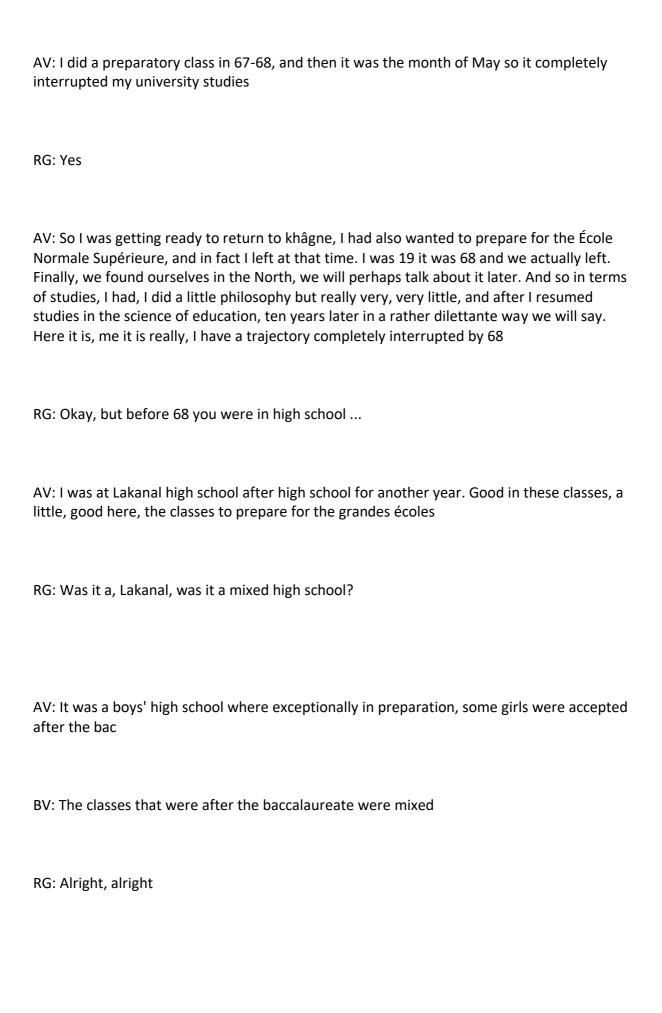
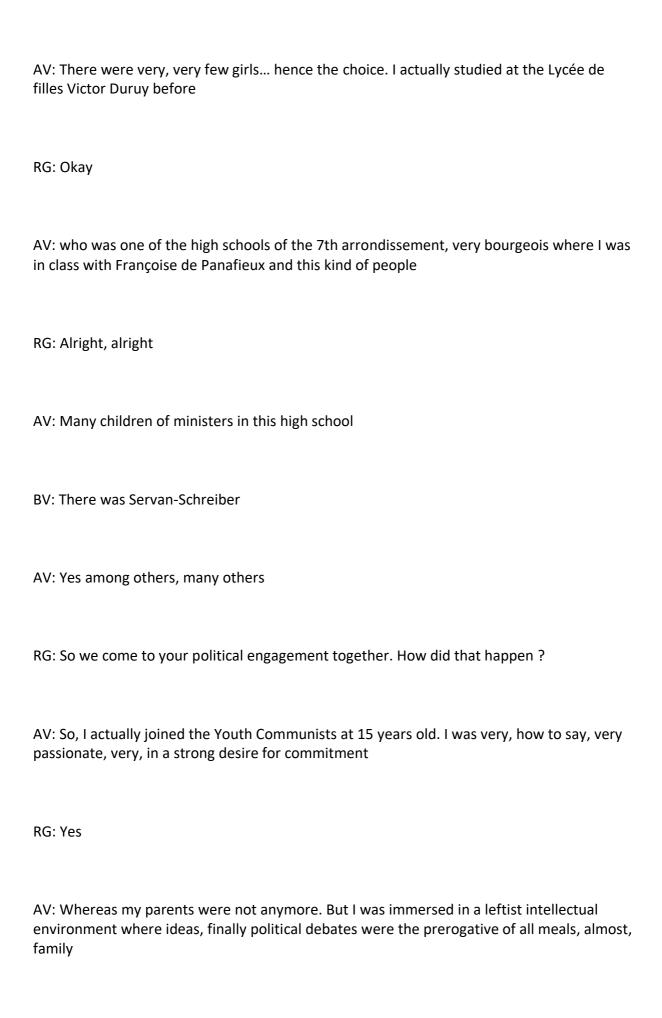


BV: My mother was a postman, then also a teacher and she is with my father so stayed in the village, she also became a school principal and then a home education college. So here she is, she followed my father in this trajectory I left at the age of 15, therefore from Algeria, and I finished, I passed my baccalaureate in France
RG: Yes
BV: And then I did preparatory tests and became a normalien in maths
RG: And you were in high school in Paris or in
BV: In Paris, at Lycée Lakanal, then at Lycée Louis-le-Grand
RG: Yes, okay, and so you are at the Normal School in which year?
BV: In sixty
FW: six
BV: In 66
RG: So what about your studies, madam?





RG: At your place?	
AV: With us, yes with me yes with me but also, finally my mother, my parents were very friends with, the brother of my mother and the sister of my mother, they were all in this same political movement	
RG: Yes	
AV: So first to the PC. My uncle stayed there, and in any case all their friends were in there joined the Jeunesses Communistes where I founded the - with two friends - the Communis Youth cell of this very, very, very, bourgeois high school.	
RG: Yes	
AV: and where I have, pfff I don't know how far to detail because (laughs) it takes us back s much. Here it was, so it was in 64	D
RG: In 64 already	
AV: Yes	
RG: And so it was more the family environment that brought you, that pushed you	
AV: It was the family environment and at the same time a kind of takeover of the torch if you will.	

RG: yes ok

AV: because my family environment was very far from, at that time, the Communist Party where I chose to join. Why in the Communist Party? Because I think that I was all the same yes very bathed in a literature ... At the same time my parents, I was going to say my children, my parents had given me a lot of books to read like A real man who was a sort of book of Soviet man, of Soviet man. I was very, very, very bathed in it

RG: is it a Soviet book?

AV: Yes, among other things, I have read a lot. I read Les Communistes d'Aragon when I was 14 years old. I have, I read Sartre, Les Chemins de la Liberté and all that. I was always on the side of those who had to ... I had a strong desire to put into practice what, what I thought and what I experienced. And I think it's all a lot more psychoanalysis than history (laughs)

RG: Okay, no but why not?

AV: So here we are getting into things that would be really complicated between the look I have now on it and the look of the time, it's very ...

RG: We will come back to the end of the look at...

AV: very complex obviously, but let's say I had that, this thirst for commitment. I was an extraordinarily shy, withdrawn girl. Here I could just as well have gone into one, to be very, very Catholic, for example. It was enough, it also came under a lot of, I was always absolutely an atheist but I made a kind of workhorse out of it. I could also have been, here if I had been a Catholic I would have been, here I would have joined ... with the same

RG: Alright, alright

AV: the same virulence. So it lasted two, three years and then after what happened in France is that, well there was the Vietnam war

RG: Yes

AV: So there was opposition around, what to think of the Vietnam War, the slogans 'peace in Vietnam', 'FLN will win'. So there I found myself very, very ... I was in contact with, in high school, with a young person, a classmate who was, was already pro-Chinese so it was in 66-67, which induced doubt in my mind. I did not make the penny to return to the PC - the Communist Youth and the PC were not quite the same thing

RG: No

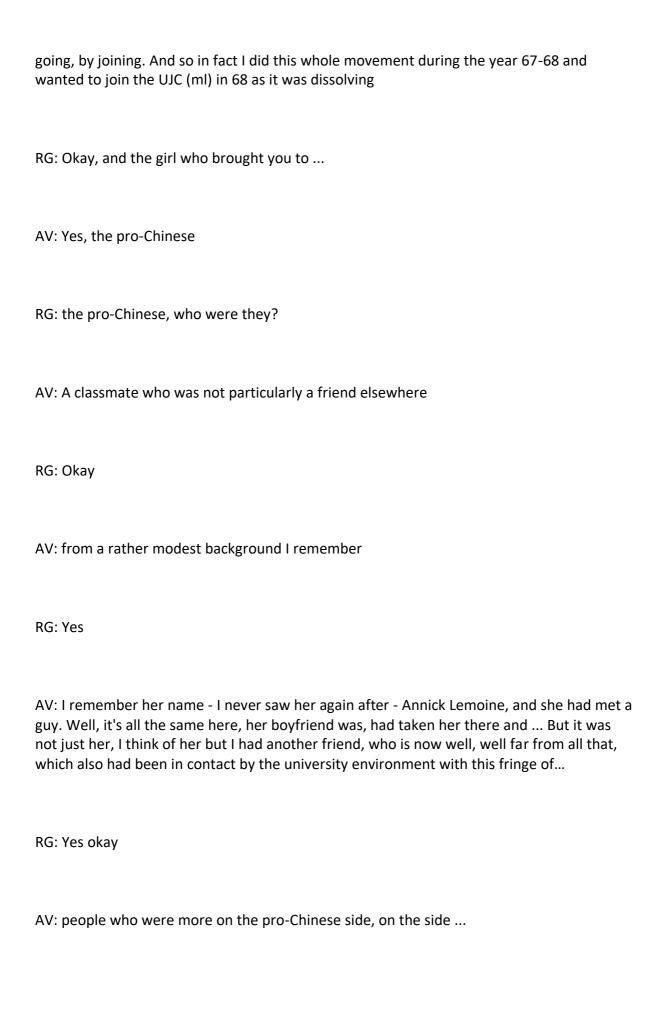
AV: I did internships in the summer, I learned to make leaflets, there was the link with the great leaders of the Party who came to us, to talk to us about Vietnam and I ...

BV: She took a trip to Yugoslavia

AV: I was going to, yes I was going on vacation with something called Les Fovéales, which was an organization like that of the Youth Communists and so it was not either - well we can not say - I I wasn't there like other people I know were there because their parents were still at the PC, and my parents weren't there at all so that was...

RG: Alright, alright

AV: here and then well this debate on Vietnam left me totally undecided until the moment when I returned to Lakanal where there indeed I met in high school one, a group of boys, because, in particular who were members of the UJC (ml) - so that was in 67-68 - and who were in the CVBs, therefore in the Vietnam Base Committees, and where I too ended up



RG: And among the types there was someone in particular
AV: No, I was in love throughout my, during all these years with a fervent catho
RG: Oh good
AV: who was he, yes, who did not live in Paris and who was active in the JEC. So actually I got some correspondence from there, terrible, or, about the existence of God, that might make (laugh) where our undeclared feelings would come through.
RG: No, but there is, there was nevertheless a, a convergence between certain left-wing Catholics and certain leftists, right?
AV: Yes, but it was mainly about positions, and even, even on the subject of the Vietnam War where he was defending the Americans for example, I still have entire letters. So there was no convergence of views, there was, it was lived in pain, but also it was very platonic so finally here it is.
RG: And you sir, your political commitment?
BV: Yes, so I have, was studying maths and all that at the Lycée Louis-le-Grand at that time
RG: Yes
BV: I didn't have a lot of time to think about anything else but still, I my first political engagement - well obviously I had all the background of what my father was doing in Algeria who remained and everything that - but my first commitment was to fight with the UEC at the time

RG: Yes

BV: Sorry with not the UEC, the UNEF - therefore the student union - on the slogan 'a study allowance for all'. That is to say, the idea was what UNEF was defending at the time, is that students should all have an allowance whether they come from rich or poor families because that this is the way for young people to be independent and ...

RG: Yes

BV: And so I was an activist. I took to this game of activism so here it is to try to convince my high school friends and all that it was necessary to go to the demonstrations and all that on that slogan. And so as soon as I returned to the Normal School, my first gesture was to go and join the UEC since I had discovered UEC activists there, whom I found it very good to militate like that. And when I went to see the cell of UEC, therefore of the Normal School, asking them to join, they said to me 'ah, no luck we are leaving the UEC'

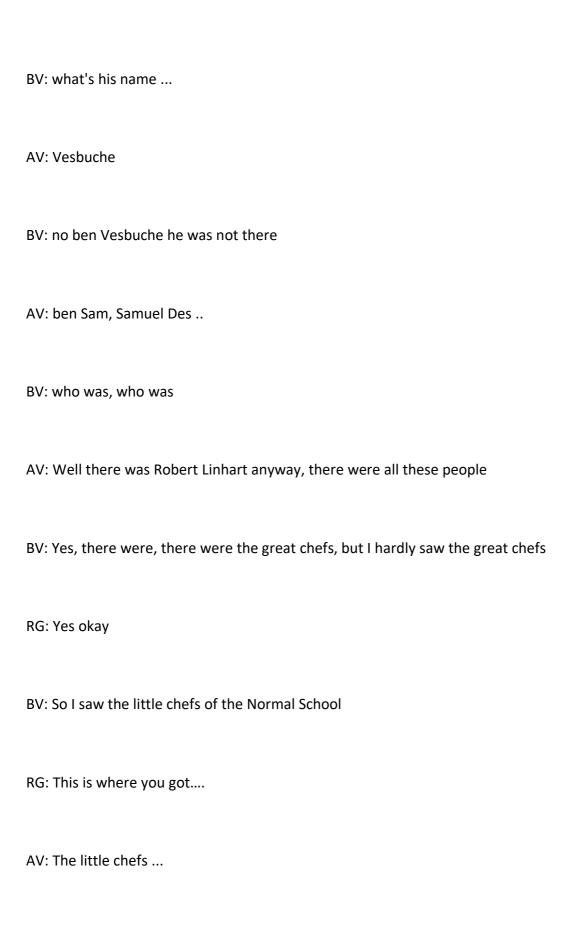
RG: Yes, yes that's it, oh yes

BV: It was there, the split between the Maoists at the School. And so I said 'well I'm going with you, I don't care (laughs at BV and RG)... wherever you go'. Voila, and so I am an activist of the UJC (ml) without really knowing where I was going what

RG: Yes and the UJC comrades (ml) at the time who were you?

