

Suzanne Novak

Suzanne, tell us first how you became part of the peace movement.

Um, well, I was a teenager, because I think it was about 1982 was it? When things really started kicking off, or it might have been a little bit before, but I think I started getting involved about 1982. Um, and I was able to drive my parents' car, they'd let me - and it was a Peugeot 504 estate, it was like a tank. Um, and I was 18, and my younger sister was 16. And we got in this car with my parents' permission, and drove off to Greenham for one of the celebrate, you know, Embrace the Base or a protest march or something - I can't remember the details, I'm sorry. But that's how we started, and we used to get involved in lots of things like anti-vivisection marches, and Rock against Racism in Trafalgar Square, and, you know, all sorts other peace things. So Greenham was one of the many, really, that was all about, um, trying to form a different way of life and a different approach to the world, and reacting against the Thatcher politics of the time, and the destroying of communities, and, you know, the violence that the missiles represented really, on, you know, British territory. So...

How was it you first heard about Greenham? Do you remember?

Probably from the TV, though, I'm not sure. I used to get Spare Rib magazine. Um, so I might well have seen it through there. I'm pretty sure I was already getting Spare Rib by then. I know, um I was definitely, I actually wrote an article for them, sometime in 1984/85. So I know, it would have been around then, but I'm pretty sure I was reading so I might well have picked it up from Spare Rib.

And how often did you visit Greenham then after your first trip there?

Oh, it's difficult. I was trying to remember this, because when I looked at my old diaries, because I kept these diaries as a child, um and as a teenager. And in fact, until I was in my late 20s, I wrote a diary article entry every day. Um, so I was sort of looking back, because I found a couple of photos and looked at the back, thought right, find the diary entry. So I could pin down those dates. But I had obviously been quite a few more times, but you just don't remember - there was so much going on, you know, I became a student, I had a baby, I was involved in the South London occupation, um you know - South London hospital occupation, so I probably went half a dozen, or a dozen times. I might have gone more, but I couldn't swear to it. (Laughs). Definitely some of the Embrace the Bases, but also just going along with friends, and, and just showing support for the women who were living there. I never lived there. The most I stayed was perhaps 2 or 3 nights. But generally, it was a flying visit, just to show support for the women who were doing all the work, really.

And what was it about Greenham that made you keep returning then?

Oh, it was women only. And that was overwhelmingly important. Um, that feeling - I think, as a young woman in those days, I mean it wasn't massively different from now, but - and maybe women today would feel the same way. There was something about when something was exclusively for women, you felt it was about you. Whereas when things weren't exclusively for women, it felt it wasn't about you at all. And I remember at university just to give an example, they used to have elections um, of the students to go to

conferences that were held by the National Union of Students. And one year - in my first year, they decided that they would, there would be a women only conference. And up until then I hadn't thought of standing for election, you know, it wasn't relevant to me, sort of thing. Hadn't even thought about it. And then when they said, it's a women only conference, so we're asking women to put themselves forward, suddenly, that was about me. And it's funny, as women, we don't see ourselves as part of mainstream often - and I was a feminist. You know, I was a vegetarian, I was a feminist, I was a protester. My consciousness wasn't fully raised. It never is - is it? But it was partially raised. But it's that sort of thing that - sorry to go on about it, but I think it's really important that it was a women only thing. Also the peace aspect, you know, I really hated the thought of cruise missiles and nuclear weapons, and particularly objected to the fact it was Americans using our land as well, that we were somehow hosting this awful, you know, beast of a weapon. And, you know, worried about the future. We all were worried about the future, and whether or not you know, our children and our children's children would grow up - with this awful, you know, it seemed like an escalation at the time. I mean, I know since that there's been a de-escalation of nuclear weapons, which is absolutely brilliant and long may it last. Um, but at the time, we were really worried, weren't we? Hiding under the table, you know, we had plans, you know, for what would happen. And that was very real and you felt as a young woman that, you know, you've got to be out there protesting against it, because who else was going to?

Absolutely. Was the camp what you expected - after your first visit?

I think, so because I'd been on lots of marches and been around people who were protesting. So I knew - I won't say the type of people - because we're all different types, anyway, you can't

categorise, but you know, as I mentioned before, you know, quite a lot of hippie people, you know, hippie in that they're very sort of earth orientated and natural, and like creative crafts - and very vegan and vegetarian. That was always a very strong theme, and I was vegetarian anyway. And later, my sister who used to come with me, and in fact, both my sisters at the time - I've got three sisters, but two of them used to come to Greenham with me. Um, one of them was on actually on the picture that you put on the website for the Greenham project - my sister Louise, who's got bleached blonde back-combed hair, her and her friend Little Louise, we used to call her, because my sister wasn't big, but her friend was also Louise and was very small. So they were being um, they were occupying Greenham and the police were coming in to, to take people away. So she went there first - I probably heard about it first from her actually. Yeah, thinking about it, but she and I haven't spoken for years. So not anything to do with Greenham, obviously, but just for other reasons. (Laughs).

That must have been quite unique experience to have three sisters together.

Yes, yeah. Yeah. I mean, Louise, my older sister, the one with the bleached blonde hair - she was more doing her own thing with her friends, and she was much more involved in Greenham in terms of - they would be tracking the missile - when the missiles came out on those sort of runs.

Cruise Watch?

Yes, she was involved in that, and following them - she got arrested by the police, you know, that sort of thing. She was a law student at Southampton. And then she was the one who went to South

London Hospital for women and persuaded me, you know, well didn't really need to persuade me to go there. But my younger sister always would come with me, and she was perhaps even less involved than I was. Um, but yeah, it was good. It was nice. It was a sisterly thing. But it was usually friends that you would go with as well. You know, and particularly at university, a lot of students in the Women's group or the Labour group, you know, we would all rally round if there was something going on at Greenham, we'd send a minibus down, I would often drive a mini bus down.

Um, now you've mentioned the South London Hospital for Women. Can you tell me a little bit about how your daughter came to be born there, and why that was an important part of your Greenham experience?

