

Helena Nightingale

So, yes, let's start from the beginning, and about what, you know, how you first came about Greenham.

Um, well it started long before that - my father was in the army. And so the whole of my childhood had been tied up with the military. But unusually, I had a mother who was an academic. And so, I mean, that doesn't necessarily mean that she thought for herself, but she did think for herself, and was not terribly enthusiastic about his choices and way of life. So it was an interesting household. And we grew up with um three children, all three of us, um, pacifists. Um, and, um, and I remember my father was still in the army, and I remember the anti-Vietnam marches - we lived abroad, mostly, but we came back to the UK, and my sister and I going on anti-Vietnam demos. My father at that time, we were still quite young, and my father took us and there was one brilliant recording on Radio 4, on the morning news programme, and you could hear my father's voice saying (adopts deep RP voice) 'What they need is a piper to get this march going.' Oh my god, and everybody recognised who it was. (Laughs). So, but so that started really early, and I think peace work - peace, pacifism - it's really just all that concern and activism was a really important strand in my life. And I'd been involved in all kinds of things really. But when Greenham happened, it was just about the time I moved down here, and I was still going up country for work, and visiting family. And I do remember - I can't remember what year this would be, but very early, visiting Greenham and then um, going back, and then in particular going with my mother, and my father, and a friend to the big event, when they encircled the base. They had - did have men there - the men looked after the children. So my father, my father decided he was going to look after the children, but he never actually got to look after the children because he kept meeting women that he knew and chatting and everything. But my mother and I did it. And, and it was, er, it was a most extraordinary and moving experience. I think, for me, what was so really, really special about that was that there was - I can't even remember what the

numbers were. But there were so many women who had never done any kind of activism before ever, ever. Just ordinary women - who had come out and um, taken part in this thing, which they saw as being slightly out of um, acceptable middle class behaviour, or working class behaviour - the 'norm'. People didn't behave like that. I mean, we did, but actually, I think most of these women didn't. And I thought it was just an extraordinarily empowering experience for so many women. I think it was really transformative. So even though that one event was just one small thing, small time, a weekend, really one day, it was only an hour or something, though, in that whole thing built up to it.

The Embrace the Base?

Yeah. And so even though that was a really small thing, the impact that it had on so many thousands and thousands of women was extraordinary. And er, I don't have any, I have no photographs, actually, it never occurred to me to take a camera up there. But I did go up to um Greenham fairly regularly, I was still going up country for work and visiting. And I would stay at Greenham um, sometimes, sometimes just briefly, um, just for a couple of days, and then sometimes when there was a blockade or something like that planned I'd go up - we had set up peace groups in Cornwall - all around Cornwall, Liskeard, Lostwithiel. And eventually we set up Fowey Peace Group, where I lived. And so groups I remember - must have been Liskeard Women for Peace - went - I do have quite clear memories of going up twice, I think with them. So usually I stay - if I went on my own, I normally stayed at the Main Gate. I noticed that was the first question on the thing. But if I went up with groups, we would normally start the Green Gate. And I don't know why that was, I think it was because we just like the idea of it being green because sort of environmental but...

Is that, because I know there were different gates for different things?

There were different gates, and they did have sort of themes, but I can't remember clearly enough, quite what the significance of all of those. Remember there was Purple Gate. I can't remember what Main Gate

was - was Main Gate Red or something? Green was tucked in the woods and it was beautiful, it was lovely. It was just really, really a nice place to be. And there was a gate, um, so yeah, there was the gate nearby it but to the side of the entrance road there was the wood that extended quite far back. So we camped in the woods when we were there. Um. Um. Yes, it was quite adventurous, really. Um. When I went on my own, I just normally would stay there for a - and hang, hang, hang around - nothing much happened. And it was all very rough and ready. And I just do remember, I wrote down the smell of wood smoke and ghastly food! (Laughs). The food was terrible! There were endless great um bowls, pans, cauldrons almost, of chickpea stews, which were always overcooked, or undercooked, or both at the same time. But when we went in smaller groups, that was easier because we had more control over what we did and what we ate. And and we were quite a tight group, but there was a sense of adventure, really. Helicopters hovering overhead, and search lights at night. And, you know, we'd be out looking for wood, and you felt as though you were - it was almost like being I was gonna say terrorist (laughs), but not a terrorist. So there was a sense of adventure about that. And so we took - we did blockades and, was I ever arrested Greenham? Um. I wasn't arrested at Greenham. I almost was um - there was an event - dancing on the bunkers.

Yeah.

You must have seen the photographs of that.

Yeah.

Because that's the the iconic, the two - there's ones - in fact, there were papers of me - photos of me in the paper, which used to be produced fairly regularly when we were doing circling the base. Um. But I didn't take part in dancing on the bunkers, because at that weekend, I was - I'd already committed to going down to London, because we did a demo. We did a mini blockade outside the Italian Embassy, protesting at the presence of nuclear weapons at Comiso, which is an Italian, it's an

airbase in Italy. And I really can't tell you any more about that, except I got arrested. So that was my first arrest. Okay, with some somebody else who had also been at Greenham, but not from Cornwall.

And how did that feel? I mean, did you feel...

I was - and actually I didn't feel, I didn't feel feared. So it wasn't fear of nuclear weapons that drove me at all. I, I think I think there's something a bit wrong with me because I don't feel fear of anything. Well, actually the odd thing, and Mary, who was also arrested, the two of us were arrested, I thought the policeman was helping me up! (Laughs). I said 'Oh, thank you very much.' And in fact, I was being charged, not charged, but sort of pushed into a van and wheeled off. Um. And in court the next day, and I think I got, I probably got a conditional discharge or something. So it wasn't a serious thing. Um. And Mary and I stayed in touch for a long time. And we both did separately, did different things. So I was involved in all kinds of ways like that at Greenham. But there was very strong thing about Greenham women are everywhere. And I also felt that I, for me, um, doing an action - two things - I didn't like the way that all the focus was on one base, because we have nuclear weapons everywhere. But also, for me, it wasn't just about nuclear weapons, it was about peace as well. And, and I also felt very strongly that um, it's the responsibility of everybody wherever they are, and not everybody can get to Greenham. And the decisions that we make, um, you know, it's not - protest isn't the only way, we pay taxes which support the military system, and nuclear weapons and so on and so on. So, so some of us developed - carried that idea of Greenham women are everywhere. We did a blockade in Truro - that was hilarious. Oh my god! We lay down in the road outside Natwest bank and blockaded there, and god the police took a long time to get there. I said to everybody 'The police will be here right away, no need to worry about it.' Of-course they were all - this was the time of the miners' strike, and they had all been seconded elsewhere up country, and they took bloody ages to come. And we had - it was absolutely hilarious. So we were lying down on the ground, and just not moving. And somebody actually rode their moped over the women's feet. I think it was all women - it did

