

Janice Candler

Janice, can you tell me first how you became part of the peace movement?

I think it was probably um, my family taking out a family CND membership in the early '80s. And that progressed on to me becoming friendly with the local CND group, and going on demonstrations with them including most notably my first act of direct action, civil disobedience, entering the Wethersfield airbase when I was 15, and then things just progressed from there.

So how did you first hear about Greenham common, how did you get involved there?

I believe the first time I went was the Embrace the Base demonstration, and I went on a coach trip with my local CND group. So from then on, I think I went to the next one, and again, it snowballed.

And I believe you actually lived at the base, is that right?

I did, yes. When I was 17, I finally decided - I knew that I was going to end up living at Greenham, probably from the age of 15. Um. But I wasn't old enough to do it. So finally at the age of 17, I decided that the time was now - to go, and um, I believe it was September time 1986. I packed in my A' levels at college, and I set off with a bag, a old fashioned sleeping bag and £30 in my pocket (laughs), to live at the peace camp.

And what was it being at Greenham that made you stay?

I think, I knew already what Greenham was going to be about, because I'd visited before um, as a day visitor. But it was the particular camaraderie, and just feeling like I was - I had come to where I wanted

to be. And I just felt very happy. And yeah, I just knew it was where I wanted to be.

Were you at a particular gate, or particular gates when you were there?

I started off at Violet Gate. And then I think it was about November time, um, women were needed over at Orange Gate, so I then moved over to Orange Gate. But like, like most women during my time there, we would go to different gates as and when we were needed. So sometimes I'd be at Blue Gate, for example when the convoy was out Violet Gate would move to, I believe it was Woad Gate, so Yellow Gate sometimes - I don't think I ever stayed over - no I did stay overnight at Yellow Gate so, but yes primarily it was Violet and then Orange.

Did you find your experience was different at different gates?

No, not really - different people, but I found it to be - no, no I found it to be quite, quite the same at each gate. There's been a big focus put on about different gates being for different things, like one they said was a new age gate, one was the music gate, and I didn't find that at all. I just found that you know, every gate was a different environment, but it, it was the same, same thing - different place.

And was being at Greenham what you expected it, when you set off as a 17 year old?

Yes. Yeah, it was completely what I expected. I knew what I was getting myself into. (Laughs).

How important do you think it was generally, but but also was important to you, that Greenham was a strictly women only space and campaign?

I think it was extremely important to the, the, the being of the camp - I think it was important for a lot of the women that were at the camp. I think I did place a lot of importance on being a women only place, because it was a place where we could feel safe as, as women only, and

the support network was absolutely incredible. It always is when you've got a group of women together.

Very, very true. Do you think it would have been an entirely different form of activism if it hadn't been women only?

Possibly, possibly. But, I do think still, that the the non-violent tactics would have been adhered to. Um. And there possibly wouldn't have been the, some of the types of actions that we did, and some of the creative actions that we did if it had been men as well. It's hard to know because it wasn't. So it's hard to know something that wasn't.

So about that, that wonderful creativity. How important was that, the use of art and of song, how important was that at Greenham?

Very, very, very important. Um. The decorating of the fence, which everybody is aware of, the art, the, the singing, the music was definitely I loved that part of it - it was the singing around the campfire, some, some nights and that's what you did just to - that was our entertainment. That's what we did to have fun. And and it was just lovely. It was a really, really important.

Tell me a little bit about how the camp was run, you know, on a sort of day to day basis with regard to say, oh, cooking, general chores, sleeping.

Everybody did what they wanted to do, when they wanted to do it, and everything seemed to get done most of the time. Um, so for example, if you were the first woman to get up, you would automatically make the fire, and put the kettle on to, to make tea, because, because somebody's got to do it, and you're the first one out. So it would just be an automatic instinct, particularly if you want a cup of tea. Again, the washing up, it would be, it would be done, someone would do it eventually. But I don't remember having any major fallout - certainly that I was involved in, um, with regard to things not getting done. If a new shit pit needed digging, someone would go off and do it. Wooding - well, you know, we were all

aware of the things that needed doing, so we all knew that it made sense for someone to do it because collectively we weren't going to manage um, if nobody did it, so yeah, we just, we got on and we did it. Water collecting, it needed collecting, you know, and we all suffered the consequence if it didn't happen. You know. So yeah, it was the knowledge that collectively it had to be done, and you were a good person as anybody to do it. Um, eventually.

What do you remember about the living conditions there? I know some winters the snow and the ice must have been, must have made it very hard.

