

CB: But finally give us an order because ...

RG: Yeah, so go ahead, so please, for both of you, can you tell me your name and then your date of birth?

CB: So my name is Christiane Burguière

RG: Yes, go ahead Yes

CB: I was born on July 2, 1946 in Millau

RG: In Millau

PB: And me Pierre, I was born on April 13, 43 in Bozouls, it is still in the department of Aveyron but rather towards the north of the department

RG: North, yes, and two words about your family, well you are the family of ...

PB: Jean-Marie yes

RG: from Leon

PB: Léon the farmer, was Leon's son

RG: And I was going to ask you it was a, what one said in the time a patriarch?

CB: A patriarch

RG: Patriarch

PB: He was, maybe not a patriarch, the patriarch is, that's what we made of him, but he was a notable

RG: Yes

PB: At the time, he was involved in a lot of, of organizations, he was a member of boards of directors, of agricultural social mutualities, of Crédit Agricole, of the, Groups, a whole bunch of stuff, judge at parity tribunal and all. And it's true that we didn't replace him at all in these things, and we didn't want to

CB: Yes, but precisely that is important because the fact that he was notable, how can I tell you

RG: Yes

CB: he was already aware of a lot of, of the problems he was, then he had studied them too. So when the Larzac affair happened, he had just retired and immediately ... We were very young, I was 24 years old, Pierre was 27 years old.

RG: Yes

CB: and immediately it was he who took the pilgrim's staff a bit, with Guy Tarlier, Pierre Lore, the industrialist from Rochefort

RG: Yes

CB: who were much older than us and they were the ones who started off a little bit. Pierre's father with Guy Tarlier and Pierre Lore they were going to have meetings all over France to try to sensitize people

RG: Yes okay, when you say he had studied, he

PB: No studies for his time

RG: Yes secondary

PB: Yes secondary yes

CB: Yes

RG: In college

PB: Yes in, it was a novitiate

RG: a novitiate?

PB: It was for brothers, what we called at the time the Brothers of the Christian Schools

RG: Yeah, okay, but he didn't become a ...

CB: But he was at ...

PB: The Marianists, uh Marists,

CB: Marists

PB: the Marist Brothers yes

RG: in the department?

PB: In Montauban

CB: Montauban yes

RG: But he did not become a Marist of course

PB: No, no, no

RG: And your parents?

CB: My parents were farmers near Millau, at the gates of Millau

RG: Yes

CB: and my father died at almost a hundred years old in the house where he was born, that is to say

PB: In the bedroom

CB: that he lived a hundred years in the same house, in the bedroom

PB: In the room where he was born (RG laughs)

CB: And my brother has always taken over the operation, now he has just retired

RG: The bedroom

CB: and he has his son who... (laughs) no, he's my sister's son, well, he stayed in the family.

RG: Okay

CB: And they also always supported us during the Larzac fight and I think we gave our parents a lot of worries. Because very often they did not know where we were, what we were doing, when we went to do an action at night we did not tell them. They didn't learn it from the newspapers but they learned it when the action was over

PB: And they have always supported us, that's the luck we had is that at the family level ...

CB: Our two families

PB: Both sides

RG: Yes

PB: There was a sharing of, of the fight at 100%

RG: Yes okay

PB: No, no commitment

RG: Your father was hired, but was your father?

CB: No, he always came to demonstrations, to rallies, but he did not come to meetings.

PB: He came to support in court and everything ...

CB: While his father came ... and then his father refused, when there was the refusal of taxes, he was the one who took care of it, who sent letters to people.

PB: Who was the treasurer

CB: He was treasurer of the PAL, of the Association pour la Promotion de l'Agriculture sur le Larzac and which became the Association for the Development of Larzac

RG: Okay

CB: This association was created at the end of 1971, it still lasts

RG: Oh yes, okay

PB: but under another, we changed ...

CB: Now it is called the Association for the Development of Larzac

PB: There you go

CB: But at the time it was created for the fight, it was the Association for the Promotion of Agriculture in Larzac ...

PB: Why did we create this association?

RG: Yes

PB: Because the public authorities had, made no investment in the Larzac region, as in many places, well Larzac in particular. It was a country, it was a desert, moreover Debré when he presented the Larzac, it had even been said that the, the crows took the bag to cross the Larzac, that was to say it was a desert, it was French Siberia. Debré called the Larzac French Siberia

RG: Yes okay

PB: So it was a web of lies because by the time he was saying that, there were already a number of young farmers who had settled in, there was an agricultural revival, and it was the region of France where there was at the start of the Larzac fight, in 70-71. There was the most GAEC, it is the Groupements Agricoles d'Exploitation en Commun

RG: Yes

PB: There were the most young farmers who were heads of farms

RG: Yes

PB: This is where there were a number of children since we opened a school in Larzac, not reopened

RG: Yes

PB: Open completely

CB: Create

PB: a school

CB: Create a school and ...

RG: Where?

CB: Next door, 500m

PB: Above the Hospital next door

CB: Between the Hospital Farm and our home

RG: Okay

PB... In triangle yes. So it was, that's to say that, and that's when we come back in May 68, where there was a certain press, we read a certain press, we watched TV, and who was really also at, then we didn't read left-wing newspapers, we have to be honest

RG: Yes, yes

CB: We were on the right before

RG: Yes

PB: And so we noticed ...

CB: by family tradition

PB: In May 68 it was our references because we didn't know what was going on. In Millau nothing was happening, and at the start of the Larzac struggle when we saw how the media presented Larzac, how they presented actions that we were doing.

RG: Yes

PB: We said "but we have been lied to, but we have been lied to all the time, it is not that today that we are being lied"

RG: Yes

PB: We had this naivety to discover

CB: to believe everything we heard, everything we saw

PB: Yes, yes, and then to discover at that time that we had been lied to in May 68. And we had these thoughts by saying "but deep down we don't know what happened in May 68. "

RG: Yes

PB: We were watching TV that's all

RG: Yes, yes, can I go back a bit, for your studies, what did you do for your studies?

PB: Me I, I was up to fifth, I left school at 14 years old

RG: Okay... and it was school at

PB: Oh no, I was in a minor seminary in Saint-Affrique

RG: Ah in a small seminar

PB: Yes

RG: Like your brother

PB: Yes, but he was at ...

RG: The minor seminary up to the age of 14

PB: Yes

RG: And you quit, so you quit school...

PB: At 14

RG: At 14 so it's in ...

PB: I left in 5 ..

RG: In 57

PB: 57 Yes 57, I am 57

RG: And was it for?

PB: I came back to the farm, I have since worked on the farm, I did a little agricultural training, agricultural school a little what for ... It was, it was necessary to have a little ...

RG: Yes of course

PB: more bases

RG: So you went to agricultural school

PB: In Millau there, no, no but it's a school all that had, it was in the only things that there were at the time, there was the Roque

RG: Yes

PB: But then it was ... I did correspondence courses and the School of Agriculture in Millau what ... the agricultural apprenticeship school rather

RG: Okay, and you ma'am?

CB: Well, me no more, no better,

PB: Oh yes

CB: I was until CAP office worker, I was 17 when I left school because, well after ... It's true that we both suffered, we can say to the school because we were in children's schools ...

PB: from bourgeois

CB: bourgeois, he at the minor seminary and I at Joan of Arc in Millau. And I was with, children of rich and, and I suffered from a difference that I felt at the level of the leadership of the school

PB: Of contempt, of ...

CB: a little bit and then good it is also our parents, but it was certainly like that for all the children in rural areas. When we came home in the evening, in fact the studies did not count. We had to work for the farm, we had to, at each vacation - we have common memories in fact, or in the same department we were not quite close but we lived the same things - we had to keep the animals, he had to pick up the sheaves, pick them up in the vines

RG: Yes, yes

CB: picking up the fruits, you had to work all the time, there was no room for studies and ... But we were living it quite a bit at the time but with hindsight we tell ourselves that

RG: Yes okay

CB: I sometimes regretted not having worked more, and then we got married very young. I got married at 19, at 20 I had my first child so it was... we had a youth like that...

PB: Yes it was ...

CB: And today it's different, when the children get married at over 30, but hey that's what

PB: We spent our adolescence until adulthood thinking about getting married that's all

CB: So we got married, I got married

PB: But we don't regret anything

CB: We got married in '65 and the fight happened in 1970. We already had two daughters and so we threw ourselves fully into this fight with - I don't know if her brother and my sister told you that. yesterday but at that time we were living there, at the Ferme de l'Hôpital, we weren't living here

RG: Okay

CB: We all lived together on the farm, we experienced the struggle side by side together and we received a lot of people, that's a point ...

PB: strategic

CB: geographically strategic and therefore there were a lot of buses coming, journalists, we were all the time with my sister in the process of...

PB: cook ...

CB: from the reception and we had all the time people at the table, it was impressive what

RG: Yes, okay

CB: So our role was not a star role in quotes where we were going to speak etc. But there were very different roles, everyone found their place here

PB: I think what we can say is that we went from adolescence to adulthood....

CB: We didn't have any youth, we didn't have any youth, it's true

PB: There you go, but we don't regret anything

CB: We don't regret it because we lived a very, very rich life and we still live it

RG: Yes but later rather

PB: No, no ...

CB: No, very young since I'm telling you ...

RG: Even young

CB: I was 24 when in 1970 and he was 27 when it started

RG: Yes but I mean, before the fight, it was also a rich youth?

PB: Pff

CB: Ben...

RG: or less rich... have you discovered?

CB: I feel like I've come out of adolescence and got married right away and have children.

RG: There you go

CB: That's it. So youth is normally between the two, it is between adolescence and the role of parent ...

PB: But we lived the youth that our, our neighbors lived at the same time eh

CB: Yes it was a time

PB: and it wasn't something extraordinary, we weren't backward or progressive. All the people, in the people we frequented, that is to say the rural environment

RG: Yes

PB: it was the same. And it was from there, the struggle that there was a gap where we were, we have always remained peasants

RG: Yes

PB: but we realized that with the traditional peasants who were our neighbors or even our friends in the past

RG: Yes

PB: there was a misalignment. In other words, we no longer had the same subjects of concern. It was us, it was more the land, our survival, our economic problem but it was also the discovery of the army what it is for, of the violence to which it leads us. This is because we have made a journey that others have also made around the fight of Larzac

RG: Yes

PB: That was for sure, but we as peasants made all these reflections under duress. It is true because, it is, it is not even under duress, it is by fighting against the army, we made all these reflections and all these discoveries which made us ask ourselves questions. that perhaps would never have asked

RG: Yes

CB: But it must be said that when you were young you were involved in the JAC, Jeunesse Agricole Catholique...

