

*In Search of Peace*

# *In Search of Peace*

A Chapter in the life of Kath Knight

*Don Smart*

2012

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without the prior permission of the Society of Friends (Quakers).

ISBN 978-1-877245-15-2

© *Wordsell Press*

2009  
Reprinted 2012

*This book is dedicated to all those  
who have worked for peace, and especially  
The Religious Society of Friends,  
Aotearoa, New Zealand*

## **Cloth, Thread, Garment, and Needle\***

A needle leads the way,  
pierces cloth,  
pulls the thread through  
again and again and again.

And then? and then?  
A garment forms,  
that shelters and warms.

When that's complete,  
the needle retires to rest  
in pincushion, needlecase,  
or oblivion.

Thought of but seldom,  
until the next time it's needed.

Let's take turns to act as needle,  
and help make a garment  
that warms.

Remember the needle  
that led the thread  
that clasped the cloth  
that formed the garment  
that warmed the person.

*Auckland*  
Claudia Fox  
*1 November, 2005*

\* *Not written with Kath in mind but a fairly good metaphore for her work*

## PREFACE

I undertook the task of writing a piece on the involvement of a cousin in the setting up of the PEACE FOUNDATION — its origins and the circumstances involving her contribution. I worked with the archivist of the Religious Society of Friends here in Aotearoa, New Zealand, Penny Dunkley who kindly organised access to Kath Knight's archive records which were in their safekeeping at the time and provided me with helpful suggestions as to how to proceed. At first I took the position of an outsider looking in but as I progressed and became drawn into Kath's documents — her letters, diaries reports and her own writing which show such perception and intelligence that I changed my view point to that of Kath's, an insider looking out. The result is as you find it. I have endeavoured to incorporate Kath's records into a narrative that enables her writings to stand alone in their own right. The result of that has been not to adhere strictly to the chronological order in order to make sense of her personal contribution to Quakers and to the Quaker Testimony of Peace.

In doing this I have reason to be grateful to the family for their support. With regards to the Peace Foundation in Auckland I am indebted to Wendy John for making documents available. The absence of which would have seriously detracted from the result.

*Don Smart*  
Waiheke Island 2009



---

PRINTERS & PUBLISHERS

---

P.O. Box 51-168 Pakuranga • Manukau 2140

Auckland • New Zealand

Phone 0-9-533 8045

[books@wordsell.co.nz](mailto:books@wordsell.co.nz)

PRINTED IN NEW ZEALAND

The history of the Peace Movement in Aotearoa New Zealand has been written elsewhere. This monograph depicts a chapter in the life of one who dedicated herself to those issues which arose in the years in which she actively participated, marched, wrote letters to ministers in Parliament, supported conscientious objectors, promoted peace literature for schools, and served on committees. Tireless in her efforts to promote the cause of peace, she is a pattern, an example of what can be achieved. The importance of individual commitment is reflected in the personal history of Kath Knight.

Katherine Mary Knight (née Mays) was born in Auckland on the fourth of January 1913. Shortly before she was born, her parents Howard Mays and Louise Margaret (née Hansen) had moved into the new home in Pt. Chevalier that her father had recently built to accommodate his growing family. She was their third child, her brother Laurie Nelson was born in 1909 and her older sister Florence Margaret in 1911.

A younger sister Olive Mattie followed in June 1914. Her parents had come to settle in Auckland where Kath grew up. She attended the Gladstone School and after Auckland Grammar went on to the Auckland College of the New Zealand University, graduating in Botany, an intense and lively interest for her. Here she enjoyed life to the full. She was an eager student, joining in sport (top team in basket ball — University team) and becoming an active Member in the Student Christian Movement (SCM) where she met her future husband Brian Knight.

By her nineteenth birthday she had served on as many committees — an indication of the commitment and energy that she was eventually to bring to Quakers and which fuelled her contributions to the cause of peace.

Once in The Society of Friends I found peace witness very much more subtle than I had realised. It must arise out of our belief in the value of every human being to God. This meant that not only must we not kill anyone but we must set about seeing that there is justice and that even those who saw it as their duty to fight must be respected for their point of view.

This complication made the process of becoming pacifist into a lifework rather than a complete stance that one could take at the outset. Doesn't matter which end you work from: either utter repugnance of killing and violence, or a belief in the divinity of man, the end result is the same, and there's an awful lot to work out in reaching that result, i.e. a pacifist stance.

Result is very personal — it must be. Part of one's being concerns one's attitude to possessions, to the world's and one's own resources; and far off and above all, to one's view of God and his will for mankind. Kathleen Hall was never quite convinced of her pacifism. I could well understand her position because my belief had never been really tested. I could easily retaliate violently in situation of foe. I am constantly amazed at the amount of violence still in me. But my weakness doesn't make the principle wrong. In joining Friends 30 years ago, I felt my convictions on the peace testimony were pretty strident and immature and I had a lot to learn from Friends to make my views part of my spiritual awareness.

Kath grew up in a caring household. Before arriving in Auckland the family had been in Whangarei where Kath's mother had contracted polio affecting the use of her arm; her first child turned out to be somewhat delicate and this influenced the family atmosphere. Meanwhile Kath's father had set up as a plumber but this did not adequately support a wife and four children so, from the beginning, they supported themselves, growing flowers and vegetables that were sold locally. It was a hard time. Every penny counted. In her diaries there is repeated reference to how much things cost and a detailed account kept. This frugality was thematic throughout her life.

Kath felt that she had a happy childhood but looking back she was sorry for her mother having to bring up the four of them so close together. As a young girl she is remembered and recalls singing on her own in the garden. Her memory of the first World War was that of a sinister cloud hanging over everything, going to bed with candles, light in the darkness. Then when the war ended in 1918 how everyone rejoiced. She thought this was the stirring of her later life interest in peace, that and their lovely garden

where everything grew in abundance and, as she remembers, disease free, with peaches to be tinned for future family consumption. At the end of the avenue there was open countryside and a piggery. Close by was the Avondale Hospital for the mentally ill from whence could be heard the shouts and wails of agony of the inmates and this brought to her the realisation that most of us suffer emotional distress at sometime in our lives. The grandparents on her mother's side lived on a farm at Whangamarino, twenty-seven kilometres north of Huntly, where she remembers wonderful holidays with gentle aunts and uncles and talk of conscientious objection — here she felt lay the foundation of her interest in pacifism.

Her father's family were Anglican; her mother was raised in a Presbyterian household. In the local hall was held the Church of Christ Sunday School; they joined. When a Tent Mission arrived from Australia



*Katherine Knight*

the girls were baptised — immersed in a water tank in the tent. Every Sunday morning there was the Lord's Supper, and hymns of her childhood stayed with her throughout her life.

When Kath arrived at university she joined the Student Christian Movement [SCM] where she found a lively group, very forward thinking, and took the opportunity to re-examine her whole philosophy of life. An account of those times is recorded in Elsie Locke's *Student at The Gates* which contains a photo of her.

There she met Brian Knight, her future husband, a birthright Quaker whose unorthodoxy contrasted sharply with her own Christian upbringing. He was a member of the Religious Society of Friends [Quakers] through his mother; it is remembered that he had quoted Socrates at Meeting for Worship AND was Eldered for it! His training was in education and psychology and he later travelled to England to gain experience in community work in south London.

Her interests lay in botany, languages, history and education and in the Arts Department she discovered another, different world.

She and Brian were capped the day before they married, and they left for Whangaroa in the north to take up Brian's first school post, and it was here that her son, Paul, was born on the 23<sup>rd</sup> August 1935. Kath's social life appeared to be virtually non-existent and consisted of playing the organ at St Paul's church on the hill; it was a hard life with little joy. After those first three years they moved back into Auckland to Oratia (Sunnyvale), in 1936.

Her marriage with Brian, however, was to continue for forty three years, much of which time was spent in supporting Brian in his various activities as both a teacher and a psychologist and in those difficult times there were four children to bring up.

Married, went into country — lost touch with church of my youth. Returned to town and joined up with Christian Pacifist Society members. Pacifism most



Meeting of the Religious Society of Friends (Quakers); and for the remainder of her life she continued a faithful and active Friend.

At the same time as joining the Society of Friends Kath became Secretary of the Christian Pacifist Society a post she held for the next twenty years; meanwhile her activities and contribution to and around the Mt Eden Meeting drew her into the life of the Meeting. Eventually she decided with a legacy from her mother to go to England and spend time at Woodbrooke, the Quaker hall of residence and former home of the Cadbury family now part of Birmingham University, catering for foreign students and the world wide Fellowship of Friends.

Kath, preparing a report of this visit, presented it to the Seminar held at the Quaker Settlement, Wanganui, in 1970 entitled *My Own Background in the Society of Friends*:

So much for the past. I feel that it would be wise to tell you a little about my own background in Friends, so that you will understand my observations about Quakerism in other parts of the world.

When I left New Zealand in 1965, mostly for travel among Quaker and Peace Groups and for study at Woodbrooke, I had often had doubts about our own local brand of Quakerism. Was it good enough to be part of a cosy little group that didn't seem to have much influence in the community, except by its past record?

I had joined Friends in 1952 because I felt right among them and because I needed a spiritual home where war was outlawed, and where people cared about others, both here at home and in other countries. It took some years before Meeting for Worship was very meaningful, though I did appreciate the work-a-day language and the absence of religious cliches that had become meaningless in the context of my fundamentalist upbringing. But it took a long time to feel part of Quakerism, and to understand what it really stood for. No one posed as an authority, and no one pressed their thoughts upon me. I really wanted to work out what I thought about life and God, but I didn't know how to start and no one seemed eager to talk on that level.

There was a tremendous lot of work to be done in the Meeting and on outside committees and no one would suggest which were priorities. Because of the feeling that Friends were too otherworldly, I couldn't talk to anyone about the doubting side of myself. When I prayed, I received no very clear guidance. There seemed to be so many decisions to make, in all departments of life.

As I began to feel more at home in the Meeting, dreadful Quaker expressions like "*in right ordering*" or the "*Quaker way*" would fall upon my ear, and I learnt that there was a right and a wrong way for even small details of business procedure. The glorious freedom which I'd found so refreshing was a fraud. There were Friends who knew the right way by instinct (mostly birthright members), and those of us who might take years to find it. "*Learning to be a Quaker is a life-work*" another new member confided in me grimly.