Yes, I was there in January 1987. Um, when we had snowdrifts at Orange Gate, and it was freezing, absolutely freezing. Um, I do remember a space of - I don't don't recall how many days it was, but certainly a couple of days, or possibly more, that I was stuck there with just one other woman. Um. But we weren't accessible by, by anybody. So nobody could come and either remove us from there, or bring us any food or, or anything else. So we actually ran out of water, wood and food. So we had to melt snow for our drinking water in the kettle. It's quite incredible how much snow you need to make a cup of tea. (Laughs). We had to go out wooding for the wood. And we ran out of food at some point - I think we did have a box of Frosties left which, which we ate.

Hard to sustain you through the winter.

No! Luckily, it wasn't for too long. And as soon as the conditions eased up, then women came from the other camps. I think we were all pretty much in the same, the same dire straits at that point. I know, actually, I think the convoy was out at that time. And it had some problems with the launchers freezing up, and they actually were unable to return to the base as they would have done, um, because the cruise, the launchers worked on - it was like an erector system to launch the missiles, and um, the I don't know whether it's hydraulic fluid or, but whatever it was got

frozen, so they weren't functioning um, correctly. So yes, the conditions could be very, very harsh, at times - it was very cold.

Was there ever a time during those harshest of conditions that you ever thought, like giving up or going home?

Um, no, no I didn't. Because actually, in the times of the harshest conditions were the times where you needed to be there the most, because that's when, you know, perhaps people that were less able, women that were less able wouldn't be able to be at the camp. So being a young, a young woman at the time, no, no, I didn't think about going - and I couldn't at that point, anyway! (Laughs).

So tell me how the um, about the way that decisions were made collectively - was that effective, the way that decisions were taken like that? Was there ever any disagreements?

Oh, I think there were. Yes. Yes. I think there were disagreements, but I tend to, to avoid conflict. Um, to be honest. So I tended to back away from any conflict that was going on, and was quite easygoing about, you know, how, how things were going to be happening. I know certainly at the money meetings, there was often quite a lot of discussion, let's say about, about things. But yes, I think from what I remember, there was more debate and discussion than any sort of real falling out that I can remember, as a general day to day thing. I mean, obviously, you know, sometimes people had had enough and made their point, but no, I don't recall anything major going on.

It does seem that everyone's opinion was heard and respected.

Yes.

Whatever the final decision.

Even the very youngest ones, so even right down to - it didn't matter the age, or how long you'd been at the peace camp, you were still,

everyone's opinion was valid. It was in working out - but we were all, we valued being individual women and making our own decisions anyway. So I'm thinking that possibly on a lot of things, maybe, there wasn't a general consensus, there was no um, line that you had to toe - no rules that you had to follow. But obviously, there was general consensus on some aspects, like the decision to damage property, and whether that would be construed as an act of violence. Things like that were things that were debated, and there wasn't always agreement.

Would you say that women found Greenham a means to claim some power back from, you know, the traditionally male dominated bodies like the government and the military?

I think so. Yes. Yes, definitely. Um, yes.

What do you remember about the relationship between the women and the men around you - the military, the police, the bailiffs?

I can only speak about my own relationship um (laughs), with them - I can't speak for any, any other women on on anything. But there was times when the relationships were good between say the squaddies who were on the other side of the fence, and the women on our side of a fence. Um. And there were times when it was downright horrible. Um. I never liked the bailiffs, um, I couldn't find any sort of a ground where I could find a level of tolerance for them, because I found them - I didn't know why they would do that job. Um. And they were violent. Um. At one point I lost everything to the bailiffs, including my shoes.

Your shoes?

My shoes got taken, I - everything I had got taken, including my shoes. I do believe they were actually, we managed to reclaim them again. So I think I got them back again, but I was left standing in the mud in my socks. So, yes, I didn't have a good relationship with the bailiffs. Um. The police sometimes again, there were certain MOD plods - military police that we got on with quite, quite reasonably, you got to know them

obviously because they'd be standing there a lot of the time, so you would get to know them. And sometimes their actions were, were um very violent. And yeah. And the military - it depended really, I think it all depended very much on the individuals. You know, I think, I think I retained the ability to be able to treat people as individuals there, rather than you know, clumping everybody together. Um. What - I didn't get one with the American servicemen, I found that very, very difficult, um, relationship - I don't like that bit at all. (Laughs). I'd like to revisit that question probably perhaps later on.

Yes. We can do that, no problem at all. You have a think about that.

Yeah.

