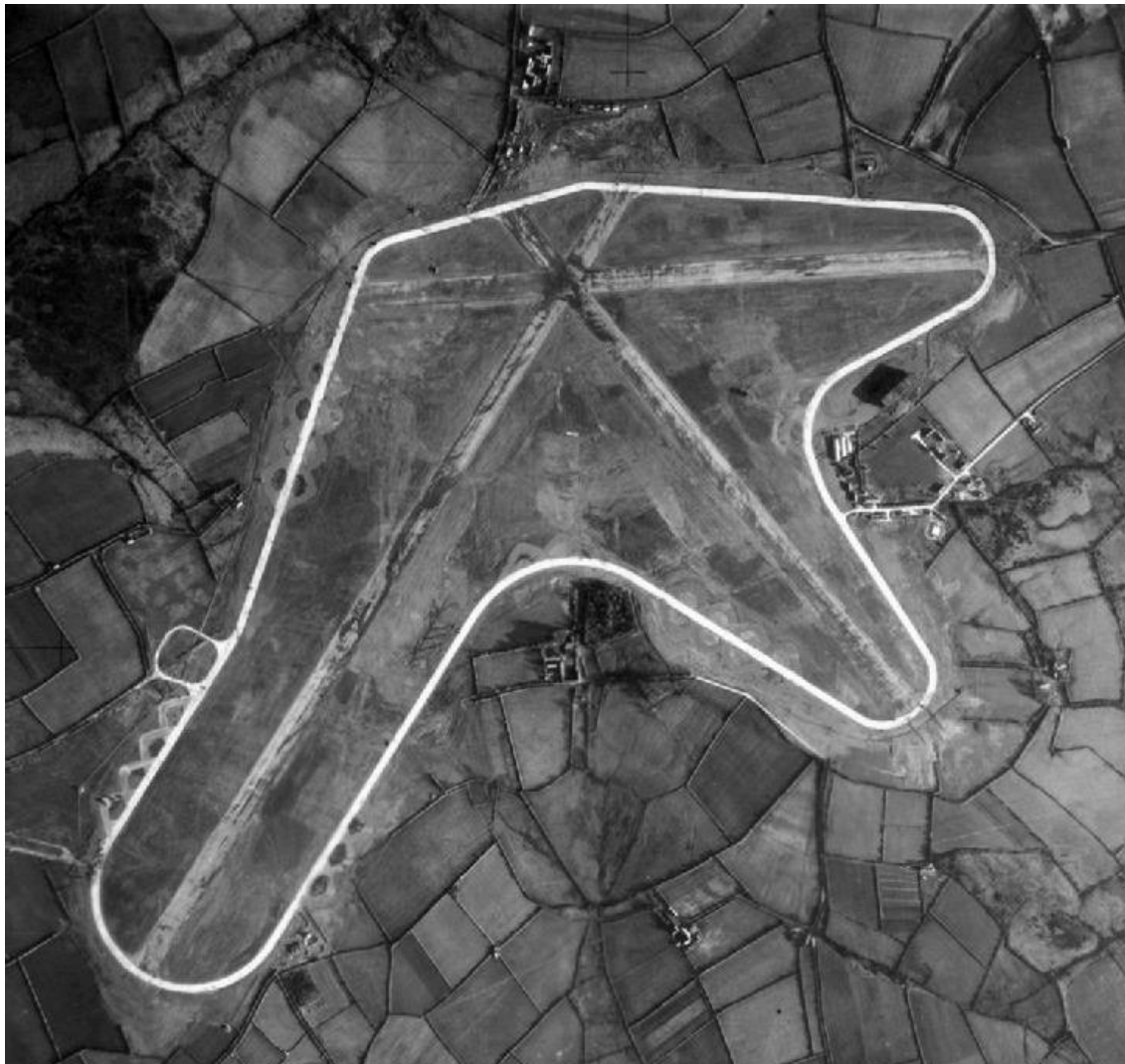
SNOWBALL
CAMPAIGN

mass nonviolent open civil disobedience
for peace



Angie Zelter is a British activist and the founder of a number of international campaign groups, including Trident Ploughshares and the International Women's Peace Service.

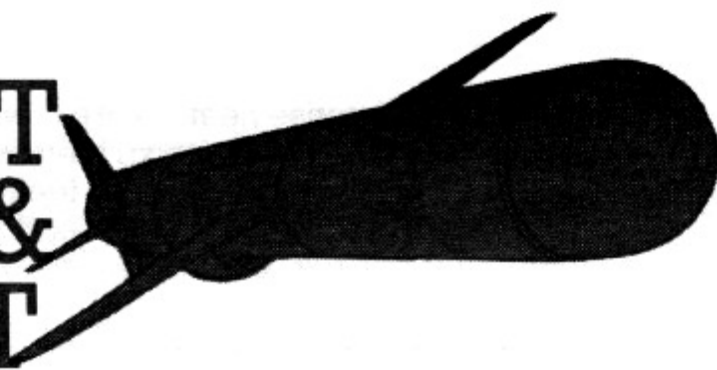
In the 1980s Zelter founded the Snowball Campaign, which encouraged mass civil disobedience with participants each cutting one strand of a fence around US military bases in the UK, then waiting to be arrested. The snowball campaign lasted for 3 years and RAF Brawdy was one of the targeted sites.