tend to be women. But there was this huge, great crowd, and people were all arguing with each other. It was most extraordinary. Somebody started kicking us. And then a woman intervened and started to explain what we were - nothing to do with us - we didn't know who she was. She was arguing our case, explaining what we were doing, and how important it was that people should do these things. So there are all these arguments breaking out. And anyway, eventually the police came and we went off to the police station, taken off there, and held for quite a long time. And then this woman came - Pat, um Pam McLean, who lived in the Luxulyan Valley, who we knew she was a real Tory, and she had been to a Conservative party, bring and buy sale or tea party or something. And she had brought - she'd heard or been arrested. And oh, that's right, she came down and saw us all being taken away, and tried to stop the police from doing it. So this old lady um, was sort of holding on to the police van trying to stop us being taken away. Then she went off to um, to this tea party or something. And she turned up at the police station with loads of cakes and sandwiches. (Laughs). Just, I mean, it's just so - some of these things are so ludicrous, really. It's, so we started doing things here. And there was a base at St Mawgan - RAF St Mawgan, which also had an American Embassy for cruise missiles. And so, we had, we'd organised a march that went from Skewjack down in West Cornwall, where there was some kind of a nuclear bunker. Again, I can't remember, but we walked from - and I didn't do all the walk, because I had two quite young children. We walked from, and also there were a lot of men involved who were very weird, actually, I have to say. This is one of the arguments for things being women-only, because these kinds of movements often attract quite strange men. You know, men who've got all kinds of issues and quite often sort of slight outside of society and there are other agendas, and they're not always necessarily terribly peaceful. Which is another thing, they're often very aggressive and controlling. So, you know, for me, there were really strong arguments about having women-only events. So I didn't do the whole of this march, but it went from - did it go up to London or Greenham or - I can't even remember where it went to. Um. I really can't remember much about that. But one of the things that we did was we stopped off at St. Mawgan. And, um, and we had

various events that happened there. And next to St. Mawgan airbase, there's a derelict Methodist chapel. And I'd seen this and you know, as one does, I had sort of fantasies about oh god, this would be a brilliant place to have a peace centre - right by the base, right up against it. And didn't think anything more about it. And this march went on, and I'd go up there occasionally, if I was up in North Cornwall, and look at it, and then somebody came to stay, and that was another weird thing. I can't remember his name. Um. My partner um, had driven down from the Midlands, and this guy was hitching, and had given him a lift. And he'd stayed, he just stayed and stayed. He was an Afrikaans. And I think once he realised that we were sort of peaceniks, he decided he was too. (Laughs). But actually, there was again, this kind of suppressed rage inside him, which was a bit unnerving. But I took him out a few times, and one of the things I did was take him up to that area of Cornwall and St Mawgan. I showed it to him and I just said you know 'I have this dream about this building', and he said 'Well, what are you going to do about it?' And that very day, we went to the nearby farm to find out who owned it. And sure enough, it was the farmer there. And as a result of this strange guy staying, I ended up um, getting permission from the farmer to use it as a peace chapel. And then we restored it, and not - you know, not impeccably, but we made - we put windows in, and floor and, and put panelling around the walls and, and it was used for all sorts of things there. And I didn't want to talk too much about that, because this is about Greenham, really. But what I'm saying is that Greenham sprouted all these other kinds of activities, and some of them were happening anyway. But what happened was that my focus moved from - so I'd been arrested in London, I was also arrested in - at up at Hayford, where there were also demonstrations going on, because I used to live very near there. Um. But the focus of my activity shifted down to Cornwall and to doing stuff down here. And I can't think what else to say except this mug, this mug, you see, I turned up at Greenham one day to stay for 2 or 3 days, and um, put my tent up and everything and thought oh, get myself a cup of tea or coffee. And ah damn, I had not remembered to bring my mug. And as I crawled out of my tent, there was this lump in the grass. And when I cleared it away, because I

thought it was a stone, I found this mug - and nobody knew who Jacqueline was.

Oh wow!

But if you come across anybody who knows anything about Jacqueline, I will happily give her mug back to her! (Laughs). So it became my Greenham mug. So it would go up with me. I also had a Greenham cushion - so when you're sitting in the road, blockading, it's quite uncomfortable if you're there for hours. So I had - and it was in a green plastic bag, just a bit of foam rubber. So my Greenham cushion, and my Greenham mug...

Just to explain that Helena is holding a mug.

Oh, yes.

With the name Jacqueline sort of across the mug.

And I don't drink out of it normally, just today, seems fitting.

Sure.

What else can I say?

I'd like to go back.

Sorry.

No - we were talking about.

I've talked absolutely non stop - switch me off! I don't stop.

We were discussing life at Greenham, and the food, and the smells that you can remember. I mean, what else can you remember, um, in terms

of living living there, and the relationships that perhaps you had with the other women?

Well, I can't remember a great deal. Um. But I did make friends with some women there - and unexpected friendships. There was one who - Mohican Sally (laughs)!

I love that!

Oh god, she had - she was brilliant. She was much younger than me. And um, she had - you know there were a lot of young people who had run away from home with troubled childhoods, maybe. God this is - I don't want to say this publicly, it sounds terrible. But she was one such, and I don't know quite why er, we became friends. But she used to come down and stay in Cornwall regularly, and take part in things down here for years, actually, and then we just lost touch. She grew up and probably became a soaper citizen. And stopped doing wild things, but she was amazing, and outrageous. And um, you know, she didn't think women should wear skirts. She thought that was a terrible thing to wear skirts, but and she was never afraid of saying what she thought to anybody. And I was teaching my kids at home when they were doing the English book said something about cows give us milk. 'Oh, no, they don't - we steal it from them.' You know, it was quite right, really. But um, and you know, everything was a bit contentious and slightly prickly, but actually brilliant. She was really so alive. And there were women like that, but there were also women who were very difficult and troubled. And they were - I didn't, I kind of never um, yeah, the people who would be at the Main Gate and there were regulars who were there. There were people who stayed there a long, long time. Um, I think I, I kind of always felt a bit of a an outsider. But I think that's probably um, not unusual for me, anyway. So, and I think being there was just actually boring for me. I'd like to go in for actions and events. Um. Just being a presence there - I thought it was really important that there was a presence there. There were the, the food thing was interesting. There were lots of people who would stop by - I do remember that, who had stopped by, and bring food. So there were quite a lot of people in the