BV: Ah well it was the whole gang, pff finally the names, it was who, it was Betrema, it was ...

AV: hey he's in Toulouse



RG: Is that where you met Olivier Roland, Rolin?
BV: No, oddly Olivier Rolin, he wasn't there yet, right?
AV: Yes, he entered 67 but first there was a year difference and then he entered letters and you, you were in maths
BV: He returned a year, a year after me, he was in letters, me a year later, it's true that I was already almost
AV: gone
BV: almost gone yes
AV: We met him later, Olivier, we really met him at the Proletarian Left
RG; Alright, alright so how was it, May 68, for both of them?
AV: So I was in this Lakanal high school and, well, I don't know how far you want it, how did it go, that is to say?
RG: No, but that is to say that, in terms of either your activities or contacts, or your trajectory through
AV: So already we were finally we were broadcasting a newspaper called - what was it called? - The People's Cause already. I had started going door to door in the slums of Massy. That I think is an absolutely in fact when I, when I returned to high school, one of the

reasons that I have, which makes me very, very hesitant is that this that we said to the Communist Youth, it was 'stay in your middle school'. So I had when I spoke of the aspirations that could have been Catholic, it is that I had an aspiration to live like the poor we will say

RG: Yes

AV: know the poor. I felt like I was locked in an environment, despite my parents' intellectual commitment. I was navigating between the 7th arrondissement and the 14th arrondissement, I was nourished by a whole literature that, that including a social vision when I was very small, which made me aspire very deeply to know the world and its, also miserable it was

RG: Yes

AV: And that, well here for me it was nevertheless one of the sources of my commitment this story there

RG: Okay

AV: And when I said I think I was deeply disturbed that my parents were actually gargling - that's my point of view now, it wasn't my point of view then - boasting great ideas and, great feelings, good feelings

RG: Yes

AV: but at the same time in their daily life, there you have it, they really lived quite apart from all that and I wanted to go ... I think that's, it's one of the things that, that melted, which I found at UJC (ml)

RG: Okay

AV: going in particular where I was in the southern region, Chatenay-Malabry, Massy etc. When the May movement broke out, well that I actually remember as if it was yesterday, eh, May 3, we were - when we are in Lakanal we are a little far from Paris, I was not at the Sorbonne but we were still students at the Sorbonne at the same time so

RG: Yes

AV: It erupted like a thunderclap even though we had seen the demonstrations of March 22 and all that came before during the winter and, and I was ... we got busy very quickly it seems to me. he high school

RG: Yes

AV: I went to Paris, to the Sorbonne but not ... In any case I was very, very in agreement with the, the position of the UJC (ml) which was so contested, which was' all in the factories '. For me indeed I was not at all on the position, well, I thought that the students were all privileged anyway.

RG: Yes

AV: and which didn't interest me much in the slightest. What interested me was really the working class world and this idea that you had to go to factories and that ... that was what mattered. Well, I shared that completely and that's why I wanted to go to UJC (mI) at that time, that's it.

RG: Okay

AV: After all happened very, very quickly so RG: So your contact with the suburbs was through the, the sale of this newspaper or what, because there were also established at that time? AV: So the establishment line was discussed that winter. There were a few established from actually I think it was 66-67, we got to know them later. At the time it was something that appealed to me enormously but I was not at all ready to take the step and I ... RG: No AV: and I, I didn't know much about it since it was all the same, since it was very clandestine eh. That is to say that the workbenches had to be totally protected by a big secret so I didn't really know but in any case that's what could seduce me in this movement yes RG: Okay, how about you? BV: Well me so after when I got back to the UJC (ml), it was a really straight route for me RG: Yes

BV: I, I felt like it was as simple as math theorems. We started shouting 'FLN will win' based on a whole analysis of the balance of power between imperialism and the rest of the world and all that

RG: Yes

BV: and then, and then indeed there was the victory, the victory of Tet, etc. That is to say what was declared to be a kind of, yes of a slogan that few people in France ultimately believed
RG: Yes, yes
BV: well, the FLN was going to win, that's why people were rather shouting 'Peace in Vietnam'. So we were shouting this on the basis of a, rational thinking
AV: from a scientific alley
BV: scientist, of the world, and then what works. And then then, I went to China that is to say in 67 so
RG: Oh yes?
AV: Yes 67
RG: With the whole team of
BV: with Franco-Chinese associations
AV: The first trip
BV: That is to say, there was a leader's trip, and a trip of about twenty grassroots activists

RG: Oh yes
BV: who should
AV: Basic and less basic
BV: and so it was a lot of normaliens indeed (laughs) because you had to have a little money. That is to say that we, we had paid for the trip without knowing if we were going, eh. It's the idea it's those who could pay paid and we saw how many people could leave and so I was one of those who could leave so I we spent a month in China etc., the Cultural Revolution and all that, we discovered
RG: What impression did it make on you?
BV: Ah it was extraordinary because, because we were completely
AV: Absolute lack of critical thinking
BV: Yes we were completely enthusiastic, the idea we saw everything in the light of Beijing Information etc., so we were, the idea that indeed finally the intellectuals, the workers, the peasants were united, were doing the things together etc. We had two, three little doubts what when we went to a factory and saw the army everywhere, we asked the question, 'but why the army?', 'But the army, the army c' are the representatives of the people', etc. (laughter from RG) so voila, we protested by yelling' Down with Liu Shaoqi! Down with Deng Xiaoping! '. Anyway, we were completely enthusiastic about it, we were, we were in a working-class community, we worked, we were in a factory, we worked. Anyway, we came back completely enthusiastic about it

RG: Yes

BV: And then the year 68 began with very strong workers' strikes and then me, as it was precisely the slogan of establishment, that we had to go to the factories etc. And indeed the factories went on strike and so when May 68 arrived it was, for me it was inevitably because we were always in the good, in the good line and that indeed we were going to make the revolution. So I was, so I was at the Ecole Normale so I was in the middle of the Latin Quarter and so I was in the very first barricades of the, of May 1 or not, not even before, it was May 3 - or finally I do not know any more. As soon as it started, I was in it, we were doing committees I don't know what. There was a little one,

RG: Yes

BV: who was she totally paranoid about the fact that all this was done for, to come and imprison all the militants of the UJC (ml) (laughs). So there were two of us, three of us who didn't agree at all and found it ridiculous not to ... and we didn't get permission to go and fight.

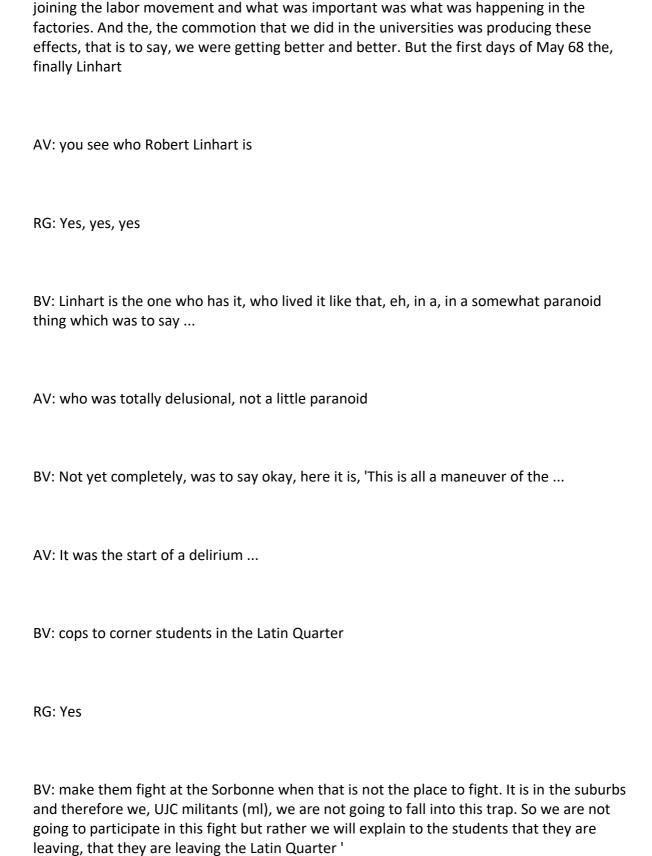
RG: Oh yes, okay

BV: as representatives of the UJC (ml) in the, in the student struggles

RG: Okay

BV: And I was able to participate in May 10 and all that, in full harmony with my movement ...

RG: Because for the May 68 leadership it was a 'petty bourgeois' thing or a 'counter revolutionary' thing, what was it?



BV: It was a bit more complicated than that. It was the idea that the student movement was

RG: Okay

AV: 'Everyone in Saint-Denis!'

BV: There you go, so I escaped that. I was able to really live it fully and then, for me it was absolutely extraordinary of course. We were, it had been two years since I was campaigning, fighting for someone to listen to me and then we arrived at the end of Boulevard Saint-Michel. We started to speak a little loud, there were 20 people, 30 people, 100 people, we said 'come on. we go to such and such a place '. We started at 200, we arrived we were 2000. Finally it was, it was Le Cid, what (Laughs of BV and AV). And uh, no but it's true, it had an absolutely magical side of, of, of mass movement like that and so here we had the impression of participating in the story

RG: But you went to Flins or to the suburbs, so the factories afterwards?

BV: So obviously when the, when the workers' movement started, we resumed - well all the UJC (ml) resumed its activity in an extremely effective way. So yes I was in Flins, we were, well I was mainly in the factory at - or moreover Linhart was established a year later - at Citroën-Choisy -, so there you are, I had my neighborhood etc.

AV: We all had basic points

BV: We had the, the mimeos running at full speed, we did all the big demonstrations. So we lived everything 68 like that until the end of the movement and there, the decision of the UJC (ml) to do what we called the long marches

RG: Yes

BV: So in other words to stay mobilized all summer, the idea being that we had to mobilize the peasants since that is what was lacking anyway (AV laugh). Well yes it is important all

the same the peasants, and therefore it was necessary that the peasants join the workers who from there in September it was started again and there we were going towards the revolution
RG: You went to
BV: So I went to the North because that is still one of the places where there was a lack of people. And in the North near Arras and there, first in something
AV: In fact it's because we got to know each other. You have to even tell that it's important (laughs)
BV: There our stories come together
AV: Until now it was separate
BV: since therefore it is in my, in my room at the Ecole Normale that the dispatching was done
AV: assignments
BV: for walking
RG: Okay

BV: So that's where there were the UJC (ml) officials saying to so-and-so, 'Where do you want to go?'. There are some who wanted to go to Biarritz (laughter from BV and RG) others to...

AV: in Palavas-les-Flots

BV: and so, and then there you go, and well, 'You go to such and such a place and we take you to such and such an address', etc. And that's how it was organized and so we have, in the line we both met and we both left for the North and, we left in the same car and ...

RG: Yes okay

BV: Uh here

RG: Is it the summer of '68?

AV: Yes it was at the very beginning of July. I had already gone once to Dunkirk, it was very badly gone, with some thugs. Yes, I left with the hooligans of Chatenay Malabry because the junction with the lumpenproletariat was already being done quite a bit. They had started to steal cars in Dunkirk

RG: Yes

AV: We were doing emergency returnees so it was my second, my second departure. I, I wanted to leave the summer, I was finally still in this, this trajectory of returning to Fénelon and continuing my studies which finally pleased me. So we left in, and at the same time we actually ended up really by chance in this car where there was ... there was enough logistics ... which took care of us on arrival, which distributed us over the units ...

RG: Yes and what did you do to contact the peasants and what kind of peasants?
BV: So there
AV: So that was really not sad (laughs)
BV: We ended up in a house that was home
AV: Finally you, not me
BV: from a relative of an activist
RG: Yes
BV: and we
AV: who had peasant ties
BV: and there were ten of us who were there in
AV: to glean all day
BV: whose aim was to agitate the peasants. So what we were trying to do was go to the bistro in the evening, we would chat with them, do a belotte from time to time. But we

didn't understand what they were saying because they spoke with a very strong chtimi

accent and they anyway the whole village except the people, the peppers in the bistro were suspicious, considered that we were a bunch of ... AV: hippies before their time BV: hippies who all slept together etc., and they really looked at us like, like threats and like strangers... RG: Yes, they saw it all on TV BV: So we were there completely isolated from everything, from any possible interesting contact and ... AV: and we were going to do some outings. I was, I was not with him at that time by the way, because when we arrived, we arrived in the same car but we were dispatched differently. I found myself in Douai - there was a big factory called Larebel which was a car factory, or car accessories - and we did, we hung out in apartments where we chatted all day long on the road. revolution. But in fact what we were doing was some distribution of leaflets. Then there were also the mines - it was also the region of the mines - so from time to time we also went at 4-5 in the morning to distribute leaflets at the foot of the mine, but it was all the same ... BV: But in the end ... AV: And then there were indeed workbenches anyway. So all, all this was to support the people who, who were settling

RG: Okay

AV: because on arrival here we decided to ... there are those, there were yes those that we established and on which we had to make a sort of sanitary cordon so that they were not spotted etc. , and then - what we called the exits of, it had a name but I even forgot what - the outside commandos what, the factory commandos, the factory exits, we were, and we spent the summer like that ...

