

Becky Griffiths

Can I ask you first how you became part of the peace movement?

Um, I was involved with the local CND group where I lived in Kendal. Yeah, so there was just like a little local peace movement, but I don't know why it just was, felt right. So I went to meetings and they planned to go to a Greenham action, Embrace the Base action in December 1982. And so the coach, yeah, we all went down on a coach.

And that was your first introduction to Greenham common?

That was my first introduction to Greenham. Yeah.

What was that day like?

It was amazing. Yeah, but I mean, I can't, I don't remember the journey there or back, but I remember getting to the main gate and seeing this amazing looking woman with like a walkie talkie, just sort of like organising stuff. And I was just sort of blown away by it and (becomes emotional), it feels quite emotional, weirdly, I don't know why - I wasn't expecting that. But anyway, she looked amazing, and it looked amazing. And there were all these women there, and all these people there, you know, I hadn't - I don't think I'd known what to expect. And I hasn't really been on any mass demonstrations at all. So it just - there were hundreds of women there, and it just seemed so exciting. Surrounding the base seemed incredible and powerful. And I just thought, I've got to come back. I've got to come back and be here. I don't know why I'm emotional! (Laughs).

Bless you, no, that's absolutely fine.

So I was you know, I was really thrilled by it. I felt really thrilled by it. And I thought it would be, yeah, I just knew I had to be there and not be in my other life up in Cumbria and doing my A' Levels. So I just thought

this is it. This is it. I've got to come back. And that was sort of - I can't remember the date of it, was it the 12th of December? It was December, anyway. And then I went home and I said to my mum 'We have to, I have to go.' And she was like 'What about your A' Levels?' And I was like 'Yeah, well, the world's going to blow up. There's no point in doing A' Levels, you know, I've got to save the world.' So I was sort of quite you know, I was quite literal, and slightly teenage about it all, but just felt it was absolutely where I should be. And I think I spent Christmas at home, and then she drove me down. She drove me down from Cumbria, and we sort of made a tent out of plastic, and that was it. So I stayed there. And then the silos action, I was involved in that, and that was, yeah, that was it. That was sort of a week later, I think. So once I was there, I was sort of straight in really.

And how long did you stay?

Um, I probably lived there, completely full time lived there for about 2 years, and then came and went a bit - so I started living, the whole squatting scene around South London - Brixton and Stockwell. And I lived there. And so I was there some of the year, some of the time. And I'd be at Greenham for a week, or London for a week. So probably 2 years solidly. And then for another year or so was coming and going. And also I was involved and lived briefly on an off at the camp in upstate New York - Seneca. So I went over as part of a Greenham women's kind of solidarity with the American camp, and ended up um, living there, sort of over the same sort of period. So I was in two or three places at once, really, yeah.

And at Greenham and were you based at any particular camp or gate?

Yeah, I was always, well, when I moved there, there was only the main gate and then quite shortly afterwards, Green Gate was set up. But I lived always at Main Gate, which then became Yellow Gate. So yeah, that was my kind of world.

And how important was it that Greenham was a women only space?
Was it important to you personally?

I don't know if I had gone there thinking it was important, but it became really important. Um, I was thinking about that today. And I think as a very young woman, it probably would have been very different if there were guys around. I don't know if I would have - this is no sort of commentary on guys in particular, but I don't know if I would have felt as safe as I felt. And I think it was complicated enough. (Laughs). But if there were guys there as well, that might have been even more complicated. So um, and also, I was coming out as a lesbian, and so I think, arriving somewhere where there were women, where they were gay women - the first gay women I'd ever seen, you know, because I'd lived somewhere where nobody was gay, except for perhaps me and how terrifying is that? So um, I think that was great. It was such a liberation for me, and I think I would - just wouldn't have had that in a different environment. So yeah, I think decision making was different. And, I don't know, but maybe the response to us was different because we weren't guys, or I don't know. I think it was important. And I think probably from all of those reasons, really.

So sounds like an important place for women to express their sexuality, form relationships with other women?