area, who were sympathetic, and would bring in food and blankets, and all sorts of things like that. I do remember that. I also remember talking about sympathy, that sometimes we'd just go and stand by the road and we'd hold things saying - not 'Hoot if you're horny', (laughs) 'Hoot if you agree with us', or something - I don't know, there was something - I'm sure it was something much more succinct than that. I can't really remember what it said. And I was just amazed at the number of people who hooted their support. We didn't have sort of angry lorry drivers shaking their fists at us as they went past, or anything like that. So there, there was, there wasn't - there was a feeling that actually there was quite a lot of support for what we were doing. And actually, there was a question, or was it a question on the paper, or was it a question you asked Jo about the people there - the soldiers and the police. The soldiers we had very little to do with, um, very little to do with. And what we did when they came to the fence was we'd sing, so, and I wanted to say something about the songs really, later. It was the police in blockades actually, when we were handled really roughly, and never on any other base, or anywhere else where I've ever been arrested have I been handled as roughly, as I was at Greenham. The police were really heavy handed. And you'd be picked up, and I was a bit thinner then, but but still quite, you know, big and strong. And you know, you'd have bruises, fingerprint bruises on your arms from being picked up there - and thrown, thrown against a tree, or just thrown to the ground. The police were actually quite rough. And I can't remember there were there were injuries. Um, didn't somebody die? Somebody died at Greenham, didn't they? That that was with a vehicle.

(Different woman's voice) Yes. I think someone was run, was in front of a vehicle.

Which didn't stop?

(Different woman's voice) Yeah.

Something like that - I vaguely, but I wasn't there when that happened. But the police were really rough. I was never there when the bailiffs

were there. Um, and I gathered they were really rough as well, and probably rougher than the police because they didn't have the same kind of constraints. Um.

(Different woman's voice) I think also that came out in the publicity at the time. Um. You know, I think you had to be quite tough to go there. Apart from visits with organised groups, I - you know, I think it, and that was more my impression than it's hairy lesbians. You know, I think it was actually the treatment.

I think the women were tough. I, and I, certainly my experience was not of hairy lesbians. There were lesbians there. But they were tough women. And they were women who were discovering, and finding, and using their strength. And um, I think that was one of the things that was really, really important about it - that these women, when I said earlier that I thought Greenham was transformative - that I think for a lot of women who'd never um, participated in anything like that, that was the case. But the songs - actually I remember the songs. I'm not a good singer. But the song, the singing was fabulous. And it was all songs that were quite easy to sing, and you could join in, and I don't know if any of the other people you've interviewed have talked about the singing?

There was one lady - Mary, my first interview, she sang a song.

Oh, which one was it?

I can't remember.

Was it um, so I've got um, these - You can't kill the spirit. You can't kill the spirit. She's like a mountain, tall and strong. She goes on and on. And on and on. (Laughs).

(Other woman's voice) How many verses?

No, it's the same thing over and over again. But the - We are the gentle angry women, and we're singing, singing for our lives. There's another one. We are the daughters of Amazon. And it's for, and it's for freedom we're fighting. With these lovely feathers, we should fly. And then um, the river is flowing. And then my favourite was I have dreamed on this mountain - you can have this.

Thanks.

I've dreamed on this mountain - this was, and I've listened to it when I was trying to remember precisely how it went. I found it online, and because I knew it was a song about quarrying, or mining in America - it was written, but in fact, it wasn't, it was about Kentucky miners' wives who were protesting, I think. And it goes, I've dreamed on this mountain since first I was my mother's daughter, and you just can't take my dreams away. Not with me watching. You may drive a big machine. But I was born, we sang a big strong woman, her words are a great big woman. (Laughs). And you just can't take my dreams away without me fighting. This old mountain raised by many daughters, some died young, and some still living. But if you come here to take our mountain, well we ain't come here to give it. You can have those words, really. And I can remember the words to the other ones, but I can't really sing. But um, some of the songs were fabulous. And the other thing we used to do, and I don't know what you call it, but somebody would just sing (sings) 'Aaaah', and then you could pitch in wherever you wanted. And when you ran out of breath, you could join in pitching wherever. So there was this amazing, these amazing chords that would play. And you'd just stand by the fence and surround it with this wonderful sound. And it really was beautiful. And what was good about it was that you could just pitch yourself wherever it was comfortable for you. And just 'La' as long as as it went on. And it was an amazing sound, and really powerful, I thought really positive and powerful. There were other things that - what else did we do? Tying the base up with - making webs with wool. Has anybody spoken to you about that?

No, no.

Oh, so there was a lot about weaving the web of peace. And we'd take wool up and we'd just, and when we were blockading, that's right, that was nothing we did with, we'd just throw wool from each other - across, so we were all entangled in this web. So when it came to picking us up to move us, that was much harder, because we were linked to everybody else. And it wasn't just a few strands, it was a real sort of web, a tight web of wool. Can't remember much else, err...

I read somewhere that people would um, put honey under their armpits.

Oh yes, oh my gosh.

And then when they were picked up to get arrested or to move on, the authorities would have sticky fingers.

(Laughs). Oh god!

I really like that story.

No, I didn't come across that one, oh gosh - yeah. I can't remember anything much else about us. And we did - there was training down here, not at Greenham - we never had any training at Greenham. But down here, we had um, non-violent direct action training, which is mostly useless really. But, but we did talk about things like when you're picked up by the police, you just totally relax. And a very

Deadweight?