BV: to prepare for the start of the school year. At the start of the school year what had to happen is that in Arras we had a workbench which was Jean Schaivo who was a great leader of the Proletarian Left

RG: yes

BV: and Jean Schaivo had a very simple theory, he was in a factory called ...

AV: The Mesh

BV: La Maille which was a textile factory

RG: yes

BV: and La Maille was to, was part of the same, the same group of companies as factories in Lyon, Rhodiaceta etc. And so the idea was we put La Maille on strike, it puts everyone, the whole sector on strike and so the revolution started again. We had to restart it in (AV laugh)

RG: Okay

BV: Because we weren't going to succeed with the peasants, at least we were going to do that. And so there, the question that was put to Anne, to me and to all those who had come

like that for the long walk in the summer, was, 'you have to stay because otherwise you can't do revolution '(AV laugh)
RG: And the studies in the meantime?
BV: So there you have it, then we had to make the decision: either we stayed, we became professional activists or we came back to Paris and we became
AV: and we were traitors
BV: petty-bourgeois students
AV: traitors!
BV: So we both decided to stay. I
AV: Finally
BV: Yes
AV: We weren't together, were we?
BV: We didn't live together

AV: We weren't living together and we weren't together. Finally there was, there was nothing between us at that time, and so Bernard was paid to him by the Normal School, so in addition it was
BV: And me
RG: Oh yes, okay
BV: as a normalien I already had my pay
AV: So in fact the salaries, the salary of a person provided a living and the gasoline and the leaflets and the, the few apartments and the stuff, we slept the well with sympathizers, yes, all summer still that's it. We went to the markets, we did a lot, a lot of door to door, we had contacts
BV: with workers. We had contacts with workers of the Communist Party who had for a long time been breaking away from the Communist Party which they found becoming too social-democratic.
RG: Yes
BV: and so we found this reason for contact and we went every 2-3 days to discuss the critical situation with them
AV: And our tasks
BV: We were starting to build a small network



BV: started to make a stir in September, October with high school students to have a small support force. So we found a small group of Anar high school students who had done May 68 and who wanted to continue
AV: we recruited
BV: and it is the first cell of the UJC (ml), finally of the Proletarian Left, which became the Proletarian Left
RG: Yes
BV: in Arras with therefore to support this leader who was established in the factory and to maintain contact with these workers. So we started the work there
RG: Okay, and the Gauche Prolétarienne was organized from Paris, you made contact with someone, how did it go?
BV: So what happened is that this leader in question was in the middle of discussions precisely about the split
AV: with Benny Lévy, with
BV: in the UJC (ml) between those who stayed, who went to the PCMLF afterwards and then those who founded the Gauche Prolétarienne
RG: Yes

BV: So he was in the middle of these discussions all the time. Us, me, I went once or twice to meetings etc., in fact we were, we did not understand much ... well we did not understand much more. It seemed obvious to us who was going to stay, who was going to the Proletarian Left since the others. There was, there was a certain withdrawal eh, people from, who did not take this path ...

AV: we called liquidos

BV: That's what we called them, the liquidators, it's because they said 'wait there, let's stop'

RG: Yes

AV: 'Let's build a party'

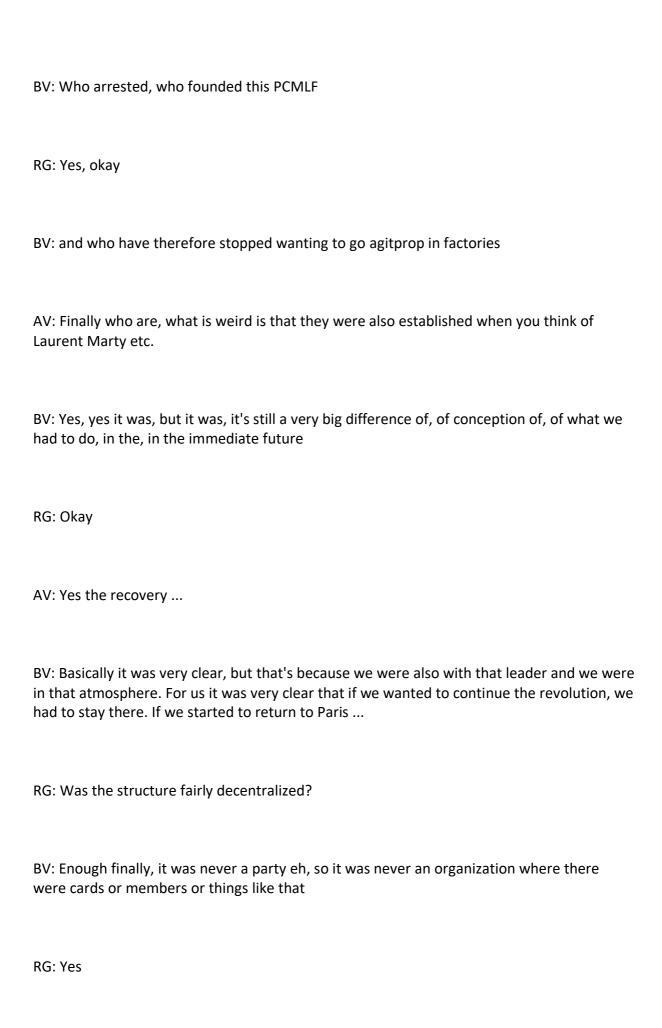
BV: 'We are going against the wall, we have to build a party, reflect, democratic centralism also requires that we have a class analysis of the French situation etc.'. So a much more reasonable speech from the communist point of view than us, who were ... we were called not for nothing the Mao-spontexes, eh, who were ... 'Let's stop ...'

AV: 'Let us involve the line of the masses, let us meet the workers, it is they who know, it is they who are right, it is they who have ...'

RG: Who were the liquids? Was it the old UJC (ml) who left?

BV: There you go

AV: Yes



BV: It has always been a little vague but there was a very strong central organization, there were about ten leaders who were there, who succeeded very, very regularly, who formed the political office or I do not remember anymore what it was called, the central committee, no, well a kind of executive committee
RG: Yes
BV: national, and in each region there was the representative of this national committee who had made around him a small group also of leaders of the region
RG: Okay
BV: So for example I would go, I was afterwards responsible on the corner, and then I would go to a meeting in Lille where we received the word that came to us from Paris
RG: Okay
BV: because there were big discussions and all that
RG: And it continued for how long?
BV: Well, it continued throughout the year 68-69, right?
AV: Yes 68-69 with

BV: From September 68 until June 69
AV: Yes it was the big one, in fact it turned into a big anti-authoritarian awakening with the high school students
BV: Yes, but we were in the North, it's not very
AV: We were in the North, yes, then we settled down
BV: There you go, after it was summer, so we went
AV: Finally
BV: We started working at the factory
RG: Yes, where is that?
BV: So first in Arras in a factory, I also worked in a spinning factory.
RG: Yes
BV: It didn't last very long. It was a month or two, because then we were sent back to Cambrai, which was another area, so there we were already together.



RG: Who did not want to make the revolution?

AV: so who did not really want to make the revolution but ... [pause] yes, no, well no ...

BV: Not at all

AV: But with whom... who didn't want to at all, no that's clear. But with whom, there were also rebels, many more ... I remember, I remember very, very well a little brunette there who was funny, not a little blonde, I remember like it was yesterday i could almost recognize her in the photo - which was very funny, which made everyone laugh. I was really frustrated because I was there, I hardly understood anything of what she was saying, but she was really very, very funny and in fact the way ... Our role was still to obviously stir up conflicts, they were all the same, well the working conditions we know them - but it was the time clock, speed, speed all day, we were in the assembly line, he didn't There was no question of going to wee, there was no question of ... There were these famous contredames, so a whole kind of authority to, and then to kick at the exit. So the idea was indeed to start to lean, always apply the baseline so to lean insofar as we could understand on the slightest dissatisfaction that could, which could grow, so all the same, finally me, I had bonded with a girl who could not be from the area - therefore who spoke more or less normal French - who on the day I had anyway, I nevertheless confided to her that I was a student because I, with my loathing of lying, I found that this situation was a little intolerable, who never wanted to believe me but, by saying to me, 'if you' was a student, if you had the baccalaureate you wouldn't be there, what are you talking about, that's nonsense '. But with whom we still made a leaflet that was distributed. So my great satisfaction when I think back to those months of factories is to see this leaflet distributed by my friends and, and still read and applauded with both hands. Finally, that is to say that effectively

RG: Yes, what did the leaflet say?

AV: rhoo I don't know ...

BV: 'Down with the little chefs'

AV: Yes that was it (RG laughs). 'Down with infernal cadences' was the big watchword of the time, it was cadences and little chefs and it was almost everywhere like at La Lainière, like everywhere. And we managed to ferment all the same, real ones ... So I think of José in his ... in Roubaix which was on the factory but real ones, either real strikes or real fights of the cadences bridles etc.

RG: Yes

AV: And I was finally happy because I was not very happy, it was still enough, it was a very, very, very hard life, but in any case I had the feeling of being at the heart of the, where it was needed

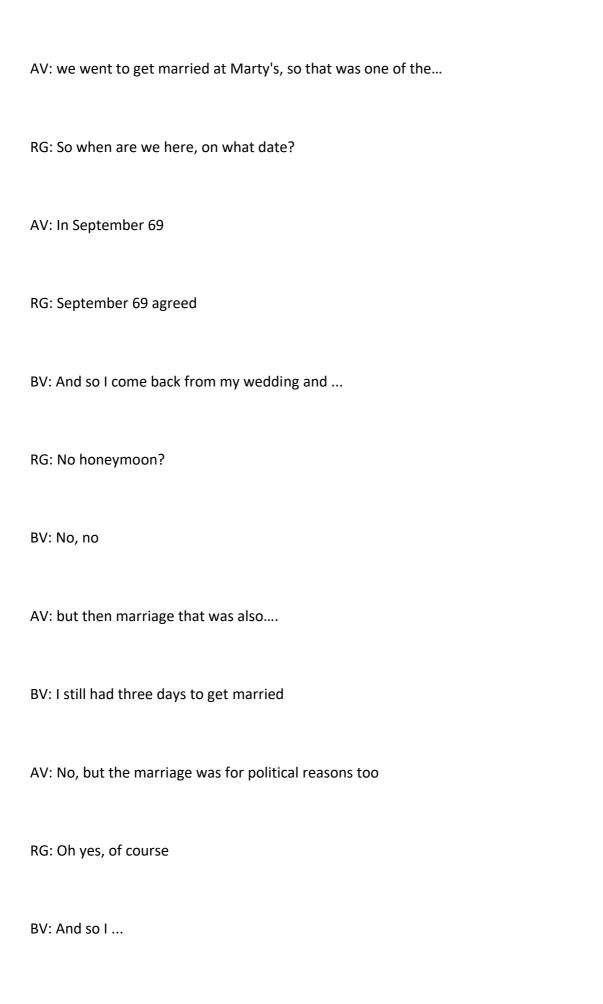
BV: And me on my side so I first worked in a sugar refinery because we also had to make some, have a little working history. We couldn't go and get hired from ... I wanted to go to Citroën, which was the local factory, important and therefore we had to go through intermediate stages to have a work certificate and show people where we wanted to get hired

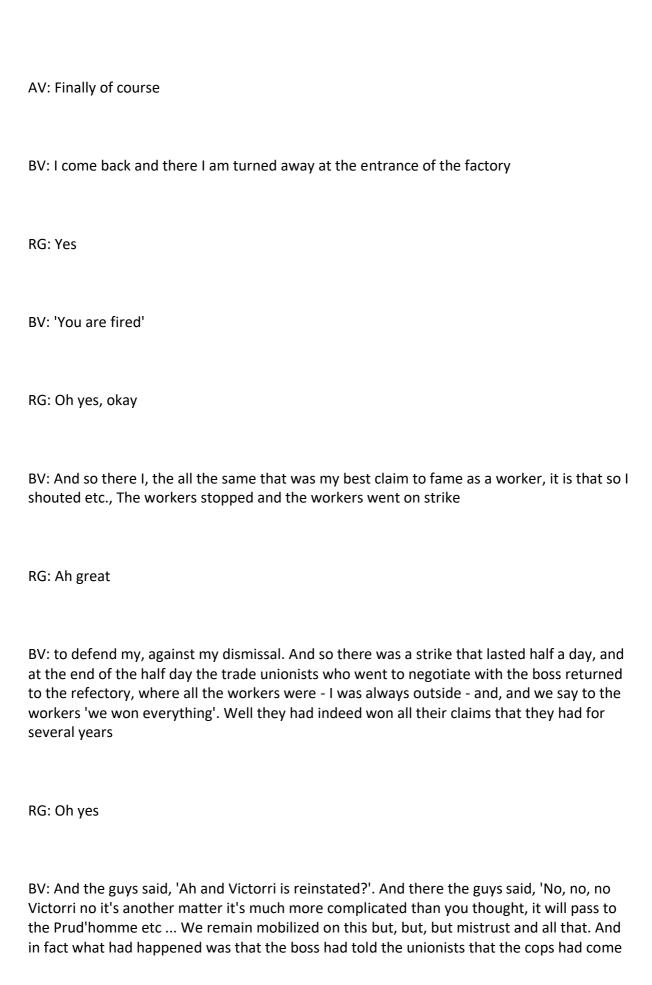
RG: Okay

BV: and so I worked in this sugar factory for a while then I got hired at Citroën and there I really found the ideal job