Yes, yeah, it was, um, it was when I was heavily pregnant - just about due to have her and I'd fought for a home birth, because I wanted to be in control and I didn't want a conventional birth. Um and my sister, Louise was already occupying the South London Hospital for Women with a whole bunch of other women - there were probably about thirty women occupying the wards of the in-patient part of the hospital. The out-patient part was still open at the time. Um, so they were living there and a lot of them were Greenham women who were coming for respite, so they were coming to have a bath, a hot bath, or wash their clothes or just sleep in a comfortable bed - because Greenham was very uncomfortable, and cold and wet, you know, and quite unpleasant, muddy, you know, conditions. Um, so they would often come for a weekend or a week holiday to the South London Hospital for Women, which was occupied for - oh, it must have been maybe nearly a year, you know, so that was quite a few months. And so my sister was, was actually living there because she'd graduated

and was working in London. And so that was where she was actually living, and visiting Greenham occasionally. Um, and I was on the phone to her moaning about being heavily pregnant and waiting for the baby to come. And she said 'Come and visit the South London Hospital, you might think about having your baby there. You could, it would be amazing for the protest, you know, it would raise the profile, we could do press releases, it would really give a boost to morale.' And that's often what these things were about. So I thought why not, you know, if it's a women's protest, and it's a good, um, important thing to try and keep this hospital open. Um, I went along, the women were amazing. They were so enthusiastic. They were - they got a couple of independent midwives that they contacted ready for the birth. Um, they cleaned a room, they looked after me, they were all really excited. So I popped back home, got some clothes, you know, and brought it back and then set up you know my room, and basically lived there. She was a week late, so I was living there for just over a week, I think it was before she came - and I was scrubbing the corridors the day before she arrived. Um, yes! (Laughs). Because I was so desperate, and corridors always need scrubbing in a hospital anyway don't they? But the funny thing was there was a picket - we had a picket at the entrance of the hospital, there were always women on picket duty to prevent, you know, people coming in and you know, um - just not being allowed to come into the hospital. It was an occupied hospital - women only so you know, police or men that wanted to come in had to be held at the picket place. So on the morning when I went into labour, I thought that perhaps I was in labour, but I wasn't quite sure. So I went and sat on picket duty. (Laughs). And after about half an hour, I thought no, and I said to the women 'Um, I think actually I'm in labour.' And my sister had gone to work her friend, her best friend, who was also going to be my birthing partner had gone to work. Um, but they contacted

them and got them back, and all these women came into the room, you know, we had a room set up for the birth - just had beanbags in and a tape recorder - as they were in those days. And we had Culture Club, and Bronski Beat and all this playing - and all these women were in the room, you know, lots of them watching me give birth - very public, but they were all very supportive. They were all panting when I was panting. Um, and it was great. And you know, I didn't have any drugs or gas and air - I didn't need any, I had a really amazing birth actually, it was incredible, really, really good birth. And everything went fine. And you know, they were all delighted of-course, it was a girl - made it even better - it was the cherry on the cake. So Scarlet Mandela, that was her middle name Mandela, because we were also - we used to go and protest against outside South African Embassy in Trafalgar Square for releasing Nelson Mandela. So I figured that she should have a name like that as her middle name. So she was born. And it was in the papers, and you know, it was - it was a bit of a furore about it, the Health Authority didn't like it at all. And I had to leave within a couple of days - they were threatening to make my baby a ward of court, um because they said she had jaundice, which was rubbish. I mean, when I took her back home, and I saw a midwife, I said 'You know, is everything alright?' And she said 'Yeah, baby looks great.' I said 'Don't you think she's a bit yellow? Are you worried about jaundice?' 'No, all babies look like that when they're born.' So they'd obviously completely, you know, these two midwives that had been sent by the Health Authority to check me out the day after birth were 'Oh, she's very jaundiced. This is life threatening,' you know, really, and I was only 9... 20 - I was 20. So you know, you don't really know, and I didn't want her to be taken away, obviously. So my dad came and picked me up and took me to the family home, my parents home. And, and, but I did go back lots of times - went back and stayed at the South London Hospital and obviously went to Greenham. Um,

and yeah, as I say, there was a strong interchange of women from Greenham and the South London Hospital and women from the miners' strikes as well.

So that's your experience of Greenham then, being connected to other campaigns and political actions outside...

Yeah.

...of the camp, but through the same network of women?

Yes, yeah. And incredibly supportive of each other, you know, they would all move as a group - almost like, you know, if the miners' strike was going on, and the women that were involved in the miners' strike were getting very political and very active, and they would, you know, the women from Greenham and South London Hospital would go along and support those women when there was the big march on to support the miners, and then they would come down and support Greenham, or the South London hospital. There was probably other protests going on that, you know, I wasn't aware of, but um, and we had miners, male miners, coming into the South London Hospital to run a creche for us. And we had, I think it was Alf Dobbs, the local MP at the time, was speaking at the hospital, you know, in support of it. And so it was a women only audience, but it was men running the creche. And I'll never forget seeing this miner pushing my baby in this pram up and down the corridor. And I said to him 'Oh, she'll need to go to sleep in about half an hour, and you have to - she doesn't go to sleep easily. You have to be really sort of pushing the pram very forcefully, you know, lots of bobbing up and down.' And I remember hearing my baby crying, looking out the door, and seeing this miner pushing my baby with her head bobbing up and down in the pram. (Laughs). And you

know, he looked a bit concerned that he was having to push her so vigorously. Um, but that was, yeah, that's the sort of thing that sticks in your memory, isn't it really - the endless days of cold, and you know, all of that fades away a bit more.

So, I understand that you took Scarlet, your daughter to Greenham for her first birthday?

Yes, I've got my diary entries. Can I find them for you?

Absolutely.

I'll put them here ready.

So these are your diary entries from having Scarlet at the..?

Yes, yes. So ...

... at the Greenham camp on her first birthday?

Yes, I can give you this as well. But just to say I put on the Thursday before her birthday - was on the Saturday. And I'd said at 3pm me and Sally, my friend, she was a woman who did Greenham, and the South London Hospital - I'd met her at the South London Hospital. Um, so me and Sally - my friend, left Scarlet - my baby daughter with Mitch - my sister, and got trains and bus to Greenham common. First at Green Gate, then Emerald - which was nice, then Blue Gate. Pitched tent at Blue, popped over to Orange - as some women are doing an action. Greenham's 4th birthday, cold hard night. Didn't know that was Greenham's 4th birthday until I read that diary entry. So these things fly out of your - is that right, September the 5th?

Yes, yeah, that sounds about right. Yes.

Oh, right. Friday, September 6th I said woke at 8:30am after a very uncomfortable and rather cold night at Greenham. Got a lift to Orange Gate where we had tea, drank wine - sounds like fun, and chatted with Jilly and Viv - two really great women. Went to Yellow Gate, then back to Blue, then to Emerald and back to Blue. (Laughs). Bit boring isn't it? Saturday, September the 7th, Scarlet's 1st birthday and she spent most of it at Greenham. Yay! I woke at 6:30am, then 7:30am, and 9am. It was so uncomfortable at Greenham, Jilly and Viv and Tarn picked us up and we went to Newbury station to meet Mitch and Scarlet. We went to Blue, then Violet for a while then to Orange, Green for the Pacific women. I've no idea who the Pacific women are (laughs), no recollection of that. I don't know whether you'll come across them in your journeys, and then Yellow and back to Blue, then Emerald, and then Mitch and I took Scarlet home. It doesn't say very much does it? A few names, you know, and the fact that we were always moving between gates all the time, which is weird, isn't it? And we must have, I don't know why - I have no recollection of why we were always moving around between the gates. But presumably, that's what other women did as well, wasn't just me. (Laughs).

