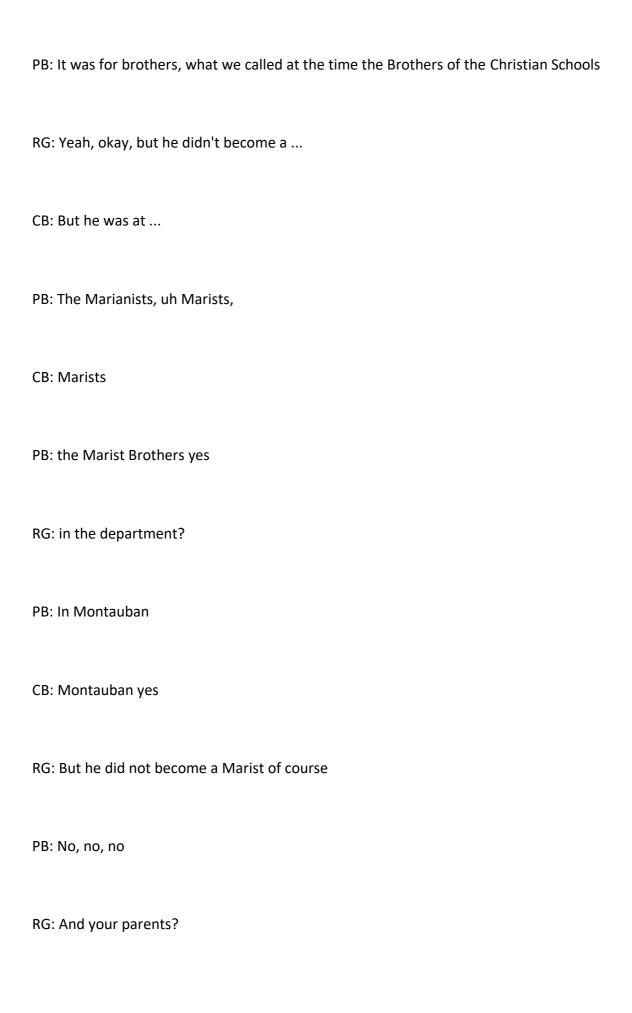
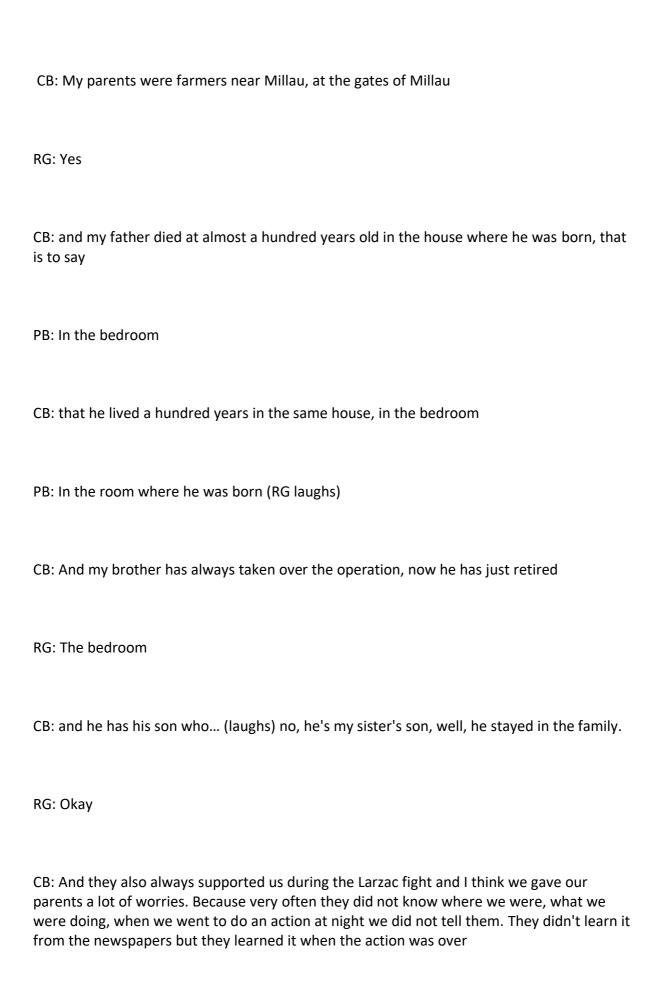
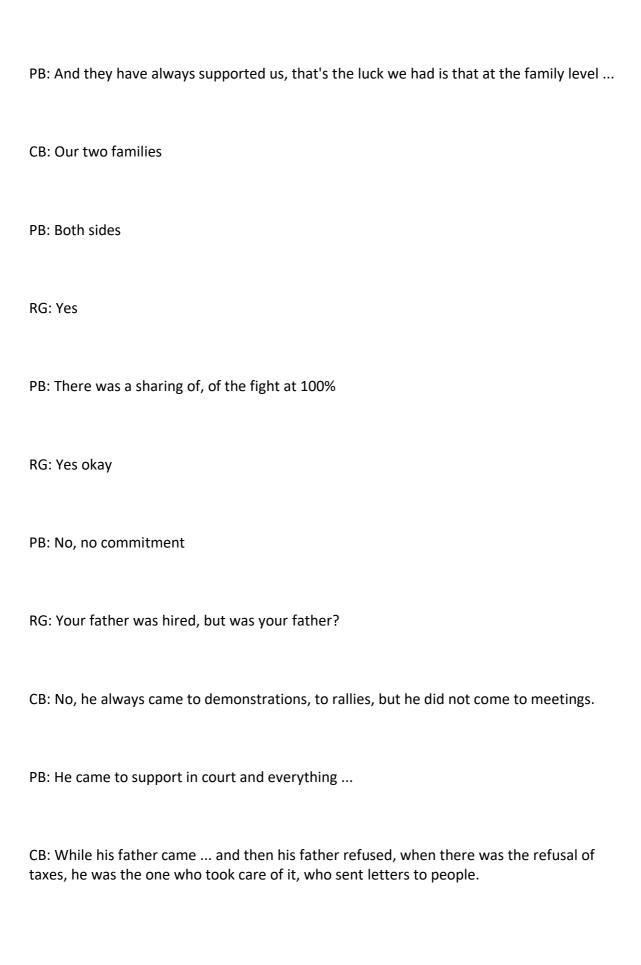


CB: and immediately it was he who took the pilgrim's staff a bit, with Guy Tarlier, Pierre Lore, the industrialist from Rochefort
RG: Yes
CB: who were much older than us and they were the ones who started off a little bit. Pierre's father with Guy Tarlier and Pierre Lore they were going to have meetings 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?

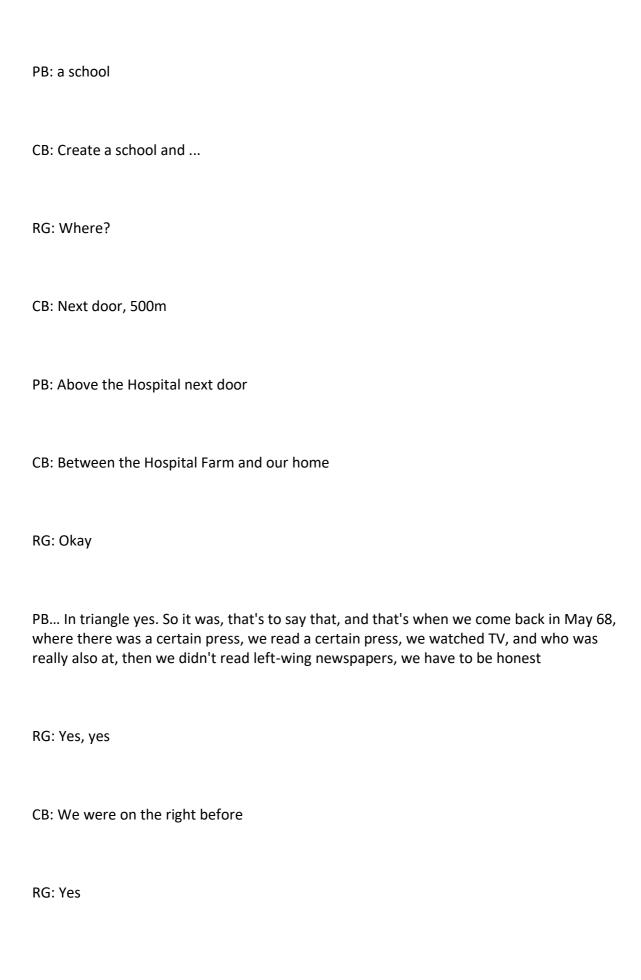


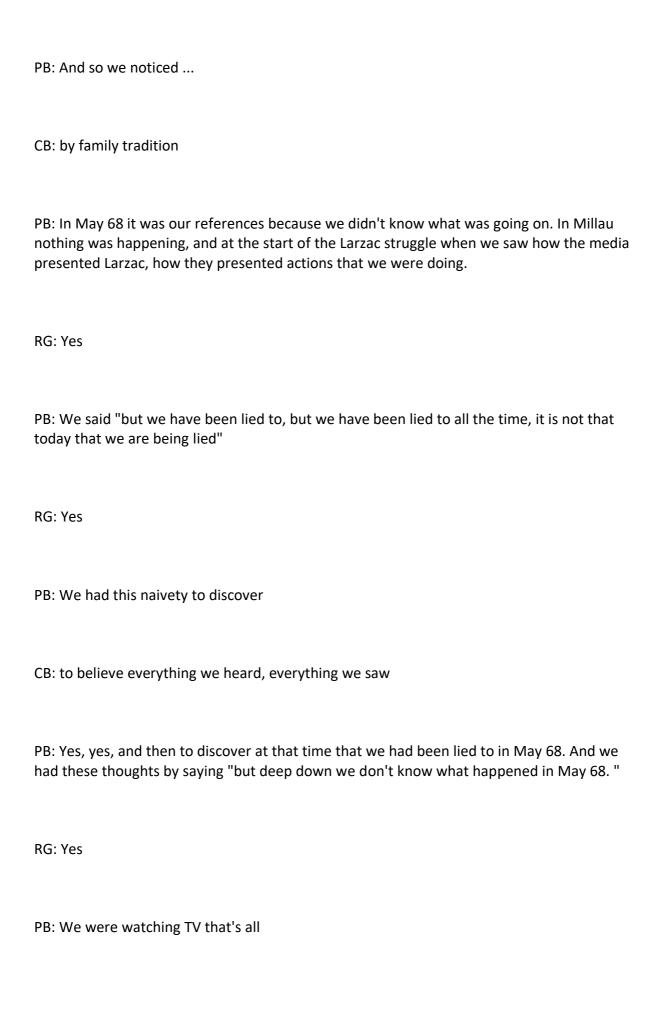


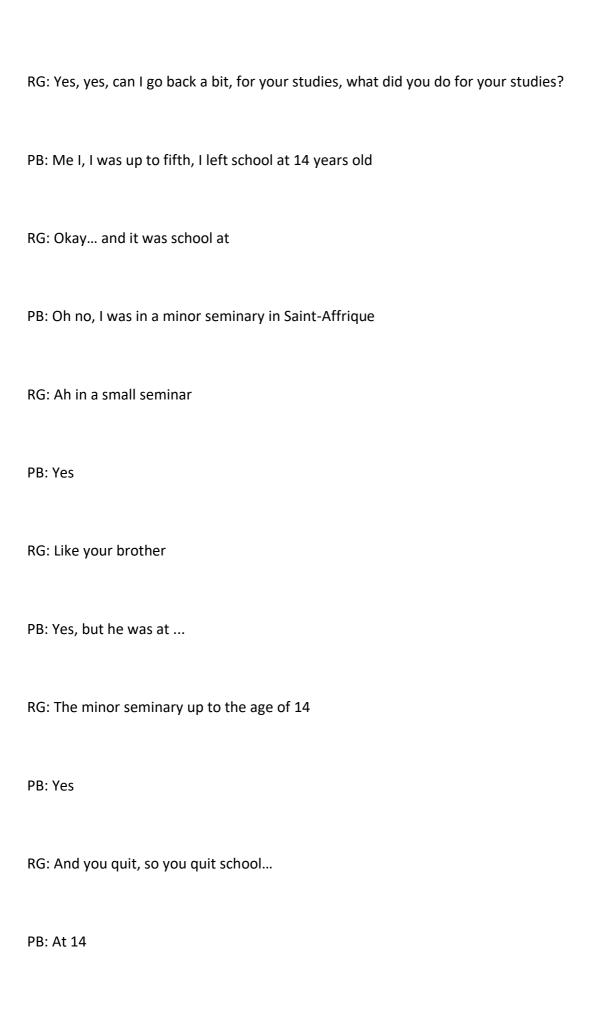


PB: Who was the treasurer
CB: He was treasurer of the PAL, of the Association pour la Promotion de l'Agriculture sur le Larzac and which became the Association for the Development of Larzac
RG: Okay
CB: This association was created at the end of 1971, it still lasts
RG: Oh yes, okay
PB: but under another, 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

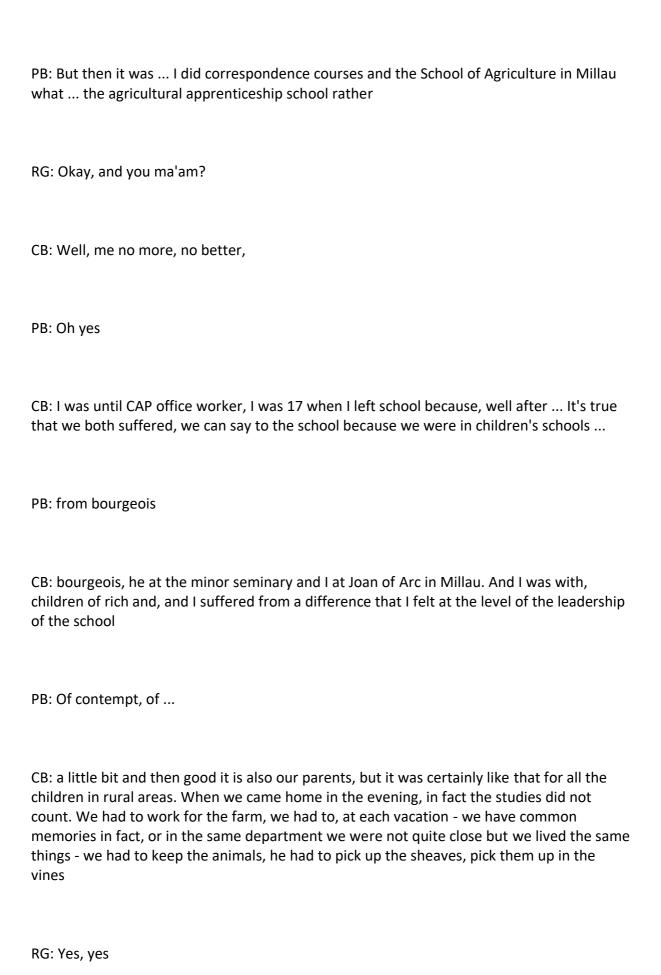
PB: Because the public authorities had, made no investment in the Larzac region, as in many places, well Larzac in particular. It was a country, it was a desert, moreover Debré when he presented the Larzac, it had even been said that the, the crows took the bag to cross the Larzac, that was to say it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



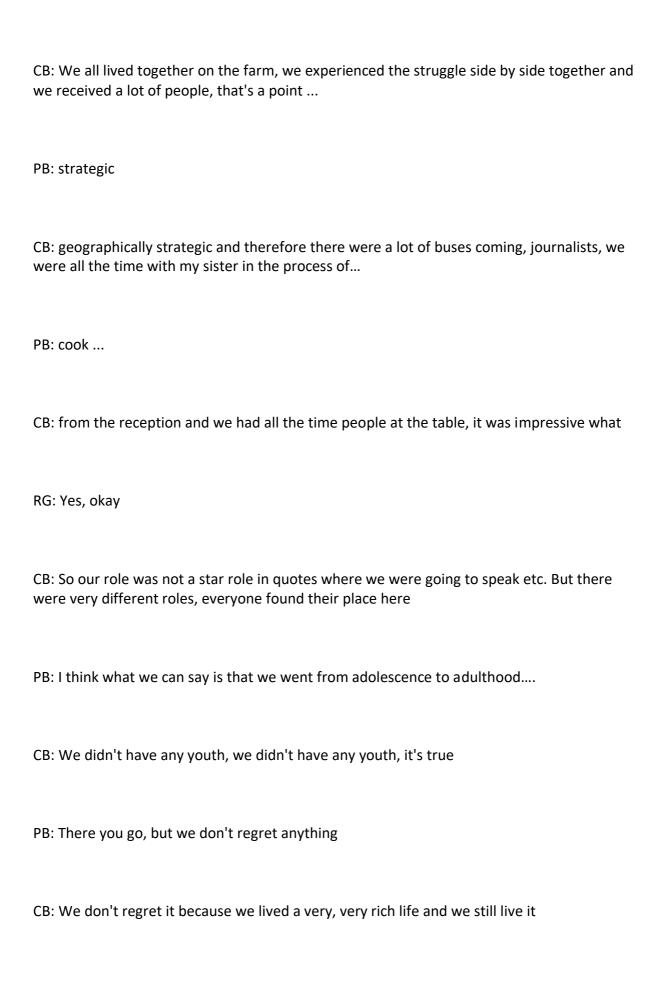


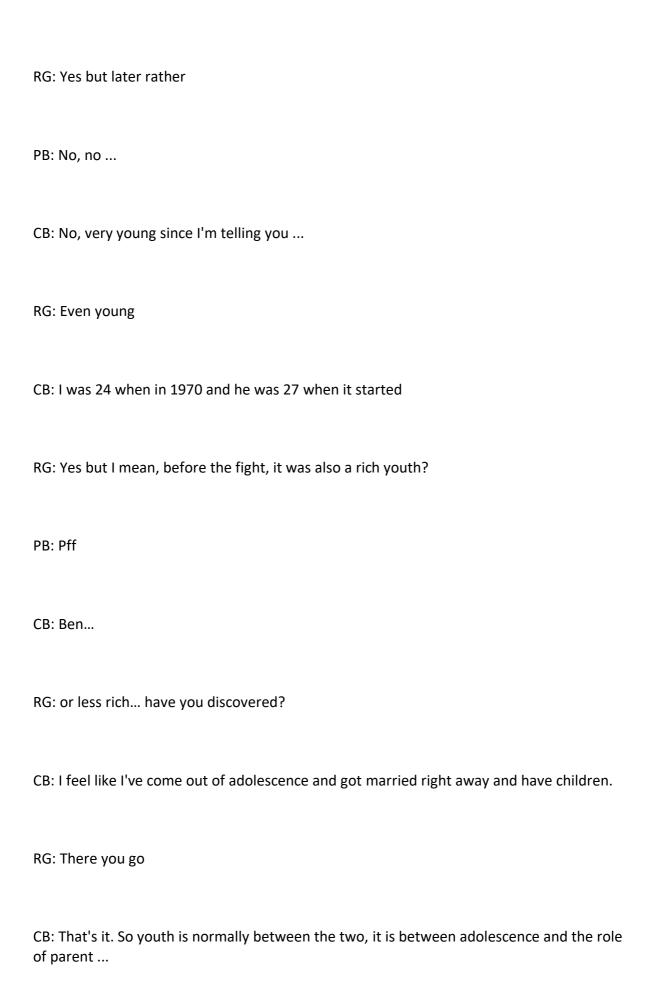






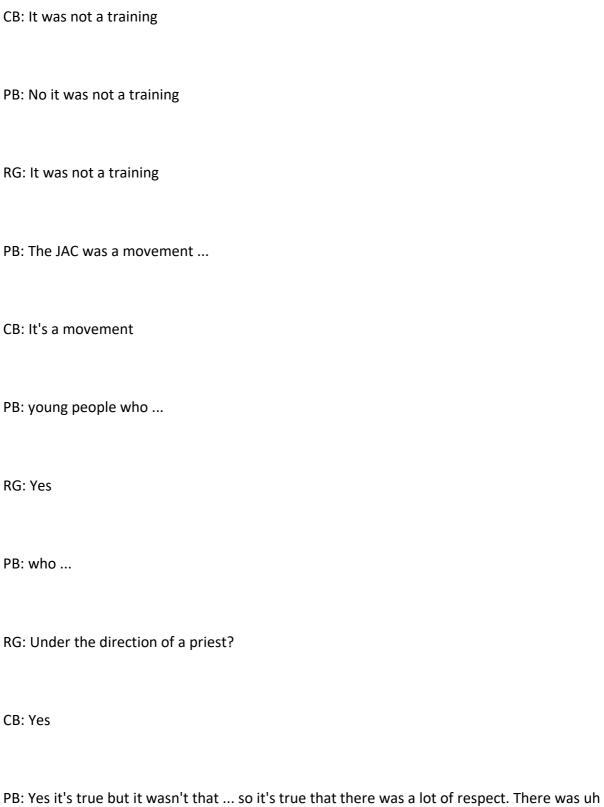
CB: picking up the fruits, you had to work all the time, there was no room for studies and But we were living it quite a bit at the time but with hindsight we tell ourselves that
RG: Yes okay
CB: I sometimes regretted not having worked more, and then we got married very young. I got married at 19, at 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 I'Hôpital, we weren't living here
RG: Okay



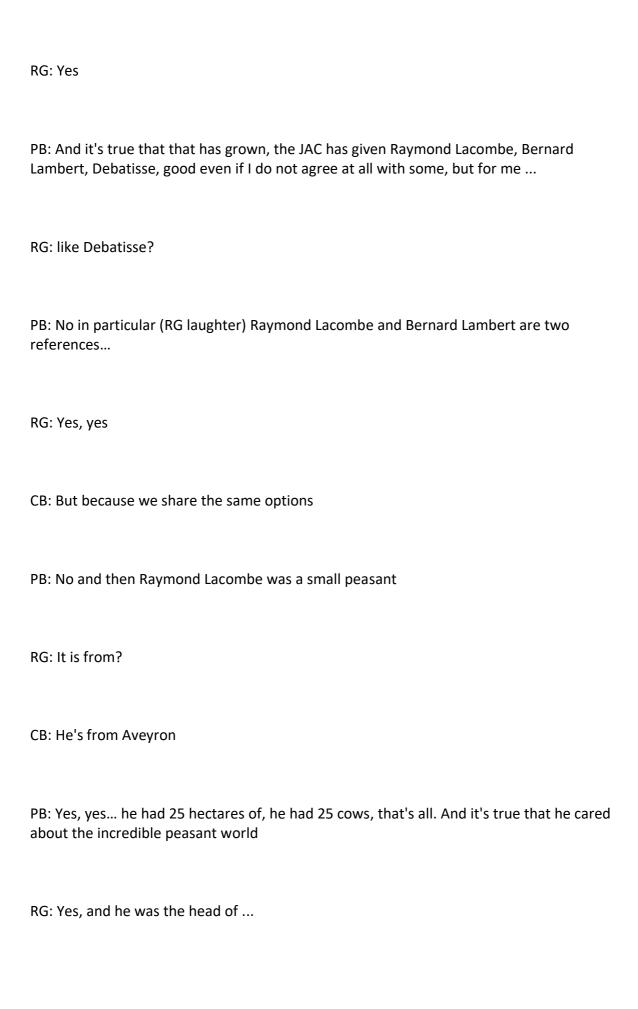


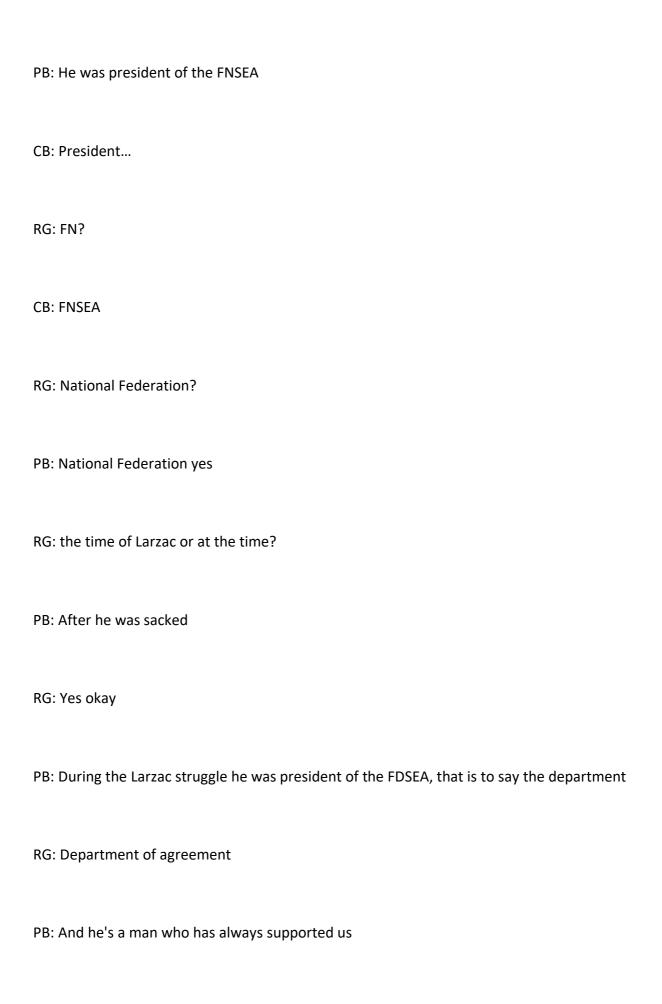
PB: But we lived the youth that our, our neighbors lived at the same time eh
CB: Yes it was a time
PB: and it wasn't something extraordinary, we weren't backward or progressive. All the people, in the people we frequented, that is to say the rural environment
RG: Yes
PB: it was the same. And it was from 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