RG: Yes

BV: since I was a storekeeper, a storekeeper, that is to say, I supplied the chains so strategically that was great, eh. It was the place where we could talk to everyone in the channels etc. But unfortunately I didn't stay long (laughs) because after a week, ten days that I was there, we went to get married in Paris, a weekend, a wedding weekend ...





to say that I was Maoist and therefore the unionists totally agreed that I was fired as a Maoist For them there was no problem I was a foreign agitator, I had to be fired so they have, they managed to stop the strike by getting these on a lot of other things, that's it
RG: Okay, but because they were CGT unionists?
BV: CGT here they were, CGT essentially
RG: Yes okay
BV: It was the Communist Party that was at work and so here it is, I was, my moment of glory did not last very long
RG: There is a little thing that I do not understand. How do you Parisians with the training you have, how, how did you manage to pass yourself off as a worker in the North?
BV: well it's quite simple actually
RG: Weren't you spotted right away?
BV: Well it's
AV: We had stories
BV: it's quite easy. We arrive in, at the sugar factory for example, it is there is what we call the campaign of sugar, beet, etc., and there during the summer it is before the campaign, it

is building companies in fact, subcontractors who come to put back all the jails, etc., finally everything, everything to rearrange the factory for the countryside
RG: Okay
BV: So there is a series of small boxes looking for labor, looking for labor for two months. So you get there and you say, 'I'm looking for a job', 'well come on'. There is no it wants to know nothing, just don't be scared when you climb on the big pipes
AV: No, but the stories we told were indeed
BV: That's it (laughs from RG and BV)
AV: First it was a period of super full employment, well frankly
RG: Yes okay
AV: There was no
RG: Okay
AV: And Bernard he said that he came from Algeria so that his father had a business. Me I said that I had to raise my brothers and sisters finally things like that, finally here
RG: Yes okay

AV: Sometimes we took tests, so when we had to take the tests the hardest part was you still had to pass them enough to be taken but not too much not to show, that's it.
RG: Yeah, did you say you don't like lying?
AV: When it is legitimized by I don't like lying when, there you go (RG laughs) when it was against the enemy indeed I was not very, very good
BV: Lying to the enemy is the regime
AV: Lying to the enemy is like
BV: Well, there you have it, this job ended very quickly and then what happened? Well then I was called
AV: Well afterwards you were still quite quickly in prison eh
BV: No, no, no there was still no, no I found myself at, at the sugar refinery again, but during the campaign. And there I did a job as a pontooner which, where I had the scares of my life, I
RG: What is a pontooner?
BV: Pontoon worker, you know the big bridges in the factory that move around with big cranes on them

RG: Yes

BV: And there is, I was above the crane so I had a little cabin that was moving around in such a noticeable movement with an accelerator in one direction in the other direction, walking like that on a big bridge and we, we ... and then downstairs there were workers who put bags of sugar that went to the trucks so

RG: Okay

BV: and this job is a very dangerous job

RG: Yes

BV: really and it's a job, what we called the four / eight, that is to say that we did 8 hours in a row for a week, then we had 8 hours of rest and we resumed. So if we had started in the morning we would resume at night, and for 7 days, at night we would do 8 hours and then after that we had 8 hours of rest and we would resume in the afternoon etc. So it was an absolutely grueling job

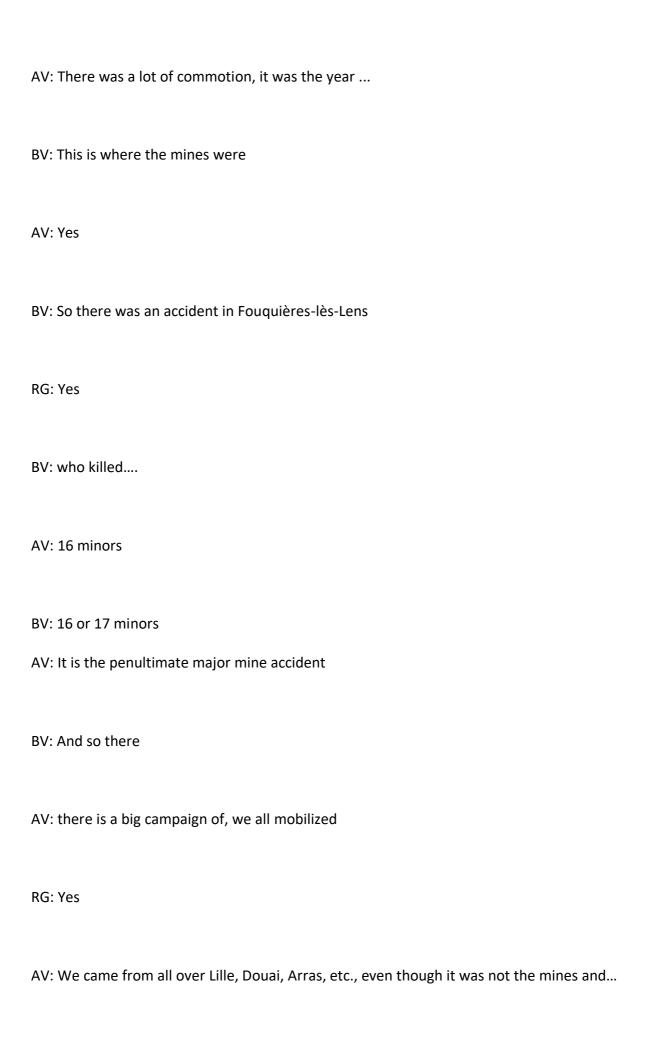
RG: Yes

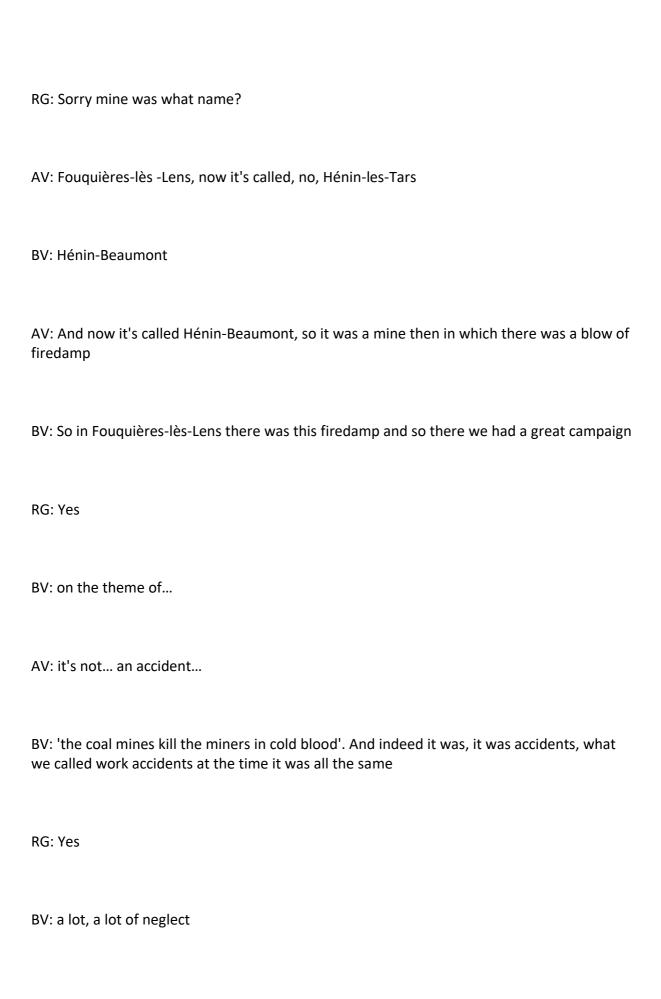
BV: especially when we were at night and one night I, the nights I fell asleep eh on my thing and it was necessary, I really almost spent there I think. And so I was not very, very happy and luckily the management of the UJC (ml), of the Proletarian Left, decided that I had to stop working because I had to take over the management of ...

RG: Okay

BV: from all ...

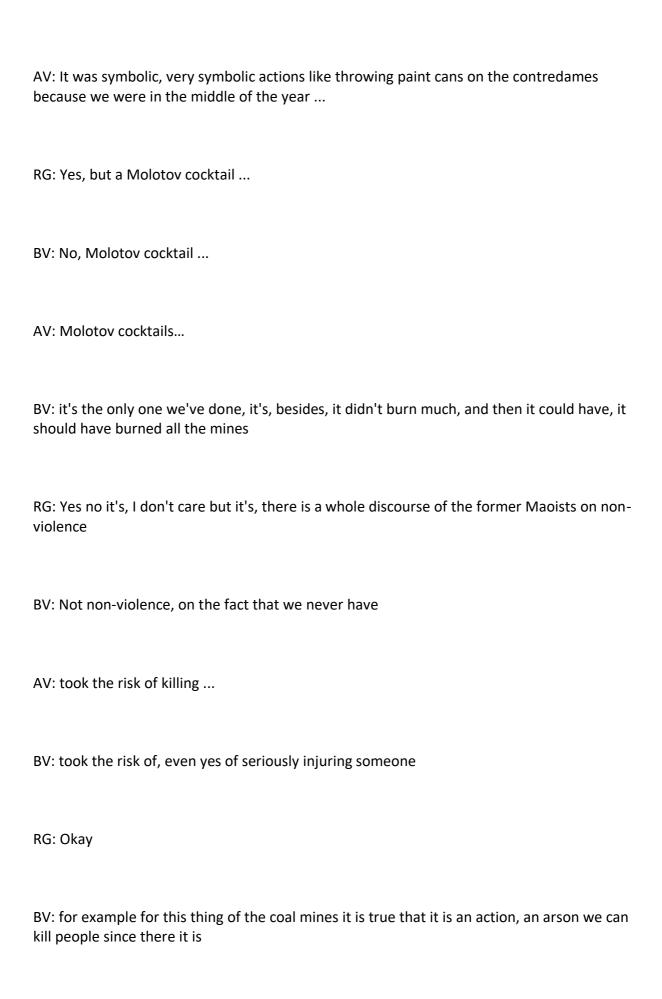






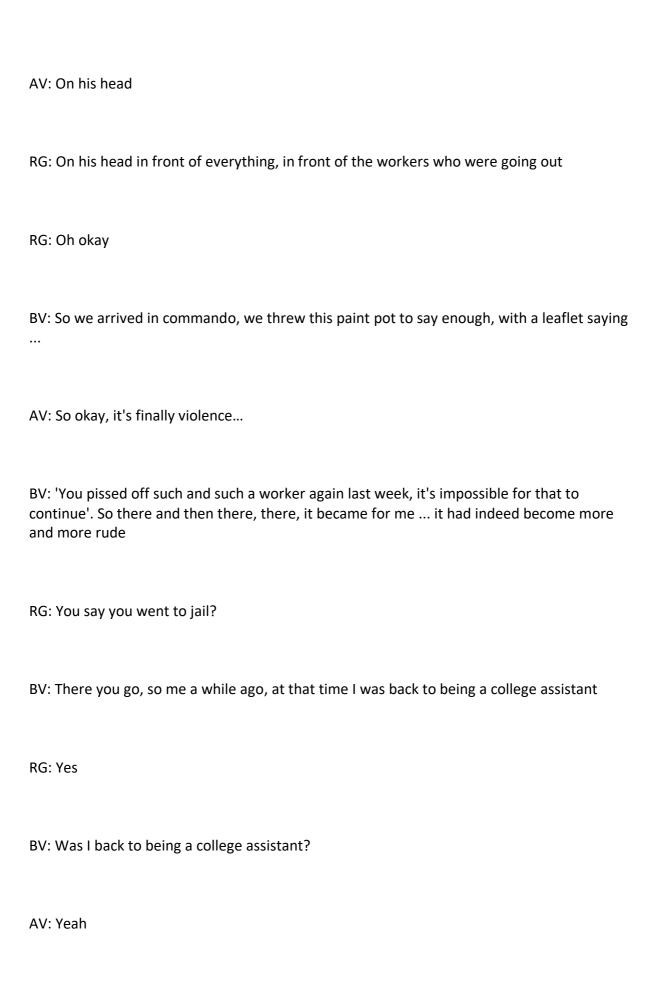


BV: and therefore Molotov cocktails were thrown by the Houillères offices in Hénin-les-Tars in question
RG: Oh good
AV: and that's where we met Olivier Rolin who
BV: who came to organize us, because it was part of the New Popular Resistance
RG: Ah yes, okay, okay
BV: And so we did, we did that, and then, and then here it is and then it continues, it did not stop, and then there was, we carried out more and more violent actions also in the , in the boxes. So I, once I found myself in Roubaix, so, as I was one of the chefs in the North, the idea was that you always had to be first
RG: Yes
AV: first line
BV: first line on all actions
AV: And it was explosive actions, not violent actions, eh, we weren't in Italy anyway
BV: No





