**July 25 2003**
**Interview with JIM CHAPPLE at his home in Kati-Kati**
**Interview by Ruth Greenaway**

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RUTH: So, Jim, to begin the interview, could I ask you, when you think of peace what does that actually mean for you, personally?
JIM: For me it means applying the basic principle of non-violence to all human situations, whether they are interpersonal or whether they are international or whether they are global.
RUTH: And what are those principles of peace - of non-violence?
JIM: Simply that you do not resort to the ultimate thing, which is nuclear weapons, but bringing it right back down the chain, all the whole weaponry, armaments, collection, down to the personal, where a high school boy stabbed another fellow in the abdomen in Dunedin last night. I mean, it's right down the whole spectrum.
RUTH: And when you think of a peaceful society, what are some of the attributes of that, for you?
JIM: This is a very interesting one, because it's just been raised for me in a wonderful book by George Monbiot, which I had here a moment ago. Anyway, it's - I just got a copy of it, my son sent it up to me a few days ago, and it's looking very deeply at the need for some kind of world government where you don't have nation states putting their interests against the interest of some other nation states, particularly when you have a very - I don't use the S U P E R word in relation to the USA - but when you have one nation with less than five per cent of the world's people running the dictatorship of capitalism you've got a huge potential for violence, as we've seen in recent months.
RUTH: Mm. So from there, with this interview, I'd like to maybe just go back to talk about some influential things in your life and if, maybe, you could share some stories from when you were a young person - you could start at whatever age you like - but of things that were happening in the world that maybe triggered something in your imagination or that made you feel passionate about working for a change on a particular issue. What would be some influential things?
JIM: Well, if you look to your right, you'll see the smiling Buddha, and that was on my grandfather's piano, in Henderson, Auckland, before World War II ever started, and every time I went up there as a lad I would ask him if I could take it down off the piano and polish it, and then, when he died, it was passed on to my father and then from my father and mother it's come to me, and it's going to go to my son when I leave. And what I learnt as a boy was that he was a Presbyterian minister in Timaru when World War I broke out and, of course, there was this pressure on the young males to go off and kill, and he said to them, "We have a commandment:" - a Presbyterian Minister - "thou shalt not kill," and within a few weeks he'd been booted out of the Presbyterian Church, and he then went on tour in the South Island speaking out against the involvement of young men in World War I, and within a few more weeks he'd been charged with sedition and was imprisoned in Paparoa prison. So there's a history there right back to my grandfather. I don't know whether it goes beyond that or not, but this was where I think I first picked up opposition to war, and then a bit later, in my sixth and seventh form years, I was at boarding school in Wanganui, Wanganui Technical College, and this was '43, '44, right in the middle of World War II, and every Wednesday the military would come in and march

fellow students around the football field with sticks on their shoulders, pretending to be soldiers. And I was the only boy in the school, other than a few who were disabled or asthmatic or something, who couldn't go and do it, who said, "No, I'm not having anything to do with that". So that was really the beginning for me. If World War II had gone on and I had become of an age where I could have been conscripted, I would have gone into a detention camp, but my immediate response, I mean, just - "I'm sorry, no way".
RUTH: And, as a young person, what was it...did you feel like you - it was really difficult to stand up and be opposed to that in that environment?
JIM: Well, I'll just tell you another little story which is relevant. When I was about the same age, perhaps a little younger, I went on a trout fishing expedition with my father, and he had a '22 rifle, which he used to take when he went off and did things like that, and we were at this stream that flowed into Lake Tarawera and he was fishing away and there were some ducks, and I don't know why, I was just a lad of, say, fifteen of so, I thought, "I think - wonder, could I shoot a duck with a '22?" Normally, you shoot ducks, I believe, with a shotgun, and there's a convention that you don't shoot them when they're sitting still. You put them into the air and then you fire the shotgun at them and, if you're lucky, you get a duck. Well, I had a '22 and I thought, "Oh, there's no way I'm going to hit a flying duck with a '22, so I'll shoot one in the water". So I took my '22 or my Dad's '22 and shot this duck a few metres offshore and it - I hit it, but it wasn't dead, and I had to wade into this lake, grab the duck, and then put it down. And I looked at it, and I thought about what a beautiful creature it was and what I had done to it and why I'd done it, and I have never killed anything since in my life, ever. I'm not a vegetarian but I don't eat meat. I have fish and I don't eat chicken, but I couldn't go and kill another, another - well, obviously, I have gone fishing but, you know, that's how I stand on all of that. Mm.
RUTH: So would you say that from a young age you became quite concerned, not only with violence between humans, but violence towards nature, animals and just the environment itself?
JIM: Well, this is what led me into the concern about the environment, even before we got the nuclear-free thing going in New Zealand, because I spent all my life, 30-odd years, as a teacher at all levels from early childhood through to tertiary, and the violence we're committing on the planet just has grown and grown in me so it became, and still is, my prime motivation, doing whatever I can to protect that for the future children.
RUTH: So when did you decide that you would go into teaching?
JIM: That was interesting. I didn't decide I would go. My father always wanted to be a doctor, and when he couldn't, and he was a teacher, he wanted me to - I was the eldest - and it was always, sort of, "Oh, Jim, I want you to go down to Otago and do medicine, mm-mm-mmm". I knew I didn't want to, I don't know why, and I ended my secondary school years and I hadn't made any decision about what to do. And he'd been in hospital for a while and he came home, and I was there with my Mum and my youngest brother who - I was seventeen when he was born, I was sort of acting as a surrogate father - and he said, "I thought you'd have gone to university," because my mother hadn't told him that I was still at home. So he put pressure on me and I went up to the Auckland Teachers' College and trained as a teacher and it went on from there. But I didn't choose it - but once I got into it, I mean...what crossed my mind when I knew you were coming, I've never liked working with goods and trading, and that sort of thing. I've always

preferred working with people, and if I'm to choose what kind of people, it would be the young. I mean, not that I don't work well with others. I mean, I'm a trustee of various things as an adult, but yes, I became enamoured of the younger generations.
RUTH: So what has it been about teaching and working with younger people that you've really enjoyed?
JIM: Not being a teacher who pours something from a jug into a learner. Much more, finding out what there is in any young person or group of young people and bringing that out, very much more that, and the richness of that I can't describe. It's immeasurable, actually.
RUTH: And is that something you've found in common with other teachers that you were working with?
JIM: Not a majority, but certainly significant numbers, yes. I think - see, teaching is not a highly paid profession, in terms of what people can earn. Look at Norgate [the CEO of Telecom is Gattung not Norgate] getting two million bucks a year. It's not a highly paid profession and, increasingly, it's attracting fewer and fewer males. If you go to primary schools you'll find a dominance of women in the primary sector, so that men are looking for more bucks, you know, and so the profession has become - dominated is the wrong word, but there's more women than men by far.
RUTH: So what years would it have been that you were at teachers' college?
JIM: '46-'47. Just after World War II. In fact, I was in the hostel in Auckland, and a lot of my fellow students were young men who had come back from the War and decided, "Oh, I think I'll be a teacher," so I picked up a hell of a lot of understanding of what their experiences had been like during World War - it was absolute...blew me away.
RUTH: How did you do that? Were you just engaging in conversation?
JIM: Oh, we were just in a hostel and my mates and people I shared meals with and bunk rooms and stuff, these were ex-servicemen.
RUTH: What were some of the things they were telling you?
JIM: Oh, the detail, where - we all know about it, I mean, just what it had been like and how trapped they had felt by it, really, in lots of respects. I mean, I don't know. I can't imagine what it would be like to go through military training. It must be just horrific.
RUTH: I guess what I'm interested in at that point is...because I know that with your work, where it developed, was in developing educational resources around Peace Studies in schools. Do you think that that's something that has maybe built up within you in terms of hearing some of those stories and then being a teacher at the same time and looking at the education system?
JIM: Well, I always looked at the education system. In fact, one of the things that came to my memory when I knew you were coming was 1970, when I was a teacher at a secondary school on the north shore, Glenfield College, and I began to offer things in my - I was just an ordinary teacher - in my classroom, work that the...that my students had said to me, "This is what we want to know more about". And I got pulled over the coals for this, and eventually took a stand and the principal, who was a former fellow student of mine at Teachers' College, and the Board of Governors' chair arrived at my home one Sunday morning and said, "You're sacked", for what I'd been saying and doing, and I immediately went to the media and got a hell of a lot of support and eventually, on legal advice, they were advised that they had broken the rules for suspension of a teacher. There's all sorts of things you have to do, give notice, have it in writing, da-de-da-de-da,

they didn't do it. So eventually they had to pay me compensation and it was only a one year job anyway, so I was leaving at the end of the year, so that's how it all fell out, but it gives you an example of the way in which I tried, within the profession, to bring elements into it that were absent and, I mean, the most recent comment I can make on that is that when this present government was taking office at the end of '89, 1990, was it, 1990, ERO, the Education Review Office, put out a report on the state of education in New Zealand for the incoming government. Now you can't dismiss ERO as a bunch of loopy Luddites. I mean, these are people with huge backgrounds and, I don't know what the numbers are like, but they've got, I think, ten offices up and down the country. They go into every school, you know, and the thing that stood out from the ERO report, it's not very long - but, in many respects, the system is bogged down. So education in this country, despite Mallard's thing yesterday about how wonderful they've been on literacy and blah blah blah in South Auckland, you know, governments have not put the money into education that the future demands.