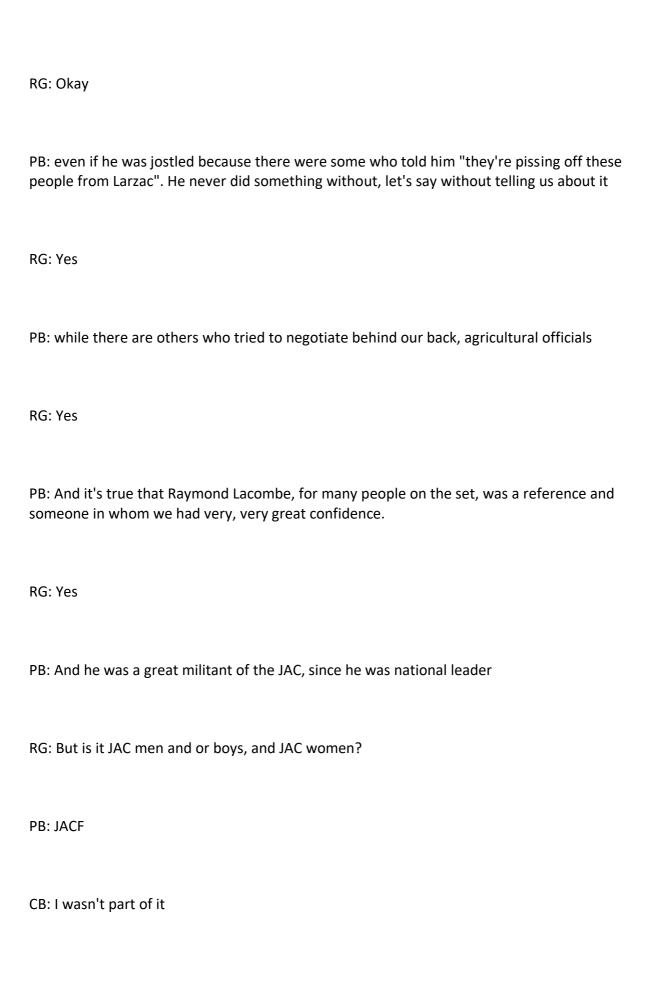
PB: That was for sure, but we as peasants made all these reflections under duress. It is true because, it is, it is not even under duress, it is by fighting against the army, we made all these reflections and all these discoveries which made us ask ourselves questions. that perhaps would never have asked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

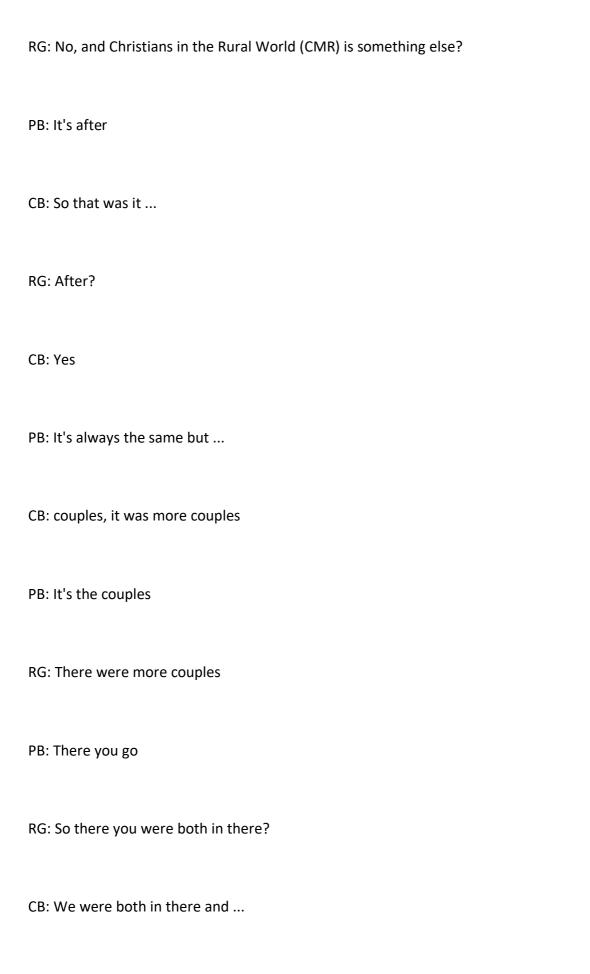


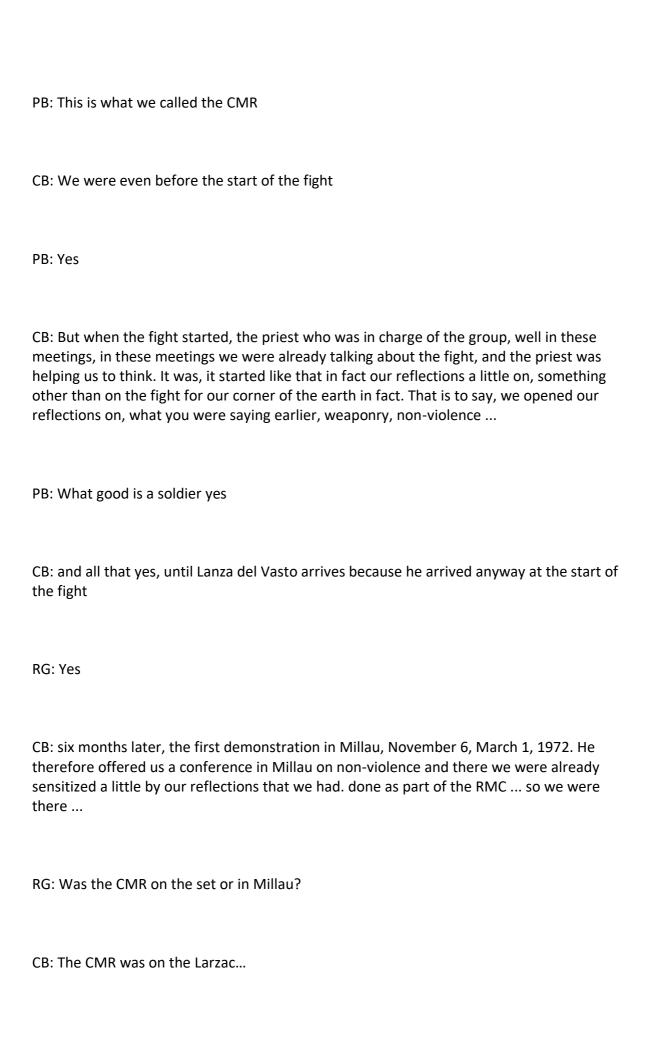
PB: Yes it's true but it wasn't that ... so it's true that there was a lot of respect. There was uhat the level of, an education of the life of a couple, of how to prepare for marriage for example. There was the, the concern precisely - that's what I said earlier - this social and human side that the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