Definitely. Yeah, I mean, I think. I don't know. I don't know. I think definitely it was - was it predominantly? I don't know if it was predominately lesbian, but certainly everyone I knew was a lesbian. So yeah, I think it was and I think, to come, to be somewhere where that wasn't an issue, and in fact, everybody was incredibly positive was such a privilege, really, I don't think people get that now - you have to find - but it may be a slightly easier world for people, but I think it was, yeah.

Tell me a bit about how the camp was run on a day to day basis then - all the usual chores and cooking.

Um, I don't know, I can't really remember anything formal about rotas. I think people just did stuff. And I, I suspect as is with any world, people sort of fell into things that they liked doing. So some people were great at cooking, and some people were great at keeping the fire going, or, you know, so I think it never - there didn't feel like there was any tension around that. Possibly it might have gone over my head, but I feel like my memory of it is that I can't remember any conflict about the day to day running of it, and it seemed to work.

So what about the way that decisions were made - collectively, was there ever any tension created?

Yeah.

How was that dealt with?

So, that was quite, that was a different thing. We tried to make decisions by consensus. So there was a camp meeting, and decisions were made about actions. Decisions were made about money, because we received loads of donations of money coming into the camp, and there were decisions to be made about what to do with that, or, or if we're spending on that, did we all agree with that decision? I think decision, and some discussion about um, how we were going to respond to court, and our plans for being represented, or what we wanted to say in court. And also there was a lot of media attention. So there had to be some kind of decision making about that. And obviously, people didn't always agree with each other. So there was definitely tension about that. I think the, possibly the things that people got most anxious about were money, and how money was spent. So I think some people felt it should be spent on some things that other people felt perhaps shouldn't be. So yeah, that was probably the trickiest. I think in terms of actions and stuff, people might not have agreed with actions, but as long as they were within a kind of non-violent code, which we'd all sort of agreed with anyway, then what, one person chose to do was fine, even if someone else wouldn't have chosen to do it, so.

And what was the relationship like between the women of the camp and the men around - the military, the police, the bailiffs?

Different for different groups of people, I think. So I think - the bailiffs are like a whole other thing, but with the sort of local police, I don't remember, it being that- you know, they knew us, they sort of knew, you know, especially when the camp's been there for a few years. And the sort of central group of women have been there for a long time, people sort of know each other. And so I think I don't really remember any kind of violence really. The difficulties came, I think, when there were big actions, and police were drafted in from other places, but I'm sure - any, you know, that whole battle of war graves stuff is all about that, isn't it? Policemen from all over the place coming in with no connection to people, and no consequence because they're not there in the next day either. So I think certainly local police, I didn't feel any particular antagonism - they were doing their job. So they kind of got down with the whole non-violent thing and realised that we weren't going to sort of, you know, throw things at them or attack them. And the bailiffs were a bit different because they, yeah, that was - I think there was more kind of violence there from them, I think they were kind of quite happy to sort of throw people's possessions in the muncher - you know the big dustbin thing. And yeah, so I think there was a bit more conflict about that. I think people were trying to retrieve things, there was bit more getting in the way of them, and therefore them pushing us out of the way. So I think that was slightly - a different confrontation really, and I don't think they had any, I mean, I think the police have a sort of a standard of profession around how they behave in conflict. Whereas bailiffs on the other hand, do not - so I think that is a sort of different story. The military sort of tended to ignore us, I think, really, if they could, and yeah, I think they were sort of probably a bit fascinated by the whole thing. I think I remember early on having quite friendly conversations with American military about why we were there, and what we were doing. And I remember being caught inside the base by an American soldier. And um, yeah, it was a friendly, you know, it was a relatively friendly interaction really, it wasn't difficult or antagonistic.

That's interesting.

So, yeah.

What about the local residents? What was the relationship like with them?