We can certainly revisit that question or you can choose not to answer it, entirely up to you. Um, so what was the relationship like between the women at Greenham and the local residents?

Oh, again there were some people that were in support of us, and some people that actually actively came and, and offered us help, and offered us a bed for the night if we needed it, and, and actively supported us. And of-course, on the other side there was organised groups that didn't like us, and the the vigilantes which used to come round and they would try to make our lives as difficult as they possibly could. So their activities might range from throwing stones, um, driving past shouting at you. Um. Oh, I've had a car that's basically gone off its - has actually aimed itself towards me as I was walking along. I had - someone got into the back of the van with me once when I was asleep in my Gore-Tex bivvy bag, because I knew they were there and I'd heard them get in, but because I was zipped right up in there, they didn't see me, so luckily they just got out again, which was quite unnerving.

That must have been very frightening.

Oh, yeah. I used to wake up sometimes in the middle of the night and um, listen, and if I could hear anything rustling I used to think to myself

is it a vigilante? That's, because they could be extremely violent. Luckily I didn't actually get any physical violence against me. I did get jumped out by a man when I was walking along between Yellow Gate and Orange Gate. And 'cause the I think the buses only went as far as Yellow Gate, and a lot of the taxis wouldn't take us. So I was trying to get back to Orange Gate and it was dark. And a man waited in the woods for me as I was walking along and ran out and grabbed hold of me and tried to drag me into the woods. And I can only assume that that was a vigilante who knew that I was a woman from the camp. I did manage to get away from him. But I was trying to get people to stop and give me a lift back to the camp, but nobody would stop afterwards. So I had to walk the rest of the way in the dark.

That must have been a very frightening experience to be grabbed like that?

Very, yeah. Very. Yes, it really was. We used to as well, we would get porn left around the camps - underwear - I know some people had urine thrown at them, maggots. Oh, you name it, we got it. (Laughs).

It sounds to me, I don't know if you'd agree that the actions of the vigilantes were, at least in part motivated by misogyny.

Yes. Yes, I would say so. Well, it certainly seemed that way to me. How else would you interpret it? (Laughs).

Exactly. And moving on to a slightly different subject. Did any of the women that you knew at Greenham there have any conflicts with their partners or families because of their involvement, that you were aware of?

Not that I was aware of, um, I'm not sure whether that's because I didn't delve, or whether I've forgotten, but not that I can recall. They must have done (laughs), they must have done.

Do you think Greenham was quite an important place for women to explore and express their sexuality, and form relationships with other women?

Yes, yes, I think I think that's quite well documented um, that, you know, that was the case. Um. But I don't know that it was all to do with sexuality. It was also to do with um, being with other women and, and, and exploring the bond of being with other women - which I found very, very important. So and yeah, it was definitely a place where I learned a lot about being around women, and what women can do.

I imagine for a lot of women there, whatever their age, it was probably the first time that they'd had this experience of being in a wholly women only environment for such a long time.

Yeah. Yeah. And I don't know that there are that many places even now that you get that experience.

Do you remember there being children at the camp when you were there?

Yes, yes, I do. I remember, ooh, several children - whether they were there all of the time, or part of the time I don't remember, but I just do remember them being there.

How our illnesses and injuries dealt with at the camp? What happened if somebody needed medical attention, or they were, were ill?

Well, usually if you were ill - well I know I was ill a couple of times, and I just - there's not a lot you can do really - just had to put up with it. I know there was one time I was really, really, really feeling ill, but we didn't have any pain killers or anything like that, and it was raining. So I was just thoroughly miserable with it - really, really miserable. And another time that I woke up in the night, it was Halloween, I woke up in the middle of the night, and I was violently, violently sick. And again, there's nothing - there's no comfort. So there's nothing that you could

do, you couldn't go and, you know, warm yourself up a wheaty and have a couple of ibuprofen. That just wasn't available. And injuries again - well, if they were severe enough, then an ambulance was called, or you'd go to casualty. But other than that, again, you just sort of - you dealt with it.

So I believe you were involved in quite a lot of the non-violent direct actions, campaigns, that that took place at Greenham - can you tell me a little bit about that?