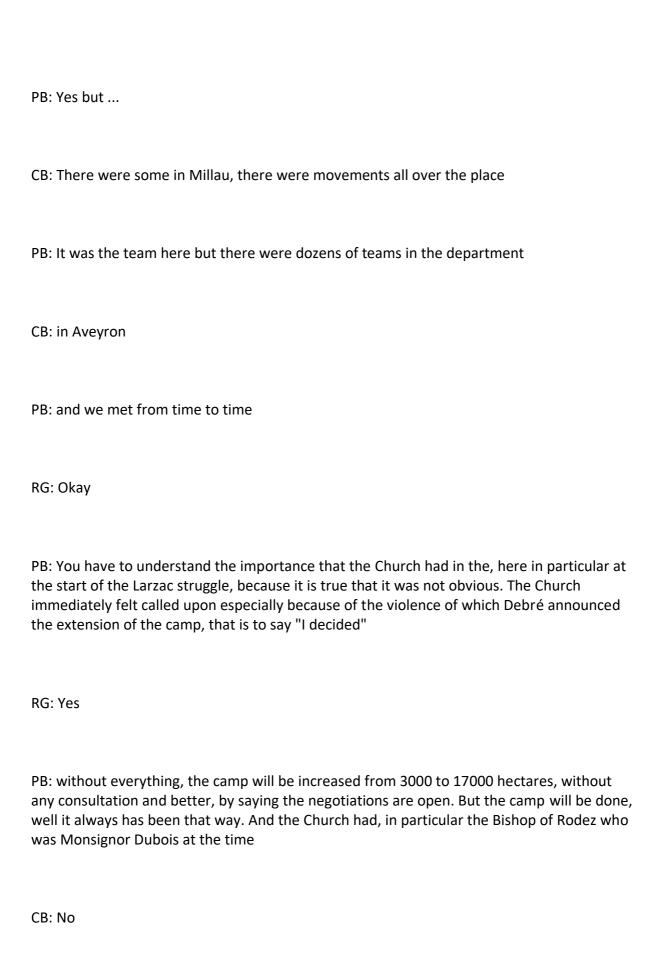


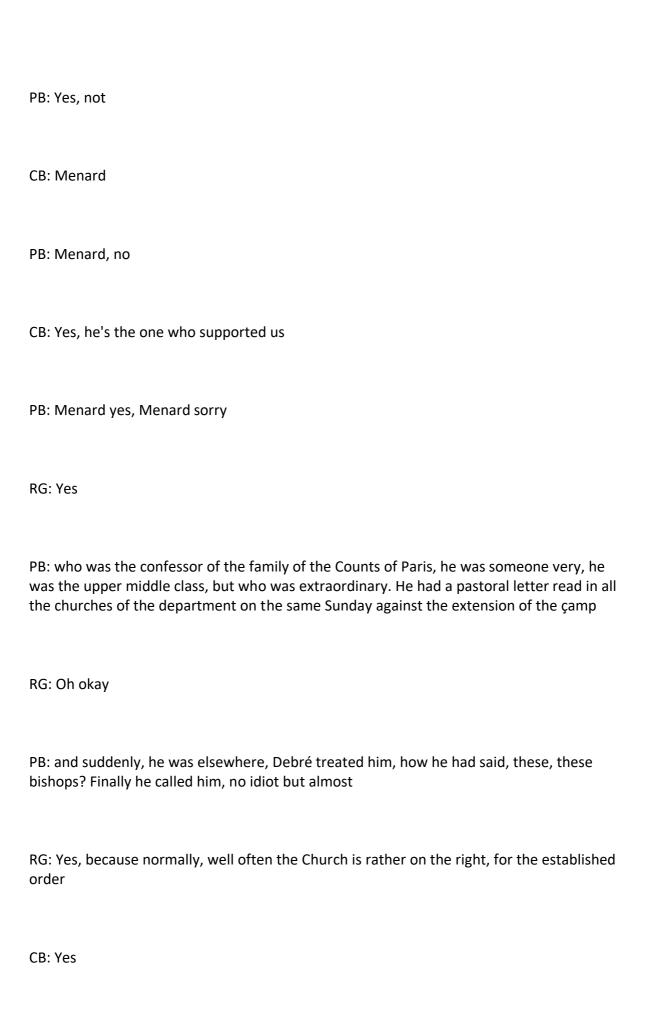


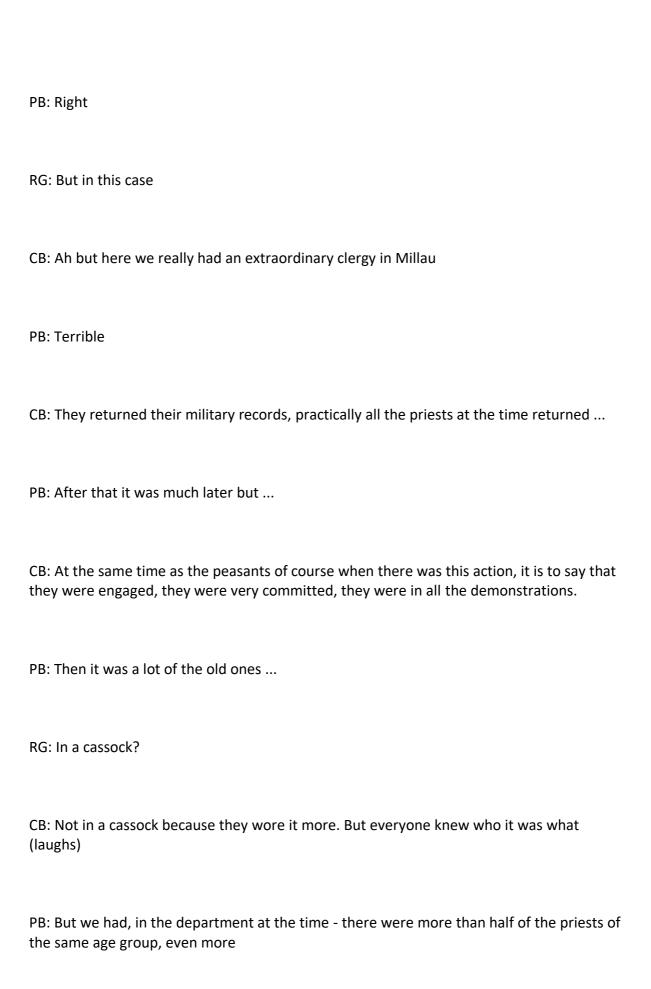


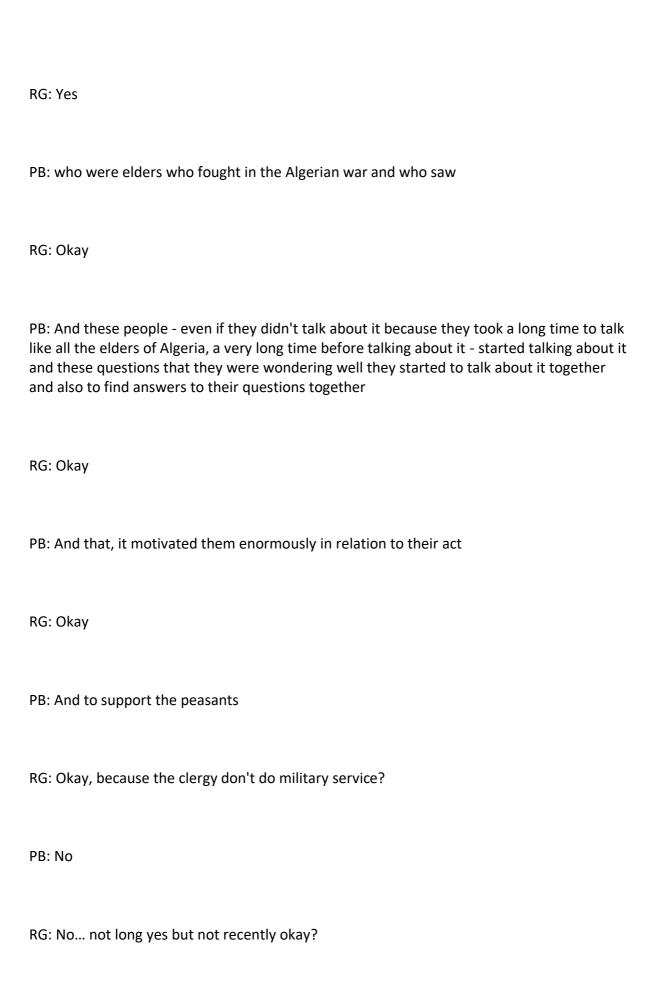


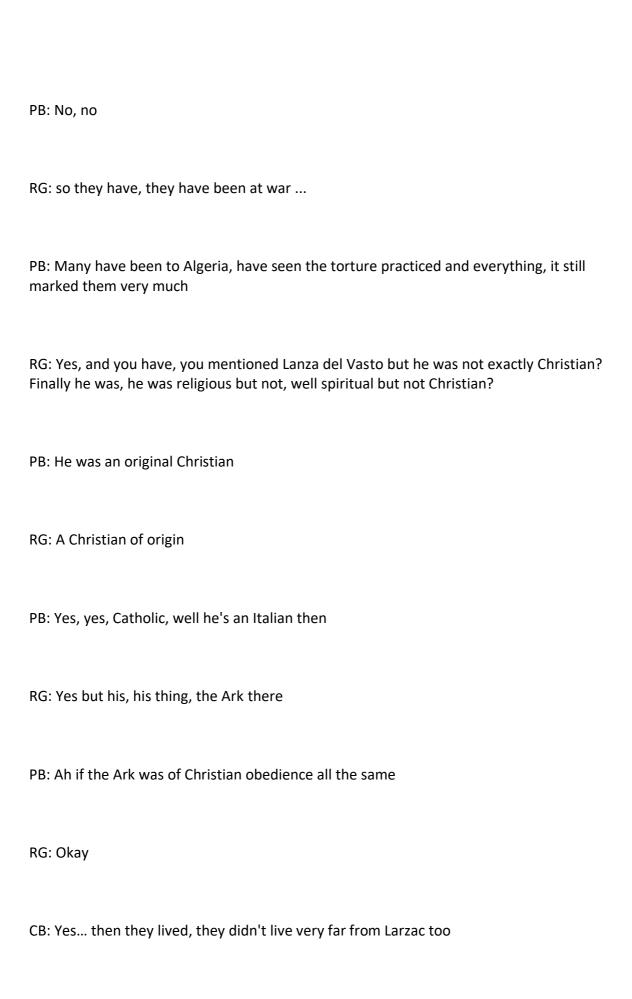


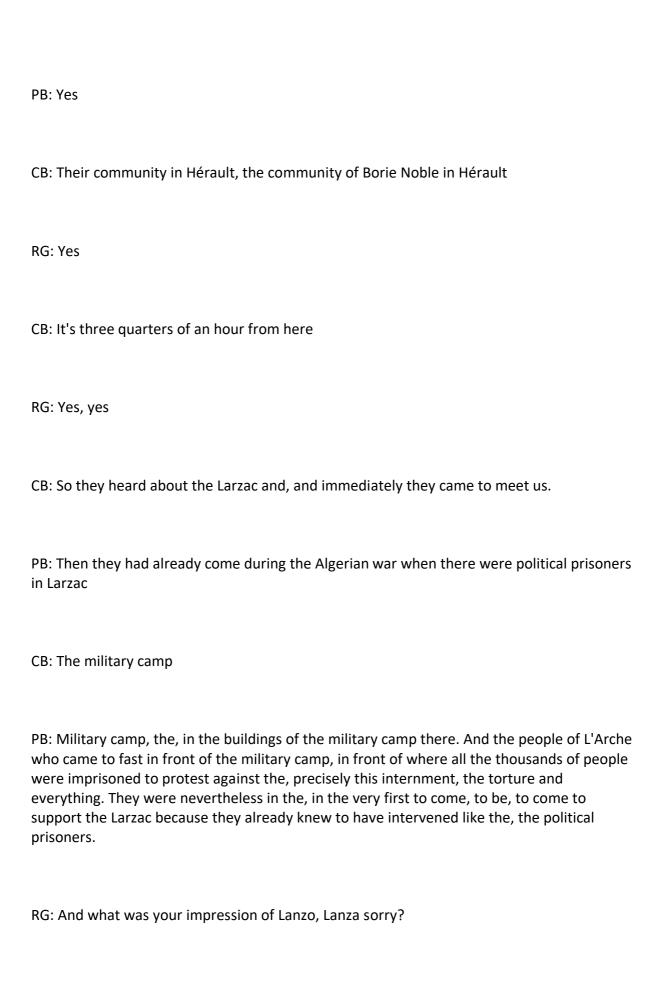


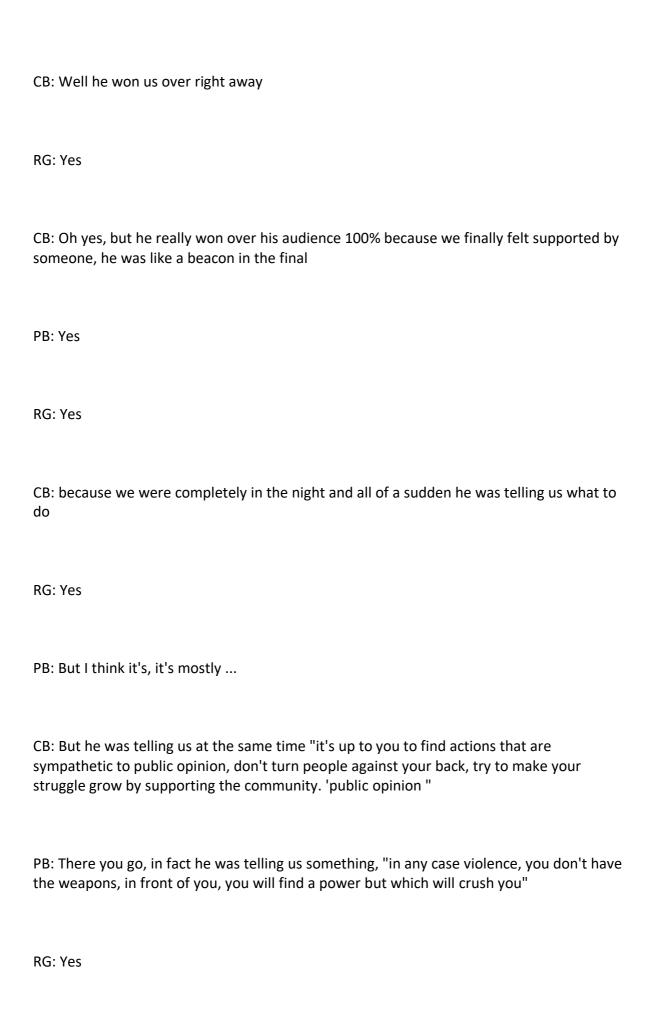


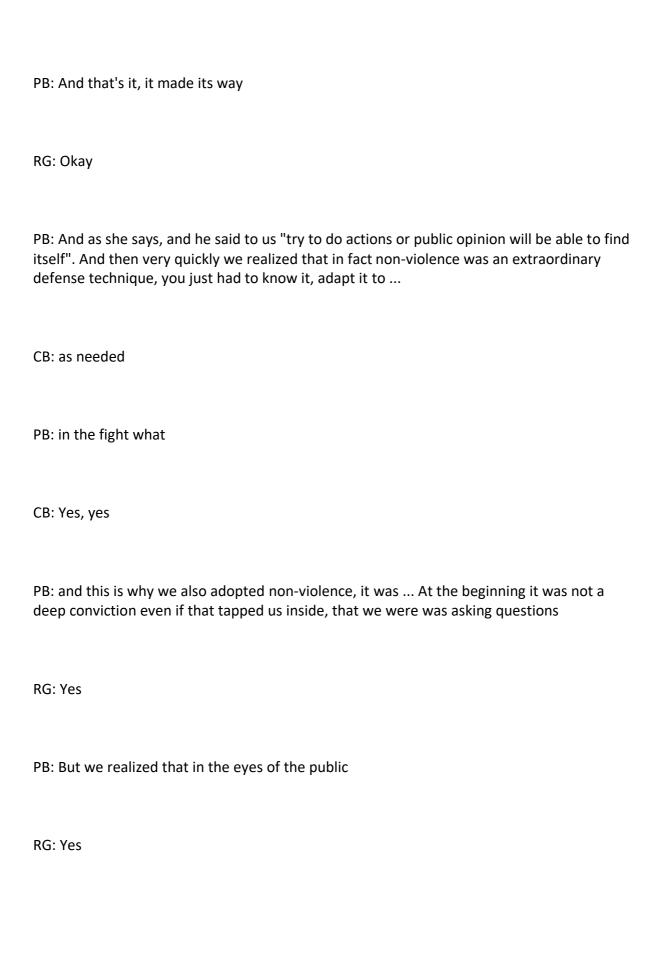


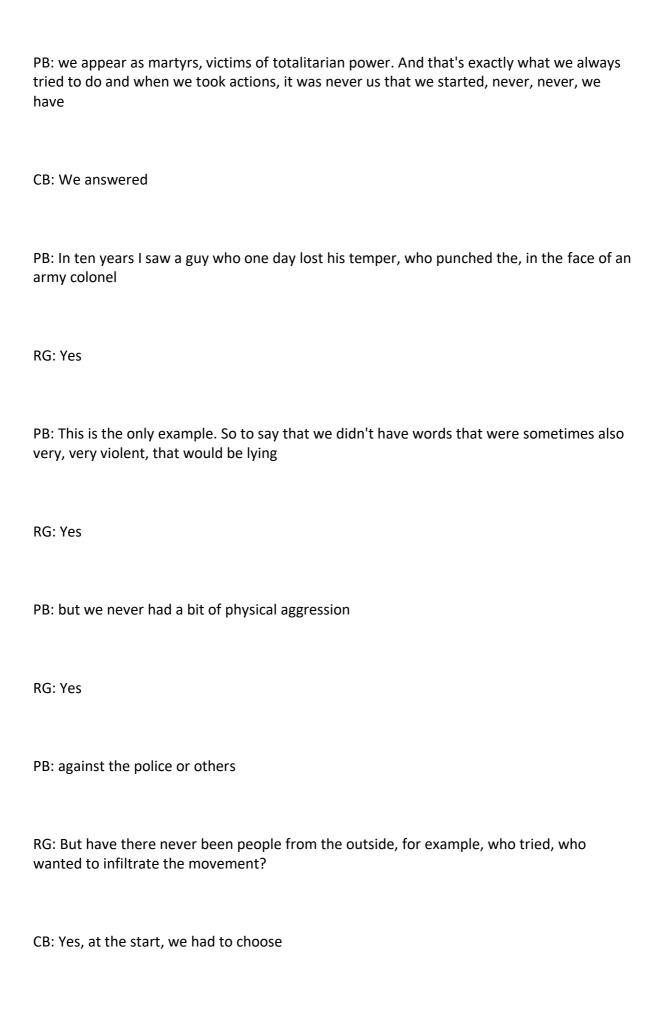


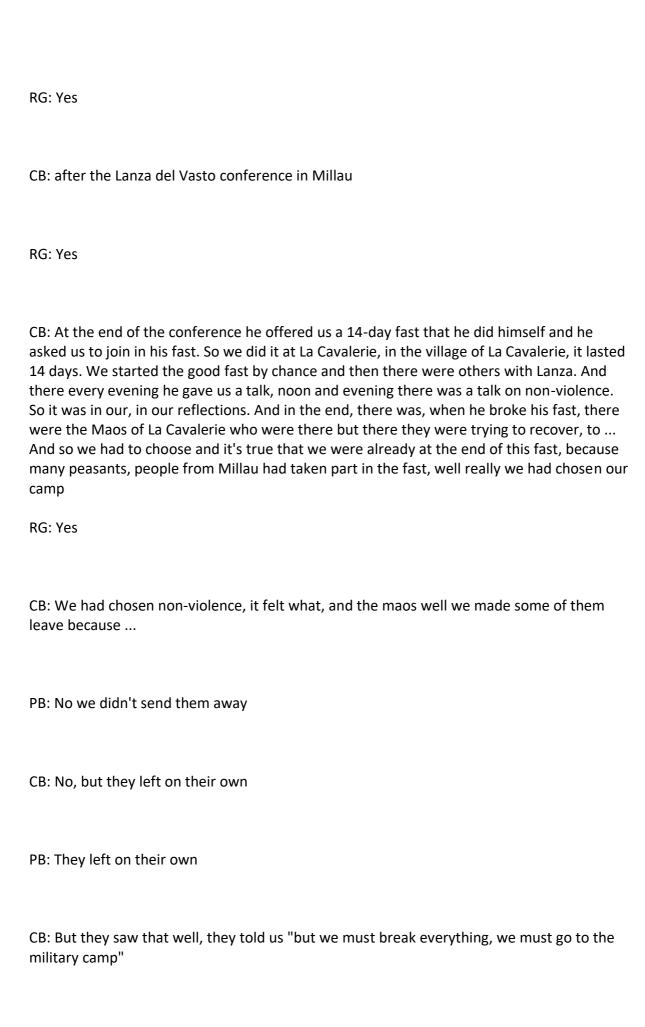


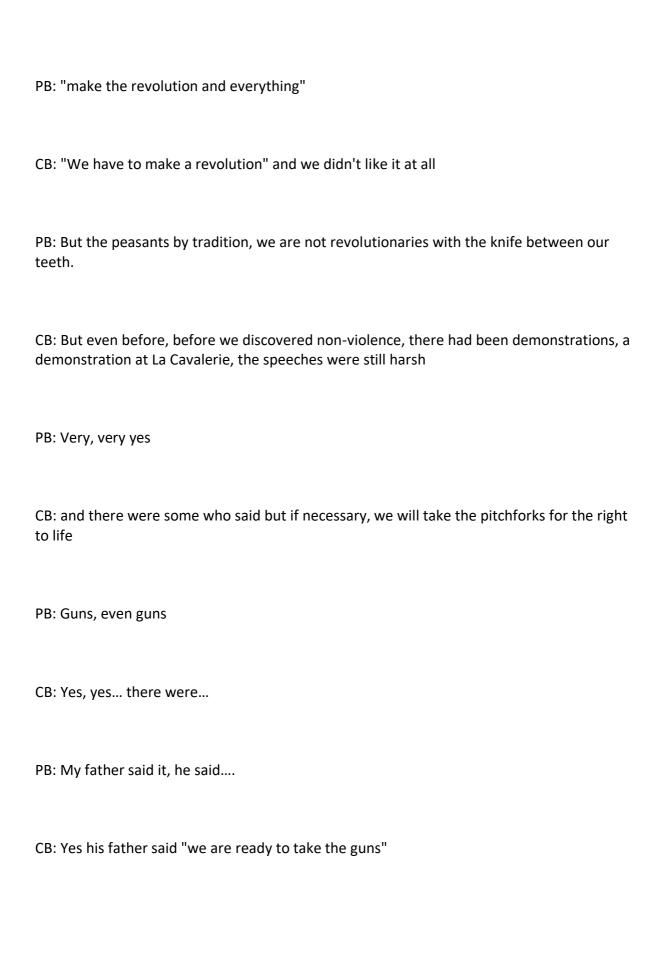


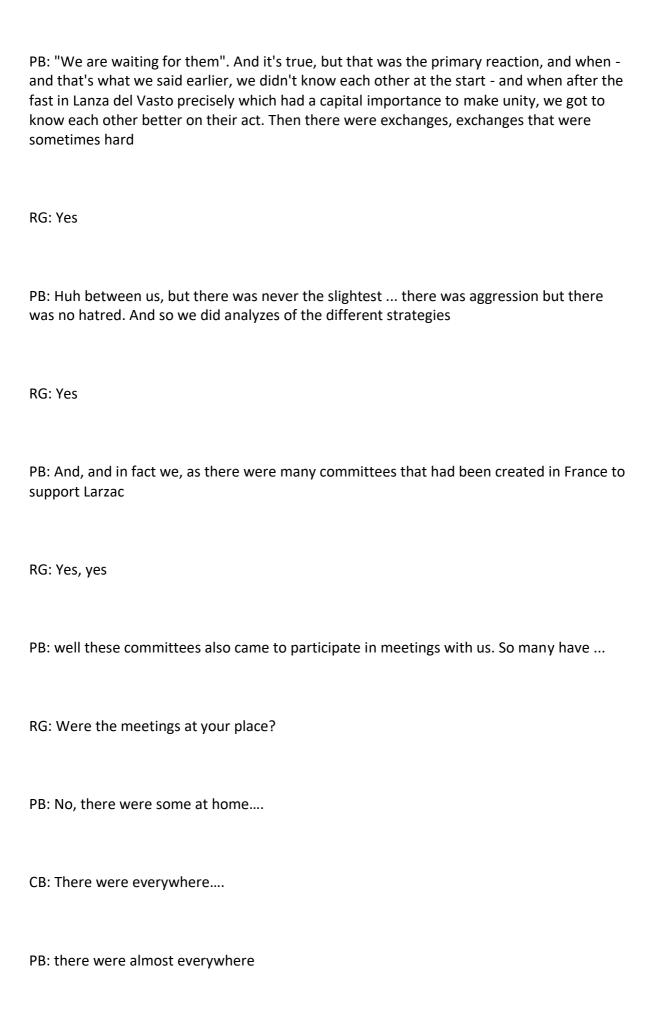


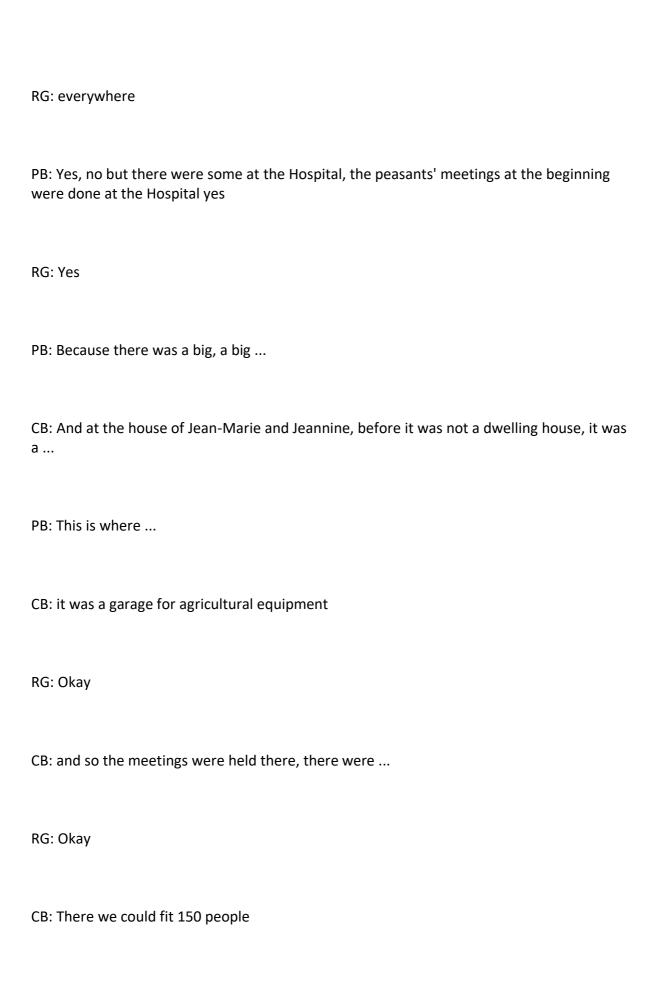


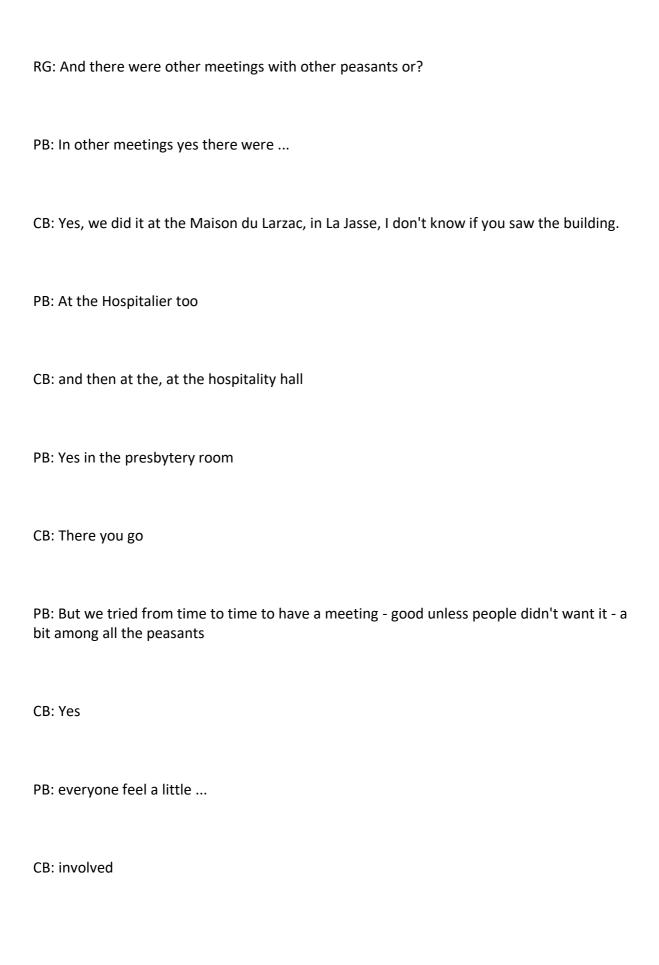




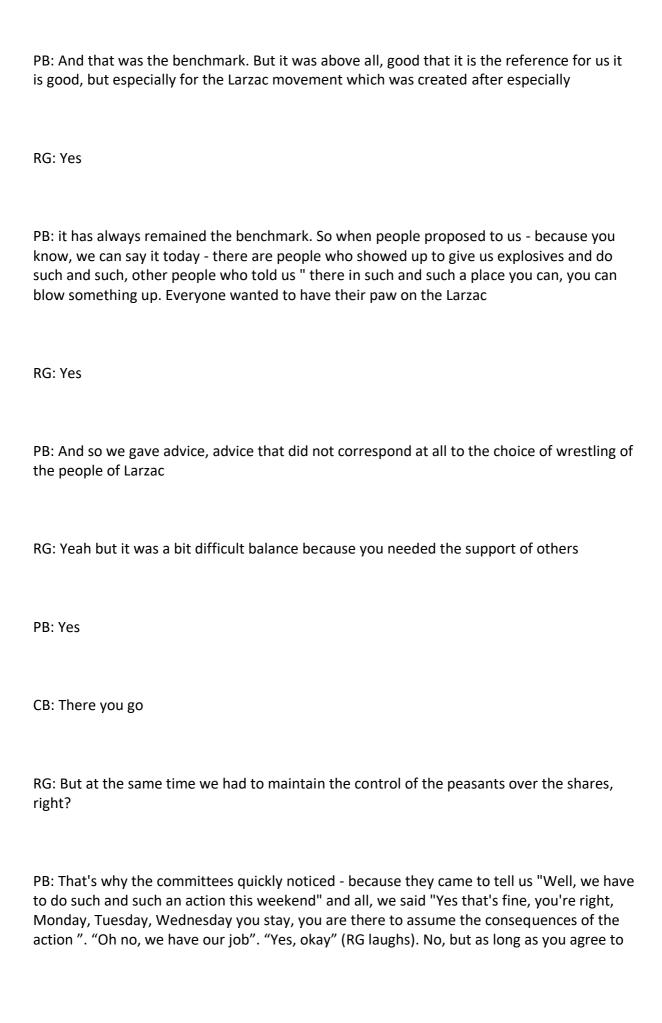


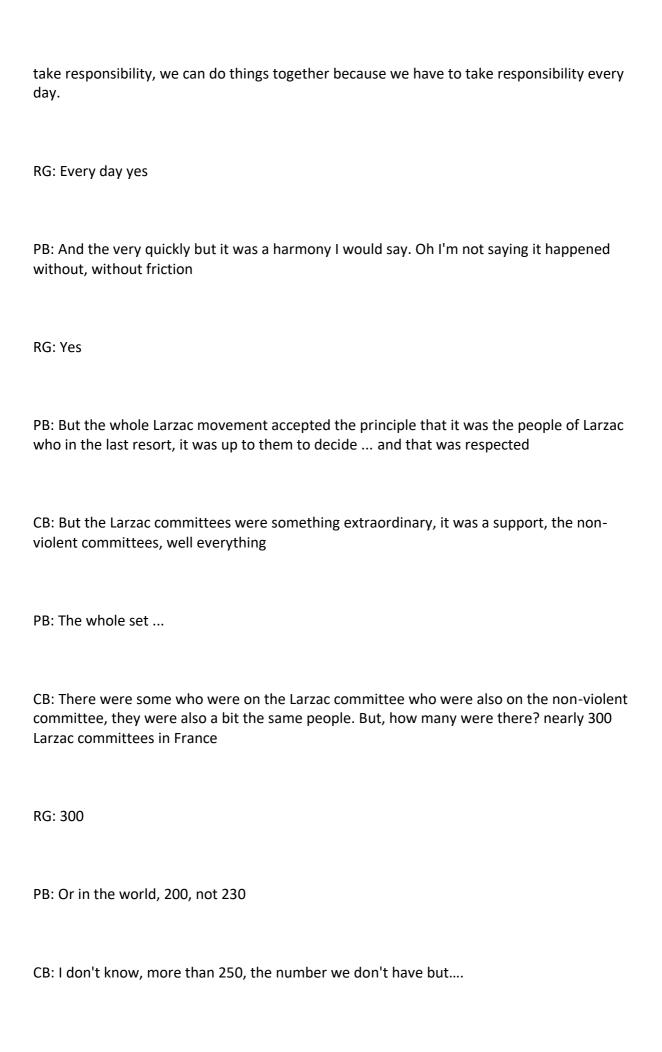


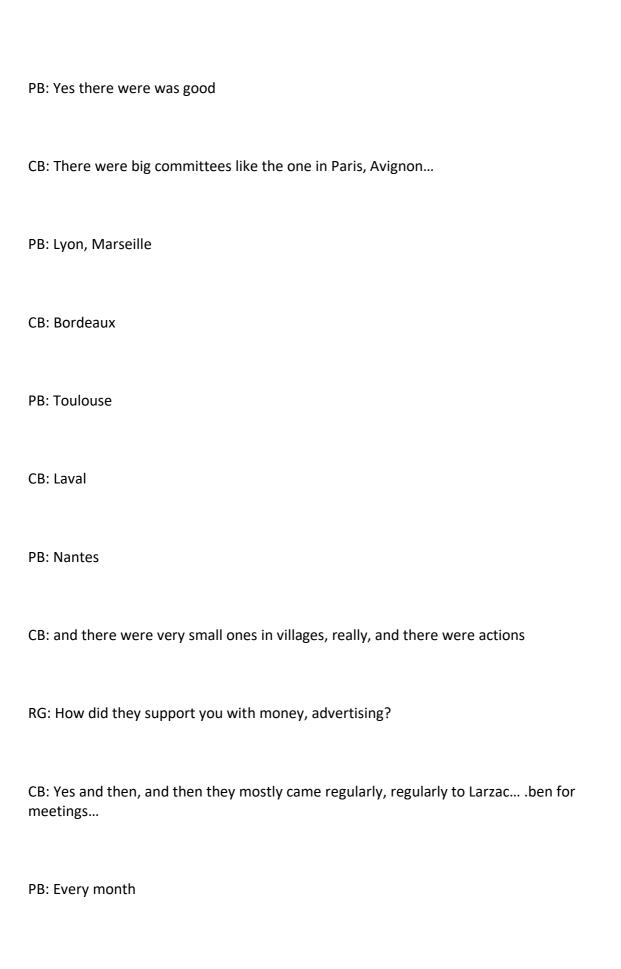




PB: directly involved. Okay so there are some who never wanted but that, not a lot, not a lot
CB: in different neighborhoods, it was important to change location
RG: And the oath, is it called the oath of?
PB: 103
RG: Of the 103, so there were 103 peasants
CB: It was signed at the end, after the fast
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







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?

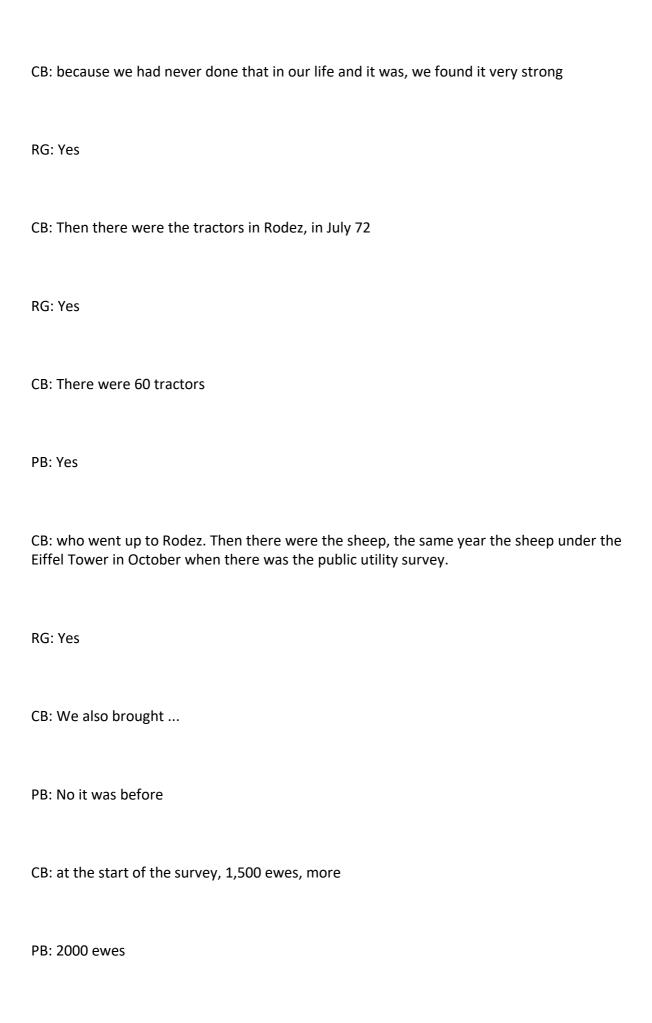
CB: There were, well in 72 ...

RG: The Tour Effel in Paris?