I think we've found that some of the other women who lived there for quite a time seem to stay at one gate. But I guess people who were more sort of regular visitors - coming and going - possibly easier for them to move about between the gates?

Yeah, maybe we were just wanting to show all the women at gates that they had support. And so we were maximising our impact that way. And that's the only reason I can think of it. Because you'd imagine you'd arrive and just settle at a gate, and chat with the

women and spend the day there, wouldn't you - but we obviously didn't. I had no recollection of the fact that we did that, either. So it's strange, isn't it? I just remember, I have snapshot memories of being there, you know, and seeing the gate, and being with friends, and being part of something that was very important and much bigger than me. So, there you are, you can have that.

Oh, we'll take that, that's brilliant.

That was her 1st birthday. I've got another couple of diary entries from later on that year when I took a minibus down there with a whole bunch of women, but I'm just talking about their names and which gate we went to. And apparently we met some women from the Women's Media Action Group who were there. And I thought, oh that's - when I saw that I'd written this in the diary, I thought, well, I'll print that off and give that to you. Because you might come across some women who can sort of confirm that the Women's Media Action Group were there, you know, or the Pacific women, whoever they were.

Oh, that's brilliant. Thank you. Yeah, that would be really, really useful. Do you have any other memories of Scarlet's 1st birthday, being there? Was it important to you that ...

Yes, it was very important. You know, I wanted her - I was hoping - she didn't turn out quite like this, because children never do, do they? But I was very politically active as a teenager. So when I had this baby at 20, you know, and I was in the middle of all these politically active things. I really wanted her one day to be able to stand up, you know, at the Student Union, you know, maybe at a hustings - maybe she'd be standing for election, because I subsequently did stand and got elected as communications officer

for the student union. And I was envisaged that one day she would be able to stand up and say 'Don't talk to me about black liberation - Mandela is my middle name. Don't talk to me about occupations - I was born into one. Don't talk to me about peace movements - I spent my 1st birthday at Greenham common' you know, 'Don't talk to me about vegetarianism - I was a vegetarian when I was a foetus', you know, I wanted her to have these all these credentials to be able to say 'I'm connected to all of that. That's all important fabric in my life', you know? So yes, it was very important to me that she had her 1st birthday at Greenham. And she did spend a lot of her babyhood either at the South London Hospital or picketing the South African Embassy and demanding the release of Nelson Mandela - which worked, again, these things did work one way or another.

That is some very impressive credentials she has, while she was still a toddler, that's amazing. (Laughs).

(Laughs). She never stood for election. She wasn't politically active, but she is progressive politically. And that's the important thing.

Absolutely, absolutely. How could she not be with that sort of...

She could have rebelled like I did against my parents. (Laughs).

Can I just ask you a few questions about your stay at Greenham, just sort of more general terms? Would you say that Greenham was a vehicle for women, in which they claimed back some power from traditionally male dominated bodies like the military, like the police?

Absolutely, yes, it was a, it was a way of counter-balancing that male strength and the sort of aggression that often is linked with male strength, isn't it? We all know that power corrupts, and men definitely held the power - and I know there was Margaret Thatcher in charge, but she was like an honorary man at the time. You know, she was more masculine than the men, you know, around her. Um, and it was almost as if she had to prove her strength by being, you know, by being more manly or more aggressive or more, you know, difficult than men - she wasn't representing women, and she didn't help the cause of women in so many ways. It was quite the opposite. And so it was very frustrating for those of us politically active women at the time to feel you know, people would challenge us 'Well, you're alright, you've got a woman as prime minister now' - as if that made everything okay. And it didn't, you know. The women who were living in the miners' communities were, you know, they were on strike, they had no money, they couldn't feed their children, they were - their communities were falling apart, you know, and community is really important to women. I mean, it is to men as well, but they don't realise it in the way that women do. They suffer poor mental health. And they don't realise that's because they're losing their connections with each other and their family, and they're not making friends and keeping a network of friends. But women tend to understand that, and do it. So I think that was what Greenham was showing, and South London Hospital and the miners' strikes, they were all showing that women, you know, when they get together, they're trying to build a strength to counterbalance that male strength that was basically running the establishment and putting these, you know, very dangerous missiles into our country - into the heart of our country, and threatening our children. Um, and I think it was great that women showed that strength, got together - women always understand the power in numbers, don't they? Which men don't tend to. (Laughs).

And it was always very democratic. You know, when you talk about the diaries, I'm sure that any diaries that you read from the bases will show that level of democracy. There was always lots of debate, and women really listening to each other, and really caring about listening. And sometimes that could be frustrating, you know, when you think it's obvious what we should be doing next, you know, but there was always that ethos - whether it was at Greenham, or South London Hospital, or whether if you got involved in the mining communities and listened to them, everyone was starting to understand that, you know, everyone was equally important - everyone needed to be respected, whatever their situation, and if they were black and ethnic minority, or disabled, or lesbian, or, you know, whatever they were, it was equally valuable and needed. And I think that was almost a sort of tidal wave of change that was going on at a level of society that isn't really fully recognised. You know, there was this awful establishment that was really right wing and very brutal to its communities, and to a lot of, you know, sections of society, really. And then there was this counter wave of feminine power. And you know, the men that came with us - that supported, and there were some great men that did, but that was very much more about we're diverse. And we respect that, and we want to empower that. And I think that was, that was the bedrock, really for what's come since - you know, in the '90s, and ever since then where - equal respect for people, you know, and diversity and the celebration of diversity, not just the tolerance of it - which was a bit more '80s. (Laughs). Does that make sense?

Absolutely. Yeah, that has come across in the interviews that there, there was this very democratic way of discussion, and making decisions.

Yeah. Yeah, almost too democratic sometimes! (Laughs).

Yeah, I was going to ask you about that. Was that, you know, how do you feel the decision making process was, and was it ever negative to that?

I don't think I could ever say it was negative, it's just that if you're someone who likes to make decisions and move on, you know - I became an NHS manager afterwards, after, after, you know, occupying the hospital and giving birth there, and really pissing off the Health Authority. I then trained to become an NHS manager, and spent my career working in the NHS. So I'm that sort of personality that likes to be organised, make decisions, and move on. And obviously, when you're working in a very democratic situation, where people really want to think things through carefully and talk about their feelings about things, sometimes that can get a bit frustrating, but, you know, you have to, you have to bear with it. You know, you have to go with it. It's the best way, undoubtedly, and everyone does need to be heard, even if they're repeating themselves a few times (laughs), or saying something that someone else has said already, you know.