RUTH: And so, in the 70s, what were some of the things you were saying to teachers and to the principal of the school - when you gave that example just before, what was it that you were actually saying?

JIM: I was simply saying that we need to talk to students, see what they want to learn and use that to teach all the things they need to know, like maths, science, art, health, you name it, because you can give them the background using the orientation of peace and non-violence and all of these things, including all the environmental awareness that's needed, you can do it in that way. It's not like an extra load on teachers, like an extra subject. I mean, if I'm teaching a six year old to read, I can pick up a Dr. Seuss's The Lorax which is all about saving the trees. Now, I don't need to say anything to the kid about that, they'll learn to read. A lot of language will be there, opportunity for art, you name it, but they're getting the message. And that's not an extra load, that's a matter of teachers using intelligent choice and saying, "Here's what I'll do," and I'll be teaching spelling or story writing or whatever it is at the same time. It's easy peasy, but you've got to get the message across. Look, the OECD did a study in 1995 on the progress of environmental education in Europe in, I think it was eleven, no, 18 countries over a period of eleven years, and the most important aspect of it is to deliver this and get these important messages across to the new generations, the pre-service training of teachers is crucial. If you do not equip teachers with this understanding before they go out into the classrooms it won't happen, and you've also got to do some in-service training too, of course.

RUTH: And do you think it's more than just teachers being made aware of what they could do in the classroom, do you think it also is about teachers having an involvement within a broader range of interests outside of the classroom, that they have something to bring into the education system?

JIM: That's an interesting question, because one of the problems we've got as a species is the fact that far too many people, particularly in the wealthier countries, their lives are full. They've got their job in the classroom, they've got their own home and family. They've got meeting their mortgages, they've perhaps got an ailing parent they've got to care for. I mean, their life is filled up, and so there isn't the opportunity to sit down and read a book like George Monbiot's book from cover-to-cover as I did when it arrived. I mean, I'm lucky, because I'm not involved in employment, in the normal sense, but they

don't - there's no opportunity for them to develop this extension of understanding, and it's very difficult to convey this without attacking other people, and some people saying, "Oh, you've got no right to call me ignorant". That's not what I'm saying. I'm just saying, you have not got the opportunity in your life to develop the dimensional understanding that is required, and it's not your fault, and the moment anybody gets any break from that huge load of demands, what have they got - "whoop", I've got one there and I don't use it. I only play videos on it.
RUTH: Oh, the television?
JIM: Mm, and that's what - that's where people go when they've got a moment, and I saw a statistic just very recently that the average 18-year-old in the United States has spent more hours in front of a television set than they have in actual direct schooling during their lives.
RUTH: Mm. So for you, I'm just thinking for you, as someone that trained as a teacher and had quite a broad range of interests, how did - what else were you involved with, and how were you developing your own ideas on things?
JIM: Well, I don't know how it came about, but - yes, I do know how it came about, actually, because after I'd spent some time in the primary service I moved from being in the South Island where I had been working in schools. My father died, I came back to Auckland to be with my mother for a while because I'm the eldest of the children and that gave me an opportunity... I thought, and I was working in a secondary school in the South Island and I felt a little bit inadequate, I thought, back in Auckland - oh, I'm going to start university again, because I'd done a couple of years. So I went back to Auckland University for two years, then came the opportunity to go down to Christchurch and I spent four more years at Canterbury, and that was during the Vietnam War, so we were on the streets and de-da-de-da-de-da, it was...and there was this American initiative to try to build a satellite spy base on some university land, the Omega proposal, and we opposed all of that. And so I got deeply involved in all of that during those four years at Canterbury.
RUTH: And who were - what was it like mixing with a crowd of people that had - who...
JIM: Well, to be - at that time of my life I was in my 30s. Most of my fellow students, of course, were younger, didn't bother me at all and I was accepted, that presented no problems, but it was interesting. It was interesting to feel - I wasn't completely comfortable with it, but to feel elements of leadership emerging, of some sort, not in the usual sense. I mean, I like the Chinese thing that, you know, the best kind of leader is one who, when changes happen, the people think they've done it for themselves, and so I never stepped into that, but I felt elements of it, and I didn't mind. I mean, it was very exciting because we had numerous protests all through those four years in Christchurch, because the Americans were using the Harewood thing as a base for aircraft coming in on the way to Vietnam.
RUTH: So what was it that you were doing where there were elements of some leadership?
JIM: Oh, simply organising protests and making contributions to the university newspaper, to Canta - meetings, all kinds of things. (Laughs.) The list is long. It's not - yes... There was more than enough to do and, of course, there was opposition from some elements in the university. So you were really in there presenting alternatives that, for many people, they just say, "Oh, who are you, what do you think you're doing? You're

just making a lot of fuss and getting up everybody's nose and all the rest of it". You can imagine.
RUTH: So what kept you focused and kept you motivated even though others were looking down at you?
JIM: I think the best answer I can give you there is conviction that all violence of the sort that we were surrounded with at that time is inherently wrong, and you've got to do everything you can to oppose it in your own country. You can't do much, you know, overseas. This is an interesting point because I'm a very rare Kiwi: I've never left this country.
RUTH: You've never been anywhere else?
JIM: But I have to say, I think it's fair to claim that I probably know more about the rest of the world than most people who've yo-yoed around most of their lives.
RUTH: How have you gotten your information about other things...
JIM: Oh, look, when you get selective about the - what David Suzuki referred to as "infoglut", when you get selective about that, you sort stuff and you seek stuff. I mean, for instance, I heard - ..I don't buy a newspaper regularly. I get an occasional copy of "The Listener", which has been doing some good work, but I do listen to Radio New Zealand pretty consistently. I heard that George Monbiot was being interviewed by Linda Clark, I think it was, a few days ago and I'd already...had his book and I knew of his work with "The Guardian", so I appreciated his reputation. It was really, really wonderful. So you do your sorting and you talk to other people, and people - I mean, for instance, I'm a trustee of the "Heart Politics" group that meets twice a year up at the Tauhara Centre. We've just had a gathering there and our invited guests this year were Dr Morgan Williams and his wife, Pam. He's the Parliamentary Commissioner for the Environment, and he was inspiring, and, you know, here I am talking about where does it come from. You know, it's a flood, but far too many people know nothing about it, and it's not their fault. It's the way consumerism and the things that fill up their daily life, they don't have the time, let alone the inclination, to look at what needs to be looked at now. That is the big question. What does humanity need to look at now, because the evidence is overwhelming that if we don't make deep changes we don't have a future. And some people respond with, "Oh, you're a doom caster". I say, "No, I'm not, I'm simply sharing with you what people have said, around the world, going back for decades, right into the last century". Have you heard of the Union of Concerned Scientists?
RUTH: Not specifically.
JIM: Based in the - in America? Well, after the Rio Earth Summit in 1992, in 1993 they put out a Warning To Humanity. It wasn't the first, there had been others before it. There had been Lady Barbara Ward and Rene Dubois, "Only One Earth" and Fritz Schumacher "Small is Beautiful" and Goldsmith's "Recipe for a Surviving Planet" - I may have got the name wrong. But anyway, there's been a lot of publications, but this one, the "Warning To Humanity", was unique because it was signed by nearly 1700 of the world's top scientists including 104 Nobel Prize winners, and it's the most stunning warning to humanity I have ever seen. Of course, we've had other stuff since, but this was the - one, and it received very little attention here. I wrote to the U.S. and got some copies and I've been giving them away by dozens ever since. So here's another, you know, source, and this is not me, this is just me saying, "Here you are, this is from somebody else, not me:

104 Nobel Prize winners. Do you think we should be taking some notice of it?" I'll show it to you later.
RUTH: So who - when you have information like that - who are you sharing it with?
JIM: Well, I mean, for instance, Morgan Williams and Pam came along, they did their presentation. Last year, the Commission published "Creating Our Future", which is the most stunning document about the state of New Zealand I have ever seen, one of the reasons I invited them to come along, and I had done something which I thought I might run a workshop on or something at the gathering and I thought, "No, no, no, I won't take up that time, I'll print it out". So I put copies of it alongside "Creating Our Future". There were copies there which people could take which Morgan had brought up, and all those copies that I'd put alongside, they all went too, to 40 people who'd come from all over the North Island and two from the South Island, so, you know, you're communicating in all kinds of ways all the time.
RUTH: That's great. Well, we're just coming to the end of this side.