There were Friends who spoke so regularly in Meeting that my mind would shut off. How could God require them to speak every Sunday — as regularly as clockwork? Then there was the Peace Testimony. Everyone seemed to believe in it but few Friends wanted to start on any group activity, or in other fields either for that matter. There didn't seem a way of using the talents of Friends, except in ministry by the few, so that many gifts, as I saw it, were lost to the Meeting.

Meantime in my attitude to the wider church I had come round full circle. From repudiating it I had come to respect it. For had not the Church preserved the great truths of Christianity, up to the time George Fox took over at least !!! Now the Church was striving towards unity and showing new interest in world affairs. But there seemed to be only a handful of people in the Meeting who were active in the ecumenical movement, and some who were indifferent or hostile. Now this has all been on the negative side. I owe a great deal to Quakerism and I have never considered leaving it. Yet without having supplemented it with Bible study courses (Council for Christian Education) and other ecumenical activities, I should not be as happy in it today. Nor would I deny that some of my doubts came from my own inner unrest.

This introduction led to her account of the visit to Northern Europe. As one of the representatives of Yearly Meeting she was required to report on the experience.

### *Overseas Visitation*

At the Meeting of the European Section of the Friends' World Committee for Consultation [FWCC] in **Holland** at the Hague in 1965, I discovered that Friends from various countries shared some of my doubts and perplexities. Furthermore they discussed the same concerns that we have in New Zealand. *"How to deepen the spiritual life, how to keep in touch with isolated Friends, how to divide our time between the needs of Meeting, home and community at large?"* Their problems seemed much more difficult. Their Meetings were very small and members very scattered. They had to contend with language too and money was in short supply. A new meeting in Belgium was asking for visitors, but Dutch Friends either couldn't speak fluent French or didn't have the money for travel. They were feeling at a low ebb. They asked our prayers for a renewal of the spirit in the world Society of Friends.

Many Friends and interested people from Holland take courses at Woodbrooke, Birmingham, England, each year. Those who have attended run annual reunions in Holland, so much do they appreciate what they receive there. Apart from this they have a permanent Conference house in East Holland near Lochem known as Woodbrookershuis that sleeps 100 people. It is set in beautiful grounds with a chapel in the woods for Meeting for Worship. It is run by trustees, both Quaker and non-Quaker who use it for short courses on topics of interest to Friends. The education authorities allow secondary school children to spend periods there with their teachers, appreciative of the value of group living and the nature of the courses provided by the Quaker directors.

Everywhere in **Germany** people knew of the Quakers because they or their children had been fed by them; after the War many members had joined through an interest in Quaker Relief or Friends' Service Committee [FSC] work. As a result there was little Quaker tradition in their background, and this applied

throughout the Continent and Scandinavia. Their approach was humanist-mystical, and shied away from orthodox Christianity, which many members had only recently left. One Friend from the Continent was so alarmed at the ecumenical feeling at Woodbrooke that he called a meeting to make clear the dangers he saw in moving in that direction. I met very few men in German Meetings, no doubt because of the hurdle of conscientious objection.

I stayed at the Neighbourhood House in Cologne that Friends opened after the war to cater for orphaned children and those whose parents were working. With better times its work has changed, but it still does a grand job, running a kindergarten and clubs right up to old age. The Director was German, but many of the staff had been English. They were thus able to qualify in the eyes of the authorities for a German conscientious objector to come and spend his two years of training on their full-time staff. Salaries for the conscientious objectors were paid by the Government, and they were much sought after for their initiative and moral integrity. Costs for the Home were paid by the Government and by local well-wishers, the small Germany Yearly Meeting not being at all wealthy.

I saw copies of a well set up newspaper called "*Zivil*" which advocates conscientious objection in Germany, and I was told there were several other such publications as well.

In **Switzerland**, I was told, most members have joined the Society of Friends, because of their interest in World peace. It was Pierre Ceresole whose inspired efforts after the first World War to rebuild the devastation in France and Germany attracted many people to work-camps, and some into membership with Friends. Their work for peace is still well known and receives support from the wider public.

The Geneva group is not typical as members are largely ex-patriots working at the many international and ecumenical headquarters there.

In the rest of the country the groups are small with a good proportion of attenders. Language, ageing and scattered membership pose problems for this gallant little band. It is unlikely that new young members will be attracted while conscientious objectors are still sent to prison.

I visited Friends in **Norway, Denmark** and **Sweden**, and attended a Regional Gathering of all four Scandinavian countries in Denmark - about one hundred and fifty Friends in all. The site was a magnificent boarding school and the fees were in line with such. Danish is the language best understood by the four countries, though it is a most difficult language I believe. You can wait for ages before hearing a clear consonant to give some kind of pattern. They were a charming lot of people and I loved every minute. Without understanding a word, I was given a summary after each meeting and soon found that the same old concerns were before them — isolated members and what to do for the children of the Meetings who seemed to be numerous. But they had other problems too. Attenders of long-standing who yet had no intention of becoming members had an organisation known as “*Friends of Friends*.” But they had become too vocal, thus drowning the voice of Members themselves. In one country this organisation had to be disbanded. Here Membership with Friends is no small matter because most people belong to the State Lutheran Religion that carries certain privileges (in Denmark 97%). Some Governments required resignation from the State Church, which was a difficult decision; others allowed membership in both denominations.

I stayed at a Quaker-run boarding school in Denmark where teenage girls are trained in all kinds of non-academic work of service to the community. The whole planning was excellent but the atmosphere was authoritarian, and wouldn't suit New Zealand girls. Danish Friends also run a school for the intellectually handicapped, and are prominent in work in prisons.

In Oslo, **Norway**, the Meeting was very small. Norwegian Friends were the first to undertake the work at Kabylie in Algeria, which Madelaine Jequier told us about. So much of their strength in time, money and gifted personnel has been channelled to Algeria, that Friends were doubting their choice of priorities. They were doing their best to build up the spiritual life of the Meeting itself.

In Stavanger, the beautiful town on a Norwegian Fjord where the first (English) Friends settled in the 19th Century, there is still a Meeting House and Friends' Centre and a few well-known Quaker families. European Young Friends use it for their gatherings.

The difficulties under which most Continental and Scandinavian groups meet are enormous compared with ours in New Zealand yet I do not doubt that God has a purpose for them to fulfill.

Most New Zealand Friends know a good deal about Quakerism in **England** and **America**, so I will mention them only very briefly; in spite of their greater numbers. My five months in England were spent almost entirely among Friends, attending a different Meeting for Worship almost every Sunday. I felt quite at home in most of them though they vary in atmosphere a great deal. My impression of English Quakerism is of strong, trustworthy, well-balanced efficient individuals with a good sprinkling of extremists and free-thinkers. Great tolerance is shown in accommodating all the varying points of view.

In **North America** despite all the reading the Conference Delegates had done in advance, I for one was not prepared for the differences between the worship and outlook of "*programmed*" and "*unprogrammed*" Friends' Meetings for Worship and for the varying emphases of all the different sections of American Quakerism. The overall picture I brought away was of great warmth and spontaneity, and of vigour and initiative and organising ability. Their future holds great promise, especially if the walls are broken down between them. Canadian Friends were especially impressive both in the spirit and achievements of their Yearly Meetings.

American Friends came to **Japan** more than 80 years ago. They were evangelistic and held "*programmed*" Meetings for Worship, but were later joined by others from "*unprogrammed*" or silent meetings. So today there are Meetings of both kinds in Japan. After 80 years there are 270 members in a population of 100 million. Yet I was told by a Japanese business man that most people in the streets know of Quakers for their relief work after the war, and for the prominence of a few leading Japanese Friends.

In Japanese Quakerism, there is at the same time a move towards independence from American support, and a persisting need for foreign leadership of the American missionary type, to hold the meetings together, especially in country areas. At first glance, Japanese people are the most unlikely to be drawn into Quakerism. They do not strive after independent thinking. Their dress, manner,

customs and tradition all lean towards conformity; (Yurie's problems as a teenage Christian). They have set phrases providing for all life's eventualities so that nothing ever catches them unawares — in public at least. And their desire to keep the race pure means that foreign ideas are regarded with suspicion.

Furthermore, Quakerism is a more exacting religion than Buddhism or Shintoism as it is generally practiced. Most people work a six-day week with very long hours. Sundays are badly needed for rest, and it is a real hardship to have to travel again long distances in crowded transport in extremes of temperature to meet with a few Friends. In Osaka, of eleven million people, four or five Friends meet each week sitting on the tatami matting of a tiny room high up in an apartment of a very densely populated area. Often someone nearby is practicing a piano and a helicopter is flying overhead shrieking commercial advertising. In Tokyo there is a fine Meeting House and a hospitable Friends' Centre next door.

The whole of one's education in Japan is geared to finding the best possible job, for that is likely to be quite permanent. One dare not change it. People are employed in their thousands in huge cartels, who practically dictate the lives of the people, organising their accommodation, their holidays, their sight-seeing and their social life. People are transferred from city to city at short notice. There is great respect for seniors in business — father figures and leaders seem to be necessary to the average person. All these features are against the attractiveness of Quakerism in Japan. Yet there are well-tried Friends there who have made a real contribution to world Quakerism. Work camps and seminars held in Asia regularly are organised from Tokyo and have created goodwill in many neighbouring countries. I read that Japan Yearly Meeting constantly points to the undesirable aspects of Japanese life. They condemn their "*Honorific*" language as pretentious, intended to deceive. They are vocal about the profiteering of their commercial interests in the Vietnam War. The smallest voices raised in the name of justice and internationalism are needed in Japan today.

As in Japan, the same lack of nationals in membership, after years of missionary endeavour, seems to apply in **India** and the **Lebanon**.

Where they do join Friends in great numbers, such as in **Kenya**, the Society takes on a different emphasis which may seem foreign to European Quakerism. It was this need to understand and accept this great variety in Quakerism that made the World Conference such a challenge, and I believe, a triumph. It is the same need to understand and accept each other here on the deepest level that brings us all to this Seminar today.