RG: Yes I was going to ask the question

CB: and there you had found, you had nevertheless found a certain balance, a certain fulfillment

PB: Yes

RG: Because how old was the JAC?

PB: Me, me when I left school I started, at 14 I was going, at 15 there

RG: And was it religious training?

PB: No, no

CB: It was not a training

PB: No it was not a training

RG: It was not a training

PB: The JAC was a movement ...

CB: It's a movement

PB: young people who ...

RG: Yes

PB: who ...

RG: Under the direction of a priest?

CB: Yes

PB: Yes it's true but it wasn't that ... so it's true that there was a lot of respect. There was uh at the level of, an education of the life of a couple, of how to prepare for marriage for example. There was the, the concern precisely - that's what I said earlier - this social and human side that the JAC conveyed in the rural world where our own development would not do it alone, would do it all together.

RG: Yes

PB: And it's true that that has grown, the JAC has given Raymond Lacombe, Bernard Lambert, Debatisse, good even if I do not agree at all with some, but for me ...

RG: like Debatisse?

PB: No in particular (RG laughter) Raymond Lacombe and Bernard Lambert are two references...

RG: Yes, yes

CB: But because we share the same options

PB: No and then Raymond Lacombe was a small peasant

RG: It is from?

CB: He's from Aveyron

PB: Yes, yes... he had 25 hectares of, he had 25 cows, that's all. And it's true that he cared about the incredible peasant world

RG: Yes, and he was the head of ...

PB: He was president of the FNSEA

CB: President...

RG: FN?

CB: FNSEA

RG: National Federation?

PB: National Federation yes

RG: the time of Larzac or at the time?

PB: After he was sacked

RG: Yes okay

PB: During the Larzac struggle he was president of the FDSEA, that is to say the department

RG: Department of agreement

PB: And he's a man who has always supported us

RG: Okay

PB: even if he was jostled because there were some who told him "they're pissing off these people from Larzac". He never did something without, let's say without telling us about it

RG: Yes

PB: while there are others who tried to negotiate behind our back, agricultural officials

RG: Yes

PB: And it's true that Raymond Lacombe, for many people on the set, was a reference and someone in whom we had very, very great confidence.

RG: Yes

PB: And he was a great militant of the JAC, since he was national leader

RG: But is it JAC men and or boys, and JAC women?

PB: JACF

CB: I wasn't part of it

RG: No, and Christians in the Rural World (CMR) is something else?

PB: It's after

CB: So that was it ...

RG: After?

CB: Yes

PB: It's always the same but ...

CB: couples, it was more couples

PB: It's the couples

RG: There were more couples

PB: There you go

RG: So there you were both in there?

CB: We were both in there and ...

PB: This is what we called the CMR

CB: We were even before the start of the fight

PB: Yes

CB: But when the fight started, the priest who was in charge of the group, well in these meetings, in these meetings we were already talking about the fight, and the priest was helping us to think. It was, it started like that in fact our reflections a little on, something other than on the fight for our corner of the earth in fact. That is to say, we opened our reflections on, what you were saying earlier, weaponry, non-violence ...

PB: What good is a soldier yes

CB: and all that yes, until Lanza del Vasto arrives because he arrived anyway at the start of the fight

RG: Yes

CB: six months later, the first demonstration in Millau, November 6, March 1, 1972. He therefore offered us a conference in Millau on non-violence and there we were already sensitized a little by our reflections that we had. done as part of the RMC ... so we were there ...

RG: Was the CMR on the set or in Millau?

CB: The CMR was on the Larzac...

PB: Yes but ...

CB: There were some in Millau, there were movements all over the place

PB: It was the team here but there were dozens of teams in the department

CB: in Aveyron

PB: and we met from time to time

RG: Okay

PB: You have to understand the importance that the Church had in the, here in particular at the start of the Larzac struggle, because it is true that it was not obvious. The Church immediately felt called upon especially because of the violence of which Debré announced the extension of the camp, that is to say "I decided"

RG: Yes

PB: without everything, the camp will be increased from 3000 to 17000 hectares, without any consultation and better, by saying the negotiations are open. But the camp will be done, well it always has been that way. And the Church had, in particular the Bishop of Rodez who was Monsignor Dubois at the time

CB: No

PB: Yes, not

CB: Menard

PB: Menard, no

CB: Yes, he's the one who supported us

PB: Menard yes, Menard sorry

RG: Yes

PB: who was the confessor of the family of the Counts of Paris, he was someone very, he was the upper middle class, but who was extraordinary. He had a pastoral letter read in all the churches of the department on the same Sunday against the extension of the çamp

RG: Oh okay

PB: and suddenly, he was elsewhere, Debré treated him, how he had said, these, these bishops? Finally he called him, no idiot but almost

RG: Yes, because normally, well often the Church is rather on the right, for the established order

CB: Yes

PB: Right

RG: But in this case

CB: Ah but here we really had an extraordinary clergy in Millau

PB: Terrible

CB: They returned their military records, practically all the priests at the time returned ...

PB: After that it was much later but ...

CB: At the same time as the peasants of course when there was this action, it is to say that they were engaged, they were very committed, they were in all the demonstrations.

PB: Then it was a lot of the old ones ...

RG: In a cassock?

CB: Not in a cassock because they wore it more. But everyone knew who it was what (laughs)

PB: But we had, in the department at the time - there were more than half of the priests of the same age group, even more

RG: Yes

PB: who were elders who fought in the Algerian war and who saw

RG: Okay

PB: And these people - even if they didn't talk about it because they took a long time to talk like all the elders of Algeria, a very long time before talking about it - started talking about it and these questions that they were wondering well they started to talk about it together and also to find answers to their questions together

RG: Okay

PB: And that, it motivated them enormously in relation to their act

RG: Okay

PB: And to support the peasants

RG: Okay, because the clergy don't do military service?

PB: No

RG: No... not long yes but not recently okay?

PB: No, no

RG: so they have, they have been at war ...

PB: Many have been to Algeria, have seen the torture practiced and everything, it still marked them very much

RG: Yes, and you have, you mentioned Lanza del Vasto but he was not exactly Christian? Finally he was, he was religious but not, well spiritual but not Christian?

PB: He was an original Christian

RG: A Christian of origin

PB: Yes, yes, Catholic, well he's an Italian then

RG: Yes but his, his thing, the Ark there

PB: Ah if the Ark was of Christian obedience all the same

RG: Okay

CB: Yes... then they lived, they didn't live very far from Larzac too

PB: Yes

CB: Their community in Hérault, the community of Borie Noble in Hérault

RG: Yes

CB: It's three quarters of an hour from here

RG: Yes, yes

CB: So they heard about the Larzac and, and immediately they came to meet us.

PB: Then they had already come during the Algerian war when there were political prisoners in Larzac

CB: The military camp

PB: Military camp, the, in the buildings of the military camp there. And the people of L'Arche who came to fast in front of the military camp, in front of where all the thousands of people were imprisoned to protest against the, precisely this internment, the torture and everything. They were nevertheless in the, in the very first to come, to be, to come to support the Larzac because they already knew to have intervened like the, the political prisoners.

RG: And what was your impression of Lanza, Lanza sorry?

CB: Well he won us over right away

RG: Yes

CB: Oh yes, but he really won over his audience 100% because we finally felt supported by someone, he was like a beacon in the final

PB: Yes

RG: Yes

CB: because we were completely in the night and all of a sudden he was telling us what to do

RG: Yes

PB: But I think it's, it's mostly ...

CB: But he was telling us at the same time "it's up to you to find actions that are sympathetic to public opinion, don't turn people against your back, try to make your struggle grow by supporting the community. 'public opinion "

PB: There you go, in fact he was telling us something, "in any case violence, you don't have the weapons, in front of you, you will find a power but which will crush you"

RG: Yes

PB: And that's it, it made its way

RG: Okay

PB: And as she says, and he said to us "try to do actions or public opinion will be able to find itself". And then very quickly we realized that in fact non-violence was an extraordinary defense technique, you just had to know it, adapt it to ...

CB: as needed

PB: in the fight what

CB: Yes, yes

PB: and this is why we also adopted non-violence, it was ... At the beginning it was not a deep conviction even if that tapped us inside, that we were asking questions

RG: Yes

PB: But we realized that in the eyes of the public

RG: Yes

PB: we appear as martyrs, victims of totalitarian power. And that's exactly what we always tried to do and when we took actions, it was never us that we started, never, never, we have

CB: We answered

PB: In ten years I saw a guy who one day lost his temper, who punched the, in the face of an army colonel

RG: Yes

PB: This is the only example. So to say that we didn't have words that were sometimes also very, very violent, that would be lying

RG: Yes

PB: but we never had a bit of physical aggression

RG: Yes

PB: against the police or others

RG: But have there never been people from the outside, for example, who tried, who wanted to infiltrate the movement?

CB: Yes, at the start, we had to choose

RG: Yes

CB: after the Lanza del Vasto conference in Millau

RG: Yes

CB: At the end of the conference he offered us a 14-day fast that he did himself and he asked us to join in his fast. So we did it at La Cavalerie, in the village of La Cavalerie, it lasted 14 days. We started the good fast by chance and then there were others with Lanza. And there every evening he gave us a talk, noon and evening there was a talk on non-violence. So it was in our, in our reflections. And in the end, there was, when he broke his fast, there were the Maos of La Cavalerie who were there but there they were trying to recover, to ... And so we had to choose and it's true that we were already at the end of this fast, because many peasants, people from Millau had taken part in the fast, well really we had chosen our camp

RG: Yes

CB: We had chosen non-violence, it felt what, and the maos well we made some of them leave because ...

PB: No we didn't send them away

CB: No, but they left on their own

PB: They left on their own

CB: But they saw that well, they told us "but we must break everything, we must go to the military camp"

PB: "make the revolution and everything"

CB: "We have to make a revolution" and we didn't like it at all

PB: But the peasants by tradition, we are not revolutionaries with the knife between our teeth.

CB: But even before, before we discovered non-violence, there had been demonstrations, a demonstration at La Cavalerie, the speeches were still harsh

PB: Very, very yes

CB: and there were some who said but if necessary, we will take the pitchforks for the right to life

PB: Guns, even guns

CB: Yes, yes... there were...