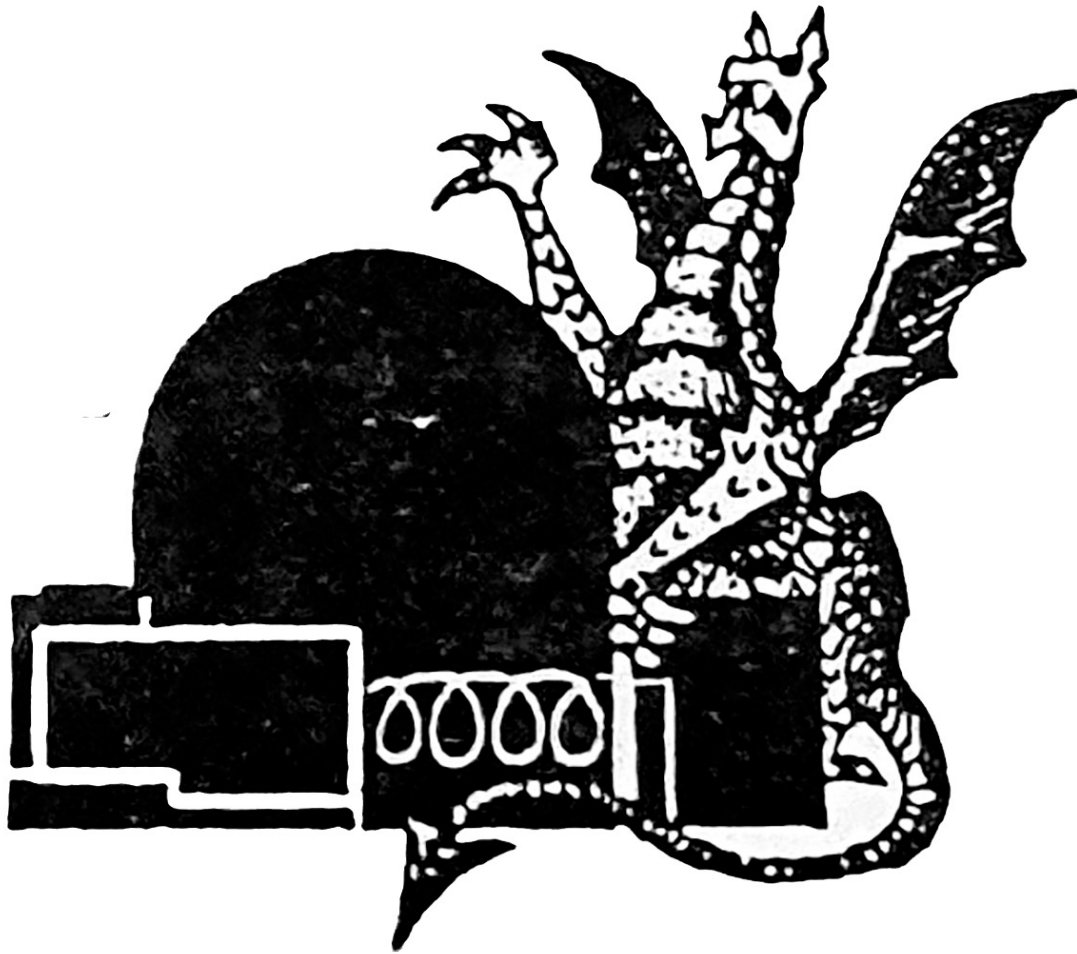


RAF Brawdy 1944



**TORIES
AGAINST
CRUISE &
TRIDENT**





A **TU**
CND LEAFLET

Iaith y Nefoedd

A 40 minute drive inland from Brawdy takes you to Waldo's Memorial Stone, a standing stone which commemorates Waldo Williams, one of the eminent Welsh language poets of the 20th century. Waldo was born in Pembrokeshire in 1904 and lived a nomadic life with 15 years spent across the English border, mainly in Sheffield, although he settled in Mynachlogddu on the edge of the Preseli hills. A committed pacifist and anti-war campaigner, Waldo became famous for refusing to pay income tax and would often move to avoid bailiffs. Despite a lifetime of interest in poetry and wordplay only one volume of Waldo's poems exists, titled *Dail Pren* (Tree Leaves) and published in 1956.

Waldo's Memorial Stone stands 10ft high and is surrounded by large boulders. The north face of the large monolith is flat and a plaque is attached with this inscription:

Mur fy Mebyd Foel Drigarn, Carn Gyfrwy, Tal Mynydd. Wrth Fy Nghefn Ym
Mhob Annibyniaeth Barn.

This loosely translates to English as:

"Wall round my boyhood, Foel Drigarn, Carn Gyfrwy, Tal Mynydd. At my
back in all independence of mind".

Waldo Williams belonged primarily to a Welsh tradition of the *bardd gwlad* or folk poets who served a locality by recording its life and people in verse, but he was also inspired by a mystic revelation experienced in his youth about the unity of humankind. This drew on the cooperative, harmonious living he witnessed in the farming communities in the Preseli Hills and reflected feelings of belonging, knowing and desiring that people live together in peace – constant themes in his poetry.

Penyberth

Penyberth was a 250 acre farm situated on the Llyn Peninsula near Pwllheli. The farmhouse was destroyed in 1936 in order to build a training camp and aerodrome for the RAF. On 8th September 1936, the training school building was set on fire as a protest against the destruction of a place of Welsh cultural heritage. Plaid Genedlaethol Cymru members Saunders Lewis, Lewis Valentine, and D.J. Williams claimed responsibility.

Ref: <https://coflein.gov.uk/en/site/16699/>

Welsh nationalism was ignited in 1936 when the UK government settled on establishing the RAF Penrhos bombing school at Penyberth on the Llŷn peninsula in Gwynedd. The events surrounding the protest, known as Tân yn Llŷn (Fire in Llŷn), helped define Plaid Genedlaethol Cymru (National Party of Wales). On 8 September 1936, three Plaid Cymru members, dramatist and lecturer Saunders Lewis, poet and preacher Lewis Valentine and novelist DJ Williams, set fire to the bombing school and then went to give themselves up at Pwllheli police station, in accordance with Gandhian principles. Legend has it that they then spent the evening discussing poetry with the duty sergeant. The trial at Caernarfon failed to agree on a verdict and the case was sent to the Old Bailey in London. The "Three" were sentenced to nine months imprisonment in Wormwood Scrubs, and on their release they were greeted as heroes by fifteen thousand Welsh at a pavilion in Caernarfon.

Ref: John Davies, *A History of Wales*, Penguin, 1994, p. 592

In 1940, during the darkest hours of the Second World War, an extensive area of Welsh land was seized to be used as a firing range. 54 families were forced to leave Epynt at short notice, and a civilised community, Welsh in language, was dispersed in a few months. This was a tragedy, but equally tragic is that there remains so much ignorance about the evictions which occurred. This volume records some of the more important chapters in the history of the mountain and its people and, in particular, the events of 1939 and 1940.

Ref: Herbert Hughes, *An Uprooted Community: A History of Epynt*, 1998

The Link Between Welsh Language Society and the Peace Movement, M. Elfyn
CND Cymru Newsletter no. 4 July - August 1987

Ref: <https://www.peoplescollection.wales/items/1399351>

The Link between the Welsh Language Society and the Peace Movement

If I had to illustrate the connection between the peace movement and the language I would draw a picture of the Preselau mountains with Waldo superimposed on them. Here was the man who saw clearly the link between peace and the survival of the language, for he recognized the direct threat presented by the coming of the destructive forces (militarism) to the survival of small communities in the Preseli.