I think that was difficult. There were some local people who were involved in the camp, you may have already met them, but there was like somebody called Barbara who lived nearby and let us have baths and things in her house. And, Sarah, who you're going to talk to stayed in her house for a little while after the baby was born. And then there was somebody else, there's two or three local people who were really helpful and friendly, linked to the local Quaker Meeting House where we would go and just kind of, I think that was hot water there as well. But anyway, so there were some local things that were good. And then I think a lot of it was quite contentious - people were, didn't know who we were. There was a lot of quite difficult press about filthy lesbians, and, and you know, we were living outside - you look very different from the rest of the world when you're living outside. You're wearing a lot of clothing. We looked very different because we, you know, we did our own hair and you know, I mean, people just looked alternative, and I think Newbury is not an alternative town. It's a small conservative English town. And these, and these were not small conservative women, so I think that was difficult. Occasionally people would shout from cars as they went by, it was more slightly, just slightly, slightly antagonistic attitude when we were in town. I don't really remember anything awful though. Yeah, I think it was we were not of their world, and people don't like difference sometimes. And people don't like sort of like political challenge. And so I think that was, that was the conflict, really.

You've just mentioned Sarah, the woman who had a baby. I believe you were there when her baby was born?

Yeah.

Can you tell me about that day?

Well, she I mean she had been living at the camp for I don't know how long, as long as all of us. And she - longer - and she decided she was going to have a child, and that she was going to have her baby at the camp. And one of the women who was living at the camp had been a midwife. Anyway, so that was good!

Yeah

And so yeah, the day came. We had built a special bender, which you've, I'm sure people have described them - the things that we lived in, and we'd built one. And she went into labour. There was a lot of boiling of water, like there is in the films, no idea why, but we all boiled a lot of water on the fire. And she had the baby - had Jay standing up. So she had her lover holding her up on one side. And I think her friend on the other, and the midwife keeping an eye on everything, and I just remember it being quick and easy. And she, I mean, obviously, probably wasn't easy for her, but it seemed very quick, and she was very calm. And out he came. It was amazing. We saw he saw him being born and caught, and then that was that. And I think then later that evening, she then went to stay at a nearby house, just so that she could you know, be warm and clean. But she was determined to have him at the camp. So yeah.

How incredible, wow. Which leads me on to another question I was going to ask. Do you remember there being children at the camp? What do you think might have been the challenges of having them around?

There were children at a camp, yeah. There were - not tons. Jay, obviously. And then there were - was somebody who had twin boys, who came and lived at the camp. They were young, sort - god I couldn't even remember how old they were, but they would have been 6 or 7, something like that. I think it probably is quite hard because you know -

there was somebody who went to the local school and then lived at a camp, so she was very young. But she was living at Greenham, she wasn't there with a parent. Yeah, there weren't tons of children but children did come, and I think children came more weekends. So there was somebody who lived nearby who had triplets, girl triplets, who used to come. Yeah, so they were around, I think it would have been a hard place because it's cold, you know, in the winter it's cold...

What do you remember...

Muddy, so yeah.

Tell me a little bit about the living conditions that must have been harsh in the winter?

It was, I think I, yeah, it was, I mean, I don't remember it being a hardship particularly but I was happy to be outside, and so it was fine for me. So I don't feel distressed by that - you have to wear a lot of clothing. Um, and, you know, the life of the camp was around the fire, for obvious reasons. It's warm, and you know, it's miserable if it rains and rains and everything is muddy. There were times when it was extremely cold, but I think, yeah, you just get used to wearing a lot of clothing. And those benders, you can get them quite warm if you light lots of candles, so they'd get really warm inside. Yeah. So I liked it. Other people might say something different, but I liked it, and I loved my little bender and we made quite a comfortable bed in there, and so it wasn't, it didn't feel - I mean, I was so young as well. I think it all just felt like I didn't really know anything else. It was great fun, you know?

Was there any medical treatment available? What happened if people were injured or got ill?

Um, I - somebody got bitten by snake once.

Good grief.

Yeah, there were adders out on Greenham common because it was quite open heathland in places. So somebody got bitten by a snake once - can't remember who. I got a kettle of boiling water by accident across one of my knees.

Oh goodness.