I am glad I have had to study Quaker history. I feel I have learnt a number of things: how easily one slips into the habit of interpreting the past by reading backwards from present knowledge. How strong men and powerful movements appear and exert an influence for a time, but are soon overtaken and fade into the background. How frail are the godliest of men, and how dependable is God in seeing through to the end, His plan for the universe, that it is that God intends diversity and change, and the world must be seen as fluid and part of a vast unity beyond our present understanding. Looking back to the 18<sup>th</sup> Century, we can see that Friends were right to withdraw when they had exhausted themselves, in order to regain strength for a later day. From my travels among Friends' work, I would say that this present century is an age for sowing rather than for gathering in the harvest. Not only are Friends still listened to; their ideas have been taken up by others.

So many of us New Zealanders have yet to realise the tremendous power of evil in the world and that we condone it if we do nothing about it. We can no longer escape involvement in it. We have been so sheltered here and because of such special favours we must see the great potential of New Zealand Quakerism. It has taken root strongly here and has its own special independence and vitality, which must be nourished if it is to grow. There are many opportunities where we can cooperate even if we cannot pioneer.

There was some concern in FWCC [Friends' World Committee for Consultation] circles that Quakerism is a dwindling force in the world. If we are truly led by the Spirit, great numbers will not be necessary. A view of world Quakerism today shows not only that we need God more than ever in this confusing age but that God still needs small dedicated groups and individuals. This is the

only way I can understand the presence of tiny groups of Friends to be found in the most unlikely places, listening for the same divine leading and trying to follow in obedience and faithfulness.

Before Kath's involvement with Friends she had been involved in the setting up and running of an establishment with her husband Brian Knight of a residential home for underachievers. This had been hard work as it was undertaken while at the same time they were both involved in matters appertaining to the Peace Protest going on in New Zealand. In a letter dated 20<sup>th</sup> March, 1965 she says "*when we had the boarding school in Epsom [it was] interesting to see the innumerable peace movements as a mosaic, each one having a special place in spite of overlapping.*"

Quakers had been involved in the Peace movement for some time. There is a minute of the General Meeting held in Auckland in 1959:

*Min. 22* — The report of the Peace Committee has been introduced to us by Patricia Hyslop & Margaret West ... We appoint to the Peace Committee Norman Bennett (convenor), Flewellen King, Athol Jackson, Patricia Hyslop, & Margaret West. We grant from General Meeting funds up to £15.

Further minutes are recorded and then in May 1970 at Dunedin:

*Min. 19* — Item 3. The refusal to allow on New Zealand soil military installations of any sort or any facilities that could be used as a part of nuclear weapons systems; draft of statement to Mr Holyoak & Mr Kirk.

In May 1971 at Otaki the Meeting was addressed by Donald Groom. Then in May 1972:

*Min. 14* — Peace Committee: The present Peace Committee and the Christchurch sub-committee wish to lay down their tasks after this Yearly Meeting. We appoint Allan Gilderdale (convenor), Peggy Ashton, Lisa Burke, *Katherine Knight*, Phillip MacDiarmid & Katherine Rose.



*Kath Knight, Alan Gilderdale, Katherine Rose. Peace Committee, May 1972*

In 1973 an open letter to the Prime Minister was prepared by this committee.

In May 1974

*Min. 34* — Peace Session. Alan Gilderdale has described to us the need to promote Peace Research and has spoken of the plans to establish a Foundation for Peace Studies.

Then at Dunedin May 1975

*Min. 21* — Phillip MacDiarmid described the initial activities and plans for the future of the New Zealand Foundation for Peace Studies and urged that Friends give financial support from the School Trust funds to this work. We support the establishment of the Foundation and direct the School Trust Fund to grant it the sum of \$1,500 for

the coming financial year and the Yearly Meeting Treasurer to make a grant of \$500 from Yearly Meeting Funds. We encourage the Peace Committee to pursue its activities area and ask them to convey the concerns expressed at the Yearly Meeting to other members of the Foundation and to bring next year a recommendation as to possible further support. We budget \$50 for the Committee's work in 1975 and appoint the following: Alan Gilderdale (clerk), Kathleen Rose (ass.cl.), Eric Canfield, *Katherine Knight*, Phillip McDiarmid, Ted Smith, Jane Briscoe, Rachel Jackson.

Kath's visit to the Meeting of the European Section of the Friends' World Committee for Consultation included attendance at a congress in Holland of the Womens' International League for Peace and Freedom [W.I.L.P.F]. This, the sixteenth congress celebrating the fiftieth birthday of the Womens' International League for Peace and Freedom was held at the Hague in 1965 and was attended by Kath Knight, Pat Hughson and Jean Archibald. There is a page in Kath's diary recording her experience:

Monday 2nd September [1965]

"... two weeks behind with this diary! How will I ever catch up with it now that I'm on foot again? Arrived here at Woodbrooke yesterday midday after spending one week at the Womens' International League for Peace and Freedom's 50<sup>th</sup> anniversary congress at the Hague. There were three of us from New Zealand, Pat Hughson from Wellington, who led the delegation and who had spent one week before at committee meetings; Jean Archibald who has never attended a WILPF meeting in her life felt I couldn't be a consulting member though I knew more about the movement than the others. I had got bed & breakfast board through a quaker chap for one pound per night which is very cheap for Holland; no tips extra required. Mrs Schuilenkok lives in one of these terrace houses (all same here) in a rather nice street and was lovely to me — a beautiful looking blonde widow with stiff joints who has to come down two flights of narrow stairs backwards. I persuaded her to toast the wholemeal bread (she'd never heard of such a thing!)

and give me very weak coffee, which she didn't approve of really. I got a poached egg with shaving of bacon each morning and four small slices wholemeal toast (good quality) & a piece of that sweet honey loaf — very sticky white flour — which the dutch eat for breakfast as they consider the honey so medicinal. Dutch eat a lot of bread but I was grateful for it at the price and sometimes smuggled a slice of it away for my lunch. She had about eleven beds. My room was a minute space on top floor but adequate. Daily cold water, baths cost two shillings extra and I was never there to catch her in order to secure one. She had a nice mind and very helpful — gets people of all nationalities and is very world minded. She read to me from the Hague newspapers the fact of the arrival of quintuplets to the Lawsons of Auckland!

The Congress was most interesting. One felt the organising had been largely American — expensive Hotel, on site cup of coffee one and thruppence;— but the little mobile canteen in the street 35 cents (eight pence). The Americans gave the drive and energy, the English supplied the wisdom & balance, the Germans and French supplied hard work and obstructions. The Scandinavians, the bulk of the meeting, came in great numbers from Denmark and Sweden. The two Arab women — gorgeous, dignified, aloof creatures came with an axe to grind against Israelis, who were also present but remained fairly calm. Indians — very talented and colourful in their saris, one was Sushila Nayar, India's present Minister of Health and doctor to Gandhi — another an MP: two lovely dignified women from Ghana, complete with very ugly costumes, but one felt they had souls and were aware of spiritual values all the time: four more lovely Japanese women — all very educated (Ph.D.s). It was good meeting Jean Archibald again after all these years. She's still a little enthusiast and has taken up painting and visits all the Art Galleries it's possible to cram in. She sends her special love to Brian.”

ନିଉଜିଲ୍ୟାଣ୍ଡ  
ନିଉଜିଲ୍ୟାଣ୍ଡ  
ନିଉଜିଲ୍ୟାଣ୍ଡ

In May 1980 Kath spoke to Yearly Meeting, held that year in Dunedin:

*Friends face conflict: A personal view*

YM Dunedin 16<sup>th</sup>-19<sup>th</sup> May 1980

I have been invited to speak to you on my efforts to learn and teach peaceful relationships, on where my inspiration came from, and on the part New Zealand Friends could play in this field. In writing this paper. I have become aware that we New Zealand Friends are better known as peacekeepers than for our ability to handle conflict. Indeed, as a group, we are by no means free of the conflict that assails us at every level of life today. When one of my friends describes someone they have met as very 'Quaker', I know they mean a very sincere, sensitive, warm, self-sacrificing, unassuming person, not one with strong convictions expressed in an articulate and dynamic manner. I believe the time has come for Friends to learn how to be peacemakers — especially in our own groups, and this involves recognising and dealing with conflict both in ourselves and in others, something which takes great courage, vision and patience remembering that some conflicts have been building up for years. It would be tempting to compare with George Fox's time [1624-1691] our present-day lack of zeal in proclaiming our Quaker beliefs, but it would be quite unprofitable. The times are very different indeed. In the 17<sup>th</sup> century there was much more interest in religion throughout society. One has only to observe the workmanship in the cathedrals of the time, to listen to the music composed for the church, and to read their literature, to see the strong hold religion had on the lives of ordinary people. There is no doubt that Early Friends came into a time of great conflict. Because of the strength of their convictions, they were able to tackle it head-on. Most Friends today know of the beatings and imprisonments and persecution Early Friends suffered because they would not conform to the religious beliefs of the day. In spite, perhaps because of this, their numbers grew rapidly until there were many thousands in England. In the first five years their number grew rapidly until there were 500 to 20,000. Those who sailed to North America did not all escape from persecution, and conflicting ideas and divisions soon arose within the group. Nevertheless, Prof.