**[TAPE ONE, SIDE TWO]**

RUTH: Jim, would you be able to tell me what lead to the creation of the Mobile Peace Caravan?
JIM: That's easy. I - in 1980 I was into the third year of a very good teaching experience at Ponsonby Intermediate School. I knew the Principal, which was why I had gone and taken the job, and the other aspect of it was that there were large numbers of Maori and Pacific Island students there, and I was there for three years, but I was working - a lot of my spare, so-called spare time, in the Peace Movement, because we were working to try to make New Zealand nuclear-free in the late 70s, and in 1980, I said - I knew we needed more people, I said, "I'm out of here," so I spent the next seven years voluntarily in the Peace Movement, from '80 to '87, when the Nuclear-Free Bill was passed and, during that time, some things emerged one of which was, "We've got to get this message out, both to communities and schools," and so I started up the Peace Van, and was doing just that, travelling all over New Zealand, going to schools. I had a woman in Wellington at the Polytechnic there who was organising the - you know, my planned thing with schools. She would organise it all and say, "Jim, get to such and such," so that was fine. And so that's what happened, and so that was eighteen months of that, and then I couldn't continue any longer. I had to be back in Auckland and that was when Alyn Ware took it over from me, and he carried on with it and--
RUTH: For how many more years did he carry on with it?
JIM: I'm not sure how long Alyn carried on. I think it was about another two, at least, pretty sure, and then he had had enough - it's quite, you know, quite exhausting, and then a couple in Nelson took the Peace Van over and did some work with it there in the Nelson area, and eventually the motor collapsed and Alyn and I had to come and go down to Takaka and replace the engine in it and it was a very interesting experience, but boy-oh-boy, did we get open-ears reception, because in every place I went, I didn't just go to the school, I'd go to the local media, do an interview, arrange a public meeting. I mean, it's - it just grew, hugely, and, you know? The nation is nuclear free and we had three hundred peace groups up and down the country, and it was a combined effort by a lot of people.

RUTH: Could you just describe for me the Peace Caravan? What was it like?
JIM: Well, as far as it - it was very similar to the little house truck you see outside here. I've got a photo of it here somewhere. This was a photo that was taken in Takaka when Alyn and I were putting a new engine in it. Here it is.
RUTH: That's great.
JIM: (Laughs.)
RUTH: Oh, great.
JIM: Yeah, and oh, this is a later one. I'll tell you that - tell you about that in a minute.
RUTH: Okay. So was the idea that - in the Peace Caravan, did you have information displayed? Was it--
JIM: I did have material, but basically...it was based largely around a video made by Dr. Helen Caldicott, from the International Physicians Against Nuclear Arms, and I would go in - most schools it would be several sessions in sequential classes and we'd show the video, give a little introduction, show Helen Caldicott's video which was just superb coverage of the issue, and then there'd be a discussion afterwards and that was about all you could fit in in a secondary school. And then we'd do another class, perhaps, and then on to the next thing, which would be something in the evening or go and see the local reporters, etcetera, etcetera.
RUTH: And so you were received quite well by the media?
JIM: Yes, yes. I can't remember - I cannot remember any negative response.
RUTH: And the Peace Caravan itself, did you - was it...did it have posters or visual things?
JIM: Oh, it was decorated along the sides.
RUTH: Mm-hm?
JIM: "Peace Education Unit" along the front, and other things along the side, here.
RUTH: So people knew who you--
JIM: Nuclear-free New Zealand, that sort of stuff.
RUTH: So people knew who you were when you drove into town?
JIM: Well, they couldn't help see, could they? (Laughs.) And you'd always get into conversations, always.
RUTH: Can you recall some interesting stories?
JIM: No, it's a bit too far back to remember all the individual interactions, but I mean it's like this present one: if you've got something unusual, conversations will begin even if it's just with the service station attendant and, I mean, they're citizens just as much as anybody else is. They take away something from a conversation. Yes, if - yeah, it's interesting.
RUTH: So you were travelling on your own for those eighteen months?
JIM: Oh, yes, it was a solo effort, except for the support of Wendy in Wellington, which was a substantial contribution. She's just another member of the Peace Movement and she said, "Oh, well, I can do that for you, Jim," so that's what she did.
RUTH: And was it something that you did voluntarily--
JIM: Oh, yes.
RUTH: --or were you paid?
JIM: No, no, no no. There was no pay, whatsoever. The only pay during that period of seven years - I was very lucky. I had an old tearooms in Beach Haven on the North Shore in Auckland. That was my home and I had - I always shared it with other people, and I

still share here, it's just that I'm on my own at the moment, but... Anyway, and that kept me going, because they looked after the house and I didn't have to meet expenses and it just worked. When I think back, seven years, Jim, and no paid income... The other thing that did happen, of course, was the "Extending Peaceful Relationships".
RUTH: The education resource?
JIM: The education resource, and I did that during those years, you see.
RUTH: Right?
JIM: Mm.
RUTH: So, okay, well, if we move on to that. Where did the idea for that...
JIM: Well, that came because the New Zealand Foundation for Peace Studies had done their little thing for primary schools called "Learning Peaceful Relationships", and I was working very closely with a lot of people in the ILP and the International Year of the Child and all the rest of it, and they'd done this, and I thought to myself, "Well, that's mainly for primary schools but we would need something for secondary schools, don't we?", because I was mainly talking to secondary school children, with the Peace Van, and so I thought, "Hm, hm, yes, I'll do that," and I'm almost - no, ashamed is the wrong word. I made a few enquiries about where we could get some funding to make it possible and some of the people in the movement said, "Oh, Jim, you could apply for a Churchill Fellowship". So I did, and I was given one. So that was what made this possible.
RUTH: Oh, great.
JIM: And that was in '86, so that was during that seven year period.
RUTH: And so for how long did it take you to bring this together, the...
JIM: Probably a year.
RUTH: A year?
JIM: Mm.
RUTH: And I'm really interested because - was it just from yourself or were you working with other teachers in devising the activities?
JIM: I had made contact with quite a few teachers and I - as I moved around 'cause I was putting this together, in a lot of ways, while I was working with the Peace Van, so I would mention it to them and there was quite a lot of input from teachers and they - some of them directed me towards activities and things and, oh, stuff came in - it was like being a funnel for something.
RUTH: It just came?
JIM: It just came.
RUTH: And so you were in the van - how did you...I mean, how were you writing? Was it--
JIM: Oh--
RUTH: --by hand, on a typewriter, or...
JIM: No, I had a typewriter with me, and we didn't have - I mean, computers hadn't really come over the horizon to any great extent then, and anyway this was more convenient. I just had a little hand-typewriter, and then, after that, that was one of the reasons, actually, why I handed it on to Alan because I wanted to get this done and get that out, and of course in 1986 we had the United Nations Year of Peace, and I was invited to become a member of the national committee and Sonja Davies was its chair, and so that was taking quite a bit of my time, so I had a - a lot of things had to be fitted in, I tell you, meetings in Wellington, and, yeah...busy time.

RUTH: And all the time travelling in the van?
JIM: No, no, by then I'd stopped. Alyn had taken it over and I completed it after he'd gone - started going on tour.
RUTH: What I really liked about it is that you also really draw on things that are of New Zealand.
JIM: Definitely.
RUTH: There's one part where you talk about listening to music and getting students to think about, you know, the important part that music and songs play--
JIM: Mm-hm.
RUTH: --and it was really nice because you listed some New Zealand musicians of the time.
JIM: Mm-hm, mm.
RUTH: Was that quite important for you to locate this work in the context of New Zealand?
JIM: Well, the point I'd make here is that you can connect this to all aspects of life, without much trouble, you know. It's not something sort of isolated and disconnected and over there and you can look at it from there and get on with it. It's linked in to everything else and it's not difficult to make that linkage clear. In fact, in many cases you don't have to do it. You just play some wonderful music, perhaps.
RUTH: And was this, before it was actually released, was it trialled by teachers and students?
JIM: This?
RUTH: Yeah.
JIM: No.
RUTH: No?
JIM: No, no. We published it, and it went. They went into a second printing, actually. I don't know how many copies, I haven't checked out with them whether it's still selling or not. I mean, it's quite a while ago, but I know we went into a second printing.
RUTH: That would be that one, because that was [indistinct].
JIM: These two are the same. This was an earlier one with this cover on it, and then later this was done - I don't know who made that decision, there's no big deal as far as I am concerned, but these two are the same publication.
RUTH: Okay. And what was the response, from teachers, for instance?
JIM: I don't know. I didn't get much personal response from teachers, because by that stage I wasn't touring around and visiting teachers very much so I can't comment on that.
RUTH: Okay, so--
JIM: But, as I am saying, they went into a second print, so teachers must have picked it up, at least some of them. There must have been some going with it or interest in it.
RUTH: But did it - was it only used within that year, or did it - do you think it stayed in schools?
JIM: Oh, no, I don't know what sort of continuation there's been in its use. I can't give you any background on that. I don't know.
RUTH: Because I'm just thinking, you know, it - to me it's something that needs to stay in schools and I'm kind of curious to know if there was a time when it just stopped being used, and why?