BV: and a contredame, you know what contredames are, it's the same as foremen
RG: Yes okay
BV: We called them the contredames that they were women, in a textile factory in La Lainière in Roubaix.
RG: Yes
BV: it was infernal cadences and it was girls who were very fascinated, well really a little sadistic, who prevented the workers from going to take a piss when they wanted to, etc. Anyway, there was one that was particularly odious
RG: Yes
BV: and therefore
AV: We had someone working inside and so we had distributed the leaflets inside to denounce that and as a brilliant action we threw a pot of green paint
BV: A pot of yellow paint was thrown at him yellow, it was yellow
AV: Really?
RG: On his head





AV: Well then, it's the first time that I hear you say that, my darling (laughter of the three), usually it's more me RG: No but that's the big question, it's how you organized your life ... AV: personal RG: activist and personal life? AV: Well at the time there was no difference, well if not but it is true that it was, an extremely interesting question. We had this character finally this - unfortunately we moved a lot away from him not so long ago - Jean Schiavo, you may still hear about him RG: Yes AV: It is, it is someone who reigned a little over the North, who had a very strong force of conviction, with ideas at the same time ideas of the GP but also extremely personal ideas and in particular on private life and which - and there is the Chinese one - that is to say that indeed there was, he defended that there were bourgeois loves and proletarian loves for example RG: Oh yes, okay

AV: There you have it, proletarian loves, it was Chinese love where we were ready to separate to do everything for the party etc., and bourgeois love here, it was, I don't know what, this 'was still very, these personal projections to him. But it is he who married us in quotes since it is he where the day he decided that - well he did not decide he built a whole thesis on the fact that indeed the fact of living without being married at the time in 69

channeled a little the eyes of the workers, that suddenly diverted it from the real question which was the question
RG: Yes okay
AV: I mean classes, to divert him to questions that were not yet on the agenda on the, which came a little later in the
BV: sexual freedom and all that
AV: sexual freedom, feminism etc., and which therefore convinced Bernard overnight of the correctness of his positions because it often happened like that, at the end of which he finally told me 'So what 'do you think so, are we getting married?'. There it was, it was very romantic but that's how we got married. Finally this said 38 years later we are still married and so here we can not blame him (laughter from AV) but it was not years, but therefore
RG: But civilly married - but it was he who provoked it?
AV: That's it, he's the one who
BV: That's it
RG: As a Maoist priest or what
(AV laugh)

BV: That's it, there is a side, the North was known by the Proletarian Left, there were still regions that were much more
AV: Specificities
BV: libertarians
RG: Yes
BV: and then regions which were very
AV: ascetics
BV: Yes, puritanical like the PC. The PC also had that side and so we had taken this side of the PC back. We were very puritanical, at the same time everything that was, I don't know what, even going to the movies, reading books, etc., it was a little controlled, it was a little
AV: Everything, our whole life was totally, totally under control
BV: If we had a little time, we would read Mao Tse-tung, okay, and then
AV: So I who was in literature studies and who read, when I was about 14-15 years old I read three to four books a week, I stopped reading for, for 10 years what
RG: Really?



nothing else. And then at one point I - so Bernard was in Lille, I had stayed in Cambrai - I was asked when I did not have a permit that I was in addition to a shyness totally finally extreme then it was impossible what - I had to, there was this old man, well, this relatively old worker with whom I, as a young girl, could not really tie anything up. So I didn't do much in Cambrai and at one point I revolted a bit and on top of that

BV: I fell asleep on the road at night, with the fog, it was total horror

AV: It was, it was the North, the icy roads, the two-horse-drawn carriages that didn't work. It was, well ... and at one point I, I rebelled anyway. Well I showed that it was not going any more, there was a kind of, a bit like a session of self-criticism eh

RG: Yes

AV: and there I was summoned to see this Jean Schiavo - who had become a great friend, he's my daughter's godfather - and who wanted to send me as a daughter, what we called the daughters of the mines, daughters of the mines they were girls who lived in the mines, who left at 3 am worked in the textile factories of Roubaix, so by bus, it took 2 hours a, and returned. And it wasn't so much to campaign or stir up, it was really like to punish me

RG: Oh yes, okay

AV: It was really punishment, like 'you have to go through it', with all this talk and I also remember it as if it was yesterday ...

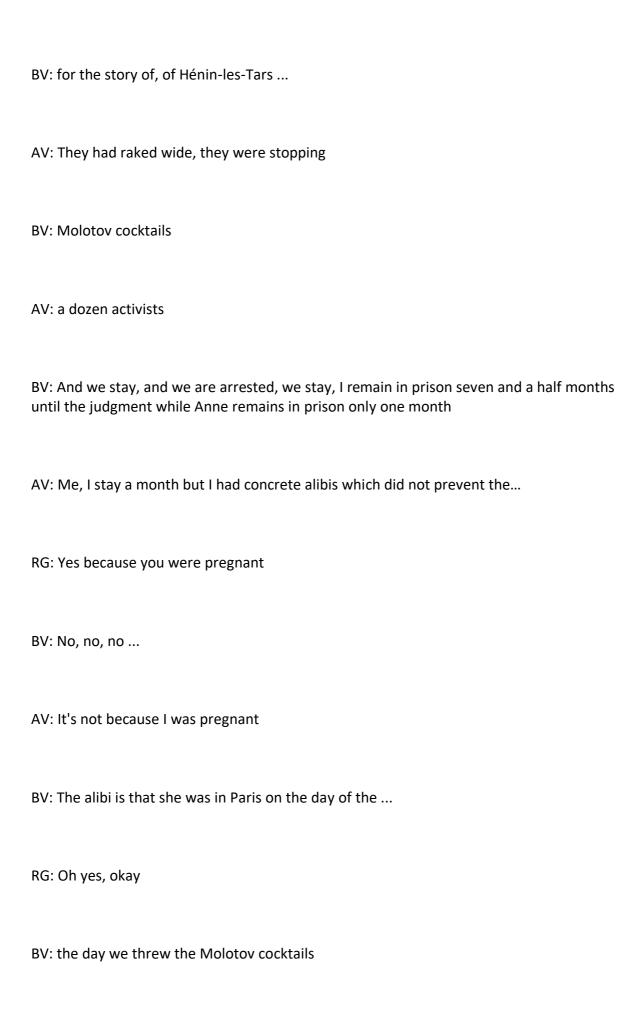
BV: It wasn't punishing, it's called rehabilitation

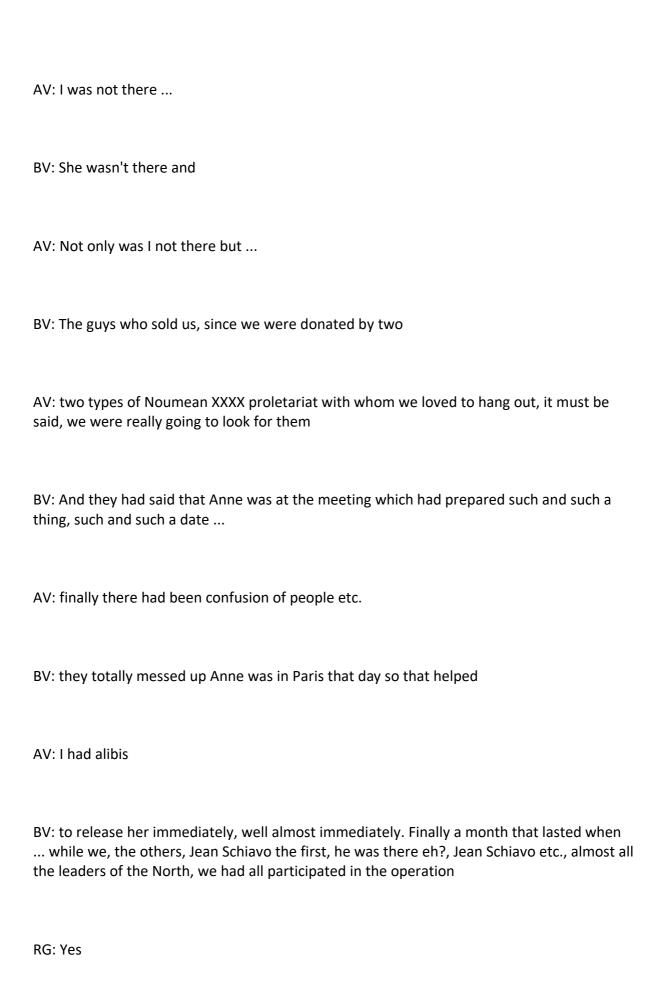
AV: There it was, in fact



BV: And, and really I was, it was perfect. And one day so I arrive at my job and the foreman says to me 'you are summoned to the office up there, go ahead' and all. So I go to the office and there were two cops behind the door who handcuff me and chack they send me to jail and so I was put in jail
RG: When is that?
AV: In March, not February March
BV: No March or April
AV: No you went out on May 6, I was pregnant, I had just found out that I was actually pregnant
RG: Oh good wait what year?
AV and BV: 70
BV: Yes March-April 70, so I put myself in prison for the story of the paint bucket
RG: Oh yes, okay
AV: It's funny what you say 'I put myself in jail' (laughter from AV and BV)
RG: How long did you stay?

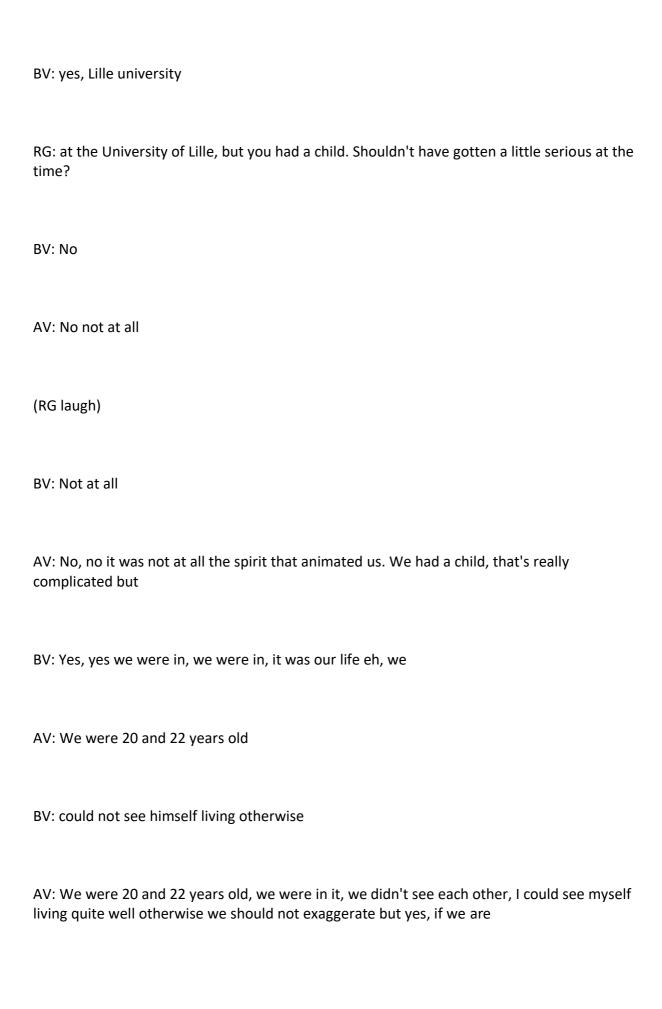
BV: So I stay a month and a half where there is the judgment which is made, the trial therefore and there I take three months in prison.
AV: It appears 15 days and after 15 days
BV: I go out for 15 days, we decide to go and settle in another area
AV: The Sambre basin
BV: The Sambre basin
AV: Finally we decide, we are sent to another corner
BV: yes, and the, 15 days after both of them were arrested, Anne was already pregnant with
AV: 4 and a half months
BV: 4 and a half months. When we returned from the Sambre basin we would go prospecting to try to find a place to stay etc. In our house in Roubaix, we stop and the armed cops etc., stop us
AV: for the story in fact of, mines





BV: So we ended up in prison for seven and a half months and tried by the State Security Court.
RG: in Paris?
BV: in Paris, Jean-Paul Sartre and others set up a People's Court in Lens which was intended to condemn the coal mines and which echoed our trial. So must say that
AV: It was just before
BV: the idea was still to support the comrades who had good
RG: Yes
BV: and we were
AV: And above all to condemn the coal mines
BV: acquitted at the, after the Court of State Security. So we were acquitted
RG: Okay
AV: after four days of trial

BV: after four days of a heroic trial and all
AV: quite a fabulous trial because in fact it was
RG: Still in 70
AV: Yes December 70, two months after my delivery, our daughter was born - who is about to give birth - saw her father for the first time in the prison of Health
RG: Oh yes, okay
BV: And so there, we come back to the North, well yes and we go back to
AV: In the same place
BV: campaigning precisely at, finally
RG: But are you repeat offenders?
BV: Repeat offenders, absolutely
RG: No but you didn't, because you said you were also attending college, college



BV: We didn't see the right to ...