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

It's the same as it was with the miners' strike, with the South London Hospital and with all the protests I went on. The police were awful at the time. I mean, as I said earlier, I really like to think that they've changed now, but at the time, they were definitely the establishment - and they were quite horrible. I mean, occasionally you'd get one that was sort of a bit friendly, and would smile, and

you know, some of the soldiers that were guarding the base, you know, we'd taunt them basically with naughty songs that we'd make up, you know, and all chant these songs (sings) 'We are women, we are strong, we are never ever wrong - tra la la la, la la la' - things like that, you know, that would be like in their face, you know, we were, we were cheeky and mischievous. I mean, we were powerless. So, you know, it's like the Palestinian children throwing stones at Israel, isn't it? I won't get into that whole debate. But you know, we were working from a position of powerlessness. So, you know, they couldn't have really taken that much umbrage to it, but you know, some of them would be very stony faced, some of them would sort of smile and you know, think it was funny, and understand, you know, where you were. But a lot of the police - it was horrible, they would be really, really obnoxious on the marches. And I remember once, I mean, a silly example, but it really summed it up for me. I was carrying my daughter Scarlet on an anti, I think it was an anti-racism march. So you know, if you're protesting against racism, that's a good thing, isn't it? You're not asking for anything for you. You're not there, you know, shouting at anyone for anything. You're not being demanding, you know, of anything that's not right, really. I mean, no one can argue the case for racism, can they? Not even the police - but there was a policeman next to me, and we were doing the usual chanting, you know, that we were against racism, and that everyone should live happily together sort of thing. All very nice and peaceful. Here I am holding a baby. And the baby has a bad cold, you know, and there's a lot of snot coming out of this baby's nose. And at one point, she wiped her snotty nose against my face. So it was on my cheek, and I went to wipe it off. And the policeman saw this 'Good baby' he said, like, just to really spiteful - I know, he hadn't done anything, he didn't do anything, physically. But it was just that, that - almost a humiliation of a comment, you know, that he was against me from what - I was only

standing up for other people, you know, I wasn't having a go at him. I hadn't even said anything to him. But he just didn't like the fact that we existed and we were there. He resented that, you know, and that that's the feeling you got from the police quite often. And even the military to some degree, that they resented our presence, they thought we were - you know, stepping out of our place. And that as women, or as protesters, we shouldn't be doing that we should just accept society as it is, and allow the status quo to prevail. But, you know, unless you have people challenging things that are wrong, things don't improve - they go stale, or they go backwards. And I think we've all learned from the last sort of 30 years that unless you keep that pressure, things do go backwards, you have to keep the pressure on - you can't let, you can't become complacent about the freedoms that we've won. Because people will - there'll always be people fighting them. And that's what I didn't realise when I was a teenager and growing up - I thought once we've got this ground, once we've got, you know, women's liberation, equal pay, equal respect, diversity, you know, gay rights, miners' rights, you know, everything - it won't go back, but it does unless you fight for it - as we can see in America.

Yeah, absolutely.

And in many places, even our country, you know, it's always under threat, isn't it?

Do you remember seeing or even experiencing any aggression or violence from the military or the police when you were at Greenham?

I personally didn't. But I did hear a lot of accounts from other people where the police had been rough or, you know, abusive

verbally. Um, on other protests, I knew of friends who'd actually been beaten up by the police who - they weren't Greenham women, they were men who'd been protesting about racism or one of the miners' strike, probably. The miners' strike police were particularly bad. And in the South London Hospital, when the police did come into evict the women that were there - I was actually on holiday at the time. Otherwise, I'd have been evicted alongside them. I felt a bit guilty about that - I happened to go on holiday for a couple of weeks, and all the women in the hospital got evicted. And by all accounts, it sounded very exciting. You know, they'd been up on the roof, and all this sort of thing. The police had sent in female police officers, I think - mostly, but you know, that was - it's inevitable a bit of man handling is going on when there's an eviction, because they were being forcibly removed, basically. I don't think they were overly violent men. But no, you just hear about it from other people - I didn't see it myself.

What do you remember about the relationship between the women at Greenham and the local residents in Newbury?

Um, I didn't see any of that because I wasn't living there, and I wasn't ever there for long enough. You know, as I say, I probably only stayed 2 or 3 nights at the most. But I did hear from people that some of the residents were really lovely and supportive - and gave food and blankets, and would let people go to their houses to wash, and things like that. But others had a real difficulty with Greenham women being there. I think probably more men than women had that difficulty, and that sometimes they could be, you know, verbally abusive, if not violent. That's what I heard, but I didn't witness it myself.

And how do you think Greenham women were portrayed at the time, and indeed, since in the media?

Um, well, it's funny you say that because I found a letter that one of my friends, she wasn't she wasn't a Greenham, well, she was a Greenham woman in that she came with, with me to visit Greenham common. I'll just read this out to you because it's, um, it really reflects - it's not the media, but it was the male attitude at the time, which kind of reflected what you're saying. Um, I'll just read a little bit of the background so you understand - she's talking about her workplace, I don't know where she was working, or even what she was doing. It was some sort of admin or management, it might have been a legal office, because she then went on to do a law degree, this girl, she was very, very bright. But she was um, very, quite revolutionary, and you know, a great woman, basically. She says 'Work is okay, but I think the silly little blokes there feel threatened by me, you can almost feel them clutch their balls as they walk into the room. But I wouldn't go anywhere near them. Because I have Ms on my cheques instead of Miss, they decided to accuse me of being a feminist. And then one of the silly pricks - in his 30s - went home and wrote this really long poem about what is a feminist, basically attempting to take the piss out of Greenham, and burning bras, etc, etc. He showed it all around the office and then proudly presented it to me. I didn't know what to say, so I just said nothing, it's not really worth trying to justify yourself in a room full of absolute fucking dickheads. And women that want the dickheads to stay just that way.' And that sums it up really doesn't it? They had this view, this is silly little women getting out of their place - trying to get involved in politics that they don't understand, and international relations of defence, and what have you. Um, you know, who do they think they are? They should just go back into the kitchen sort of thing, that's perhaps portraying it a little bit