Yeah, all that kind of thing. And um, we did have what are called affinity groups. So when we went up for an action, there would be people there who didn't participate, who were kind of observers, who would take photographs, actually - sorry, it's just coming back to me really. They'd take photographs, and they'd be there. So for those people who got arrested, they'd make a note that, that, that they were observers, really keeping a record of what happened, and making sure that if anything

happened and help was needed, then they could call for help. All that kind of thing. And I understand - I haven't been involved in the climate change actions yet, but I understand that they use affinity groups in the same way for doing those, and I just, I think that's quite important. Um, and it's important really because not everybody wants to lie down in the road and blockade, or break in and cut fences, actually I noticed here Snowball, Snowball Campaign - that was another thing that we did down here, but across the country - was cutting the fence and it started off with just three people, and then nine people, and then twenty seven people, and so on and building up. And we did that at St Mawgan as well. It's really important to remember that all these things, um, the action itself is quite important. But the support network is - the people who supported the actions were really valuable and important too, um, and the people who never took part in any of these things, but were working for peace in other ways - that all of that, all of that matters. And one of the problems that I had with the women at camp, particularly at the main camp, was that they actually didn't really value all that um, all those other layers of contribution towards the peace movement. And I, I feel very strongly about that, because not everybody's able to do these things. There was a - I'm a Quaker, there was a Quaker woman who's dead now. And she was I mean very elderly, even then, she lived on to almost 100. Um. So she, she couldn't sit in the road, really, and face the prospect of being hoiked up by a policeman and thrown to the side. Um, so she didn't - and I think maybe philosophically, she wasn't terribly comfortable about taking part in actions, but she would always come and be present with us. And there were quite a lot of people who did that. And they weren't just being voyeurs, but just being with us. And that was really important, too. So I think all those different roles were important, and I think when we started to do our own things down in Cornwall, I think we had learned a lot from what happened at Greenham. So we tried, um, er, we tried to make it so it wasn't focused on a small group. And, and try to, you know, to um, convey our feeling that this was something that each individual has to take responsibility for in some way. So um, um, I can't think what else to say, I've said such a lot.

That's okay, what was the longest stay?

It's probably about 10 days or something like that. So not - I wasn't ever staying there for weeks or months, but about 10 days. And that would be with a group from Cornwall, that we went up for a series of actions, then. Um, they were a good bunch, actually. They were just a really brilliant bunch. And I think, if I think about it, from time to time, not a great deal, but I do think about what we did, and, and what were perceived as being risks, and getting arrested. And some people went to prison for fairly long periods. And, and was it worth it? And, and as far as nuclear weapons was concerned, I don't think it made a blind bit of difference, shaking his head too, I don't think it made any difference at all. But I think it was really important to do it. Because I think it's - for me, I believe really strongly that if you feel strongly about something, you should do something about it. And, um, and, but also, you know, the real achievement was the difference it made to women's lives - it was part of a whole process of empowering women, at that particular time. So a kind of turning point for lots of women who had not participated in the public arena, really before. And you know, it was - so that we are a force and we want to be heard - learning to mistrust the press, discovering their trust of other women, discovering their strength, growing cynical about those in power, about all those in power. Um. And, you know, and being inspired. I was - there were women there who really inspired me. So I think that was the - for lots of women, who then went on to be very active in other areas, it was a really important....

Starting point?

Yeah.

Yeah. I mean, do you have any sort of stories of the women that you perhaps met who, you know, the impact that perhaps their decision to go to Greenham maybe had on their families? If they had children, were they bringing them with them?

I don't know. And there were questions there about children. I don't remember any children being there.

I think maybe there was a different gate? I think perhaps there was...

There was a children's gate. You're right. That was where my father was going to go. Because the men were welcome there to look after them. (Laughs). God help them if my father had gone. Yes, you're right. I'd forgotten about that. So that was by the Main Gate, but it was further round. So that would have been - the Main Gate was facing south, I think. So that would have been east. I think maybe it was the next gate, or next gate but two around from the Main Gate. I'd forgotten that.

I think there are different - like you mentioned before, there were different gates, I think there was a gate that was perceived as being the sort of wild party gate, which probably where all the hairy lesbians were. (Laughs). And then I think there was a spiritual gate. Like a religious gate, and then a family gate.

Yes. Yeah.

I can't remember the others.

I can't - I would just turn up at Main Gate, mostly, when I was on my own, I could turn up at the Main Gate, main camp, the Main Gate and pitch my tent.

How did you feel going alone? I mean, you've mentioned going with a group, but was there much of a difference?

I think I spent - I do a lot of things on my own in my life, I always have done so I'm not - I think a lot of women, a lot of people, would find that really difficult. But it's never been a problem for me. I'm quite happy to um, yeah, I'm quite happy to do things on my own. And it is a bit disconcerting. If you're, if you're with a - if you find you have an

encounter with other people, though, who are not necessarily very welcoming, and that did happen sometimes. It wasn't all warm and lovey-dovey, particularly, you know, there were difficult people there with lots of problems. And they could be very excluding.

Do you have any examples of that?

I'm just trying - no, I just have a vague recollection of one particular - going to bed one night, and thinking, oh god, why did I bother coming? You know, this is what they're going to be like. So, and that would have been what triggered it off.

(Different woman's voice). And I think that might be Diana's point, you know, that she found the militancy too much, and if you weren't as militant, you know, you weren't welcome.

Well, I think these these weren't particularly militant women, I think there just were difficult, there were some really difficult people there. When I said earlier about Mohican Sally, and I mean, she was just brilliant. But there were others who had troubled backgrounds and weren't terribly sociable - lacking in social skills, and were very brusque and aggressive. And it was - they weren't particularly militant. Um. It was just that, and I suppose if you're living somewhere permanently and these people swan up along, and it's, I think, also, there was a bit of a class thing about that, too, as well. And I did, I do remember on - it's terrible, isn't it? I can't what the precise words were but 'You patronising middle class bitch', or something like that, somebody said to me once. I can't remember what it was about. And I was totally staggered, because I'd never thought I was anything. (Laughs). I was just me! And then somebody was saying that she couldn't bear my voice. She couldn't stand my voice, and basically she wanted me to shut my mouth and, or adopt some kind of accent or something, I don't know! (Laughs). So there were things like that, occasionally. But that was not very common. There were some people who were difficult like that, but not, not very many.

So was that - those encounters, was what with the other women at the camp?

Yes.

Okay. Did you, did you come into contact with many of the locals?

No, no, very, very few. Except there must have been locals who were dropping off food. And actually, my parents lived in Oxford, which is about 25 miles north of there. And whenever they went past Greenham, they'd drop off food, they had food parcels which they'd drop off. I have to say one Christmas they went to, they went to Fortnam and Mason's (laughs).

That helped!

No, they weren't grateful - all those women didn't appreciate a Fortnam's Christmas cake. (Laughs). My father, my father was hilarious. 'Not go there again!' But they did, actually. But he thought they weren't grateful enough. So that was interesting. Yes. So it was almost like, I suppose he'd been working with the homeless. Maybe the homeless weren't grateful enough either. But he thought that - so they weren't really local. But there were groups in Newbury and elsewhere, who, yeah, who would bring food and drop off food.