I remember Waldo coming out of prison when I was ten years of age. I was amazed that my elder sister was going to welcome somebody released from gaol! It was utterly confusing. A few years later, in the sixties, I joined Cymdeithas yr Iaith and CND and I began to understand. However, since CND was something remote, housed in a London office, I was merely a paid-up member and that was all until Brawdy and Greenham Common in the Eighties.

Other movements in the Sixties seemed to have closer affinities with the Society. There were the great anti-Apartheid rallies in London, which we joined because we believed in justice for all men. Yes, men! The Women's Movement made us fully aware of the injustices suffered by women ... a two-fold injustice facing us ... as women and as Welsh speakers ... the cry of the minority that was also a majority ... Injustice is the root of the connection between the two ... the indifference towards the simple needs of people ... that sprang from a patriarchal standpoint.

In addition to these great issues, we saw, at the end of the Sixties, the consequences of the arms race. Not so much the nuclear race, but rather Vietnam and the effects of napalm on women and children - the gigantic militarism of America and its 'Righteous' war (today for Vietnam read Nicaragua). We could therefore see that the struggle of both movements was essentially identical. The survival of what we regard as vital ... namely culture, language ... and work: and a world not dependent on destructive forces.

The existence of nuclear arms and weapons of oppression lies heavily on the body and the spirit. The attempt to destroy a language through neglect or a refusal to offer it support is another sort of oppression. We must therefore as members of the Language Society fight on two fronts - to halt the destruction of what is dear to us in our community and also on world-scale issues - to promote the right of world languages and communities to exist without fear of war.

Being a non-violent Society we are also in harmony with the essential principles in the peace movement. To follow the spirit of Martin Luther King by rejecting the 'violence of the spoken word', the 'violence of the heart' and 'the violence of the clenched fist'.

We must never become complacent. We know that the road will be long and hard. Nevertheless we have succeeded (whatever some might think) in making the language an issue and an object of deep and passionate hatred and scorn. We must expect therefore the peace movement to run the gauntlet of a similar experience making peace an everyday topic like discussions on a particular or favoured brand of coffee! As one anti-Vietnam campaigner said in America, 'love's opposite is not hostility, but indifference'.

The Society and the peace movement must respect each other and perhaps here lies the dilemma for those campaigners with imperialistic attitudes when the issue of language is broached. They are in the minority, thank God! Be we must expect hostility in this context, to ensure change.

When it comes to campaigning we hope that the members of both the Language Society and the Peace Movement will work as one to convince Welsh speaking and non Welsh speaking people alike of our aims. We must strive to create a more sensible and peaceful world so that we may all live within the bonds of love and social justice using the language of our choice without fear of oppression and violence.

Menna Elfyn

Should we pay for Nuclear Power?

The Consumers against Nuclear Energy (CANE) Campaign, organised on a regional basis, involves making a protest against the use of your money to support Britain's nuclear programme. One direct way you can protest is by withholding a symbolic (17%) portion of your electricity bill each quarter, and informing your Electricity Board of the reasons for your action. The withheld portion of your bill (which represents the contribution of nuclear power produced electricity) should be sent to your regional co-ordinator to hold in Trust for you until you require it. This gives you additional legal protection, as it is evidence of a bona fide dispute with the Board and is proof that you are not simply trying to avoid payment. In this way you can open up a dialogue with your electricity board.

You need not fear disconnection as it is up to the individual how far they take their protest. The money held in trust will be repaid promptly when you feel too uncomfortable and you can start withholding again with the next quarterly bill.

Disconnecting your electricity supply can only be carried out with your consent or with a magistrate's warrant and then you would have plenty of notice. The interest earned on 'withholdings' held in trust, together with donations and money from fundraising activities, goes to fund our activities and support research into renewable energy systems.

A briefing pack is available from CANE or the Welsh Consumer Campaign (about 40p, it's being reprinted) which is an excellent guide to 'withholding' and gives you a simple guide to likely responses from the electricity board. There are sample letters to write, for those who find letter writing a headache! We also have 'anti nuclear cheques', and a brilliantly researched pamphlet on 'Nuclear Power, Conservation and the Renewables' (also about 40p). CANE have a complete merchandise list and are a fund of support and ideas. They can be contacted at:

Consumers Against Nuclear Energy
PO Box 697

London NW1 87Q

The address for the regional co-ordinator to whom 'withholdings' should be sent, is

Welsh Consumer Campaign

Crug Farm, Ferwig, Cardigan, Dyfed.

Please contact the above address if you are interested in the campaign and would like some more information, or to receive our newsletter.

'BRAWDY NO 27 MARCH 1985

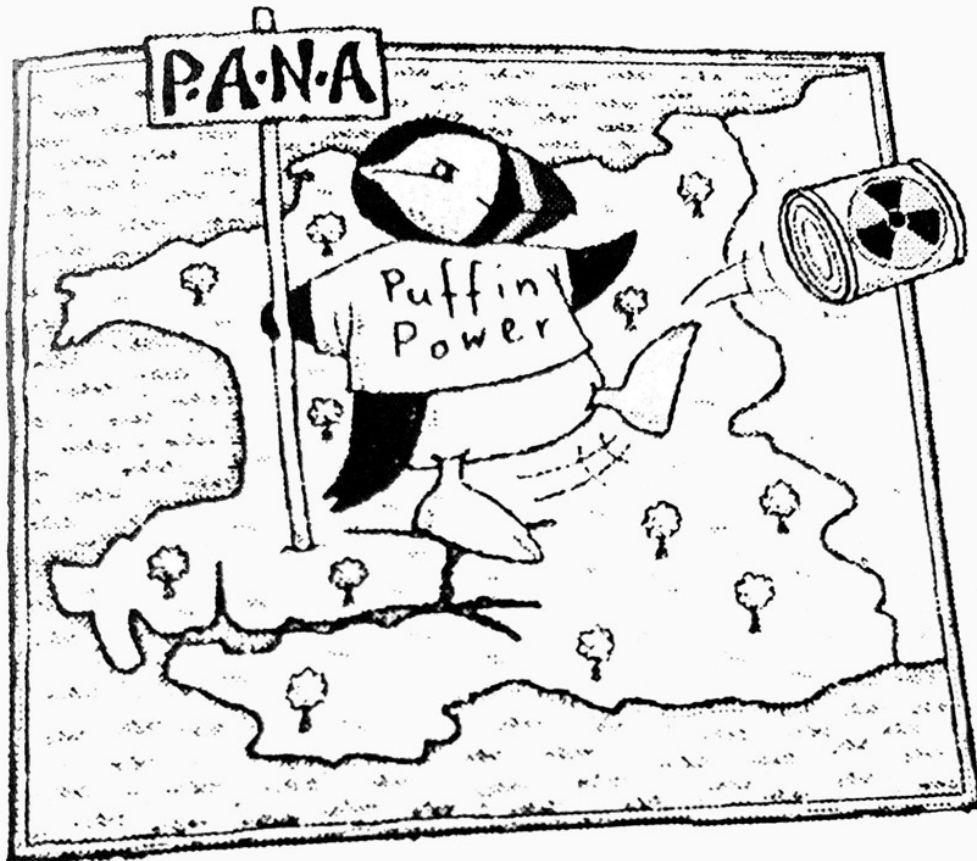
5TH APRIL CHRISTIAN CND INTENT TO BLOCKADE THE US BASE AT BRAWDY
PANG 30 SNOWBALL @BRAWDY CUTTING OF STRAND OF WIRE'