Barbour, in his book *“Quakers in Puritan England”* claims that Quaker non-violence during the intense persecutions after 1661 won the respect of England and was eventually the largest factor in the passing of the Act of Toleration in 1689. After the first strenuous period of confrontation, Quakerism in the 18<sup>th</sup> century understandably fell into the Quietist period when members put greater stress on individual piety than on converting others to their faith. They became cautious and dull and respectable in their dealings with the State. Bit by bit they hedged themselves in, developing strange customs of dress and speech to mark themselves off from the world. Though this period was very brief and uncharacteristic, this 18<sup>th</sup> Century image of a peculiar people still persists today. The next century, the 19<sup>th</sup>, saw a revival of evangelism and a great surge of missionary endeavouring common with most other churches of the day. But the gospel they preached was strongly evangelical, and it was late in the century before the living truths of early Quakerism were rediscovered by men like J.W. Rowntree, W. E. Braithwait, Rufus Jones and others. In spite of their claim they practised non-violence, some of Friends’ customs during these first three centuries were violent in their effect. *“Disowning”* or suspension of Membership was used for *“marrying out”*, immorality, and for uttering heretical views. Music, dancing and drama were forbidden as too worldly, and *“Eldering”* was some times humiliating to say the least. Outside the Society, a violent war of religious tracts was waged against the Puritans and other Church leaders in the 17<sup>th</sup> Century. What will 20<sup>th</sup> Century Quakerism be marked by? We might be remembered for our influence on the wider Church, or on the winning of the right to conscientious objection to war or for the stresses on international cooperation and disarmament, or for the recognition of the value of the arts in our lives. But it might also be seen as the time when today’s prevailing philosophy *“anything goes”* appeared to be overtaking Quakerism, producing an overdevelopment of individualism, an individualism which seemed incapable of corporate thinking or action, and which splintered off into further divisions — Christian or humanist. Whatever else, our Century with its two world wars and many minor one’s will be seen as the time of the utmost conflict on every level from the personal to the international, a time

when our values have been shaken to their very foundations. We are constantly bombarded by the reports of violence from the media. Are our sensibilities becoming dulled by its impact? Quakerism in the 20<sup>th</sup> Century will be judged by its response to the violence of this time.

How are Friends coping with the conflict, which is everywhere apparent in society today? Is our faith contributing anything that helps us to weather the stormy times we are living in? Having asked these questions, it would be quite presumptuous of me to try to answer them in anything but a personal way. Most Friends know of the emotional crises that occur from time to time between numbers of their Meeting — of the polarizing into different camps on certain issues, of the reluctance to attend Monthly Meetings because of hidden conflicts and our inability to handle them. There are also the people we dismiss out of hand because there is something about them we don't like. We must become *more* aware of the existence of these conflicts as they will always be with us. It is basically useful in promoting growth. What we lack at the moment is the spirit and experience to deal with it.

After this introductory, she continues with a review of her personal background:

It has been suggested that it would be useful to say why my main concern in life has centred, and still does around peace-making, understanding non-violence, learning about conflict and developing peaceful relationships from the personal level right through to the international. I have found this exercise extraordinarily difficult because I, like others, mercifully forget most of the trials, conflicts and unhappy experiences of my past, yet it has been out of the time of the greatest suffering that my faith and conviction have grown stronger.

I was born as the First World War was breaking out and my early memories are of something very sinister hanging over us. My one conscious memory is that we were not allowed candles in our bedrooms, for fear the Germans might drop bombs on our house. (I now suspect this had more to do with poverty than reality.) I recall just how deeply I was affected by discord in the family, and how soon my

baby sister learnt that by making a fuss, I would give in to her every whim. At the same time I was an impertinent child and liked to test how cheeky I could be before getting a clip over the ear from my father. My mother was moved by distress of any kind and was always trying to help people in difficulty. At an early age I seemed to find people in need and brought them or their problems to her.

In adolescence there was little opportunity for frank and thoughtful discussion. With four vocal teenagers all pressing their point in dogmatic terms, my parents found it easier to leave us to it. My hard worked mother tried her best to steer us into rational thinking. My father's contribution was mainly on the practical side. The teenage years were times of great stress with my state of mind ranging all the way from strident self-righteousness to the most crushing inferiority. There were some topics of urgent importance which we dare not mention at any depth — sex, marriage, pacifism and family finance — to name a few. Nor were these ever discussed by the leaders of the church to which I gave so much of my time. When I finally found that my church took no stand against war, I set out on a long search for a spiritual home more in keeping with my beliefs.

At University I fell in immediately with the Student Christian Movement, which was being stirred by the need for welfare programmes to help the many unemployed during the Depression. We collected clothes from the more prosperous students and delivered them to homes in Freeman's Bay then thought of as Auckland's worst slums. I got to know several families and later was allowed to take them the left over food from the University cafeteria when it closed for the weekend. I spent one evening each week at the Dock Street Mission attached to St. Mathews Church, cutting hair for queues of drab grey faced people — mostly men — who came to see a Doctor, or get a sore dressed or just for a cup of cocoa at two pence per cup.

I was Just 17 when I started university and knew nothing of politics. I might have felt better about this concern for the poor had my leftist friends not condemned it as a humiliating stop-gap and saw it as "*slumming*". It was the capitalist system that must be changed they said. About this time, men students at the university and training college were issued with heavy wooden truncheons

to be used to quell any further riots among the unemployed in their demands for better conditions, My husband had one which hung in our house for years. The sight of it made me feel queer, though it was never used for its original purpose.

In the S.C.M. we were also claiming vigorously that all Christians must be pacifist, as even then World War II clouds were gathering, though we were not aware of it. We were convinced that in war times, we would hold firm to our beliefs. In the event several years later there were many changes of stance due to pressures from family, friends, church and society, for which we were hardly prepared. This was for many of us the first major conflict into which life had plunged us.

After graduating B.A., I married a fellow student — a nominal Quaker and spent some time helping in his various country schools. After six years, my husband decided against the advice of the educational authorities, to open a private boarding school for children who could not learn because of emotional difficulties. He had had some special training for this, and like me had been imbued with his mother's compassion for the "*halt and the lame*." We finally bought a large derelict house in Epsom Auckland, and set about collecting children of all ages and with all kinds of problems. We turned few away, so that we were caring for children with mental and physical handicaps as well. Very few could afford full fees, so that finance was always precarious.

As we helped the children back to normality, they returned to their homes only to revert to their former state.

*The Brian Knight Hostel was set up in 1940 for children who had learning, behavioural or emotional difficulties. It was known as The Institute for Individual and Special Education, and was the first such institution in Auckland. Many of the children paid to be there, however money was always a problem and a trust fund was set up so that the project could be properly financed. The children lived in and lessons were held on the site. When the staff-child ratio became stretched to its limits the boarding facility was closed and Brian Knight decided to run a clinic from the building instead.*

*Many Quakers got involved in things like The Brian Knight Hostel because it represented an opportunity for them to ensure that children from disturbed backgrounds could be given support in a warm and caring environment. It was seen as a positive contribution to peacemaking on the individual level . . .*

*(Katherine Knight, 28 June, 1944).*

This led to our having to deal with parents' difficulties and marriage breakdown and every kind of emotional problem from shell-shock (war victims) to chronic sense of inferiority. (There was always a good deal of violence, but most children responded to some extent to our care.) As House Mother of this institution with two children of my own, I cooked and washed and supervised this large unruly household until I was handed over to John and Muriel Morrison. What a blessing they were to us to and to the Hostel.

For most of the forty-three years of our marriage, I was involved with people in various states of unhappiness and conflict. Many shared our home with us. My only training was from intermittent periods of psychoanalysis of a rather Freudian kind, and the constant sorting out and analysing of motives by staff and patients who frequented our home. I came to see this constant preoccupation with emotional problems as quite unhealthy and tried with limited success to keep family life separate from it.

During the Second World War, I took pacifism very seriously and linked up with the Christian Pacifist Society. As a conscientious objector my husband had to forfeit all but a private soldier's pay. That caused no problem, as we never earned that amount at the hostel anyway.

It was painful to see some of my contemporaries succumbing to pressure to join the army, and to suffer the scorn of my relatives and friends who saw me as a traitor. It must have been even harder for my mother, but she never attempted to influence me, though there was no precedent for this kind of thinking in the family. As children we were very proud of the memorial fountain at Devonport, dedicated to an uncle and one other soldier killed during the Boer War. My mother's faith in me was gratifying but alarming. What if I was just a coward?

I was relieved to talk to Ormond Burton at his home in Webb St, Wellington. He had been decorated for courage in the First World War and behaved with such gentleness and respect when heckled and confronted by the police at a street meeting later that evening, for speaking out against the war. Soon I met people like Arch. Barrington, Lincoln Efford, Ron Howell and other men who spent the war years in detention — along with their stalwart long-suffering wives.

Later I must have got further reassurance from meeting people like Donald Soper, Geo. MacLeod, and Muriel Lester. Muriel influenced me greatly and I kept in touch with her till she died. She and her sister had given away their inheritance to found Kingsley Hall for the people of London's East End. She lived with the utmost frugality and carried around in her handbag a sharp piece of shrapnel to remind herself that her mission in life was to get rid of war.

Reading "*The Catholic Worker*" over many years gave me a wider perspective of pacifism. The same love of God which precludes violence to man, requires that members care for the most destitute in Houses of Hospitality which they have founded in many of the biggest cities of America.

Throughout all this time, I knew I had lots of emotional problems, fears and prejudices — anger, which I tucked away because I thought Christians should never feel angry — resentment because I was doing a job, which was impossible under the circumstances. Having come out of the Hostel background I questioned my every motive; I decided there must be a Christian answer to the turmoil within and without, and finally joined Friends after attending Friends' Meeting for Worship spasmodically for some years. Here I found people who were not concerned about motivation and who accepted me without question. They discussed everyday problems in quite a new way, starting from faith in the essential goodness in each person.

I was very happy in the Meeting, although I felt it had an inhibiting effect upon me. Friends were very serious and controlled and there was not much place for spontaneity in our various activities. Coming straight from the emotionally charged atmosphere of the Hostel, I used to feel that I might say or do something quite outrageous. I still feel like this occasionally.

Those who remember Pat Hislop will recall her happy knack of recommending the very book you needed to read. In this way I discovered the biography of Florence Allshorn by J. H. Oldham, which exemplified for me so many of the challenges that I was facing in my own family and work experience. In 1920 she had been sent out as an Anglican missionary to Uganda at the age of 32. Though frail in body, she was filled with zeal to share the message of Christian love. None except the senior missionary had stayed more than two years in this job. After a time, Florence too almost broke down in her struggle to cope with the climate, the language, the strange culture in conjunction with her own unresolved conflicts and the temperament of the senior woman missionary — who appeared as a tyrant sent to save the souls of the heathen or else . . . Florence quickly saw that this woman was fighting to keep going in this hostile environment at great cost to her emotional life. What was the use, Florence said, of trying to teach the love of Christ to a strange people when she couldn't demonstrate it towards her compatriot? Florence was a remarkable woman. She finally won the love of that difficult woman and created a warm cooperative atmosphere in the girl's boarding school of which she was principal. After four years she returned to England determined to set up a training centre and retreat for missionaries whose first spell in the mission field brings them face to face with their own emotional problems, with no knowledge of how to deal with them. She asked many questions — *“Why do so many people start out so well and fall back between the ages of 30 and 50 — clinging to power and position for its own sake and becoming afraid to think honestly and live fully? Why do so many lose hope of fulfilling their real potential or drop out tired and disillusioned?”* I was beginning to see this happening in my own circle of friends.