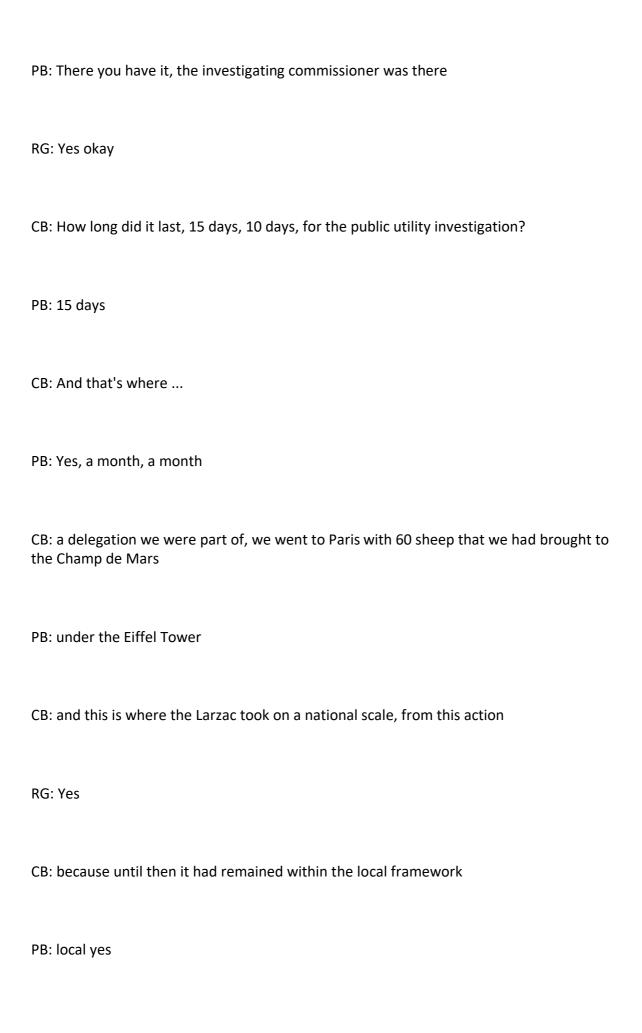
PB: Yes, yes but it is, this is one of them

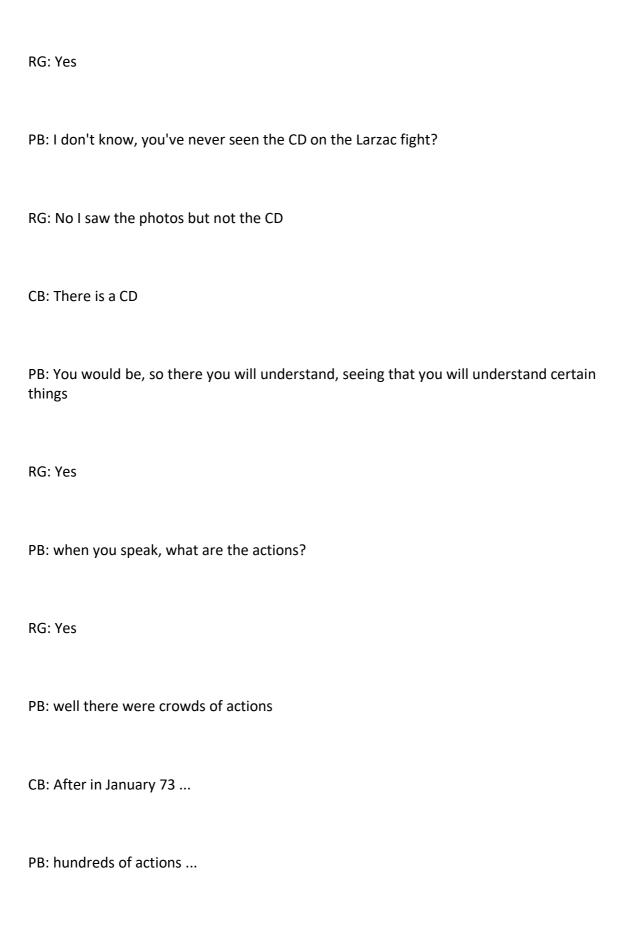
CB: Fasting was also a main action

RG: Fasting

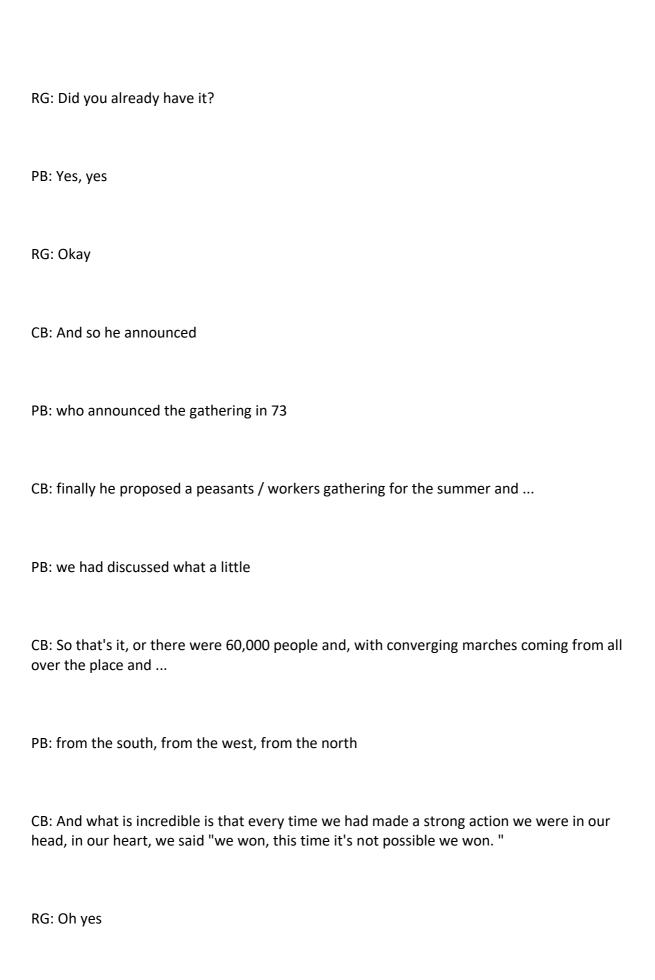


CB: 2000 ewes in front of the town hall of La Cavalerie
PB: That's what I wanted to say, the peasants who accepted, from the village of the Cavalry, all mixing the herds
RG: Yes
PB: There were more than 2000 ewes
CB: on the town hall square
PB: to block the entrance to the town hall
RG: Okay
PB: Well I can tell you it took
RG: Why block the town hall?
PB: Because it's there
CB: It was the public utility survey



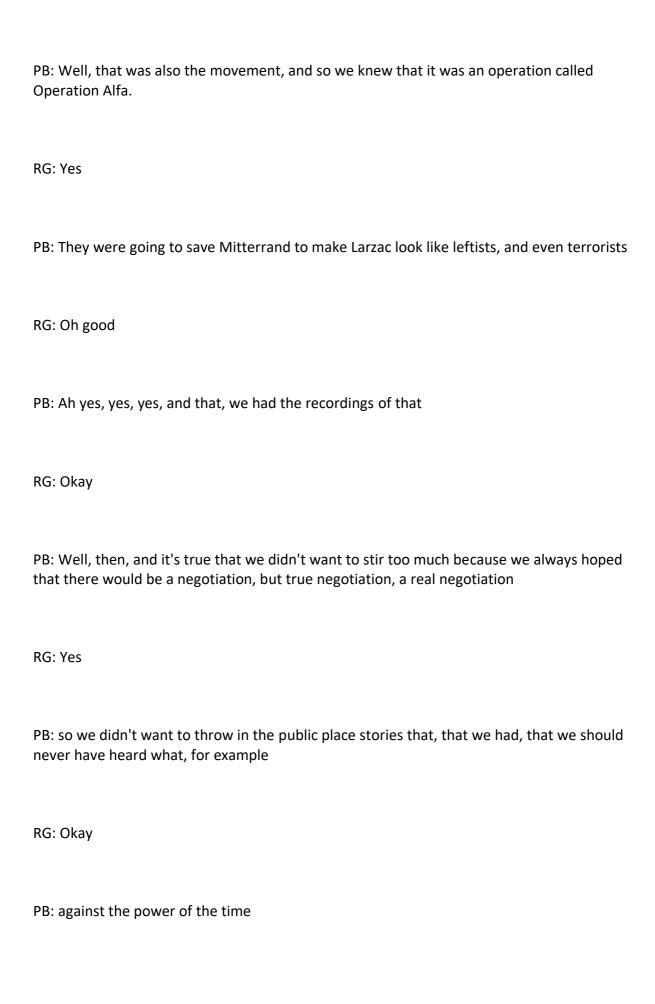


CB: So we went back to Paris, well I say "we", of course it's the Larzac because, in a tractor so - and there was only one woman by the way - in the middle of winter, eh, in the middle of winter of Larzac in Paris by tractor, there were 26 tractors
PB: then
CB: actions like this can be prepared a long 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

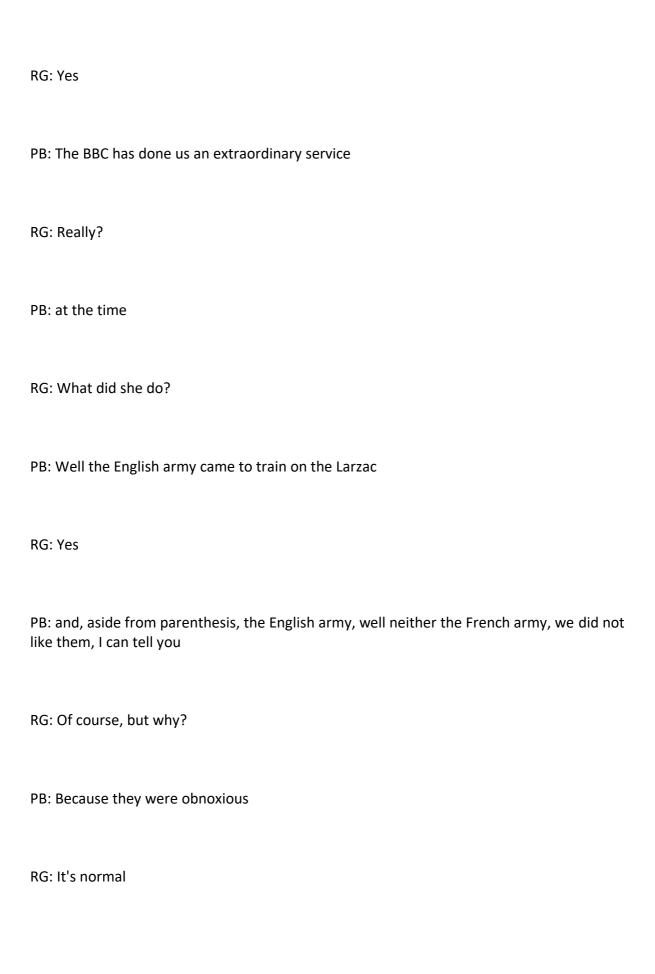


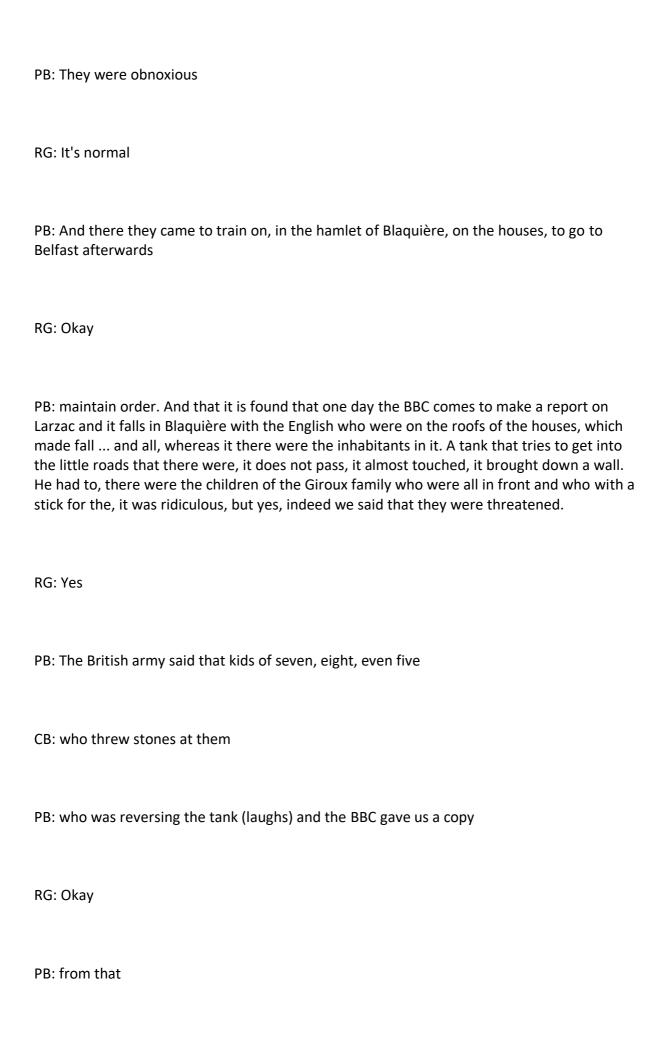


perhaps because Mitterrand came in 74 on Larzac and he almost left his skin there, yes he remembers.
RG: When did he come?
CB: At the 1974 rally
PB: Either after the, his defeat
CB: after his defeat in fact
PB: from, to the elections
CB: in the presidential elections in May
PB: and
CB: from May 74
PB: 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

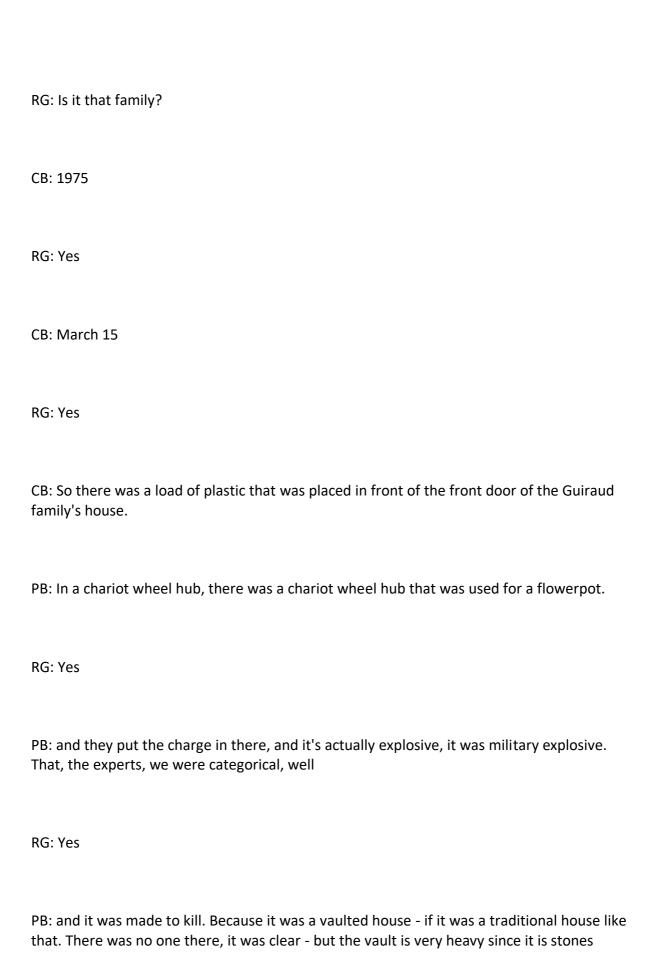


RG: Yes, yes and at a certain point, you spoke of non-violence, but at a certain point there were confrontations with, with the State, fights,?
CB: Well there were fights on the, uh on the ground here, there were skirmishes all the time. That is to say, the soldiers were overflowing their limit of the 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?

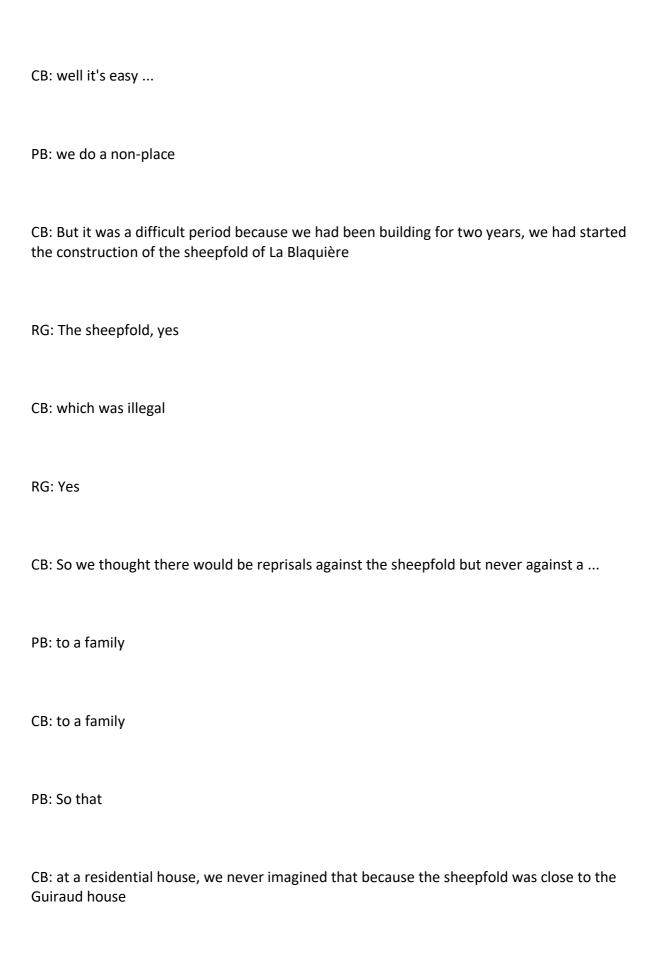


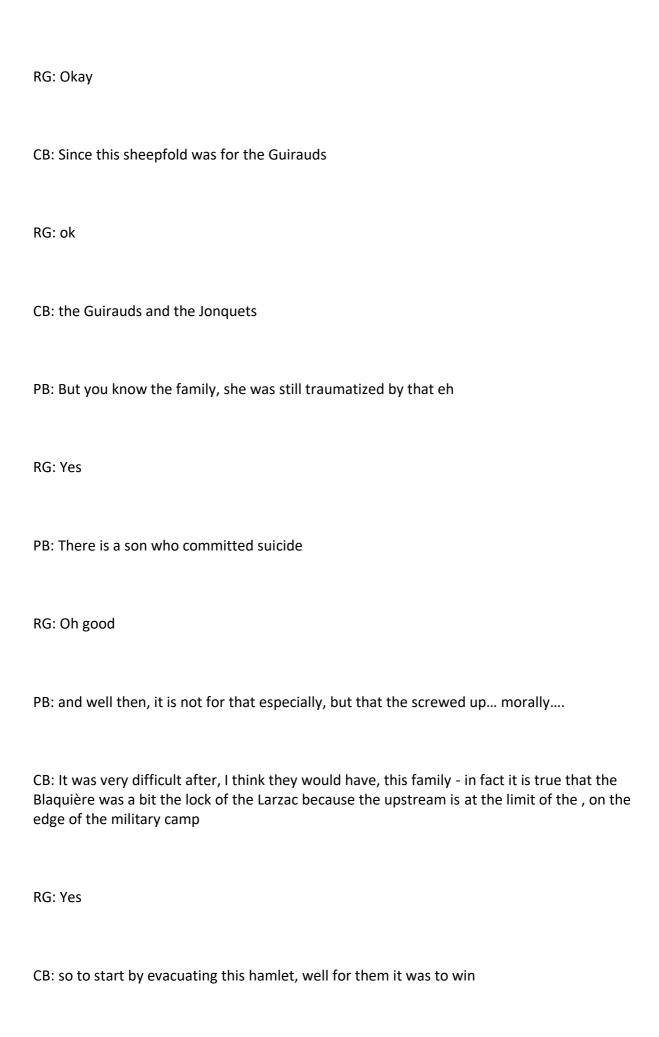


RG: Yes
PB: and in France it was a mess. There has been, it has gone up to the English government, to the French government. That if it was to extend the Larzac, time on the Larzac and bring the English and German army back to train, we didn't need aux, we were all that. There were excuses, finally good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



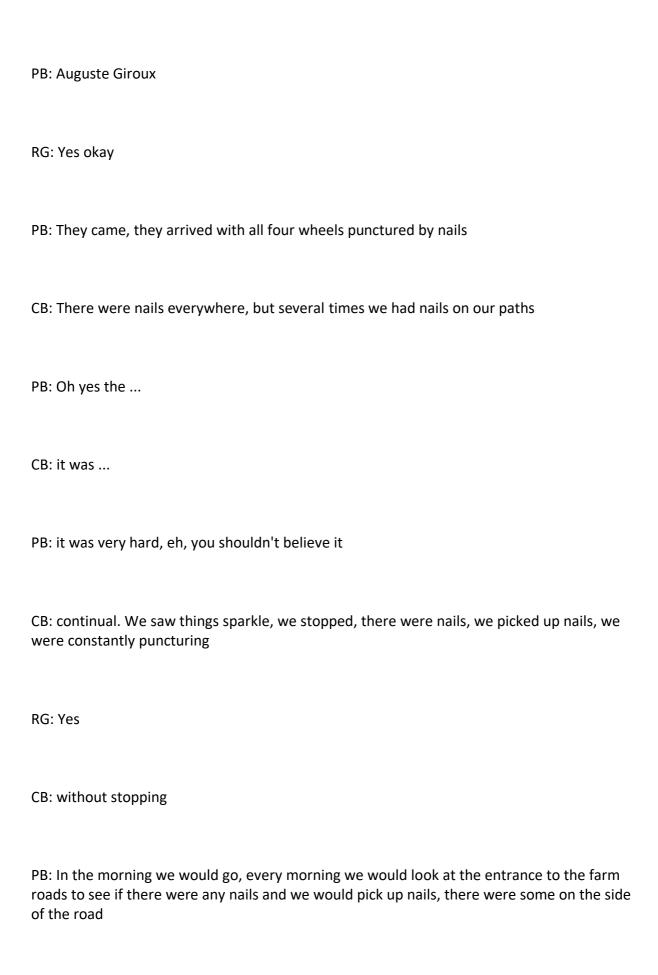
there, the whole roof. It is raised, according to the experts it raised three centimeters but it fell back of its own weight because there were several windows where everything exploded, windows and shutters. So the blast managed to go that way, which prevented the house from falling. There were ten 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

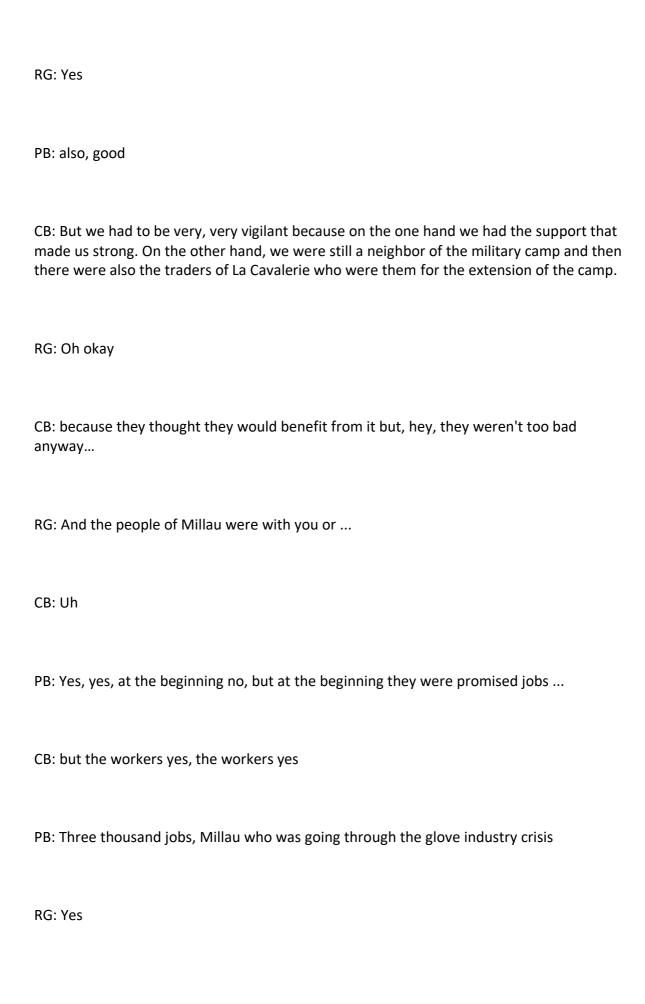












PB: so three thousand jobs, well we're going to be able to stay there, our future is assured
CB: but six months later there were only three hundred jobs left and finally after that it came down to thirty
PB: there were thirty jobs (RG laugh)
CB: Yes, promised promised
RG: promised
PB: Yes there was, 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 çamp, 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 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