Advert from Peace News 1985

PANG - Preseli Anti Nuclear Group

The Preseli Anti-Nuclear Group is a non-political, community led action group set up to permanently prevent the movement or storage of nuclear waste in any part of Pembrokeshire or its waters.

Image: Pembrokeshire Anti-Nuclear Alliance



St Non's Well, Pembrokeshire by Monica Sjö

I have been living here in Pembrokeshire (now Dyfed) nearly five years, and find its countryside both rugged and gentle, abounding with the magic of innumerable Neolithic and Celtic sacred sites. Not far from us are the Preseli mountains from which stones were taken for Stonehenge: off the Cardigan road is Pentre Ifan, called in ancient times 'The Womb of Cerridwen', an earthmound of which little remains: by the River Nevern, one finds the graveyard of St Brynach's church, renowned for its 12 foot high Celtic cross and the thousand year old 'Bleeding Yew'.

And, by the Irish Sea, stands the city of St David's. When I first moved here I knew little about the area and I was astonished to find the enormous and dramatic St David's Cathedral, and the ruins of the Bishops' Palace, in this tiny seaside place. But in fact St David's was one of the earliest Christian centres in Britain, dating from the 6th century, and many early missionaries travelled from here to Ireland and Brittany.

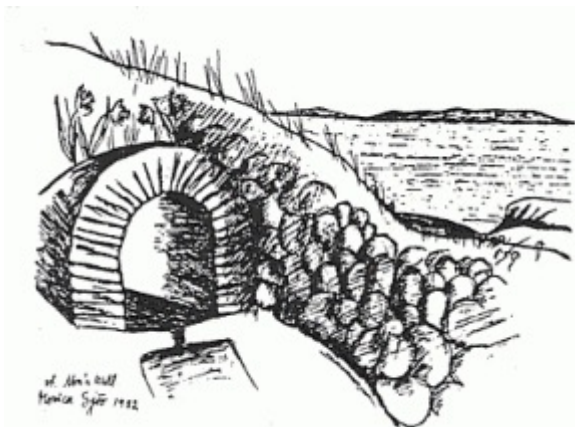
I felt from the first that this place, and the whole coastline, had a wild and poetic aura of the Pagan Goddess about it, and that there was something else to this place than we have been told. Its original name was Menevia, meaning 'Way of the Moon', or 'The Lunar Paradise'. I also kept finding references to a certain St Non, supposedly the 'mother' of St David.

One day, as I was walking, with one of my sons, along the stunningly beautiful coastal path of St Bride's Bay, near St David's, we stumbled across St Non's Well. It so happens that it is clearly signposted from the city, and is a healing well, and a place of pilgrimage. We knew, however, nothing of this and to me it felt miraculous to find this magic well on this wonderful and wild coast. Since then I have become convinced that it is this well that anciently gave this whole area its sanctity and power.

In 1811 it was written that 'the fame this consecrated spring has obtained is incredible and it is still resorted to for many complaints'. It was thought to cure illnesses of the eyes and sick children were submerged into its waters. It was restored in 1951 by the Catholic Church, who have a retreat here, and in the same year they also built the shrine to 'Our Blessed Lady' adjacent to the well, in the grounds of the retreat, using stones taken from ancient buildings all around. The present barrel vaulting covering the well replaced the ruins of a more extensive medieval structure in the 18th century.

Since this first discovery, I have visited St Non's Well again and again at different seasons and lunar phases, bringing, many of my friends to be blessed and healed by Her.

There have been many wonderful and strange moments at the well...a few years back, there had been a storm and pouring rain for two days, but on the evening when we went, there was suddenly an absolutely clear sky, stillness and a radiant Full Moon...another time, a visit with a friend who submerged herself, nude, in the waters, to re-emerge ecstatic and shuddering, and for a split second appeared like the very spirit of the well...or, slithering down muddy paths in the rain of a thunderous night, after a visit to the pub, and being given the eerie vision of the marble-white statue of the Virgin, in Her niche near the well, flashing out at me like the White Goddess, in the beam of my torch-light...friends going into peaceful meditation whilst looking into the waters.



Naturally, I spent some time trying to figure out who St Non really was and what was her connection with the well. The official version goes that St Non was the daughter of Cynys, chieftain of Menevia. She was a holy woman who was 'violated' by Sanctus, king of Ceredigion. Barbara Walker (in *The Woman's Encyclopaedia of Myths & Secrets*, Harper & Row, USA, 1983) equates her with the same 'temple-maiden who gave birth to nearly every ancient god'. She also says that 'Nun' was the

Egyptian word for primal ocean. It is interesting to note that St David was originally a Welsh sea god worshipped as Dewi, his symbol being the Great Red Serpent, which became the Red Dragon of Wales. As applied to a religious woman, 'Nun' descended from 'nonne', a nurse, because in antiquity priestesses were practitioners of the healing arts.

Nothing was written about 'St David' until 1090 (more than 500 years after his supposed birth), when a 'Life of St David' was written by a Rhygyfarch for contemporary political and ecclesiastical reasons.