starkly, but I think some of them genuinely believed that - some of them were certainly indicating it. And some of them might have given a bit of lip service, but weren't really that supportive when it came to women being there and doing their thing. Obviously, I was a student. And I was very lucky, I was very privileged, and I had um - the men around me, and my family was all women, except for my dad, and he was very placid and easygoing, and he would have given me a lift to Greenham, if I'd asked him to, you know, and picked me up - he was that sort of a chap. And the men at university were the only ones I mixed with were in the Labour group or you know, politically active, so they at least, if not gave lip service, kind of went beyond that, you know, they wouldn't have argued against it. But we were very aware the media, were really not very supportive, obviously not Spare Rib, they were very supportive. And, you know, maybe you would have got some women in the media, I'm sure that would have been supportive. But the general feeling you got was that the country weren't really - we were seen as a fringe, some sort of mad fringe of dirty women that were willing to sleep in the mud, and, you know, probably all lesbians - and quite a lot of them were. (Laughs). But, you know, so what, you know, what does that matter? And why, why would that be an issue anyway? You know, but there was this sort of portrayal of us being, I don't know, a sandwich short of a full packed lunch or something. Yeah, quite dismissive. Um, I'm sure that, you know, the BBC probably would have played it down the line of being relatively okay about it. But I don't think we generally felt that we were given much of a voice. And that's why more women went, and more women protested, and why they stayed as long as they did, you know, and got louder in the way they behaved. Because if you're not being heard, you end up raising your voice, don't you, and drumming up more support? I don't know whether that's what other women have said as well?

Very much so. Yeah, there's, particularly about the media that you know, the portrayal, it was really negative.

Yeah.

And quite often they were ignored.

Yeah.

Had to fight quite hard to get...

Heard.

And for the media to come in the first place. When they did, they didn't report the truth, unfortunately. You've mentioned being a couple of different gates. What do you remember about each individual one? And how, were they, were they all different from each other?

I think they were. I couldn't pinpoint anything, because I wasn't there enough, or for long enough. But you got a feel that there was a different, and I suppose this is inevitable, isn't it, that different gates would gather - would attract different women. Once a few women had settled in a gate, then more like-minded women would go. So I think there were there were some gates that were more lesbian, and some that were more straight, 'cause sexuality was quite important for the women there. And some that were a bit more hippie crafty, you know, um, Earth Mother approach. And some that were a bit more politically hard-nosed. I remember that there were slightly different factions within Greenham Common, like they were with the South London Hospital and probably reflect

communities anyway. But some would be, you know, we've got to just be more peaceful and placid and show by our behaviour, how things should be. Um, but others who were, well, that's not going to be enough. And we have to be louder and agitate more, and perhaps break the law more - in order to get on the radar, and for people to see how serious we are, and to challenge authority. There's always that debate raging between should you try and change the system from within? Or should you try and break out of the system and challenge it? And we've got MPs now who are wrestling with exactly that issue. And it was something that was so live in those days, and I kind of - I was wrestling with it myself, and figured at that time, I need to work outside the system and challenge it, and I suppose, when you're young, that's the best time to do it. Because you can, you know, you've got the freedom, you can do it. But as you get older, you have more vested interests in the status quo - mortgages and jobs, and responsibilities for other people. And it's more difficult to step outside the system and challenge it. And I think the women at Greenham Common probably represented that paradox really as well, that some of them couldn't break the law because they had children or jobs, or whatever. So they had to be peaceful, wholly peaceful. And that might have also been in their nature, some of them might have not had the vested interest, but didn't want to, and that was all respected. Um, but those that did feel, I'm outside the system I'm going to challenge from without - and my sister was definitely one of those, and I was until I then joined the NHS and became inside the system trying to change it from within, and did, quite a lot, actually. So um, yes, it's that, that sort of debate, I think that is quite difficult. And I think the different gates probably reflected some of that different political viewpoint, as well as women's sexuality, and who got on with who, and if there were children around they would have gathered more together. Now, I can't

remember which gate was which, which was the lesbian gate, which was the politically hard nosed gate, which was the children's gate. I mean, the fact that I went around and visited them all, probably reflected me that I was, you know, had lots of friends who were lesbians, had a child myself, you know, felt I was outside the system, but also very respectful of the women who were working within the system, or wanted to be wholly peaceful, you know. And I think those those endless debates and discussions that were had at Greenham which other women would have reflected to you as well, and that democratic approach it - a lot of it was about that change, from without or within and what's the best and most effective approach? And how do you be a role model as well, you know, if you're fighting violence, do you fight it with violence? It's so hard to know. You know, we look at the anti-apartheid and Nelson Mandela, he was a, he was an iconic source of inspiration for us at the time, and he was saying that you have to fight violence with violence. And sometimes you do, don't you? And the government itself would fight violence with violence, wouldn't it? So, you know, who are you to judge sort of thing. But then others saying no, we have to lead the way like Ghandi and Martin Luther King, and be peaceful in our approach. And that's the only way to really prevail. So you can imagine the discussions that were had, can't you? (Laughs).

Were there ever any arguments or, or frictions? Or ...

Oh, I'm sure, yes, lots! I mean, women will, you know, like, men, have their arguments, and I mean, it was all done - well, not all done very respectfully - I'm sure there would have been times when people walked, marched out and people left Greenham, and never went back again. And, you know, people had disagreements. It's healthy. It's normal, isn't it? And it was very democratic, so

everyone got their say, and some people struggle with that level of democracy, and don't put up with it and go. And, you know, other people struggle with getting their voice heard even in a democratic situation, you know, so yes, there were tensions. Yes, that's, that's life as human beings. (Laughs).

Absolutely. Were you aware of any of the women there who had problems with families or partners because of their involvement?

I'm sure there were. Um, I'm trying to think, I don't think I knew enough, I, I didn't know well enough, any of the women who were living there, to have been able to give you examples, you know, we we would talk to the women, listen to them. They probably - the focus of the conversation with us was probably more about what they were doing, and the general approach, and what else was happening in the world in British, you know, politics and the revolutionary movements that we felt we were part of - whether they were actually revolutionary or not is another matter. But we, we felt they were at the time, you know, we were really fighting the establishment. So I think, um, yes, some women might have given us, you know, might have shared with us some of that, but I can't remember any details. You were just aware that a lot of the women who lived there were giving up an awful lot. They were sacrificing a lot in terms of their families, and their work, and their comfort and, and being able to move on with their lives. They had kind of put their lives on hold, which is a really incredible thing to do, when you think about it - and live a very uncomfortable life for something that they believed in. And they were hurting no one, you know, they deserved a lot more respect than they ever got.

Absolutely, they did.

(Laughs). So it's a great mission that you're on to raise their profile now before it's too late and they die without all that recognition.

(Laughs). It's very moving, isn't it?