What, what, how long were you visiting Greenham for - the total span?

Yeah, well, this is really difficult. As I said, I have a very poor memory and it's probably over about 15 months, maybe. And what I was doing was gradually doing more down here. And then eventually that took over, and particularly when we started to set up the peace camp at St Mawgan that took because there was so much work, physical building work. And it wasn't because I was particularly disillusioned with Greenham, but, but because my, it's - for me, it had served its purpose. But I thought it was still important that stuff went on there. But, you know, there were other bases that were just as important.

Do you remember your your last visit to Greenham? And it was it - did you go knowing that it was your last?

No, I don't remember, at all, it was just - it's a lifetime ago. Well, it's not a lifetime ago. 30... Well, my last visit would have been then - 30/32 years ago or something. I can't - I can hardly remember - so much in my life. I can hardly remember. And I was so busy down here with with that. And we were - we lived in Fowey, St Mawgan's up on the north coast, we were buying building materials and getting stuff up there and, and doing all the work on that, and organising local groups and organising events there and, and so on. So I just um, I think it just, I guess that's, that's how I how I tend to be - I'm, and then got bored with that. (Laughs). I didn't say that! Got bored with that and moved on.

(Different woman's voice) I think that's honest.

Actually one of the things that did happen with the peace movement was that people did get very depressed, because a lot of us - really our whole lives were invested in the peace movement and...

I was going to ask how how that impacted on your personal life?

Absolutely, totally. My kids, I've got photographs of my kids at the peace chapel. And you know, they're there and they're growing, growing up, and my partner, and my friends, so it was our friendship circle. Um. There were amazing things that - when the farmer gave us this, the use of this building, he fenced off part of the land, which was a cornfield. And on St Mawgan Air Day, we harvested the corn, it was absolutely brilliant. So we had all the - we did it with scythes, and harvested that. And then the farmer took - eventually came and took it away. And then we threshed, it which went down to his place - Dutch barn and threshed it. And then we had a harvest festival at the peace chapel, and ground up the grain from some of the corn, and made bread to share. So it was just brilliant. And it had been done on Air Day with these jets flying - zooming over us and everything. And it just felt and it

was a really, I think for a lot of us that - the creative outlet was really important. But then it was exhausting. And there were a lot of very strange people, and it did begin to get exhausting. And also Christian CND. I'm sorry, I don't say this publicly - Christian CND kind of took over at the - not took over, but they they assumed because it was a chapel that this was a Christian venture. And they - because they couldn't seem to understand that it wasn't. And so you know, there were things like that, that were a little bit difficult. But also, I think that for a lot of us, we needed to feel we were making a difference in the world. And working in the peace movement doesn't seem to produce - you know, if you want to change the world and make people more peaceful, you'll be at it for - you'll be at it forever, because new generations come along, and they have to learn all those lessons.

(Different woman's voice) I think Suffragettes is a good example, because you know the middle classes lost patience with what the working class cotton workers and others were doing work. I mean there was an amazing pilgrimage in 1913, which we were talking about with this Scary Little Girls' production, and they went from Land's End, and all corners of England - there were about eight or so different marches, and there were photographic records of some of these. And it was completely subsumed. Very little got in the papers about it, because the Suffragettes activity was so much more newsworthy. And so you could say that they sabotaged, you know, that they weren't working together. And it, and something else I was reminded of during the conversation, er was a film I saw many years ago. And it was called Salt of the Earth. It's 1954 American film, made in the McCarthy era by two people who'd been blacklisted as Communists, Herbert, J Biberman, and Paul Jericho. And the film was about a 1951 strike, it was sort of like 3 years old, at a zinc mine, and it was a strike over working conditions. It was Mexicans, Mexican Americans working there in appalling conditions - from what I remember, I've just checked it on the internet, because I couldn't remember the title. From what I can remember, it was things like they had standpipes for water, they didn't have running water, they, you know, just appalling conditions. The men were told if they picketed, they would lose their jobs. So the women picketed in their places. And

this sort of lead character who's - was a Mexican actress, you know, appeared with her baby having been forbidden, because the men were very reluctant for the woman to do this. And, anyway, that she joins the - anyway, they all get arrested, or a lot of the leaders get arrested and jailed. And, you know, the particular key family gets evicted. And that just exacerbates the protests. And in the end, they are successful. And I think it's a true story. They slightly changed details. And when they were filming it, they were being filmed from above. And they - the Mexican actor, lead actress was sent back to Mexico. So they smuggled, well they went to Mexico, they set up thing again, because they felt this was such an important story. And um, to get the film out of the country and back into America, one of their cameramen got lots and lots of little gizmos, and cheap things, put the film at the bottom, put all these sort of little toys and cheap stuff in and the customs men got fed up looking through, and waved them through. So the story of the making of it, and the actual film, you know, is quite extraordinary. And I think that ought to be better known because it was a case where the men couldn't picket, so the wives - and because it was a common cause, it was the living conditions. And that, you know, um, I don't think that's how Greenham started. I think, you know, I think um...

I think it started because, because women, women who have children, in particular, I think when you have children, suddenly, this thing about war, and peace seems incredibly important. And I think that was one of the driving forces with the women from South Wales who came originally, it was - I think it was concern for your children, concern that your children might grow up to be soldiers and inflict this on other people. I think that, and that's something that men don't seem to feel in the same way - sweeping statements. But certainly at the time, I think that was what was held. What I was going to say was about what people went on to do. A lot of the women who were involved and a lot of people I know who were involved, went on to do environmental work, because if you're planting trees, you can see the trees and can see them growing, you can see the changes, you can measure your achievement and your impact. I did that for a while. But I also got involved with doing overseas development work. I used to work for Oxfam, anyway before

then, so I kind of went back to that. And One World, One World trying to we had One World group in St Austell, but it wasn't just One World week, it was a sort of activity throughout the year. So things that you could do that made - where you could measure the difference, the impact that you had. And that was something thing that was really difficult with Greenham. And it's one of the reasons I think, why people eventually got exhausted with it, because you couldn't see the end to it. You couldn't see it, there was no, it's so difficult to measure your achievement, and people need, need that - if you're investing so much in something you need to, to feel that.