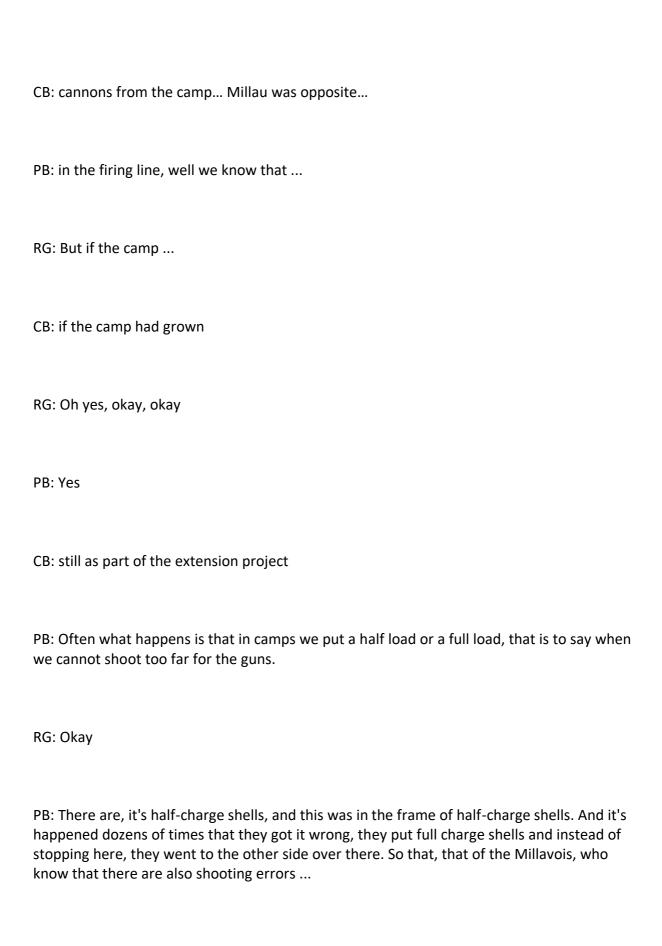
PB: in the place of, of the antenna, what was called the "engineering-domain" antenna, that is to say those which was in charge of all the land purchases. And there we have, we got acquainted, we managed to take pictures and all, well we were searched but they did not dare, they did not find everything, 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

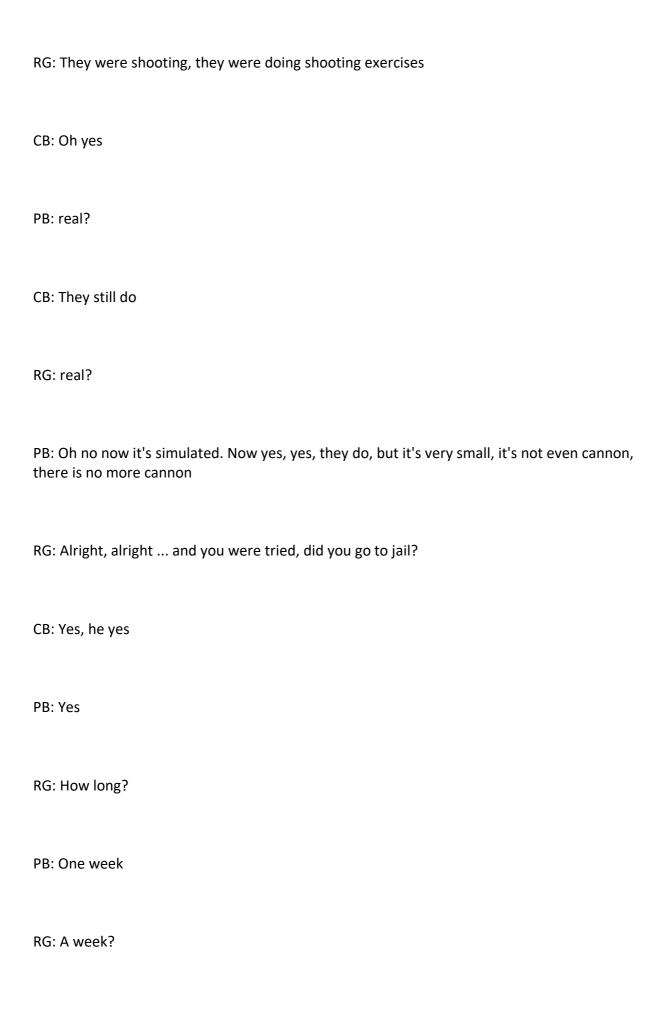
RG: Yes CB: the next morning PB: And at the end of the trial, not even, in the middle of the trial, the photos we had taken so of all the files had been developed by one, we had a great activist there who was a photographer. RG: Yes PB: and so we were able to denounce everything that the army ... RG: Oh well PB: was preparing while the prefect guaranteed us that it did not exist. So this is where we is to say that ...

discovered, the Millavians it made them crazy that Millau was exactly in the line of fire, that

RG: shooting from?

PB: cannon bin, artillery cannons





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.

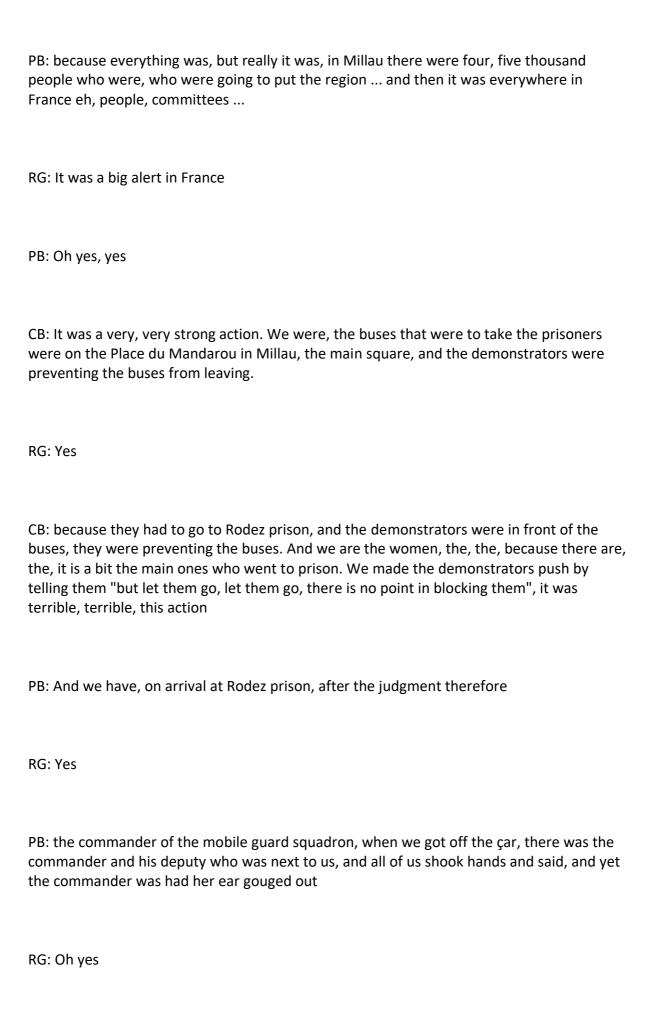
RG: Yes

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

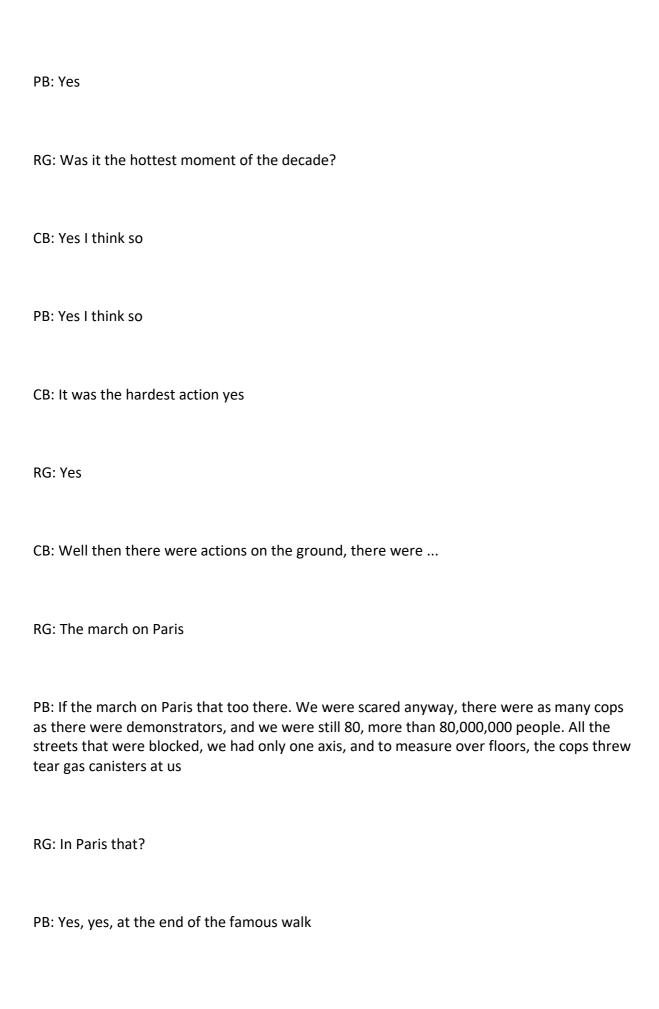
RG: Yes

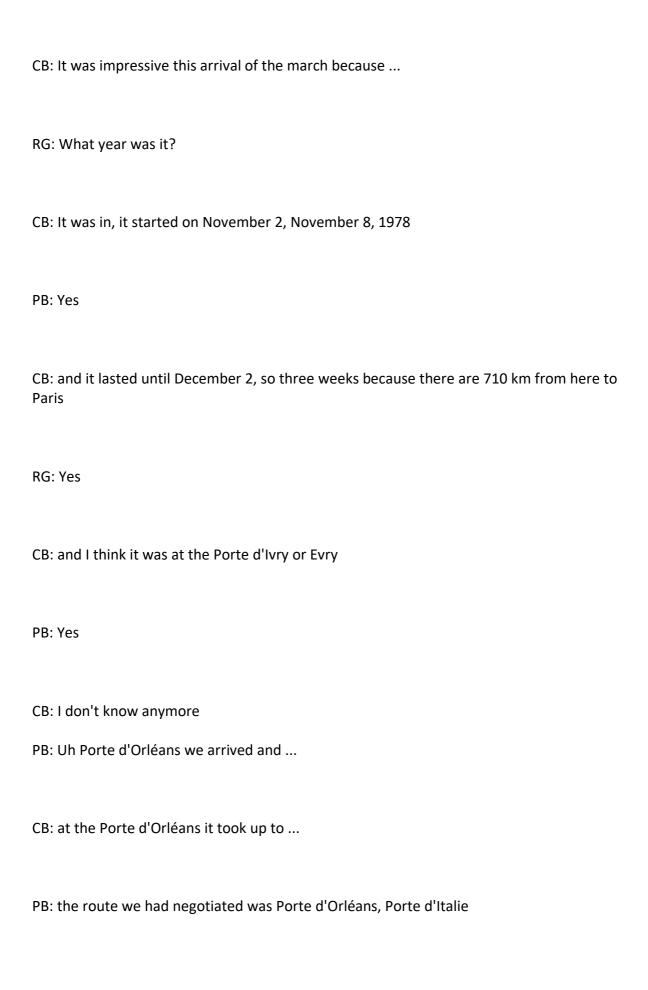
PB: this same judge of the application of sentences, in the hour which followed, the moment when he made this paper, he remakes one, he remakes a paper to bring out the people immediately

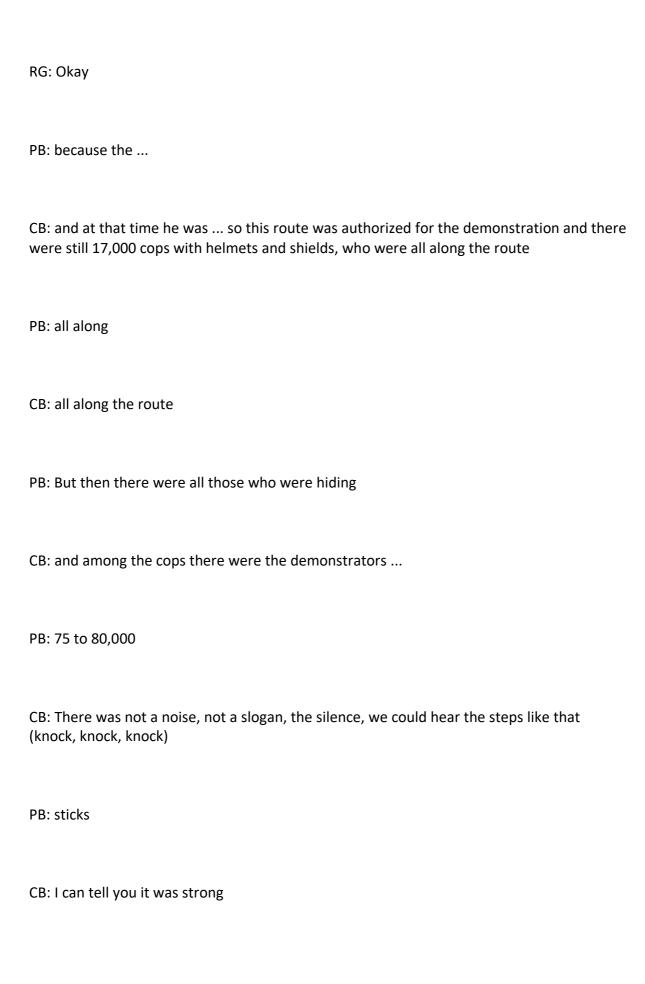
RG: Okay

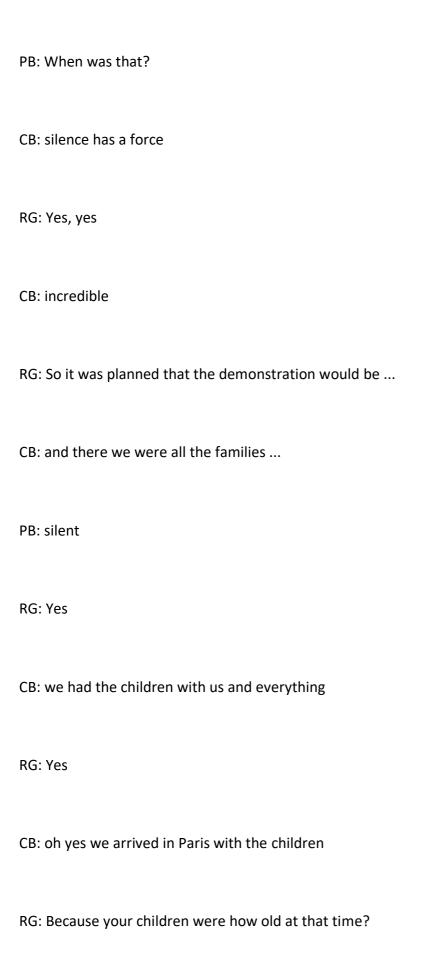


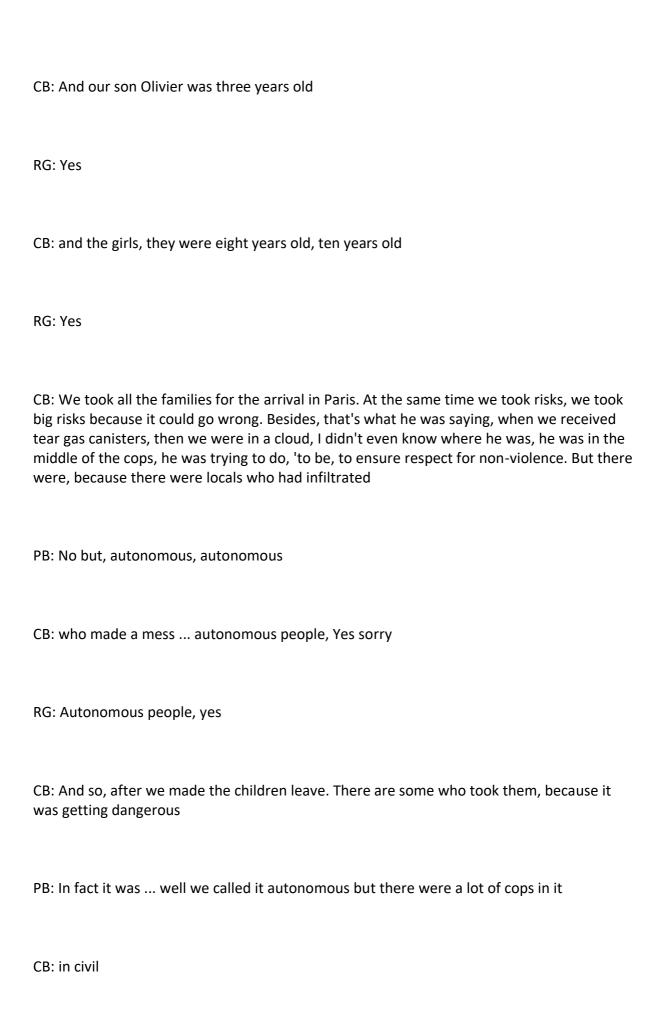
PB: to say, well that, there are some who have lost an eye
CB: There are demonstrators who overturned trash cans, there was a guard of honor, finally a security service so from the steps of the court to the bus
RG: Oh yes, okay
CB: and there were demonstrators who threw trash cans on the cops, who were 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