AV: We asked ourselves anyway ... I was telling you, 'if I go back to Paris, what do you do?'. Well the day you told me, 'I'm coming with you', I experienced it as the greatest declaration of love I had ever had. No it was, it was very, we didn't experience it the same way at all, that's clear. And besides, we did not come from the same background, well we did not look alike at all but at the same time to leave was to betray. Finally there was one, it was, we were all the same, well we were called New Popular Resistance, we had, we are all the same children finally from the generation finally, in any case the model of the previous generation

BV: of the Resistance

AV: of the Resistance, of the sacrifice of our life etc., was present, was significant

RG: Yes

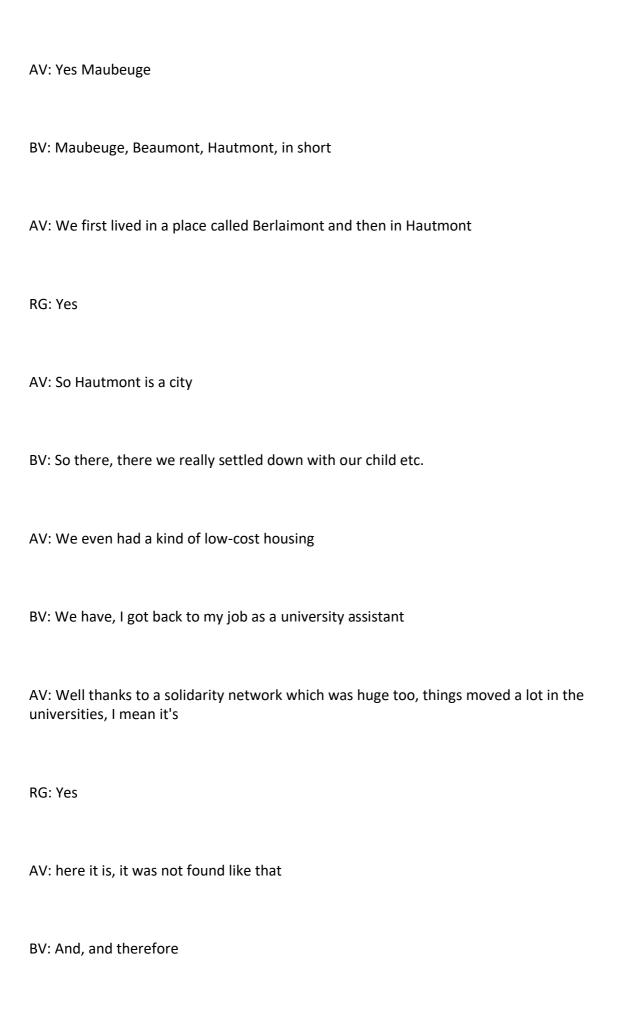
AV: And even I, who indeed I could not find myself there at all as a woman, as a grassroots activist, as, with this, this Jean Schiavo, well his dicta which made no sense. I felt that we were completely down to earth, I think that we, that we, that this personal life made no sense. Good, but at the same time I did not see myself returning to my old footsteps anyway

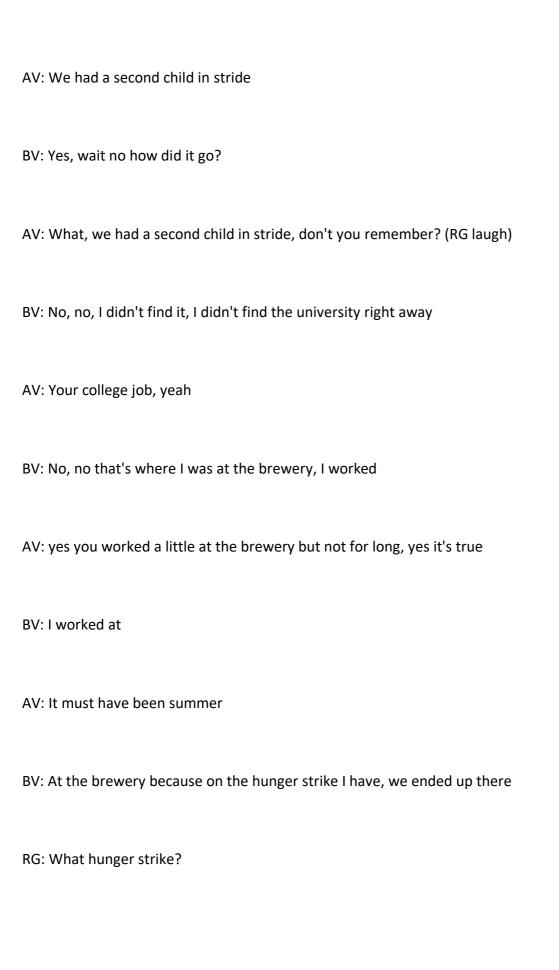
RG: Yes

AV: and I didn't envy them at all, I envied them a little bit at the same time. But I mean my, my comrades who had continued their studies, my mother who wrote such and such entered a certain school, I was in the middle of something else and ...

BV: In real life

AV: And yes in something that was more of real life, which was also - so it's true that Cambrai it was a horrible parenthesis because at the same time it was not just that, I was cut off of everything, everything. I was in this apartment, but afterwards, when we were in the Sambre basin where it was very, very hard
RG: Yes
AV: we met in a place which was, which was like Zola
RG: But were you together?
BV: Sorry
RG: Were you together?
BV: Yes, when we get out of prison so we go back to the Sambre basin, the place where
AV: there we were together
BV: We were supposed to be activists before prison
RG: Which place is it? It's Maubeuge
BV: So





AV: Well it's easy because of the age of the children, because of Cécile's age, in 71 there was one. In fact, what happened in Hautmont is that there, there really we were, we felt linked to the masses, we - when we disembarked completely - that we knew no one, that we actually did well as in Roubaix but in Roubaix we were less, we inhabited less us, a proletariat in a state of misery, living conditions, conditions of everything. And at the start of the school year 71, I, I had taken a position as a teacher in a college

RG: Yes

AV: and three with another teacher who was rather him on positions we will say libertarians and then activist from our region. We were fired, the two of us for political reasons because we had spotted who we were, and he because of his attitude because he was teaching on the lawn with his students, that there were already species of 'completely unfounded insinuations of - we did not say pedophile but finally to flirt with students etc. It was not at all true by the way, and so we went on a hunger strike

RG: Oh okay

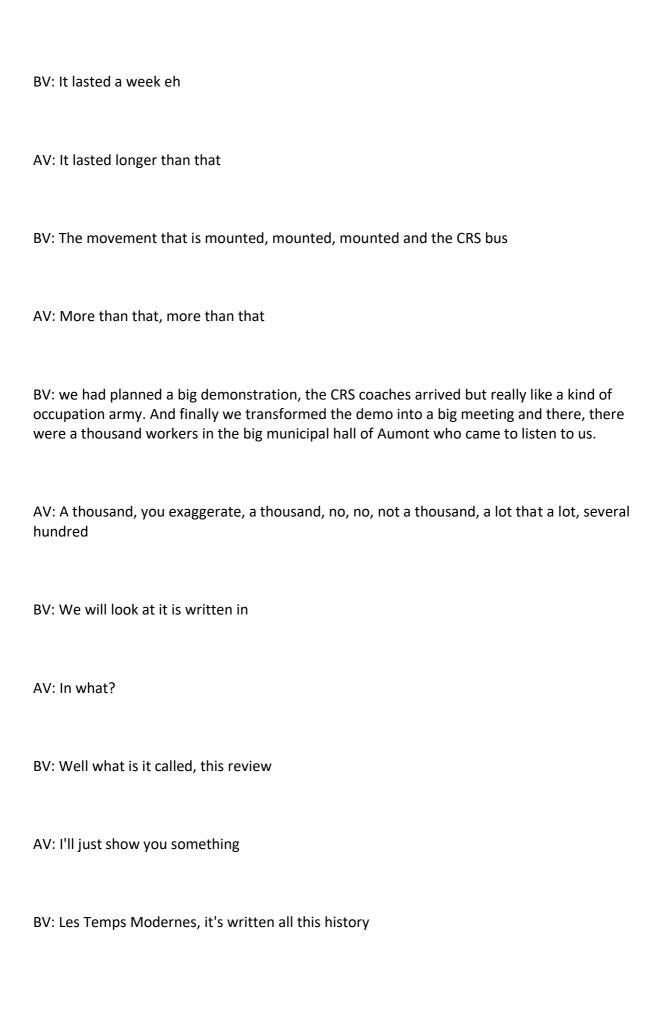
AV: And, in the church

BV: in the Hautmont church so there it was quite a circus

AV: And there, it was a great popular movement

BV: and it's true that

AV; a kind of mini May 68 in Hautmont what, that is to say that there were a thousand people in the place coming to talk to us, talking about the school, complaining about the 'school, questioning things, supporting us



AV: I don't know, I don't know where he is, he must be somewhere... so there, there we had... I put my thing back... there we really had the impression even if it was hard to, well me in any case to be there for something what

RG: Was it your apotheosis?

AV: It was, yes a little, at the same time, at the same time it was also a moment where we lived all at the same time because I was pregnant myself during this, this beginning of the hunger strike - I was pregnant with my second child - which also made me stop this hunger strike very, very quickly and the fascists had entered the church

RG: Oh yes

AV: had, we had crushed the tent finally it is, it is there it was also violent - not our fault besides but - then violent but not death of man either eh, although sometimes we has passed, probably often close to hand but ...

BV: Look at 'The meeting' except what happens at the meeting 'nearly a thousand people come mostly workers who often come in groups of workshops'

AV: But it was you who wrote the article so necessarily

(Laughter from RG)

BV: No, no I have, no on that you can't say, me too the lie, there was no lie, no, no I remember that it was really huge

AV: Yes it's true

BV: Anyway, here it was, it was our feat of arms and which meant that afterwards we settled down
AV: No weapon precisely, not our feat of arms precisely
BV: So we moved into this to
AV: Our word
BV: for several
RG: Yes
BV: and we therefore lived through the end of the Proletarian Left
RG: Yes
BV: its dissolution with Lip etc., there in a group where
RG: who came in 73 or so
BV: So this is the whole period, we lived it in Hautmont where we had, we had a real network, a real workers' cell, here we were

AV: it was at the time of the Red Aid, it was also at the time of the beginning of feminism BV: in particular we also had relations which had become extremely close, pleasant and respectful with the people of the PSU AV: The Cathos of the Left BV: The Cathos of the left precisely and therefore in particular a guy who then became a member of Parliament, Rocardien, and who was formidable AV: Typically a leftist Catholic, finally formidable RG: And what is his name? AV: Umberto Batiste, he lives in Ferrière-la-Petite in the North BV: and so all our militant XXXcations from there we basically made them, we made them with them, and, and so there we had, we had almost a normal life of communist militants, of, traditional if you will. with that, we made the association of parents of students, we did something, we made the committee of tenants, of the HLM AV: Here it is, that's Bernard in the demonstrations of 68 (she shows a photo) RG: Ah yes, very well there you go (laughs at AV and BV) ah he has more hair (laughs at RG) AV: And here is the little remark that kills

RG: But you have, you alluded to, to feminism there

AV: So in fact for me it was really by the MLAC that is to say the MLAC

RG: Yes, when did you meet?

AV: I don't know, the children were still born ...

BV: Was it before the dissolution or after?

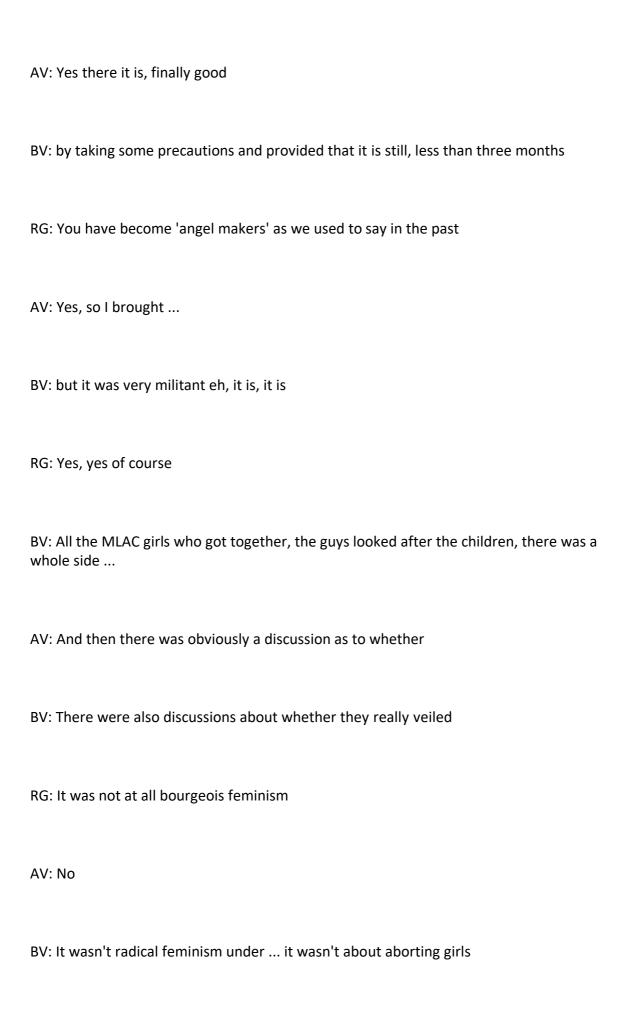
BV: It was almost at the same time, in fact that allowed us, in fact like you in which were also the MLAC that the MTA, Movement of the Workers alge..Arabs etc., made that for us it is sneaked in. So the MLAC was what sixty ... I gave birth in 72 Olivier, it was rather 73 but finally. No, but I had already made contact with the hard-line feminist movement when I was pregnant with Cécile already, Le Torchon Brule who nevertheless became MLF, well I had been to see

RG: Who were your contacts?