It is actually that's, I've found every interview that I've done actually quite emotional from one, you know, from various sort of points of view. But yeah, everyone's story and memories and experiences - I've gone home and gone...

Oh good. I don't feel so bad for tearing up myself.

Goodness no - people have had quite an emotional reaction sometimes haven't they to, to bringing their memories to the forefront for us. And yeah, it has been, obviously, you know, just that whole idea of these amazing women all coming together for something so important, to look back on - for us is quite emotional. So, you know, for the people involved to be remembering it must be...

I was hugely peripheral, and the women who were living there - what they did, it was incredible. (Becomes emotional). It really really was. So, you know,

Do you want to take a break?

No, I'm fine, I'm fine. It's good.

Yeah, no, really, but, I think everyone had their part to play, you know, you weren't peripheral at all, everyone's part was hugely important. That's why they, you know, it was such a, such a success in the end and you know.

It's outstanding, you know, what, what those women were doing at the time, and the fact that they weren't, you know, there weren't reporters going in and really talking to them. I think it wouldn't happen now. I think that the reporters would go in and spend more time actually with the women and see how their families had, you know, disenfranchised them or, you know, excluded them, and the way being treated by people.

Absolutely. How important was creativity - the use of art and crafts, and song at Greenham?

Yeah, oh yeah, singing definitely. I mean, I was definitely part of that. And they're always chants. But there are on marches, you know, in any sort of movement that you get involved in, people think up the funniest, you know, and cheekiest. And they were very cheeky, the women there, and they would, they would sing all sorts of things to taunt the soldiers and the police. And, you know, about, you know, women never being wrong, and all sorts of mischievous things - I can't remember very many of them. But if someone sat next to me and started singing it, I'd be singing along, you know, it would come back I know. So that was over-ridingly - we wouldn't, we wouldn't tend to walk from base to base without singing or, you know, having some of that. It's very uplifting of the spirits to sing, isn't it? And to reinforce, you're always reinforcing in your subconscious brain when you're singing those things and that, you know, you do believe them, and it's worth fighting for, and it's worth going through some hardship for. Um, so I think it was a very strong way, the song, of keeping women together, focused, you know, supportive, and singing just makes you feel good as well. You know, it's a natural human thing, isn't it, the singing and dancing. There were some women who were incredibly creative, and would make those sort of dream catchers, and um, all sorts of

lovely - they would make the benders or the tents or whatever into a very homely environment - they were they Earth motherly some of the women, and, you know, whether they had children or not, they would still create these little symbols of um, sort of, you know, all sorts of, I don't know, pagan or, you know, humanistic or you know, different religions - not mainly the, ooh gosh, I've got blue ink all over me, have I got it on my face as well?

No.

I'm looking at my fingers thinking, yeah, maybe it came from Nicola's letter.

Ah, yeah, that must be it.

Yeah, do let me know if I need to wash my face. Um, yeah, they would make or create all of that. And I think it was often a sort of almost, you know, a reaction against the male dominated religions, but creating that more and respecting that more the woman earth, and the femininity of the world, and nature, and the reproductive nature of nature and women - and celebrating that through their art and crafts and material. You know, lots of bits of material - I just remember going into some of the tents or camper vans, or benders and, and being really struck by these little tassel-y things, and just lots of symbolic things about Mother Nature, the earth, women, reproductivity, you know, the feminine powers, really that, let's face it, men are afraid of aren't they - and, you know, counteract with their missiles. (Laughs).

Do you think um, that the camp might have been infiltrated politically, or sabotaged in any way?

I don't know - you hear about, you know, some of those police that kind of, you know, subsequently were - they unveiled as having made those relationships. I think - when I think back, there were occasional moments in the South London Hospital, and in Greenham, where, you know, there was tension, and there would have been a character - a person who seemed to be a little bit um, different to everyone else in their views, or a little bit more antagonistic or something, but I couldn't say that it was infiltration. You know, it seemed at the time that it was the spectrum of, you know, different views and approaches, and everyone was respecting everyone else's, and the fact that someone had turned up and given of their time meant that they were worthy of respect and inclusion. Um, so we wouldn't have detected, I don't think - I wouldn't have, if someone had infiltrated. Women who were living there probably would have been more sensitive to that, and seen more evidence of that, but you were just aware that there was this whole spectrum of view that needed to be accommodated, to be inclusive and embracing of everyone, you know - which was always the clear aim - that everyone was welcome, and that everyone should be included and treated with respect and equal value. So, definitely wasn't aware at the time, but wouldn't be surprised if someone was subsequently you know, if that had happened, because that was the way that they were behaving - the establishment, and they were quite, you know, some paranoid, there was some paranoia around, you know. Women were worried that that sort of thing would happen, and that they were being spied on and, and certainly, we were worried that they were emitting from the base, different, like high speed microwave type things.

Do you know what they were called? They were called zapping.

Zapping, oh, is that what it was?

I think that's what other people have reported.

Was it established that it was happening? Because we were worried about it - one of the last times when I went on December the 15th, I went with a friend who - her name was Suzanne, actually, and she was in the early stages of pregnancy. And I'd written um, you know 'It was a bit of a squash last night, but fairly warm, did a bit of yoga. Me and Sally chatted, then Suzanne, a friend who was in the early stages of pregnancy started getting bad pains and bleeding. She thinks she's miscarrying. So I ran around trying to find everyone so we could go home.' She did miscarry. She was pregnant, she did miscarry. And we were really worried that it was the zapping, as you call it. I mean, we just were aware. And yes, I've probably just forgotten the name of zapping, but I know we were aware, someone had said 'Oh, they're doing - sending some sort of signals, waves, microwaves, something at us' - people were aware of. And we were really worried that that's what caused her to miscarry. I don't know, we'll never know will we? Might have happened anyway. Might not.

But other people have mentioned that, that, you know, they would be asleep en mass, when normally they'd be awake. Or that, you know, people were very ill, for no other reason. Other people have mentioned that. In terms of political activism, what do you think we've learned from Greenham? And how do you think Greenham has impacted on future generations involved in political activism?