And so I think on both those - certainly for me and for snake lady, we got taken to - somebody drove us down to A&E in Newbury, and they were fine, just patched us up and sent us on our way. But I don't remember anybody being ill, apart from that. So, yeah, I think we would have tried to deal with things ourselves. And people were quite into herbal medicine as well, and alternative therapies, so I think there would have been certainly some attempt - having said that there was somebody who was very mentally unwell once. Yeah, and I don't think we dealt with it that well, I think because we had a sort of alternative view of mental health. And actually, she just needed some help and we were a bit slow to respond to that. I mean, there's so much controversy about treatment and mental health. I think, you know, that might still happen today, but I think she was unwell, and we didn't really know how to respond, I think. But didn't want to sort of hand her over to the clutches of the patriarchy. So you know, there's that whole kind of when you're feeling your way, with an alternative world it's it's difficult.

Of-course. So do you think Greenham was a vehicle for women to claim some power from traditionally male dominated bodies like the government and the military? Was that an important aspect of the, of the camp?

Yeah, I think it was I mean, I think we were very consciously trying to be diff - be have have a sort of woman dominated view not of the world. I'm not really interested in how the world is run entirely. But it's certainly a different response, and a different power structure, and a different, yeah, I think a different view. And I think the military is still male dominated, and that kind of approach to the world is still male dominated. So I think trying to do something different, and trying to

make decisions differently, or behave differently, was definitely about female empowerment.

Tell me about your involvement in the non violent direct action campaigns.

Yeah, I, well, I was involved in a lot of non violent direct action. Yeah. So the first thing, you know, I'd moved down there and very quickly realised there was a sort of plan afoot to go on to the silos at New Year's, the morning of New Year's Day on in 1983. And I was desperate to be involved. And there was a big discussion, because we thought they might shoot us - people thought that they might open fire, because we were going right into the heart of the thing, you know, we're going on to the missile silos. So I think nobody knew what to expect. And so there was some discussion about that. And because I was 17, there was some discussion about whether I should be allowed. And there was a girl younger than me who was 15, so I made the cut and she didn't, unfortunately for her. So yeah, it was great. We had a, we made a plan. We went and sat opposite. We'd had a whole thing that we're going to put up ladders, throw carpet over the barbed wire, climb up and over. And then just I think run, there was no real plan after that. So um, we got there. We were all sitting there. And there was a photo journalist with us who took a picture which had a flash. So we suddenly were possibly spotted. So we all had to sort of slightly earlier or faster than we'd planned. And then I went up the ladder. I remember coming over and hitting the ground, and then just running, and running, and running and not really - I don't think we knew what we were going to do if we got there. We hadn't got a plan. Or I don't remember there being a plan. But we did get there, and we just climbed up onto this thing, and that picture of the women in a circle singing - we hadn't planned - I don't remember us planning that - I just remember it spontaneously happening, because I don't think we thought we'd even get that far. I think we thought we'd get stopped before then. And actually, managed to get up there - they were on us quite quickly, you know, they were already kind of driving towards us as we were running. So um, we didn't get that long. And then, yeah, so I think that just all happened quite

spontaneously. And then we all got arrested and taken to various jails. I got taken to Reading and was stuck in a cell with two women for the weekend. I think they didn't really know what to do with us. And then they charged everybody, and bailed us all. And then yeah, we went to court, 3 or 4 weeks later, I think - can't remember - for breach of the peace. And that was the first of all of the actions that I did. And then there were sort of loads, from tiny little things where we'd just go and annoy them by cutting holes in the fence, or er, I think that same year in 1983, we did a teddy bears' picnic on the base, which was on my 18th birthday. And we - I was the back end of a pantomime cow. (Laughs). My friend was the front end, and we just went on into the base dressed up as giant animals, and took a picnic, and had a picnic, and then got arrested. I don't think they charged us, I think they just threw us out. Sometimes they'd just throw you out because it was too much - too annoying. And also, trespass by itself wasn't really kind of chargeable, I think they could only charge with you something if you'd broken something, or had committed criminal damage getting in. So then they were left with civil charges like breach of the peace, but I think it was just too annoying to have that many breach of the peace cases going through court. So there were lots of little things like that that I think never got charged, or I don't remember getting charged. But yeah, criminal damage - painting things, did a lot of painting of things. And my mother and I, my mother came to live at Greenham about a year after I had gone there, and she and I and a group of women broke into the base one night, because there was, we'd decided we were going to liberate these geese that they'd put in as guard geese. So it sounds really mad. But basically, there was this little building site quite near the fence. And it was related in some way to the silos, we didn't really know what - because it was, wasn't a functioning building when we broke in. But they decided because people kept breaking in near there and painting it, that they were going to put a pen of geese outside as guard, to alarm them. So we broke in, there were three older women, my mum being one of them, and two - us two, two of us who were younger. And so we cut the fence, went in, we'd got these raisins that we'd soaked in alcohol the night before in an attempt to get the geese drunk, so that we'd be able to get them out easily and quietly. Of-course, they didn't