JIM: The comment I would make here is that anything of this kind, any initiative, whether it's peace with other people and other nations or whether it's peace with the environment or protecting it and so on, it will only stay as an aspect of our education system if, as I said earlier, teachers are given the preparatory understanding they need to incorporate it. If they haven't got that in their pre-service training, if they haven't got some of it...in-service people, perhaps, who haven't had the opportunity to know about it, if they don't get that, they do not incorporate it in what they do with the children.
RUTH: Hm.
JIM: Hm. So that preparation and equipping teachers to incorporate these things is the crucial point, and that's not just from me, that's from that OECD study. I mean, it's one of their prime conclusions: that this is the crucial thing, unless teachers have got the background and understanding to deliver X, Y, and Z, they don't go out and deliver, do they?
RUTH: Right. I'm just thinking back to the seven years, when you were busy travelling around, doing this and all the campaigning for Nuclear-Free New Zealand, who were some of the other people that you were in close contact with in the Peace Movement at that time?
JIM: Well, Marian Hancock at the Peace Foundation in Auckland, Katie, of course, I connected with her in Christchurch way back in student days. I've got something else over there I'll get for you in a moment. Dr Peter Matheson, who is a professor of the Presbyterian College in Dunedin. He was also a fellow with me on the International Year of Peace committee, so there were people at all kinds of levels and... Some politicians were very interested. I mean, during the Nuclear-Free thing Helen Clark, as just a bench MP, was a very supportive person. I think there's been huge changes in her since she came to power, not that she's evil or anything like that, but, you know, she has taken directions that I feel were not strong enough, but then, politics is politics. But no, there were a lot of people, up and down the country - you know, we're talking about nearly 20 years ago. I've remembered some names but I can't remember all of them. Carol Anne Bradford [ph.] is another woman. She worked with the Peace Foundation in Auckland, and they were wonderful people. Up and down the country there were contacts everywhere. As I've said, three hundred peace groups up and down New Zealand. (Laughs.)
RUTH: And did you feel that you were able to do as much as you could do because you had really good support from others?
JIM: There was always strong support from others. It's interesting you raise that question because I couldn't apportion percentages, but motivation for me comes from within, and I don't need the support for motivation. If the motivation is there I'll do something. If support emerges along the way, so be it, and that's great and wonderful and it's very, very helpful, but it's not the support that makes me do it. It's something - it's the inner stuff that is being expressed.
RUTH: Could you explain more around how you - how ideas come to you, because the Peace Caravan and this educational resource is quite an imaginative thing to have seen come to fruition.
JIM: Well, just to give you an example of this, one of the things that happened which we have done quite a bit of work to oppose is the Waihopai spy base, and I was involved in quite a lot of the protest actions there when they were organised. Nicky Hager's a very

close friend of mine; I've known him since he was eighteen, and we needed to do something, so that other photograph I showed you is a photograph of a caravan tour that I did called the Waihopai Tour.
RUTH: Oh, so when was that?
JIM: Oh, '89, and I was in Dunedin at the time. I bought this little van and a caravan and did a national tour opposing the Waihopai spy base.
RUTH: And was that for a year?
JIM: Not quite, that would have been, I think, for about seven months.
RUTH: Mm-hm?
JIM: Mm. It was much - well, I felt I had to cover ground quite quickly. I think there was something coming up in the summer and we wanted to get a message out about it. Anyway, it was of shorter duration.
RUTH: And did you travel both islands?
JIM: Yes.
RUTH: And so again you were on your own when you did that?
JIM: Yes, yes, yes. I'm - the same sort of thing, just organising...didn't go to schools with that. It was more community stuff that I was doing and reporters and newspapers and interviews on local radio and de-da-de-da-de-da.
RUTH: And so when you got to a community would you give a talk to a group of people?
JIM: Usually that would be organised. See, we had the peace group connections and I - we let those people know that that's what we were doing and they would organise something, yes. I didn't have to do much organise...just had to be there at their point in time. (Laughs.)
RUTH: So in both those cases, with the Peace Caravan and then with the Waihopai tour--
JIM: Yep.
RUTH: --were there any other people at those times out on the road, doing a similar thing to you?
JIM: Not moving around nationwide. There were other people doing things in their communities, certainly, doing their best to get the message out about what the Lange government had done.
RUTH: But nobody else getting in a vehicle and...
JIM: Not that I know of. There could well have been some others but, no, I didn't know of anybody. Because, I mean, there are not too many people with the, I suppose you call it personal freedom, to be away from home on that kind of thing for those lengths of time. I mean, I didn't have dependent children or homes of a conventional kind that I was away from. I was, sort of - I had a freedom that was not too common, and I think that was part of it.
RUTH: Yes, because I'm quite interested in how you have moved around New Zealand, and you would have seen - you would have just gotten a good idea of what the communities were like in different parts of New Zealand, and how people were responding to this, but also - and I think that's...were you quite curious, also, to know how ideas around peace were being taken up by the average New Zealander, and seeing - and were you interested in seeing what impact things were having?

JIM: I was always interested in trying to suss what the reaction or response was, and if there was any questioning or disagreement, dealing with it in a very peaceful way and getting - taking myself out of the picture and saying, "Look, please forgive me, it is not me. Just read that paragraph, or this one. 104 Nobel Prize winners in science. I'm trying to get their message to you. This is not me. Do you want to say these people are crazy, loopy idiots? You can tell me I'm one if you like, but it's not me that's talking". I'm a mouthpiece, I'm a channel. I mean, this was the thing with Helen Caldicott, you know, not me. Here's this woman, she's chair of an international organisation of Concerned Physicians. Are you going to dismiss all those people and say, "We can ignore them? They're just crazy"?
RUTH: And do you think the Peace Movement in New Zealand has actually had quite a strong voice and been heard, say, for instance, by politicians?
JIM: Well, the prime example, I guess, is Katie, and Rob, and what they've done at the International Court of Justice and so on, you know, and she's received recognition and she's done her doctorate and she's got a reputation and she's used that, you know, to advance these causes, I mean, and Peter Matheson's another one. He did an enormous amount with his students in Dunedin, and people like Tim Hazeldine and Jane Kelsey at Auckland University. I mean, the names just go on and on and on. They just come out of my memory, you know, as I look at these things. Jane Kelsey, she's here somewhere.
RUTH: The New Zealand experiment, or...
JIM: No, I'll get it for you in a minute. No, "At the Crossroads".
RUTH: "At the Crossroads", okay. You've been quite involved with environmental education or environmental work as well?
JIM: Well, this was what I went back to after the passing of the Nuclear-Free legislation in '87. I thought, "Well, okay, that's been achieved, what next?" And the Waihopai thing came up, you see, it was '89, so I did that and then I moved from Dunedin back to the North Island and, very quickly, awareness had been growing in me about the urgency of environmental matters and so that's the next, sort of, pathway, really, and trying to get environmental education incorporated in the curriculum and the program of schools nationwide. That's become my passion and that's what I've put most of my time into since...when I moved back to the North Island in 1990, so that's been, you know, 12, 13 years of that, full-time.
RUTH: Could you give me some examples of what you've done to try and get it into the curriculum?
JIM: Yes. In 1997, the national government, because of increasing awareness and, I suppose, pressure from a number of directions, they produced a state document called "Environment 2010 Strategy" and I was involved and made submissions in the drafting of that. I was living in Picton at the time, and dozens of people looked at the draft and said, "You mean to tell me you're drafting a strategy for 2010 and you're not looking at environmental education"? So they listened and in the final document there's a whole page on it. So that was the beginning of that, and it says quite clearly that environmental education should be available and to be contributed throughout communities, etcetera, etcetera. So the task was then given to the Ministry for the Environment to take this up and do something about it, and they then began to produce the "Environmental Learning for the 21st Century," which was a state document, and I contributed to the compiling of that, and a lot of us from the NGO side-of-things said to the Ministry, "Look,

implementation of this cannot be left to ministries, bureaucrats, ministers, governments, blah, blah, blah. You've got - we've got to have some input". So they listened to this and they set up a national coordinating group to implement that "Environmental Learning for the 21st Century," and there were 22 people from up and down the country, from Kaitaia to Bluff, and I was one of those. There was a Maori focus group of eight, within that, and we've had a number of meetings in the years since '98 with Ministry for the Environment, trying to get that rolling, and one of the things we achieved was to get the Ministry of Education on board, and they have a document called "Guidelines for Environmental Education in New Zealand Schools" and that was released late '99 by Nick Smith, who was then Minister for the Environment. But the staggering thing about that was that in the Foreword to that, Howard Fancy, who's the economist who heads the Ministry of Education as its Secretary, had said, very clearly, "The extent to which these guidelines will be incorporated into the curriculum in New Zealand schools is a matter for individual Boards of Trustees to decide". Please yourselves, you guys. So that has not progressed as quickly as many of us had hoped or is necessary, but it's continuing and progress has been made, and we have a program called Enviro Schools, which is taking off gradually. It started in Waikato and was supported by the regional council there and it's become national and then we've got the New Zealand Association for Environmental Education which is an NGO and Pam Williams, Morgan's wife, is president of that. She was appointed earlier this year as one of the advisers in the Wellington region to facilitate that, in Wellington region schools, she is the secondary adviser, so - and seventeen of those appointments were made and that was with funding that the Green Party got and, of course, I've been a member of the Greens since it started. You would expect to find that out, wouldn't you? But, so that, you know, there's all - it's all interwoven. It's just wonderful, and we're making a beginning progress, but it's just got - we've just got to get it rolling.