(Other woman's voice) And I think the other thing that strikes me is that what Greenham did, you know, there was a sort of brutalisation of the police that one of the things with women was the traditional - always been that you wouldn't brutally manhandle a woman. But I think, I don't know if it changed before Greenham. But I, you know, I think that, I think it changed it Greenham. And, I have to say it wasn't universal. When I was, when I was arrested in London, that wasn't the case. And down here, it wasn't the case at all. And two - or twice, I actually got to know the people who arrested me, and they were - just, I got, got to know them. There was one who came from Redruth - a woman. Just trying to remember her name, and I will remember it and then another one who is nearer. We had quite a good relationship with the police down here. So I think the way they were behaving at Greenham was (inaudible).

And political as well.

(Other woman's voice) As political, you know, because I think the way the police behaved in the miners' strike, you know, it was a very political...

They did, and the police did behave very badly in some cases in the miners' strike. So it was, it was part of that time. Yeah, there was the kind of brutalisation of the police force. Wasn't there, really?

(Other woman's voice) And I think, you know, that was an unfortunate side effect, probably inevitable.

Feels like ancient history! (Laughs). It's so long ago. I don't know, I feel so I've lived so many lifetimes since then.

(Laughs). No, it's great interview. (Laughs). I'm just trying to think of what else to discuss.

And of course, it didn't finish at Greenham. You know when we, I continued to organise peace events down here. So we had when, when we were going to go invade Iraq, we filled the cathedral. And I - first of all, it was going to be in the peace chapel, which is about twice the size of this room. And then they realised that there might be more people there. And so it was going to be in St. Mary's aisle. And then they realised the whole of standing room.

(Other woman's voice) The extraordinary thing, I think I was at that.

And there was singing at that. We did singing peace songs outside.

(Other woman's voice) And the extraordinary thing - a friend whose father's a Quaker told me about it, so I went along, and it was done - there was such a profound silence. Because it was done almost like a Quaker meeting, where nobody speaks.

Yeah. We had a silent vigil for about 40 minutes.

(Other woman's voice) And that was extraordinary. Because the depth of that - I've been a Quaker all my life. I'm sort of not a very good one. And, um, and I've never appreciated silent meetings, because I grew up in an academic meetings where people would get up and speak and, you know, we didn't have quiet ones. Came down here and the tradition was quiet meetings. But in the cathedral, the silence was so deep

that there would be people walking past, and it but it was, it was quite surreal.

Yeah. Yeah. And really powerful.

(Other woman's voice) It was really powerful. I was really glad I went.

And then we did singing outside. We had mics and everything and, and song sheets, and song books, actually. So I think we had about 15..15 songs. So those sorts of things continued.

(Other woman's voice) And I think that sort of thing is...

For a long time.

(Other woman's voice) ...less threatening, but actually very effective. You know, like the sacred...

Made no difference. I'm a total cynic.

(Other woman's voice) That's the problem.

It made no difference at all. And the minute we went to war, the cathedral reverted to praying for soldiers and things and honoring soldiers.

(Other woman's voice) I would pray for soldiers.

I would pray for soldiers too, but they wouldn't allow any space for the peace movement. And we never had prayers for all the civilians in Iraq who were killed and injured and damaged and hospitalised and suffered from illness from - because they couldn't get proper food and medicines because of the blockade. They never prayed for any of those people. And so there's no - because it's an established church, the minute the country goes to war, then that's what you support and not - well, here anyway. Yeah.

(Other woman's voice) Although, to be honest, I think some of them would have been sympathetic with carrying on but probably, it's not...

Depends who - I don't know has control over that, actually. But er, and it's - and the other thing, and I've thought about it - oh, yes, yes. I have been thinking about it quite a lot. Then we had the anti-roads campaign that went on for some while, but that was nothing - that never captured the public's imagination. And, and it was very, it was a very different kind of group of people. And there were, and it was men and women involved, as it is in the climate change actions that are taking place and that, and that's been really interesting for me. I haven't actually taken part yet in any of that for various reasons. But I think I probably will. It's been criticised for many of the same reasons that Greenham was criticised for - middle class, white, and so on. You don't see - you didn't see any coloured faces at Greenham.

(Other woman's voice) That's really interesting.

No, none, never, never really.

(Other woman's voice) Today, if it was happening today, I think you might.

It would be different. So that just might be a reflection of the time. But this is a criticism that's been made of the climate change actions in London, that they are not racially representative. And as far as class is concerned, they're not terribly representative, either. That it feels like a very middle class thing. And it's not being inclusive of all people for all sorts of reasons. But um, and once it's perceived like that, then it makes it very difficult for other people to come in.

(Other woman's voice) And I wonder with climate change is the most effective thing is going to end up being young people who it's going to affect most taking the lead, like we're beginning to see. And you know,

that er, you know, that, that seems to be perhaps a purer message or a more effective thing. But then it's it's still limiting numbers.

We'll see. We'll see. We'll see what happens. (Laughs).

Do you think you will take part?

Oh, yes, I've absolutely no doubt. But it depends, it's been a bit difficult because of other things that have been going on down here. And I belong to X - I can't say it, you see Extinction Rebellion. It's so hard to say it. But I just - it's not been - there have always been other things going on. And that sounds like a typical cop out. But yeah, when the time's right, and also, it does worry me, and I can understand the logic of it, that you have demonstrations up in London, and protests up there. Um. And I really feel that this is something that it's - you know, it should be happening everywhere. But that's where the power is. And that's where you want - that's where all the decision makers are. So that's where you're going to do the actions.

(Other woman's voice) But I think the strange thing is, if you pick on public transport, it's going to encourage people to bring their cars in.

Well not if you're blocking the roads it wont (laughs).

(Other woman's voice) I think blocking the roads is a good, you know, it makes a point.

Yeah, stopping the tubes.

(Other woman's voice) Yeah, stopping the tubes is kind of counter intuitive, and you kind of go - yes, it's hit the newspapers is that the only intention?

That's another problem with Greenham, actually, and the peace movement at that time, because - and I have to say, I was very susceptible to that myself, there is a tendency to, and I was younger

than so I'd be less inclined to do it now. There's a tendency to plan things so that you can catch the headlines. So that you'd be in the paper. And, and you know, I think all these things have to be very carefully thought through, and they have to be planned and conceived as a whole. So there has to be a sort of internal logic to everything that you do, and the actions that you take, and I - yeah, they've been some, but actually the singing that, that thing about singing around the fence. So when, when you're being confronted with aggression, the singing was just something that really felt right, and in tune with what we were trying to do. And there have been odd things with the climate change um, actions have been slightly confused, I think, but you know, on the whole, I think what they're doing is brilliant.