Florence's determination to help people develop to their fullest capacity led to the founding of St. Julian's Community at Coolham in Sussex — a place well known to my English Quaker Friends.

I make no apology for elaborating on the thinking of Florence Allshorn because I believe it applies to us all today — not just to missionaries or to women. She asks why the Church is not producing saints in anything like the numbers

that our advancing knowledge and our inexhaustible spiritual resources might lead us to expect? Have we given thought to that? One reason she gave is that the subtle temptations of modern life (she wrote that forty years ago) keep us from obedience to the first commandment. Emphasis upon worldly success and individual independence have sidetracked us from really single-minded love of God. We have let our values get muddled. Busyness has stifled our contact with God. A second reason she gave is that modern life has taken us away from community — from all really close contacts with our fellows. The church group and the family group still exist but many people have a lessening obligation to them. We can escape them if we want to. We have little or no machinery for *“learning to love our neighbours as ourselves.”* We are rarely forced to come to grips with ourselves or with each other in any vital relationship, because there is no one (except perhaps our own family) to whom we have a sufficient sense of commitment. Conversely, I feel sure that the members of the Whanganui Friends’ Settlement are well aware of the opportunities provided by a vital commitment to the small group.

For Florence Allshorn and for the members of the Community, the main aim was to learn the meaning of the two great commandments, and they believed that the observance of the first — loving God — always resulted in the second — loving one’s neighbour. Florence knew that when she began to feel irritable with people, she needed more time with God. What struck me so forcibly when I first read about St. Julians was the determination of the people to get to the bottom of the check in personal relationships, which occurs so commonly. (We had tried to do just this at the Hostel, with some little success) We go so far in knowing a person — find a blockage, a personality trait we don’t like perhaps — and turn away. The best that can be achieved seems to be to become resigned to the other’s differences of temperament — and this happens frequently in marriage, in our Meetings too. Florence and the small group who started the Community pledged themselves not to accept defeat, but to go right through with the experiment in finding true peace, until they understood what in them caused the blockage. We read that they went through some dreadfully destructive moments,

and they longed to give up and run, but they kept on and found themselves learning. They found that differences of temperament and habits of years went very deep. They saw devilish things in themselves that fought against things that were good and sane. They found hate, deep resentment and a dreadful desire to hit back hard when hurt and misery caused by pride that refused to give in.

The fact that nothing could be hidden in such close contact made the struggle extremely acute. In each crisis they met and talked and started again. They prayed, but their prayers were not answered until each saw her own fault disentangled from the others. They found that we each build up a picture of ourselves, but that no one really knows their true self until the picture has been challenged and perhaps broken altogether. They risked conflict continually in order to find true peace on the other side of conflict. They saw that there is no peace for people who somewhere inside themselves have a fear of being known. We should remember that this experiment took place forty years ago without benefit of counselling or any modern therapy, just because they knew that unfinished business in relationships makes a mockery of the message of Christian love, which they hoped to carry to the world.

Florence was able to keep in view what each person was capable of becoming. Through sheer love of God and people, she was able, with her insight, her concern for others, and her honesty, to fan the divine spark in each person while attacking all that was false and petty. Though they loved her, people seemed to have been just a little afraid of her. We read that she had that same strain of austerity that we see in Jesus.

As I write I wonder if this kind of healing in a close Christian atmosphere isn't the most suited to the Society of Friends, if only we can really learn to speak the truth in love. I am grateful to the few Friends who have helped me in this way, though I did not always enjoy the truth at the time. I have experienced various forms of therapy, which I believe have helped me, but the only ones I trust are those undertaken in the spirit of Christian caring. The present interest in "assertiveness training" could easily lean over into aggressiveness, rather than heal conflict if not entered into in that spirit. As I have already said we experience

many situations of conflict in our lives together. Some overseas Friends, who lived among us for some time, saw a need for trained Quaker counsellors in our large Meetings — at the very least we should be able to recommend skilled counsellors.

Most Friends know the value of small groups for giving a sense of caring and warm companionship — Creative Listening, Worship Sharing, Clearness Committees and others have been used. Neville Ward, in a lovely book called *“The Following Plough”* reminds us of our need for rhythm and alteration. *“The only way to offset the dominance of negativity blasting us from the media,”* he said, *“is to pull out from the world and go somewhere where we can dwell on the things that shape the dignity and hope of life. The good, the true, the beautiful the amusing, the typically human should be in the foreground of the mind all the time. The Church should be providing such a reminder.”* Have we as Friends a need to provide more retreat type experiences where we can do just that — *“Dwell on the things that shape the dignity and hope of life?”*

At this point someone might well ask why all this emphasis on the individual’s development and personal relationships, when we need to bring peace to a tortured world. I agree that there might appear to be a fine line between being self-preoccupied and learning to be aware of one’s real self. The first is a deadly hindrance to our relationships with others and to our enjoyment of life, but the second, acting from the level of our true selves leaves us free to be closely in touch with others.

At the recent peace workshop with Adam Curle, we were told that we do not need to grind our way up to a state of goodness, but rather that we have to peel off the overlay — the superficial characteristics which we identify as *us* — which have gradually covered the delicate but precious spark of the divine – our very essence. Much of the time a false self is operating. We were shown a simple way of becoming aware of our physical bodies and of where and who we are — a condition that should be present in us all the time (*The Sufi Awareness exercise*).

I had hoped to hear more of what can be achieved by training programmes and of the attempts at negotiating in situations of conflict in which Adam Curle has

been involved, I am always very impressed when I hear quite young people interviewing hostile opponents on radio programmes — keeping a firm rein on the discussion and putting probing questions to them. Where do they get their training? I thought we might find out how to train people in such skills as that. But much more stress was laid on becoming aware of ourselves and other people, on living at our deepest level and creating areas of peace around ourselves — which would in turn spread outwards. I recall that Jesus, in preparing his disciples to go out into the world spent little time on strategy. Most of his teaching was to insure that their ordinary daily activities would demonstrate their love and inner serenity. He, too, knew great conflict and worked through it by withdrawal and prayer.

In thinking of the more formal education for peace in the community and in schools, there is obviously much that Friends can do instead of leaving it to small groups or individuals throughout the country. But the quality of that work will obviously be affected by the way it is offered. The school principals, whom we consulted for the Peace Foundation's programme, saw little value in peace education taught by authoritarian or aggressive people. With the present concern felt by teachers about world crisis, any informed Friend has an opportunity to approach an individual teacher or principal and suggest useful resource materials on special issues — films, tapes, speakers or visitors from overseas. Teachers of Liberal and Social Studies are needing ideas and have no time to undertake research themselves.

Finding ways of helping parents and primary school teachers to develop cooperation and harmony in younger children is the most fertile field, and one which is only just being explored on a formal level. *“Learning Peaceful Relationships”* published for the peace foundation — much of it taken from two American Quaker publications — provides a useful approach. Your ideas given directly to the teachers you know or to the Peace Foundation would be welcomed. It is becoming increasingly clear to me that teaching peace is involved more with our day-to-day relationships than with any formal education especially in the earlier years.

In looking back over my life, I would not pray to be spared the periods of greatest conflict and suffering. I don't know how else I would learn the lessons

I am having to learn. Once when in deep anguish I pored out my agony to a friend, I was quite taken aback when he said simply — *“I envy you your ability to feel so deeply.”* I had not fully realised how vital it is to feel all the human emotions — pain and grief as well as joy.

Adam Curle talked about the marvellous range of emotions that we have been given — the capacity to love one another, to experience wonder, joy as well as grief, anger and sadness. Once when I was very young, I imagined that we would, in later life, reach a sort of plateau on which we would sit — all suffering done — and survey the world. I’ve had no glimpse of that resting place and am not looking for one, though I’ve noticed a tendency to settle down at some manageable level and just enjoy being me.

I have come to believe that the pain and conflict we experience is a sign that we are still capable of growth towards the Divine. I believe that God’s purpose is to bring true fulfilment to each of us as individuals and cooperation and harmony to the world. This will come about by the attempts of countless ordinary people to conquer their own fears and prejudices. Neville Ward said: *“Every intolerance thought through and dissolved, every irrational fear examined and dismissed has its place in the world’s enlightenment and is ground gained for all mankind”*. Even more important I feel is the recognition that each of us has within us a divine potential, which is capable of transforming our lives and ultimately the whole world.

From the personal statement that Kath wrote in 1982 she continues:

Amongst Friends there always seems to have been three groups. A small group of hard core people with strong convictions who would do things about peace — willing if necessary to bring Friends name into disrepute. A mid group, the largest — who would follow a lead, perhaps would contribute money, but felt no special need to be active themselves; saw the slower process of educating people as more important. A minority who were not only passive but felt affronted by any display of public action or adverse criticism.

We still have these three groups today, but glad to say that the first group seems a little larger with more young people becoming activist as well they might be, because time is running out?

She concludes with a series of questions which might be relevant even today at the start of the twenty first century:

Friends are too few to work in all the fields in which non-violent attributes are urgently needed, as well as in the administration of the local Quaker Monthly Meeting. Should we appoint certain Friends in each meeting to work for peace in the different areas freeing them almost completely from other responsibilities so that they can be really dedicated? Could this result in a spiritual imbalance? Again because of our small numbers, Friends' peace groups seem to lack the stimulus and inspiration one finds in secular groups. Has the time come to throw in our lot with those and use our Peace Centre and correspondents merely as a News Service within the Society to tell Friends what is happening elsewhere that they might support.

୩୦୩୦୩୦୩୦୩୦୩୦୩୦  
୩୦୩୦୩୦୩୦  
୩୦

One of the consequences of Friends' activity in the Peace Movement that year, resulted in a Statement issued by New Zealand Quakers at Yearly Meeting held 1987, in Dunedin:

We, the Friends in Aotearoa, New Zealand, send loving greetings to all the people in this country, and ask you to consider this statement, addressed to you, to which we all agree as one.