PB: My father said it, he said....

CB: Yes his father said "we are ready to take the guns"

PB: "We are waiting for them". And it's true, but that was the primary reaction, and when - and that's what we said earlier, we didn't know each other at the start - and when after the fast in Lanza del Vasto precisely which had a capital importance to make unity, we got to know each other better on their act. Then there were exchanges, exchanges that were sometimes hard

RG: Yes

PB: Huh between us, but there was never the slightest ... there was aggression but there was no hatred. And so we did analyzes of the different strategies

RG: Yes

PB: And, and in fact we, as there were many committees that had been created in France to support Larzac

RG: Yes, yes

PB: well these committees also came to participate in meetings with us. So many have ...

RG: Were the meetings at your place?

PB: No, there were some at home....

CB: There were everywhere....

PB: there were almost everywhere

RG: everywhere

PB: Yes, no but there were some at the Hospital, the peasants' meetings at the beginning were done at the Hospital yes

RG: Yes

PB: Because there was a big, a big ...

CB: And at the house of Jean-Marie and Jeannine, before it was not a dwelling house, it was a ...

PB: This is where ...

CB: it was a garage for agricultural equipment

RG: Okay

CB: and so the meetings were held there, there were ...

RG: Okay

CB: There we could fit 150 people

RG: And there were other meetings with other peasants or?

PB: In other meetings yes there were ...

CB: Yes, we did it at the Maison du Larzac, in La Jasse, I don't know if you saw the building.

PB: At the Hospitalier too

CB: and then at the, at the hospitality hall

PB: Yes in the presbytery room

CB: There you go

PB: But we tried from time to time to have a meeting - good unless people didn't want it - a bit among all the peasants

CB: Yes

PB: everyone feel a little ...

CB: involved

PB: directly involved. Okay so there are some who never wanted but that, not a lot, not a lot

CB: in different neighborhoods, it was important to change location

RG: And the oath, is it called the oath of?

PB: 103

RG: Of the 103, so there were 103 peasants

CB: It was signed at the end, after the fast

PB: 107 who were concerned

RG: Yes

PB: And out of the 107 there were 103 who signed this oath saying that they would never leave whatever the means used to drive them away.

RG: Okay

PB: And that has always been the heart of the struggle

RG: Yes

PB: And that was the benchmark. But it was above all, good that it is the reference for us it is good, but especially for the Larzac movement which was created after especially

RG: Yes

PB: it has always remained the benchmark. So when people proposed to us - because you know, we can say it today - there are people who showed up to give us explosives and do such and such, other people who told us "there in such and such a place you can, you can blow something up. Everyone wanted to have their paw on the Larzac

RG: Yes

PB: And so we gave advice, advice that did not correspond at all to the choice of wrestling of the people of Larzac

RG: Yeah but it was a bit difficult balance because you needed the support of others

PB: Yes

CB: There you go

RG: But at the same time we had to maintain the control of the peasants over the shares, right?

PB: That's why the committees quickly noticed - because they came to tell us "Well, we have to do such and such an action this weekend" and all, we said "Yes that's fine, you're right, Monday, Tuesday, Wednesday you stay, you are there to assume the consequences of the action". "Oh no, we have our job". "Yes, okay" (RG laughs). No, but as long as you agree to

take responsibility, we can do things together because we have to take responsibility every day.

RG: Every day yes

PB: And the very quickly but it was a harmony I would say. Oh I'm not saying it happened without, without friction

RG: Yes

PB: But the whole Larzac movement accepted the principle that it was the people of Larzac who in the last resort, it was up to them to decide ... and that was respected

CB: But the Larzac committees were something extraordinary, it was a support, the non-violent committees, well everything

PB: The whole set ...

CB: There were some who were on the Larzac committee who were also on the non-violent committee, they were also a bit the same people. But, how many were there? nearly 300 Larzac committees in France

RG: 300

PB: Or in the world, 200, not 230

CB: I don't know, more than 250, the number we don't have but....

PB: Yes there were was good

CB: There were big committees like the one in Paris, Avignon...

PB: Lyon, Marseille

CB: Bordeaux

PB: Toulouse

CB: Laval

PB: Nantes

CB: and there were very small ones in villages, really, and there were actions

RG: How did they support you with money, advertising?

CB: Yes and then, and then they mostly came regularly, regularly to Larzac... .ben for meetings...

PB: Every month

CB: for coordination meetings between committees and farmers

PB: It lasted for seven years. Every month there were representatives of all the committees, almost all of them - not all because there were some who were abroad at the time - who came to the Larzac. We did what we called coordinating committees and we ended up with 200, 300, it depended. In Saint-Martin, to take stock of the situation and see together, what can we do - the committees also at that time were telling us, "well be careful, beware, the Larzac we hear more, we should do something and all that ". So we were discussing all this, the medium and long term strategy

CB: In fact, we always made sure that the media talked about Larzac. If all of a sudden it fell back, we felt that it was not good for us. If in the news, there was no good information that meant good, well the government would say "good well that's it, they have given up the fight, it's over". Several times they tried to lower the pressure and then immediately we imagined another action and then we started again... we never had any rest

RG: So for you the main actions were what?

CB: There were, well in 72 ...

RG: The Tour Eiffel in Paris?

PB: Yes, yes but it is, this is one of them

CB: Fasting was also a main action

RG: Fasting

CB: because we had never done that in our life and it was, we found it very strong

RG: Yes

CB: Then there were the tractors in Rodez, in July 72

RG: Yes

CB: There were 60 tractors

PB: Yes

CB: who went up to Rodez. Then there were the sheep, the same year the sheep under the Eiffel Tower in October when there was the public utility survey.

RG: Yes

CB: We also brought ...

PB: No it was before

CB: at the start of the survey, 1,500 ewes, more

PB: 2000 ewes

CB: 2000 ewes in front of the town hall of La Cavalerie

PB: That's what I wanted to say, the peasants who accepted, from the village of the Cavalry, all mixing the herds

RG: Yes

PB: There were more than 2000 ewes

CB: on the town hall square

PB: to block the entrance to the town hall

RG: Okay

PB: Well I can tell you it took ...

RG: Why block the town hall?

PB: Because it's there

CB: It was the public utility survey

PB: There you have it, the investigating commissioner was there

RG: Yes okay

CB: How long did it last, 15 days, 10 days, for the public utility investigation?

PB: 15 days

CB: And that's where ...

PB: Yes, a month, a month

CB: a delegation we were part of, we went to Paris with 60 sheep that we had brought to the Champ de Mars

PB: under the Eiffel Tower

CB: and this is where the Larzac took on a national scale, from this action

RG: Yes

CB: because until then it had remained within the local framework

PB: local yes

RG: Yes

PB: I don't know, you've never seen the CD on the Larzac fight?

RG: No I saw the photos but not the CD

CB: There is a CD

PB: You would be, so there you will understand, seeing that you will understand certain things

RG: Yes

PB: when you speak, what are the actions?

RG: Yes

PB: well there were crowds of actions

CB: After in January 73 ...

PB: hundreds of actions ...

CB: So we went back to Paris, well I say “we”, of course it's the Larzac because, in a tractor so - and there was only one woman by the way - in the middle of winter, eh, in the middle of winter of Larzac in Paris by tractor, there were 26 tractors

PB: then ...

CB: actions like this can be prepared a long time in advance

RG: Was it the action that was blocked in Orléans?

CB and PB: There you go

PB: That's it

RG: And that's when you have

CB: in 73 ...

PB: Bernard Lambert has found

RG: the support of Bernard Lambert?

CB: Yes

PB: No, we already had it

RG: Did you already have it?

PB: Yes, yes

RG: Okay

CB: And so he announced

PB: who announced the gathering in 73

CB: finally he proposed a peasants / workers gathering for the summer and ...

PB: we had discussed what a little

CB: So that's it, or there were 60,000 people and, with converging marches coming from all over the place and ...

PB: from the south, from the west, from the north

CB: And what is incredible is that every time we had made a strong action we were in our head, in our heart, we said "we won, this time it's not possible we won. "

RG: Oh yes

CB: and in fact we had not won anything, we still continued

RG: We had to continue

PB: Of course

CB: But we had the moral after each action, we said "it's extraordinary all this support, we were really convinced that there we were going to win what". We always had this faith

RG: And after the election of Giscard, nothing has changed?

CB: Well, we always had the champagne in the fridge, we had a drink anyway to cheer ourselves up and ...

PB: No, but I think in fact ...

CB: Yes 74 it was difficult but I believe there was another gathering where there were double the number of people from the year before

RG: Yes

CB: compared to the year before

PB: But we never believed, under the right-wing government, we never thought that they would abandon the project. I believe that, and it is true that we have, as much - good also

perhaps because Mitterrand came in 74 on Larzac and he almost left his skin there, yes he remembers.

RG: When did he come?

CB: At the 1974 rally

PB: Either after the, his defeat ...

CB: after his defeat in fact

PB: from, to the elections

CB: in the presidential elections in May

PB: and ...

CB: from May 74

PB: We saved his life. It was, it was not easy, there was collusion, we did not have - that is also the richness of the movement which supported Larzac - we had people who tampered with posts, who recorded during the whole gathering all the conversations of the cops, the prefecture, the good des, the specialists

RG: Yes

PB: Well, that was also the movement, and so we knew that it was an operation called Operation Alfa.

RG: Yes

PB: They were going to save Mitterrand to make Larzac look like leftists, and even terrorists

RG: Oh good

PB: Ah yes, yes, yes, and that, we had the recordings of that

RG: Okay

PB: Well, then, and it's true that we didn't want to stir too much because we always hoped that there would be a negotiation, but true negotiation, a real negotiation

RG: Yes

PB: so we didn't want to throw in the public place stories that, that we had, that we should never have heard what, for example

RG: Okay

PB: against the power of the time

RG: Yes, yes... and at a certain point, you spoke of non-violence, but at a certain point there were confrontations with, with the State, fights,?

CB: Well there were fights on the, uh on the ground here, there were skirmishes all the time. That is to say, the soldiers were overflowing their limit of the military camp ...

PB: voluntarily

CB: or involuntarily because they got lost

PB: voluntarily, no, no, no....

CB: and you always had to go and get the notary out ...