(Other woman's voice) And it's it's sort of like Christabel Pankhurst was trying to control the press with the Suffragettes. And on the one hand, she was sort of urging her more and more risk strategy from the safety of Paris as some of them would see it. And er, people would go and see her in Paris, but she, you know, was safely over there. But the strange thing was when Emily Davidson died, that was not part of Christabel's plan. It was sort of more and more violence, more and more distraction. And I'm, I'm convinced Emily Davidson was a suicide. It was a planned suicide.

Oh god, do you really?

(Other woman's voice) Well, things I've read recently, there was an element she was, she was actually she had made a suicide attempt before. And I think it was, it was a reaction to this sort of control of the press by Christabel, and only certain stories would get through, and desperation, and a number of other things. And but it wasn't the official you know, line, which, which I thought was fascinating, you know that - but I don't know I mean, stuff I've read recently has, has, um, and, you know, there was someone called Rose Lamartine Yates, who I've got very interested in, and she was a close friend of Emily Davidson's, and ended up very anti-Christabel. And when they had a sort of reunion and sat next to Sylvia Pankhurst (laughs) who I approve of.

Exactly, exactly.

(Other woman's voice) And you know, I think there was this sort of slightly totalitarian you know, the favourite daughter? There were three or four of them. So I think I think. Yeah, but perhaps, you know, I think anyway, they went against Christabel's orders and...

It is very strange to have been involved with something that really for years, I mean, not just the 18 months, that I was involved in Greenham, but but yeah, I don't know - in 10 or 15 years or something that I was involved with the peace movement. And, and it just seems to have disappeared like...

(Other woman's voice) Suggestion - suggestion. Maybe.

(Noise of the women moving around and chat about food and petrol).

(Other woman's voice) I'm so frustrated about this phot album. I did have a look for it. And it you know, just wasn't - I tried other places I hadn't already looked. And I think the only way I'm gonna - it's in the house. It hasn't gone anywhere. It's - I'm just gonna have to, when I get through this horrendous work patch, I'm just gonna have to tidy up properly. I think there are about four photos, three or four photos.

How nice to have photographs. I have none, and I didn't even - I'm surprised I didn't even cut, well, maybe Jim cut photographs out of the paper. But I didn't even keep those - there was one of me that used to be used quite regularly. And it just, I've no idea, and I've searched. I looked up Greenham photos on - Googled. And looked really closely and there - but this one wasn't there. But it's one that turns up from time to time in newspaper articles. So I don't have any, any at all. Never occurred to me.

(Other woman's voice) Well, I think it wasn't that sort of thing.

No, it's always the way, always in hindsight.

Also if you're doing actions and things, you don't have a camera with you, because you don't want any damage done.

(Other woman's voice) Yeah. I think today would be phones and Facebook.

And also you do now take photographs, you know, actions are filmed, um people have - as evidence in case people - one of the amazing things about the climate change stuff is the attitude of the police. That's been totally - so different from Greenham. The police have been very sympathetic very...

(Inaudible)

Not yet.

(Other woman's voice) Make me feel better.

Yeah, yeah, that's right. I mean, it's so far away.

There have been a couple of local things. But again, it's 11 o'clock on a Friday and it's just not...

Yeah. And they haven't really done anything, they've just stood there. I thought my god, I'm as bad as I ever was. (Laughs). Just stand in the street.

(Other woman's voice) It's funny, my friend Heather was saying she just went on every protest - I was the opposite. I went on one protest, which was a pro-abortion one. And I put on a suit because I thought, I'm going to look smart. But of-course, you know, that wasn't the thing to do. And I think also I'm, I'm the oldest in my family. And I think I was bit - I'd climb trees, I'd all sorts of things. But I was risk averse, in some ways. And, yeah, that's sort of - bad choices of boyfriends, who, you know,

would have been completely against things, and I don't know - all sorts of things. But I think I was, I was more put off by the the sort of reports came back, and the sort of the violence the, you know, and I think this thing of..

Violence at Greenham?

(Other woman's voice) At Greenham, of the arrests and the - and it's sort of like they didn't, you know, probably a bit of cowardice in there as well, but also, um, there were people I knew who had to be part of things, you know, they were always looking to their future legacy. I think you know, that there probably was a strand of that.

What I find interesting about the climate change thing, is that I think that has the potential to bring a much greater potential to bring change. It's really interesting, how issues vary. And because basically, environmental attitudes are just as difficult and complex as attitudes about peace. You know, these are long term things about your, about how you see the world, and your way of life, and, and so on, and so on. And that's just as complex. But I think that um, I mean, I don't think they'll achieve zero carbon, you know, by the time they want it, and is it 25 - 2025? That won't happen, but the potential for it to have a major impact is much greater than the peace movement ever had.

(Other woman's voice) I think, I think a lot of people know that it has to happen.

Has to happen - when people like Mark Carney and Legal and General insurance company and so on are speaking saying 'We've got to take it into account'- when businesses are starting to say that, then you know that things are happening. Which they never would have done, but we're still selling arms all over the world and things. Yeah. It would be really interesting to - it would be really interesting to know what other Greenham women are doing now with their lives, and what they've done. I mean, it's not a sort of judgment or anything, but I'd be really

curious to know how it had impacted. How many people was it when the bass was circled - encircled?

I want to say, seven or nine thousand. Is that right? I can't remember.

I have - 10,000 was what I would guess. But I have no...

Because I'm trying to think of what the circumference of the actual base was.

Seven miles, nine miles? Quick calculation! And there were parts around the fence where it was quite tightly packed, and others where there was quite a big stretch.

No, I haven't written that one down. No.

(Other woman's voice) It can be googled.

It can be googled.

So what are all those...yes, I've got a phone.

(Overlapped chat about phones and Google, and handbags!)

See, this is really interesting. This is Extinction Rebellion. Sorry, I just - nothing to do with that. They, they're asking were you arrested? And so they're trying to, because they want to give support to people who've been arrested. And if you were charged, do you have a solicitor? Do you know, we never did anything like that. Nothing, nothing like that at all. That sort of thing impresses me enormously - the support, the organisation. It's really good.

Yeah.