RUTH: Well, I was just thinking - we are almost at the end of this side - but when you say it is left in the hands of the Boards of Trustees, well, that was the same with Peace Education, too, in schools, wasn't it?

JIM: Yes, yes.

RUTH: That was left in the hands of the Boards of Trustees?

JIM: Yes, yes, it was, and I would have to say, as a generalisation, that Boards of Trustees do not have the awarenesses required to manage or exercise some influence over what happens in their schools. It is a system that, I think, has to be there but there has to be - something else is needed, because of the things I mentioned earlier about how people's lives are completely captured in so many, many ways, and they have not had the opportunity to develop the understanding required for such a crucial position.

RUTH: Mm.

JIM: And it's not - I'm not attacking them as individuals. I'm just saying, it's not their fault, but that's a reality, and I've been to so many Boards of Trustees meetings. I went to one just a month ago down here at Kati-Kati, yes.

**TAPE TWO, SIDE ONE**

RUTH: Could you tell me, Jim, how the - how you came to work with others on producing the New Zealand Whole Earth catalogue?

JIM: Yes, well, I was living in Auckland at the time, and I'd just left a year's employment at the Glenfield College and I was, sort of, looking around, what will I do next, and then I heard that Alistair Taylor, quite a well-known New Zealand publisher, was thinking of doing a New Zealand Whole Earth catalogue, so I very quickly got involved and moved down to Wellington for the year in '72 and three of us, Owen Wilkes, quite a well-known person in the Peace Movement and Mayor of Invercargill, Tim Shadbolt, and myself, we were the three editors of it.
RUTH: Right, and you were saying that there was something like this that had been produced overseas?
JIM: Yes, it had produced overseas. They'd done an Earth Catalogue in the United States, and that was what provided a model, really, for this, although we didn't do it in quite the same way that they did. It was commercialised, as you would well imagine, to a greater extent, in the USA than was ours.
RUTH: And what actually is an Earth catalogue?
JIM: Simply a compilation of contributions that - we just sent letters out to people we knew up and down the country saying, "We're doing a publication, would you like to make a contribution?" Whether it's on lifestyle or education or health or anything to do with reflecting on the connection between people and the earth, mm. And we were just flooded with contributions. We had to edit - I mean, we couldn't have put them all in.
RUTH: You had more than you could [indistinct]?
JIM: More than we could use, absolutely, yes.
RUTH: And do you think it gave a good reflection or representation of ways in which people were living in a connected way with earth and their community and their environment in New Zealand?
JIM: I think - yes, I think anybody who bought a copy and it - they went; they were so successful that Alistair produced a second New Zealand Whole Earth catalogue and a third one, and people who picked it up, perhaps if they were contributors they may have known something about other things that were happening in New Zealand, but many people must have read it and it must have opened their eyes to things that were going on in New Zealand, like communes and all that sort of stuff, that they would never have known about, because it just wasn't covered.
RUTH: [Indistinct]
JIM: Mmm.
RUTH: Okay, and what - did people feel that there hadn't been a publication like this, and so it was quite exciting to have something like this at that time?
JIM: It - nothing like it had ever been published in New Zealand before, as far as I know. It was very novel, new idea.
RUTH: And it was sold just through mainstream bookstores?
JIM: Oh, just through the mainstream, yes, absolutely, yes, up and down the country.
RUTH: Oh, wow.
JIM: I mean, evidence of its - I don't know whether you'd call it success, that's a bit of a commercial term, but of the way in which it must have appealed to people was the fact that they did a second and a third one, in current, several later years, mmm.
RUTH: Do you think that sense of celebrating that way of life and really being dedicated and committed to seeking a connection of - building a community that's based around

your connection with the earth, do you think that people in New Zealand have maintained a sense of that? Do you think there's still little pockets of that in New Zealand?
JIM: Yes, I think there are pockets of it. I would like a situation where that had developed more, but I think the focus on trade and growth and efficiency and all of the stuff that is peddled by the people who actually rule and their - people who collude with them at the political level - you know, this business about all growth is good, more growth is better. I mean, we had a Dunedin - advisor to the Dunedin City Council saying exactly that, you know - he put it a little bit differently. If we don't have growth, we're going backwards, and these kind of people are in very, very influential positions and yet we've got - look, the World Bank in the 90s had two of the world's top economists, Herman Daly and Joseph Stiglitz. Herman Daly quit voluntarily after a few years, resigned in the mid-90s. Stiglitz took over from him and he was sacked because what he saw after a bit of time in the job was, "Hey, where is this taking the world?" and he began to speak out and he was dismissed. Now these two men have both produced publications that you can look at, books and so on, and they are both saying, Daly's one is the one that sticks in my mind, "Infinite growth on the finite planet is an impossibility theorum," and yet we've got a government as we speak in Wellington, and Helen Clark is saying, you know, "We've got to get the growth, crank the growth up, we've got to grow more quickly, it's the solution".
RUTH: Well, why do you think when people who have had those high-powered jobs and positions where they have that knowledge and can see what's happening and then they've turned around and given that viewpoint as a warning to what's happening, why do you think that that's not been picked up and been heard?
JIM: It's a good question, and I would say that they are increasingly being heard. I mean, I think we've got a growing movement not just nationally, but worldwide, there's a developing awareness that we cannot continue down present paths and have a sustainable future. Those two are just incompatible, so changes have to be made so that the future is going to be genuinely sustainable.
RUTH: And when you talk about sustainability like at a micro level of a community--
JIM: Mm-hm.
RUTH: --from what you've seen in New Zealand, and you've lived in quite a number of places--
JIM: Mm-hm.
RUTH: --by the looks of it, do you see that there has been - I'm just thinking of community effort, what you've seen from communities at a local level, at a grassroots level?
JIM: Let me give you an example. This is not me that's done it. There's a wonderful teacher at the Kati-Kati Primary School, Jane Burke, and I've had a lot of interaction with her and have helped a great deal. She's decided that Kati-Kati Primary is going to become one of the Bay of Plenty - well, it is, the first Enviro School in the Bay of Plenty, and she, with help from others and I go along to meetings and stuff and have been to all sorts of things she was doing with the kids and helped out and so on, but she has done it. Here were are, this community, one based on intensive horticulture, you know, kiwi-fruit and avocados and you name it, and here she is, she's got this thing up and running in the Kati-Kati Primary School. And just last year we made submissions to the regional council and we got a second full-time position for a Environmental Education Officer employed by

the regional council, Esther Mae, lovely woman. I've met her several times. She is - full-time job - her task is to get five Enviro Schools running before the end of this year, and she's going for it as we speak. That's in the Bay of Plenty. Two in Rotorua, I think two in Tauranga and one down in Whakatane area and the following year she will be doing more and these act as models for other schools so she can go into a school and say, "Did you know that da-de-da are an Enviro School, here's what they're doing," and people think it's marvellous. Would you like to go and have a look at this model and see how they did it? So, you know? These are the things that are happening at the local level.

RUTH: So when you look back, like, say, from the - well, when you look back over your life and you've seen wonderful initiatives like this develop, what is it that you think, on the one hand can sustain that and on the other hand they stop, or they cease to continue?
JIM: I think what you - and this is something I think from the Peace Movement days, the nuclear-free days, that I think is sticking in my mind, that you have to be in there, feeding into the information flow, stuff that's coming in continuously from all around the world to make it obvious that there is an imperative here that if we don't do this, our species are going to be in deep, deep trouble, and you must always present it, of course, with, "Well, there are solutions, and here are the solutions offered by the Union of Concerned Scientists or Herman Daly and Joseph Stiglitz or John Pilger or George Monbiot". I mean, the list goes on and on and on, and there are solutions, and we're a crazy species if we don't stop and say, "Hey, hold on a minute, here's where we're headed, hello? Here's some of the things we need to be doing. We've just got to shift". And that may mean the rich will have to do with less, and we must stop the rule of the planet, I call it the dictatorship of capitalism, mmm. That's it, that's how it operates and, you know, we have seen the fall of imperialism and colonialism, as we knew it, when Britain and the wind-blown Navies were going around the world plundering the planet and taking over other countries. We've seen that crash, we've seen Nazism crash. We've seen fascism crash. We've seen communism crash. And, in my view, it won't be very long before the dictatorship of capitalism also crashes. In fact, all it would take would be for the poorer countries of the world to get together and renege on their huge debt and the American economy would go "[noise of air escaping balloon]", down the tubes, because America is dependent on the payments of interest on the loans that are coming from the poor world. That's all that's holding the U.S. together. If that crashed, they'd crash, and all it needs is that cooperative effort from the poorer nations. This is what Monbiot is making clear in his book. And because of those payments and interest on their debt that those poor countries are making, the interest repayments to the States, in dollars, and we've got to get away from the dollar, are more than those countries have got to spend on their health and education for their kids and their families, and that's why they haven't got the money and that's how the U.S. is the filthiest rich country in the world with the highest incarceration of prisoners on the planet, over two million in American prisons and one child in five living in poverty in the richest country in the world, and they're touted as "the example". Sorry, bro.
RUTH: When you talk about getting away from the dollar--
JIM: Mm.
RUTH: -- in your own life, how have you, when you...you've talked about making distinct choices and, you know, it seems to me you've lived a life that - you've been very