The time has come for us to take an unequivocal public stand on the question of violence.

We totally oppose all wars, all preparation for war, all use of weapons and coercion by force, and all military alliances: no end could ever justify such means.

We equally and actively oppose all that leads to violence among people and nations and violence to other species and to our planet. This has been our testimony to the whole world for over three centuries.

We are not naive or ignorant about the complexity of our modern world and the impact of sophisticated technologies — but we see no reason whatsoever to change or weaken our vision of the peace that everyone needs in order to survive and flourish on a healthy, abundant earth.

The primary reason for this stand is our conviction that there is that of God in every one which makes each person too precious to damage or destroy. Where someone lives, there is always the hope of reaching that of God within them: such hope motivates our search to find non-violent resolution of conflict.

Peacemakers are also empowered by that of God in them. Our individual human skills, courage, endurance, and wisdom are vastly augmented by the power of the loving Spirit that connects all people. Refusal to fight with weapons is not surrender. We are not passive when threatened by the greedy, the cruel, the tyrant, the unjust.

We will struggle to remove the causes of impasse and confrontation by every means of non-violent resistance available. There is no guarantee that our resistance will be any more successful or any less risky than military tactics. At least our means will be suited to our end. If we seemed to fail finally, we would still rather suffer and die than inflict evil in order to save ourselves and what we hold dear. If we succeed, there is no loser or winner, for the problem that led to conflict

will have been resolved in a spirit of justice and tolerance. Such a resolution is the only guarantee that there will be no further outbreak of war when each side has regained strength.

The context in which we take this stand at this time is the increasing level of violence around us: child abuse; rape; wife battering; street assaults; riots; video and television sadism; silent economic and institutional violence; the prevalence of torture; the loss of freedoms; sexism; racism and colonialism; the terrorism of both guerrillas and of government soldiers; and the diversion of vast resources of funds and labour from food and welfare to military purposes. But above and beyond all this, is the insane stockpiling of nuclear weapons which could in a matter of hours destroy everyone and everything that we value on our planet.

To contemplate such horror can leave us feeling despairing or apathetic, hardened or blasé. We urge all New Zealanders to have the courage to face up to the mess humans are making of our world and to have the faith and diligence to cleanse it and restore the order intended by God. We must start with our own hearts and minds. Wars will stop only when each of us is convinced that war is never the way. We must relinquish the desire to own other people, to have power over them, and to force our views on to them. We must own up to our own negative side and not look for scapegoats to blame, punish, or exclude. We must resist the urge towards waste and the accumulation of possessions.

Conflicts are inevitable and must not be repressed or ignored but worked through painfully and carefully. We must develop the skills of being sensitive to oppression and grievances, sharing power in decision-making, creating consensus, and making reparation.

In speaking out, we acknowledge that we ourselves are as limited and as erring as anyone else. When put to the test, we each may fall short.

We do not have a blueprint for peace that spells out every stepping-stone towards the goal that we share. In any particular situation, a variety of personal decisions could be made with integrity.

We may disagree with the views and actions of the politician or the soldier who opts for a military solution, but we still respect and cherish the person.

What we call for in this statement is a commitment to make the building of peace a priority and to make opposition to war absolute.

What we advocate is not uniquely Quaker but human and, we believe, the will of God. Our stand does not belong to Friends alone — it is yours by birthright.

We challenge all New Zealanders to stand up and be counted on what is no less than the affirmation to life and the destiny of humankind.

Together, let us reject the clamour of fear and listen to the whisperings of hope.

*Philip Macdiarmid*  
*Clerk of New Zealand Yearly Meeting*  
*Religious Society of Friends in New Zealand(Quakers).*

At the time of this Public statement of the Yearly Meeting of Aotearoa, New Zealand, in 1987, many Friends were making submissions to a committee established by the government to review defence policy.

The statement took on a life of its own and was included in the book of Christian Discipline of the Yearly Meeting of the Religious Society of Friends (Quakers) in Britain. [24.10], approved by Britain Yearly Meeting in 1994.

The Yearly Meeting had given its financial blessing for a limited number of Friends to have the opportunity to attend the Human Interaction Laboratories held from time to time by the National Council of Churches [NCC]. These were planned to give those who attended greater self-knowledge and so help them have a fuller understanding of others. Many Friends who did not have the chance to attend found it hard to get any idea of what they were all about.

Here Kath Knight, as if writing to a personal friend, gives an informal picture of the *Human Interaction Laboratory* she had attended in Otaki 1971.

Well, the lab itself started a bit awkwardly — the various mixing-up games and exercises seeming a bit contrived and childish. Then we were put into training groups, eleven people with two trainers. Of these thirteen, eight were ministers and one a deaconess, leaving only four laymen. Immediately it came up that this was a pretty un-natural sort of set-up, and the lay folk seemed to express quite a bit of resentment (not me). However, once this hurdle was passed, the matter didn't arise again as the habit of categorizing people in any way was tracked down continually.

There was the same frustration and casting about for an agenda as I had experienced in the sessions of this sort of thing that I had met in England. Anxious people and would-be leaders thrust suggestions forward, only to be knocked back by someone's frank criticism, or fear of being pushed around. The trainers took no part in the earlier sessions except to suggest a better approach or when we were intellectualising or wasting the group's time. They had at the outset told us the very few rules: That the group was responsible for its own life, that we were not to discuss motivation or things that couldn't be changed (such as physical attributes), that we were there to discuss our feelings in the *here and now* not in the past or future. In the early stages of our time together perhaps once only did they appear to intervene — when the heat seemed to be turned on one person. Later, when trust was established, it was being put in "the hot seat" that seemed to be the therapeutic feature.

However, the emphasis was on the life of the group, not on the individual, and no one was able to withdraw without being questioned by the others. I found myself able to be completely absorbed except when one woman spoke. She irritated me terribly because of her extravagant hand gestures and her disruptive ways. Eventually I told her, fairly gently, that I couldn't decide whether she was a genuine visionary or just an exhibitionist, and that it worried me that the group seemed willing to be diverted by her frequent attempts to make us change our course. After my one outburst I was able to take her in my stride. Many others, especially the other women, felt the same as I did about her interruptions and constant claiming of the limelight; most people had a go at her from time

to time but I was constantly amazed by all the patience shown. It is quite possible that concentration of attention on her really helped her — and I don't think that anyone else was neglected in the process.

It is absolutely imperative in such a group for someone to stick their neck out and she seemed to do it compulsively. In other words the group can make no progress in the absence of honest feeling. One young minister was very brave on several occasions in launching out into the utmost honesty in his feelings about the people present. This produced a wonderful response of gratitude and warmth to him and all present. This in itself is a lesson — that even critical things said honestly and without bitterness are healing. I think that we all discovered how difficult it is to express our feelings honestly, even when some expression is permissible or necessary. We constantly took it for granted that people knew how we felt. At first it was almost impossible to make a group decision. A few of the more vocal ones would respond warmly to an idea and would immediately conclude that there was a consensus, only to find that they had misread the silence of others. This happened often till the group learnt to read other non-verbal signs. Soon we could detect support from a smile or even a body movement.

There were a few tearful episodes among the women, and most men I'm sure had to *'pipe the eye'* now and then. Those nearest to tears seemed easiest to understand: they also seemed the warmest and most lovable. But laughter took up far more time than tears and apprehension. Our real humorist was a Scot. The group soon found out that he used humour to hide his real feelings, a fact that he was later able to admit, but our discovery did not quench his marvellous gift.

After three days of training group six or seven hours a day together — we were given a twenty-hour reprieve. When we resumed after Sunday lunch we were redistributed among three groups. Panic reigned. We were just beginning to trust our team-mates and feel real warmth for them. Now we would have to start all over again with new people to understand. There were only four from our first group. By the second session we were still dabbling in ideas rather than feelings, and by the third session nothing seemed as though it would happen.

Quite suddenly the sight of thirteen adult beings fumbling with nothing overcame me and I burst into reckless laughter. Most were able to join in and it was a great relief to the company. Unfortunately the giggles persisted and in the end I had to beg them for a blast of cold air from the window to stop the giggling. I was quite thrilled when a rather timid and quietly spoken woman told me that my laughter had given her a special sense of release and that she didn't think she would ever again take herself so seriously. One of the trainers said he would remember me for the deep rolling chuckle that broke into that tense session. This was gratifying too because in the first group I had been labelled "*warm so long as you keep your distance.*"

By the way — the group was never used for reminiscences or for a confessional, and the charge of "*Oxford groupy-ness*" did not apply.

We did have various plenary sessions when the forty-one of us present were given the theory of what we were attempting often in pictorial form; these useful talks confirmed what we had just experienced sometimes painfully in our training groups. We only had tea breaks and meal times to speak to people who had not joined either of the same training groups.

The climax of feeling came towards the end of the second group. A rather retiring man, disturbed by our failure to get to know each other, decided to tell each one of us how he felt about us. This he did very simply and sensitively in terms of whether he felt we were *present* to him or not within the group. It was a moving experience, partly because of his uncanny accuracy, partly from the sincerity and the effort with which he spoke. I could sense how much it was costing him. It was a shattering blow when he told me that he would like to get to know me, that he felt there was real warmth there, but he was prevented by a sort of religious bulwark. In some strange way, once I had really looked what he said in the eye, the barrier seemed to melt away, and I like to think that this will be a permanent achievement. We felt intense gratitude for this man who had managed to unmask us all. There was a sense of being washed clean which we all felt and he was so apologetic lest he hurt anyone. From that point on we were a close group and could have worked together at any task with utmost harmony.

Apart from the period of worship on the first day, nothing organized had been planned until the last evening when a communion service had been proposed. I and a young chap who did not attend church were able to assure the organisers that we could take part in this without insincerity and this proved true enough. It was a beautiful service. We began by saying together the purpose of the laboratory. We sang "As your family, Lord, see us here," to the tune of 'Kumbaya.' We asked forgiveness for our failure to understand others, for our lack of courage to be ourselves, and for our lack of unity and love. We read two long Scripture readings in silence (glory be!) and discussed them informally with those near by. Then, as each person returned his nametag to the table, the group held that person up to God. There followed brief spontaneous prayers of thankfulness from around the circle. For the communion the bread was passed from one to another and the wine was drunk from a shared pottery mug. We said the Grace holding hands in a circle and sang 'Lord of the Dance' to guitar accompaniment. We were free; we had dropped some of our burdens. Our farewells were tender. We knew little of each other's lives but a lot about thoughts and feelings. Surely this is a way to know people "in the things that are eternal."