PB: it was testing the waters

CB: They passed through the hamlets at night with armored vehicles

PB: on farms, everywhere yes

CB: They trampled the crops, they passed the helicopters very low, they scared the herds, there was always action on the ground. There were always, and we managed them between us

PB: Are you English?

RG: Yes

PB: The BBC has done us an extraordinary service

RG: Really?

PB: at the time

RG: What did she do?

PB: Well the English army came to train on the Larzac

RG: Yes

PB: and, aside from parenthesis, the English army, well neither the French army, we did not like them, I can tell you

RG: Of course, but why?

PB: Because they were obnoxious

RG: It's normal

PB: They were obnoxious

RG: It's normal

PB: And there they came to train on, in the hamlet of Blaquièrre, on the houses, to go to Belfast afterwards

RG: Okay

PB: maintain order. And that it is found that one day the BBC comes to make a report on Larzac and it falls in Blaquièrre with the English who were on the roofs of the houses, which made fall ... and all, whereas it there were the inhabitants in it. A tank that tries to get into the little roads that there were, it does not pass, it almost touched, it brought down a wall. He had to, there were the children of the Giroux family who were all in front and who with a stick for the, it was ridiculous, but yes, indeed we said that they were threatened.

RG: Yes

PB: The British army said that kids of seven, eight, even five

CB: who threw stones at them

PB: who was reversing the tank (laughs) and the BBC gave us a copy

RG: Okay

PB: from that

RG: Yes

PB: and in France it was a mess. There has been, it has gone up to the English government, to the French government. That if it was to extend the Larzac, time on the Larzac and bring the English and German army back to train, we didn't need aux, we were all that. There were excuses, finally good

RG: Okay

PB: But it's thanks to the BBC that we got this

RG: Yes, great, yes

PB: Yes

RG: And how should I put it, there is also the question of the plasticage of ...

CB: Yes

RG: the Giroux?

PB: Here is this family

CB: it was in 19 ...

RG: Is it that family?

CB: 1975

RG: Yes

CB: March 15

RG: Yes

CB: So there was a load of plastic that was placed in front of the front door of the Guiraud family's house.

PB: In a chariot wheel hub, there was a chariot wheel hub that was used for a flowerpot.

RG: Yes

PB: and they put the charge in there, and it's actually explosive, it was military explosive. That, the experts, we were categorical, well

RG: Yes

PB: and it was made to kill. Because it was a vaulted house - if it was a traditional house like that. There was no one there, it was clear - but the vault is very heavy since it is stones

there, the whole roof. It is raised, according to the experts it raised three centimeters but it fell back of its own weight because there were several windows where everything exploded, windows and shutters. So the blast managed to go that way, which prevented the house from falling. There were ten people in it, and I can tell you when we have, from below we could see the light through the vault, to tell you

RG: Yes

PB: we raised it while reloading, we made a mortar shell below to hold

RG: And when you say "they" are agents provocateurs, was it the army?

PB: It was the army yes

CB: Well there was a non-place

PB: Yes

CB: There was a trial, there was a dismissal

RG: Yes okay

CB: So they didn't want to tell the truth what

PB: When you don't want to find ...

CB: well it's easy ...

PB: we do a non-place

CB: But it was a difficult period because we had been building for two years, we had started the construction of the sheepfold of La Blaquièrre

RG: The sheepfold, yes

CB: which was illegal

RG: Yes

CB: So we thought there would be reprisals against the sheepfold but never against a ...

PB: to a family

CB: to a family

PB: So that

CB: at a residential house, we never imagined that because the sheepfold was close to the Guiraud house

RG: Okay

CB: Since this sheepfold was for the Guirauds

RG: ok

CB: the Guirauds and the Jonquets

PB: But you know the family, she was still traumatized by that eh

RG: Yes

PB: There is a son who committed suicide

RG: Oh good

PB: and well then, it is not for that especially, but that the screwed up... morally....

CB: It was very difficult after, I think they would have, this family - in fact it is true that the Blaquièrre was a bit the lock of the Larzac because the upstream is at the limit of the , on the edge of the military camp

RG: Yes

CB: so to start by evacuating this hamlet, well for them it was to win

RG: Okay

CB: so killing them was also winning what. Finally they have, they stayed alive eh, thank God, it's a miracle it's true

PB: yes, yes, yes the

CB: And then we had to support them morally because ...

PB: and financially too

CB: If they had told us "we can't stay any longer, we want to leave", no one would have dared to tell them "if you have to stay"

RG: Yes

CB: We would have let them go but without ... it's terrible for the others

RG: Yes of course

CB: we would have understood their departure

RG: Yes

CB: and in fact they did not leave, their house was rebuilt

RG: Yes

CB: That's what but it was terrible for them because at night they always heard the sound of the explosion, for years they heard that

PB: You know all the farms, we had come to tie the dogs in front, in front of the doors

CB: And the worst part is that ...

PB: or almost

CB: when it happened, there were nails stuck on the roads, farm roads so that help would not arrive

RG: Oh good

CB: So we were warned and on our way....

PB: nNn but it is above all that it is Elie Jonquet, another inhabitant of Blaquièrè...

CB: who was in GAEC with Guiraud

PB: Auguste Giroux

RG: Yes okay

PB: They came, they arrived with all four wheels punctured by nails

CB: There were nails everywhere, but several times we had nails on our paths

PB: Oh yes the ...

CB: it was ...

PB: it was very hard, eh, you shouldn't believe it

CB: continual. We saw things sparkle, we stopped, there were nails, we picked up nails, we were constantly puncturing

RG: Yes

CB: without stopping

PB: In the morning we would go, every morning we would look at the entrance to the farm roads to see if there were any nails and we would pick up nails, there were some on the side of the road

RG: Yes

PB: also, good

CB: But we had to be very, very vigilant because on the one hand we had the support that made us strong. On the other hand, we were still a neighbor of the military camp and then there were also the traders of La Cavalerie who were them for the extension of the camp.

RG: Oh okay

CB: because they thought they would benefit from it but, hey, they weren't too bad anyway...

RG: And the people of Millau were with you or ...

CB: Uh

PB: Yes, yes, at the beginning no, but at the beginning they were promised jobs ...

CB: but the workers yes, the workers yes

PB: Three thousand jobs, Millau who was going through the glove industry crisis

RG: Yes

PB: so three thousand jobs, well we're going to be able to stay there, our future is assured

CB: but six months later there were only three hundred jobs left and finally after that it came down to thirty

PB: there were thirty jobs (RG laugh)

CB: Yes, promised ... promised

RG: promised

PB: Yes there was, there were, if they were, they were when there was the settlement because they were forced to modify the camp's functioning a little. They hired thirty jobs but who were, well, well, they said now we haven't been to see him eh, whatever

CB: After a great action in 76, there was the prison

RG: The prison?

CB: The prison therefore since there were purchases of land, the army said that they were buying land amicably ...

PB: Not that they were buying more, they wanted us to negotiate, so there, the army was saying

CB: Oh yes

PB: "We stopped buying while the negotiations last". And then we at the same time, so good only these negotiations that were postponed because there was always, it was nothing and what, we were offered nothing. And one day we hear that the army had just bought two big farms

RG: Yes

PB: so we said "well we have to do something, we have to get into the camp, that we have to go and see what the army is buying for, to denounce it publicly"

RG: Yes okay

PB: with the local population, and that's what we did, we did, we did a commando action, we returned to

CB: twenty-two

PB: twenty-two

RG: Yes

PB: in the camp to take knowledge of all the files

CB: twenty men and two women ...

PB: in the place of, of the antenna, what was called the “engineering-domain” antenna, that is to say those which was in charge of all the land purchases. And there we have, we got acquainted, we managed to take pictures and all, well we were searched but they did not dare, they did not find everything, in particular the film. Well all the files that we had taken that they took everything from us, but the films we had managed to stash things away, when it happened afterwards in court in Millau, when we tried in flagrante delicto

RG: Yes

CB: the next morning

PB: And at the end of the trial, not even, in the middle of the trial, the photos we had taken so of all the files had been developed by one, we had a great activist there who was a photographer.

RG: Yes

PB: and so we were able to denounce everything that the army ...

RG: Oh well

PB: was preparing while the prefect guaranteed us that it did not exist. So this is where we discovered, the Millavians it made them crazy that Millau was exactly in the line of fire, that is to say that ...

RG: shooting from?

PB: cannon bin, artillery cannons

CB: cannons from the camp... Millau was opposite...

PB: in the firing line, well we know that ...

RG: But if the camp ...

CB: if the camp had grown

RG: Oh yes, okay, okay

PB: Yes

CB: still as part of the extension project

PB: Often what happens is that in camps we put a half load or a full load, that is to say when we cannot shoot too far for the guns.

RG: Okay

PB: There are, it's half-charge shells, and this was in the frame of half-charge shells. And it's happened dozens of times that they got it wrong, they put full charge shells and instead of stopping here, they went to the other side over there. So that, that of the Millavois, who know that there are also shooting errors ...

RG: They were shooting, they were doing shooting exercises

CB: Oh yes

PB: real?

CB: They still do

RG: real?

PB: Oh no now it's simulated. Now yes, yes, they do, but it's very small, it's not even cannon, there is no more cannon

RG: Alright, alright ... and you were tried, did you go to jail?

CB: Yes, he yes

PB: Yes

RG: How long?

PB: One week

RG: A week?

PB: Because ...

CB: Because he was a peasant and it was necessary - the real peasants were released to harvest the crops, that is to say, they returned the day after the action, that is to say on June 30 and they were released on July 4

PB: six

CB: July 4

PB: Yes maybe

CB: Yes to harvest the crops. And normally they had to return in October to serve their sentence but they never returned

RG: Yes okay

PB: Not even the others were released

CB: and what is extraordinary is that among the seven peasants there were two peasants from the Truels farm

RG: Yes

CB: That is to say, non-violent people, from the L'Arche community

RG: Yes

CB: who were also considered to be peasants when they were threatened daily with eviction from their farm because it was illegal to occupy them. And there finally we considered them like other peasants, we freed them to harvest on the Truels, so it was paradoxical

PB: In fact they brought out a law because it made terrible hay there. There are people in France who wanted to set the Cévennes on fire, it was crazy. You have to understand the climate that there was, after there were the trains which, they set on fire, there were some who wanted to derail it and everything. Okay, so there was a lot of pressure from Raymond Lacombe who was president on Chirac who was then Minister of Agriculture and there, they did everything, they have independent justice. It was above all all the peasants, they must be released, this is the minimum. And our lawyer, who was Maître Jean-Jacques de Félix, from Paris, told us that it was the first time in his history as a lawyer, in his life as a lawyer.