eat the raisins. But anyway, we managed to grab these geese. And then at the point that we'd got the geese, and were hiding, the police turned up, and must have seen the tail end of us disappearing, but we were still inside base. And me and the younger woman got up and walked to the police, and we were like 'It was us, we just cut a hole in the fence.' And then I think there was sort of muffled goose noises in the background. And we sort of did a whole sort of comedy cough thing. So the geese got out, we were arrested me - the two, me and the younger woman who was with me, we were were arrested and taken somewhere in the middle of the base. And after that had all died down, the old, three older women came out the way we'd gone in with the geese, and let them go on the canal in Newbury the next day, I think. And I got charged with it - I think I got charged with criminal damage, I think, because we'd cut through the fence and various bits of razor wire to get there. Yeah. So things like - yeah, we did things like that. And then when the missiles arrived, we had a sort of rolling kind of telephone tree around the launcher leaving the base and going up to Salisbury Plain and coming back again. And so a group of us waited. The launchers had gone out, and so a whole bunch of us were waiting by the roadside at the Greenham end, because we knew when they came back, they'd have to stop in the road in order to be able to turn into the base - it was quite a sharp turn. And so they did, and then we all ran and climbed onboard or I thought we'd all run and climbed on board. And I turned round and it was only me, everybody else was still in the road, and the launcher set off and drove into the base with me on it. And then I got arrested, and taken to court. And, er, but they, and they did charge me, but I argued that I had no intention of going into the base, and it was in fact, them that had taken me into the base, and therefore they shouldn't - they couldn't charge me. They couldn't convict me. That was the only, that was my big moment in court. So yeah, lots of - I mean, there was a constant stream of, you know, eccentric ideas that people will go, we're going to go and do this today, or we're going to blockade that, or we're going to - so yeah, I think that was sort of happening all the time, really. And yeah, people got arrested, charged, not charged. You know, the whole thing really.

How many times did you find yourself incarcerated because of these arrests?

I went to prison for the silos action - we all did for about 2 weeks. Because you have to agree to be bound over to keep the peace. And so our argument was that we were keeping the peace, and therefore we weren't going to be bound over, because we're already doing that. That was the whole function of the action. And so I think almost all of us went to prison for that for about 2 weeks - was it 2 weeks? Something like that. And I was in Holloway, and then um, I went to prison at least twice more. I can't really remember. One was to Bullwood Hall, which was horrendous. That was the youth custody, it suddenly occurred to them that I was under age, and so they sent me to youth custody, which was terrible. And one was to Cookham Wood, but I can't remember what they were for now. Some - criminal damage, one of them's criminal damage, painting things - painting vehicles, I think. Yes. Can't remember what they all were. But anyway.

And what do you remember about actually being inside?

It's mostly boring. That is the thing about prison. It's really boring. Literally nothing happens all day. And you're in a tiny space. It's, yeah, it was interesting for me as well, because I'd come from a very, you know, rural world up in Kendal - small England, and then lived at the camp, that was it, the entirety of my life, really. And so I suddenly met women who were from whole different world, you know, and different, you know, different experiences, different cultures, different - and it definitely opened my eyes to, you know, the kind of experience of women in the legal system, and who that works for, and who it doesn't work for, and who ends up in jail and why. And you know how many women are in there really because of economic crimes that are about being poor and trying to manage and, you know, it's all it was quite - that was a real eye opener for me around sort of class and race that I hadn't really sort of - I'd begun to think about, but I hadn't seen so kind of vividly displayed really, so I think that was really interesting. Kind of life changing, really seeing that world.