Well, I've got, I've entered the base, I entered the base, I don't know how many times actually - I couldn't put a number on it. But of course, you weren't always arrested when you went in. There were times dependent on what was happening with the bylaws case, um, that you weren't arrested and you were just apprehended and and chucked off the base. And I think other times they just decided not to arrest you. Um. But no, I um, I was involved really in um, breaking into the base, um, and having a presence on the base. I remember the very first time, I believe we'd gone in to meet the convoy as it came into um, the base but as it was, I was actually arrested quite quickly - and charged. But because of the actions of Cruise Watch, and Greenham women on the way into the base, the convoy had been delayed. So I did manage to meet the convoy because it was so late getting back into the base that I'd been arrested and charged and thrown back out again. So (laughs) I was still there to meet them! And then also at the other end Salisbury Plain. Um, there was, I think I only went onto the Plain twice, as I recall, um, because obviously, the the convoy left Greenham - most of the time it ended up on Salisbury Plain for the exercises. So at times Greenham women would try to track the convoy with the CB radios going down to the Plain, working out which route it's taking, and working out where it's going to - and try to locate the convoy on the Plain, because obviously, the whole the premise behind this was that um, the, the convoy was supposed to melt into the countryside. But there wasn't a single convoy that melted into the countryside, because every single convoy that went out was tracked. Um. Yes, so a couple of times I went down onto Salisbury Plain, and managed to get right up to the barbed wire that was

surrounding the convoy on the Plain. Um, I know the second time, I think we were walking for about 6 hours, because the convoy was on the move on the Plain - doing its exercises. And so I think it moved from one copse, or one one situation to another. And I do recall, it was on the move, and we saw it and had to lay down. So we didn't get seen, because what we wanted to do was confront it when it had actually stopped moving about, so we knew where it was located. And I remember laying there thinking if it changes the direction it's going in, it's just gonna run us over. So (laughs), and then inevitably on the Plain what would happen is you'd get up to the, the barbed wire, you'd make yourself very obvious that you were there - very vocal indeed. And then you would get arrested and driven off to the holding centre, and obviously searched, arrested, charged and, and but also Salisbury Plain, the first time you went on there, you got a warning off. So it was basically 'Don't don't do it again'. Obviously, the second time you went, you got charged. Um. Yes, but we did a range of actions collectively. Um, sometimes, they were more fun. Um. Sometimes we went in did things that were quite amusing. I know one time I went in and um, after going to hanger 303 and we made our way tour, the main high street um, there because we realised it was Valentine's Day and there was a dance going on, and tried to get into the Valentine's dance, but the Americans weren't keen on us going in.

Anti-social!

Yes! So unfortunately instead were arrested.

How many times in total - if you can remember were you were arrested?

Arrested and charged - four, only four.

And did you ever find yourself incarcerated?

Yes, yes. I did. Inevitably! I did end up - I went to Holloway prison. Because my belief, and some women would have had this belief up - would have done it differently from me, but I did not want to pay the fine

that had been imposed, and chose to go to prison instead. Um. Which turned out to be quite a surprise when I ended up getting sent down, because I'd gone to court being found guilty and fined, and given 28 days to pay. And I'd assumed based on what had happened to other women, that when I went back to court again, having not paid, I would be given a further 28 days to pay. But it didn't turn out to be the case. And I was sent down, which I wasn't expecting, and I think that there's the feeling of being sent down, even though I knew I was going to go to prison, but not that day - was quite unnerving. And I should never forget the feeling of going down from the courtroom, to the cells, and thinking ah, I've done it now. Um. You know, this is now out of my control. It's quite a scary - a scary feeling.

Of-course. How long were you in Holloway for?

I got 7 day sentence, and I think I served 5 days because I was let out for good behaviour.

(Laughs). What was your experience like?

I felt that a lot of women were in Holloway because of poverty. And I got it got on - it changed from being really scared when I first got there, because I didn't know what to expect. And obviously you get there and you go through the strip search, and, and you just don't know what you're expecting. But once I was actually there, it was - I didn't feel scared anymore at all. It wasn't pleasant, obviously. The - well it's just having your freedom taken away, isn't it, and I felt that I should refuse to do anything that I could refuse to do. So I refused anything I had an option in, like learning my prison number - because I think when you lined up for your something, you had to give them your prison number, so I had refused to learn it. So, no my experience of prison was unpleasant, unnerving. But I knew I was only there for a short time, so, you know, I was, I was fine. I was fine with it.

And then went straight back to the camp?

Yes. Yep.

Would you have done anything differently?

Yes, I'd have done more. I'd have done more, and I'd have done it bigger, and I'd have done it better. (Laughs).

Brilliant. How do you think at the time Greenham women were portrayed by the media?