According to legend, St Non, or Nonnita, in the last stages of pregnancy, found herself out in a stormy night on the wild coast, when she went into labour. Where the child, David, was born, a spring emerged, and this became St Non's Well. To relieve the agony of her labour pains, Non supported herself on a stone that lay near her, and that retained the print of her fingers.

When St Non's chapel was built here the stone was introduced as an altar table. The birth is said to have taken place on 1st March 500 AD, and to have been accompanied by a golden light from the heavens, which surrounded mother and child.

Somehow it didn't quite ring true with me that this saintly daughter of a prince should find herself in such a place on such a night, totally alone, when about to give birth. Only much later did it strike me that of course the reason she was here is because this is a healing birth-well, a woman's-only-sanctuary where women giving birth could be cared for by priestesses who were healers, oracles and midwives. At Kildare in Ireland there was such an enclosure dedicated to Brigid (later St Brigid) where a well and a perpetual flame were tended by 19 priestesses (later nuns). Non herself may have been a priestess in a similar temple.

I have myself experienced the strange powers of the well, in my own paintings. During a whole year my work unconsciously included images of embryos and young life, and I feel that these must come from the well. I have found that the effects of the well water on the body give a pulling sensation, helpful in childbirth, and the stone that Non gripped may have had its own powers.

It is said that shortly after the birth of David, St Non went to Brittany, where there are many wells and chapels named after her. Dirion, of which she is the matron Saint, has such a well and a chapel that contains her tomb. This is one of the historic monuments of Brittany. It is also said that David grew up in her residence 'The White House', and was educated in Old Menevia. Hilary Llewellyn-Williams (in Wood & Water magazine, vol. 2, no. 5, 1982) wrote that there are many wells in Brittany dedicated to Our Lady and St Anne (mother of Mary), that are famed for their healing and divinatory powers. St Anne is a derivation of Ana/Inanna, universal Goddess of Cosmic Waters, and of childbirth. I think that she is the particularly mysterious Dark Mother/Black Madonna found in sacred birth-caves containing miraculous wells in mountains and mounds across Europe. St Non's mother was Anna, daughter of Uther Pendragon!

In the field by St Non's Well are the ruins of an extremely ancient well chapel, thought to be the oldest religious structure in Wales. It is probably originally Pagan since it is not oriented in the usual Christian fashion, but lies north/south. The chapel was abandoned before 1557, and its walls are of two if not three periods. The foundations are of unknown age.

In the field surrounding it are five standing stones that are possibly the remains of a stone circle but appear to have been placed to indicate the four directions with the chapel at the centre. On a stone which according to the official blurb 'dates from the 7-9th century and was at one time built into the east wall' there is carved an equiarmed encircled cross which is locally called 'St Non's Cross'. This was originally a Neolithic universal symbol of the Goddess as the still centre of the world, and of all movement.

Clearly St Non's Well and the area around it were an ancient sacred Goddess site long before the Christian centre of St David's and were the original place of pilgrimage. Even now the cathedral has a legend of the Old Religion; it is said if one cuts out a turf from the ground nearby and stands on it, one will 'see' the normally invisible Fairy Islands out at sea, the Blessed Isles of the immortal shining women...

The rituals and beliefs associated with wells in the religion of the Mother Goddess are mysterious to us. They were considered to be the source of all life, and healing, and in Germanic languages the words for 'well' and 'origin' are the same. 'Holy' and 'heal' originate in Hel or Frau Holle, Goddess of the Underworld. The Norns of the Norse religion were Fate or the Triple Goddesses who were the guardians of the triple miraculous well at the roots of Yggdrasil, the World Tree. Odin/Woden gained knowledge by drinking from this in return for one eye. In the Celtic world, sacred wells belonged to the triple Mothers, the Mas, or Matronae, and were and resided over by lunar priestesses. Many sacred sites of the ancients are situated by wells, springs or rivers and are encircled by serpentine underground water formations that fluctuate according to the lunar phases and are particularly healing and holy on certain nights of the year.

I found that in Denmark a great many wells were considered to be miraculously healing on Midsummer's Eve and also on the Eve of Beltane, when it was thought the waters of the well 'boiled' during an hour after midnight. The waters, if drunk within this hour, would cure, if taken with uttermost silence and reverence, however large the crowds that were present; and everything had to be done in threes.

I have thought that St Non's Well might have been a Well of Brigid's, considering there are many Bride Wells all over Britain. Bride or Brigid was the great Celtic Goddess of Fire and Waters, childbirth and midwifery, cattle and plants, poetry and smithcraft. She is the young maiden who reappears from her Hag/Death Goddess aspect at Imbolc in the emerging spring, bringing hope and new beginnings.

I have also thought that St Non is derived from Rhian/non, the great white, lunar and sea, Mare Goddess of Wales. Perhaps Non is one of a triplicity, an aspect of the White Goddess.

My most recent experience at the well was going there with women from the Peace Camp at U.S. Brawdy near Newgale sands. The presence of the U.S. base here endangers the whole of Dyfed and its function is to spy on Soviet nuclear submarines.

We encircled the well, sang, meditated and danced around it three times before drinking of the waters...it was wonderful, especially because some of the women were 'Greenham women'. St Non's Well has become to me a source of healing and hope, while the 'Bleeding Yew' at Nevern is the Mother of the Underworld and magical Death...together they represent birth, death and rebirth to me.

Extract from: <https://insearchofholywellsandhealingsprings.wordpress.com/source-first-series-contents/st-nons-well-pembrokeshire/>

Monica Sjöö (31 December 1938 – 8 August 2005) was a Swedish-born British-based painter, writer and radical anarcho/eco feminist who was an early exponent of the Goddess Movement, a widespread non-centralized trend in Modern Paganism. Her books and paintings were foundational to the development of feminist art in Britain, beginning at the time of the founding of the Women's Liberation Movement around 1970.

Sjöö's most famous painting is God Giving Birth (1968), which depicts a woman giving birth and was inspired by Sjöö's religious view of motherhood; it sparked some protests from Christian groups in the 1970s. She wrote or co-wrote the manifesto Towards a Revolutionary Feminist Art (1971) and The Great Cosmic Mother: Rediscovering the Religion of the Earth (1987). Below is an image of Sjöö's banner made for the Brawdy March in which she attended and hosted participants.