Was there ever a time when you were involved in the direct action, that you were really frightened for your safety?

I was not afraid of anything when I was that age, I think - you know, when you're 17 you're going to live forever aren't you?

And know everything.

And know everything. So I, you know, I don't remember being scared really. I don't remember being scared. I think I was probably too much the other way, really.

...sure at the time. And so moving on, how do you think Greenham and women were portrayed at the time in the media?

Yeah, well, in a couple of different ways, really. One was definitely 'filthy lesbians'. The other was kind of like, there was a whole thing about we'd been infiltrated by Russians, and it was all kind of like communist plot. And then there was a whole other thing that we were just silly. Our thinking was wooly, we didn't have any proper political kind of analysis, and we were just kind of over emotional. You know, bordering on the whole hysteria thing, you know, women are hysterical creatures. So there was that, I think, so it's all of those things, I think.

Did you have any experience yourself of dealing with the media while you were there?

I mean, I did talk to the media. My sort of - it was a revelation to me that you could be at an action, see what had happened, say clearly what had happened to a reporter, and then read about it in the paper the next day, and it be a completely different thing. And the same I think that sort of definitely taught me a lot about reading newspapers even to today. And also, you know, that the police description of an action was so different from ours. And, and yet, somehow the facts were sort of the same. The facts were the same, but it was how they were reported, and what

people said about them. And that was kind of an eye opener to me, you know, again, I had no real experience of - I hadn't done any media studies. I didn't really sort of have any sense of that. To see it vividly was quite interesting.

Did you think misogyny was probably the main driver behind all the..

I think misogyny, conservatism, establishment, you know, all of that. Really anti, you know, homophobia, the whole story, really. The press and the people who get to say what history is have, are generally of a particular political persuasion.

And male.

And male. Yeah. And people who have power don't like it being challenged. And yeah, so I think, yeah.

To what extent do you think the camp might have been infiltrated, you know, in terms of people wanting to sabotage the work that you were doing?

I have heard people say that, in later years. I never had any experience of it. Everyone I met seemed passionately to believe what they were believing, and do what they were doing. So I never met anyone who I didn't assume was completely genuine. I have no reason to think otherwise. People disagreed with each other. I'm sure we sabotaged ourselves all the time, but it was an external.

How important was creativity to the work done at Greenham - the use of song, the art, the crafts?

Yeah, I think that was absolutely central to it. I think doing the actions that we did, we try to do things that were funny and creative and playful. I think we made loads of amazing banners all of the time. And those were constantly evolving and changing, and people sang all of the time. And those songs were constantly evolving and changing. And you

know, nobody had mobile phones, or tablets, or wireless or any of that. So I mean, we sort of made our own world really, and I think that's part of it, the conversation and creativity, the sparking off each other. That's definitely - that's how a whole world, a full world is, isn't it? I think.

Absolutely. In terms of political activism, what do you think has been learned from Greenham? And do you think this has had an impact on other generations involved in political activism?

Wow, I don't know. I think - what's been learned? That's quite hard, isn't it? I think feminism existed long before Greenham turned up. So I don't think you know Greenham invented feminism, but I definitely think there was a sort of consolidation, and kind of adding to that history that was good, that women were able to organise. Why would there be any doubt but anyway, that women do organise and can create, you know, a protest, and that that protest is effective. And so I think that is an ongoing thing. Has it created anything for future? I mean, there were kind of environmental protests that kind of led on from it, but I don't know. I don't know that is a difficult question to answer, I think. I think there's been a kind of third or fourth wave of feminism, whatever that is in the last 5 or 6 years, but I don't know if that links to that or not, or - it all feels quite kind of online digital now rather than in the world actually in each other's presence. I don't know. It's a funny time, I think. I'm not sure I've answered that very well.