dedicated to a way of living. Getting away from the dollar, has that been a challenge for you or a--
JIM: No, no, no. It's liberation! I - you see, because of my teaching career, and so on, I was entitled to become a super annuitant in '87, so I manage on my national super, and because I have a barn, I live in a barn, which has been converted into a comfortable living place, we've got four bedrooms and all the amenities you could wish for except microwaves and a few other things like that, I'm able to manage. I mean, no trouble. And that's how I've managed since '87, so I haven't - and, you know, I'm really grateful that that's been possible. That means that I am disconnected from consumerism, believe me.
RUTH: Do you think that's quite an essential part of promoting a message of peace to people, is getting away from consumerism?
JIM: Getting the message of "enough is enough", you know. So many people are conditioned to thinking that joy and happiness in life comes from buying this, buying that, da-de-da-de-da, that's how they get what they feel is pleasure, and because money is needed for that, then they've got this imperative to go out and get a certain amount of money, whether they smash the window of a car and steal something they can sell or whether they've got an employment thing, money is seen as the key to happiness and liberation from money is the key to happiness, absolutely. And it's a difficult message to get across because, to a large extent, our entire education system conditions the young that you need the world the way it is, so meet its requirements and go out there and you'll have a life. Well, I'm sorry, I don't agree with that.
RUTH: When I first arrived you were saying that this is the place you've lived in the longest--
JIM: Mm-hm.
RUTH: --it's been eight years--
JIM: Mm.
RUTH: --and also a time when you've had a few things around you--
JIM: Mm-hm.
RUTH: --I'm just thinking about those seven years and that time when you were on the road and you were doing peace education. I mean, did you have very much with you, or...it wasn't a problem?
JIM: Oh, just what you keep in a carry bag, you know. I mean, no, but one of the things I've done for years is use Op Shops and I haven't bought a new item of clothing since I've been here. I don't know how far back I would have to go to remember, but no, I just haven't.
RUTH: And have you found that when you were travelling around that you - there was great hospitality from people that you'd meet?
JIM: Oh, look, no, no, that was just marvellous. I mean, everywhere I went, I didn't have to spend any money on accommodation or food in months. I mean, I might have bought an occasional pie or an ice-cream or something, but in terms of meals and things, no. I wasn't providing my own meals. Occasionally, maybe, I would have gone into a - (laughs). This is interesting, we had a wonderful American folk singer come to Kati-Kati a few years ago, and - Judy Small, I think her name is - and she performed and we went along, about 200 of us, to hear her and she came to a point in her program, "I'm going to sing a song about McDonalds," and she said, "When I sing this song I always ask this question, 'Is there anybody in the audience who's never been in a McDonalds?'" And I

sort of thought, and looked around, put up my hand. She said, "You're the first person that's put up their hand in the last six months, and everywhere I go I sing this song". And I have, I've never been in a McDonalds.
RUTH: Wow. I know the song you're talking about. It's "Golden Arches Across the World".
JIM: Mm, mm.
RUTH: And when she wrote that song, it fascinates me because how she got the facts and information, because there's that line, "Every seventeen hours, somewhere in the world, the doors are flung wide open, the banners are unfurled". (Laughs)
JIM: Yes, yes, yes. No, that was - it was quite amazing. So I have - I've only...I mean, I have had, in my life...and I'm not ashamed of this, but it's unusual, over 200 cars.
RUTH: You've had over 200 cars?
JIM: Two hundred cars.
RUTH: In your life?
JIM: In my life.
RUTH: (Laughs) How and why?
JIM: Well, it's simple, very early in my life, at fifteen, I became a driver and mobility to a young male was very important, so - but I never had the money to go and buy a new car. I always had to buy second-hand cars, so I...very early I got into the business of being my own motor mechanic. I did two years with an ex airforce mechanic in Hamilton in the early, late fifties, and he taught me everything I needed to know to do all my own work, so I've always used older, second-hand vehicles. And then I became interested in vintage cars, and that's been my hobby. That's what I do when I need a bit of a relief from all the other things I do, and I've had a string of them and so - no, only ever once bought a new vehicle and I only had it three months and I thought, "Uh oh, I'm going to lose money if I hang on to this, I'd better sell it," so I got my money back and I've never bought another new vehicle since.
RUTH: And you've got a house truck here, too?
JIM: Oh, yes, I built that myself. It's home made, mm.
RUTH: And have you travelled around quite a bit in that?
JIM: Oh, I use it as my mobile bedroom. I had it in the South Island for a month in May, went down to see my daughter and her mother in Dunedin. She's been doing a doctorate at an American university and they were coming back and I thought I'd better go there and visit, so I did that, and I take it up to Tauhara three or four times a year, mobile bedroom and occasionally go on a holiday trip in it.
RUTH: Would you like to - that's where the "Heart Politics" conference happens, isn't it?
JIM: Yes, Tauhara is.
RUTH: Would you like to explain a little bit of what that's about?
JIM: Well, Tauhara Centre is a centre just on the outskirts of Taupo, beautiful, beautiful site. It can accommodate up to over a hundred people, if some people camp and so on, the summer time, and forty - there's bunk rooms and other accommodation for forty or fifty and "Heart Politics" is named after a book written by an American woman called Fran Peavey, P-E-A-V-E-Y, and the book was called "Heart Politics" and she came to the first of those gatherings that was organised there. And we've had twenty-seven of them since - the first one, I think, was about '89. We decided part-way through that series that we would have two a year, so that's how we managed to get...the numbers have gone up to

27 because it's not been going for 27 years. Anyway, and her definition of "Heart Politics" is "a community of people working together for social change," that simple. And so these people come and we - the gatherings continue. We had a wonderful one three weeks ago, 45 people there, they can bring their families and kids. We have set up systems where the children are given activities to do and it's four or five days and some people return and come again and there's always a few new ones and there's others who come every time and midwives, teachers, nurses, doctors, MPs, I mean...
RUTH: Anyone's welcome?
JIM: Anyone's welcome, and then we nearly always have a guest or invited person or persons come along and we have workshops which are very open. You can, you know, go to anyone you like and walk in, walk out, if you don't like what you're hearing, go to another one, and this is called "open space" and we have a troubadour and we have a celebration and we have beautiful food because the kitchen there is really well organised, a lot of WOOFERs come along and help, and it's a very non-luxurious but beautiful site with lovely trees and Tui in the mornings and, oh, it's just... I look upon Tauhara as my Turangawaewae, mm.
RUTH: And from here, how far away is it?
JIM: It's about three hours from here. Since I've been here, in eight years I haven't missed one. When I was in the South Island I couldn't come to every one, but here, it's just, sort of, you know, it's reasonably accessible, and that's what I use for my mobile bedroom because it saves me the cost of having to pay what it would cost to be in a unit. I've got my own accommodation, so all I'm paying for is the food.
RUTH: That's great. What's your connection with Maori people? Have you...
JIM: That's very strong, because in my - all my primary school days were spent through here, Te Puke, just the other side there's a marae, Waitangi Marae, and the school there is called Te Matai School and my parents were teachers there for over 20 years and all my primary life, my sister and I, the next one in the family, we were the only two tauiwi in the whole school. All my peers and playmates were all Maori children, went onto the marae a lot, had a lot to do with them, a lot of the singing, all the piu-piu and the haka and the - just, yeah.
RUTH: And did you learn any Maori language?
JIM: No, I'm not fluent in Te Reo, but I - when I hear a Maori speaking I can pick up quite a bit of it, but I don't speak it fluently myself.
RUTH: And just linking this back with Peace Movement activity and campaigns, how have you felt that partnership or work between - well, Pakeha, just as an example, and Maori, has been within the peace work?
JIM: That's an interesting question. During the Peace Movement days, nuclear-free days, support from there was very strong. I mean, I went on a Hikoi from Auckland up to Waitangi with Titewhai Harawira and many others back in the eighties and the support from Maori has been very strong. I mean, there's two sides to this, you know, the Maori battalion thing was really cranked up by the media and the spin people during World War II in just an appalling fashion and one of the students that I had with me when I was at Teachers' College was a young Maori who had been away with the Maori battalion, so I picked up a lot of what that had been like, and there is a very strong understanding within Maori, that violence is not a solution. Sure, there are some very violent young Maori, same as there are some very violent young Asians and European people, but yeah, there's