ନଈନଈନଈନଈନଈନଈ  
ନଈନଈନଈ  
ନଈ

In Wellington at the Yearly Meeting in 1974 it was recorded under the title *Peace Research*:

The committee has worked closely with the Auckland based Peace Research Promotion Group which is seeking to establish a Foundation for Peace Studies that would lead eventually to setting up a chair of Peace Studies at the New Zealand University. The experience of Friends at Bradford University in England has been invaluable and the Peace Committee has been in touch with Bradford University and Elsie Boulding of the International Peace Research Association. We hope that when the time is right the Society (of Friends) will give the maximum support to this venture.

*[note taken from Monthly Meeting Archives, Wednesday 1 November 2006]*

The following three letters were written and are included to illustrate ways in which Kath promoted the Peace Foundation from the beginning. The first is to the Yearly Meeting Clerk in 1975 following on from the Yearly Meeting 1974 Statement. The second is to the Department of Education from The Foundation of Peace Studies outlining a proposed programme for teachers. Thirdly and lastly, to National Radio, Wellington, a letter written concerning her recollections on the Peace Movement during the Vietnam War:

Dear Muriel Morrison,

I am sorry that I cannot be at Yearly Meeting as I want to urge New Zealand Friends to give the greatest financial possible support to the New Zealand Foundation for Peace Studies.

There must be a number of Friends, who like me, have worked for many years in the various peace movements in N.Z. Most of the time the going has been difficult indeed, but always we have hoped and prayed that some day, people generally, would see the futility of war and want other ways of settling disputes.

We believe too, that sooner or later, well qualified people and those with standing in the community would join the ranks of the peace movement.

Kenneth Boulding has always said that the peace movement must become as 'sophisticated' as the military machine, if it is to win people away from war.

For the first time in the forty-five years that I have been working for peace, the plan to form this Foundation has gathered together a widely representative group of people with the skills and talents that we have lacked in the past. They have not only the dedication and willingness to work, but they have expertise in many fields, and some have the approach that can successfully present new ideas to a wide public. What is new for the Peace Movement is that some of these people are well-known in the community and have already a wide audience in their own right.

All that is now required to take advantage of this new dimension in the peace movement is finance. Without money enough to set the organisation working soon, we fear this impetus may be slowed down and this splendid opportunity lost.

I see the Society of Friends as the largest group in N.Z. who believe that peace can be brought about by educating peoples' minds. This education at all levels is what the Foundation hopes to achieve.

While our Friends' Peace Committee is working well, our resources for public education are very limited.

Nevertheless, we feel we can still do valuable work as a committee; and it is very important that all peace groups continue to make their own special contribution,

With warm greetings to all,  
Sincerely,

*Katherine Knight*

Mr D. Oliver,  
Secondary Inspectorate,  
Dept Education,  
Gillies Av. .Auckland

Dear Mr Olliver,

I am writing on behalf of the above committee to offer a programme which we believe many teachers would find helpful.

We have a number of teachers who could run a course using different media to cover a range of topics related to the aims of the Foundation for Peace Studies. An important aspect of this course will be to introduce teachers to resources now available through the Peace Foundation and to techniques for relating these to the child's everyday behavior. The material offered would be relevant to Social Studies, English, Liberal Studies and Social Education.

Some of the resource material we have are as follows:

1. Lists of books already on hand — dealing with ways of promoting peaceful attitude among children of all ages — using different emphases in History and English — suggesting units on war-peace topics, relevant role plays, simulation games — etc., etc.
2. A list of books for 10 years upwards, compiled by Betty Gilderdale of N.S teacher's College on the subjects "*prejudice*" and "*conflict*" Mrs Gilderdale is willing to explain if used how these books — chosen for literary merit may best be used.
3. A List of Picture Books compiled by Joan Brockett of Auckland Teachers ' College which can only call forth friendly attitudes in children.
4. A broadsheet on Violence — produced by the Church and Society Commission of the Nat. Council of Churches — "A Study of Violence".

5. A Survey of Research: undertaken on "*Children, Televisions Violence*" (SET 76 No.1 from N.Z. Council for Educational Research.
6. A slide set "*Creating the Future*" produced by the Consortium on Peace Research, Education and Development (COPRED–USA) demonstrating the findings of peace research and its value to teachers and civic leaders.
7. A slide set (with tape and Vietnamese folk songs) called "*Vietnam — the Challenge of Peace*" — made by the staff American Friends Service Committee (Quakers), who remained in Vietnam — after the change of Government.
8. Various films, including "*Hiroshima and Nagasaki — 1945*". This film can be used with large display panels on Nuclear Weapons from Campaign for Nuclear Disarmament.
9. Several teachers are skilled in demonstrating the value of movement, sensitivity and listening exercises, role play and simulation games in creating a atmosphere in the classroom.
10. Drama would have an important place in this course.

We could offer sessions of varying length, but would prefer a good long period for the programme. We would be pleased to explore these ideas further with interest's teachers.

The Foundation's long-term aim is to promote in every way attitudes in the individual, in social relations, in national and international policies,

Yours sincerely

*Katherine Knight*

*5 Morvern Road  
Epsom Ak 4.  
14<sup>th</sup> March 1990*

Claire Nelson  
Publications Editor  
National Radio  
Wellington BOX 2092

Dear Claire Nelson,

I have three times got ready to write you a note & someone has called so that I missed the mail. I will be happy to give you my recollections on the Protest Movement as I experienced it during the Vietnam War, but I wanted a bit of time to look up anything I still have on the projects we undertook & to discuss it with some of my contemporaries in the movement. Things are already getting a bit hazy (I'm 77 now) but I can remember my growing anger towards the police the way they manhandled the protesters — I thought unjustly — but that was mild compared with the treatment of protesters against the South African Football Tour a few years later.

I was on the Auckland Vietnam Committee (I think we might have had the cheek to call it the N.Z. Vietnam Committee — though I can't be sure of that) which was drawn from quite a number of peace and trade union groups. That was the last time I recall the Trade Union groups joining strongly on peace issues. The students too were really active then. They seemed less interested & too busy for peace issues. We had many protest marches which were really big. I was also a member of the Centre of Conscience on Vietnam, set up world wide by the International Fellowship

of Reconciliation (I.F.O.R.) a Christian Pacifist organisation of which I was the National Secretary here for ages. I represented the Society of Friends on the C.C.O.V.

I did try to ring your office but you were not at work. Unfortunately I'm out most days on voluntary work etc. during your working hours but am free very early (7am - 8.45am) & evenings 'til 11pm. The only times next week (beginning 17<sup>th</sup> March) would be Mon 4.30pm, Wed 9-10am or 4pm onwards, Thurs 3-5pm, Fri any time except 1.30-3pm.

I will have some more details for you but expect a phone call,

Sincerely,

*Katherine Knight*

ନିକେଟିନ କ୍ନାଇଟ୍  
ନିକେଟିନ କ୍ନାଇଟ୍  
ନିକେଟିନ କ୍ନାଇଟ୍

## **NZ FOUNDATION FOR PEACE STUDIES**

Amongst the papers in the Foundation for Peace Studies is the draft copy of a History of the Foundation in Auckland that Kath was working on, at the time of her death, with Wendy John; the introduction to which follows:

When a small group of people came together in Auckland in 1973 to talk about a new approach to peace, it was in the knowledge that *'peace education'* was already well established in some countries including Scandinavia, the United States and England.

Many of those involved in the 1973 group (then known as the Peace Research Promotion Group) had worked in a variety and diverse number of peace and social justice groups throughout New Zealand (and overseas), each of which had offered only a partial solution to the problems of international conflict and war. These groups had often been viewed with suspicion by politicians, decision-makers and the general public, at large — an attitude which persisted for a long time. They were often accused of being communist sympathisers and anti-American.

From the beginning, the New Zealand Foundation for Peace Studies saw itself in a new and different and complementary role. It aimed, broadly, to *'promote a climate of peace in New Zealand (and beyond)'*, and *'to stimulate education at every level concerning the organisation and maintenance of peace'*. One of its first key aims was the establishment of a Chair of Peace at a New Zealand university.

Unfortunately, this had to be dropped, due to a lack of available funding. And also abandoned in the early days, for the same reason, was the hope that the Foundation could employ researchers to interpret what world events meant for New Zealand political policy.

While some of these early dreams have not, so far, been realised, a great deal of important peace education work has been achieved, particularly in educational institutions around New Zealand and in the community, at large.

In the public arena, the Foundation began early on to supply reliable information on international affairs to Members of Parliament, and relevant social comment to the decision-makers and social leaders throughout the country. This, no doubt, was instrumental in building for the Foundation a reputation of trust and objectivity, and helping to break down the stigma of the word 'peace'.

There are people who believe that the many wide-ranging activities of the Foundation during these years helped the establishment of New Zealand's reputation as a non-nuclear country.

With the signing of New Zealand's Nuclear Free Zone Act, when the threat of a nuclear menace had receded — or so it was believed, the Foundation Council decided to give some more attention to the serious deterioration of New Zealand society, showing up in increasing levels of conflict and violence.

The move to understanding conflict on a more personal and local level, and showing ways of resolving it was taken up enthusiastically by the organisation, and resulted in some important initiatives being introduced, which still continue today.

With this development, the search for peace in the wider world was given somewhat less attention. Staff who had the difficult job of raising funds found that people and funders gave more freely to local projects rather than to disarmament and international peace initiatives. Nevertheless, the international work remains a very important part of the Foundation's work.

A history of this kind can never do justice to the human aspects of the establishment and successes of the Foundation. An endless chain of volunteers came to help in any ways they could; some were

retired, some were students. Many were well-wishers who *'caught the vision.'* They gave their time and their money when funds were short.