Image from: <https://www.monicasjoocuratorial.com/>

Monica Sjöö on the right hand side, carrying her banner at the RAF Brawdy March

the CLWYD Declaration

Wrth gyflwyno iddynt ein neges oobaith
ac ysbrydoliaeth, rydym yn galw ar
genhedloedd eraill Ewrop i roi gwybod
i'r byd gymaint yw eu pryder am ddy-
fodol gwarediddiad. Rydym yn galw
arnynt i ymdyngeddu i achub Ewrop
rhag dinistr llwyr dny gymryd y cam
cyntaf a chyhoeddi eu gwledydd yn
ddi-ninldiar.

The consensus of opinion of the Welsh people in this matter has long been evident. Local anti-nuclear groups which sprang up voluntarily have been able to co-ordinate their activities so that Wales as an entity be made a nuclear free zone, & surveys and petitions have shown the overwhelming support for their campaign by a populace which is deeply concerned by nuclear escalation and which wants the right to have its say in the future of humanity.

In passing on to them our message of hope and inspiration, we call upon the other nations of Europe to make known their deep concern for the future of civilization. We call upon them to commit themselves to the cause of redeeming Europe from total destruction by taking the initial step of declaring their homelands nuclear free zones.

+ John Harrison
 — Charles Gifford, Chairman, Student Council, Concord
 R.R. Hilditch, Pres.
 R. H. Jones, Dep. Pres.
 Robert H. Morgan, Sec.
 George H. Jones, Treas.
 Mid-Glenn
 CCC.

The Nuclear Free Wales Declaration emphasised that the whole of Wales was declared a nuclear-free zone, and that the people of Wales wished to live in peace without the threat of nuclear war.

'The language of peace is universal. A few weeks before our arrival a group of Japanese people had come to the town to present a peace plinth - one of eight given to each county in Wales in celebration of the nuclear free declaration. That night we held a candlelit vigil round the plinth. Local people, drawn by curiosity, joined us to sit and talk. Some arrive the next day to join the march., On May 27th 1982 almost 37 years after the first atom bombs were dropped on the cities of Hiroshima and Nagasaki a group of 75 women with their children and a few men, left Cardiff to march 120 miles across Wales to the United States Naval Facility at Brawdy in Pembrokeshire - one of 103 American bases in Britain and a prime target in the event of a Nuclear War. The journey took 10 days. They slept on church floors, talked to strangers in the streets, made speeches and left behind their ordinary lives for a while.'

Extract from the script of the documentary film - 'Brawdy Peace March' 1983 co-produced by Women for Life on Earth/ Community Video Workshop





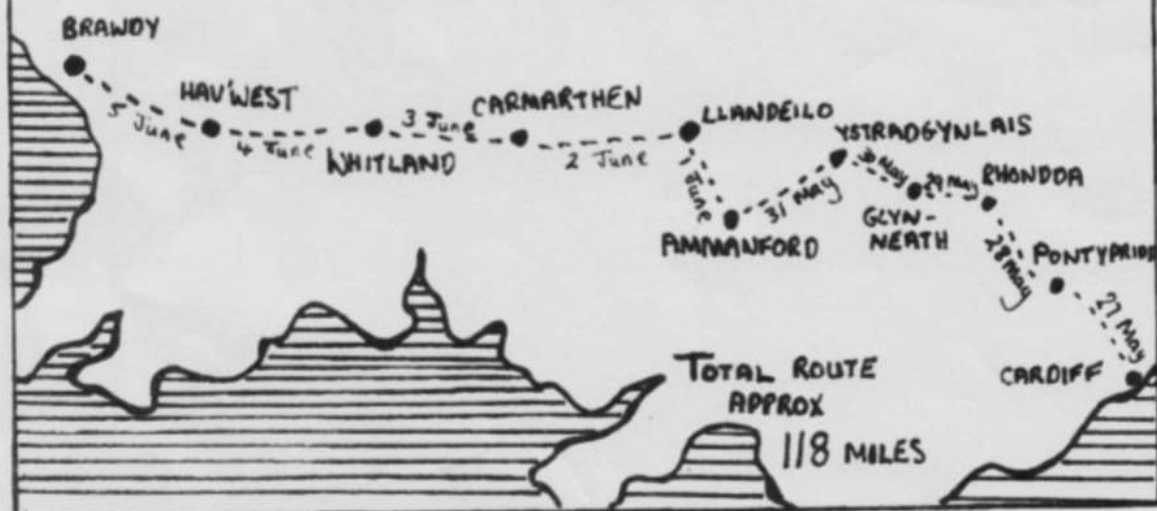
Photo of banner made by Jill Gough on Brawdy March 1981



WOMEN FOR LIFE ON EARTH ♀ PEACE MARCH 1982

27TH MAY ~ 5TH JUNE

CARDIFF TO BRAWDY



Solarisation

The solarisation technique was discovered accidentally by Dada artists Man Ray and Lee Miller and quickly adopted by Man Ray as a means to 'escape from banality'. He often applied the technique to photographs of female nudes, using the halo-like outlines around forms and areas of partially reversed tonality to emphasise the contours of the body.



The technique involves exposing a partially developed photograph to light, before continuing processing, creating halo-like effects.

For this film I have tried to visit the sites that Women for Life on Earth may have travelled to whilst undertaking their march in 1982. Included is found news footage that I have re-filmed on 16mm Ektachrome 100D film which was solarised halfway through the first development stage (E6 processing).

This causes a partial reversal of tones from dark to light and the film has a characteristically negative / positive look. This technique works best on colour reversal film. In these examples, you can clearly see the blacks in the colour reversal film change to a saccharine reds and ambers.

In chemistry there is a test for acidity or alkalinity called a litmus test which is a dye obtained from certain lichens. This dye turns red under acid conditions and blue under alkaline conditions. It is a decisively indicative test, that in colloquial conversation may also refer to something, such as an opinion about a political or moral issue. that is used to make a judgement about whether someone or something is acceptable. E.g. The party is using attitudes about nuclear disarmament as a litmus test for political candidates.

On a day to day basis I use this test to measure decay of film within the collection I help preserve. As acetate film decays, it shrinks, loses flexibility, curls, and warps. Safety motion picture film (so called because it is not flammable like nitrate base film) was almost always made of cellulose acetate plastic. A key issue in preserving this type of film is controlling the form of decay known as "vinegar syndrome."