Oh, very badly, very badly by most of the media. Um, I mean, there was all sorts of stuff that was being bandied around about us, that we were on the payroll of the Russians, and that the Spetsnaz were training us and, and the names that we were called, which I don't really want to repeat um, were, no, no, we had terrible press. We were misrepresented and um, lied about. And anything they could do to discredit us, they they tried to. But what can you do?

Did you have any dealings with the media yourself?

No, I avoided the media like a plague. I did not want to be involved at all, in that side of things. I could have done if I'd wanted to, it's not that certain women were disbarred, or certain women always spoke to the media - I had no interest at all in speaking to the media, or getting photographed or, or any of that - I just sort of slunk away.

Do you think um, that the camp was in any way politically infiltrated or sabotage?

Yes. Oh, absolutely. I mean, we knew at the time that we would have some form of infiltration by the government, the police, whatever, whatever you may think it would be, but obviously now as time has shown, we were infiltrated by the special demonstration squad. Um, But yes, clearly, clearly we would have been infiltrated because they wanted to know what we were doing, wanted to know what we were up to. We presented a force that they wanted to, to get inside the brain of - they

wanted to work out who the leaders were, well, there were no leaders, there was nothing to work out. So, yes, absolutely, think we were.

In terms of political activism, what do you think has been learned from Greenham? Do you think it's had an influence on subsequent political activism?

I like to think so. Yes, I think, I think we were quite um, quite before our time, really - in the the actions that we were prepared to take. The camping out, um, has become a feature, hasn't it, of some campaigns now, and non-violent direct action, where we thrashed out the, the whole um, decision on whether damage to property could be classified as violence or not. And obviously, as history shows us, we came out on the side of not. (Laughs). Yes, I think we did, hopefully, influence, influence direct action today.

I'm sure. Why do you think it is, Janice, you might not have an opinion on this - but what do you think it is that the Suffrage movement has been celebrated, whereas the peace movement really hasn't?

Because I think people are still very divided, um, on the peace movement. I think it's universally recognised now that women should have got the right to vote, women should have the rights that we enjoy today. But I think on something like the peace movement, then obviously opinion is divided still on it. So I imagine that's why.

I'm sure. Once you'd left the peace camp, how did you find life outside, and what did you miss particularly about it looking back?

I found it very difficult actually, when I first left, and I spent a long, long time deciding whether I wanted to go back and live there again. Um, I missed, I think I missed more than anything else, I was quite used to adrenalin by that point (laughs), but I think more than anything else, I missed the the way of living. Being with other women, were so, so close knit it was when you're doing something like that with um, um, other people you, you become very, very close knit. So I missed that, and I

missed the being out in nature, more than you could possibly believe. um. There was just a certain feeling on a crisp winter's night when you're sitting out there, and there's a bit of electricity in the air because you're planning an action. And um, yeah, it was that I missed - waking up and hearing the wind. And strangely enough, even though I cursed enough when it was freezing in the middle of the night, I really miss being outdoors.

If you don't mind me asking you what caused you to finally leave when you did?

I left - it was really I think when there was an upset in the camp, with the um - when the peace camps split - what's always called the split of the peace camp. And there was a falling out between the Yellow Gate women and the other peace camps. And I found the tension really, really difficult to deal with because I liked everybody. And I didn't like the feeling of conflict. Plus, I'd served - I'd been to Holloway. And I think I was fed up of being scared a lot of the time. I think you'd get burned out from it in the end, because I wasn't, I wasn't one of these very bold, brave women who was very unafraid all the time. I was scared a lot of the time.

Well it certainly sounds like you were very bold and brave.

I didn't feel it! (Laughs).

No, it really sounds like you were.

I suppose I just wanted to see what it was like to be, in inverted commas, normal. Give it a try!

And what effect do you think being at Greenham had then on your subsequent life?

Oh, it's, it's - I wouldn't be the person I am today without having been to Greenham. It taught me so much about myself, about women, um,

about what we can do if we believe in something strongly enough. Um. And I made friends there that I'll value for the rest of my life. It was the most incredible, incredible experience. And I feel very, very grateful that I was part of it. I'm very, very lucky. You know, it was like the, the right time.

Is there one particular moment - an image or a memory, of Greenham that particularly stands out for you?

I think it has to be if I was a fly on the wall looking from the outside in, it would be of sitting around the campfire of a night time singing, and playing the guitar, and just having a lovely, lovely time doing that, and just being - even though we hadn't got, you know, we haven't got the comforts or, or anything else, just being very, very happy doing that.

How would you describe your personal Greenham experience in just one word?

It would have to be two. It would be...