That was the answer. Yeah. And I agree with you. So what finally led you to leave Greenham?

I think I, I well I sort of - I didn't leave in kind of one kind of decisive 'I'm off' kind of a way. But I think I was still growing, and exploring in the world, you know, and I had started to come up to London, and see life here, and I'd started to - and I become involved in the peace camp in America, and lived there over the same kind of - towards the end of my Greenham period I was living on and off in America at the peace camp there. So, and then I think I just yeah, it wasn't kind of one thing - I think I just kind of carried on forwards with my life. And that was increasingly

outside of the peace camp, really. And I was still, yeah, still finding myself still kind of exploring and then eventually went to college and blah. So yeah.

Was your experience of the American Peace Corps different from your experience at Greenham?

Yeah, they did a lot more talking - a lot more talking. It was quite funny because I think I went there with two British women, and we were quite frustrated by the kind of extent of the talking, and desperate to just go and do stuff, you know. So I think it was definitely - we had a different approach, I think, and I think there's probably cultural and social reasons for that. You know, the American police are armed. And I think American protesters had more violent response, so I think perhaps we came to it with a sort of specifically British 'I' really, and wanted to take actions and wanted a bit more - I thought were a bit more anarchic. They were definitely more organised. There were lots of rotas for this, that and the other and, you know, it was all on a much bigger scale as well. And so yeah, I think we kind of - more anarchic, more wanting to just kind of jump in and be a bit daft. So it, it I thought we brought something to it. But yeah.

And um, once you'd once you left, what did you miss most about it? Or how did you feel about it looking back?

I've always felt great about it looking back. I've, I don't know. I mean, I think we did change the world. I'm not sure if I could quite put my finger on how, or the extent of that, but it felt like we had, and I felt like we sort made the issue really live. And the missiles went, and, you know, I haven't been back. But I know that the fences down, is the fence down? And so it's land again. And that was all we ever really wanted. So that felt, you know, it wasn't all we wanted, but it was one of the things that we wanted. And so that felt quite positive. I sort of feel like it was the making of me in some way, that I had, you know, begun my life in a way that I was free, and that I could create myself, and that I was surrounded by strong women who had political opinions, and that led me to be the

person that I then became. So I think I felt so lucky. I felt so lucky to have just arrived at the right time, and just run with it really.

Fair to say you were empowered by Greenham?

Totally. Yeah, I, I hope everyone was but I certainly was.

Is there one moment or emotion, or word, or memory that sums up your whole experience of Greenham at all?

Freedom, I think.

Lovely. Why is it, do you think that the Suffrage movement has been celebrated and discussed, whereas the peace movement really hasn't?

I don't know. So this is a totally off the cuff response. But I think, I wonder if it was because what women were asking for - one of the things that women were asking for in the Suffrage movement was so establishment, you know, we want to be able to vote, we want to be able to vote in your system that you've made. So all we want to do is join your system.

To play by your rules?

Yeah. And I think the Greenham women's kind of movement was not that at all. We didn't want that system. We didn't, we weren't interested in those rules. And so I think maybe it's a harder thing to quantify. And the success of it is probably harder to quantify as well, you know, you campaign for the vote, you get the vote. That's how that's measured. You campaign for an anti-nuclear world, or for peace, or for, you know, equality, and that's harder to measure. Because actually look at the world we're in - those things aren't achieved in the same way. So maybe that's why the - I don't know, I mean, I think it's probably a mixture of those things. We wanted something wilder, we wanted something less easy to measure.

My final question, could you explain why you personally think it's important that Greenham is remembered as subsequent generations?

Well, it's an amazing part of of protest history. It's a sort of really hugely successful kind of protest. It had so many links to you know, feminism and environmental politics. And because it was have incredible women who did incredible things. So I think that that piece of history, or her-story is what should be in the world. You know, people's history, women's history. Could never be bothered with all that King and Queen shit, you know, I want to know what people did. And protest history is important and women's history within that is important because that is people's history.