More properly referred to as acetate film base degradation, vinegar syndrome is a very similar problem to nitrate base deterioration. Its causes are inherent in the chemical nature of the plastic and its progress very much depends on storage conditions.

The symptoms of vinegar syndrome are a pungent vinegar smell (hence the name), followed eventually by shrinkage, embrittlement, and buckling of the gelatin emulsion. Storage in warm and humid conditions greatly accelerates the onset of decay. Once it begins in earnest, the remaining life of the film is short because the process speeds up as it goes along. Early diagnosis and cold, moderately dry storage are the most effective defences.

I first bumped into Jill Gough, at the cinema in Aberystwyth after watching a film. She was really struck by my accent and said that it was something you don't really hear around the hills of Mid-Wales. One of her grandfathers was originally from the west country in her word they were 'boat people from Saltford' near Bristol and practically lived in the 'Bird in Hand' pub. I know the pub in question, and Jill's comments cheered me up on that day as I was quite homesick. Little did I know how serendipitous that this encounter in the cinema would be.

Jill has been pivotal with CND Cymru and has been the editor of CND Cymru's long running magazine Heddych and was the person who deposited a lot of the artefacts that are in the CND Cymru archive to the National Library. This archive is what I have been trawling through the past few months trying to find logos, ephemera and art work. I come across an image of a woman in traditional Welsh dress kicking a bomb which sparks my interest.



Later on Jill explains that this was originally inspired by the cartoonist Opland and his iconic logo for the anti-nuclear missile movement.

Opland was a Dutch mid- to late 20th-century political cartoonist. Between 1947 and 2001 he drew hundreds of cartoons for the opinion weekly De Groene Amsterdammer and newspaper De Volkskrant.

At the start of his career, the 18-yearold was the youngest active Dutch cartoonist in his country. By the time of his death, at age 73, he was coincidentally also the oldest. Opland is best remembered for his socially conscious posters.

The most iconic one supported the 1980s anti-nuclear missile movement and depicts a tiny woman kicking a missile away. It became a global mascot for the movement. There are several versions of this image, and like a meme have been reiterated with the women being dressed in differing global attire. Jill's children re-edited the design to include the Welsh tradition dress. On the next page is a version that Jill and her family made for commemorating the 40 year anniversary of Greenham Common.



I am fascinated by icons that seem to translate and transverse environmental activist movements pre the internet age. They are like meme's from a forgotten era. The Smiling Sun logo was originally designed in 1975 by Danish activist and designer Anne Lund who was part of the Danish organization OOA (Organisationen til Oplysning om Atomkraft/ Organization for Information on Nuclear Power). At the time of creating the Smiling Sun she had no prior design experience.

**You can't
kill the
spirit**



**GREENHAM
WOMEN ARE
STILL EVERYWHERE!**

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Radical Object: Covert Broadcasts and the Nuclear Disarmament Campaign

Charlie Morgan 22 January 2020

The movement against nuclear weapons began in the UK in the late 1950s and left a mark as one of the most important post-war protest movements. A collection of recordings now available at the British Library Sound Archive sheds light on one anti-nuclear group who pursued inventive and covert means to spread their message beyond the conventional media. Kindly donated by Anne Hasted, the collection documents the broadcasts of 'Voice of Nuclear Disarmament' (VND), a station run by her father John in the early 1960s which had links to The Campaign for Nuclear Disarmament (CND) and the anti-nuclear direct action group the 'Committee of 100'.

The 1960s famously saw the first boom in British pirate radio and offshore stations such as Radio Caroline, Radio Albatross and Radio London. Yet unlike these music stations VND did not broadcast from an offshore location, in fact it didn't even broadcast through the radio but instead hijacked the audio channel for television station transmitters. At 11pm the day's broadcast ended, a photo of the Queen appeared while the National Anthem played and then the screen would go blank. If you were in parts of Greater London and you kept your TV switched on, you would hear a short melody played from an ocarina and a female presenter announcing, 'This is the Voice of Nuclear Disarmament, broadcasting on Channel 1, sound only.' While this was certainly an innovative means of communication, VND was not the first to use it. Earlier forays into broadcasting through the television and had come from Radio Free Scotland and Radio Ceiliog in the 1950s. The stations were connected to the Scottish National Party and Plaid Cymru respectively and had been set up in response to the limited air time given to nationalist political parties. It's also been suggested that the far right League of Empire Loyalists did the same but I haven't been able to find any evidence of this.

VND was the creation of folk singer, physicist and anti-nuclear campaigner John Hasted and a handful of other supportive 'pirates'. The station broadcast from the top of high rise flats and although all shows were pre-recorded they featured a mixture of interviews, announcements, field recordings and folk songs. An unnamed female presenter made announcements and callouts for future demonstrations, and the words of 'Fallout Freda', as she was known to the BBC, became the calling card of the station.

Hasted was not a member of the Committee of 100 but VND first broadcast in 1961, just one year after the group had been founded. Interviews with famed committee members feature prominently throughout the recordings including, amongst others, the philosopher Bertrand Russell (recorded at his farmhouse in Wales), the jazz and blues singer George Melly, and the dramatist Arnold Wesker. The interviews often focus on questions of effectiveness, both in terms of the image of the anti-nuclear movements (Melly is asked if they are 'weirdos and eccentrics' and Russell about the popular press presenting him as a 'crank'), and the tactics used (Wesker assesses the effectiveness of CND demonstrations and talks of the need for industrial action). Yet at the same time there is an urgency to the broadcasts and shows often end with a call for listeners to attend actions such as the December 1961 protests at US Air Bases or a 'mothers' protest' at Grosvenor Square.

While the on-air interviews are interesting, some of the best content comes from the field recordings and Hasted who 'possessed that rarest of assets, a tape recorder of my own.' These were recorded at various anti-nuclear demonstrations and although I found it hard to pinpoint the exact dates, they include Aldermaston Marches of the early 1960s. Marchers are asked why they are in attendance and what they think might happen, again with a focus on questions of effectiveness and tactics. Music, from jazz bands to folk songs, features prominently in the recordings. Colin Irwin has written on the profound impact the anti-nuclear movement had on British music and it is fitting that one of the field recordings ends with what Irwin describes as the 'anthem' of Aldermaston, 'The H-Bomb's Thunder'. Hasted took the notes for the VND ocarina 'callsign' from the first line of this song.