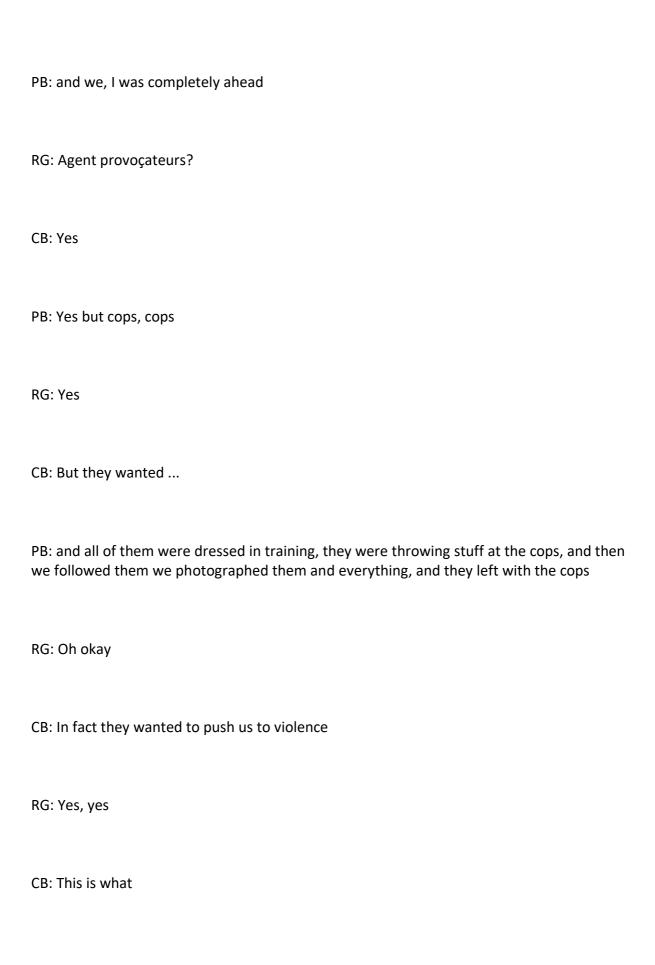


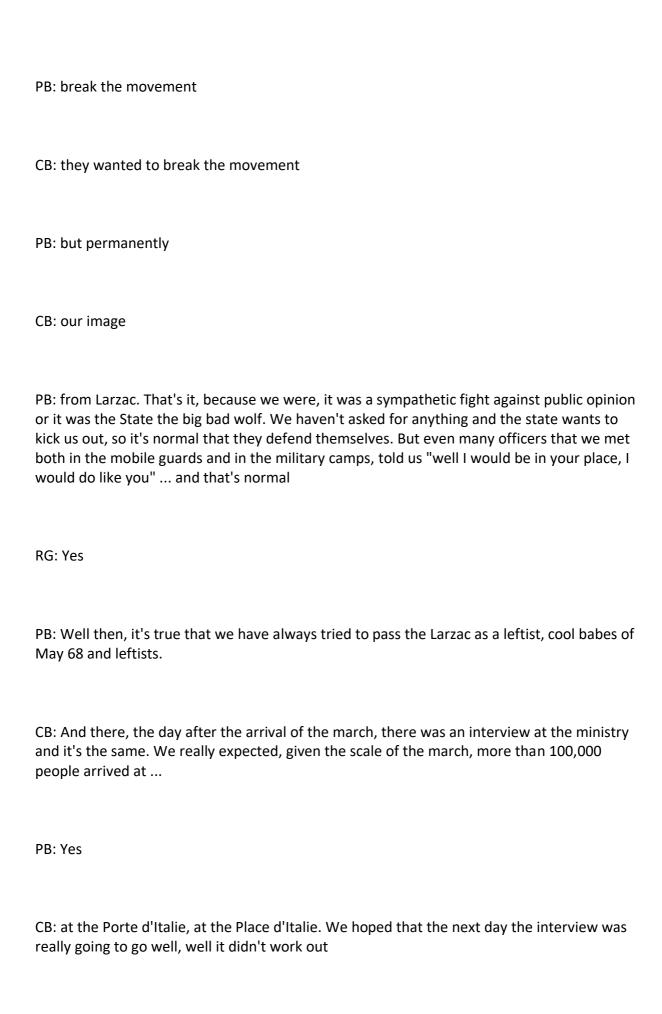


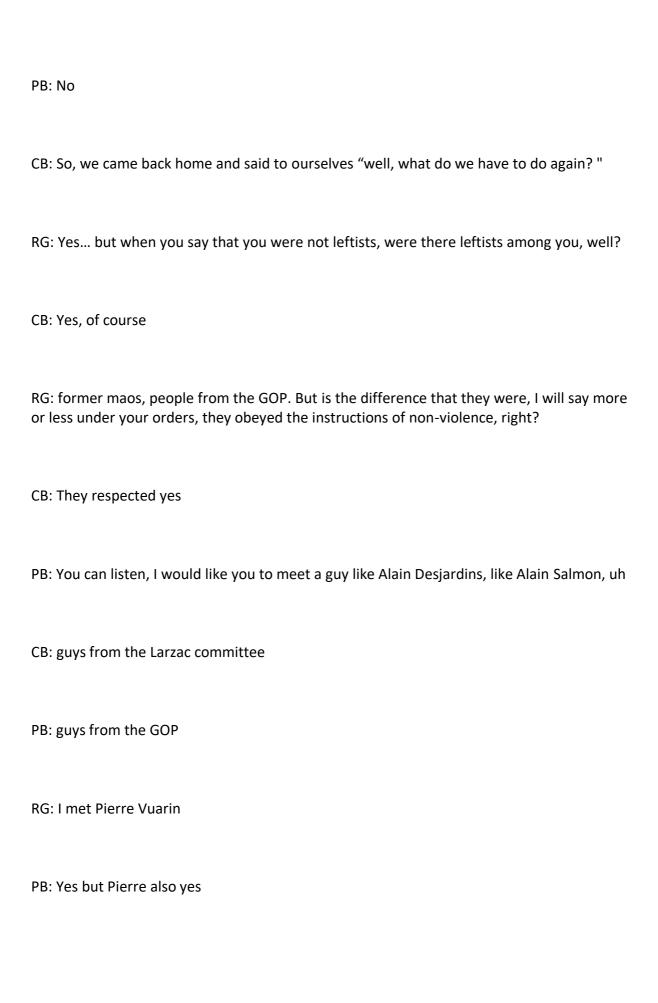


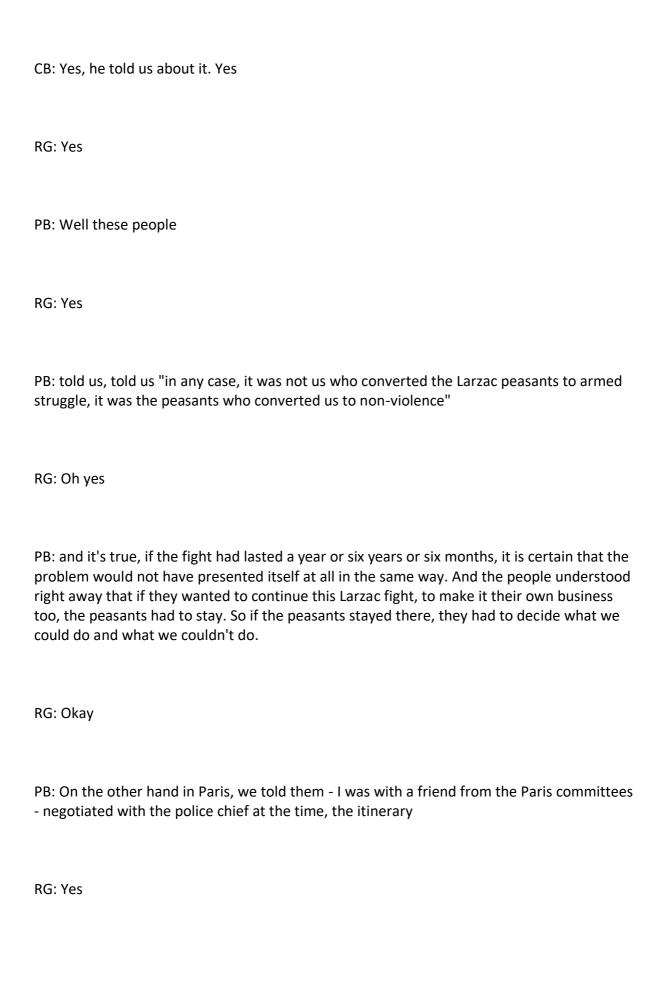


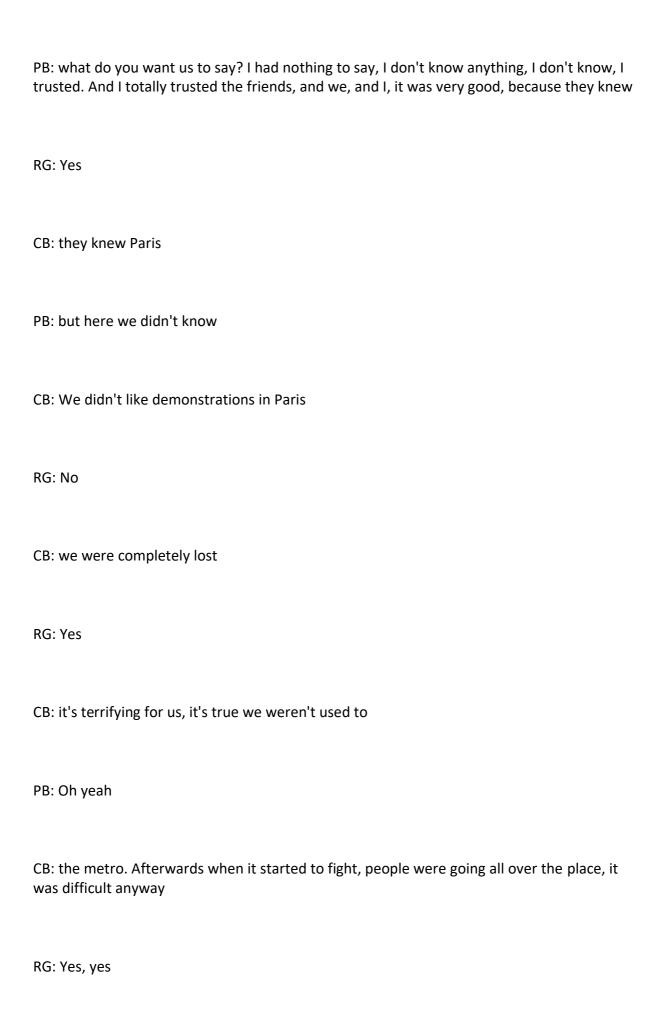


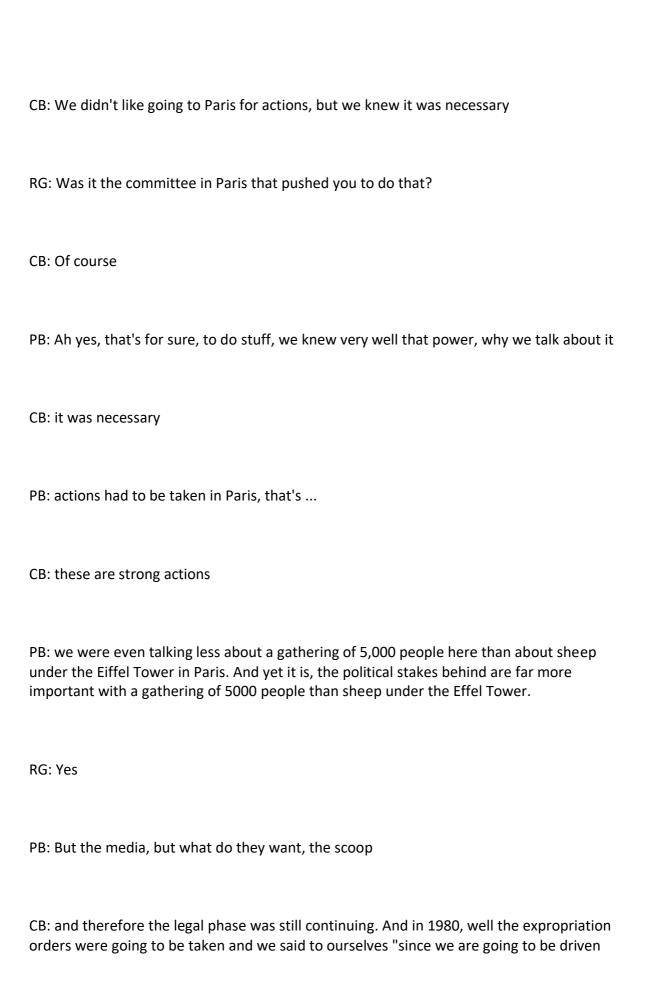


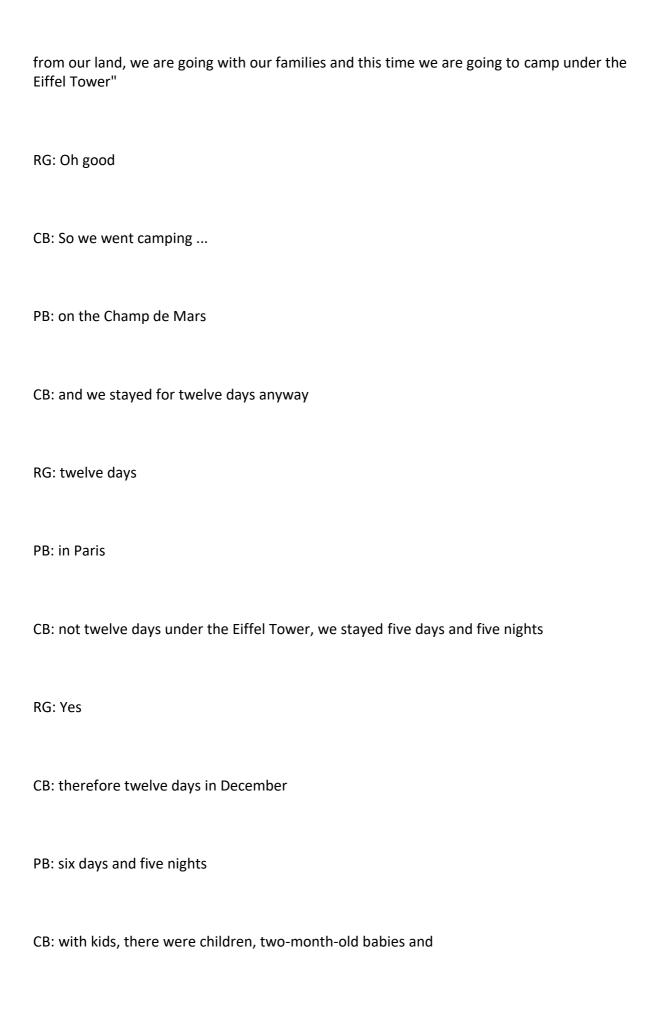


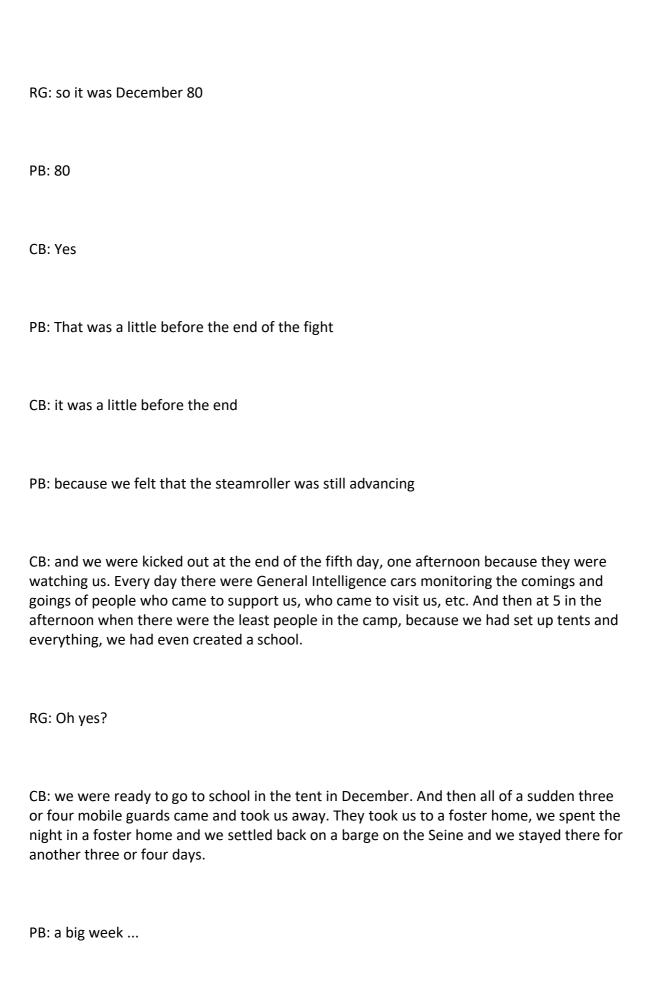


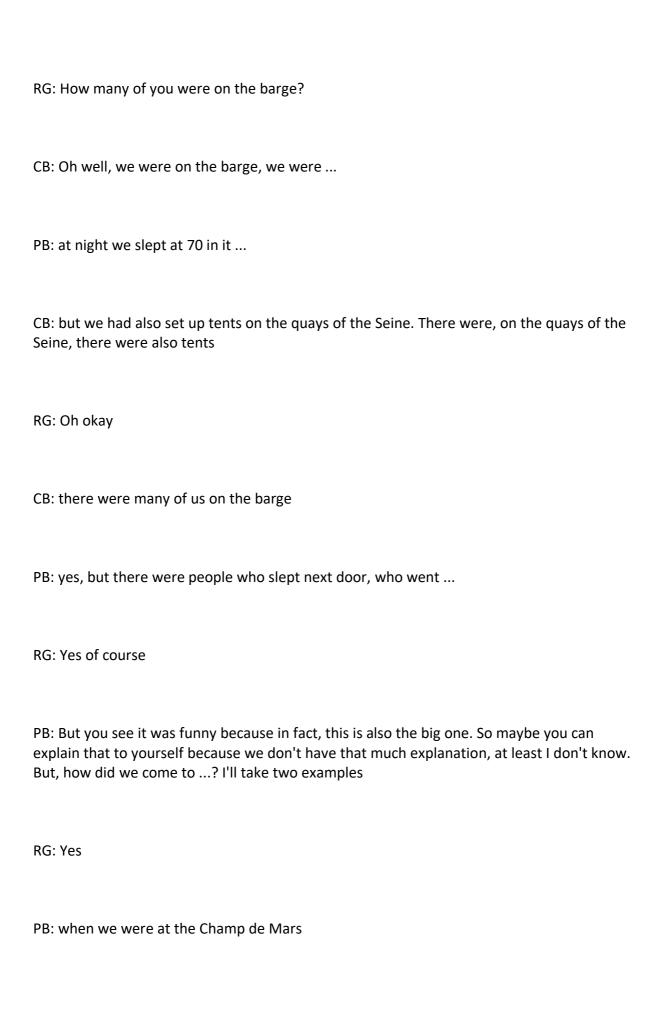












RG: Yes

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

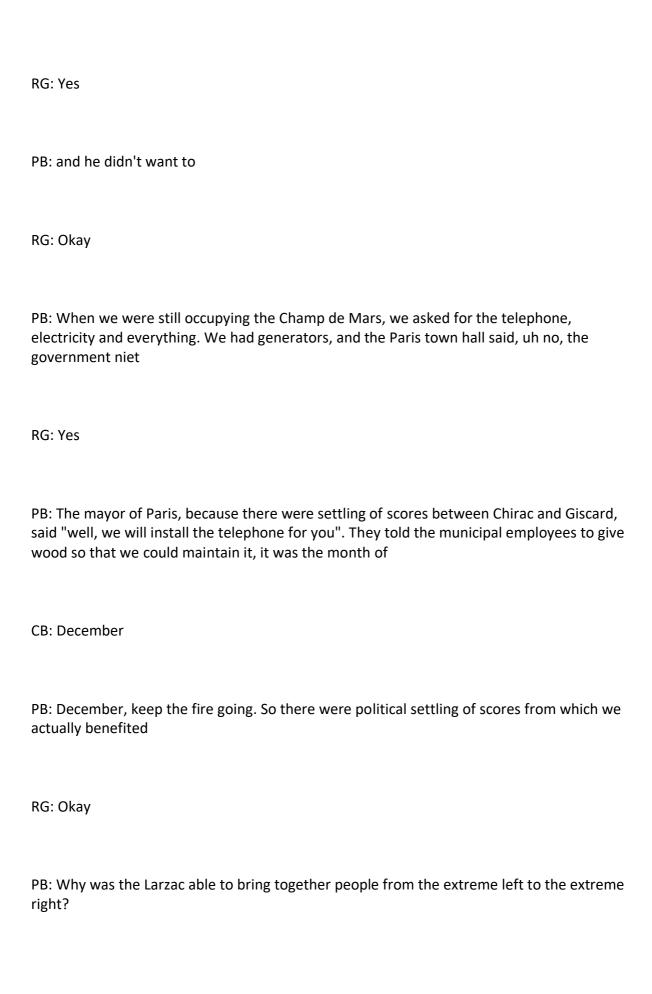
PB: they are two brothers, his name is Bruel. And when we were preparing for this occupation of the Champ de Mars, we had said "we should also do something in Paris, a coordination of the committees". But a coordination of the committees, if it rained we needed a room. So a guy, Jean Chesneaux, the historian

RG: Yes, yes

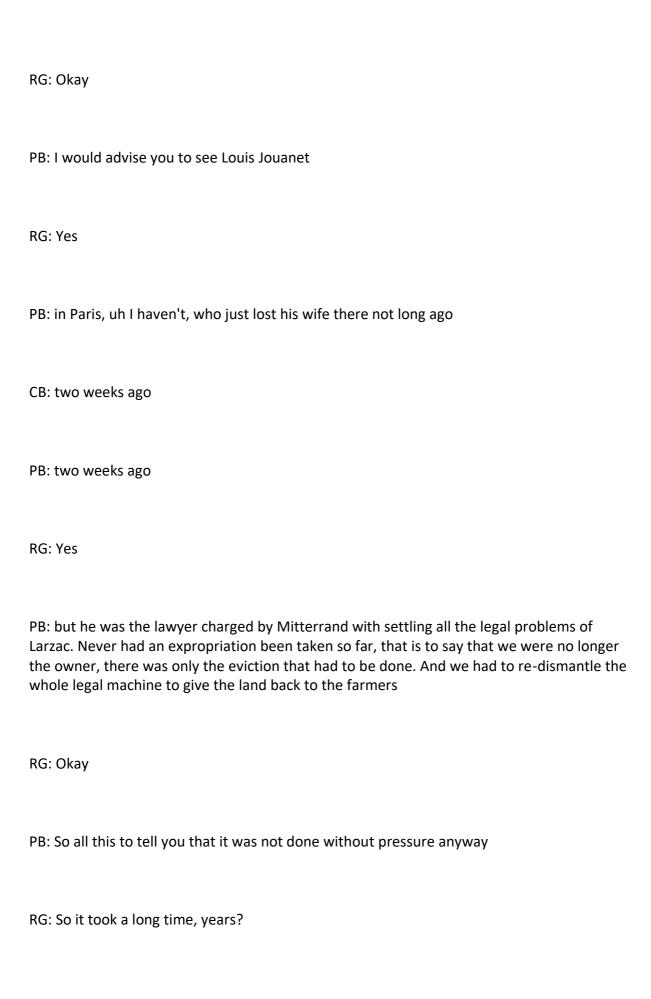
PB: said "well, maybe we should see with Bruel, the Société des Bateaux Mouches. And so it was he who took care of this contact and the guys, who are right-wing people but rather even extreme right-wingers, who likes to play dirty tricks, who likes to do dirty tricks both in the city of Paris and in 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"

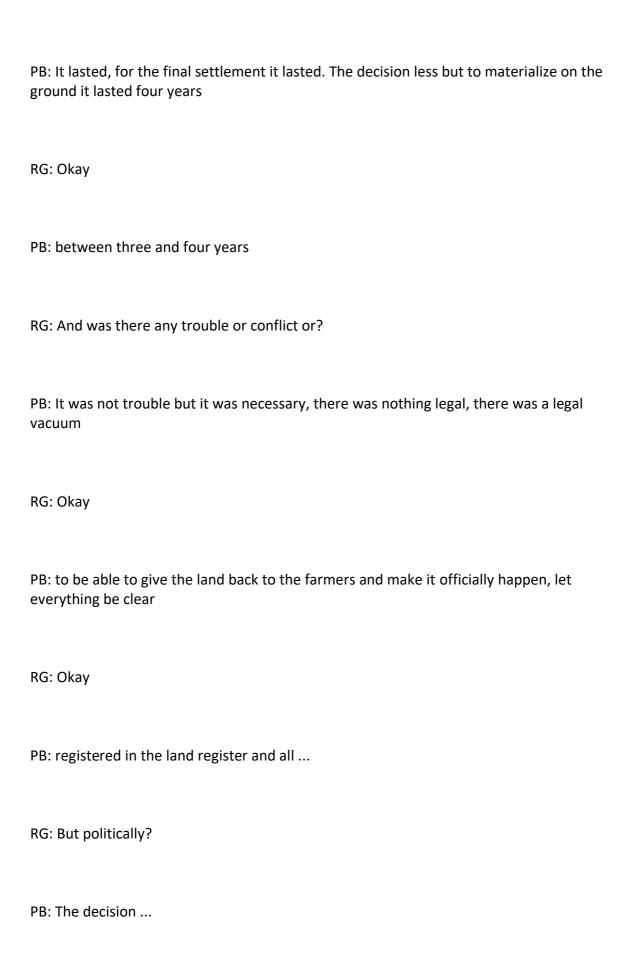
CB: No, "I ...

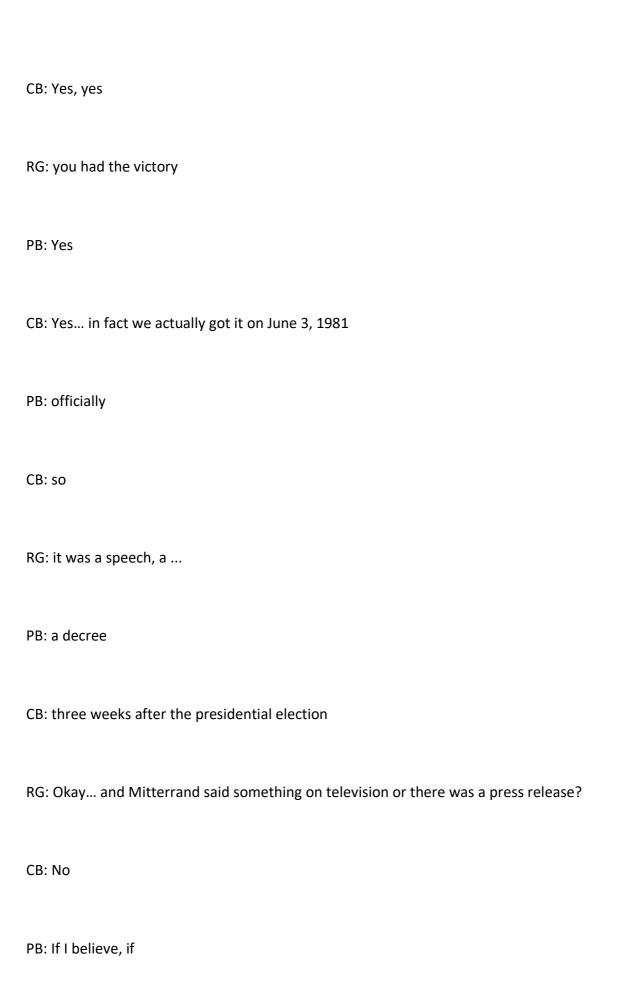
PB: "I'm giving you a free fly boat for the whole day. There were at least 600 of us for the meeting. "I'll open the snack bar for you, and I'll take you on a boat trip on the Seine". The guy says "watch out, yes, yes". We were in Paris so, they come to see us, and it's true that I speak patois, I spoke 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 you would have seen at La Blaquière 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

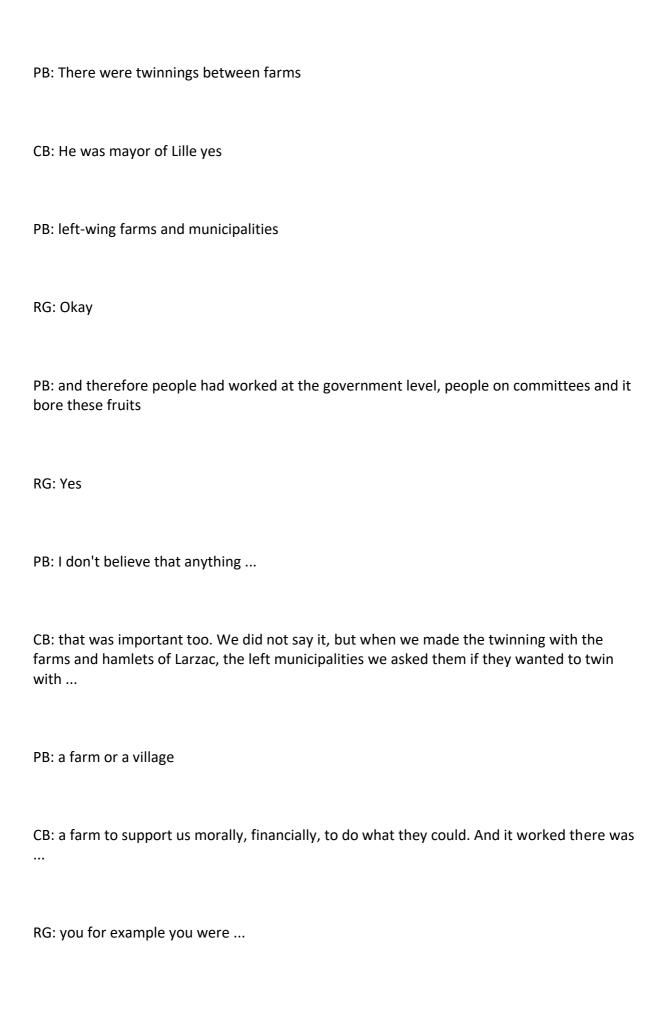


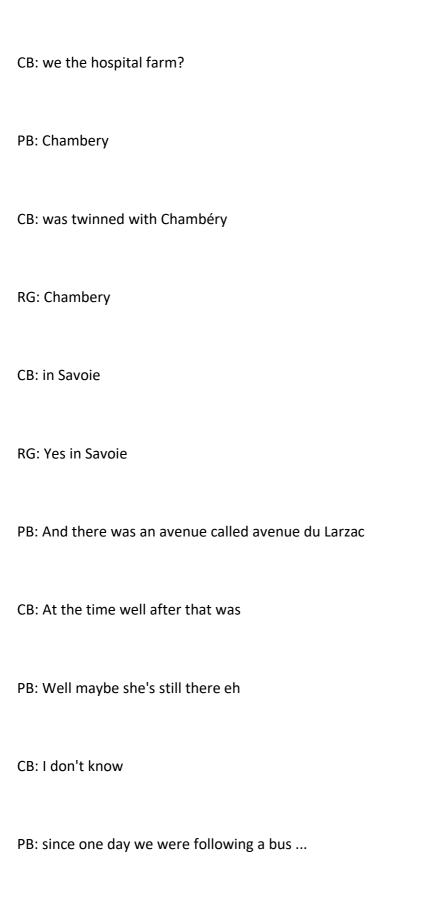




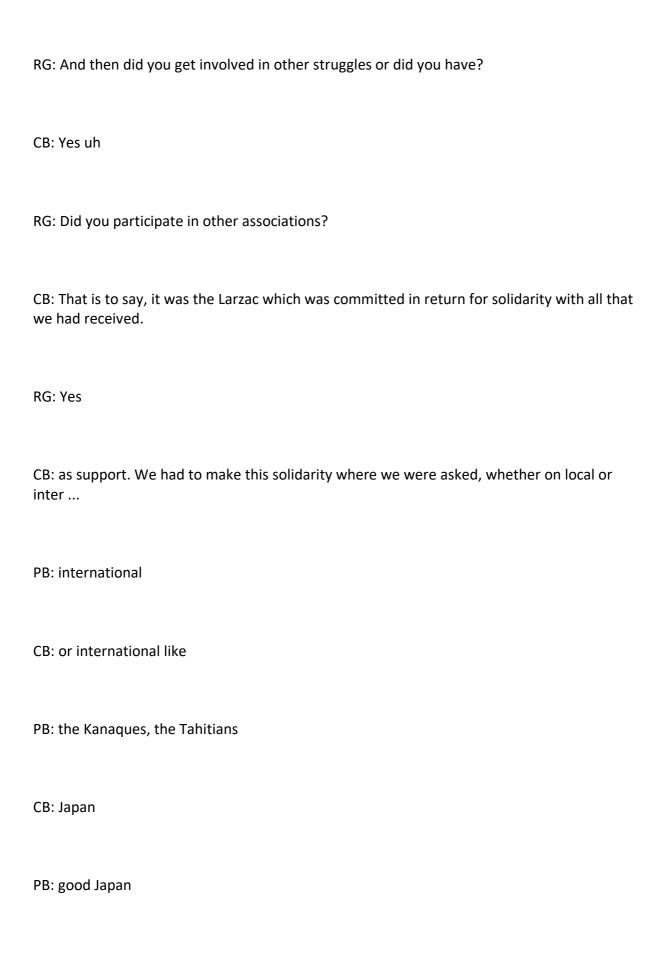
CB: May 10, 81, right?
PB: no, not on May 10th, after he said and I decided to give the land back to the farmers, the land will be given back to the farmers, that he said
CB: Yes
PB: It was on TV, and it's in progress, well, well, but it was a commitment that was not easy to materialize on the ground
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