RG: Yes

PB: that, we put, the enforcement judge puts people in prison

RG: Yes

PB: this same judge of the application of sentences, in the hour which followed, the moment when he made this paper, he remakes one, he remakes a paper to bring out the people immediately

RG: Okay

PB: because everything was, but really it was, in Millau there were four, five thousand people who were, who were going to put the region ... and then it was everywhere in France eh, people, committees ...

RG: It was a big alert in France

PB: Oh yes, yes

CB: It was a very, very strong action. We were, the buses that were to take the prisoners were on the Place du Mandarou in Millau, the main square, and the demonstrators were preventing the buses from leaving.

RG: Yes

CB: because they had to go to Rodez prison, and the demonstrators were in front of the buses, they were preventing the buses. And we are the women, the, the, because there are, the, it is a bit the main ones who went to prison. We made the demonstrators push by telling them "but let them go, let them go, there is no point in blocking them", it was terrible, terrible, this action

PB: And we have, on arrival at Rodez prison, after the judgment therefore

RG: Yes

PB: the commander of the mobile guard squadron, when we got off the çar, there was the commander and his deputy who was next to us, and all of us shook hands and said, and yet the commander was had her ear gouged out

RG: Oh yes

PB: to say, well that, there are some who have lost an eye....

CB: There are demonstrators who overturned trash cans, there was a guard of honor, finally a security service so from the steps of the court to the bus

RG: Oh yes, okay

CB: and there were demonstrators who threw trash cans on the cops, who were unleashed

PB: But the cops ...

CB: after the verdict what

RG: Yes

PB: they never resented us, they thanked us, they said "you avoided the riot in Millau"

RG: Oh okay

PB: Ah yes, yes, yes, no but it was more than hot

RG: Yes, more than hot

PB: Yes

RG: Was it the hottest moment of the decade?

CB: Yes I think so

PB: Yes I think so

CB: It was the hardest action yes

RG: Yes

CB: Well then there were actions on the ground, there were ...

RG: The march on Paris

PB: If the march on Paris that too there. We were scared anyway, there were as many cops as there were demonstrators, and we were still 80, more than 80,000,000 people. All the streets that were blocked, we had only one axis, and to measure over floors, the cops threw tear gas canisters at us

RG: In Paris that?

PB: Yes, yes, at the end of the famous walk

CB: It was impressive this arrival of the march because ...

RG: What year was it?

CB: It was in, it started on November 2, November 8, 1978

PB: Yes

CB: and it lasted until December 2, so three weeks because there are 710 km from here to Paris

RG: Yes

CB: and I think it was at the Porte d'Ivry or Evry

PB: Yes

CB: I don't know anymore

PB: Uh Porte d'Orléans we arrived and ...

CB: at the Porte d'Orléans it took up to ...

PB: the route we had negotiated was Porte d'Orléans, Porte d'Italie

RG: Okay

PB: because the ...

CB: and at that time he was ... so this route was authorized for the demonstration and there were still 17,000 cops with helmets and shields, who were all along the route

PB: all along

CB: all along the route

PB: But then there were all those who were hiding

CB: and among the cops there were the demonstrators ...

PB: 75 to 80,000

CB: There was not a noise, not a slogan, the silence, we could hear the steps like that (knock, knock, knock)

PB: sticks

CB: I can tell you it was strong

PB: When was that?

CB: silence has a force

RG: Yes, yes

CB: incredible

RG: So it was planned that the demonstration would be ...

CB: and there we were all the families ...

PB: silent

RG: Yes

CB: we had the children with us and everything

RG: Yes

CB: oh yes we arrived in Paris with the children

RG: Because your children were how old at that time?

CB: And our son Olivier was three years old

RG: Yes

CB: and the girls, they were eight years old, ten years old

RG: Yes

CB: We took all the families for the arrival in Paris. At the same time we took risks, we took big risks because it could go wrong. Besides, that's what he was saying, when we received tear gas canisters, then we were in a cloud, I didn't even know where he was, he was in the middle of the cops, he was trying to do, 'to be, to ensure respect for non-violence. But there were, because there were locals who had infiltrated

PB: No but, autonomous, autonomous

CB: who made a mess ... autonomous people, Yes sorry

RG: Autonomous people, yes

CB: And so, after we made the children leave. There are some who took them, because it was getting dangerous

PB: In fact it was ... well we called it autonomous but there were a lot of cops in it

CB: in civil

PB: and we, I was completely ahead

RG: Agent provocateurs?

CB: Yes

PB: Yes but cops, cops

RG: Yes

CB: But they wanted ...

PB: and all of them were dressed in training, they were throwing stuff at the cops, and then we followed them we photographed them and everything, and they left with the cops

RG: Oh okay

CB: In fact they wanted to push us to violence

RG: Yes, yes

CB: This is what

PB: break the movement

CB: they wanted to break the movement

PB: but permanently

CB: our image

PB: from Larzac. That's it, because we were, it was a sympathetic fight against public opinion or it was the State the big bad wolf. We haven't asked for anything and the state wants to kick us out, so it's normal that they defend themselves. But even many officers that we met both in the mobile guards and in the military camps, told us "well I would be in your place, I would do like you" ... and that's normal

RG: Yes

PB: Well then, it's true that we have always tried to pass the Larzac as a leftist, cool babes of May 68 and leftists.

CB: And there, the day after the arrival of the march, there was an interview at the ministry and it's the same. We really expected, given the scale of the march, more than 100,000 people arrived at ...

PB: Yes

CB: at the Porte d'Italie, at the Place d'Italie. We hoped that the next day the interview was really going to go well, well it didn't work out

PB: No

CB: So, we came back home and said to ourselves "well, what do we have to do again? "

RG: Yes... but when you say that you were not leftists, were there leftists among you, well?

CB: Yes, of course

RG: former maos, people from the GOP. But is the difference that they were, I will say more or less under your orders, they obeyed the instructions of non-violence, right?

CB: They respected yes

PB: You can listen, I would like you to meet a guy like Alain Desjardins, like Alain Salmon, uh

CB: guys from the Larzac committee

PB: guys from the GOP

RG: I met Pierre Vuarin

PB: Yes but Pierre also yes

CB: Yes, he told us about it. Yes

RG: Yes

PB: Well these people

RG: Yes

PB: told us, told us "in any case, it was not us who converted the Larzac peasants to armed struggle, it was the peasants who converted us to non-violence"

RG: Oh yes

PB: and it's true, if the fight had lasted a year or six years or six months, it is certain that the problem would not have presented itself at all in the same way. And the people understood right away that if they wanted to continue this Larzac fight, to make it their own business too, the peasants had to stay. So if the peasants stayed there, they had to decide what we could do and what we couldn't do.

RG: Okay

PB: On the other hand in Paris, we told them - I was with a friend from the Paris committees - negotiated with the police chief at the time, the itinerary

RG: Yes

PB: what do you want us to say? I had nothing to say, I don't know anything, I don't know, I trusted. And I totally trusted the friends, and we, and I, it was very good, because they knew

RG: Yes

CB: they knew Paris

PB: but here we didn't know

CB: We didn't like demonstrations in Paris

RG: No

CB: we were completely lost

RG: Yes

CB: it's terrifying for us, it's true we weren't used to

PB: Oh yeah

CB: the metro. Afterwards when it started to fight, people were going all over the place, it was difficult anyway

RG: Yes, yes

CB: We didn't like going to Paris for actions, but we knew it was necessary

RG: Was it the committee in Paris that pushed you to do that?

CB: Of course

PB: Ah yes, that's for sure, to do stuff, we knew very well that power, why we talk about it

CB: it was necessary

PB: actions had to be taken in Paris, that's ...

CB: these are strong actions

PB: we were even talking less about a gathering of 5,000 people here than about sheep under the Eiffel Tower in Paris. And yet it is, the political stakes behind are far more important with a gathering of 5000 people than sheep under the Eiffel Tower.

RG: Yes

PB: But the media, but what do they want, the scoop

CB: and therefore the legal phase was still continuing. And in 1980, well the expropriation orders were going to be taken and we said to ourselves "since we are going to be driven

from our land, we are going with our families and this time we are going to camp under the Eiffel Tower"

RG: Oh good

CB: So we went camping ...

PB: on the Champ de Mars

CB: and we stayed for twelve days anyway

RG: twelve days

PB: in Paris

CB: not twelve days under the Eiffel Tower, we stayed five days and five nights

RG: Yes

CB: therefore twelve days in December

PB: six days and five nights

CB: with kids, there were children, two-month-old babies and

RG: so it was December 80

PB: 80

CB: Yes

PB: That was a little before the end of the fight

CB: it was a little before the end

PB: because we felt that the steamroller was still advancing

CB: and we were kicked out at the end of the fifth day, one afternoon because they were watching us. Every day there were General Intelligence cars monitoring the comings and goings of people who came to support us, who came to visit us, etc. And then at 5 in the afternoon when there were the least people in the camp, because we had set up tents and everything, we had even created a school.

RG: Oh yes?

CB: we were ready to go to school in the tent in December. And then all of a sudden three or four mobile guards came and took us away. They took us to a foster home, we spent the night in a foster home and we settled back on a barge on the Seine and we stayed there for another three or four days.

PB: a big week ...

RG: How many of you were on the barge?

CB: Oh well, we were on the barge, we were ...

PB: at night we slept at 70 in it ...

CB: but we had also set up tents on the quays of the Seine. There were, on the quays of the Seine, there were also tents

RG: Oh okay

CB: there were many of us on the barge

PB: yes, but there were people who slept next door, who went ...

RG: Yes of course

PB: But you see it was funny because in fact, this is also the big one. So maybe you can explain that to yourself because we don't have that much explanation, at least I don't know. But, how did we come to ...? I'll take two examples

RG: Yes

PB: when we were at the Champ de Mars

RG: Yes

PB: Well it turns out that the boss of the Société des Bateaux Mouches is a guy who is at the limit of, originally at the limit of Lot and Aveyron

RG: Yes

PB: they are two brothers, his name is Bruel. And when we were preparing for this occupation of the Champ de Mars, we had said "we should also do something in Paris, a coordination of the committees". But a coordination of the committees, if it rained we needed a room. So a guy, Jean Chesneaux, the historian

RG: Yes, yes

PB: said "well, maybe we should see with Bruel, the Société des Bateaux Mouches. And so it was he who took care of this contact and the guys, who are right-wing people but rather even extreme right-wingers, who likes to play dirty tricks, who likes to do dirty tricks both in the city of Paris and in the city of Paris. to the government. It happened that they said, both, so one of the Bruel said "in our country, if they are real peasants, I open to you"

CB: No, "I ...