If you *'dropped in'* to the office to eat your sandwiches during those early days you might have heard about the interesting people known to the first President, John Male, at the Human Rights Division of the United Nations; or later you might have been regaled by one of Les Clements' endless fund of stories of international figures in Geneva, told with much humour and compassion. The camaraderie in the office has always been of the very essence of peace.

The cut-off date for this history is 1995, but the important work of the Foundation continues with ever increasing scope for its contribution to world peace, and we will leave the telling of the years that follow on from here to the next generation.

*Katherine Knight & Wendy John*

ନିରନ୍ତରତା  
ନିରନ୍ତରତା  
ନିର

The NZ FOUNDATION FOR PEACE STUDIES is an independent, non-partisan non-profit organisation, which works to provide the skills and knowledge to promote peace and harmony in New Zealand and beyond. Its primary concern is peace education, assisting those who teach the young, as well as the not-so-young, find peaceful, non-violent solutions to ever-present conflicts.

To help achieve its aims the Foundation:

Supports and encourages peace education and peace educators as an integral part of both the education system and the wider community

Responds publicly to current issues affecting peace, in accordance with the central purpose of the Foundation, as an education body

Endeavours to positively influence the media's approach towards the constructive coverage of contentious issues

Lobbies Government, and other decision-making bodies about education, foreign affairs and defence policies

Acts as a clearing house in this country for the exchange of ideas and information concerning peace issues

The Foundation has played a major role in the provision of peace education resources for schools from its inception in 1975 and especially since the directive from the Minister of Education in 1985 that peace studies be integrated into the school curriculum. The Foundation has been able to bridge the gap between supply and demand for many teachers and educationalists, and continues to be the only organisation capable of fulfilling this role.

It is a membership organisation and entirely dependent on the financial support of members and grants from charitable trusts for its funding.

If you would like to become a member or receive further information about the Foundation and its work, please contact us:

*Auckland*  
(National Office)  
29 Princes Street  
or  
CPO Box 4110, Auckland

*Christchurch*  
(Branch Office)  
35 Rata Street  
Riccarton  
Christchurch

ନିଉଜିଲ୍ୟାଣ୍ଡ  
ନିଉଜିଲ୍ୟାଣ୍ଡ  
ନିଉଜିଲ୍ୟାଣ୍ଡ

At the Auckland National Office there is a draft copy of the history of the first decades of the Foundation for which the Introduction above was written, co-authored by Wendy John and Kath Knight. It is waiting to be brought up to the present. It maybe a possibility that one of the students from the newly established National Centre for Peace and Conflict Studies at the University of Otago would like to undertake this project.

Working through Kath's archive in the possession of the present archivist of the Society of Friends, through the accumulated documents letters and papers provided there, is revealed an abundance of material and an indication of her methodology. In her day diaries there are entries for all the committee meetings she attended at the Foundation even when she was prevented from attending, which was rarely. In her oral history (in six tapes) on the other hand, the chronology can be confusing. It took some time to sort out the sequence of the events recorded. Hence it seemed more sensible to gather her own accounts of her experience.

A little more information about the Foundation's work might be interesting. It was through the visit to New Zealand of Dr Helen Caldicott that the Foundation made its greatest contribution to the Nuclear debate prior to the election of the Labour Government in 1984. Dr Caldicott, a charismatic paediatrician born and educated in Australia was working in the United States. She was President of Physicians for Social Responsibility but was largely unknown to most people in the Foundation. When a film of one of her meetings, *If You Love This Planet*, was shown to Foundation members and media people, this changed and Dr Caldicott and her husband Bill were invited to visit New Zealand. At the same time the newly formed branch of the International Physicians for the Prevention of Nuclear War [IPPNW] were approached and invited to be involved in the visit. Dr Derek North, Dean of the Auckland Medical School and local IPPNW representative came to a meeting and agreed to support the visit, while in 1982 Dr Paul Hutchison joined the Foundation Council as the liaison person from IPPNW.

The Caldicotts' programme entailed a gruelling series of speaking engagements, media interviews, professional meetings and seminars. They flew into Christchurch on 3<sup>rd</sup> April 1983 where they were met by Muriel and John Morrison, local representatives of the Peace Foundation and Les Clements flew down from Auckland to join them.

Their first meeting was presided over by the Mayor, Sir Hamish Hay, and the packed hall was a precursor of things to come. As they moved through the country the media took a lively interest in them and in Auckland, on the 10<sup>th</sup> April the publicity peaked when the YMCA was packed out and Helen Caldicott delivered a moving and inspirational address.

Their visit was a major turning point for the Foundation and the Peace Movement nation wide. When Les Clements had taken over the Presidency it had a rather sleepy office that by the time he stood down had become a hive of activity. The Foundation not only experienced an added respectability but the co-operation of IPPNW ensured added prestige.

One result of this shift was that a formal establishment of a Peace Foundation office was set up in the home of Kate Dewes in Riccarton, Christchurch, and this enabled Kate and Muriel Morrison to be more effective in their work of promoting Peace Education in the South Island with particular regard to the field of peace studies in tertiary institutes.

A portion of Kath's correspondence with Christchurch amongst other Christchurch material was unfortunately mislaid in a despatch to Auckland and never arrived. However some of the correspondence not in the parcel remained in Christchurch and with the help of Kate Dewes has been photocopied and joined to the rest of Kath's papers.

In May 1982 amongst this correspondence is a letter to Kate Dewes [or Kate Boanas as she was at that time]:

Copy to Muriel Morrison

10/5/82

Dear Katie,

After clearing the decks to write you a careful letter — this may turn into the merest note. Family arrives tonight — and next Monday I set out for babysitting at families in Palmerston North and Wellington, 17<sup>th</sup> — 27<sup>th</sup> May approximately, however two packets have gone off to you with your order — see enclosed notes: the first you have already received from Caril.

Films for Chch.

I have cancelled some July bookings and we can send you Wars and Nuc. CD for July. Don't book first day or two in July in case and please let us know of possible transport that is not imposing too much.

Order

We have 15 only Alternatives to ANZAS & I've pleaded that we get it reprinted or updated or something: it is still in demand but the reprinting is awfully costly.

Resource lists — Bert and I are working on a reprint & will include "Survival" with your Survival BOX No. rather than through us — What do you think? — though we will keep some.

It is grand that the demand in Chch is so constant & that you feel OK about carrying on(!) but I hope you are being careful of yourself & family.

Hope Mia can take some of the work from you — good.

John Hinchcliff's book

We haven't heard a thing about it. Where from? We will approach someone here to find out.

Helen Caldicott

Yes the Foundation are now in it up to the neck — but Helen hasn't answered Les's letters & finally he rang Elizabeth Mattick in Sydney — who hopes to twist her arm which doesn't sound too good. It seems she made a recent private visit to Sydney and is in doubt about coming now. Oh dear — so much time and energy goes into these things — even up to this stage. (Perhaps keep that to yourselves). If the visit comes off, all possible financial help to the Foundation will be necessary. We are down on receipts from the Society of Friends, are paying Les at a higher rate & are really getting into big costs with everything inflating. However, when we can get more help in the office (voluntary) Les will try to get out and raise money. Otherwise things are going very well indeed — with increased publicity and people calling into the office — all the time — which takes time off the routine jobs etc.

Jenny Burnley's week went very well indeed with good media coverage — could you please return enclosed cutting. An interview with her on Saturday 1pm 29<sup>th</sup> May

With best wishes from

*Kath*

In 1986 the first full time office organiser was appointed, a post subsequently held by Wendy John who had moved to Auckland from the East Coast at the time the post was advertised. With her appointment, and Marion Hancock moving into the position of co-ordinator much of the guidance and initiative for undertaking the agreed policy of the Foundation was vested in these two people.

Meanwhile Kath attended the Council Meetings of the Foundation playing an active part in running the office and when she was released from the Council she continued to turn up as a volunteer at least once a week.

The publication in 1979 of her book *Learning Peaceful Relationships*, a manual for the use of teachers and those in education, based on the text of two American books, had by 1991 gone into ten editions and is still in print. It coincided with the publication of her husband Brian Knight's book *Your Feelings Are Your Friends* which went subsequently into seven editions and was intended for a more adult readership. Both publications were influential in New Zealand for the changing attitudes towards education and psychology.

ନିରନ୍ତର  
ନିରନ୍ତର  
ନିର

*Katherine died on Friday, 29 June, 2001 in Auckland Hospital.*

***Death, be my friend***

Death came to Katherine Knight  
considerately, like a friend.

They met first on a leafy, easy road  
where, on a fine clear morning  
she chose to walk under trees  
(each of which she could name)  
and past garden-plants she knew intimately  
(seeds, shoots, leaves, flowers, and seeds again)  
in a neighbourhood that knew her,  
knew where she lived, how she lived,  
and saw what she had become:  
Katherine Knight (frail, perhaps)  
full of years and honour.

But (again considerately)  
Death deferred, withdrew a few days,  
in order that she could move into the next world  
with many voices around her:  
murmuring, whispering, consulting,  
encouraging, promising;  
sometimes singing, sometimes sobbing:  
most of all, reassuring . . .

So many voices, in harmony . . .  
her family, her gentle hospital helpers,  
her day to day friends (and Friends) and neighbours,  
and her lifelong fellow workers for peace in this world.

*Auckland*  
Claudia Fox  
*17th July, 2001*

**LEARNING PEACEFUL RELATIONSHIPS ...**

# **A PROGRESSION OF ACTIVITIES FOR GROUPS**

**PUBLISHED BY THE N.Z. FOUNDATION FOR PEACE STUDIES**

Originally published by the **New Zealand Section of the Women's International League for Peace and Freedom** in co-operation with the **N.Z. Foundation for Peace Studies Inc.**

as a contribution to the

**INTERNATIONAL YEAR OF THE CHILD, 1979**

Published	1979 (June)
First Reprint	1979 (Sept)
Second Reprint	1980
Third Reprint	1982
Fourth Reprint	1983
Fifth Reprint	1984
Sixth Reprint	1986
Seventh Reprint	1987
Eighth Reprint	1988
Ninth Reprint	1990
Tenth Reprint	1991

PO Box 4110, Auckland, Aotearoa/New Zealand