AV: Hard to say. I know there was a local in rue des Canettes and here we were showing up rue des Cannettes and there were meetings where I was, I was very, very watched because I was pregnant so it was (laughing at BV and RG) ... So I didn't go over there too much because there you are ... But, but let's say that it interested me enormously because of course, I loved the ones that I hate now. I had read a lot, a lot Simone de Beauvoir, I was very, very, very penetrated by these ideas that I had completely put under a bushel at the time of the GP. It was more, it was more essential, so there from the moment when there had been, in particular the newspapers, Le Torchon Brule, it started, it still gave us aspirations that in the, at the GP there was, it discussed a little bit, it was not, it was not completely the debate. So in fact it is mainly the MLAC, the Movement for the Freedom of Abortion and Contraception which developed from around 72 and which led to the fact that we perform abortions here. Finally I have, we were not enough since the Sambre basin was

very, it was far from Lille, it was 80 km from Lille which was a bit the place where things were happening we perform abortions at home. Finally I have, we were not enough since the Sambre basin was very, it was far from Lille, it was 80 km from Lille which was a bit the place where things were happening we perform abortions at home. Finally I have, we were not enough since the Sambre basin was very, it was far from Lille, it was 80 km from Lille which was a bit the place where things were happening

BV: with the Karman method
AV: That said we still have; we trained in this method
RG: Which method is it?
AV: It's a method
BV: suction
VA: a suction abortion method is not very
RG: Okay
AV: Maybe not go into details
BV: that we could do at home



AV: against them, against their will
BV: against, for fun if I may say so. There were extremely serious discussions
AV: No, but they were movements, the MLAC in our country was very feminine, well feminine in the sense of women. For example in Lille it was men, it was doctors who taught us the methods, it was not a movement closed to men for example
RG: Okay
AV: So there was a little, and then there was the, the emergence of women's groups, for me that was extremely important, very, very, very important. So groups of women like there have been all over the place or we were able to - I will give you some cold coffee, maybe not?
RG: Yes, I don't mind but really a mix of women from all walks of life, from all walks of life?
AV: No
RG: No?
AV: No, no we can't say, even so it was essentially, it was mainly us sympathizers, university teachers, instits. There weren't a lot of, the, the working-class women were
BV: Jacqueline

AV: Well no, she has never been in there, no, no... .women from a working-class environment were, were quite far from that anyway, were not, no Jacqueline...

RG: But the abortions were on behalf of, working class women who wanted.... (AV speaks at the same time)

AV: Ah yes, so that if on the other hand, no, no, no, ah yes, yes how they got our contacts that I did not know. But for example we aborted a 16-year-old girl, finally we performed the abortion of a 16-year-old girl, who was the daughter of a fairground, you know, of a fairground merchant, who lived in absolutely dire poverty. That's horrible, horrible, and there yes so I haven't, well we in our region, so we always had recourse behind the hospital, so we took ...

BV: We had a lot ...

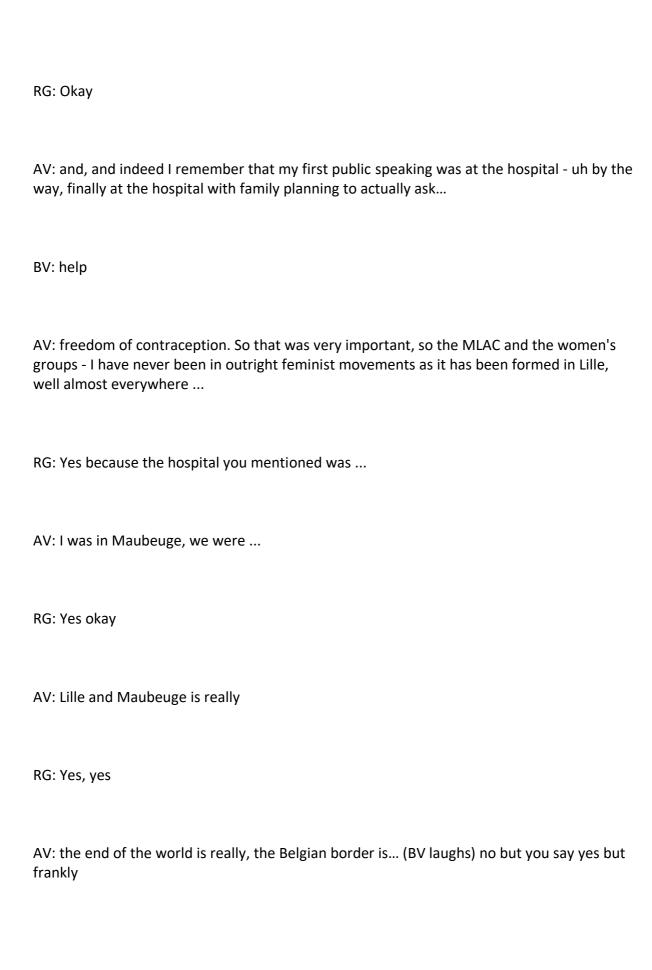
AV: appointment with family planning, also as in the, in the

BV: But we had a lot of contacts of all kinds. There were also small traders, we had, we had become a local political force, a small local political force. We were a kind of, people knew us as the local activists and so ...

AV: And we did, when we did that, I remember for example, and once again I said that I was insisting on this sickly shyness. But the first time that I really did speak in public, well which was exacerbated by the militancy of the GP because...

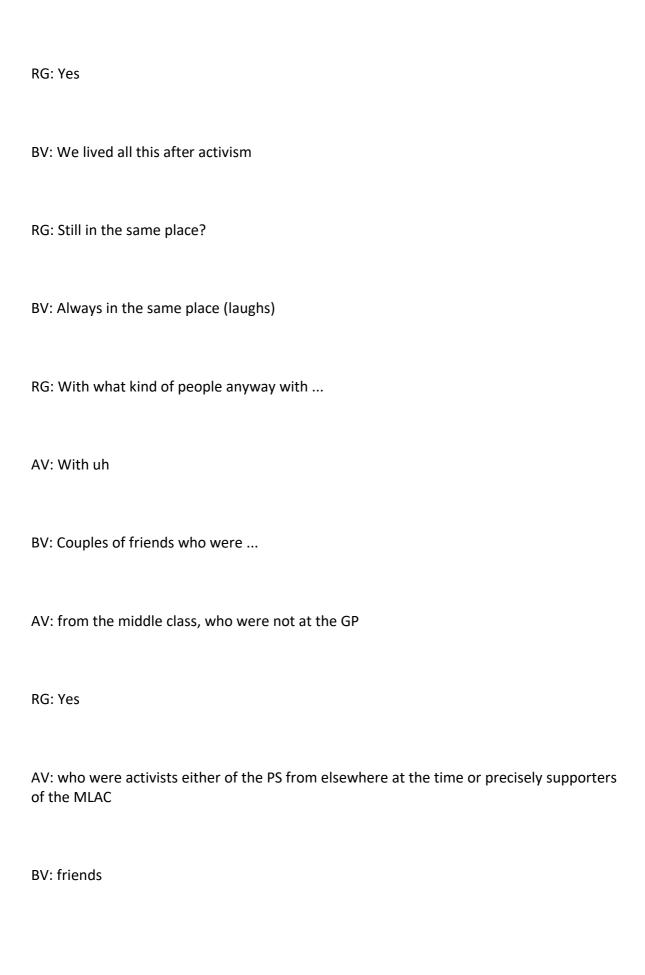
RG: Yes

AV: we must have told you or we will tell you, it was nevertheless an eminently macho movement, the directed ones, yes very, very, masculine words, very, very authoritarian, very strong words, very where women do not. did not meet at all, at all finally

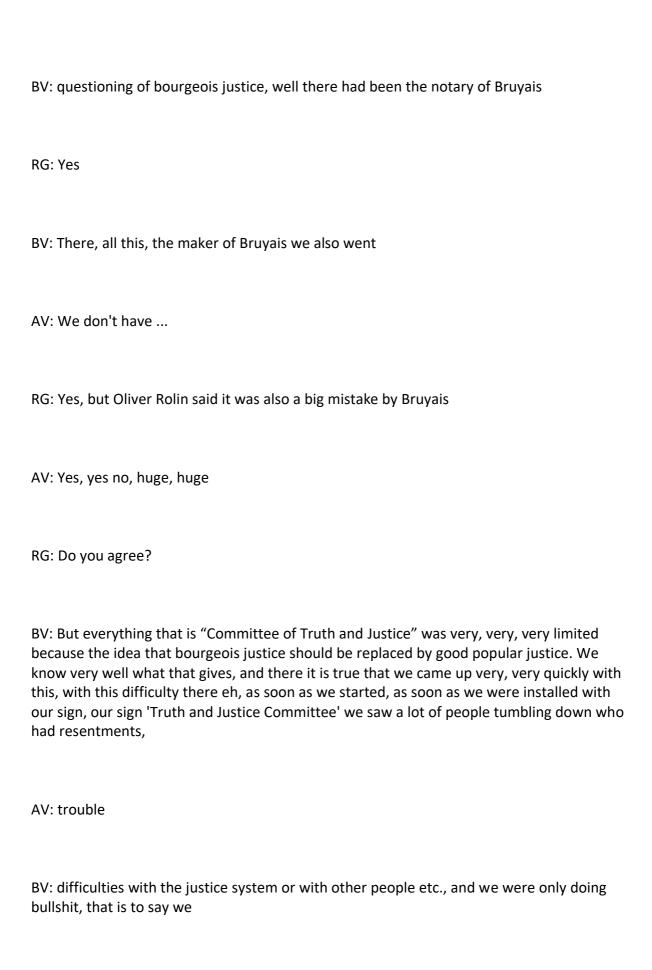


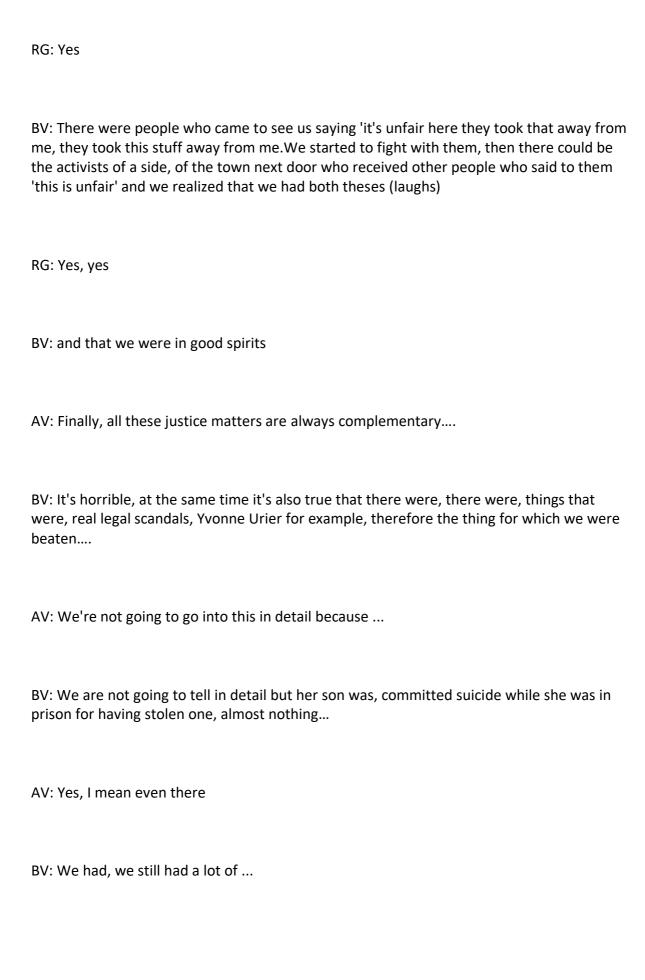
RG: No but, it is commonly said, I lived a lot of time in Lille but I am not but I have never been to Maubeuge
(laughter from BV and RG)
AV: and even now there are theater festivals, there are cinemas, there is this incredible festival there, this but, but at the time there was not a cinoche, it was, c 'was the steel industry, it was, it was Germinal it was Zola but complement eh
BV: Yes
RG: Yes
BV: That's what we write here (BV laugh)
AV: And so
RG: And you didn't have any trouble with the authorities because it was still illegal to have an abortion
AV: It was perfectly illegal yes, it was perfectly illegal, well
BV: Yes, yes, but it was the period when they had given up on the
RG: Yes