PB: "I'm giving you a free fly boat for the whole day. There were at least 600 of us for the meeting. "I'll open the snack bar for you, and I'll take you on a boat trip on the Seine". The guy says "watch out, yes, yes". We were in Paris so, they come to see us, and it's true that I speak patois, I spoke patois fluently, and I therefore showed up with him, he said to me "watch out, you had better speak properly. because it's double or nothing ". And indeed I come home good I start talking to him in patois, "hello Mr. Bruel and all that". The guy he is, I was talking he was there he was looking at me. "Well, I made a commitment, I respect him". On the other hand, there was his brother next door, he had not made a commitment

RG: Yes

PB: and he didn't want to

RG: Okay

PB: When we were still occupying the Champ de Mars, we asked for the telephone, electricity and everything. We had generators, and the Paris town hall said, uh no, the government niet

RG: Yes

PB: The mayor of Paris, because there were settling of scores between Chirac and Giscard, said "well, we will install the telephone for you". They told the municipal employees to give wood so that we could maintain it, it was the month of

CB: December

PB: December, keep the fire going. So there were political settling of scores from which we actually benefited

RG: Okay

PB: Why was the Larzac able to bring together people from the extreme left to the extreme right?

RG: Yes

PB: And you would have seen at La Blaquièrre in particular when the sheepfold was being built, when people were shouting at each other, between extreme right and extreme left, it was funny and we told them "that's a demonstration, there you both have your place, do there, afterwards you can discuss between yourselves ". And it was still amazing

CB: We have always said that extremes meet

RG: There you go. Well two more little questions, so on your trajectory, all this was more or less resolved after the election of Mitterrand, but subsequently ...

CB: Yes

PB: Pfffff

RG: is it not true? Go for it

CB: if

PB: land issues yes

CB: real estate yes

PB: but the overhaul in 81 was not something that was easy

RG: Okay

PB: I would advise you to see Louis Jouanet

RG: Yes

PB: in Paris, uh I haven't, who just lost his wife there not long ago

CB: two weeks ago

PB: two weeks ago

RG: Yes

PB: but he was the lawyer charged by Mitterrand with settling all the legal problems of Larzac. Never had an expropriation been taken so far, that is to say that we were no longer the owner, there was only the eviction that had to be done. And we had to re-dismantle the whole legal machine to give the land back to the farmers

RG: Okay

PB: So all this to tell you that it was not done without pressure anyway

RG: So it took a long time, years?

PB: It lasted, for the final settlement it lasted. The decision less but to materialize on the ground it lasted four years

RG: Okay

PB: between three and four years

RG: And was there any trouble or conflict or?

PB: It was not trouble but it was necessary, there was nothing legal, there was a legal vacuum

RG: Okay

PB: to be able to give the land back to the farmers and make it officially happen, let everything be clear

RG: Okay

PB: registered in the land register and all ...

RG: But politically?

PB: The decision ...

CB: Yes, yes

RG: you had the victory

PB: Yes

CB: Yes... in fact we actually got it on June 3, 1981

PB: officially

CB: so

RG: it was a speech, a ...

PB: a decree

CB: three weeks after the presidential election

RG: Okay... and Mitterrand said something on television or there was a press release?

CB: No

PB: If I believe, if

CB: May 10, 81, right?

PB: no, not on May 10th, after he said and I decided to give the land back to the farmers, the land will be given back to the farmers, that he said

CB: Yes

PB: It was on TV, and it's in progress, well, well, but it was a commitment that was not easy to materialize on the ground

RG: Yes ok I understand

PB: because I never tell you it has gone so far in the expropriation

RG: And then there were tensions with the minister

PB: of Defense

RG: of Defense

PB: Yes, yes

RG: because he was tough

PB: the Minister of Defense was a mini extension, and then Mauroy - who was as straight as a bed - it was Mauroy who went to find Mitterrand and who told him "either your word is respected or I resign "

RG: Yes

PB: and I would say why, because we had a very large Larzac committee in Lille

RG: I was going to say, Lille is far from here

CB: Oh yes

PB: Yes but we have

RG: There was a Larzac committee in Lille

PB: here it is and who was very active

RG: Okay

PB: and where people put pressure on Mauroy

RG: He was also mayor of Lille

PB: There were twinnings between farms

CB: He was mayor of Lille yes

PB: left-wing farms and municipalities

RG: Okay

PB: and therefore people had worked at the government level, people on committees and it bore these fruits

RG: Yes

PB: I don't believe that anything ...

CB: that was important too. We did not say it, but when we made the twinning with the farms and hamlets of Larzac, the left municipalities we asked them if they wanted to twin with ...

PB: a farm or a village

CB: a farm to support us morally, financially, to do what they could. And it worked there was ...

RG: you for example you were ...

CB: we the hospital farm?

PB: Chambéry

CB: was twinned with Chambéry

RG: Chambéry

CB: in Savoie

RG: Yes in Savoie

PB: And there was an avenue called avenue du Larzac

CB: At the time well after that was

PB: Well maybe she's still there eh

CB: I don't know

PB: since one day we were following a bus ...

CB: We were trying to ask left-wing municipalities through the Larzac committees, then. And after there was a meeting, a ceremony and so there you go

PB: an official twinning, on both sides

CB: each farm hosted its city, or each hamlet, sometimes they were hamlets. It was, it strengthened the support

RG: Yes absolutely

PB: And then it was also support that was reflected financially. That is to say that for example we Chambéry took all the children of Larzac in snow class

RG: Oh okay

PB: for free. There are others who sent scientists here to study Larzac for, in anticipation of a settlement of the Larzac problem. There were still, well there are municipalities that have just signed, well that's very good but Lille was twinned, well Villeneuve d'Ascq exactly

RG: Oh yes

PB: But there was good Toulouse, Albi, there was Avignon, there was Grenoble, Chambéry

CB: Nîmes ... Montpellier

PB: Yes, there were still others

RG: And then did you get involved in other struggles or did you have?

CB: Yes uh

RG: Did you participate in other associations?

CB: That is to say, it was the Larzac which was committed in return for solidarity with all that we had received.

RG: Yes

CB: as support. We had to make this solidarity where we were asked, whether on local or inter ...

PB: international

CB: or international like

PB: the Kanaques, the Tahitians

CB: Japan

PB: good Japan

CB: After the victory, we made international meetings for peace, in August 1981, we met and

PB: It's Pierre Vuarin

CB: It was Pierre Vuarin who organized this

RG: Yes

CB: And so we received a lot of foreign delegations, and in particular the Japanese who had come at 17 and they invited us after to go and support the peasants who were fighting in the district of Narita airport.

RG: Oh yes

CB: And in 1982 we went there, we were both with others, there were eight or ten of us from Larzac with our lawyer François Roux, we went there to support them

RG: Yes okay yes

CB: And then, there was afterwards with Tahiti, we went to Tahiti much later after in 1992

PB: Then with the Kanaques a lot, there, it was

CB: with the Kanaques there were very, very strong links, well there are still some elsewhere

PB: Jean-Marie Tjibaou or Oscar, all the heads of regions have visited the Larzac several times

RG: Yes

PB: Yes, moreover, the Larzac gave a piece of land to the Kanaques and it is on the Larzac there is a Kanaque land, which belongs to the Kanaque people.

RG: Oh okay

PB: next to the Cun there, yes, we built a stone caselle. And it's crazy because every weekend

CB: there were ceremonies there

PB: Oh yeah

CB: it's a place really almost ...

PB: carrier

CB: carrier of something. We feel good in this place, we see the caselle, we see the arrow, there are flags, there are... and then well after there were the dead there, there is Jean-Marie Tjibaou. We did a lot of ceremonies, commemorative things, and then them when they come with the custom and all that is, it is very, very strong

RG: Yes

CB: And then there, two years ago, we experienced the forgiveness ceremony ...

PB: that's it then really

CB: that is to say that the families of Yéwéné Yéwéné and Jean-Marie Tjibaou forgave the assassin - the assassin of Jean-Marie Tjibaou and Yéwéné Yéwéné was killed by a cop

PB: Djoubeli Wali

CB: Djoubeli Ouea

PB: Yeah

CB: and the cop who killed Djoubeli Ouea, the murderer. He was there also at this caselle in this place on Larzac, at the same time as Marie-Claude Tjibaou, the wife of Yéwéné and the wife of the assassin. All these women were there and told us everything

PB: tell this forgiveness

CB: We will never forget that

PB: and there is a film that has just been made there

CB: it's extraordinary

RG: How long ago was that?

CB: That was in 2005, in June, June 12, 2005

PB: They had just made forgiveness there, and the DVD he just released there this year

CB: Fifteen years it took, fifteen years to forgive

RG: Yes

CB: It is thanks to the evangelical churches, the churches, the Protestants

PB: Catholics

CB: the Catholics, the priests, the pastors went to see the families and, because the wife of the murderer who was present there, what is her name? Yeah her name is but her first name I don't remember - and she, she wanted, she tried to go and ask forgiveness for her husband, because in fact her husband was also killed instantly

RG: Yes, yes

CB: and she didn't know why herself. She went unanswered, her question went unanswered, why he did that

RG: Yes

CB: since he died immediately, killed by the cop. And so she, she wanted to try to go and ask the families for forgiveness, but she did...

PB: no they didn't want to receive it

CB: they didn't want to

PB: but we understand

RG: ok

CB: And so she remained locked up in her village, in her tribe for fifteen years. It was very, very hard. And little by little the families, and then the family - it was funny to see that because Marie-Claude Tjibaou is a woman of the world, we see that she lived, she went out

PB: and then she has a lot of culture

CB: The Yéwéné women were chiefs' wives, whereas the murderer's wife was a, she was in, a village woman. She stayed all the time of, of, of the exchange

PB: or this exchange

CB: they told us, she spoke last in addition with her head down, she had difficulty raising her head, which struck me at the end

PB: watching us

CB: at the end when she spoke, there is a ray of sunshine, of the sun that went on her face, that it lit it up, it was but pff

PB: we were 300 or 400 people ...