In his Committee of 100 interview for VND, recorded in either 1961 or 1962, Bertrand Russell is asked about his 'frightening statement', which suggested humanity might not be around in a year's time. Russell proceeds to defend this prognosis and in October 1962 the Cuban Missile Crisis came close to proving him right. In 2020, humanity endures but we are still living in the shadow of existential threats. Listening back, it is remarkable how similar the language in the VND broadcasts—such as Russell's lament at the 'stupid ferocity' of nuclear development—is to the discourse around climate change and mass extinction. Furthermore, the Bulletin of the Atomic Scientists recently set the 'Doomsday Clock' at two minutes to midnight, the closest it has ever been to potential global catastrophe. The Bulletin's Science and Security Board warned in 2019 that 'the nuclear order is deteriorating and that nuclear risks are increasing'

At anti-nuclear demonstrations Hasted managed to record interviews with Labour MPs Sydney Silverman and Michael Foot, and broadcast speeches from trade union leaders (and soon to be Labour MPs) Frank Cousins and John Horner. While Foot would later fight, and lose, the 1983 election with a commitment to nuclear disarmament, another long-term CND member Jeremy Corbyn would eventually fight, and lose, the 2019 election with an (albeit reluctant) pledge to renew Trident, the UK's nuclear weapons programme. Neither Hasted nor Foot were still with us then but in 2010, two years before his death, the latter was adamant on where he stood: 'why are we still spending billions of pounds on weapons that could destroy the world? We must continue to campaign against them.'

Hasted wrapped up VND after his cover was broken by investigative journalists. The station had certainly benefited from its proximity to the anti-nuclear movement and the return of mass protest to the UK, but Hasted also acknowledged the media context and how the 'novelty' of VND messaging meant that they received 'plenty of free publicity from the legal press, television and radio'. VND was not the last of political pirate radio and subsequent stations included the far-right Radio Enoch and the occasional broadcast of Radio Arthur during the Miner's Strike. Whereas media opportunities in the 1960s were few, more would soon open up and today the internet presents social movements with a wealth of outlets to broadcast their message. Online radio stations and podcasts exist alongside social media streams. A range of options exist which were unthinkable for Hasted and his fellow pirates, but in a sea of information, movements often find it hard to break through the noise; and who has the captive audience of those who left their televisions on past 11pm?



The Voice of Nuclear Disarmament will be on the air every night, after the B.B.C. transmissions close down, from April 1st in the Greater London Area.

Our transmissions will include broadcasts from many prominent personalities of Nuclear Disarmament. These include:

Professor Linus Pauling,
Bertrand Russell,
Jane Buxton,
George Melly,
Alex Comfort,
Robin Hall,
Vanessa Redgrave,
Arnold Wesker.

c/o The Voice of Nuclear Disarmament,
33, Goodwin Street,
London N.

Echoes and Seeing Sound

An echo happens when sound waves reflect off objects, like the walls of a cave. The farther you stand from the wall, the longer it takes for your voice to echo back. If you knew how long the sound took to reflect, and the speed of sound, you would know how far the wall was away from you. This is similar to how radar works. But instead of sound waves, radar uses radio waves to detect the location of objects. Radio waves are at the low energy end of the electromagnetic spectrum.

Ref: <https://letstalkscience.ca/educational-resources/backgrounders/making-waves-radar>

Radar is a system that utilises the invisible to the eye radio waves to determine the distances, direction and radial velocity of objects relative to sites. Used within military and navigational applications to detect and track aircraft, ships, spacecraft, guided missiles, motor vehicles, map weather formations and terrain. Like all technology it is an extension of our vision and an appendage to how we know, navigate and perceive the world. Radio signals below 50 kHz are capable of penetrating ocean depths to approximately 200 metres (660 ft); the longer the wavelength, the deeper they go. The British, German, Indian, Russian, Swedish, United States communicate with submarines on these frequencies.

In addition, the Royal Navy nuclear submarines carrying ballistic missiles are allegedly under standing orders to monitor the BBC Radio 4 transmission on 198 kHz in waters near the UK. It is rumoured that they are to construe a sudden halt in transmission, particularly of the morning news programme Today, as an indicator that the UK is under attack, whereafter their sealed orders take effect i.e. implementing the letters of last resort which are four identically worded handwritten letters from the UK Prime minister to the commanding officers of the four British Ballistic missile submarines.

Ref: [https://en.wikipedia.org/wiki/Low_frequency#:~:text=Low%20frequency%20\(LF\)%20is%20the,kilometre%20band%20or%20kilometre%20waves.&text=LF%20radio%20waves%20exhibit%20low,suitable%20for%20long%2Ddistance%20communications](https://en.wikipedia.org/wiki/Low_frequency#:~:text=Low%20frequency%20(LF)%20is%20the,kilometre%20band%20or%20kilometre%20waves.&text=LF%20radio%20waves%20exhibit%20low,suitable%20for%20long%2Ddistance%20communications).

Many countries have stopped using LW for broadcasting because of low audience figures, a lack of LW on new consumer receivers, increasing interference levels, the energy inefficiency of AM and high electricity costs at transmitters.

Ref: <https://www.bbc.co.uk/news/business-66644709>

Some reports have suggested that the long wave service has become too expensive to maintain, especially now that energy prices are so high following Russia's invasion of Ukraine. BBC Long Wave transmission will cease to transmit by the end of June 2025.

As of Dec 2023 there are plans within the site Cawdor Barracks, (formerly known as RAF Brawdy) to install 'A new landmark radar initiative will increase UK security by being able to better detect, track and identify objects in deep space.' This programme is known as Deep Space Advanced Radar Capability (DARC). The site was once the reason that Wales was a key Cold War target, owing to the radar surveillance system which scanned the depth of the ocean listening for USSR submarines. It is perhaps ironic that now there are proposals to use radar technology to scan the depth of space. Satellite communication, the cyber world and digital infrastructure are so crucial to modern day life, safety and our existence; however, the colonialist agendas of the Cold War continue to proliferate. The legacy started with the space race of the 1960s and as of 2024 the UK is also embroiled in the next frontier of militarisation and the military-industrial complex via deep space proxy wars.

Ref: <https://www.bbc.co.uk/news/world-europe-53518238>

Ref: <https://www.gov.uk/government/news/new-deep-space-radar-will-transform-uk-security>