Gosh, it's tricky, isn't it? Because I can't really disassociate myself from having been involved myself. I don't think anywhere near enough credit has been given to the Greenham women for what

they did, and for the movement, and the involvement of others in that whole, you know, protest against nuclear missiles. I think it's been completely underplayed by the politicians, and they've taken all the credit for any changes and, you know, de-escalation of nuclear weapons. Um, I think it probably hugely impacted on the people involved. And, people associated. I like to think that the, you know, the approach of peaceful occupation and challenge, really, of the establishment was strengthened by Greenham - because it went on for years. And people were living there. And so many people got involved - it was huge. It must be one of the biggest, longest protests we've ever had in this country. And it was by women, a lot of whom were mothers, or, you know, young women, women with all sorts of health problems, you know, who just gave up their lives momentarily - you know, temporarily, to spend their lives to commit themselves to this. So I like to think that it has had an impact on subsequent movements. I don't know how much, I suppose journalists and people like that would be able to do a trail, an audit trail almost from Greenham - to see how, it would be lovely to see a map to show how that impact - it would be lovely if your project was part of that map to show how we've built on that - those sort of bedrocks, if you like, of people saying we need to be democratic, we need to be inclusive. I mean, all the things that I learned through being involved in protest movements, actually stood me in huge stead when I became an NHS manager, because I was able to challenge in a way that was articulate, logical, reasonable, democratic, inclusive, the status quo, and achieve a lot for the people who were disenfranchised. I was able to come with far more awareness of different people, and the different issues, and how those issues needed to be addressed by the establishment - and the NHS is part of the establishment, very much so. It can perpetuate inequalities, and it can help heal them and address them by the way, it invests, you know. So a lot of things like

support for young, young mothers and teenagers and things like that - because of what I'd seen in my protest movements and learned in becoming more politically aware, um, had really helped.

So for me, personally, I know that Greenham was quite transformational, and I was then able to go on and be what I'm proud, proud to have been a really good NHS manager that has managed to achieve a lot for ethnic minorities, for you know, mothers, for, for people who have, you know, less resources or less ability to look after themselves. Um, those were standpoints that I was coming in and establishing. I worked a lot with, I didn't run hospitals - I worked in communities and planned services for whole communities. That was my calling, if you like, after, you know, going through all this sort of political protest. So I would, I worked for Newport, for example, and looked at the deprived estates in Newport, and how could we address some of their health inequalities, and I exposed their health inequalities to, you know, worked with the public health people to research and expose them, and then challenged the health authority to address them with my planning, which involved voluntary groups, and the local council and residents, local residents. And I'd bring local residents up onto the stage and get them to speak about, you know, their experiences as single parents, or people who'd been using drugs or alcohol, you know, and I challenged communities that said they didn't want to invest in drug and alcohol rehab by saying to them 'Do you understand these people's lives? Do you know why they're abusing drug and alcohol? Are you judging them without even knowing that they might have been abused as children? The system has let them down once. Do we want it to let them down again, in helping them to overcome this problem? You know, are you aware of these things?' So, you know, I think every teenager should go through rebellion and protest and challenge - it's a rite of passage for, you know, becoming an adult who understands the breadth and depth

of what exists in our society, and can help to, you know, continue that process - because it will never be ended of healing it, and supporting it, and developing it, and embracing and celebrating the differences that lie within it - that is our strength. You know, people see it as, oh, we're carrying these people because they're not productive, you know - they don't realise how much we're all as individuals growing because of these people, and actually giving and helping is part of our growth, and actually, you know, makes us better - people are happier people as well. People just don't know these things, you know, we need to be shouting them from the rooftops. There's so much evidence, you know, and I think so, for me, it was transformational. I would love to think that as a country, and as, you know, the sort of political movements that continue to go, and I'm not as involved in them, I must go on that second referendum march that's gonna be had because I really feel strongly for that.

I'll see you there.

Oh good. (Laughs). But you know, that's, that's the thing I feel most strongly about at the moment. But I, you know, since having children and you know, I've got this vested interest in the status quo now, haven't I - the establishment that I was talking about before - I've done my battling. And now I'm a grandma, so (laughs) trying to raise the children - the next generation to be like this. We'll see.

Why do you think it is that the Suffrage movement has been so celebrated and discussed, whereas the peace movement, and Greenham in particular, has, has been roundly ignored?

I think because with Suffrage, it says there's an endpoint, isn't it - once you've got the vote, and actually men didn't lose the vote by women gaining the vote did they? They lost some of their influence, you know, and their power and domination, if you like. But, you know, there was an end point, women have got the vote now. So tick the box, you know, yes, they achieved it. Um, they did, you know, huge, again, huge sacrifices, you know, hunger strikes and violence and, you know, being locked up and losing their family and friends, and what have you, and jobs, etc. But I think it's easier, and men, I hesitate to generalise, but women seem to be better able to deal with the sort of uncertainty and blurring of boundaries, and, you know, er, general, the world as it is, you know, it's a messy place. Emancipation of women, tick the box, black and white: done. Yes, we can write in the history books. It's all neat, you know, men like that sense of, there's a single focus - it's been achieved, we can say now, yes, that was great. But peace - it's a continual battle. It's one of those messy areas, you've got other countries that become threatening, what do you do? Do you sit back and take it? You know, of course, you can't sit back and take it, you don't want to be run by all these aggressive, nasty countries do you, so there's an element of, you know, discussion, debate - it's, it's more difficult to look back on that protest and say, yes, that directly affected this. And that's been achieved. And now we're all happy ever after. There's no end point is there? It's going to be - it's going to be fought continually. It's going to be debated continually. People will, you know, look back at points in history, and at different points, they'll say 'Oh, no, they were wrong to do that.' Or 'They were right to do that.' Or 'If they hadn't done that, this would have happened', you know, it's a continual stream of movement, isn't it - in a way that the emancipation of women isn't. So I think that makes it much harder for everyone to look back and say, yes, that directly

led to that. And it's all - that was the right thing. And it's all happy now. You just can't say that, can you?

No.

(Laughs). I mean, I'd like to.

Is there one moment or image or memory that sums up your Greenham experience for you?

I think the Embracing the Bases, you know. When we were all there, holding hands around the base, all these women - you got to know other women that you hadn't met before, friends that you were going along with, you got to know at a deeper level, and you trusted - celebrated with them. I think those events where everyone came together, where it felt national, were probably the best, most energising, and where you really felt you were part of something bigger, and that you had a chance of making it happen. The other times when I went where it was lower key events that were going on, or I was just turning up to support women. Yes, it was lovely. And you got to know the women who were living there better. So that was more satisfying on a personal level, um, to actually be able to support them and bring them clothes, food, you know, talk with them, tell them how brilliant it was, you know, give, give them just moral support. It was great, but um, there was something extra that you get. And I guess that's probably why I went and got involved in lots of protests and occupations and things like direct action. It was just that sense of, yeah, being part of something bigger, and particularly when it was women only. Um, and feeling that that was feminine power, which is you know, we're denied it most of the time when we're growing up, particularly as a teenage woman, you know, we're heavily denied our power. I just