CB: I'm not telling you, everyone was crying

PB: more than half cried

RG: Oh yes

PB: ah yes eh

CB: It was very strong. It lasted, because then it already lasted all day. They arrived in the morning accompanied, there were children, their children, there were, their children who are adults of course, over thirty years old, and then afterwards when they speak, it is slow, it is very heavy, it is full of respect. Marie-Claude Tjibaou's son he said but I am talking to you but I am not important, it is my mother, it is, there is respect, it is, they are extraordinary, really, they us bring a lot

PB: Ah yes, yes it is, they have ...

CB: and therefore, there was the custom which lasted a long time. There was the picnic and after at 2 o'clock they got together and started talking but pff it was, we wonder how they managed to forgive what

RG: Yes, yes

CB: and they kissed in front of us, that is, while their husbands are no longer the what, they are widows, they are ...

PB: and then it's true that the ...

CB: This is to say that here it is, things like that are still happening today on the Larzac, ten years after our fight

RG: Yes

CB: strong things, very, very strong

PB: In Montpellier there is a very large Kanaque community

RG: Really?

PB: Ah yes, yes, always, and they come but every weekend, but there are some who come to the Larzac, it is for them a place of reference this caselle

RG: Yes okay

PB: How?

RG: Ok I understand yes

PB: Yes and so it's ...

CB: who come regularly and in June there will be a gathering of the Kanaques again here, so they invite us, they make bounias, it's an çanaque meal that cook in banana leaves, they prepare a fire at 6 a.m.

RG: Yes okay

PB: then to, to hot stones, heated what

RG: Yes ok... So last question, it's a really silly question, because when I ask you to think back to the 70s now, it is quite obvious that your lives have been transformed and the evidence of that transformation. is still there, right?

CB: Absolutely, of course

PB: Well, I don't know if it's there. We have the feeling that we have changed, for many things, but we are more sensitive, we are more open to the problems of the world, and more revolted too, that's it, because there are things that 'we can't stand good. Well, we're not going to talk about it because it would last, we could talk about it for days ... But we realize that we can't - of course we don't have the same courage that we had so we don't. can not today have the same spring that we had during the years of struggle

RG: Yes

PB: so it's true that, well limit what we have to do, if ... otherwise I believe that almost every day there would be a meeting, there would be something, but everything, whether it be Larzac, Millau or the region. There is such, there has been such an evolution because of the Larzac either by the people who came or others, that a lot of things are happening

RG: Yes

PB: and ... but we cannot participate in everything ... it is true that today GMOs are still something, it is one of the struggles of today, because it is a fight for the future too and then for the same, simply the food security of the people. Because we do not know anything at all and, it is even very questionable rather, it is very ... we know certain things that we do not want to tell us

RG: Yes

PB: but hey, we can't have the same commitment but what we've been through has allowed us to be where we are today

CB: we have remained sensitive to everything that is happening that concerns ... yes everything that is unfair in fact

RG: Yes

CB: and if we can, we campaign. But hey at the same time we have small pensions and we are still obliged to work so we do the school bus service because, to round off the end of the month as they say and ...

PB: to get there

CB: then it's also true that activism is expensive

RG: Yes of course

CB: I remember once we were at a meeting. We presented the Larzac cassette two or three years ago and there is a gentleman who was with us at the table there and who was speaking. He said it costs activism and he made the whole audience laugh because it's something that is true because it costs money and therefore it's not always easy, when we were younger we had a economic life a little easier than today

PB: Yes

CB: and we're not the only ones, there are a lot of young people today

RG: Yes

CB: who are obliged to ...

PB: even in activity, who suffer

CB: who are active and who are suffering and therefore we cannot be everywhere, and at work. We did that for ten years because we had to, we were directly threatened but today, well today we can choose the fight it is global, it is not local

RG: Yes

PB: but what we noticed is that fortunately the fight of Larzac intervened in the years 68 that is to say after May 68

RG: Yes

PB: in an economic context of the glorious years

RG: Yes ...

PB: where everything succeeded us at the agricultural level. So we did not have to worry so much about ... first we did not have to diversify compared to today, today the peasants even in regions like us which had a mass of milk , sheep's milk therefore very strong Roquefort production

RG: Yes

PB: and well, they are forced to do something else or to leave Roquefort to manufacture products other than Roquefort because soon Roquefort, for small farmers it will no longer pay

RG: Okay

RG: there is such an evolution that the fight would happen today, I don't know how it would go

CB: she arrived at the right time

PB: Yes... I reason

RG: Yes

PB: with the mentality of the time, eh. That is to say, today, there are people ...

RG: There was less globalization at the time

PB: no, no, Yes there was much less globalization but with the mentality of the people of the time, that is to say that today there are many, the neo-rural people

RG: Yes

PB: are, will become the majority at Larzac

RG: Okay

PB: so it's people who chose to live here

RG: Yes

PB: we didn't choose. It was in the tradition. We were not peasants. Today it is people from elsewhere who come, who have a different experience and a different training than that of

farming and therefore the problem would certainly not happen in the same way. There is no abandoned farm today when at the time there was

RG: Okay... so what do the neo-rural people have?

PB: Well, it's people who are very successful

RG: Okay

PB: economically ...

RG: economically?

PB: Ah yes, yes, yes which are technically very sophisticated

CB: provided there is no major drought

PB: good ... there you go ...

RG: Yes okay

CB: because that's a problem

PB: well there are, it's like everywhere eh, there are people who are bad good

RG: Yes

PB: but ...

RG: and still the sheep, is there just that?

PB: Yes sheep yes, there are also cattle

RG: Yes

PB: there are cattle and there are now many more transformations, i.e. farm sales

RG: Yes

PB: in our time there was nothing, it did not exist

RG: Yes... .you sold directly to the manufacturer?

PB: we sold to an organization, a group of producers, we in this case it was a cooperative that we had

RG: Yes

PB: and the milk was sold in Roquefort, to different companies

RG: we should finish, that's it

CB: uh yes we still have ten minutes

RG: Ten minutes

CB: until quarter but not more, you must leave

PB: Yes

RG: Do you have any final thoughts perhaps? Finally, for example, we did not talk about, the role of women for example. Did the - we spoke rather of a working vision - did women have a particular role in the struggle?

CB: Well we had the spots that we could call subordinate while laughing

PB: Yes, yes but ...

CB: but in fact, maybe at the beginning it was a little difficult for us, well for me but I think that I was not the only one, because it was about a military camp so that concerned a little more the men because they had done their service

RG: Yes

CB: Maybe they understood more quickly. Well, then the women, we went to meetings, took part in all the actions. There was not much difference in participation, the women. Only once has there been an action by women

RG: Yes

CB: They went - well I say they because I was in the maternity ward, I had my son - so they went to tear up some papers from....

PB: files

CB: files ...

PB: surveys ...

CB: plot surveys in the municipalities

RG: in town halls

CB: in town halls. There are eleven communes which were concerned by the extension of the camp so women in groups of two or three went to tear up files, and then another time too ...

RG: But why women?

CB: But because we wanted to do a bit of a woman's action to ...

PB: It was after the men returned their military record

CB: That's because we would have returned our military booklet, but unfortunately we didn't have any. So we joined a letter with the booklets of our husbands saying that we were in solidarity because if they left Larzac we would also leave it and our children too. It was a family struggle actually

RG: Okay

CB: and then another time there were also the farms that had been bought by the army on the Larzac, forts that were occupied by the soldiers and they passed on the road without stopping and in particular during school bus hours. thus passed in convoys. Once we did an action of women only

PB: once but you didn't do it once....

CB: no but that's to say, we did it several times but ...

PB: no but ...

CB: but sometimes we wanted here

PB: it bothers me

CB: but yes there it was, there was no, no, really it was a family struggle

PB: family Yes... you have to understand that if there hadn't been the women on the Larzac there would never have been a business with the Larzac

CB: of course yes

PB: that's clear, because when she says, you have to see the stewardship they have provided

CB: that's it

PB: welcoming journalists

CB: welcoming journalists ...

PB: well I can tell you....

CB: When there were the general assemblies of the GFAs and the Agricultural Land Groups, there were 350 people, well we had to prepare the reception

PB: to eat, to drink

CB: and that was often but hey ...

PB: No, but I don't think we can mix it up. The Larzac struggle was in relation to a workers 'struggle - a workers' struggle people go to work

CB: at work ... here it was in our houses

PB: and it is in the factory that they occupy, that they lead the action. We were in our families

RG: Yes okay

PB: the fight ...

CB: on our farms, in our homes

PB: there you go, in houses, especially in houses. When I say in families, it's the children, we had a daughter, she was going, so the eldest, she asked ...

CB: every day ...

PB: almost every day....

CB: "How many plates do I put to cover?" "(RG laugh)

PB: well yes because there were always people

RG: Yes

CB: either you weren't there, you were away, you were in a meeting

PB: Yes

CB: good here And then in relation to women too, it is true that according to our family situation and our age because beware, we were young but there were people who were twenty years older than us in the fight

RG: Yes, yes

PB: or even thirty years old

CB: so depending on the age we had, the dynamism we had

PB: Yes, that's normal

CB: children. It is because of the children that I did not participate in everything, perhaps like Marisette [Tarlier]. On the other hand it happened that it was also I am honest, a refusal for me because there were actions which frightened me and I was very happy to have the children not to go there, and others times I moaned because I would have liked to participate but hey

RG: Yes

CB: but we still managed to make arrangements between us to be able to participate ...

PB: no, but it's ...

CB: It was difficult to lead the life of, the agricultural profession, the family life and the militant life, it was not easy

RG: Yes ok, I understand yes

PB: You know in ...

CB: it was very intense

PB: in conflicts like Lip for example

RG: Yes

PB: there have been a lot of divorces

RG: Yes

PB: good Larzac, wrestling ...

CB: at the time

PB: There was no divorce

CB: at the time

PB: why because it was, indeed it was....

CB: Yes, there was Pierre

PB: No, but after, after

CB: after yes ... but not during, not during

PB: during the fight nothing and then, good

RG: Okay, yes

PB: because it was the families, the family that took the struggle into account ... and

RG: Because in Lip it was, people were hired as workers

CB: But that is to say ...