quite an understanding there, and I came across this several times during the travels, support from Maori for peace initiatives. And I went on the Hikoi of Hope, down to Wellington. Boy, that was quite an experience to be out there in front of Parliament for that, with Sir Paul Reeves there, and you know, wow.
RUTH: Would you like to explain a little bit more about how that felt?
JIM: Well, the Hikoi of Hope was very, very moving. I joined it in Taupo for a while and then, when it arrived in Wellington, I joined it there. That was just a fantastic initiative. Maori just want to be treated as equals, and they're not. That's the bottom line. That is the bottom line. All they want is equity, and of course we've got this current sea shore and all the rest of it stuff going on as we speak. Whether they'll resolve that in a fair and just way is an interesting question. I think they'll have to. If they don't, it won't go away. Yes. No, those issues are part of life here and I've been involved in those, as I say, since my primary school days. In fact, when my mother died, she had been invited back to their marae on a number of occasions for important events and she had asked, which I didn't know until after she had died, that her ashes be brought back here and scattered around the tree which she had planted, a little golden totara. The first summer I was here she was well enough to come down with my sister and she planted this tree, and every Christmas, because she wasn't well enough to travel in subsequent years, I would photograph the tree to show her how the growth was going. I'll show you in a minute, you can come and have a look. Anyway, year after she died we had this little ceremony here. The family came and three people from the marae, lovely folk, two of them I'd been to school with, and we had this day-long ceremony here in her memory, which was really delightful. So that, you know, my contacts with Maori - they are just there, automatic, part of my life.
RUTH: And maybe, just jumping back to some of the peace education, in terms of say, working on this resource, the Extending Peaceful Relationships, was that important to you to have contact with Maori for any aspect of putting this together?
JIM: No, I have to admit I did not contact anybody that I can recall, specifically, for that, but I couldn't - it would have been impossible for me to put something like that together, without bringing from my own experience some aspects of where Maori stand on issues of this kind, peaceful relationships. I mean, you have to have some marae experience before you realise that marae are very peaceful places. Very peaceful. I mean, I went onto the Waipareira Trust marae in Glen Eden when John Tamihere was running the whole show and it was just marvellous. The sense of welcome and non-discrimination and honouring people who are doing good things. I mean, the list goes on. It was all - it's all there, but I didn't specifically contact any Maori person I can name and say, "Look, what do you think of this, or would you like to make a contribution," because I did it, mostly, by myself, from where I was at. It wasn't a question of, "Have you excluded Maori input from that, Jim?" Certainly not. I brought that to it.
RUTH: And, as part of your process, did you - because this is ordered into different sections under different themes, but were you, I mean, you didn't do it section by section when you put it together, did you? You just kind of...how did...what was your process of working?
JIM: Oh, dear. That's a tricky one, Ruth.
RUTH: I mean, you wouldn't have started just from the beginning and then, you know--
JIM: No, no, look, I was bringing stuff from my records and background to it from all sort...it's a compilation.

RUTH: I'm just going to stop there because we're at the end of this side.

**SIDE TWO, TAPE TWO (FINAL)**

RUTH: So, you were saying, Jim?
JIM: Giving the example, you mention here Maori content or input to this. Here we are, "What do you value?" "Maoritanga, marae kaua, manuhiri, tauranga, tapu, tangi, te reo, turangawaewae, whakapapa, all right? It just came quite naturally.
RUTH: Mm.
JIM: As a contribution.
RUTH: And so is writing something that you feel comes quite naturally to you?
JIM: Yes.
RUTH: And a process of drawing on ideas and bringing it together?
JIM: One of the things that happened during the Peace Van tour was that it triggered in many places letters to the editor from young people I spoke to when I was doing the school visits, so I didn't get them all, but I've got copies of quite a few letters that young people wrote and so it raised debate in communities, and in centres, you know, through that. That was really exciting to see that happening.
RUTH: And what were some of the young people saying to you?
JIM: They weren't saying things to me. They were saying things that were obviously - that they had picked up or whatever from largely Helen Caldicott and the whole business of where do we go on making New Zealand nuclear-free, and you see, at the turn of the century, where was it... who's that guy who's now head of TVNZ?
RUTH: Oh.
JIM: Anyway, he was a reporter--
RUTH: Rollerson
JIM: No, no, no.
RUTH: No, the guy...Ian...
JIM: Ian, yeah, yeah, him. All right.
RUTH: Fraser
JIM: Fraser. Ian Fraser. Now Ian Fraser did a series of interviews in the year 2000 - which was a sort of a false, new century thing, the year 2000 was the end of the 20th century. Anyway, and he interviewed students around the country, from - did a round, sort of round table discussion, and I listened to a number of those and, time and again, it emerged without any - you know, he didn't have to trigger it, "What do you value about New Zealand as young teenagers about to leave school and go off into adult life"? They said, "New Zealand's a nuclear-free country". It came up time and time again in that series of interviews so, you know, the young are aware of these things, where it's come from or who's kept it rolling I do not know, but they - it was evidence that they knew. Yes, Ian Fraser.
RUTH: Okay, well, since we've been talking about writing, you mentioned in our break that poetry has been something that's been a central part of your life and you've been writing poetry for quite some time?
JIM: Yes, I started in the 1950s and quite a bit of it has found a place in other parts of the country, and other parts of the world. It was interesting - I wrote a little poem, well, it's not a poem. It is a poem, I suppose, called "My ABC of Peace" and a few people had

asked for it, and I forget where it was first published, it may have been in *Canta*. Anyway, somebody sent me this, and apparently it had got over to Canada and there's a magazine there called "Convergence". It's a publication of the Council for Adult Education in Canada, and they printed this in their number one issue in 1989, "My ABC of Peace".

RUTH: Would you like to read it?

JIM: (Laughs) [reads]:

My ABC of Peace

I Accept you, as you are
I Believe that you are valuable
I Care when you are hurting
I Desire only that which is best for you
I Erase all past errors and offences
I Forgive both you and myself for any negative thoughts
I Give you every opportunity to reach your full potential
I Help and support you toward becoming your best self
I Initiate positive action in dealing with conflicts and disputes
I Judge nothing as inherently good or bad
I Know when it is best not to interfere
I Love you, unconditionally
I Make allowances for the reality perception others may have
I No longer seek to lay blame
I Open my doors, my home, and my self to all in need
I Place my faith in the powers of love
I Question all behaviour that humiliates others
I Reclaim peace as a fine, positive, and exciting word
I Seek in all decision taking, the most peace-building option
I Trust myself and can therefore trust others
I Undertake to focus most criticism upon myself
I Volunteer to commit myself to positive, non-violent peace action
I Want to work for a peaceful future, and will do so
I Expect others to love and trust me
I Yearly examine what has been achieved and resolve to work for further growth
I Zealously oppose all aspects of militarism, racism, and sexism.

And that was published in "Convergence" in 1989. That's the Council for Adult Education in Canada.

RUTH: And when had you written it?

JIM: I had written it, probably, I would think, a couple of years earlier, in the late 80s, '87, '88, somewhere around about then.

RUTH: And so when were you writing - when do you write poetry?

JIM: That's simple. That's dead simple: when something moves me. I don't sit down and think, "I want to write a poem, what will I do?" It's when something moves me, either a memory or something immediate, something in the present, some awareness or other. I

mean, for instance, I have a very good friend, Anita Boccino, who is a naturopath in Napier, and she lives near the beach, out at Te Awanga in Hawke's Bay, and whenever I'm down that way I visit her, and I visited her at the end of 2001, I think it was. I was there for about four days, and - it was in the house truck - and she was doing things during the day so I had a bit of time on my hands and three or four poems just emerged, and I didn't think, "Will I write poetry when I go down to see Anita?" It - I mean, I'm not sitting down thinking, "I've got to write, I've got to write, I've got to write". Weeks would go by, and I might not touch a pen for that purpose. No, it's something that - something moves me. Something perhaps in the news, something perhaps I pick up and read, I don't know. Yeah, it's very much a question of - what triggers it I don't know, but when I want to do it, I do it, but it always has to be something that brings it about.
RUTH: Would you like to share anything that moved you in terms of writing your poetry in the 50s and the 1960s?
JIM: Well, very definitely in the 1960s the, you know, the Vietnam War. Boy oh boy, I must have written, oh, at least a dozen things that were published in *Canta* because I found that absolutely horrific. I mean, I don't know whether you saw any of the images that came out of the Vietnam War, but some of them were absolutely horrible, and when I reflected that this is what a supposedly intelligent Christian country was doing to innocent populations simply because that population felt that they wanted to make their own choices, and if they wanted to become a communist nation they should be free to do so, and the Americans had gone in to try to prevent that from happening, and you realised what happened to ordinary people and children, let alone what's been going on in Iraq. You have to realise that the term "dictatorship of capitalism" is simply a statement of reality, and they'll stop at nothing, absolutely nothing, mm. So there was a lot that moved me during that Vietnam War and, of course, there's quite a lot been moving me this year, too.
RUTH: Do you have any poetry from that time of the--
JIM: I have poetry from the Vietnam War, yes.
RUTH: Would you like to share one of those?
JIM: I'd be quite happy to...
RUTH: Okay.
JIM: This is one that was in *Canta* in 1966, it's just simply called: "From the Vietnam War". [reads]:

Don't worry, mate-
It's all right to print pictures in the press
Of peasants' homes in flames
Of dead men dragged out of mud and laid in rows
For counting, each one was once as innocent as Christ
And had a mother.

Don't worry, mate-
It's all right to print those photos in the paper
Of children whose burnt and blistered skin
Slides off their flesh when you take them by the hands
It can't be helped, mate

Napalm has a very poor eyesight.

Don't worry, mate-
It's all right to read those stories
About what we spray from the air
It knows what crops are on our side
And which are theirs
And defoliation is a nice word
For man-made famine.