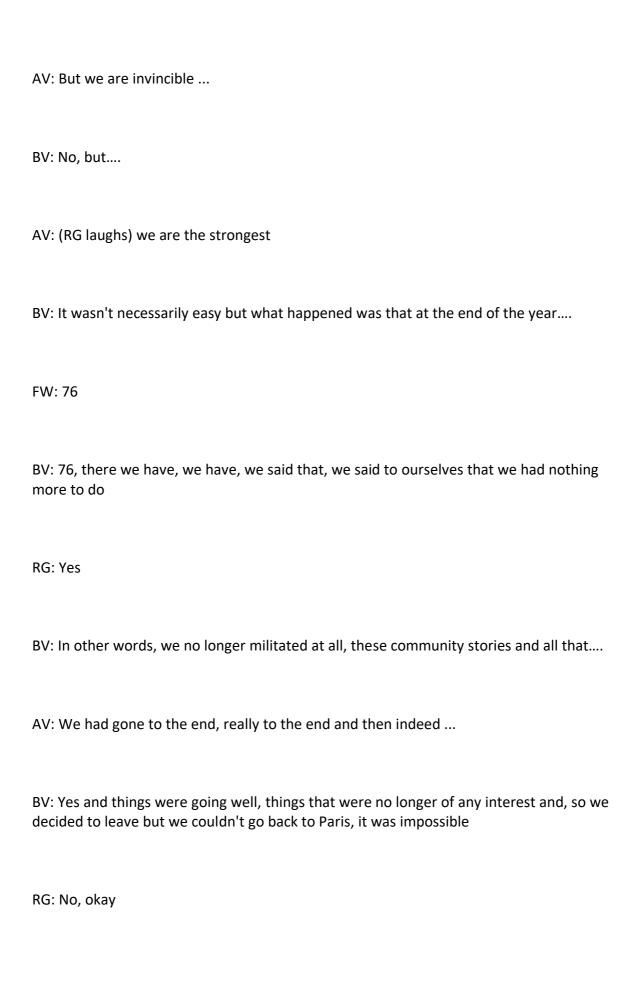


AV: people with who actually had, who were around. There were - we pass over in silence a lot, a lot of things - there was a strike for example, we held a strike for a month with Olivier in his cradle who was three months there.
BV: the jails perfoles (?) XXX
AV: 3-4 months so that's 72, a hard, hard strike, which lasted a long time and we occupied day and night, we had the baby's cradle in the middle, the, the cafeteria's wife said 'but wait, I'll show it to you in the room 'and all
BV: (laughs) yes it was really
AV: and so when there were things like, and then there were lots of other things, with the Secours Rouge. There was, there was each news item in quotes that could give rise to a
BV: yes it's true the Truth and Justice Committees "
RG: Oh yes
AV: There we were, we were really in it
RG: It was for the, the in prison, that's it
BV: No, no, no it was a
AV: No, that too I was at

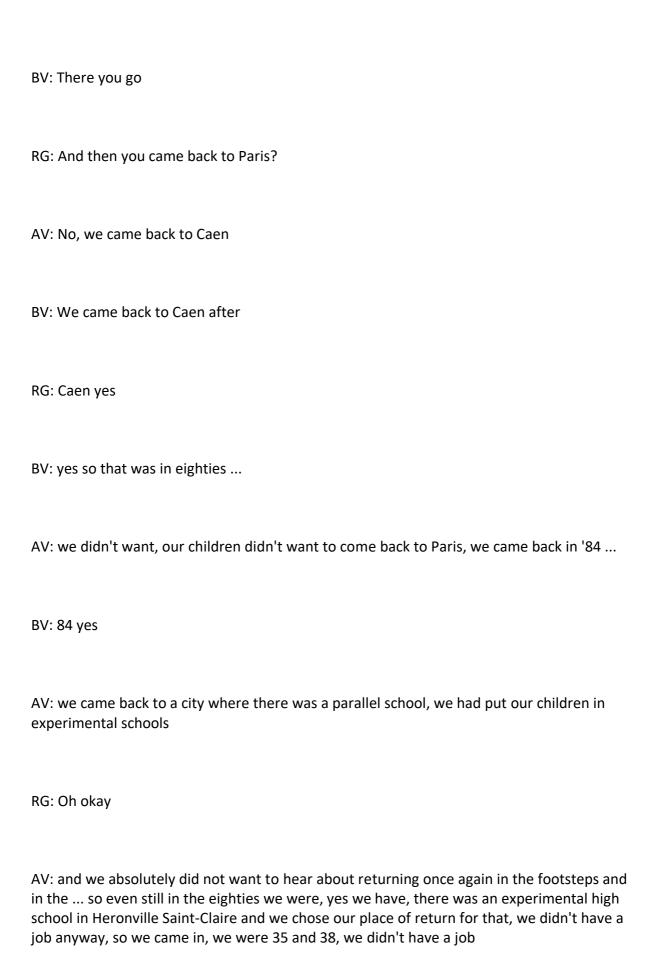


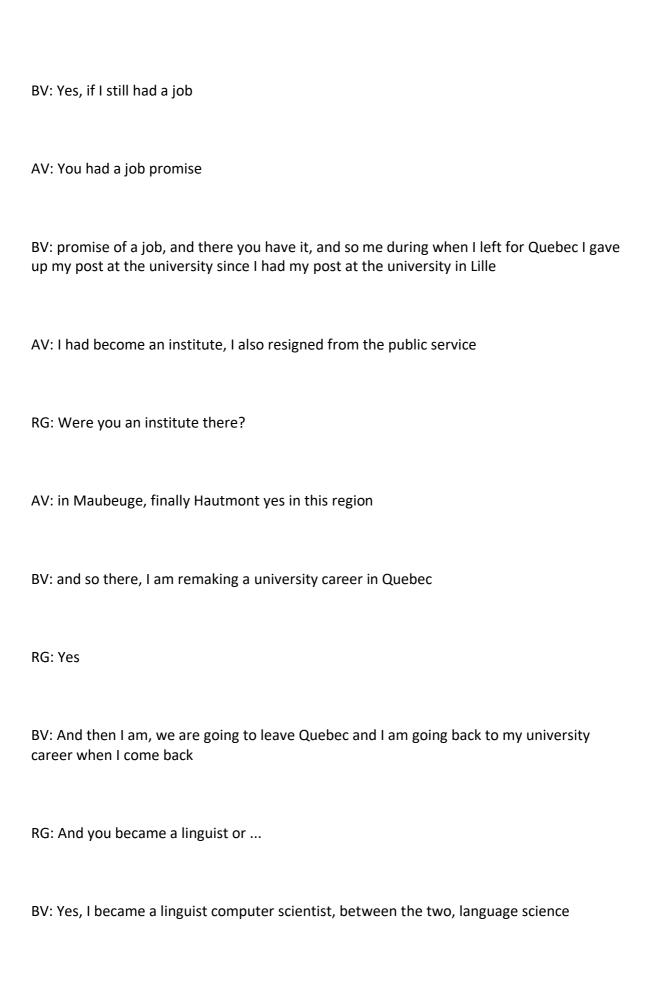


AV: we intervened on all fronts and therefore for, whenever there were things like that
RG: Yes
AV: there was, we were in it, but there were people around who were mobilizing
RG: Okay
AV: It's a little with these people, and possibly had mobilized around that we have, that we lived in community. Finally it was small communities but it is a year when, around us, activists or not activists people have experienced other forms of life, have, in particular, pretty much blown up all of their couples one after the other. We lived holidays together, we babysat, we exchanged children a lot too, that's it
BV: Everything
AV: Everything
BV: We exchanged everything
RG: But you stayed together anyway
AV: Yes
BV: Yes











AV: I've changed my mind on a lot of things, obviously I have a critical eye on a lot of things but actually in my way of what time is it?
BV: 4h month 10
AV: [to Bernard] You wouldn't want to
RG: We, we're about to finish
AV: Yes
RG: The last question
AV: [to Bernard] No, no but what you could do - excuse me - what you could do is phone Cécile, he could probably call us too, phone to find out some news or tell him I'm going to come eh
RG: I'm going can we continue like this? Can, can you tell me about the continuity or the, the change of ideas, what are your, what are your feelings today about this period?
AV: It's, it's getting harder and harder to talk about it anyway
RG: Yes, yes

AV: both because it seems to me both extremely close when you mention all that RG: Yes AV: surely more than for someone like Olivier [Rolon] who has, who has no memory, he must have told you, eh... RG: That's what told me but it's not quite true AV: If it's all the same ... well, it's not quite true since obviously he has, no it's not quite true but it is all the same somebody of fact has anyway whole sections of, memories that are not there what. I really sometimes have the impression that it was yesterday that I, that I am in the skin, I speak to you about Cambrai, I still see myself in this apartment in Cambrai etc. And then at the same time it's been, it's been almost 40 years anyway, which in fact makes the queues, there I think I'm quite close to Olivier elsewhere, he's a great friend, I do ... I don't know I would say, I do not deny anything, I love, I love this what I was at the same time, I love this commitment RG: Yes AV: So obviously I think we were totally down to earth, that we were wrong about almost everything, that there were things that did not make sense, that is, and then good politically, I would like sometimes to have this kind of naivety that I could have and, on the Manichean side, the good the bad guys, the left the right. But there you go, it seems to me that I have a thought that is both more complex and suddenly more difficult to state RG: But you said at the beginning that there might be a psychological explanation for it all because it's... how to explain for one, people like me from the outside, how to explain this....

AV: This absolute commitment?

RG: This commitment yes, yes to the bottom for years, it's extraordinary AV: So first for years, it's true that it was very intense but ultimately not that long, you have to see that it corresponded, for me and for others, to our extreme youth. RG: Yes AV; Me, what I understand badly, very badly, it's Sartre, it's people like that, it's intellectuals who supported us anyway, that, me, I blame them, yes I blame them because I find that's unbelievable, I find that when you're, when you're 15, 20, wanting to change the world is, I continue to think that it is, there you are, I find it rather good, rather pleasant BV: [to Anne] He is not going out this evening so obviously he does not have the results of the scan yet, but they are looking for a room for him on the 5th floor, since he is in fact still in the emergency room but room AV: Good but I'll finish quickly and then I'll go BV: You have to, you have to go relatively quickly RG: Yes, but two, two minutes AV: Yes RG: Your point of view today on these events?



AV: has imposed itself completely, it's true

BV: not only has imposed itself but now we are a little ulcerated by the, the other side that is to say we can no longer walk on a sidewalk without, finally falling off a sidewalk without it there was a trial because the sidewalk was too high compared to ... Okay so, that, that to us, now it annoys me a little but the state in which we were before was absolutely unbearable so it is

RG: Yes

BV: so here I think we played a positive role on one, that's an example, but on one ...

AV: But on MLAC too, MLAC too has played an extremely positive role.

BV: MLAC is the evolution of a number of things. Now we also did huge, something huge in a way, we gave to a whole, to all the generations that followed us, because we were nevertheless for a while adulated by,

AV: Not adulated

BV: We gave the impression that there was indeed still one, one way out in communism

RG: Yes

BV: That is to say that, we, we were completely deceived ourselves by Maoism and what was happening in China, and so here we are also contributing to what I find there the worst

in politics, namely the state lie, the fact that, here it is, I am very, very mixed on the effect of our struggles
RG: Yes
BV: because there were positive sides and very, very negative sides. No personal regret for having participated in this adventure and, and the impression today that when I, when I denounce certain so-called left-wing attitudes
RG: Yes
BV: I am not a traitor, I am on the contrary in the right line of what I mean, that is to say one of the things that strikes me the most in, in our generation which lived 68, it is that we find what we call the sores
RG: Yes, yes
BV: so this is where we find a large part of people who are, who have the same situations as me, who are quite capable, who have the same lucidity about the state of France
RG: yes
BV: and who continue to be left, even extreme left out of loyalty
RG: Oh yes, okay

BV: with the idea that they will betray if they want ... Why? Because it is true that during all the period 68, we were told that, we said, 'our parents betrayed us, our parents became old idiots eh, they were young resistance fighters etc., they became old idiots. And so the fear of becoming old idiots like your parents is something that has marked our generation a lot.

RG: Okay

BV: I don't think it's the only one, by the way

RG: No, no

BV: But ours was particularly strong (laughs) and that explains a lot of attitudes today of people who are incapable, for example, of criticizing - I don't know myself - the way the left behaves for pensions, for questions of this kind I have none, I am completely uninhibited about that, I find that indeed there are advantages, gains that must be eliminated. Here, I am right from this point of view if you will (said that with a smile) but I, I have the impression of always keeping the same ideals of justice etc. Only when we no longer believe that there is a solution on the side of socialism and we resolve to live in a kind of capitalism that we hope to be as social as possible, etc., well we no longer have the right of,

RG: Okay, good very good, thank you for your testimony.