PB: there you go

CB: it was the one who worked either the man or the woman

RG: Yes

CB: or both maybe

PB: both did not work in the factory

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

CB: Anyone who found himself receiving information from his spouse when he returned to the factory to tell what was going on etc., he could not participate in the same way. While we were, everything is intertwined in the farm, the animals, and the family, everything is, we lived the same thing

PB: Charles Piaget, good his wife, good well she is dead but, she reproached him

RG: Yes

PB: to fight and not to accept a good ranking and then, and that's it in a ... we had no problem

CB: no, that's true

RG: And no suicides?

CB: No

PB: no at that time

RG: nervous breakdown,...?

CB: no

PB: no, no, no. We were even I would say well balanced, it's crazy eh but

CB: but what was extraordinary is....

PB: it's after that ...

CB: we were actually very different ages

RG: Yes

CB: It's true there were old people, there was ... His father was fighting like and the young people of twenty were coming in, they tapped him on the shoulder and called him Leon.

PB: Leon

CB: and he who had been a notable and who said "you" to everyone ...

PB: young people of twenty who used to be familiar with my father so that (laughs at RG and PB)

CB: and at the beginning he said "but they are tutoring me!" », And he said« you »to them at the beginning, and afterwards he spoke to them on familiar terms but....

PB: no daddy, he's never familiar with young people, no

CB: maybe

PB: and it was he who always said oh but, when we had large gatherings, eh "So Leon how are you?" », Bah- my father-« the good Lord is with us »because the weather was nice...

CB: the weather is fine, the weather is fine, he said "the good Lord is with us"

PB: for large gatherings ...

CB: and it's true that we've always been lucky too, it's incredible

PB: and, and there were some friends who said, "Oh, I saw the good Lord is with us" there, as long as we have him.

RG: So there was no conflict of generations?

PB: no

CB: not at that time because we had enough fighting against the military, against the government therefore....

PB: but even, even in the family, there was no conflict of....

CB: no

PB: generation

RG: No, but that means that there was no difference in point of view between you young people and then your generation.

CB: Yes absolutely

RG: from your parents

CB: Yes

RG: were you all together?

CB: Yes, but we were all together ...

PB: Yes

CB: but there were still some who had more or less morale

RG: Yes

CB: and there were precisely the non-violent members of the L'Arche community who occupied Les Truels, the Truels farm. There was one, Roger Moreau who passed through the families, we called him the morale watchman, and he was discussing....

PB: that's also a strategy

CB: he was ready to discuss for hours with someone who said "yes but anyway we can do that, we will not win". There were times when there were people who were really in the bottom of the wave, they didn't know how to get away and...

RG: Yes

CB: and we had to support them because, Jeanne Jonquet in particular, you may have heard about it at La Blaquièrre

RG: Yes, yes

CB: she's a lady who is over eighty, at the time she was fifty and she was thirty years older than us. So sometimes she didn't see the end of the fight, then she was really on the edge of the military camp

PB: and then we didn't see her either, but that's because we watched a lot, as we say, the morale of the troops. And Roger Moreau, from the Arche community, it was his job to ... First he coordinated the people on the plateau but, with Pierre Molina too, an agricultural technician.

CB: from Millau yes

PB: they were doing a bit of monitoring the morale of the farmers because ...

RG: when you say "watch", you mean go up

CB: boost morale

PB: but that is to say sometimes that, we do it, it was done with several people

RG: Yes okay

PB: but to see how people reacted ...

RG: A shrink's job in a way

CB: Yes ...

PB: there you go

CB: absolutely, absolutely. Yes, yes support each other because well it's true that when you are twenty-five or thirty years old, you have more fishing than when you have, when you are older

PB: and one of the things that also allowed us to keep a balance

RG: Yes

PB: It's because every time we held a demonstration, afterwards we took stock but we also celebrated. We laughed, we ate, we drank, not to ever get drunk - these kinds of things people don't need to get drunk - but we always partied

RG: Yes

PB: so that - and it was important - because there were people who had not come to the action

RG: Yes

PB: but who came to party in the evening because we tell them to go, have to come

RG: Yes okay

PB: to see the morale of the others. The one who hadn't come said, "oh next time I'm going to go, that had an impact on that"

RG: Yes

PB: and that, therefore, to always save this core, the famous 103s so that there are not people left behind on the side ... and that this oath also, it is, it was the best thing that we did ... well no, we did good things but ...

RG: Yes

PB: that was one of the good things

RG: And are there moments that are commemorated, well, particular dates or certain actions? Certain moments are commemorated, for example the day of the oath or I don't know?

CB: no, but when we celebrated the 30th anniversary of Larzac - no we celebrated the 1973 gathering, or commemorated it by another gathering that of 2003 in relation to GMOs and all that on Larzac where there was 300,000 people, and we have, at the beginning it was thirty years later

PB: Yes

CB: thirty years after the first Larzac gathering, here it is. Otherwise no there is no, we do not do a commemoration like that

PB: No, but it was not neutral there too that there were more than 300,000 people who came, even for GMOs, it was not only for GMOs, there were a lot of people, we saw us again. a large number of people from the former Larzac committees

RG: Oh yes

PB: that we had never seen again afterwards

RG: Yes

CB: besides, there are even some that we didn't recognize (laughs)

PB: Yes, we ...

RG: Did they have their hair cut? (Laugh)

PB: no, but it's ...

RG: have they lost their hair?

CB: they got fat (laughs)

PB: The impact, the impact that Larzac still has in public opinion

RG: Yes

PB: is not just in France, and where people, for many people, it has become a reference. Well who is what she is but, it's a fight that has been won, even if it is by a stroke of poker

RG: Yes, finally an election

PB: No but hey I call it a poker shot

CB: Yes, but hey ...

PB: Mitterrand could have said "I give up the camp" and then do it when he was elected

CB: We had already won over time. Anyway we said "even if we lose, we will still have won

PB: Yes

CB: over time since we had won a lot "

RG: Yes, yes

CB: solidarity was already a victory

RG: Yes, yes

PB: it's true, it was, and after five or six years, we said "we must last, we must last, last, last". And that's why we never wanted to break - we were criticized for not ... always keeping links with the FDSEA or the FNSEA - but we never wanted to break this link- there because to have the support of the FNSEA was to have the support of all the elected politicians of the department, perhaps not the support of all but in any case to never have the condemnation

RG: Yes

PB: because the FNSEA, the policies of the department would never have agreed to go against what the FDSEA thought

RG: Okay

PB: It was a weight, and it was also a weight by the CMR, a weight at the level of the Church, a lot, people, we were in Larzac at the time we were 98% practicing Catholics

RG: Yes

PB: well today it has changed but, well, that's how it is

RG: Yes, yes okay

PB: but we always stay, we do not deny our Christian origins, far from it on the contrary....

RG: on the contrary, are you still active?

PB: we are proud of it but ...

CB: no we are not pillars of the Church

PB: not pillars now, no it's true, we were, but hey, that after the hierarchy we have ...

CB: but faith and religiosity are two things ...

RG: Yes okay

CB: different, we have faith, the faith we had during the fight, and it allowed us to win...

PB: Yes but it's true that ...

CB: faith in man, faith in life, faith in God yes

PB: but hey maybe ...

RG: But do you think that the faith and then the tenacity of the peasants, these things mattered to you?

CB: Yes a lot

PB: for us yes

RG: Yes

PB: Yes... you know there were...

CB: that was the starting motor I think

PB: sometimes who told us ...

CB: finally for us, it was our driving force

PB: but you are....

RG: faith?

CB: faith

RG: ok

PB: Yes

CB: the faith, the faith we had in God and then the faith ...

PB: in what we were doing

CB: in the victory, in what we did, in what we lived, it was, we had this faith, it's true

RG: Yes

CB: we believed in it otherwise we would never have fought

PB: I think, honestly ...

CB: we would have given up from the start

RG: Yes

PB: we were on God's side, it's true, it seems a bit ...

CB: and we always said "our cause is just"

PB: Yes

CB: anyway we do this action because our cause is just, so it was ultimately linked to our faith

RG: Was it a sort of crusade or... as they say?

PB: not a crusade ah no, no

CB: we never knew in any case that it was a crusade, we did not live it

PB: no, no, no

CB: now with hindsight, yes we can say that

PB: ah no I'm not saying that at all, we were attacked

CB: Yes

PB: they wanted to deprive us of our work tool

RG: Yes

PB: by decisions of technocrats in Paris. We only defended ourselves, we also defended ourselves with means we chose, non-violent

RG: Yes

PB: It wasn't, we didn't lead a crusade. While many people say the rise of Paris on foot or with tractors, it was, it's the Larzac crusade, there are many who have said it.

RG: Yes

PB: but it wasn't a crusade at all. We are going to tell Paris what, and through Paris to all French people, what the government does not want to hear, or does not want to say. But it's not at all in this idea of, like, no because a crusade there was still the idea, it was for God supposedly

RG: Yes

PB: well we had our convictions, we did not force everyone to, to go behind the cross of Christ, to go up to Paris anyway. It's not, I mean it's the spirit

RG: and was it a self-defense struggle?

CB: there you go

PB: oh yes

CB: absolutely yes

RG: with faith

CB: Yes

PB: ah but with faith that's for sure, but faith, it's not just those who have faith ...

RG: Yes

PB: in God. There were a lot of people, a lot of people who also discovered faith in something ...

CB: faith in man Yes

PB: there were some who were complementary pff they no longer had confidence in anything... through the Larzac they regained confidence. There are people who have rebuilt themselves, who were, I don't mean zonards, but who were bad about themselves and that's it.

RG: Yes, yes

PB: and who have rediscovered hope with Larzac, with the family that Larzac had formed, it is

CB: yes because there was such solidarity between people that those who felt alone, there they found a family. So it was very strong for them, they needed to come regularly to recharge their batteries in some way

PB: oh yes, yes, yes, that's it ...

CB: are you going to find your way there?

RG: Yes... so it was a big family?

CB: Yes absolutely

PB: it's still a big family

RG: it's still a big family

CB: it's always

PB: Yes, and yet we are not tender between us

CB: Yes, we did each other sometimes ...

PB: we know how to argue

RG: well it's like that in families (laughs)

CB: Yes absolutely

PB: but I don't like to yell at my wife (RG laughs)

RG: Well I think we can stop there, thank you very much for your testimony, thank you.