That's fine.

It would be fear and laughter.

That's brilliant. Fear and laughter! My final question - could you explain why you think it's important that Greenham is remembered by subsequent generations?

Because I think it shows people - ordinary people - because we were just ordinary women, what you can do, if you want to. It's it's, and it shows that actually when you do take action, and when you're passionate about it, you can actually change things. And I think we did. So I think that's an important, an important message to pass on.

Absolutely. Is there anything else you would like to talk about? Anything else you want us to know about Greenham and your time there?

I think the one thing that sometimes I think people don't realise is that following the Greenham bylaws case, and when it was basically declared the, the Greenham bylaws were invalid - um, people who had convictions, women who had convictions for trespassing, criminal trespass on Greenham common, um, effectively our convictions were quashed. But it just would have been nice to have had an apology.

Yeah.

You know, for all of us that were sent to prison. Um. Yeah. And I don't think people realise, realise that. I knew I was going to prison, you know, and I went to prison because of what I believed in. But to know that there was no right to actually send me to prison.

Yes.

And then not even have so much as an apology over it is, it makes me a bit angry.

Yeah. No, that is an important issue because as it turns out, you were not trespassing?

No! Indeed we weren't.

(Edit in recording).

Can you tell me a bit more, Janice, about the relationship that the Greenham women had with the men around the base - the military, the police, the bailiffs.

Um, yes, at times, it was fine. At times, we would, you know, we would talk with the squaddies, the MOD police - got to know some of them

quite well really, a little bit about their lives. And, you know, as individuals, some of them were, were perfectly nice to be dealing with, and you know, we were often chatting with them and it was it was a good way to put our message across, and to present ourselves as the way we wanted to be presented as - I thought, anyway. But obviously then there was the flip side of that, where we had a terrible amount of violence um, from them. Um. The bailiffs um, could be extremely violent at time, times and very much enjoyed using their, their authority in evictions. Um in evictions, which were often early in the morning, while I was there, um, they would turn up - hopefully you'd get a warning from somebody else that the bailiffs are on their way. And it was a bit of a cat and mouse game as to what they could grab before you could grab it. Um, the important things being your shelter, your water, the food, um, and yes it could become quite, quite violent at times where they were trying to to get things - and angry if they didn't manage to do so. Um. The police, um, when the convoy was entering or leaving the Greenham, um to go out on exercise - it was like a swarm of police descended upon you. There could be I don't know, let's say 200 police would suddenly - these vans would turn up, break to a halt and they would just run out of the vans towards you - which is quite a terrifying sight. And by whatever means, you would be forced onto the side of the road so that they could flank the road, and that could often mean being put in armlocks, neck locks, being kicked, being punched, being dragged, been thrown. Um. And again, um, the the military, the um, US servicemen were certainly um, very aggressive um, towards us. So it was it, was a mixed bag. It was - depending on the circumstances, dependent on what was actually going on, as well as who you were dealing with. Yeah, so yes.

And what about the relationship of the, the women at Greenham with the local residents?

Again, a mixed bag - there were some that were very, very supportive of us. Some that would offer beds for the night - baths, would come and actively support the camp - would help with Cruise Watch. Um. And then there were of course the vigilantes on the other side of things, um,

who would do everything they could to make their lives difficult for us. Um. And that would range from driving past shouting abuse, throwing stones, leaving porn and underwear about the, the camp. Throwing urine, maggots, and if they got the opportunity to actually cause physical harm, and physically assault women, so they could be quite, quite a worrying part of life at the camp.

Were the vigilantes, mostly men?

I think so. Yes, I got that impression. Um, definitely. I always felt safest when there was a night watch on at the camp, because sometimes we had supporters that would come and um, stay up all night and sit and watch the base - often when we possibly expecting a convoy to come out - to watch for signs that the convoy leaving the base, and it just felt like that little extra layer of protection that someone was there, and could alert you while you're asleep if something was was going to happen.

How much do you think - both from the vigilantes and the, you know, the bailiffs and what have you, around the base, how much of their action do you think might have been motivated - not just because they were doing a job, but by misogyny?

I should think quite a proportion of it quite obviously, from things that we were were called. Um, and the - yeah, from the things we were called, and the way we were, we were treated - like we were silly women that should know better.

Well, I've come to the end of everything I want to ask you, Janice, is there anything else you would like to tell us?

No, no, I think that we've...

It's, it's been absolutely brilliant this interview, I've learned so much, and I'm so grateful to you. Thank you so so much.

It's been a pleasure.