Don't worry, mate-
It's all right for our boys to have a chaplain,
Who can pray in His name, and ask Him
To adapt Christian hearts and minds to war, again
It's no wonder, is it now, that many of us end up
Mystified.

[as heard]

RUTH: And that was - what's the date of that?
JIM: March, '66.
RUTH: Right. What age would you have been when you wrote that?
JIM: Thirty-nine.
RUTH: Thirty-nine, okay. What's it like for you to think back over these times and how it's affected you, and the things you've gone on to do in the peace movement?
JIM: I think the best answer I can give you there is I can't look back at any point and say, "Oh, Jim, you should have done something very different then". I feel it's all been the appropriate thing to do, the best - yes, yes, yes. Just a minute?
RUTH: Okay.
[break]
JIM: Motivation was what you've asked me about, isn't it?
RUTH: Yes.
JIM: Well, this is something from the Chinese Confucius: "The superior man or woman goes through life without any one pre-conceived course of action, or any taboo. He or she merely decides for the moment, what is the most appropriate thing to do". And that's guided me quite a lot. The best answer I think I can give you to your question.
RUTH: So it's been very much about where you were at the time, and what was - what you felt was important at that moment?
JIM: Mm, mm. And it's meant that I - well, of course, you have to plan to do some of the things. I mean, a national tour of any kind or anything like that, you know, you've got to get a bit organised, but that's not really the important thing. That's just the downstream thing you have to do, after you've made a decision: right, I'm going to go on a tour to talk about Waihopai or about nuclear weapons or whatever.
RUTH: Is there anything else about yourself and, you know, the ways in which you've, you know, grown in your thinking or in your - how your energy has been throughout this time that you have observed about yourself?

JIM: It's - that's an interesting question. I don't think about myself a great deal. I don't do a great deal of reflective contemplation. I mean, quite a few of my friends are involved in meditation and things like that. Yes, I don't lock myself in a room and pray. I mean, I don't have any connection to any religious faith, at all. I would say - we were looking at something earlier about a label that people put on me, a couple of months back. They said, "Jim, you're a bit of a maverick, aren't you?" And I said, "Well, I'll think about that". And I went and looked at the definition in the dictionary and it said something about a maverick is an animal that is in a herd but has not been branded, and then that was translated into anybody who owned a herd of cattle or animals where some were not branded. They were referred to as "maverick" stock-owning people, so that's where the origin of the word came from. If it means "go against the stream" that surrounds us all in life, yes, definitely, because so many aspects of that stream are, if you look at the holistic picture, and this is a good point, time after time after time, when I'm looking at any particular example of something that I disagree with or that I think is morally or dangerously wrong for the future, I think to myself, the bigger picture, Jim, the bigger picture. I keep coming back to that, "Keep looking at the bigger picture," because far too many people have got their noses so close to a grindstone, the bigger picture is not in their consciousness, and unless and until it is, we're not going to change our directions and create - I don't use the "S" word without putting "truly" or "genuine" in front of it, "truly" or "genuinely" sustainable, because that word has been captured by the spin people and they - the moment anything gets criticised they say, "Oh, well, we're going to make that sustainable. We're just going to get a bit more efficient or find a little technological solution or de-da-de-da-de-da," so I use "genuine" or "truly" now, mm, because it's been abused.
RUTH: And you've written a poem about being a maverick?
JIM: (Laughs.) Well, it was really something I sent off to Trish and Mark after I'd stayed with them a couple of nights and we had a bit of a chat (laughs). Mark laughed, "You've got a wonderful sense of humour".
RUTH: I was just thinking maybe that might be a nice place to finish the interview--
JIM: Well, if you--
RUTH: --if you'd like to read that poem?
JIM: I'd be quite happy to, if you think that's appropriate.
RUTH: Yes, that would be great. So, just, first of all, Jim, you've got quite a lot of poems there, and it began in the 1950s, didn't it--
JIM: Mm.
RUTH: --through to now?
JIM: Mm.
RUTH: So what are you going to do with all those poems?
JIM: Well, I - what's actually happened is that my mother died just over two years ago and the five of us, we have sold her home. None of us wanted to live there because we all had places of our own, and a little bit of money is available and it would enable me to publish, and I think before I die, I don't know how far away that is, I feel very lucky to be 76 and in good health, I think I'd like to publish and it would be feasible, so I'm just, sort of, at this moment sorting through and chucking some stuff out and trying to get it down to what seems sensible and so that will happen.
RUTH: Great. Okay, well, we'll leave you with the poem.

JIM: Well, this came out of a little discussion I was having one evening with two very good friends. Mark is one of the fellow trustees of the "Heart Politics" so I see quite a bit of him, and they said to me this evening, "Jim, you're a bit of a maverick, aren't you?" So I wrote this [reads]:

What does it mean, a maverick?
An unorthodox--
This is a definition--
"An unorthodox or undisciplined person"
Someone who owned unbranded cattle
So says the Oxford Handy Dictionary
Yes, I was labelled one by a couple I know
And respect: their intent was not to denigrate
But to classify me as some kind of example for others.

We need more of them, they told me,
More brains that rebel against the insanity of
Growth comes first: the forces that control and dominate
The public mind today.

The dictators of the dollar currently call the shots
And drag the dumbed-down masses
Along paths of destruction, tracks of irreversibility,
Pedalling the Tina Mantra:
There is no alternative.

Well, if our species, kids and adults, are to have a future
Safe and healthy, one that really is sustainable
Clean and free from violence, we must take a different road
One that delivers every basic human right to all of us
Not just the one fifth at the top

Currently the wealthy flaunt their luxury
And the greedy have control
The need demands strong refusal to kowtow
To all aspects of the status quo
We must now challenge the conditioning imposed
Upon our lives, reject the lies, and say
Enough's enough.

There are other ways to go, the time is now
To see the urgency. If mavericks don't tell us
All the truth, how to create our future,
Then demise of life will be when, not if.
So we have to be inventive
Become a growing herd of unbranded cattle

Folk who won't be sucked in, who realise
That only through deep changes
Will humanity survive.

For me it means more than I can write
The label is a definition of my being
It's spirit-centre, its allegiance to the magic
And the quality of life

Yes, maverick's the word.

RUTH: Thank you for that.
JIM: And I must thank Trish and Mark for that, too, yes. Mark is a wonderful troubadour. He's a very, very talented guitarist and he works in the counselling and naturopathy, so he's working, you know, with people, helping people, and there's so many jobs available out there for people who are skilled and trained in helping people, yeah, and that's much more important than helping yourself. (Laughs.)
RUTH: Anything else you'd like to finish off with in this interview?
JIM: Am I correct in believing that something in Christchurch has defined it as a "Peace City?"
RUTH: The City Council declared Christchurch as a "Peace City" at some stage.
JIM: That's what I thought.
RUTH: I've got that written down.
JIM: Well, I - if that is correct and I--
RUTH: July of this year - of last year.
JIM: Of last year, was it?
RUTH: That's the background information.
JIM: I see, yes. Well, I think that was a wonderful initiative, and I feel very good that people there that I met years ago have largely, you know, been responsible for getting that happening. I think it's wonderful thing to have happened that Christchurch has officially declared itself to be New Zealand's first Peace City. What I would like to hope, and I don't know what you know about this, is that I would like to see Christchurch as a part of New Zealand declare itself GE-Free, because that's what we need. We need local action. It's already happened. I mean, there are some councils around the country, as we speak, who have done just that, declare themselves "GE-Free".
RUTH: And what's your feeling of Christchurch as a place of activity and where things have been happening?
JIM: Well, there's some wonderful people there. I mean, there's Bob and Barbara Leonard, who were very active in the Peace Movement. There's Warren—
RUTH: Thompson
JIM: Thompson. These are just names that are coming out of the hat, so there's always been some very - and then there's the whole CHOGM thing in Christchurch, so, oh, look, it is, it's quite exciting to see that happening, and those are the people who obviously have been involved in achieving this. So it would be really wonderful if the next step could be taken, GE-Free, because this business of lifting the moratorium, there's only one word for that, given the international evidence, and that's - it's insane, and it's happening

because of big business lobbying and pressure, people being paid huge salaries to make sure government lifts that moratorium, and they're doing - pulling every filthy trick in the book in Wellington to make sure that Clark and Co do it.
RUTH: So this is something you're quite involved with, this GE-Free campaigning?
JIM: Not - no, it's there, but no, I've got enough to do with the environmental education and the Enviro Schools and NZAEE and the local initiative to get things going in the Bay of Plenty. Let me just end by saying it's wonderful to hear in the news that the - it was announced by the Chair of the Bay of Plenty Council within the last 24 hours that the next election there are going to be two Maori seats on the regional council. They've made that decision and that's what's going to happen, and I think it's wonderful that Maori representation must take place at the local body level. I mean, we've got it in Parliament, you know, Maori MPs, we've got to have some - great, they're there - but this business about making that same thing happen so if there's going to be two Maori seats in the Bay of Plenty after the next election, great.
RUTH: Great.
JIM: Mm.
RUTH: Well, thank you very much, Jim, for your time.
JIM: It's all right, my pleasure. And I look forward to seeing whatever the outcomes are.
RUTH: Great, okay.

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(ends)