Yeah. I, when I used to have to go to court, it was so hilarious, because I, I don't know I'd sort of smarten up a bit. And everybody - the court

officials always assumed I was their solicitor, the solicitor representing all these ruffians! (Laughs). There must have been something about me that looked as though I was comfortable in the court. God! I think what's interesting as well, I was thinking about the women - I think men, I think women have changed and men have changed in that 35 years. I think there've been enormous changes. I - you know, people are still people. But I think social attitudes shape how we are. And I think women - it's much easier for women to be comfortable about being strong, and tough now than it used to be then. And um, and it's easier for men to be gentle, and caring, and supportive. Than it was only 35 years ago, it's been a really, really big difference. So when you talk about um, the you know, the need for women's space, that has to be taken into account - it was a different world then.

Yeah. A room of one's own!

Yeah, things we fought very hard for. And still not completely there yet. I was just saying how much has changed in um er, men, men and attitudes to do with gender, and how men are in the world, and how women are in the world, is very, very different from where it was 35 years ago.

(Other woman's voice) But, something that I notice in our street is that the boys play with the boys. There's a boy's group. And although there are girls of similar ages, I didn't think there's a girls group. And that was very much the case when I was growing up. Which is why I spent a lot of time up trees, because I wasn't welcome in the boys gang. And my sister and her best friend had their own little gang so yes.

You were in the tree gang.

(Other woman's voice) I was on my own. I was up the tree with a book that was fine. I'm a bit like, that in that respect. I can spend time on my own.

Yeah, I'm very happy with, with and I think also because we were always moving when I was a child. And, but I would not just us, but everybody else as well. Everybody was always moving - that we didn't have these very strong friendship groups.

(Other woman's voice) Yeah. I mean, I was heartbroken when I moved at 13 and a half, you know, I - it was, you know first time, and only moving 80 miles but it was miles away, not great.

I was so shocked when I came back to this country, actually, I was so shocked. Just um...

Where did you move...

Because my father was in the army we moved all over the place. Um, in the Far East - mostly in the Far East, but Canada and other places. It just seemed so small here, and small minded, and racist.

Well that hasn't really changed.

Oh god. I think it has. I think you'd be really shocked if you went back.

I probably would be.

I think you'd be really shocked.

It does still seem in comparison to the rest of the world.

I can remember, I went to a boarding school, and I remember we went to see Othello, which was ghastly. Anyway, but - didn't like Laurence Olivier, who was in it. But that's all by the by, that's so long ago you probably don't even know who he is!

I do.

You do, you do. Okay. Yeah. Well, it's not a good film. Well, but it was much admired at the time, and it was obviously considered a respectable film or we wouldn't have been taken to it. But I remember coming back and one girl saying something about the thing that really spoilt it for her was a black man and a white woman having a relationship. My god. Can you imagine? Nobody would say that now. And even if you thought it, you would never dare say that now. And yet um, well, I didn't say anything. I didn't say anything. But there were times when I did say things, so we were a difficult family. But um... yeah, you wouldn't... God somethings get better. My father used to stand for parliament, he was very political when he left the army. And I do remember going out with him once, and there was this woman who had come back from Rhodesia, um, and I can't remember exactly 'cause I was quite young when all of this happened. So she would have been a white Rhodesian. And there was something about Ian Smith, who used to be the Prime Minister there, or the head of state, who was sort of white colonial type, and British - the British refused to help him, I think - I can't remember what it was. Or somebody refused to help him, and then eventually, Mugabe took over - this is so long ago. He was a handsome young rebel in those days. And, but anyway, we were going around canvassing and this woman who was a Rhodesian, who'd come back to this country, because Ian Smith had been overturned. And so the end of white colonial rule had finished. And I remember her attacking my father with a rage. (Laughs). Because he didn't, because he didn't agree with her on race issues, and wasn't going to support her. My god!

We were talking with Jo about Greenham and being portrayed in the media. What was your experience of that thing? Obviously you said you had photos - with you being a part of that throughout that time, how do you think it was portrayed?

Well, it was quite, I mean, I think that I was naturally cynical anyway about the press for a whole range of reasons - partly because of the way I'd brought up, and education and so on. But I do remember going up to Greenham once when there'd been quite a big event. I don't know if it

was encircling the base. Um. Because I was coming down to Cornwall, and after encircling the base, I went up to Oxford. So it can't have been that, but it was a quite a big event, and stopping off at the service station. And there were loads of Greenham women, women who'd been to Greenham, and quite clear, and they were talking on - yeah, it must have been, it must have been coming back after encircling the base. That's right. Because it was the day after - I think that happened on a Sunday. And so I was getting back on Monday. So that's when all the papers had come out. So women had been buying the papers and that, and the service station at Taunton Dean probably, or wherever, was just filled with loads of these women all going down to um, Exeter and wherever. And they were reading the papers. And, and they were really shocked at the coverage that the, um, that the event had had in the papers and the inaccuracy. Now, I can't remember specifically what it was that had shocked them. But there would have been things like the kind of women - that I think probably the way the women were described. And women objected to that - have you found the photos?

(Other woman's voice) No, but I have found - it's a similar album to this. And that's, that's what I'm looking for. It will come to light, but I'm gonna have to do the deep clean that I've been promising myself I would do. But it's just, I've just had major things. That's my mum. And she was very little - she was 5'3 and 3/4. My grandmother was even smaller. So she produced me, which was - and there is another one. This is my mum and a friend - who was firemen. They built this kiln together. And it was a woodfired kiln, and she would fire it up. And that's my grandmother, and I think there's yeah, that's that's - right. Yeah, that's my mother. Oh, yes that's probably having a feast at the kiln. Yeah, that's her again. So, she was quite feisty my mum. That's us. Yeah, that's my mom again. Yeah. With other friends. Yeah.

Okay. Well, unless there's anything else Helena that you'd like to add?

No.

Well, thank you very much.

Thank you! I feel as though I've asked and talked.

No, it's great. It's great.

(Other woman's voice) It's good, because you need to edit it down. And another thing I remember, you know, your story about toot your horn if - for the support. They did that very effectively when the firemen, when the firemen were on strike.

Yeah.

(Other woman's voice) And they had a big sign up "Toot your horn." So, you know, people did, and so, you know, I think there are sort of very positive things that actually work.

Yeah.

(Other woman's voice) And make people feel good, even if they're not actually protesting.

Yes. Yeah.

(Other woman's voice) And, you know, there's - you know, I wish they did more of that, really.

Because it's very easy when you're involved with something like that to feel as though everybody's angry with you. That you're an outsider, that you know all those kinds of things that give a little bit of...can't stop.

(Other woman's voice) Because I suppose my, you know, my, my take on protest is if it antagonises the people you want to support you, it's not working.

That's right. Totally.

It's a good ending, that.