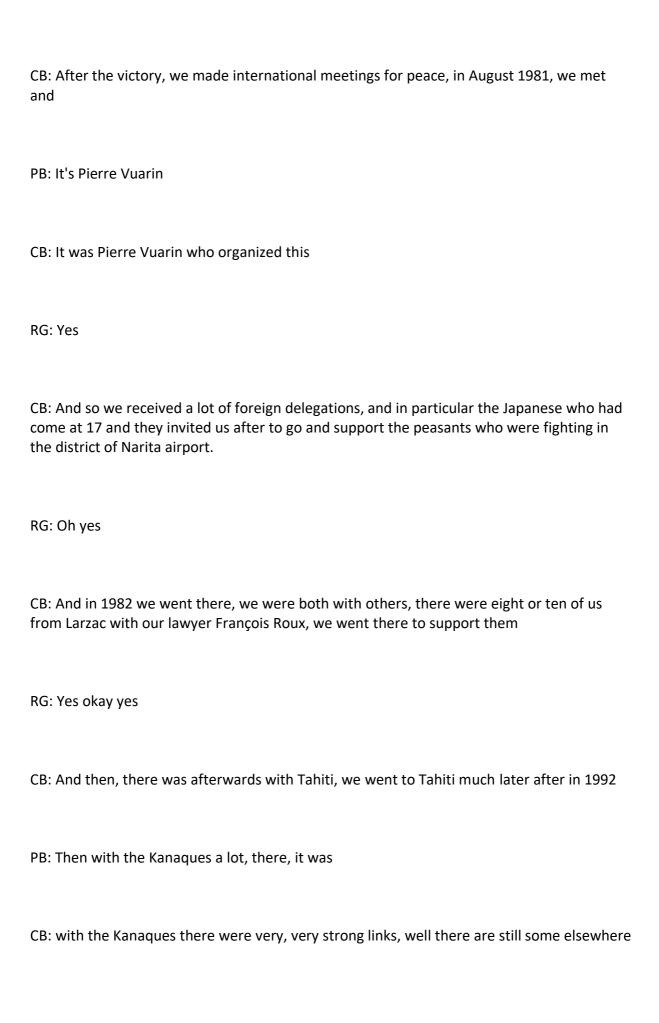
PB: the Minister of Defense was a mini extension, and then Mauroy - who was as straight as a bed - it was Mauroy who went to find Mitterrand and who told him "either your word is respected or I resign "
RG: Yes
PB: and I would say why, because we had a very large Larzac committee in Lille
RG: I was going 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

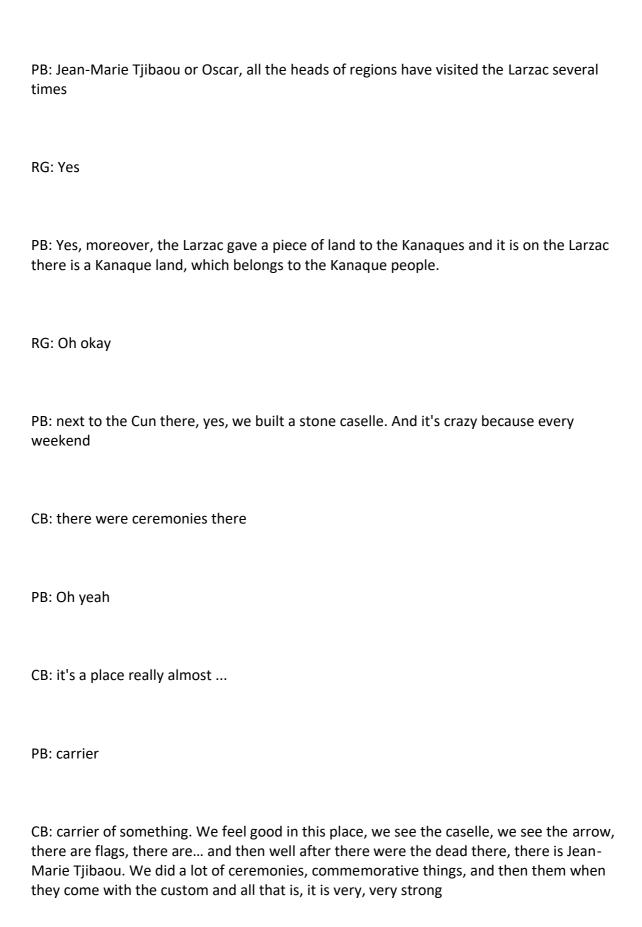


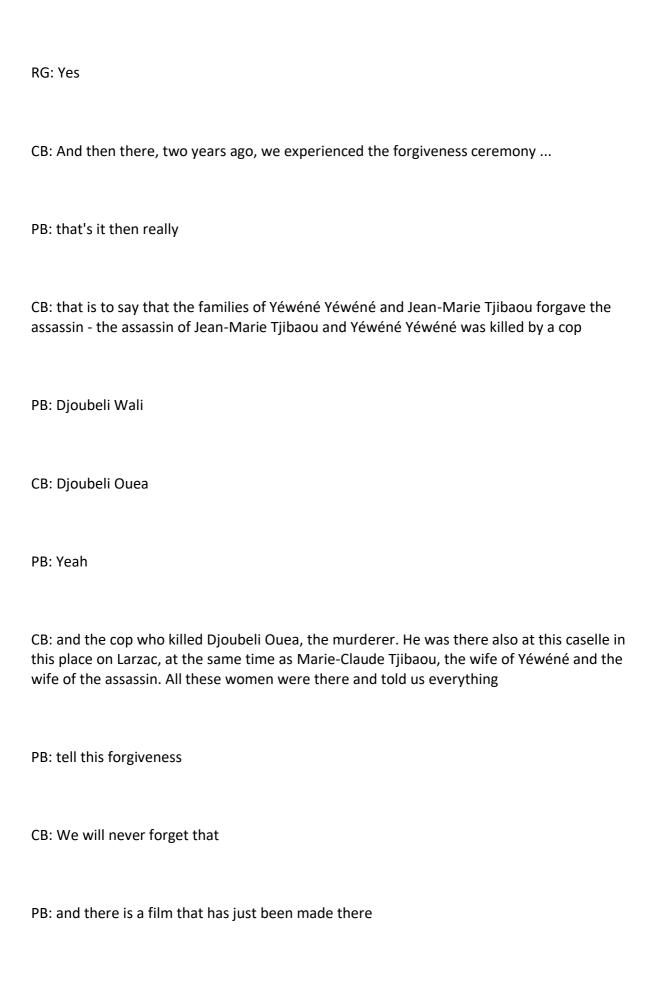


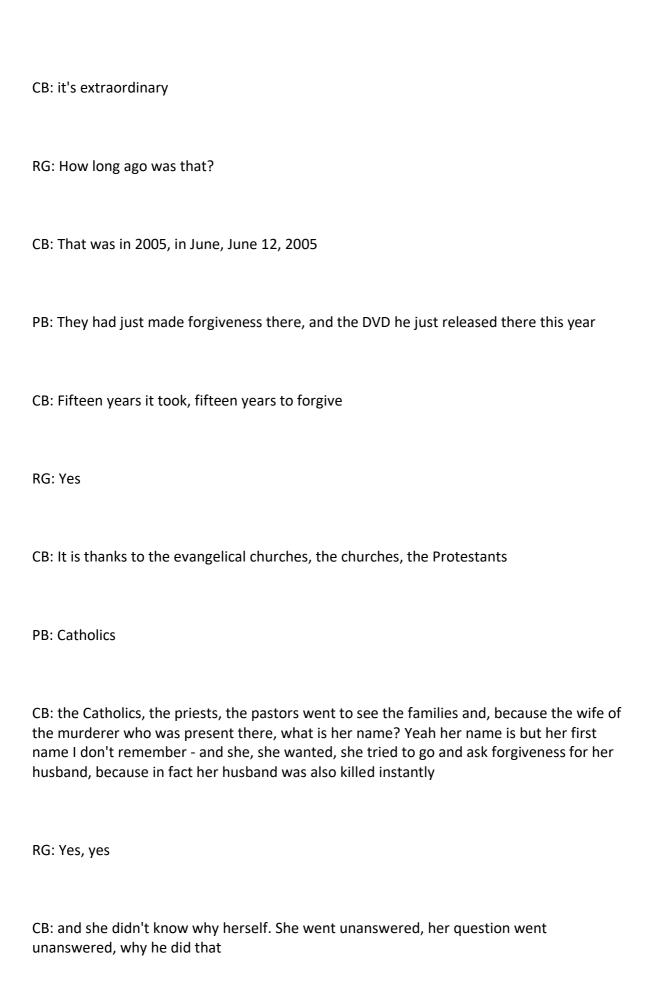
CB: We were trying to ask left-wing municipalities through the Larzac committees, then. And after there was a meeting, a ceremony and so there you go
PB: an official twinning, on both sides
CB: each farm hosted its city, or each hamlet, sometimes they were hamlets. It was, it strengthened the support
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

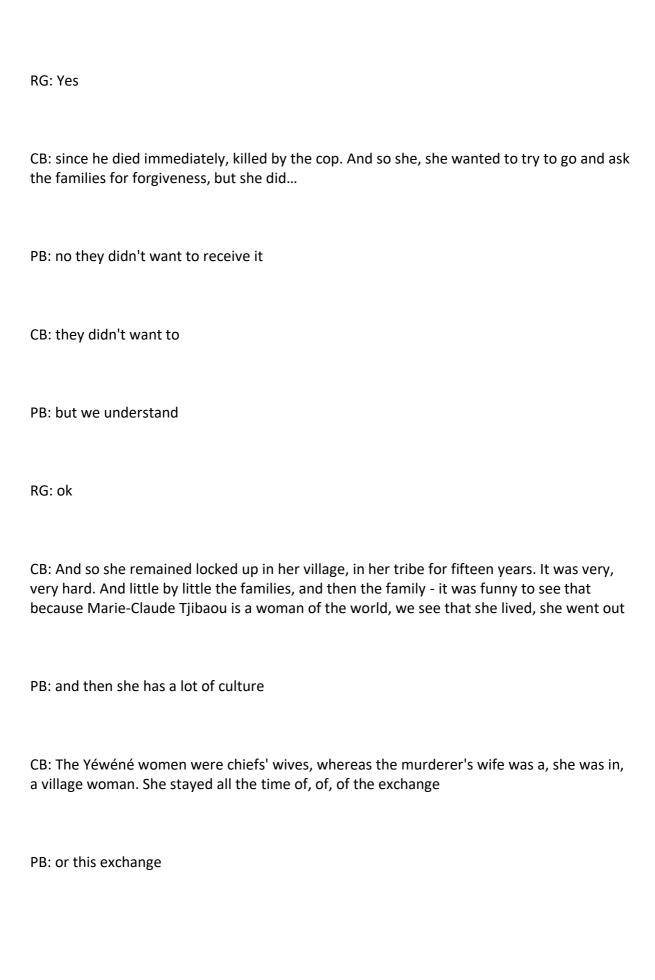


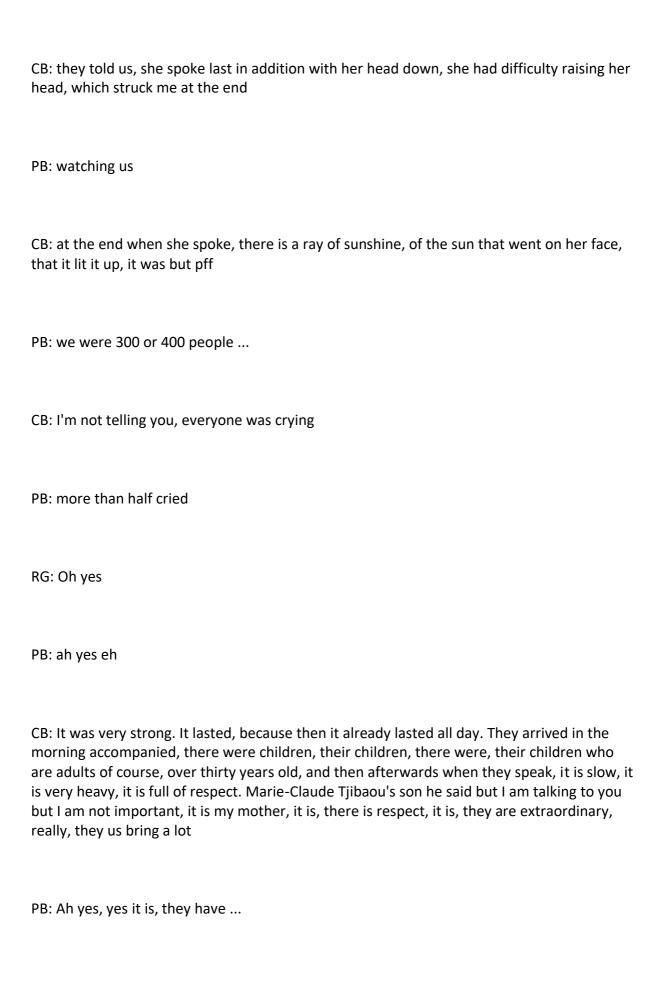




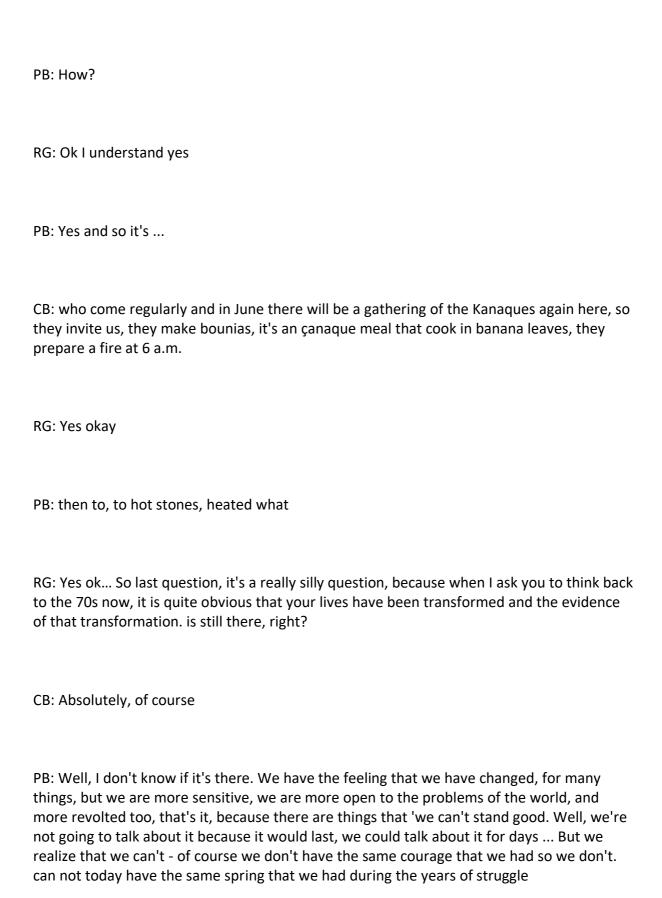








CB: and therefore, there was the custom which lasted a long time. There was the picnic and after at 2 o'clock they got together and started talking but pff it was, we wonder how they managed to forgive what
RG: Yes, yes
CB: and they kissed in front of us, that is, while their husbands are no longer the 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: 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

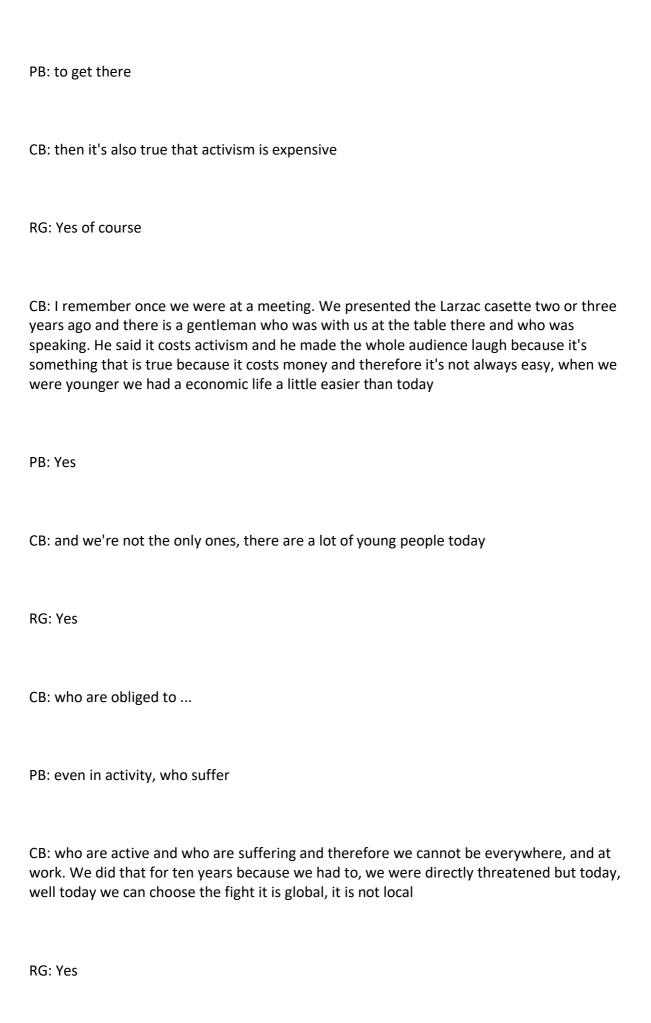
RG: Yes

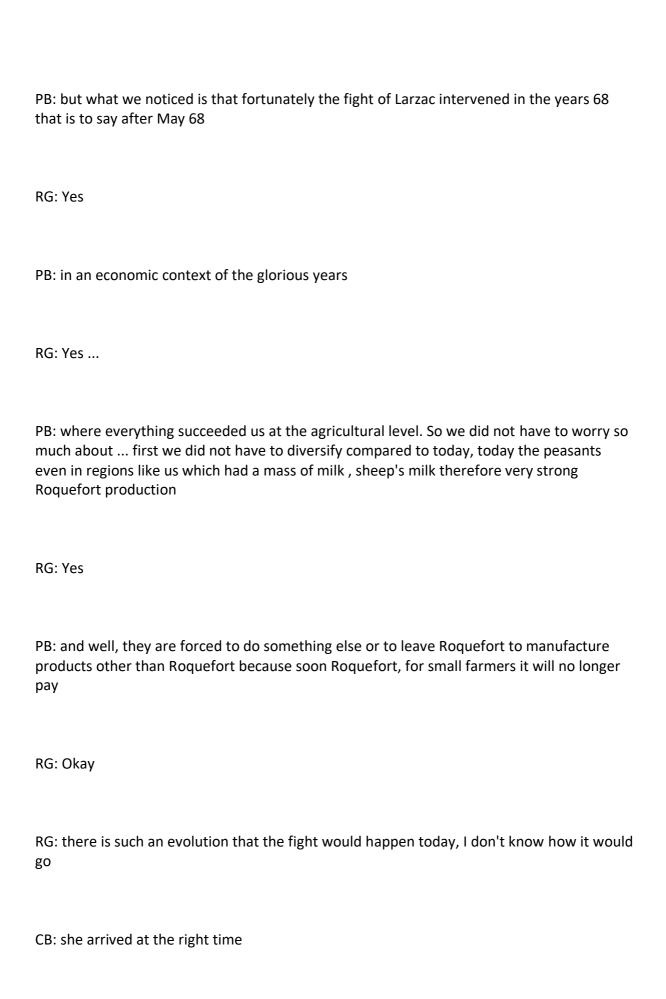
PB: but hey, we can't have the same commitment but what we've been through has allowed us to be where we are today

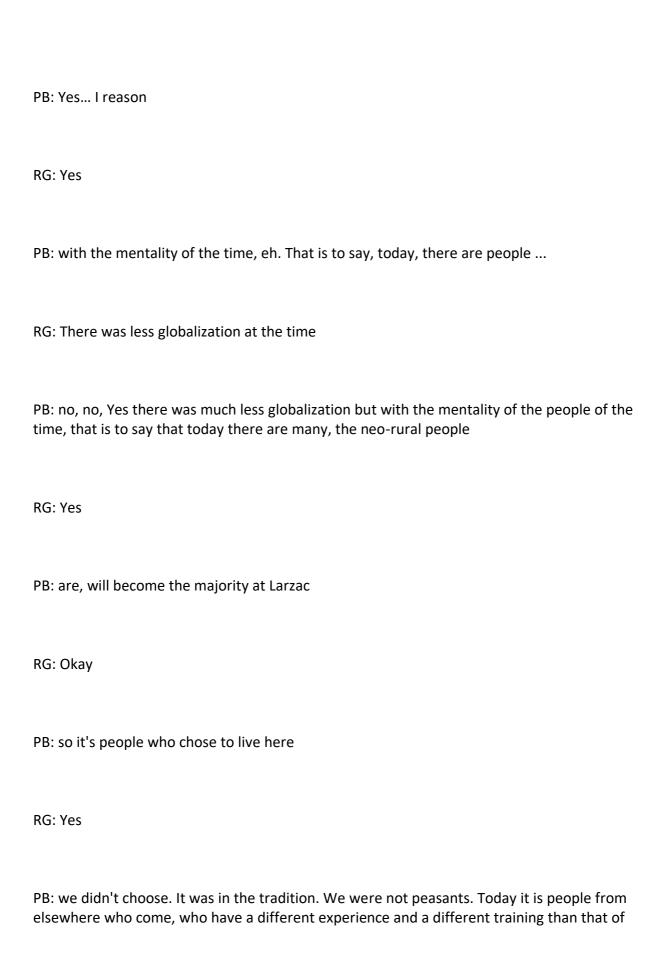
CB: we have remained sensitive to everything that is happening that concerns ... yes everything that is unfair in fact