say this in terms of what women wear, you know, when you're a teenager - male control over what you're wearing. And I've had two daughters, and they've got two daughters. And I've got two step daughters, who have got two step granddaughters, and one - we've got one boy in the family, and he's a darling an absolutely love and we all love him to bits. We love all of all of them to bits. Absolutely. But the thing is that, you know, men so heavily want to make judgments about what we wear, I know that has nothing to do with Greenham common, but it kind of it sums up why women would come together in that protected environment, and feel that they're out of the control of men as well. Because if you wear - and you're particularly judged as a teenage woman - everyone's looking at you when you're young, because you're young, you're a young woman, they see - the men see fertile, you know, they see a young, they see, exploitable, they see you know, whatever youth - it's, it's what they're attracted to. So you're either, if you're wearing something that makes you feel empowered as a woman - which is obviously you know, which is often something short, you know the little girls now, they'll wear really short shorts. I used to wear the mini skirts, you know, that made me feel empowered. That's what I liked - girls like it because they can move better in it. Yeah, you can wear jeans and move in those. But, you know, we like our legs, we want to show them off, why not, we're not showing them off to 40 year old men, because we want them to, you know, abuse us - we're showing them off to our friends. And you know, anyone that looks, you know, it's okay to look, but we don't want you coming over to us and doing anything about it, that should be okay. Um, and I think as teenage women, being able to express yourself through your clothes is really important. And people should just accept it, whatever it is you wear, should be able to walk down the street naked and not be harassed, or told you've got to wear this or that or the other. And similarly, if you want to wear baggy trousers and

something that's really slobbish, you know. And when you're a Greenham woman, you are wearing those things, because you're trying to keep warm and dry. People should not be judging you and saying 'Oh, look at them bunch of butch lesbians' or whatever, you know, you're being judged all the time, by what you wear, apart from when you're in a group of women who are all supporting each other, and focused on something that's greater than you. I mean, I'm not saying in a group of women, we're not judging what they're wearing and stuff. They do. But you know, when you've got a higher purpose, it gets put to one side, doesn't it, whereas, men seem to struggle with that higher purpose - to stop them judging women and the way they look and everything. And I just think those, you know, when you're a young woman being part of something like that, was very empowering. Um, and, you know, I just give that as an example, really, that whole thing of what women wear. My girls were able to wear whatever they wanted. And I often got phone calls from the school telling me off for it (laughs) 'Ruby's school skirt seems to have shrunk in the wash', they'd say, you know. God, haven't you got anything more important to worry about than whether my daughter's showing her bum at school? You know.

Maybe the male teachers there can't deal with that. Maybe they shouldn't be there.

And the female ones as well. No, I know. But you know, no, my older daughter went to school when she was 15 wearing a T shirt that says 'I've lost my virginity, can I have yours' ? Oh, she might have been 16 - I hope she was. One of the male teachers did say, 'Yes!', and I was like, oh my god, Scarlet, do you really want, you know, to be putting this message out? But you know, I really didn't feel that I should even as another woman, and as their mother, be

controlling what they wore. I think every woman should have the right to wear whatever they want.

Absolutely. Is there one word that can sum up what Greenham means to you, or your experience?

Solidarity, I suppose. Yeah. Have other people said that?

We've had a range of answers - from grubby ...

Grubby, yeah! For women who lived there, that probably was the overriding thing.

Joy.

Joy. Yeah.

Solidarity's lovely.

That's probably a bit cliché though, isn't it, solidarity?

No, no, it's brilliant, that's lovely. My final question. This is one we're asking everyone. Could you explain why you think it's important that Greenham is remembered by subsequent generations?

Why it's important? I think because there was a whole load, a massive load of women, and, and to some extent, men too, because men did play a role at being supportive and bringing things in and coming to the base sometimes when they were allowed. Um, you know, but there was so many people that felt so strongly and so deeply, and were giving up so much of their lives, and their money,

and their work, and their friendships, and what have you - comfort, everything, they were giving up so much for what was a very, very difficult thing to achieve. You know, to fight the establishment - it's very hard, because defence is the very heart of any government, really, its policy on how it's going to defend the country and the security of the country. Um, and the fact that it was women that led it, and women that really championed the future for their children, and for their families and for people, and to say a different approach is better than what we've had to date. And I guess, you know, there's, again, it's that challenge - which the Suffragettes wrestled with, you know, fight from within or fight from without, be peaceful or be violent? You know, we're always having that debate. I think it's important for the future that people recognise that is a legitimate debate to have - we're never going to come to the answer. It's always going to be on a spectrum of grey, you know, the world is not black and white - it's full of colours and shades. And we've got to, you know, and also this, this whole approach of being inclusive, respecting one another, whatever, you know, for me Greenham really showed the way on that. Perhaps in a way that the Suffragettes struggled with more, they were more, there was the middle class ones, and there was the working class ones, and there was a bit of overlap, but it, it wasn't as inclusive. It didn't have its consciousness as raised, as Greenham did. Greenham was leading the way on consciousness raising for women who were politically active, and for any men that, you know, came along, and were - had an open mind, really, and a supportive one. And I think, you know, it'd be lovely if it was recognised in the history books, the role that Greenham played for the women who were involved, and then all the things that we've then gone on to hopefully, shape ourselves when we've left it, you know, I'd like to think that I've gone out into the NHS - I mean, I was recommended for Welsh Woman of the Year when it first started, and Glenys Kinnock was

giving the awards for women, women in the community - because of the work I was doing in Newport, just an example, I mean, I did stuff elsewhere as well. But I was in a particularly unique position when I was working in Newport, where I was completely - I was the District Health manager for Newport planning it and shaping it. And I was given a lot of control and initiative, you know, I was empowered by the health authority at the day. And subsequently, that's, that's changed in the health service, and you don't get that sort of power locally as a manager. But just that - that's an example. I'm sure all the women in Greenham, and everyone who was involved will have gone away, changed by that movement, and in some way, taking that to other areas of their lives, whether it's work, whether it's raising children and grandchildren, whether it's family relationships and support, whether it's being a politician, I don't know, it's probably inspired people. And we just don't know, because we - well you're asking us now, so you're hearing that you're getting the evidence, which is so important, because it's going to unearth and expose how those movements do change people, and what comes next - and I don't know how, because I've changed things, how that's then gone on to change things. You know, I know that my children have done some really good stuff that has been, you know, hugely helpful to other people, whether it's raising money for a charity or whether it's donating their breast milk to complete strangers, which is what my younger daughter's been doing. And was in the Guardian, she wrote an article for The Guardian about it published on October 16 last year, which is my granddaughter's birthday, so that's how I remember it, if you wanna look back. But you know, they've done their own - and I like to think that they've been shaped by me, and I was shaped by Greenham and Greenham, was shaped by the women who were there - we're all shaped by chance. So that's worth remembering, isn't it?

Absolutely.