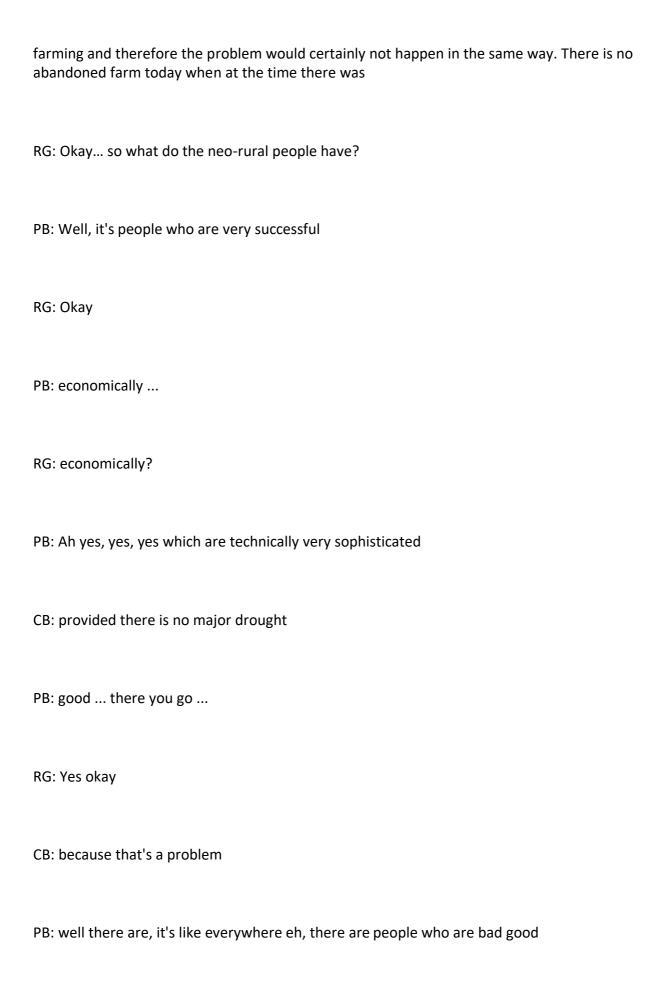
RG: Yes

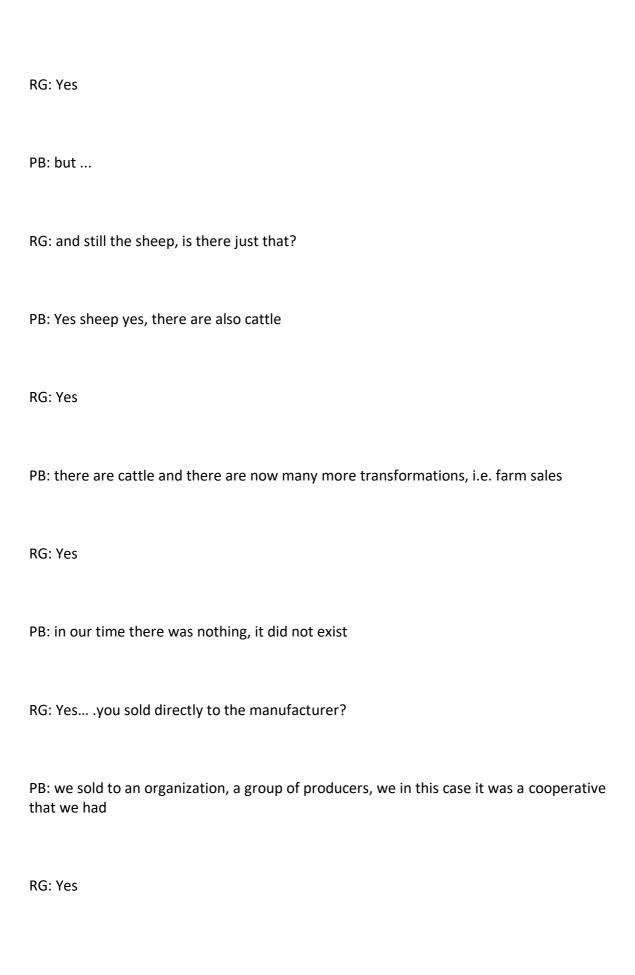
CB: and if we can, we campaign. But hey at the same time we have small pensions and we are still obliged to work so we do the school bus service because, to round off the end of the month as they say and ...

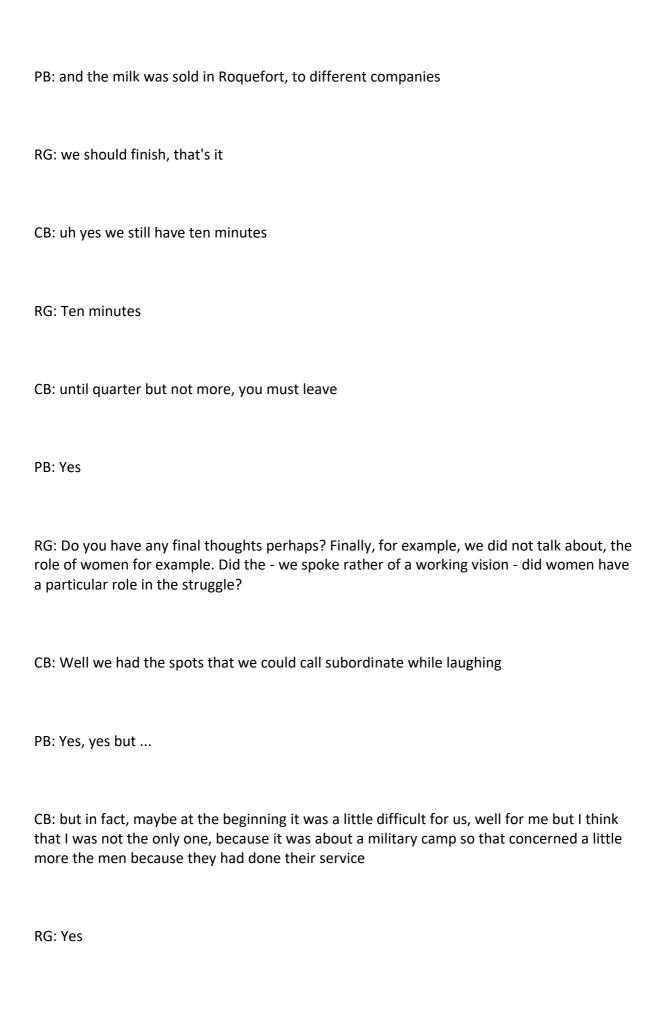






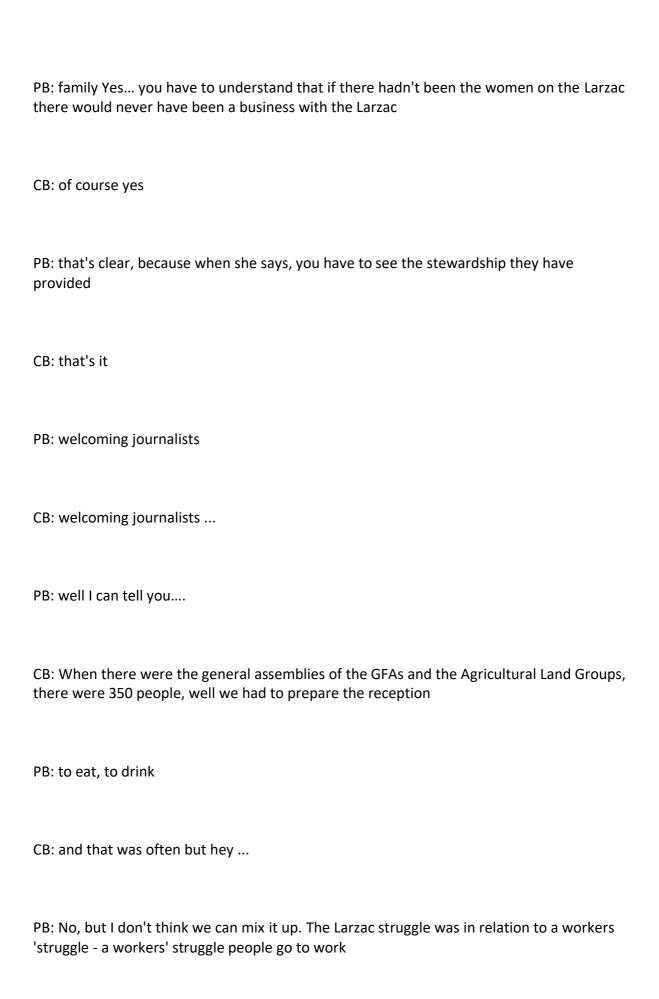






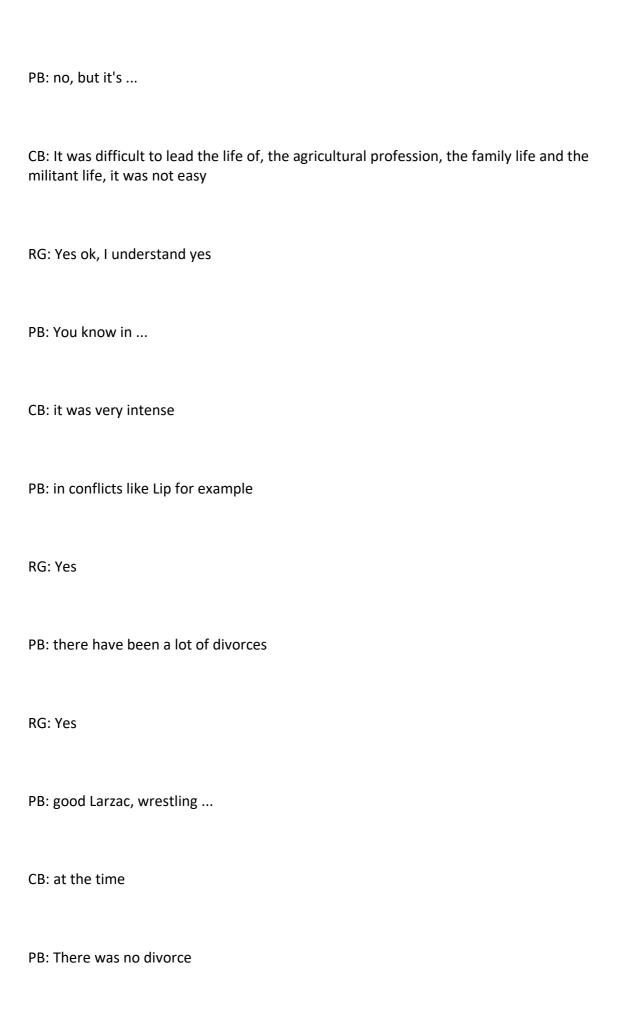
CB: Maybe they understood more quickly. Well, then the women, we went to meetings, took part in all the actions. There was not much difference in participation, the women. Only once has there been an action by women
RG: Yes
CB: They went - well I say they because I was in the maternity ward, I had my 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?

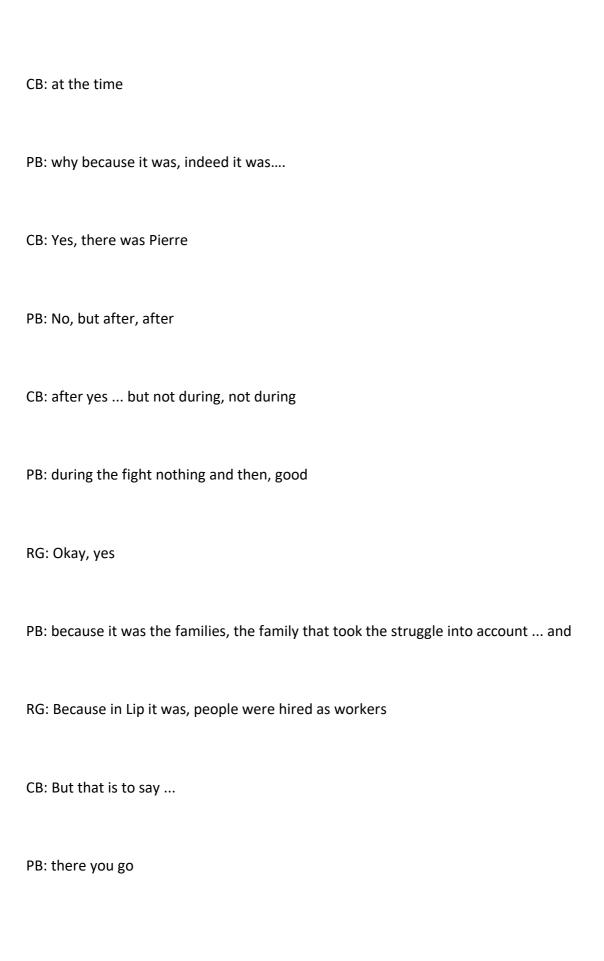
CB: But because we wanted to do a bit of a woman's action to ... PB: It was after the men returned their military record CB: That's because we would have returned our military booklet, but unfortunately we didn't have any. So we joined a letter with the booklets of our husbands saying that we were in 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



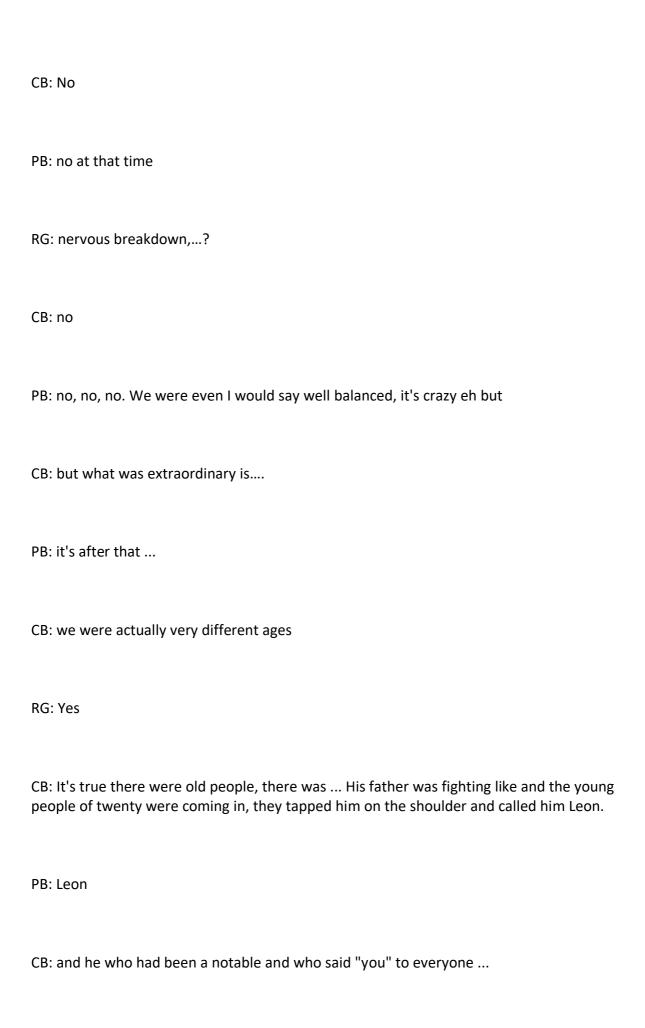
CB: at work here it was in our houses
PB: and it is in the factory that they occupy, that they lead the action. We were in our families
RG: Yes okay
PB: the fight
CB: on our farms, in our homes
PB: there you go, in houses, especially in houses. When I say in families, it's the children, we had a daughter, 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

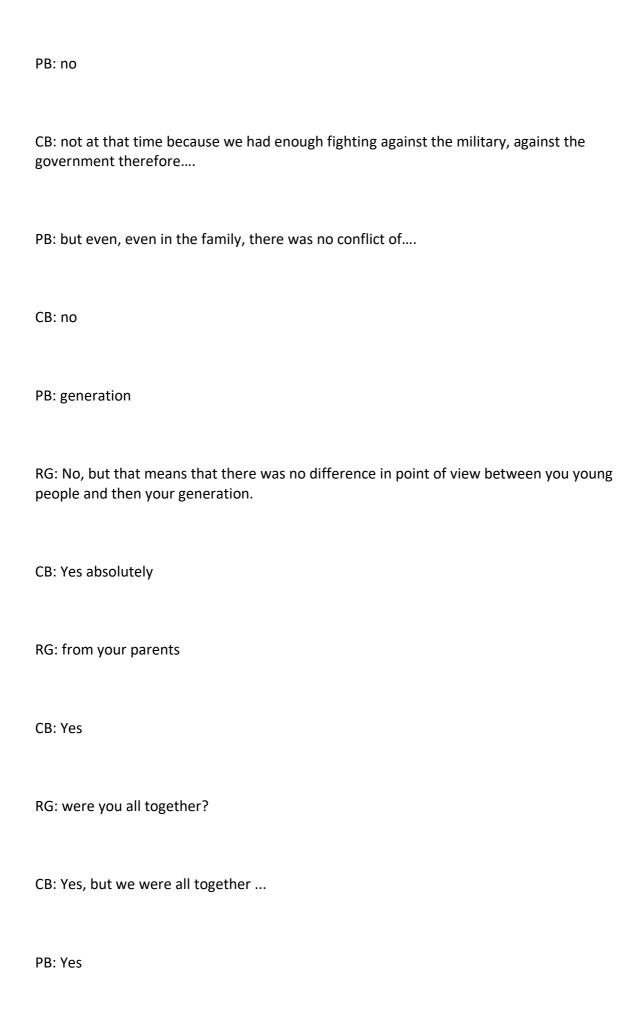








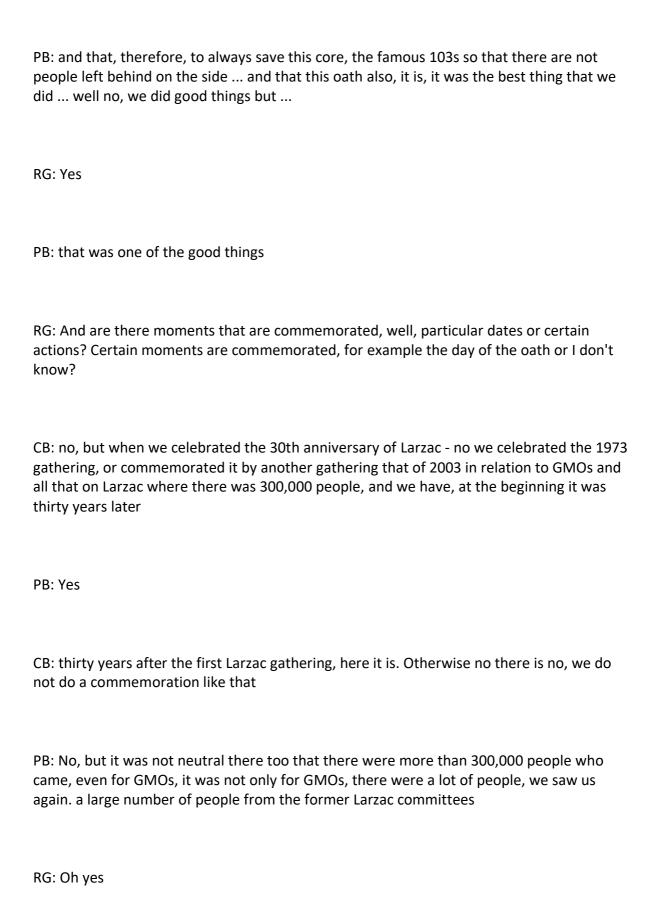
PB: young people of twenty who used to be familiar with my father so that (laughs at RG and PB)
CB: and at the beginning he said "but they are tutoring me!" », And he said« you »to them at the beginning, and afterwards he spoke to them on familiar terms but
PB: no daddy, he's never familiar with young 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?



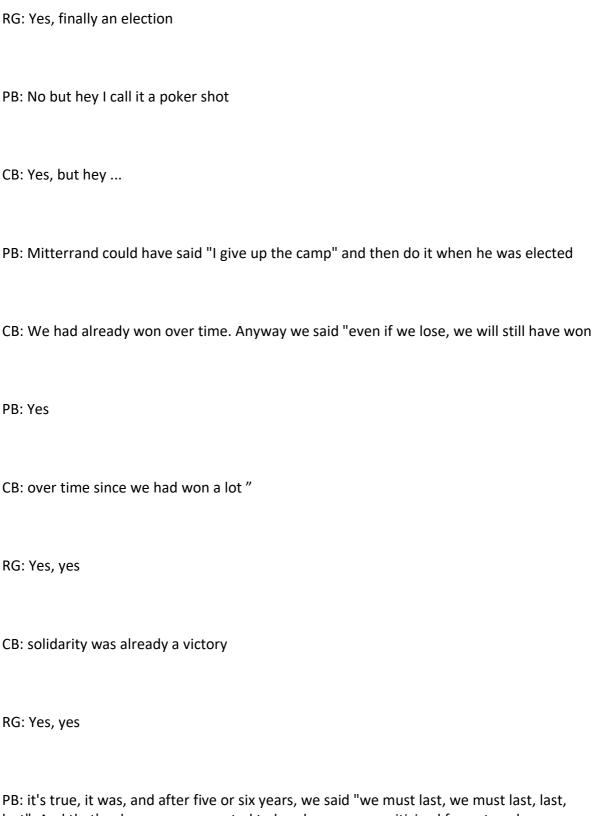
CB: but there were still some who had more or less morale RG: Yes CB: and there were precisely the non-violent members of the L'Arche community who occupied Les Truels, the Truels farm. There was one, Roger Moreau who passed through the families, we called him the morale watchman, and he was discussing.... 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 Blaquière 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





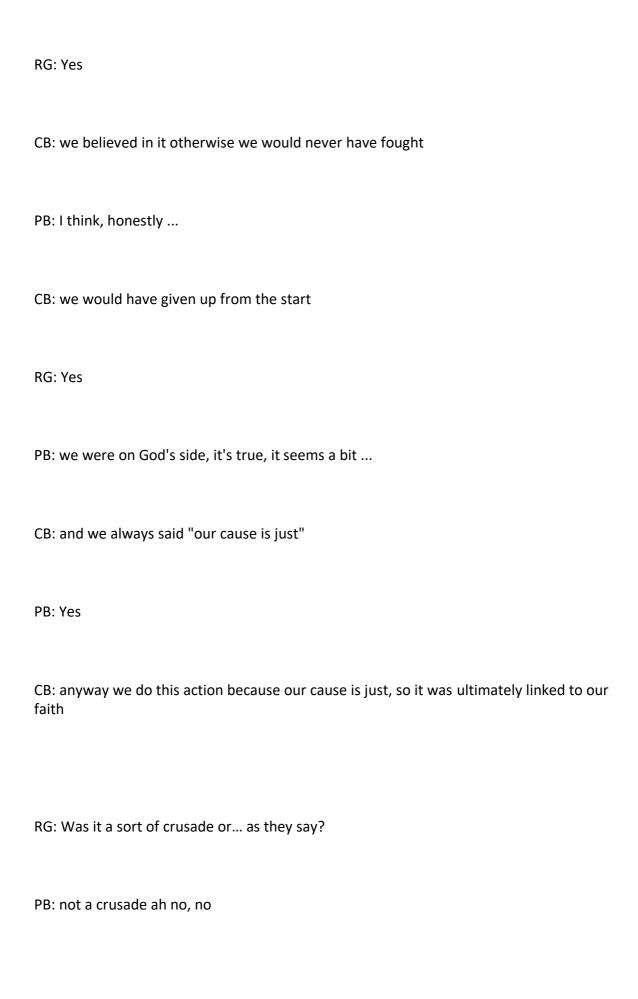


PB: it's true, it was, and after five or six years, we said "we must last, we must last, last, last". And that's why we never wanted to break - we were criticized for not ... always keeping links with the FDSEA or the FNSEA - but we never wanted to break this link- there because to have the support of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





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



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, that's it
CB: are you going to find your way there?
RG: Yes so it was a big family?
CB: Yes absolutely

